

'the truth, as I have seen it, as I have myself found it, as I have witnessed its effects in others; believe me, when I tell you that the novice, however great her intellect, however accomplished she may be, however rich or clever, is as a little child in the novitiate, in which she has to learn as it were the elements of the religious life; it is the cradle of humility and renunciation of self-will; there I have myself seen evil passions subdued, and the forward and self-reliant become diffident and meek. And yet do not draw from thence an erroneous impression, and imagine that the novice is necessarily unhappy because her evil tendencies are thus carefully watched and repressed, for a love for the state she wishes to embrace leads her on; she is full of fervor, and runs rapidly in a path where others would fear to tread; keeping before her eyes one truth—namely, that she has left the world in order to aim at perfection itself, and flies from its pleasures and allurements in order to unite herself more perfectly to God. So much for our 'fervent novice'; the slothful one will not stay out her novitiate. Certainly, I must admit, that there have been, unhappily, unworthy religious—women who by some strange fatuity have deceived themselves and the most vigilant of superiors, and such as these have ended by becoming a torment to themselves and a scourge to holy but unfortunate nuns with whom they were associated; at last, and I must say fortunately in some cases for those to whom they have become a scandal, they end their evil course by abandoning the asylum they have themselves deliberately chosen; and not unfrequently do we see that the first thing they do is to break the vow of chastity. But I pray you, Mrs. Bowring to remember, as I told you before, that amongst the twelve apostles there was a Judas; small wonder then that here and there—and blessed be God such cases are indeed but rarely heard of—an unhappy, sinful woman breaks her vows, and then seals her infamy by inveighing against the holy state she has polluted, and decrying and calumniating those whose kindly admonitions, uttered as long as there was any hope they would be profited by, have ended at last in sharp but necessary reproof. From such as these, from women who have broken the holiest of vows, we surely cannot look for aught but falsehood and calumny; it would be as wise to expect 'to gather figs from thistles' as to look for anything else, for such as these know in their heart of hearts that they have rendered themselves even more the pariahs of society than the fallen woman who has broken her bridal troth:—in the eyes of all, whatever be their religious denomination, who have a just appreciation of virtue, notwithstanding the effusions of certain anti-Catholic writers who—at times from utter ignorance, sometimes from sheer malice—paint such a one as martyr, extol her as a heroine, and speak of her as the victim to what they are pleased to denominate 'Papal superstition.'

'Well, Miss Arlington, I must say you are giving me rather a different idea than any I ever entertained before of convents,' said Mrs. Bowring; 'but I daresay you will think me very prejudiced if I tell you that I am afraid I shall never admire such institutions; I still think they are very hurtful.'

'Very likely, my dear madam,' said Lucy; 'a quotation from Hudibras may be well applied in a case like yours,—

"Convince a man against his will,  
He's of the same opinion still."

'Never mind mamma and her prejudices, Miss Arlington,' said Maud; 'I, you know, do not share them, so please let me know some more about yourself; give me a little account of how you spent your day. Did time hang heavily on your hands? was not the greater part of it spent in prayer?'

'Oh, dear no; it is a very mistaken notion,' replied Lucy, 'to fancy a nun all day long on her knees in her cell or in the choir. I will just give you as brief a sketch as possible of our daily duties. *Imprimis*,' she laughingly commenced, 'the morning call is at half past three.'

'Half-past three?' exclaimed Mrs. Bowring, 'why, you're not in earnest?'

'Oh yes, but I am; and when you remember that in many orders the nuns rise at midnight, we were certainly not hardly dealt by, though I grant you it was very penitential to turn out of one's warm bed on a bitter winter morning so many hours before day dawned; but the nun prays while the world is buried in sleep, and works as the day advances.'

