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It is said that should the clergy act upon the resolution as passed by refusing to marry the so called innocenparty to the divorcee, they will incur severe penalties under the law, including criminal prosecution for break ing the law. This will follow naturally from the absolute dependence of the Church of England upon the laws of the State. It will be somewhat strange to see the Church as by law established in this position. On one side, it will be endeavoring to follow the law of God as the Catholic Church teaches it, but on the other side the clergy will be harassed by the law of men which obliges them to disobey God. "It is better to obey God than man ;" but will they choose their side under this principle of morality? We are strongly of opinion that the law of men will prevail upon most of the clergy in this case, especially as the ecclesiastical resolution which has been passed appears to have no binding force, and will not be backed up by any strong ecclesiastical authority. How can a single diocese of the Church lay down a stringent rule, while all the other dioceses will follow the rule already acted upon, which is to do what the State commands? Further, the clergymen who voted in the minority will not feel themselves bound by an unauthorized decision of the majority. For a while it will probably happen that the minority clergymen will have a large increase in the number of marriages they will be asked to celebrate; but soon, when the majority perceive that they are losing the profits, as well as incurring severe penalties, the resolution so boldly passed will be quietly set aside, and matters will commence to go on pretty much as before, the marriages being celebrated with-

asked regarding the divorcees. It is chiefly among the High Church party that the strict law of marriage is observed, and we may therefore judge from the vote how widespread have the principles of the High Church party become in London. These principles must have spread even more widely than the vote would indicate, for they are favored to a greater extent among the clergy than the laity. If, therefore, the lay vote be left out of the figures given, the proportion of High to Low Church clergy in the diocese of London will probably be considerably greater than the ratio of

out any disagreeable questions being

May we expect that the collision which must ensue on the question of a divine law will precipitate a movement on the part of the High Church Party toward the Catholic Church which has always maintained the sanctity of mar-

This is surely among the not improbable possibilities.

THE CHURCH AND THE STATE IN

held, and called the Archbishops by telegraph to meet him and the Chancellor of the Empire. Herr von Bulow, so it may be reasonably inferred that matters of great importance are under consideration.

The Emperor's relations with the Holy Father are most cordial, and as he holds most friendly intercourse also
with the King and Government of industrial conditions many new social with the King and Government of Italy, it is not altogether improbable that through his intervention there may be brought about a reconciliation between the Pope and the King of Italy. The present situation of reserve approaching to hostility has now lasted for more than a generation, and the king of Italy fully appreciates the fact that it is to the interest of the State and the well being of the people that there should be a change in the attitude of Church and State towards each other. In fact there have been incidents which have given rise to the belief that such a change will be affected under the present Pope, though nothing has transpired to show

previous relations with the reigning family of Italy were friendly; and several times while he was Patriarch of Venice he took part in State ceremonies when King Humbert and Queen Marguerite were present. Among these occasions was that of the launching of a man of war at Venice. In 1904 he also relaxed the rigid rule by which Pius IX. forbade Catholics to take part in the Italian elections, so that it might not be said that the Holy See had in any form, even indirectly, conceded the right of the Italian Government to

occupy Rome and the States of the THE STATEMENT OF A THOUGHT-

It is stated in other despatches that the Kaiser William is anxious to be the medium by which a complete reconciliation may be effected, and that he proposes to do this effectually. We cannot imagine that this can be done without the Pope's temporal independence being fully guaranteed, as Rome is essentially the seat of the Pope and is necessary to the independence of the Church; yet there may be some solution of the problem found which will be satisfactory when the matter is approached in a conciliatory way by all parties concerned, and no one is better fitted than the Emperor William to find the solution on consultation with Pope and king, and their respective advisers.

CONVERSIONS IN POLAND.

It is stated that the proclamation of religious freedom in Russia has been received with great rejoicing in Russian Poland, and already many thousands who were professing outwardly at least to be members of the so-called orthodox or Russian Church, have joined the Catholic Church. Many of these were, of course, families who had at one time been Catholics, but had joined the pampered National Church through fear of persecution for conscience' sake. and now that the permission is given have returned to the old faith. Such Catholics are certainly unreliable ones, but grace may operate wonders even in their case, as there is no sin so grievous but that it may be forgiven when it is sincerely repented of, as we may hope is the case with many of these strayed sheep returning to the one fold.

