

"I have not mentioned this for many reasons," said Mr. Crampton, "and one of them is simply to avoid causing annoyance to Mr. Slowton. He, I know, is very much opposed to the idea of subdividing the parish, and until we saw some prospect of our wishes in this particular being fulfilled we saw no benefit to be obtained from vexing him. I trust, therefore, that you will not mention the matter until the proper time, and when he sees the necessity of setting off another parish he will thank us for the foresight that will render possible, what all must soon acknowledge to be desirable."

"Of course," answered the bishop, "you may rely upon me on that point; and really from what I have seen of Mr. Slowton I have good hope that he will soon be brought from his own conscientious conviction of what is right, to see the urgency which already exists for subdivision."

Mr. Crampton shook his head doubtfully—"I'm afraid," he said, "that he will be disposed to stand upon his rectorial rights."

"Oh no!" exclaimed the bishop, "he will rather surrender those rights than in any way hinder the salvation of the souls of men."

It may be difficult to convince him that the maintenance of them involves any such consequence."

"I hardly think it possible," said the bishop; but if, unfortunately, such should be the case, I shall then be compelled, though very unwillingly, to remind him that there are such things as *Episcopal* rights;" but, after all, I trust there will be no need on either side to talk about *rights*. We can at bottom have but one object in view."

Dr. Johnson on the Catholic Doctrine.

I had hired a Bohemian as my servant while I remained in London, and being much pleased with him, I asked Dr. Johnson whether his being a Roman Catholic should prevent my taking him with me to Scotland.

Johnson—Why, no, sir; if he has no objections you can have none.

Boswell—So, sir, you are no great enemy to the Roman Catholic religion?

Johnson—No more, sir, than to the Presbyterian religion.

Boswell—You are joking.

Johnson—No, sir, I really think so. Nay, sir, of the two, I prefer the Popish.

Boswell—How so, sir?

Johnson—Why, sir, the Presbyterians have no Church—no Apostolic Ordination.

Boswell—And do you think that absolutely essential, sir?

Johnson—Why, sir, as it was an apostolic institution, I think it dangerous to be without it. And, sir, the Presbyterians have no public worship; they have no form of prayer in which they know they are to join; they go to hear a man pray, and are to judge whether they will join with him.

Boswell—But, sir, the doctrine is the same with that of the Church of England. Their Confession of Faith and the Thirty-nine Articles contain the same points—and the doctrine of predestination.

Johnson—Why, yes, sir; predestination was a part of the clamour of the times, so it is mentioned in our article, but with as little positiveness as could be.

Boswell—Is it necessary, sir, to believe all the *Thirty-nine Articles*?

Johnson—Why, sir, that is a question which has been much agitated. Some have thought it necessary that they should be all believed, others have considered them to be only articles, that is to say, you are not to preach against them.—Boswell.

A PRAYER OF THOMAS AQUINAS, BEFORE STUDY.—O Creator, Ineffable God, Who in Thy wisdom hast ordained and constituted the services of angels in a wonderful order, and arranged all things in beauty; Thou, Who art the true fount of light and knowledge, vouchsafe to infuse into my understanding a ray of thy brightness, and so disperse that twofold darkness, of sin and ignorance, in which we were born.

Thou Who makest the tongues of infants eloquent, instruct likewise my tongue with the Divine science, and pour upon my lips the sweet graces of Thy heavenly benediction.

Give me a quickness of understanding, keenness of perception, facility of acquisition, a capacity of retention, and a copious grace of eloquence; direct my entrance in the path of knowledge, guide me on my way, and lead me safely to the end: through Jesus Christ our Lord. Amen.

DYING RICH.—Who is he that dies rich? That man dies rich, and *only* that man, who when he leaves behind him a little, or more, or nothing, has *before him* a treasure laid up in heaven. He dies rich.

Who dies poor? He that, whatever he leaves behind him, has nothing laid up in heaven. He dies poor.

Beware of speaking except on occasions when thy speaking may be useful.—From the Persian.