'However, as all the nuns are aroused before she who calls them gets to the novices' dormitory, and my cell was the last in rotation, I had, you see, a little longer for rest, and I sprung from my bed directly my lamp was lighted, or perchance I might have lost myself in sleep again; then we were all in the choir before half-past four, when the bell rang for the first portions of the Divine office, taken from the Psalter of David, with various lessons from the sacred writings; and if one fresh from the world was inclined to feel lax and slothful, it was enough to warm one into fervor, to look around on that godly throng of white-robed women, some bending beneath the weight of years, others still in life's morning, with the black veil just partially thrown back, enough to disclose the countenances, so varied in expression, of those cloistered ones, who sang aloud the praises of the Most High whilst others were buried in sleep, or at that still, quiet hour awake to sin—

'However, I fancy matins and lauds must have been over about quarter-past five, for I think we went to our cells at a quarter to six, and we always had half an hour for meditation. First, then, we employed ourselves in our various duties—making one's bed, and putting one's cell to rights—till the bell rang for prime and tierce, which were followed by the litany of the blessed Virgin, and then by Mass. Mass would be over about twenty minutes past seven, when the bell ran for breakfast.'

except on Friday mornings, when all who were in good health only took a cup of coffee; then each one proceeded to her work—some to the school, to teach the pupils; others to their work, whatever it might be, in the work room, the music room, the garrets, the kitchens, or whatever part might be assigned by the superior, and remained there till eleven o'clock, when all proceeded again to the choir for Sext and None, another portion of the psalter, leaving the choir about half-past eleven for dinner.'

'Dinner at half-past eleven!' thundered forth Mrs. Bowring, and Maud at one and the same time; 'mercy on me, these are primitive hours!'

'Perhaps so,' said Lucy, smiling; 'nevertheless, I always found myself ready for the meal in question, I assure you; and if you feel at all curious as to how we fared, I will answer you simply, that was such as becometh the table of a religious, three times every week abstaining from flesh meat, but what we had was both good and sufficient; then, let me see,' added Lucy, pausing a few moments to try and remember that which looked back upon through long years gone by, had become vague and indistinct.—'yes, at half-past twelve we had recreation, during which time we walked in the garden, read, worked for the poor, knitted, and conversed—I forgot until now to mention that, except on rare and especial occasions, absolute silence is observed.' Here Mrs. Bowring heaved a deep sigh, at which Marion and Maud both laughed.

'I think,' continued Lucy, 'we returned to the choir at a quarter to three, then we sang vespers, after which there was another half hour for meditation, perhaps an hour again for recreation, and then we meet again in the refectory for collation.'

'Collation!—why, you took no tea, then?'

'True, we had not that light meal, usual in the world,' remarked Lucy, adding, 'then we met again for recreation and needlework, Compline, a short meditation, with examen of conscience, closing the day; so that each entered her cell about eight o'clock.'

'Well, and this, then, was the end of the day?' said Mrs. Bowring. 'I must own it was a mighty different day to what I had imagined.—But did you not find it very monotonous?'

'Not one bit more monotonous than the life of any lady in the world may be said to be, if she be accustomed to remain quietly in her own house, and fulfil the duties of her state of life; and again, the time is so judiciously used, that there is a perpetual movement from one thing to another, so that neither head nor hand is likely to be overworked by intense application, as is not unfrequently the case with our worldly employments; added to which it is wisely ordained that each member of a religious community shall be employed according to any special gift or talent by which she may be endowed; for instance, if fond of painting or music, much time would be given to either the one or the other, you would probably be placed in the school, and if gifted with a fine voice, it would very speedily be heard in the choir. The nuns, however, have their days of rejoicing and festival, their *fete* days; not the commemoration of their birth, as in the world, but of their religious profession. The jubilee, or half jubilee, of a nun is, too, a day of particular rejoicing, added to which there are various occasions during the year, the particular epochs of which I now forget, when a little relaxation is wisely allowed, though the great duties of the day are never, on any account whatsoever, infringed upon.'

(To be continued.)

PASTORAL OF THE ARCHBISHOP OF DUBLIN.

His Grace the Archbishop of Dublin has addressed a Pastoral Letter to the clergy and laity of the diocese, on the month of May, from which we take the following extracts:—

