

and engage rooms. Easter was coming; and at Easter every place would be full. Eastbourne or Tunbridge Wells? Miss Wade favored the Wells; she had had glorious times there long ago.

'What's the matter with Knoll?' asked Sir Cuthbert, sitting down by the old lady's sofa and taking her hand. 'I assure you that you and Miss Cecilia would be very comfortable at Knoll. The air is bracing, the country beautiful; we have a very good doctor within easy reach. Think of it.'

'I should love it,' said Miss Wade, with great animation. Why, she had gone back twenty years since the son of her old lover had come to remind her of her youth. 'What do you say, Ciss?'

Cecilia in her secret heart was uplifted. It had occurred to her coldly that she was going to miss Cuthbert Stukeley, to miss him badly. Eastbourne—Tunbridge Wells; and Cuthbert Stukeley gone away! For the first time the youth in her cried out against the perpetual companionship of old ladies which had fallen to her lot all the days of her life, till it had been broken up by the coming of Cuthbert Stukeley.

He took charge of them on the journey as though he had been the son of hers. Miss Wade said he ought to have been. It was all wonderful to Cecilia—the being taken care of, the journey through the country opening to the first delicate green of spring, the drive to Knoll, the arrival at the beautiful old black-and-white house in the midst of its stately park.

There was a significance in their reception by the old servants at Knoll which Cecilia hardly apprehended. The best rooms had been prepared for them. The old house was gay with flowers. Huge fires burnt in all the rooms, for the day had the chilliness of early spring.

Catching sight of herself as she went to dinner in a mirror at the head of the stairs, Cecilia hardly recognised herself. Was it herself, Cecilia, this radiant-looking young woman in trailing white garments? This Cecilia who had called herself an old maid, and would have been content to be dowdy if she had not been half French?

She found Sir Cuthbert in the drawing-room awaiting her. Her aunt's progress downstairs was still a somewhat lengthy affair, and she had not yet arrived.

He watched her come without going to meet her. She had a sensation of a great many Cecílias, tall and stately, in all the long mirrors with which the room was lined. She felt curiously shy—a little afraid to look up and meet his eyes.

'It has just occurred to me,' he said, as she came and stood by him in front of the fire, 'that you never paid me anything for the blue cornucopia. You said you wanted to buy it back?'

'So I did,' said Cecilia, with shy gaiety. She took it for one of his jests. He was full of merriment in these latter days. 'I'm so sorry. How much?'

'You, Cecilia!'

'I?' She grew red, and bent her charming head. 'But—but—' she began to stammer.

He put his arms about her. 'I never could be worthy of the price, I know,' he whispered. 'But I should be miserable all my life if I did not get it.'

Miss Wade appeared at the door, leaning on Pratt's arm. They neither saw nor heard her. With great presence of mind she drew back and closed the door.

'I will go straight to the dining-room, Pratt,' she said. 'It will save me another journey.'

Pratt was too well trained, or perhaps she understood too much, to wonder when the old lady added, with great satisfaction:

'And after all, the blue cornucopias, the pair of them, may come back to Knoll.'—*Montreal Tribune*.

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THE ESTABLISHMENT OF CHRISTIANITY

A MOST MARVELLOUS EVENT

Cardinal Gibbons preached at the Cathedral, Baltimore, on the first Sunday in January, and afterwards held his New Year's reception, at which twelve hundred persons, representing practically every walk of life, passed in line before his Eminence and offered their greetings.

The subject of the Cardinal's discourse in the morning, which was heard by a congregation that filled the Cathedral, was 'The Establishment of Christianity, the Most Momentous and Marvellous Event in Twenty Centuries.' His Eminence said:—The establishment of Christianity is certainly the most important and momentous event that has occurred in the last two thousand years. Of the billion and more human beings on the surface of the earth, five hundred millions profess the Christian religion. And our Christian civilisation exerts to-day a salutary, beneficent, and even a dominating influence upon those nations and peoples that have not as yet embraced the religion of Christ. The opening of the new year offers an appropriate occasion for inquiring into the beginnings of Christianity, and in the further pursuit of our investigations we may endeavor to ascertain the principal causes which have led to the overthrow of paganism and the erection on its ruins of the religion of Christ.

Rome at Dawn of Christian Era.

Let us transport ourselves in spirit to the dawn of the Christian era, and let us stand in imagination on one of pagan Rome's seven hills. We see at our feet that immense city teeming with a population, according to the estimate of Gibbon, of about three million inhabitants. We observe that metropolis dotted here and there with idolatrous temples and niches to false gods erected in the corners of the streets. These people are given up to every species of idolatry. They worship the sun and moon and the stars of heaven. The seas and rivers, the mountains and groves have their tutelary divinities. They worship every striking object in nature. They worship every being except God only, to Whom alone divine homage is due. In the words of the Apostle of the Gentiles, 'they changed the glory of the incorruptible God into the image and likeness of corruptible man, and of birds and beasts and creeping things, and they worshipped and served the creature instead of the Creator, Who is blessed for evermore.' Rome was the focus of the idolatry practised throughout the empire. Every divinity that was adored in the vast dominions of Rome had his temple and his shrine in the imperial city. What I say of Rome I might affirm of the Roman Empire, and what I affirm of the Roman Empire I could assert of the civilised world, for Rome was mistress of the world. Her empire extended into Europe as far as the River Danube; it extended into Asia as far as the Tigris and Euphrates, and into Africa as far as Mauritania. The whole world, with the exception of Palestine, was buried in the darkness of idolatry.

Then a Moral Revolution.

Such was the condition of society when our Lord appears on the theatre of public life. He calls around Him twelve insignificant men—men without wealth and destitute of human learning, men without the prestige of fame, without political or social or family influence, men without any of those elements that are considered at all times essential for the success of any great enterprise. He commands them to effect the most mighty moral revolution that has ever occurred in the history of the world. He commands them to uproot idolatry from the face of the earth and to establish in its stead the worship of the one true and living God. He commands them to eradicate the most darling and inveterate passions from the hearts of men and to plant in their stead the peaceful reign of Jesus Christ. Well might the Gospel which these men went forth to propagate be compared to the little grain of mustard seed, small and almost imperceptible in the beginning, but expanding into a luxuriant tree, spreading its branches

Wm. R. Kells

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