The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."-BALMEZ.

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TORONTO, THURSDAY, JUNE 24, 1847.

PRICE FIVE CENTS.

FANATICISM.

WRITTEN FOR THE REGISTER.

We spoke last week of the need of we spoke last week of the need of being on our guard against the invasions of fanatics and cranks, who aim to impose their various fads upon the public through the instrumentality the law. Bigotry, which has been defined as the imposition of private opinion, is bad enough, but when it is reinferced by legislation, when the sword of steel, wielded by the state, is made over to the bigot, then the matter

made over to the bigot, then the matter is far worse.

Ponalism. Cromwellism, the Blue Laws of Now England, and a thousand other forms of cruelty and tyramy have had their origin in this same source, and should be carefully studied by all who would know the danger of allowing every one, or any one, with a croschet in his head to get that converted into a statute.

Fanaticism is a kind of wild beast that ought to be always watched and, if possible, kept chained up, or the public will suffer.

possible, kept chained up. or the public will suffer.

What, then, you ask, do you mean by fanaticism? For we should not be writing against unrealities. The explanation given in the dictionaries does not go to the root of the matter. They derive the word from fanum. a temple or shrine, the seat of pagan worship; and as much of that worship was wildly extravagant, those who entered meet theroughly into the spirit of it were called fanatici, or fanatics. But this would confine the term to those only who are a little touched on religious questions, whereas, in fact, we have fanaties in politics, in law, in medicine, and indeed in every walk of life. Here, I think, is a better explanation. The word comes from the Greek phainomat, to show or exhibit: and, in the passive, to be seen, or be the object of vision; and beging in yield that all action; in which that all action; in which that all action; in which that all action;

to show or exhibit; and, in the passive, ob as seen, or be the object of vision; and, keeping in mind that all action is stimulated by what we see, whether with the eye of the body or of the soul then those who see the things that are not, or real things out of their proper relations, are the victims of phantoms and unrealities, and can't but be always wrong in whole or in part of their conduct. But is it possible any one can see what is not or does not exist? There is a very deep question here, which we need not touch. It is not necessary to our purpose. We need only point to the phenomenon of delirium tremens, in which the patient has visions—to himself awfully real—yet visions of nothing outside himself. MacBeth, too, runs after and tries to grasp a purely imaguary dagger which the thinks is dropping blood. Is this soone merely a poot's fancy, or is it true to life? The latter, certainly, for science assures us that in very great excisiement the optio nerve is powerfully affected, with the result that it exhibits externally a picture of whatever has caused the excitement, and the picture as it fades assumes a red color.

People may then see phantoms—the projected shadows of their own overwrought nerves, but having no reality or truth bohind them—and any action they perform in consequence of such sight is the action of frenzy, or the outcome of felse appearances. So far the term fantic would be mapplicable. They are out in the order of the own of the own of the man of the own of the own of the man of the own own of the own own of the own of the

things in general, and so, to act from what we may call fanaticism. Ho becomes dangerous, however, only whole he has the power of many in his hands and can impose, force, his cranky notions upon others and make his their work, or keep what he calls the Sabbath, and so on. just in the same way as himself. He may be an carnest man, he may have much truth in his view, he may be philanthropic and crow kind—so much the worse all these if he is a fanatic, seeing only one ray in the same and marrowing the wast circle of truths, actural and reverseld, into our control of the co

Catholic Order Foresters.

St. Leo Court, No. 581, held a very interesting meeting on last Wednesday night.

The official report was read, showing sixteen new Courts organized in the month of May, one of these being in Orillia, Ont. which starts off with a very large list. It also shows that the mount of the country large list. It also shows that the mountary lat, 1817. has been 5,227 members.

The excursion country progressing satisfactority of the excursion of the control of t

E. B. A.

B. Executive Committee:

Oran Sira Nos Brotter—In the name
of the members of the Grand Branch of
the Emerald Beneficial Association, I
beg to tender yourself and wife our
heartfelt sympathy in the sad affliction
with which it has pleased Almighty God
to visit you, by taking to Himself your
dearly beloved child, at du pray that He
will give you the grace to bow in humble
submission to His holy will.

W. Lane, S. T.

Margarot Clune, for years a faithful servant in the employ of the Rampen family in Brooklyn, got her reward left work. The will of Augustus Bampen was filed for probate. For all and faithful service to my start, "the will reads," I bequeath to Margarot the result of the risk of her life the sum of \$600 a

Archbishop Keane

on St. Columba.

At the great Gattau Iostival in honor of St. Columba, held on June 9, addresses in the aucont Gaelic language were made by Very Rev. A. McN. is, P. P. Termon, Most Rev. Dr. O Donnell, Bishop of Raphoe, Cardinal Lague. Rev. Delm Boyle and others. The following paper from the pour of Archibi-hop Keane was also read:

wais also read:

