

tion. Members for rotten boroughs having no constituents, were responsible to nobody, and unchecked by public opinion, even the debates not being published at that time, the inevitable consequence was that each member fought for his own hand, and for all the pelf that he could get. The remedy, as reason clearly pointed out, and as experiment afterwards proved, was a measure of Parliamentary Reform. But not only did Burke fail to promote Parliamentary Reform, he opposed it to the utmost of his power, and defended the rotten borough system with arguments which the intellect of Croker might have disdained. He actually wished to make the franchise even narrower than it was. His grand remedy for the evil was "connection," or, in other words, more of faction and cabal. Perhaps even religion, if well advised, would prefer Tom Paine's honest hostility to Burke's political advocacy of Tests. Burke was a magnificent writer, and in his better mood a great political teacher; though, like other men who are essentially rhetoricians, he, to some extent, makes his philosophy as he goes along. But save us from his dictatorship in the politics of the future!

— We trust that in speaking of the rupture between Dr. Thomas and the Methodist Church at Chicago we did not convey the impression that the responsibility rested on Dr. Thomas: it rests on the Rock River Conference, which condemned his views as "at variance with the history and theology of the Methodist Episcopal Church," and "kindly but firmly requested him to withdraw." It seems that his expulsion has not yet been ratified by the Church at large, though he is provisionally ministering to an independent congregation. Let us say once more that the responsibility is grave, not only on general grounds of charity and comprehension, but on account of the peculiarly important position occupied, if we mistake not, by the Methodist Church, as the great Church of the people, and as affording, in some important respects, including its flexi-