Whilst during the month of May you thus propose to your flocks the Holy Mother of God as the model of every virtue, I beg of you also, reverend brethren, to exhort them to pray most fervently for the welfare of the Holy Catholic Church, and of its Supreme Head on earth, our Holy Father Pius IX. The Church is suffering the severest trials in Poland, in Italy, and many other countries, and everything possible is done to shake its very foundations; bishops and priests are banished—ecclesiastical seminaries are closed—churches are profaned; the holy inmates of monasteries and convents are driven from their peaceful abodes; their property is confiscated, and active war is declared against those who adopt the profession of the evangelical counsels, and who render such services to mankind, and reflect so much credit on religion. In fine, nothing is left undone to destroy the salutary works of Christianity, and to spread error and infidelity over the world. The sufferings of our Holy Father also continue; he has been robbed of the sacred inheritance which, given by the charity of the faithful, had been handed down to him by his predecessors; he has been stripped of the means so necessary to preserve the liberty of the Church and to carry on the administration of ecclesiastical affairs throughout the Catholic world. At present he is exposed to the risk of being driven from the holy city which was hallowed by the blood of so many martyrs and pontiffs, and perhaps compelled to take the pilgrim's staff, and to retire into exile without knowing whither to direct his steps, or where he may find a place to recline his weary head. In such circumstances, it is our duty to send up fervent prayers for Our Father's Vicar, begging of God to watch over him, and at the same time doing everything in our power to assist him, a duty we can perform by contributing, according to our means, and with the devotedness of loving children, to the Association of St. Peter's Pence. It is also meet that we should pray for our own wants, and beg of the Holy Mother of God to look on us with an eye of compassion, and to stretch out her hand to our relief. Our poor country is suffering the severest temporal afflictions, and though some false prophets cry out prosperity, yet agriculture, trade, and commerce are in a state of extraordinary depression; our towns and cities are filled with the most appalling destitution; the inhabitants of the agricultural districts, bone and sinew of the land, seeing that they have no protection for the fruits of their industry and the hard labor of their lives, are fleeing in thousands from our shores, hoping to obtain beyond the seas that protection which is denied to them in the land of their birth and the home of their fathers. This tide of emigration is the strongest proof of the miserable condition of this poor country. Finally, we are still menaced by the cholera and cattle plague, which would increase existing misery, and add to the afflictions of the country. It is only from God that we can expect relief and protection in such sad circumstances. Whilst having recourse to Heaven by prayer, we ought, at the same time, to employ all lawful and constitutional means to obtain everything necessary for our spiritual and temporal welfare.—Hence, I would exhort the inhabitants of every

parish in this diocese to continue to send petitions to parliament.—

Lastly, for the disbandment of the Protestant Establishment, which is, and has been for centuries, the fruitful source of all the evils of Ireland, and is a permanent insult to the people, such as would not be tolerated in any other country in the world.

Andly, to petition to have Catholics put on a footing of equality with other denominations in regard to education. Some reparation ought to be made to us for past injustice. Catholics, in times gone by, were stripped of all their educational endowments, and prevented from having schools at home or sending their children to school abroad; whilst, at the same time, to promote sectarian education. Trinity College was enriched with 199,000 acres of land, confiscated in a great part from Catholics; and innumerable endowed schools and charter schools, all anti-Catholic, were established in the country. In a word, everything was done to promote Protestant schools, and no measure was omitted that seemed calculated to reduce Catholics to ignorance, and to deprive them of all means of education. A liberal Government ought to repair past injustice, by raising us up to a level with our fellow subjects.

Andly, to petition for an adjustment of the relations between landlord and tenant. This country can never prosper until those who cultivate the soil shall have some protection for their industry, and security for the enjoyment of the fruits of their capital and labor. A man who is liable to be expelled at any moment from his holding cannot be expected to expend his capital and skill in improving it. If, on the contrary, lands were let at an equitable rent and on a long lease, the occupier would feel bound to make every effort, and to incur every expense, in order to improve the farm, in the possession of which he would have a safe interest, and in this way employment would be given to the poor, and the face of the country soon improved.

I append to this letter a petition relating to our countrymen abroad, which I beg of you, reverend brethren, to get copied in a proper shape and numerously signed in your respective parishes. The case I refer to is a sad one. It appears that in every part of England multitudes of poor Catholic Irish children are put in workhouses and industrial or other schools, and there brought up as Protestants. I have heard it asserted that in London alone 1,200 Irish Catholic children are treated in this way. It appears, also, that in many counties and boroughs the Catholic Irish prisoners are left without any of the consolations of religion. If we bring these grievances before Parliament, undoubtedly that love of justice and fair play for which our legislators pride themselves will compel them to grant immediate redress. The utility and value of petitions has been illustrated in the success of our corporations, in obtaining a change in the obnoxious oaths which members of Parliament were obliged to take. Not having seen, as yet, the amended oath, I do not know whether the new form can be considered satisfactory or not, but the promptness with which the change in the old oaths was made shows that Parliament is ready to listen to the reasonable demands of the people. Anyhow, it would be utterly foolish and absurd to neglect the right of petitioning, and to talk of having recourse to arms or violence in order to obtain the redress of grievances.

