

Alexander placed it at his feet. "May I become again blind, but let this child return to life." Alexander betook himself to prayer, and in a short time hastened to the house of Hermes holding by the hand the resuscitated child. Hermes became a convert to the faith and received baptism at the hands of the bishop of Rome.

Is this story so beautiful, and so touching, true? I know not; neither does it matter. It was told in those days, and if it be not *historically* true, it yet must have had that "vraisemblance," which made its author feel, that it would not be rejected as improbable. It thus becomes a stronger testimony than if it were *historically* true.

H. B.

A CHAPTER FROM THE PENAL DAYS.

THE REV. M. COMERFORD, P. P., of Monastorevan, read an interesting paper recently before the Ossory Archeological Society. It dealt with a proceeding against, "Popish recusants" in the County Kildare in 1658. In those delightful days one might enjoy comfort in anything but the profession of the Catholic religion, and the obstinate people who declined to surrender the faith of their fathers at the bidding of ferocious laws had a pretty warm time of it. The marvel is that the Church survived at all. A special session was held at Naas in 1658, by "trusty and well beloved" administrators of the penal code, and thereto summoned about one hundred and fifty gentlemen and yeomen, reported to be "Popish recusants." They were expected to come forward and take the Oath of Abjuration, and that strange oath ran as follows:

"I, A. B., abhor, detest and abjure the authority of the Pope, as well in regard of the Church in general, as in regard of myself in particular. I condemn and anathematize the tenet that any reward is due to good works. I firmly believe and avow that no reverence is due to the Virgin Mary, or to any other saint in heaven; and that no petition or adoration can be addressed to them without idolatry. I assert that no worship or reverence is due to the Sacrament of the Lord's Supper or to the elements of bread and wine after consecration, by whomsoever that con-

secration may be made. I believe there is no Purgatory, but that it is a Popish invention; as is also the tenet that the Pope can grant indulgencies. I also firmly believe that neither the Pope, nor any other priest, can remit sins, as the Papists rave. All this I swear, etc."

We must say it was tolerably comprehensive, as a Cromwellian provision would naturally be. It left no room for equivocation. The men who subscribed to it might safely be enlarged as loyal subjects, and given any little peckings falling into the authorities from confiscation. But the gentlemen and yeomen who were cited at Naas on the memorable 18th of January, 1658, did not put in an appearance. We do not suppose it was the cold weather that kept them away. As conscientious "Popish recusants" they could not swallow so nauseous and disgusting a dose as the Oath of Abjuration. Of course they would be declared contumacious and in outlawry, and the hand of every "undertaker" would be raised against them. But principle stood somewhat higher with them than pelf. They valued their religion above their national interests. It was possible to beggar them, but not to metamorphose them into Puritans. So that although they lost their worldly possessions and fell down low in the social scale, they retained and transmitted the treasure which endures forever and is beyond all price.

FOF. THE YOUNG FOLKS.

CHAPTER IV.

THE FIRM RULES OF METEOROLOGY.

THE air which is continually rising in the hot zones and circulating towards the poles and back again to the equator, is the prime source of the wind. This latter modifies the temperature of the atmosphere; for the cold air from the poles of the earth, in coming to the equator, cools the torrid zone; again, the hot air going from there to the poles heats the colder regions. This accounts for the fact that very often it is not so cold in cold countries as it