

nicants over five hundred have entered the ranks of the League. There are twenty-five complete rosary bands and several more in way of formation. The number of *Messengers* ordered for 1891 falls but a few short of one hundred. But the most consoling feature of the Cobourg League is the men's branch. Some two hundred and fifty, including all the young men, remained in the church after the High Mass on the closing day to enroll their names and adopt the practices. They were unconscious of the power they might wield in the land till religion brought them together to unite them by her strong and enduring ties. Protestantism broken in fragments is powerless when confronted by such a compact body.

Hastings.

Here too the Holy League made glorious conquests. The people are remarkable for their vigorous faith, which led them up to the mediæval-like church on the hill-top four times a day, with umbrella and lantern by night. The venerable Father Quirk takes special care of the young people, who, with an efficient separate school-training, are thoroughly grounded in the knowledge of their religion. They are grateful to him in return, and ready at his beck for any good work. No wonder the young girls of Hastings took exclusive possession of the Promoters' lists and monopolized the work of enrolling. So also the young men. Eye could not rest on a more healthful, vigorous body than the sixty young men between eighteen and thirty who came up to give their names and take the pledges of the Men's League, to frequent the sacraments five times a year, and discountenance, by example and influence, the use of intoxicants in hotels, bar-rooms, etc. The men of the old school, brought up in the old-world treating notions and habits, and professing but a mini-