While the echoes of the venii Centonary of O Connell's death are still imparing in all frish hearts the sone of Dragal assemble to celebrate the Thirteent assemble to celebrate the Strotch of Columbility of the death of Strotch of the Strotch of Columbility and the Columbility and the Columbility of the

cognize a Providential amont of the very spirit that 5.. Columbkill prayed for, in the person and the work of Daniel O Connell! He was Indeed nighty in the spirit of the Prince of Peace. With the heavenly sword of Daniel O Connell! He was Indeed nighty in the spirit of the Prince of Peace. With the heavenly sword of Peace with the spirit of a feet her he completed by their heroic process in war. And to the leaders whom Providence should raise up after him he feft the case with the completed of a self-control proof against all provestion, of a self-sacrifice with the spirit of a feather in comparison with the general good of his country; of a spirit of harmony and union which sunk all sectional, factional, and personal interests and antipathies completed you to sight, and accomplished the worder of an absolutely mitted people, the wonder which won the admiration of the world and wrung from unwriting grasp the boon of Catholic Emancipation. And with it all, and in it all, and allow it all, he has left them the example of the spirit of atth and of purity which almo can have the blewing of God, which alone is worthly to represent Ireland, and which alone can win for her the victory of complete, justice. It is the very spirit that St. Columbkill implored for his country, as with streaming oyes he prayed for her in his exile in fona. Thus the amounted and the girls of the spirit of the sons of Erin. In the critical period the country and irresistable demand for simple and full justice. Before the spirit of the sons of Erin. In the critical period through which also now is passing, may those sacred memories inspire her people to stand together in one harmonious body, putting forth their calm and orderly and irresistable demand for simple and full justice. Before the spirit of these proud and holy memories may the evil genius of dissension depart, saha

League of the Sacred Heart.

IWRITTEN FOR THE REGISTER.

Devotion to the Sacred Heart is of such award and attractive power that it cannot be too often recommended. The rapid apread of this devotion throughout the Christian world by the League of the Sacred Heart, numbering now many millions among its membership, is a gratifying testimony to its attractiveness, which is accounted for by the attractiveness of the Sacred Heart itself. "My son give me thy heart," are words that seem to peculiarly appeal in a voice sweeter and more musical far than the sound of Evitan harps to the people of this gross age of absorbing worldly interests and pleasures. As poor humanity fret and tume with the worldly cares and anxieties which often oppress them and stiff their last aspirations, the awakening image of the Good Shepherd seems to appear now and again dazzling the gloom and calming the storm of passions, tenderly pleading with outstretched arms for the girt of heir hearts. Who can resist the matchless eloquence of that pleading; the pure long of the contractive days and the contractive days and the storm of the girt of their hearts. Who can resist the matchless eloquence of that pleading; the pure long of the first born, or the combined tenderness of all other voices were tender than that of the mother caressing her first born, or the combined tenderness of all other voices ever heard on earth. No wonder that the League of the Sacred Heart is diffusive, draws to its membership the young and innocent, the old and the careworn, the battling son of toil in the promise of manhoud, saints and sinners altike. The same tender pleading has always been made by our Saviour for the soults of mon, and He has left them ample opportunities, the greater and most powerful being the sacraments, for compliance with its sundying voice. But the League of the Sacred Heart of membership the young and solidal age, to see the communion rails approached by auch throngs on every first Friday of the mouth to see the pure lips of innocent childhood opening for the bread of life, and to think of the lone t

effective in the palaces of kings as in the cots of the peasants, and which is universal in its scope and magnitude. This fact oven if we had no other reason, should reaund us that the Sacred Heart has exceised an immeasurable influence in the redemption and salvation of mankind, that it is the golden gate of Heaven, and that, therefore, all means whereby devotuce to it is increased and perpetuated should be availed of by the fact iful to the greatest possible extent. In the milist of the galeties of the sourmer against with its online, and tracting, we should rever releasely the incomparable voice that ever pleads in the bits sed Sacrament, "My son give me thy heart."

The Saddler Testimonial.

The Sadiler Testimonial.

Bit Realites, June 18, 18-37.

To the Editor of In- Catholic Regrater.

Day Sin Your cditorial remarks of last week re the Sadier Testimomal Fund are both timely and to the point, and should awaken enthusiasm in all your readers in the laudable efforts that are being made to show at least a shight appreciation of 21. that good and gifted woman has done in the literary sphere in her day for her race and religion. As you kindly suggest willingness to acknowledge subscriptions for this worthy purpose I contribute my mite. I wish it only were more. You say, from the subscription is, "it will as once they purpose I contributed in the contributed of the con

Quebec Bishops Address the Queen.

MONTRALL, June 22.—The Catholic Archibishops and Bishops of Quebec have sent an address to the Queen which deals at some lought with the firm attitude of the episcopacy on the side of the Crown throughout the history of Canada.

Besides according religious liberty to be Uniates, the Czar has ordered the c-opening of the Catholic Seminary of Gelce, which was closed in 1894.

JUBILEE OF THE REIGN.

and Sermons in the Catholic Churches,

Powersul Sermon by Pather Ryan Intholis infinence on the Queen's harly lite. Treve-freneral McCapn and Father Brennar Beter to the Celebration.

The "Domine salvam fac Leginam in stram victoriam, sung out in the grand old Latin to Gregorian music with full choir and chorus, in St. Mithimpressive agnificancehow her faithful Rimen. Oatholie Canadian subjects honer it er queen. Geor a's Musical Veep's were given with splendid off-ort, unfer the leadership of Father Rohl der, Mr. M-reier and Mr. Frank Anghu. Miss McCarron and Miss Tymor, giving the aid of their magnificent voices. Rev. Dr. Tready conducted the Veeper service, and Rev. Father Ryan, R-ctor of the Gathodral, preached the sermon. His Grace the Archibishop presided at the Throne at morning and evening service. At the selemn service of the morning he carried the Blessed Sacrament in the procession and gave the Benediction. His seemed much interested in the Jubiles service.

FATHER RYAN'S SERMON.

Taking a text from Proverbs, 31. "Who will find a valiant woman . . . give her of the fruits of her hands and let her works praise her in the gates," the Rev. Rector said in

substance:

To-day we join with our fellow-cutizons, with our fellow Canadians, with the many millions of her Majesty's subjects the world over, in a religious celebration of her Diamond Jubilee. We return heartfelt thanks and the several control of a substance of the control of the property of the control of the contro