THE RE-BAPTISM

From the Irish Ecclesiastical Re-

cord.)

clergyman learns that they have al-

ready received private baptism. It

midwife, or by some of the attend-

midwife or doctor may have been non-Catholics, or there may have

been other circumstances that com

bine to add an element of perplexity to the case. With as little delay as

what to do, whather to repeat the

supply the ceremonies. To add to

the difficulty he remembers that the

repetition of baptism involves in

regularity. It may, therefore, be

some theologians on this important

point, and to see what course is safe

(1) The Sauraments can be repeat-

ed as often as a prudent doubt arises

(2) Sacramen'ts cannoit be repeated

without grave sin when a prudent

doubt does not arise about their va-

(3) Sacraments ought to be repeat

ed in case of such prudent doubt, whenever the claims of justice, cha-

rity or religion demand such repeti

Under No. 249 the same author

states in reply to the question whe

ther infants baptized by midwives or

other laics are to be re-baptized, that such repetition of the sacrament

probable suspicion of error arising as

to validity. It would seem, there

fore, that by a prudent doubt Gury

means a probable doubt, and this in

terpretation is borne out by a refer

by the editor of the Ratisbon edition

it is stated that baptism is to be

repeated sub conditione in case of a

probable doubt; not, however, in

case of slight doubt (dubium leve).

as, in the latter, the presumption is

in favor of validity. In support he

quotes the Analecta, J.P.

ence to No. 1032, where, in a note

is to take place only in case of

to take in practice.

of the Sacraments :-

regarding their validity.

There is hardly any duty of

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falls, N.Y., July 3, special Act of the ture, June 9 1879. increasing rapidy 0,000 paid in rears. Ther 25th, 1904, actioned by Pope ed by Cardinals, reral of whom are

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The question then arises, what kind of doubt justifies a priest re-baptizing? Must the doubt be probable, resting on substantial reasons; or is a slight doubt sufficient On this point theologians are by no means unanimous. In the Roman Ritual, "De forma Baptismi," No. 9, we find it laid down that the conditional form is not to be used other than prudently, and whenever after investigation, a probable doubt remains as to whether the infant has been validly baptized. St. Liguori (No. 136) says, "the most common and true opinion teaches that such children are to be baptized when there is probable suspicion regarding the validity of the baptism already given." In support of this view he quotes a very large number of authors, among them Suarez, the Sal-

not to be rehaptized, except in tase probable doubt of invalidity. O'Kane (No. 454), speaking of the conditional baptism of adults, says the doubt about the validity of the previous baptism "should be a reasonable one, for every slight suspi-cion would not suffice." And he adds: "Baptism should be administered conditionally unless there be a moral certainty that it was previously conferred. This is the rule laid down by St. Liguori with regard to foundlings; and being based on the

necessity of baptism, it manifestly

applies to all about whose baptism

any doubt is raised."

It would seem, therefore, that the other theologians required a probable or grave doubt concerning the va lidity of the former baptism to justify repetition. The more recent writers, however, are more liberal in their views regarding the case in question, as far at all events as the officiant is concerned.

It is true that Gury, in explaining the above-mentioned rules regulating sionary priest in which he is call- the repetition of the sacraments ed on so frequently to exercise his says that the more necessary sacraments such as Baptism and Holy judgment on a matter of the highest importance as that of infant hap-Children are brought to the generous lines, and, therefore, that font, and on inquiry the officiating even when the doubt is only doubt fully or slightly probable (dubie aut tenuiter probabile) that they can be repeated. Sabetti (No. 654) agrees may have been administered by the with this, saying "tenuis probabilitas circa invaliditatem source no re-baptizandum." Genicot (No. 152) states that on account of the great necessity of baptism for salvation the same strong reasons are not required for its repetition as for other Sacrapossible the officiant has to decide ments, Confirmation, for example, and, therefore, if it is uncertain whe baptism sub conditione, or merely to ther the doubt is probable or merely groundless the decision should be in favor of re-baptism. "Si incertum manet ufrum dubitandi ratio sit certain cases the incurring of an irbaptizandi inclinandum est." In Paleful to set forth the opinions of mieri similar language is used, and it is laid down that in such a case aliquale dubium is sufficient, provided it is contained within the bounds Gury lays down (No. 200) the fol- ol a doubt. Indeed, O'Kane in anlowing rules regarding the repetition other part of his book (No. 214) speaking of this very subject of infan't baptism says "The doubt, if

after proper inquiry any still remains being always resolved in practice by conferring conditional baptism." Bucceroni (No. 77) in treating of the same subject says : "potest, et debet repeti sub conditione quoties de ejusdem valore adest aliquod dubium non spermendum:" and adds: "facilius iteranda sunt sacramenta magis necessaria, viz., Baptismus et Ordo etiamsi pro valore sacramenti milietet multo major probabilitas contra rationes dubie aut tenuiter probabiles," Noldin, treating of Baptism, adds his testimony: "quodsi dubium non prosus inane de eius va lore supersit, sub conditione iteran dus est."