The great resemblance of the schismatical faith and worship to that of the Catholic Church, no doubt, made it more easy for the schismatics, backed by the Cossack soldiers, to induce weak Catholics to adopt their creed outwardly, and thus to adjure their faith, but we may hope that their return to the true faith may in most in-

stances be now sincere. It is said that the Orthodox priests are much enraged at the wholesale abandonment of their churches; but we have no doubt that the demoralized state in which the schismatical clergy live openly has been a great factor in causing these conversions as soon as liberty of conscience has been granted. The Catholic clergy of Poland are men of exemplary life and are full of the spirit of self sacrifice and zeal, and the knowledge of this has without doubt had great weight in bringing so many thousands back to the faith to which Russia adhered even long after the Greek schism was finally consummated in the eleventh century.

POLICY OF THE CHURCH.

IT MEETS THE INDIVIDUAL NEEDS OF THE

Despatches from Berlin to the London Standard state that conferences have been held at Metz between the Emperor William and the Archbishop of Breslau and Cologne, the purpose of which is to bring about a change for the better in the relations between the Holy Father and the Kingdom of Italy. The Emperor himself desired these conferences to be held, and celled the standard special conditions. The Church to adopt and formulate standards or ideals in the realm of social action and intercourse. These though in the main reducible to principles distinctively Christian, are nevertheless dependent to a great extent on intellectual, material and therefore social conditions. The Church has always assimilated sconer or later the best elements of the learning, institutions civil and celled the sea, and penetrate the farthest heavens. He can measure the Very Rev, Dr. Driscoll. institutions civil and political prac-tices and customs of the various peoples that have been brought into her fold, and in this has she shown that great power of acaptability to

external circumstances and environ-ment which is the necessary condition of vitality.

In the present day, on account of the many and great chances that have been wrought in the realm of political problems demand a solution, and often it is asked what is the Catholic mind with regard to this or that question of the hour. The answer should not in every case be sought in the authoritative utterances of the Church, for it may often happen that with reference to recent problems the Church, at least officially, has assumed no definite attitude, is committed to no special policy. Even in many cases where a definite attitude has existed, or might be logically inferred from certain official pronouncements or actions, a change of policy or ideal may be looked for if the of policy or ideal may be looked for if the altered conditions of society render it desirable. Notably is this the case with regard to such questions as the Church and personal liberty, the relations between Church and State, etc.

Heretofore the policy and legislation of the Church are been more or less

of the Church have been more or less on what basis an amicable agreement can be brought about.

It has been known from the beginning of the reign of Pope Pius X. that his previous relations with the reigning with those peculiar to the so-called Latin races. At present, however, a most prominent feature of the situation which confronts the Church is the

FUL LAYMAN.

"The system of missions to non-Catholics have proved a revelation to me and I am sure to many other Catholics. They open up a field of possibilities that seems to be unlimited. What a pity we have remained so long on the defensive, shutting ourselves within the ramparts of our defenses and never letting the world know what is going on within. The world of science and of learning often pass us by without giving us a thought. It very often thinks that we are beneath the dignity of attack. In the meantime we quarrel among ourselves because there is nothing else to be done to keep the life blood moving in our veins. If the nonblood moving it our veins. If the non-Catholic Mission Movement will induce us to come out and mingle with our fellow-citizens and so persuade them of the truth of our position and the logical nature of our teaching it will have done a great work. The aggressive spirit is always the most potent to win the day in any contest and particularly so in intellectual and religious matters.

"The non-Catholic Mission as it is

now given, with its impregnable linkage of clear and compelling argument, and the winning spirit of Christian charity that permeates it throughout, has proved here in our city a power for good not only in bringing non Catholics to the Church but also in preparing the Catholic layman to meet the ever pre-sent question, Why am I a Catholic," so writes an intelligent layman in one of the first settled and to day in some respects the most backward dioceses of the country. To day the Church should be the dominant factor in that section, but on account of an obscurautist policy of previous generation; it conform to the perfection of Himself as stands for very little in the civil or even religious life of the people. There is more fact than fiction in the layman's statement.— The Missionary.