As at this season of the year Dublin is filled with the agents of proselytizing societies, whose object it is to seduce poor Catholics from the bosom of the church to their forefathers, where they find peace and repose in the affliction of their hearts, it may not be out of place to state that in our day, and this empire the Protestant Church does not present a very inviting aspect, and that its friends would be much better employed in removing the sores and corruptions that disgrace it than in endeavouring to bring others within its pale, and thus spreading more widely the evils which it produces. For, let me ask, what is the condition of Protestantism in England, the country where it most flourishes? A report of the Pastoral Church Aid Society, signed by eighteen or nineteen bishops, informs us that vast multitudes of the people belonging to the various sects of Protestantism are sitting in worse than Pagan ignorance and superstition. Parliamentary reports fully confirm the statements of this society; and the accounts of the immorality of the working classes, given in the evidence, are so appalling and of such a nature that they cannot be recited without offending Catholic ears. St. Gregory the Great, to whom England owes her conversion, says that where good morals are corrupted the strength of faith is soon weakened. Hence, we cannot be surprised whilst immorality is thus so widely spread, the foundations of the Christian religion should be openly assailed. A Protestant bishop, Dr. Colenso, impugns the sacred volumes of the Old Testament, and there is no authority in the Protestant establishment to convict or to condemn his pestiferous doctrines. On the contrary, his works are read and widely circulated and applauded, and he amasses an immense fortune by their sale. The authors of the Essays and Reviews follow in his footsteps, and they do so with equal success. Here, in our city, a Fellow and Tutor of Trinity College, the Rev. Mr. Barlow, publishes with impunity a work against the eternity of the pains of hell, a doctrine clearly and repeatedly laid down in the Gospel by Our Divine Lord; and Mr. Dixon and Mr. Lecky, graduates of the same university, have published works replete with the spirit of the worst German rationalism, and well calculated to spread infidelity to all religion or infidelity through the land; in a word, Protestantism, having shaken off the sweet yoke of the Catholic Church, has been delivered up to the seductions of error and to a reprobate spirit; and left without the light of the world or salt of the earth, it leads its votaries into the lowest abysses of mental darkness and corruption. Yet such is the infatuation of some Catholics that they read nothing except the works of those who are tossed about by every wind of doctrine, and they pride themselves on sending their children to Protestant schools and universities, and placing them under tutors and professors who not only impugn Catholic doctrines and practices, but seem intent on sapping the very foundations of Christianity. 'From their fruits you will know them,' says our Lord; and, judging from the character of recent publications purporting to have been written by Catholic graduates of a Protestant university, we may form an idea of the dangers of the education which is given in that institution. In past times many have fallen away from the faith in the university. Does not the spirit manifested in the writings referred to give us reason to fear a repetition of such unhappy acts of apostasy? The spectacle actually presented us by Protestantism and its various sects is most afflicting; and we bring it before you merely with the view of showing you to what a sad and degraded state the preachers of error, who come among you with deceitful words, would reduce you were you to listen to their invitations to leave the holy Catholic Church. Their doubts, their errors, their ignorance of the truth, their want of all the spiritual means of sanctification, their spirit of hostility against the one true Church, the evils they have produced in a neighboring land, which, were it not for their misdeeds, might be an island of saints, ought to serve as a warning to you to shut your ears against their seductive promises, and to fly from their teaching as from the face of a serpent. However, far from hating those who would rob us of everything dear to our hearts, far from rejoicing in their misfortunes, it is our duty to pray with fervor for their conversion, humbly begging of God to bring them from their wanderings to the bosom of the Catholic Church. Let us pray especially for those who, seeking with sincerity for the truth, are determined to embrace it, if it come within their view. Alas, they have generally great prejudices, imbibed in early youth; to contend with, and if this obstacle be removed, they have afterwards not only to make great sacrifices, but oftentimes to encounter

persecution from former friends, and to be assailed by votaries of liberty of conscience, who, looking with indifference on those who become Arrians, or Baptists, or infidels, cannot contain their indignation against every one who, following the light of Heaven, returns to the one true fold, and to the faith once delivered to the saints. Let us assist by our prayers those who have to suffer for the truth, edifying and encouraging them by the example of our lives.

