VOL. 3.

380 I

DOLLS DOLLS DOLLS DOLLS DOLLS

DOLLS DOLLS

GAMES GAMES

GAMES

GAMES

GAMES GAMES

GAMES

GAMES

113.3w

CK

CE

S.

RUSH.

London.

Prompt.

ER WANTED holding second or third for R. C. S. S. Section No. Address, stating salary, to Secretary, Centralia, P. O.

E & MARINE RANCE.

ILLEAN, SR., are now re at lowest rates in first-Canadian Companies ere Steam Heating is used. tlement of Losses. LBOT STREET, LONDON.

GOODS.

ings, shmeres. New Cloakings,

ckets. d Gloves.

INTER 1880 NTER TRADE

IBBONS'

Wool Dressing Flannels,

BE SOLD CHEAP.

S PALACE. DRY GOODS HOUSE.

ng,we have a Clothing open-endous stock. Exton time.

JAS. EATON & CO.

ORDINARY

OVE HOUSE

FERENT CASES

SETS

PER PAIR

ASHMERE Sale will be NEXT WEEK.

t Briliant Black Lustre m 10 to 12 o'clock each ther notice, for TEN

urs of the Great Print Sale 10 o'clock a. m., and from m. each day until further

ER—We will sell you "The Prints" at FOUR CENTS ring the above hours.

WELL & CO.

GLOVE HOUSE

LOAN COMPANY

, - London, Canada

chool Debentures purchased es. d on Mortgages at low rates

DAL, J. A. ELLIOTT, Secretary O LONDON.

D. McGLOGHLON,
Jeweller, etc., has returned to London and permanently located at No. 147
Dundas street, cor. Market
Lane, Cootes' Block, where
he will keep constantly on
hand a large stock of finest
Watches, Clocks, Jewellery,
and Fancy Goode, at the
Lowest Prices, and hopes to
meet all his old customers
meet. Repairing in all its
MccLOGHLON, Practical
Jeweller.

THE:

LIMITED.)

TILL MORE-

HAT HAS BEEN!

r sale the contents of

ch and Canadian

New Jackets,

Underclothing.

LONDON, ONT., FRIDAY, DEC. 24 1880.

NO. 115

Their state not such as this.

"In heaven our King wears royal robes Resplendent as the sun,
But here we know him in the garb
Of earth's most abject one.
Where little hands are stretched to plead
For bread, and life, and love.
We see the star prophetic shine
The childish face above.
What do ye to the least of mine
Ye do it unto me';
The Christ-Child lives for us to-day
In homes of poverty.
So, as we light on snow-strewn hearth
The Yule-log's cheerful blaze,
We hear amid the singing flames
The Christmas angels' praise.
Glory to God on high, 'they sing;
'On earth be blessing still,
And peace to gentle souls that seek
God's pleasure to fulfil.'"
O Christian men.' wait but a space.

O Christian men! wait but a space,
Till I my offering bring
To place within the pleading hands
Of Christ, our new-born King.
My heart's true worship lift ye up
To our Emmanue!;
Take ye my poor hans's scanty gold
That, in love's crucible,
Its yellow glitter may win heat
To warm the barren hearth
Where Jesus, in his little ones,
Is born to-day on earth.

EDITH COOK, in Catholic World.

A CHRISTMAS STORY

AFTER AWHILE.

When will Christmas come again, mama? "After awhile, my darling." "Is that long, mama?" No, not to those who are getting ready, little daughter." That are getting ready, little daughter." That was all I heard, my pets, but it put me in mind of a story for you. I thought it such a beautiful answer, that of the gentle voiced mother passing me on the crowded street leading the little daughter by the street leading the fittle daughter by the dimpled hand, and I pictured to myself the two sitting together at some cozy fire-side that night, the child listening eagerly and the mother telling her all about the cutting ready. I know that in all the getting ready. I know that in all the homes where children gather, little voices are often asking, mama, "when will Christmas come again?" and I would like to tell you how to get ready for it, so I will tell you without any more delay. When the first snow fell that year, it is not any difference what year it was, you know—the children made a great hubbub of joy and of course went flying out to get it all over them, and laughed and danced, and I am sure would be be be said. and I am sure would have kissed every separate flake if that were possible. And said Mamie to her brother Tom, "now Santa Clause is on the way and its time to get ready for Christmas." "Hurrah!" cried Tom "so it is!" I'll try for a new sled—a rouser?" "yes, and we must be awful good, for of course, he's peeping down all the chimneys now, to see whose good and who isn't." "I want a doll with real curls and a little piano." "I think real curls and a little piano." the old fellow 'll know what we want? "Oh! we can send a letter to him up the chimney, and if we're good he will send what we ask." "Come on, be good then." For the keeping of which suddenly formed