Finally, Lehmkuhl (De Sacramentis No, 16), who treats the matter in considerable detail, is of the same opinion. It may be useful to sum marize his teaching. He lays down three principles :-

(1) It is not lawful to repeat a sacrament if the doubt wants all reasonable foundation.

(2) When the doubt regarding validity is reasonable, it is lawful to repeat.

(3) A sacrament must be repeated when sufficiently doubtful to become licit, and when, moreover, there is an obligation of justice or charity to administer more securely to the subject this particular sacrament, lest, v. g., he should be deprived of a notable benefit or be exposed to danger of grave loss.

In explaining the second principle he divides the sacraments into two classes, viz., those which are very necessary and those which are not. In the first, which includes baptism, repetition is lawful when the doubt is anything more than a scrupie, or as Gobat' says, non aperte vanum.

Dealing with the third principle, and speaking of those sacraments which are most necessary, such as Baptism, he says they must be peated as long as the validity is not morally certain in vero sensu, as

thors, among them Busice, and Laymann, and quotes a decision of the Sacred Composition of the Sacred Composition of the Sacred Composition of such sacraments of the case of those who are moved distinction when he says that structed there is a liability in such circumstances to make a mistake. obligatory; for instance, a trouble make it lawful to depeat a baptism, although in reality there may be no dubio juris, when some old theolo-gians hold a certain opinion, almorally certain, it is lawful to repeat, except some authentic declaration has been made in the matter. However, the dicta of a theologian or even theologians, would not be sufficient for this purpose. The writ-Apostolic See itself favors the repetition in all cases of doubt of such a necessary sacrament as Baptism, and quotes from the statutes of recent otes from the statutes of recent temere peragitur."
uncils approved at Rome, in one of In those cases mentioned above

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any doubt (aliquod dubium) remains

the baptism ought to be repeated. From such an array of testimony therefore, we may with safety conclude that in the case of infants previously baptized we may repeat, sub conditione, when the doubt of its validity is probable, or even slight (dubium leve), or, in fact, anything above a scruple. The writer has heard it advanced as a reason re-baptism, that for some priests non-repetition caused such trouble of mind and unrest that life was made miserable. Even such will find consolation in the acute and exhaustive treatment of this subject in the learned pages of Lehmkuhl.

Indiscriminate re-baptism is speci fically condemned by all theologians, and they are equally emphatic in insisting on an inquiry in each case. The Roman Ritual says the case must be diligently investigated (diligenter pervestigata) before conditional bap tism is given, and as to the nature and extent of such inquiry, Liehm kukhl (No. 19, note) quotes a response of the S. Cong. Prop, Fid. to an American missionary, in which it is stated that it should be such as circumstances will allow, prout adjuncta ferant. It will be sometimes possible to get considerable informa tion about the private baptism, sometimes very little, and often none at all. Noldin gives a list of questions to be put to those who bring the child to the font, but the offici-ating clergyman will be the best judge of the queries in a particular

With regard to private baptism given by midwives, I have heard a very experienced priest say that he "always baptized after women," and although it is laid down by theological writers that the testimony one witness, even a woman, suffices to establish the validity of a baptism still as a rule the former is a sound principle to adopt. For it has to be remembered that, in general, private baptism is given when confusion and excitement reign supreme, and when the supposed danger to the life of the infant causes hurry in administration.

In the case of baptism given by non-Catholic doctor there need not be much ground for hesitation: and even when the medical man belongs to the true fold, I think it may safe ly be laid down that there will not be many instances in which sufficient doubt will not arise to justify the rebaptism, sub conditione. For here again we have the element of confu sion and a certain amount of strain

An irregularity is incurred, according to Benedict XIV., by anyone resome and long-continued scruple can baptizing even sub conditione, without just cause (Gury, 1032). This is called by Genicot (No. 633) the more obligation to do so. Similarly in common opinion, and the annotator of the Ratisbon edition of Gur states that the Sacred Congregation though the opposite opinion may be of the Council required in such cases a dispensatio ad cautelam. However the opposite opinion is now solidly probable, and is supported by the modern theologians and St. Alphonsus (No. 356), who extends the probability even to cases where the coners must have a certain standing. He ditional re-baptism is even rashly then states that the mind of the and culpably given (etsi temere ex and culpably given (etsi temere et culpabiliter flat); or, as Lehmkuh phrases it (No. 1006), "quamquam propter dubium non fundatum

which directions are given that even when intelligent catechists in India baptize, the actrament is to be as a rule repeated, unless there are two reliable witnesses to testify the validity. In the same sense he quotes from the Decress of the Plemary Council of Baltimore, where referring to infants baptized by midwives, it is laid down that if, after inquiry, of the salvation of the child."