THE CREATOR AND THE CREATURE.

"Render to Casar the things that are Casar's, and to God the things that are God's."

In these words of our divine Lord,

He teaches us a great lesson, says St. Augustine, for as the coin bearing the image of the sovereign showed he had a claim on it, so man bearing the image of his Creator, God, belongs to Him and is to pay Him the tribute of his respect, love and obedience. Cæsar may stand for the world and

all earthy things in contra distinction to God, heaven and the things of eternity, and to each we are to give its due. We have a double duty, there-fore, to man and to God, to the world and to heaven, to time and eternity. The first of these duties is generally fulfilled and more than fulfilled. We imbibe he sphit of the world easily; pay it our howage and serve it slavishly. It is not enough for man that he use this world as God intended as but a footstool to rise to something higher; that he pass through its tangled paths and hidden dangers on to that heaven of peace and rest He has prepared for him; but many make the means their end and live for this world instead of for heaven, live for created things rather than for their great Creator, and exclude God from their thoughts in their pre occupation with the things around them.

But the world did not make us Cæsar is not our creator; this earth is not our home. This world soon passes away from us, and with it all its vanities; and there will remain for us God alone our Creator, our Judge, our

its riches and treasures. He can adopt all created things to his use, and no thing seems to be beyond his knowledge or his power. And he has free will, and in this he almost like God Him-self—the will to do or not to do; the will to obey or not to obey; the will to serve God for all His gifts or to despise Him-free will to act a noble, gener-ous part to God and his fellow creaous part to God and his fellow creatures, or on the contrary, to be selfish and unconcerned for any but himself; aye, free will to act a cruel part and to hate God and men if he will and to the best of the contract of the do what he dare to injure them. But it is not alone through our intellect and our will that we are like to God, but we resemble Him supernaturally through grace in our souls, and here we have not only the image of God in us, but we have a participation of His divine nature, which by conformity on our part makes us through virtues and goodness the very reflection of Him-self. This is the perfect man, because the perfect image, and this is what God would have us always be; that He might behold in us the reflection of

But this resemblance, so grand and beautiful is soon effaced by sin. It destroys the supernatural and heavenly in us, and reduces us to the mere natural, the simple man of clay, of the earth earthly; and even our natural resemblance lessens when we break with God through sin, for our intellect becomes dark and clouded and the will

Himself, and hence be pleasing in His sight, and the homage we pay Him be a tribute worthy and acceptable.

merits of Christ's sacrifice on Calvary be applied to that soul and restore in it the image and likeness of God once more, and thus make it again the of ject of His mercy and His love.

So, in our souls we are made specially to the image of God and His inscription is stamped on every part of them. that resemblance, once destroyed, it requires a miracle—the miracle of His Precious Blood—to give it back to us again.

But what if that image be lost a second and a third time, be relapsing again and again? Will God restore it again? He may and He does restore it again and again, but will He always do so? Ah, no, dear brethren, we know there would be a limit to His mercy as well as an extent to His justice, and i we trifle with His goodness there must come a time when the cup of His wrath will be filled to overflowing and He must visit the vengence of His out-raged justice on the head of him offend

ing Him.

His image will then have gone out of that soul forever. Death and judgment will have overtaken him in his sins, and as in the case of the foolish virgins mentioned in the parable, the poor of heaven will be closed against him forever. The soul will implore that He open it, as they did, but the same answer must come to him as for them: "I know you not. I know you not." The image of God has gone out of that soul and He sees in it only the wreck and ruin of its fallen greatness and must banish it forever from His

Ah, dear readers, let us keep faithful to God and His claims upon us and give Him the tribute of our love and the honor of our obedience. Let us given us in the pattern of our divine Lord Who has shown us how to live and how to die, that we may be always pleasing to the Father in heaven and finally share with the blessed ones the happiness of the Beatific Vision for-ever.—Bishop Colton in Catholic Union

A NEGLECTED SERVICE.