mented with silver bells. She thought she was going to be carried off never to see home again, and all the dreadful stories of giants and orges that she had ever read loomed up before her. "Where not so poor as He was?"—"No mother, "selfly said the children weeping, sir!" faltered Tom. "Are vou Santa Claus!" "I am, and for the rest—silnee," remarked Santa sternly. "Purty bad fix," thought rom, as they were whirled away. "I always thought Santa was a jolly kind of a character, but don't look much like it!" Manie even in thought look much like it! "Manie even in thought of the batteries of censure away from "Mile Himself He made you when he had ever read a sense through a propose in writing his is to quite to bring about the conversion of the batteries of censure away from "Mile batteries of censure away from "Mile Himself He made you when he lace are the trouble of your Christmas patient to be of the stars like lovely saves. They heard voices raising from the earth in praise, in joy, in curses, in the earth in praise, in joy, in curses, in the earth in praise, in look much like it!" Manie even in thought be blammed atall. Do your when the batteries of censure away from "Mile batteries of censure as a fixed by only purpose in writing bhus the dear shall be in the batteries of censure away from "Mile batteries of censure as a fixed by only purpose in writing this is to quit to tring should be blamed atall. Do your when the batteries of censure as a beyond the clouds echo the cry, and carry it upward. They thought voices of angels might make such a sound. When they had consider the control of the cry and carry it upward. They thought voices of angels might make such a sound. When they had control of the co had gone up very high, they saw a little child emerge from a great darkness amongst the clouds making a path of light with its foot-steps. It was an earthly child, but beautiful beyond all words, with cheeks like a rose bud's most exquisite tint and perfect head crowned with golden curls. Its form was like what men chi-el for models of a gels, and its eyes of rarest violet looked eagerly down, down to the cold and cruel world where it evidently was going, through the blue air, down expeciant and sorrowful. They followed the path of light its feet made wondering and sad as the fair vision neared the earth, so did they. It shivered with the cold as it went on, and dropped tears, as babies do, if in pain. Then bright beings clothed in went on, and dropped teats, if in pain. Then bright beings clothed in light gathered up the tears and earried them on high, so they knew it was the infant—God—and the story of the first Christmas the world ever know flashed for the first time across their minds. They began to feel why they were brought there. In the world below they could see the homes full of light and warmth filled with tains fell of light and warmth filled with happy parents and happier children. Cuttains fell over snowy beds where people slept peacefully, and lights gleamed, and fires glowed where they sat in circles. The divine child shivering and weeping knocked at every door but none was opened. As He turned from each, the bright beings who had gathered up. His opened. As He turned from each, the bright beings who had gathered up His tears begged Him to come with them, but He motioned them away with a royal wave of His little hand. They begged. Finally He stopped before the door of their own home. They could see down into it themselves have with the pregram. their own home. They could see down into it themselves, busy with the preparation for to-morrow. In one room their parents were adorning a Christmas tree, in

parents were adorning a Christmas tree, in another they were laying out their gifts, Mamie's party dress glistened on the bed in the nursery, and all the toys they had coveted were arranged for them. The house was one mass of joyous preparation. Even the kitchen was crowded with wonders for the coming feast. Ah! outside the shivering Baby knocked and wept. They looked to see if no one heard Him, no one All were too busy to listen, and the knock was a baby's, so little and so

N. WILSON & CO.
OUR STOCK IS MOST
COMPLETE.

WE make the most of the artifly pleased, both the surface of the artifly pleased, and the street of the artifly pleased of the street of the artifly pleased, and the street of the artifly pleased of the street of the artifly pleased, and the stre Himself, He chose to be a little child, to show how dear children are to His Heart—how proud the poorest ought to be of that! And then it was the poorest He made Himself most l ke. Oh! my little forgotten darlings, though the world makes for you no Christmas, He made it for you from the beginning, so do not forget Him with the world to-night. Ask Him in," they knelt down at her knee, clasping their hands on it as on an altar, and the angels bowed to the ground their shining heads—but the divine child drew nearer and nearer, and when the mother softly said, dictating for them to repeat after her: "Sweet Infant Jesus come to us to-night," we climbed into the place from which the lame boy had just slipped down, and laid his radient head in the humble woman's bosom, in an attitude of rest. She went on the very very performed; and if the nondown, and laid his radient head in the humble woman's bosom, in an attitude of rest. She went on, the poor voice swelling with the trembling of her heart which felt overpowered with happiness, and she wondered at herself—"We love thee and we have no gift to offer Thee but our poverty, and the patience we shall try to practice. Sweet lifent leaves the worder of the church. All the world has had reason to know this for centuries. Moreover, even supposing that all other poverty, and the patience we shall try to practice. Sweet Infant Jesus, take them and give us Thy blessing, that we may stive to be like thee." The little tongnes repeat it in the most thrilling of all was to be common, if he knew that it was going to repeat it in the most thrilling of all voices, the voice of a good child strives to imitate the voice of a good child strives to imitate its mother's in prayers, and as they finish, the divine child laid on each of their bowed heads a baby hand in the Benediction they had asked. Then the mother held out her poor arms, tired and aching with the day's toil, to press them to her heart. Ah! the three wondered why they forgot their poverty, and their sorrow, why they felt as if heaven had come to them in that embrace! But they did not see that the divine child shared it with them, and those warm arms held Him too.

be repeated before a minister of any church nor could the Catholic party

see that the divine child shared it with them, and those warm arms held Him too, to that suffering heart, and that as they did so the angels looked on in envy. "Come with us dear Lord," they said in their musical tones. But the baby hand made an imperative gesture for them to leave. "I have found my rest, here will I stay," he said, and the air shone with light, as with a look of infinite peace. He laid His holy hand once more on the tender and lowly heart that invited Him in. The angels withdrew and watched outside of the thrice blessed house. They said no more—they were silent for some moments—silent withave. "Then—we never knew, we never thought"

suffer persecution for justice sake."
+ John B. Watterson.