The following form of petition, or any similar form, may be signed to obtain protection for the religion of poor Irish Catholic children and prisoners in England:—

The humble petition of the undersigned inhabitants of the parish of \_\_\_\_\_, county of \_\_\_\_\_, sheweth—That multitudes of our Roman Catholic fellow-countrymen being employed in England in most laborious works, and exposed to great privations, are oftentimes afflicted by sickness, or cut off by an untimely death; and that their children frequently, and in great numbers, come under the provisions of the poor law, and reformatory, and other Acts of Parliament, and are placed in various schools maintained at the public expense. That these children, though baptized in the Roman Catholic Church, and belonging to Roman Catholic parents, are forced to attend services and instructions of a different persuasion, in opposition to the constitutional principles of civil and religious liberty, thus giving occasion to bitter and well-founded complaints on the part of her Majesty's Roman Catholic subjects. That, moreover, in many gaols of England Roman Catholic prisoners are left without the consolations of their religion; and either there are no Roman Catholic chaplains appointed to the gaols, or those chaplains have no free access to the prisoners of their own religion. That your petitioners, therefore, humbly pray that provision may be made for the full protection of the religion of Roman Catholic children in all workhouses and other schools, and every fair opportunity of practising their religion, and of receiving religious ministrations and instructions from Roman Catholic chaplains, may be secured to all Roman Catholic prisoners, by making it obligatory on the authorities concerned to appoint Roman Catholic chaplains, and to allow them free access to the Roman Catholic prisoners: and your petitioners will ever pray.

IRISH INTELLIGENCE.

IN MEMORIAM.—The Most Rev. Dr. Dixon succeeded, some fourteen years ago, to a see whose line of distinguished Bishops goes back in unbroken succession to the days of our glorious Apostle St. Patrick; and it is not too much to say that in that long array of sanctity, learning, and zeal there are few names and memories entitled to a higher place than those of the simple, pious, and almost child-like man whose death it is our duty to record to-day. Zeal for religion was the one absorbing thought of his life, and guiding principle of his episcopal career. An indefatigable labourer wherever duty called him or good could be accomplished, he never spared himself from toil, however arduous, or shrank from difficulties, however great. The self-sacrificing spirit which so signally characterized his life was infused into all with whom he came in contact. While a professor in Maynooth, his labours in the classroom were incessant, and of the large number of priests who studied under him, and heard from his lips the profound and erudite lectures, which he delivered on the Sacred Scriptures, there is not one who does not entertain a lively and grateful sense of his attainments as a scholar, and his worth as a teacher. It was at this period of his life, and amid the cares and anxieties incidental to his position, that he contributed to Biblical literature the learned and important work, which bears, and will perpetuate his name. From the moment it appeared, it was hailed not only by the learned members of the Catholic Church, but by students of every Christian sect, as a most important and valuable introduction to the study and comprehension of the Sacred Scriptures.

It is well known that when, by the transference of the Most Rev. Dr. Cullen to the Archbishopric of Dublin, the Primate's See became vacant, and Dr. Dixon's name was forwarded with others to Rome, by the clergy of his native diocese, he literally shrank from the honour conferred on him and prayed heartily against its fulfilment. After the Holy See had ratified his nomination, he was still unwilling to accept the burthen imposed on him, and his humility was conquered only by his sense of duty and his spirit of obedience. It is not our province to dilate upon the character of his mild and gentle, but firm and successful way. He chiefly gloried in missionary labour, and there was no part of his extensive diocese that did not periodically receive the advantage of his direct supervision and the blessings of his ministrations. Whatever burthen he imposed on others he was himself always willing to share; and every good work had his cordial countenance and support. By the poor he was beloved with the most affectionate devotion, and their sorrow at his loss is as keen and poignant as it will be lasting and sincere. In Drogheda and Armagh, where he chiefly resided, his labours for the amelioration of the condition of the poor were unceasing, and there is no doubt the fatal disease, which terminated his life, was contracted during some of his visits to the humble abodes of the destitute.