Beautiful beyond description are all the many magnificent services of the Catholic Church. Their power of fas-cination to those not of her communion is a matter of general knowledge. How the non-Catholic admires and wonders at the ceremonies, for instance, of a Solemn High Mass. It makes him feel that there is something not entirely earthly about the place of worship.

earthly about the place of worship.

And yet how many Catholics fail
to feel or appreciate what they profess
in this regard, namely, that God Himself is present upon the altar. Present
in His body and Blood, Soul and Divinity. As truly present as He was on the cross of Calvary and as He is in heaven.

heaven.

Of all instances, however, in which they show the greatest neglect and the greatest inappreciation of this presence, none exceeds that when He is exposed for their adoration and their praise of Him. That is at the neglections of the practical properties. ed service of Benediction. In comparied service of Benediction. In comparison to the great Catholic population how few find time to journey to the church to receive His all-powerful blessing. Is it not strange, believing as they do, that it is our Lord Himself Who, thus blesses them and not the pricet that a greater eagerness to re-

who, thus blesses them and not the priest, that a greater eagerness to receive His blessing is not manifested?

Of course, there is no obligation to be present. But should we not strive to do more than what is of obligation? Who can deny that with this placeting when he we shall be greatly blessing upon us we shall be greatly benefitted, both temporally and spirit-nally? Most assuredly it will not be in vain in either respect unless we choose to make it so ourselves. What a grand privilege we should regard it if God were to appear in His human form and pronounce His benediction upon us. And yet in the Benediction of the Blessed Sacrament He does so, both as God and Man. Hence we should great importance upon the ser-vice and endeavor as frequently as pos-sible to be present at the same.— Church Progress.

LAST MONTH OF SCHOOL.

In a few weeks more the schools will close their doors for the summer, and teachers and pupils will enter upon a well-earned vacation. Both have worked hard and need of a rest and this they will have during the long summer days. Our anticipations of beautiful closing exercises will not be disappointed, as the children are being carefully prepared to carry out a fine programs In this connection let us not forget the practice so naturally formed, by the church and school being side by side, of visits to the Blessed Sacrament. The children, seeing their elders going in and out to Mass, are led by faith at d and piety to imitate their example, and before entering school they visit the church for a few minutes to adore our church for a few minutes to adore our Lord upon the altar. This is faith put into practice, and one cannot begin too early; as in all good practices, the earlier the better. It is a consoling sight to see some of these children making these visits, especially the older ones. They are so recollected and fervent, and their glowing faces tell of the unction of their devotion and the the unction of their devotion and the idden love that fills their hidden God dwelling behind the golden door of the tabernacle. God will hear their prayers, and parents and guardians, teachers and friends, will all be blessed as well themselves through the prayers of

these innocent children.
It is thus Religion leads by the hand the younglings of the fold and guides their first footsteps, and it is these earliest impressions that will sink deepest in their souls and have the greatest inin their souls and have the greatest in-fluence upon their after years. The flowers and trees and birds singing in the playground tell of the hastening of vacation days, and all are getting ready to enjoy them by bringing the year's work to a successful close with excellent examinations. These over, the beautiful exhibitions will quickly follow and the curtain will fall upon a most happy and successful school year.

— Bishop Colton in Catholic Union and

Fruit-a-tives Fruit with tonics. Try them for constipation, headaches, biliousness, skin and kidney diseases. "I am taking Fruit-a-tives, and find them all right. The easiest to take and the most effective laxative I have ever used." At druggists—50c. a box. Mrs. I. DAVY, Prescott, Ont. Manufactured by FRUIT-A-TIVES LIMITED, Ottawa.

USE THE QUESTION BOX-

The Question Box is coming to be a popular way of carrying out the Pope's requisitions about the catechism.

