

2ndly. Six Brothers of the Congregation of Saint Viateur, of which the parent-house is at Vourles, in the diocese of Lyons. The two first are honored with the Priesthood, and intended to direct the other four: the Rev. Mr. Morin, and the Rev. Mr. Mermet; Brother Verriere, Brother Beaume, Brother Chavanne, and Brother Guibert.

3rdly. Sixteen Religious of the Congregation of Jesus-Mary, whose parent-house is situated at Fourviere, Lyons. It is known that these Religious have for their object to direct boarding schools of young ladies, and to receive into asylums young orphan girls, to teach them a business and to form them to virtue. Those sixteen Religious are to found two establishments of this nature, one at Landoor and another at Miréth. The are, Mmes. Mary Saint-Bruno, Mary Saint-Thais, Mary Saint-Borremeo, Mary Saint-Hilary, Mary Saint-Anastasia, Mary Saint-Helena, Mary Saint-Louis of Gonzaga, Mary Saint-Irenæus, Mary Saint-Pabian, Mary Saint-Joseph, Mary Saint-Leo, Mary Saint-Athanasius, Mary St-Perpetua. It may be recollected that Six Religious of this Congregation departed for Agra on the 1st of February, 1841, under the care of the Rev. Mr. Caffarel, of the diocese of Gap. Since their arrival in the ancient capital of Mogul, they have labored towards the object of their institute, and with wonderful success. The Religious who departed at that time were, Mmes. Mary Saint-Teresa, Mary Saint-Ambrose, Mary Saint-Paul, Mary Saint-Joachim, Mary Saint-Augustin, and Mary Saint-Vincent of Paula. The latter died in the month of March last, but she is replaced by an Irish lady, who has received on her clothing the name of Mary Saint-Ignatius.

4thly. Six Capuchins will set out from Rome in the course of November for the same destination, and will be followed next year by four Irish ecclesiastics, who will go by the Cape of Good Hope.

Mgr. Retord, from Tongking, writes with the utmost cheerfulness, and 'defies the persecution' to exterminate us should it employ for the purpose twenty or thirty years of fury.' Not only so, but he 'hopes every year to increase our flock' by several hundred neophytes taken from the 'ranks of Paganism.' His Lordship furnishes the following statistics of religious operations in his Vicariate during the year 1842.

The following is a list of the sacraments administered throughout the Vicariate during the year 1842:—

Baptisms of adults	303
Supplementary baptisms	9,905
Confirmations	6,252
Confessions of children	13,263
Confessions of grown persons	122,765
First communions	6,020
Ordinar' communions	65,516
Viatica	2,570
Extreme-Uctions	2,600
Marriages blessed	266

THE REGULARS.

The following letter which appears in the *Cork Examiner*, will be read with interest:—

"To the Catholic Priests of Cork, Cloyne, and Ross,—

Reverend Brethren—Two hundred and thirty-one abbeys and priories of the Canons Regular of St. Augustine, thirty-six monasteries of the Canons of St. Augustine, nine abbeys and priories of the White Canons, a branch of the Augustinians, twenty-two priories and preceptories of the Knights Hospitalers, under the rule of St. Augustine, fourteen convents and hospitals of the Trinitarians, for the redemption of captives, under the same rule, nine abbeys and priories of Benedictine monks, five monasteries of benedictine nuns, forty-two abbeys of the Cistercian Order, two nunneries of the same, forty-three Dominican convents, sixty-five Franciscan convents, twenty-six convents of the Hermits of St. Augustine, twenty-five Carmelite convents, that existed in Ireland at the birth of the Reformation, indisputably bear witness that our ancestors were a religious and charitable people. The ruins of those noble edifices lie scattered over our soil, and prove firstly, that the enemy of God and man passed over it; and secondly, that our Popish benighted architects, who lived in those ages of ignorance, knew at least how to construct buildings combining solidity of structure, grandeur of design, and delicacy of execution, equal to the most elaborate efforts of modern builders. All these charitable structures, where the ignorant were instructed and the poor and the stranger relieved, were destroyed by the children of the Reformation, and jails, and charter schools, and loathsome poor houses substituted in their stead. The Catholic property of Ireland being confiscated no less than three times since the Reformation, rendered the Catholic population too poor to carry their charitable dispositions into execution, and the state of the law until lately effectually prohibited them from so doing. But now, as a few Catholics are beginning to creep into wealth, Catholic charitable institutions are once more slowly rearing their heads, especially in the shape of presentation convents,

Baptisms of Pagan children at the article of death	2,489
Baptisms of Christians' children	2,893