The greatest glory of the Primate's reign will be the magnificent temple, begun by one of his predecessors, and now all but completed. From the first moment he stepped into his high office, he regarded the erection of the Cathedral as a paramount obligation; and before his firm will and burning ardour, all obstacles to the reconstruction of the works speedily disappeared. The plans, which had been drawn before the present revival in church architecture took place, were remodelled by Mr. McCarthy, and his Grace did not hesitate to incur the responsibility which the enormous expense of these necessary improvements entailed. His touching and simple appeals to Irish Catholics throughout the world for support, in what was indeed a grand national undertaking, produced the most gratifying results. From every corner of the globe, in which an Irishman had planted his foot, funds came pouring, and the stately fabric soon attained solid proportions. Month after month, and year after year, the work progressed, under the Primate's auspices and sleepless activity to the degree of completion in which it now proudly stands. It has not been permitted to him to enjoy the satisfaction of consecrating the temple which was truly the work of his hands; but although another successor of St. Patrick will have the privilege of dedicating to Ireland's Apostle the worthy structure raised to his honour, it will not less remain an enduring monument of him who will on to-morrow receive his last resting-place beneath its shade.

We cannot close these few and inadequate observations without remarking on the social and personal qualities which secured for the Most Rev. Dr. Dixon the respect and esteem of all sects and classes. Protestants vied with Catholics in their regard for him; for he was gentle and kind to all, and his charity was as boundless as his zeal in his Master's service. Rich and poor, priest and layman, alike bewail his loss. He was the father of his children, and a true friend of all his countrymen. For although he took no active part in political affairs, his influence and advice were always given, and given effectively, in aid of every just and good cause. He did not the less love liberty; he had a horror of licentiousness; and, while advocating for Cæsar the things that were Cæsar's, he was not unmindful of the claims of the people to protection and redress. Of him it may be truly said that the odour of his life, so pure, so simple and yet so elevated, will long survive his death. The memory of his virtues, the influence of his example, and the greatness of his labours will keep his name fresh in the hearts and affections of future generations, and render his grave what the grave of the good man always is—a place of pilgrimage, for all who admire the lives lived for the benefit of mankind.

The Sisters of Mercy have given a lesson to the Protestant hospitals in Ireland. The *Times* correspondent says:—'A great novelty has just been introduced by one of our leading Dublin hospitals.—The managers of St. Vincent's Hospital, Stephen's Green, have purchased the splendid residence known as Lyndon Castle, Blackrock, for the purpose of converting it into a sanatorium to which they will send the convalescent patients, to enjoy the benefit of country air, seabathing, &c., previous to returning to their homes. This is the first sanatorium ever established in Ireland. The example is well worthy of imitation, for there are other hospitals in Dublin which, from their less favorable situation as to pure air, require such an appendage much more than St. Vincent de Paul's.'

MARRIAGES (IRELAND) BILL.—A Bill to Amend the Law relating to Marriages by Catholic Clergymen in Ireland. [Prepared and brought in by Mr. Sergeant Armstrong and Mr. Bryan.]

Whereas by an Act of Parliament passed in the Parliament of Ireland in the nineteenth year of the reign of King George the second, intitled 'An Act for annulling all marriages to be celebrated by any Popish priest between Protestant and Protestant, or between Protestant and Papist; and to amend and make more effectual an Act passed in the same kingdom in the sixth year of the reign of her late Majesty Queen Anne, intitled 'An Act for the effectually preventing the taking away and marrying children against the will of their parents or guardians,' it was enacted that every marriage that should be celebrated after the first day of May, one thousand seven hundred and forty-six, between a Papist and any person who had been or had professed him or herself to be a Protestant at any time within twelve months before such celebration of marriage, or between two Protestants if celebrated by a Popish priest, should be and was thereby declared absolutely null and void, to all intents and purposes, without any process, judgment, or any sentence of law whatsoever:

And whereas the said enactment has been fraudulently taken advantage of, and has led to great public scandal and inconvenience:

Be it enacted by the Queen's Most Excellent Majesty, and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present parliament assembled, and by the authority of the same:

1. That the said enactment be and the same is hereby repealed as to all marriages which shall be celebrated by any Roman Catholic priest between two Protestants, or between a Protestant and a Roman Catholic, after the first day of January, one thousand eight hundred and sixty-seven.