Bishop H——recently attended the exercises of a Mission and was very much edified by the crowd of non Catholics as well as of Catholics who were present. What interested him particularly was the intelligent nature of the questions that were dropped into the Question Box and the tactical way in which the Missionary answered the questions to the delight and interest of the congregation. The Bishop said afterwards that "The Question Box was undoubtedly the most facile way of instructing the people in the doctrines of the Church." If the Holy Father knew how interesting the answering of live questions out from the very hearts of the people is, he would have commended it in a special way in his recent encyclical on the catechism. There is a peculiar insistency in his words. He lays down the obligation of catechetical teaching in such a way that one begins to feel rather uncomfortable about it. to feel rather uncombreashe about 1. He insists on something very definite when he says that an hour must be spent every Sanday and holiday in in structing not only the children but the grown folk of the congregation. The ordinary sermon will not do, but it must be also as the children strengthing given be plain catechetical teaching given for the purpose of enlightening the mind, and he exalts the office of the catechist above that of the great preacher and even that of the learned rofessor who writes books.

It will be extremely difficult to get the people to attend the catechetical lectures unless somo interest be awak ened. The Question Box accomplishes this. I assure you I was astonished to see a large congregation sit spellbound for an hour listening to the answering of questions from the Question Box and be completely absorbed in the state ment of doctrine. If the same congregation were asked to listen to a dry-as-dust exposition of the catechism they would yawn and go to sleep. The Question Box will become a

regular institution in every well regulated parish after this. It is part regular of the course at the Apostolic Mission House to train the priest in the best way to answer these questions. Such training is necessary for every priest.

THE D'YOUVILLE READING CIRCLE.

The last regular meeting of the session was held on Tuesday, May 16th. Summaries were made in the various ranches of the year's study. On May 30th we shall have a "Spring Festival" which will be a fitting close

to a most successful term's work.

"Adventures Among Books," Andrew Lang, was reviewed. As a critic he is reliable and the book is instructive and entertaining.

Every one is pleased to know that the world-famous Florence Nightingale still lives and retains all her mental

still lives and retains all her me faculties at the advanced age of eighty-four. Miss Tooley's "Life of Florence Nightingale" will be welcomed by the Nightingale" will be welcomed by the members. Longfellow, filled with admiration for the noble work done by the army nurses in the Crimea, wrote a little poem on the subject called "The Lady with the Lamp."

During the beautiful summer days

open, so enticing and so beautifully il-lustrated one needs but very few printed books; still summer reading is designable. desirable if it be of the right order.

"Adventures of Elizabeth in Reëgen," by the clever writer of "Elizabeth in her German Garden " and of "A Solitary Summer" will fill this need. One must be clever to write in a style charming because of its very simplicity. The May Messenger contains a complete concise statement of the Autonomy Bill that will be useful to those with hazy potions on the subject.

In the Dolph r Father Wm. Neville has a paper on Newman, showing him in his private life in a charming manner.

manner.
A recent visitor to the library, Mc.
M. J. Heney of Seattle, very generously donated two sets of books, Christine
Faber's stories and "Men of Letters"

Some passages from Mathew Arnold were read and reference made to Newman's "The Idea of a University."

"The Light of Asia," by Arnold, was

The following lines from Dr. Aiken express the only conclusion to be reached from the study: "So long as the human mind retains its power of discriminating judgment, Christianity has nothing to fear from Buddhism. He alone Who is the Light Buddhism. He alone Who is the Light of the World has the words of Eternal B. DOWDALL.

THE MASS.

WHEN, HOW OFTEN AND FOR WHOM THE HOLY SACRIFICE MAY BE OFFERED. According to a common law of the Church, Mass should not be celebrated before the dawn nor after midday. By virtue of benign interpretation the rule is taken to mean that the sacrifice should not be completed before the dawn nor begun after the non hour. By special indult of the Holy See, Mass may be begun here in America an hour before the dawn and an hour after

m dday.