POPE PIUS X HONORS A CATHOLIC EDITOR, of presenting about twenty Americans to the Holy Father. Three were

Rev. D. S. Phelan, editor of the Western Watchman, of St. Louis, writing from Rome, gives the following exceedingly interesting achaive presented the last named, but count of his recent special audience he asked me to assume the duty. 1 with Pope Pius X.:

Mgr. Kennedy, of the American Col

rose from his chair and stretched out his hand in a way that scarcely perhis hand in a way that scarcely per-mitted me to kneel and in words it." When I repeated the request slow, deliberate and grave, blessed the face of Pius beamed with my work, prayed that it might bear prise and delight, and he took her be given grace and strength to con-conversion. The others wanted bless-tinue in it along. At the close of ings for members of their families or each short prayer I answered absent friends, and in every case the "Amen." He did not permit me to Holy Father had an apt prayer ready the great numbers of Americans who the hearts of those kneeling suppliwere visiting Rome every year were impelled by the one desire of seeing the Holy Father, and the multitude HONORS THE CATHOLIC PRESS of visitors from across the ocean would increase rather than diminish; and it would not be long before the prise of the whole Papal entourage-Catholics of the United States would be more Roman than the Romans themselves; that the clergy of America had always had the profoundest love for the "Episcopus Episcoporum," but that they saluted in the person of His Holiness a new title to their veneration, and hailed Pius X. as the "parochus parochorum, He laughed out at this piece of pleasantry, as he prides himself out his long career as a parish priest. He is very fond of parish priests, and toric picture and deserving of com shows them the greatest cordiality. I told the Holy Father that on the following day I would have the honor of presenting to him twenty Americans, nearly all ladies, and mostly graduates of convent schools. He said he loved Americans, and had earned to admire the practical and intelligent way in which they things. He said they respected law tion and a wholesome and just public opinion. * * * When he spoke of America and the thousands of miles

ing to make the journey. * * * The Holy Father has a pair of laughing eyes. There is a merry twinkle in them that does not suggest mirth, much less roguishness, but a world of fatherly and familiar speaks so kindly, he almost wraps you about with his condescending interest, and one is tempted to touch him with the hand, and kissing his ring becomes almost a self-locking clasp. His eyes are always focused, and he never for an instant seeks relief in vacancy. Who has not ob served the calm, soft, benignant light of a father's eye when in earnest conversation with a son or daughter All is trust and confidence. Such is the expression of the Pope's countenance when speaking to or greeting those presented to him. Cardinal Satolli, comparing the present Pope with his two immediate predecessors, said to me a few days ago: "Pius X was a man who represented the great heart of the Papacy; Leo XIII. its imperial mind, but Pius X. is the hands of the sovereign positions and which everywhere and always finds morning," and Mary Doran.

that separated it from Rome, he

looked out of the window as if long-

A PROTESTANT LADY'S RE-QUEST.

from St. Louis, four from St. Paul, one from St. Joseph and others from different parts of the United States had the cards of those to be presented, and on each the particular request each had to make of the Holy lege, introduced me as "the oldest Father. The first one presented was Catholic editor in the United States, a lady from Pittsburg, a Protestant and the nestor of Catholic journal-ism in America." The Holy Father To my surprise she had on her card "Pray, Holy Father, that I may obcreasing fruit, and that I might both hands in his and prayed for her remain kneeling, and I told him that on his lips. You could almost hear ants throb, so awed and excited were

The Holy Father's attention to me on these two occasions is the sur Mgr. Kennedy was very much as tonished at the Pope's reception of