2. Nothing contained in Act of Parliament passed in the Session of Parliament holden in the seventh and eighth years of the reign of her present Majesty, intitled 'An Act for Marriages in Ireland, and for registering such marriages,' shall affect any marriage between two Protestants, or between a Protestant and Roman Catholic, celebrated by any Roman Catholic priest after the first day of January, one thousand eight hundred and sixty-seven, and no notice in the form of Schedule A. to said Act annexed shall be required in the case of any such marriage; and the exception in said last recited Act contained, in the case of a marriage by any Roman Catholic priest which might at the time of the passing of the said Act be lawfully celebrated, shall be extended to and include the case of a marriage by any Roman Catholic priest between two Protestants, or between a Protestant and Roman Catholic, celebrated after the first day of January one thousand eight hundred and sixty-seven.

3. Provided always, that nothing in this Act contained shall extend or apply to any proceeding, civil or criminal, commenced before the passing of this Act.

4. Nothing in this Act shall extend or be construed to extend to the repeal of any enactments now in force for preventing the performance of the marriage ceremony by degraded clergymen, and that this Act shall extend or apply to any marriage of the Royal family and shall extend to Ireland only.

IRISHWOMEN.—A Connaught woman is invariably under-sized and dark; figure a little broader than is consistent with the slim line of beauty but in carriage and expression she is equal to a Spanish donna. The dress, too, is peculiar, and may be seen transplanted to the stage in the red cloak, blue stockings, and tidy bouges to which we are accustomed in the plays of Mr. Boucicault. The wives of the Claddagh fishermen resemble the Boulogne market-women in their bright costumes and boldly-short petticoats. They differ from the women of Wexford, who are, it is said, descended from a Pembrokeshire clan, which somehow found its way there. Wexford women are tall and fair. Red haired women abound in Munster, especially in the southern parts. The notion that persons of this complexion are of Danish extraction is scouted by recent antiquarians. It is much more probable that the tinge is of Milesian origin; it is very general in Scotland. The women of Munster, and particularly of Tipperary, are among the most beautiful in the world, but they last barely a decade from their teens, and become almost bays at thirty. Child bearing, field work, and tithing die have to do with this; but will not quite account for the difference in stay of comeliness between an English and an Irish countrywoman of the agricultural order. There is nothing like it, except in France where the women of the provinces get beads and parchment skins about the same time that an Irish crone is endowed with similar attractions, which she usually enhances by wearing a cast off soldier's jacket and a cutty pipe. Around Carrick-on-Suir in Tipperary, and Lismore in Waterford, the girls who attend the chapels on Sundays would present a hundred exquisite face models to an artist. Those two counties have been, so to speak, strongly Normanized, and again Frenchified by detachments of Huguenots settling among them. You find peasants who mark their names as De la Cour, Hayis, or Beasang (Hibernice, *Boozan*), and with features indicative of their well-born ancestors. The women also of those districts are exceedingly pretty, and possess more character in expression than is to be seen in the wilder and more animal beauty of women in other quarters. In Kerry, the real Irish look—arch voluble, and modest—the ripe, passionate mouth, the mobile, symmetrical limbs, and liquid, sing-song voice, are yet extant. Here one may occasionally come across a beauty such as Thackeray saw elsewhere.—

"See her as she moves, scarce the ground she touches,  
Airy as a fay, graceful as a duchess!  
Bare her rounded arm, bare her little leg is,  
Vestris never showed ankles like to Peggy's!  
Braided is her hair, soft her look and modest,  
Slim her little waist comfortably bodiced!"

We have all heard of Kate Kearney, and those who visit the lakes are made to remember that renowned enslaver through the medium of a descendant, who at the ripe age of fifty, makes a good thing by imitating the famous sheep's eyes of her great grandmother, and also by selling whisky and goat's milk to thirsty travellers. Kerry, with Limerick, rejoices in another peculiar type of beauty. A number of Germans were sent to Ireland by William the Fourth for the purpose of occupying the waste or wasted lands, and they settled with their families in Kerry and Limerick, where they were always known as the 'palatinates,' a name of obvious derivation. Since their first lodgment they have scarcely changed their spots, and, originally of humble rank, they accepted the condition of small farmers, and never exhibited other much desire or energy, to better themselves. The women of the descendants, and of the intermarriages, are still 'wonderfully Gretchen,' and when you see an Irish palatine peasant, you are at once reminded of how Fatherland will out even after many generations.