

who do not go to Church, or who may have joined and attend a Protestant church, must pay such tithes to the parish priest, and they can be compelled to do so by law until they publicly abjure the faith according to the ritual prescribed by the Church for such abjuration and apostasy.

In former times, before the advent of the newspaper and telegraph, the news of the parish and such outside news as might come by some traveller or emigrant, was rehearsed before the dispersal of the congregation after Mass, and until very recent times the old custom survived that no laws enacted by the Government had binding force until publicly read and proclaimed (called homologated) from the parish church door after High Mass on a Sunday or Holy day of obligation by the sheriff of the county or other duly deputed officer.

Another custom in strange contrast with the observance of the Puritan Sabbath is the sale of farm products, grain, grass-seed, fruit, vegetables, lambs, pigs, fowls, honey and the like, at auction after Mass, at the church door.

An explanation of this custom is found in the long distances many of the parishioners live away from the church in all directions—six, eight, ten, and even in some cases twenty miles, when others living in an opposite direction might be in need of such things without knowing where to obtain them, besides saving long journeys over bad roads and much valuable time during the busy season.

The cemetery usually adjoins the church, and there seems to be something appropriate in having the dead gathered about the altar before which they worshipped in life, and where their remains will be near their relatives when they assemble to participate in the offices of the Church. The priest accompanied by the cross bearer, thurifer, and acolytes with lighted candles, receives the corpse upon the bier at the church door where he blesses it and then escorts it chanting the *Miserere* or the *De Profundus* to its place at the sanctuary rail before the altar, when the Requiem Mass is sung and the funeral obsequies performed with such pomp and circumstance as the taste of friends may dictate and their means afford, from the plainest low Mass to the most elaborate known to the ritual of the Church, inclu-