me. But there was nothing personal in it. The Holy Father was honor ing the senior Catholic editor America, and in honoring him meant to honor the entire Catholic press of the United States. I shall never forget the scene, Pius X. holding my hand in his, rising from his chair and addressing to me the prayer spoken of above. It was an his memoration on canvas. The Holy Father recognizes that the most effectual work done in the church to day is done by the Catholic journal In the past hundred years the pulpit has been simply smothered in a babe of discordant, strident, tempestuous incrimination. The slanders of the do few infidel thinkers of a century back have been given millions of tongues and right, and that the liberties of and the eddying echoes have created the Church were safeguarded for all a religious pandemonium. The Cathotime in that country by wise legisla- lic press appeared upon the scene and abyss answered abyss, until the voice of truth now rings out louder and clearer and with a challenging note in every tone that tells of tory and the peace that the sword of truth has won. The guns of the Catholic press are now shelling the hills and woods and defiles where the enemy formerly lurked, and there is no reply, or a faint and desultory one, to their whistling missiles. The affability. He comes so near you, he Holy Father, as a man of action, and one who has lived all his life among men, recognizes this, and he desired to express his high appreciation that he treated me as he has done. I ven ture the statement that before many years the principal Catholic papers of the United States will be as well known over in Rome as they are in America, and it is not their lack of merit, but the indifference of the continental press to American Catholic opinion that they are not better known now. They are studying English at the Vatican, and with a knowledge of the language will come an

> cup of cold water, a kind word, a bright smile, or; pleasant "Good morning," and these cost nothing .-

interest in English Catholic journal-

FATHER KOENIG FREE A VALUE BOOK

A private letter from Rome, published in The Western Watchman, contains the following description of an impressive ceremony in the famous Sistine Chapel, at the Vatican, as witnessed by the writer:

In the first flush of my enthusiasm I write to tell you of the glorious music we heard yesterday at the anniversary Requiem for Pope Leo XIII Only a limited number of tockets were given, and we were fortunate enough to be among the "favored few." riving at the Vatican, we found the Swiss Guard doubled in number. We passed on from one to the other with our invitations as passports. At the given time they gave the word and every one was allowed to pass up the stairs, which number four flights before reaching the aute-room of the Sistine Chapel, where we passed through a line of soldiers in the brilliant uniform designed long ago by Michael' Angelo.

We were shown to fine seats, and in a few minutes the different cardinals with their attendants began to arrive; real princes of the Church they were in their magnificent robes, but shining out and above all was the intellectual beauty of their patrician Cardinal Rampolla was there in all his glory, a king among them. Cardinal Satolli, a slender figure, all soul. Ambassadors glistening in brilliant uniforms, footmen looking like Walter Raleighs in knee breeches, velvet coats, deep lace collars , and stiff ruffs around their necks, and rom gold chains hung the crest. of the Vatican, viz.: the tiara of Peter; Knights of Malta, in white and scarlet; from their shoulders hung long circular velvet cloaks, bearing on the left side a great Maltese cross of white.

When all were assembled the door of the sanctuary opened. A cardinal and priests, vested in black and gold, entered, passing the guard with shining silver helmet, who never left his post during the ceremony. A few moments more of silence and the door opened again. A cross-bearer, carrying a golden cross, came, followed by monsignori, etc., and last of all came His Holiness, magnificent in his rich robes of office, a picture of saintliness and humility, who seemed bowed down with the greatness of his office. Over his robe of white he wore a scarlet cope weighted with gold, on his head a silver mitre, which being removed, showed the snowy skull cap, as white as his hair. Four train-bearers carried the mighty length of silk, velvet and gold. After kneeling a few minutes before the altar, he mounted the red throne and them we all knelt to the only King we acknowledge on earth. The scene was one of most superb

splendor. A glorious chapel filled with regal color, princes of the Church and earth gathered beneath a camopy of Michael Angelo's Prophets and Sybils, the walls one unending frescoe, and above the collected brightness the unrivaled Sistine choir led by the youthful Perosi. Never again, perhaps, shall we hear such strains till we pass beyond the eternal gates. The "Dies Irae" was so great that I could have cried alcud. The verse "Rex Tremendae Majesta-tis" burst out after a minute's pause with gigantic volume. The boy sopranos, like angels, called to judgment, and the great rolling hassos followed like the mouning winds, shall sigh like that on the last day because their task is

"Salve me Fons pictatis" came from all soft and pleading like children might sing to a merciful Father. Perosi part of the time sang with them, and at the close, resting his eyes upon , the beautiful ceiling, smiled like an angel as he listened to the wonderful voices swayed by his magic Daton. organ, no accompaniment, only voices, great, deep ones, silver tenors and the golden voices of the sweet-faced little boys who seemed too young almost to read music.

After Mass a catafalque covered with gold cloth was carried to middle of the chapel, and the Pope, in a sweet, strong voice, sang the blessing, etc., and then was sung the that beautiful cay mercy, in an exquisite setting. When all was over, we came down and our sadors and all the grandees face to sadors and all the grantees face to face failed to rouse us. We had been so near heaven, earth was still fac-away. We left itome and care to Florence. Still I close my eyes and listen, beforg it grays too faint in (my memory, to the wonderfu mucic I would keep with me forever.

ism.

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