Bishop of Columbus. Columbus, O., Dec. 7, 1880.

From the Irish Ecclesiastical Monthly. At the request of an esteemad correspondent we give a summary of the conditions required for the due celebration of a mixed marriage by the Canon Law and by the law of the land.

A mixed marriage here means a marriage between

riage between a Roman Catholic and a baptized person who is not a Roman Catholic. The difference of religion is, in this case, certainly not a detriment, but only a prohibent, impediment; and the marriage is always valid, according to the unanimous opinion of theologians, if no other inpediment makes it invalid. But such a marriage is strictly forbidden by the Natural, Divine and Human or Can-

It is forbiddon by the natural law on her off pring, which generally exists in marriages of this kind. For there is a danger lest the Catholic contracting party, either through fear, blandishments, threats, or violence may not be allowed the free exercise of the Catholic religion, or even be seduced therefrom; and there is a danger that the non-Catholic parent may insist on training up some or all of

the offspring in heresy.

The Divine Law, too, forbids communication with heretics where it is at all likely to prove dangerous to the children of the church. "Shun an heretical man," says the Apostle, *Titus* iii. 10. And, if even civil intercourse, when dangerous to the faithful, is forbiddon by the Gospel and by right reason, a fortion, we may infer that communication in divine things with heretics is strictly forbidden by the law of God. The church also has "always condemned and interdicted" mixed marriages, as Benedict XIV. expressly declares, and he himself calls them detestable. In order to remove these prohibitions, the first thing is to remove the danger of what we ask," "Come on, be good then." For the keeping of which suddenly formed resolution they went in, gathered up their toys, which had been strewn about in everybody's way, and put them in their proper places. Then they arranged their chood-books, folded their clothes, which and been thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in making them thrown here and there, and put them in their proper places. Then they said should make in scrow that choked her voice, "Why can uo one hear Him?" you," said the still stem voice of their paids excessed in the subdeptive of the proper places. Then they said house of the proper places are thing the way to find the policy of the proper places. Then they said the moments—silient for some moments—si

nor in any way to bless the contracting parties.

(2) The non-Catholic party must give a written promise, on oath before uninesses, to allow the Catholic party to exercise her or his religion freely, and to bring up in that faith all their offspring.

(3) The Catholic party must, in like manner, promise to labor efficaciously in order to bring about the conversion of the other party.

letter, and bear in mind that there shall be

letter, and bear in mind that there shall be no vestment used, not even the stole, no prayer said, or benediction given, and that the ceremony do not take place either in the church or sacristy. But he is bound to see that the contracting parties give their mutual consent per verba de praesenti. What form of words is then to be used t We think the contracting parties may either use the legal form, as used before we think the contracting parties may either use the legal form, as used before the registrar—"I call upon these persons here present to witness that I, A. B., no take thee, C. D., to be my lawful wedded wife (or husband,)" Or, we think, the priest problems in the strength as the forms in the situal test. might use the forms in the ritual, to ascertain, and to express the consent of the contracting parties. But, in this case, when reciting the first form, the words, "according to the rite of our Holy Mother the Church," should be omitted, and the clause, "if Holy Church will it permit," should be omitted from the permit," should be omitted from the second form. If the priest do not choose to read the words himself, either the clerk account of the danger to the faith and morals of the Catholic party, and of his or themselves may read them from the ritual.

The second condition is essential. The natural law requires some condition of natural law requires some condition of that kind to remove the danger, and make the marriage lawful; if the danger remains, even the papal dispensation cannot make it a lawful marriage. The promise must be written, on oath, before witnesses. The object which the church has in view may be sufficiently obtained in either of two ways. First, by the execution of a deed at the time of the marriage, which is the most efficacious way of procuring the the most efficacious way of procuring the desired result. For the parent cannot afterwards in any circumstances claim the right to educate his children as non-Cathoright to educate his children as non-Catho-lies, when by marriage deed he authorized them to be educated in the Catholic faith. On the other hand the Agar-Ellis case conclusively proves the danger of trusting to a mere promise, which may afterwards either be broken or denied. The second way in which the condition can be ful-filled is to give a written promise, in the presence of God, before two witnesses, for, although it is illegal to administer an presence of God, before two witnesses, for, although it is illegal to administer an oath by private authority, it does not appear illegal to take one; hence this condition can, and ought to be complied with, when the deed is not executed.

The third condition requires the Catholic and the promise codem in mode, to use