In cases of special stringency a priest

was in his last agony the pastor could celebrate after midnight in order to consecrate a Hest to be administered to the dying man. It is likewise permitted by the Holy See to say Mass earlier in the morning for the accommodation of considerable numbers. Thus they have 3 or 3 o'clock Mass in New York, Philadelphia, Chicago, Pitts. New York, Philadelphia, Chicago, Pitts burg and other cities for the accommodation of the newspaper men who prepare the great Sunday editions. holy days of obligation Mass is frequently celebrated long before dawn an order to afford laboring people opportunity of assisting before going

Generally speaking a priest is suffered to say but one Mass a day. On Christmas he is suffered to say three. On Sundays and holy days of obliga-tion he is allowed to offer the holy sacrifice twice in these cases- First, if he is pastor of a parish where there but one priest and where the church is not large enough to accommodate all the people at one service, second if a second Mass is necessary to accomo-date a notable number of people—provided of course a second priest is not conveniently to be had. Permission to conveniently to be had. Permission to duplicate or say two Masses on holy days of obligation is granted at the discretion of the Bishop. It is his to determine whether or not the necessity is sufficiently grave to justify a depart-ure from the common law of the Church.

Considered in itself, the Mass may be offered up for all men, just as Christ died for all. It has, however, seemed good to the Church to lay down certain rules restricting in a measure the celebration of the sacred mystery. She is justified in this because the Mass is the greatest and most formal act of Catholic worship. He who offers it up in a public manner represents the Church, and his act is supposed to be sealed with the stamp of her approval. As her representative, he is expected to conform himself to her will.

to conform himself to her will.

The Mass may be offered up for all living members of the Church whether just or sinners. It may be said for the just in order that the virtue may just in order that the virtue may abound the more; for sinners, in order that they may be converted from the evil of their ways. Matters become more complicated when we consider those without the pale. We may class these under the head of the excomplicated and those who ever the converted and these who were the converted and these who were the converted and these who ever the converted and the second converted from the evil of the second converted t municated and those who never be-

longed to the Church. Excommunicated persons are of two kinds—those who are tolerated those who are to be avoided. The great majority of Catholic theologians asset that it is allowable to offer the Holy Sacrifice publicly or in the name of the Church, for those who labor under the milder form of excommunication. Pope Martin V. says that as we are not forbidden to communicate with such persons even in things divine it is allowable to pray for them publicly and publicly offer the Holy Sacrifice in their behalf.

It is not permitted to offer the holy sacrifice of the Mass publicly and in the name of the Church for those excommunicated persons who are to be avoided by the faithful. When the Church solemnly cuts them off from her communion she intends from that very act to withold from them benefits which come from the public offices of the Church. She does not, however, forbid the priest in his priwhen the book of nature is so wide open, so enticing and so beautifully illustrated one needs but very few charity prompts him to apply to such deluded persons the fruits of the morn-ing obligation, the Church will not interfere with his pious intention.

We may of course offer up the holy sacrifice of the Mass for the conversion of those who were never of the house-hold of the Faith. St. Paul called publicly upon his hearers to pray for men-for kings and all who were exalted. Now, among those who reigned and were seated in high places in St. Paul's day were many who were never in Communion with the Church. At the Mass on Good Friday the Church prays for nearly everybody. So much tor the living.

The Church recognizes three classes

among the dead—the saints, the damned and the souls in Purgatory. The saints do not need the truit of the Mass. They have nothing to gain—no sins to explate. We may offer Masses for them but not for their help. The damned are beyond all help. Their works follow them and they cannot

Mass cannot be publicly offered up for those who are solemnly excommuni cated and who die without having shown any repentance or having been absolved either before or after death. The priest may, according to a most probable opinion, say private Masses for dead heretics and schismatics, Public Masses for them are prohibited since such a practice would make the weak and illegical conclude that all forms of religion are equally good. Don't get excommunicated; don't go into schism; don't be a heretic and then you can count upon the suffrage of the Church after death. —"Protem" in Catholic Transcript.

Among the contributors to the building of St. Augustine's Church, Phila-delphia, 1796, was George Washington, then President of the United States. His donation was afty dollars Mr. Martin I. J. Griffin, the historian, in In cases of special stringency a priest is allowed to celebrate even at an earlier hour. For instance if he was in a country parish and one of his people Native Americans in 1844.