

**The True Witness**

AND CATHOLIC CHRONICLE  
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 NOTE WELL.—Matter intended for publication should reach us not later than 5 o'clock Wednesday afternoon.  
 CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, DECEMBER 27, 1906.

**ART AND AGRICULTURE.**

One of the numerous comic opera inquiries instituted by the British Government to amuse the Irish people has concluded and issued its report. The committee was appointed to inquire into the work carried on by the Royal Irish Academy and the Metropolitan School of Art in Dublin and a majority report, signed by an English Earl, who is, we believe, an admirable dancer, an Irish Earl who breeds fat cattle, and a gentleman interested in drains, sewers, waterpipes, and so forth, has been issued at the public expense. These gentlemen consider the progress of Art in Ireland will be served by its associations with experimental agriculture, and Lord Aberdeen, whose appreciation of art is as keen as that of King George II.'s The Department of Agriculture is to nominate its agriculturists, the British Lord Lieutenant is to nominate his representative, and the Director of the National Gallery—the Englishman who is responsible for the acceptance of the Milton collection of rubbish—is to nominate his representative. And if this happy combination does not make Ireland an artistic nation, not even the Royal Irish Constabulary may avail. Two of the Committee, who apparently took the affair seriously, have issued a minority report in which, of course, they declare that "the State" should do certain things which even the boy in the street is quite aware it ought to do if it existed. It does not occur to them that England is "the State," that England cannot possibly derive any advantage from encouraging Art in Ireland, and that the nation, not the state is the power to appeal to. When the Hibernian Academy was National, the Hibernian Academy produced artists and sold the pictures it exhibited; since the academy became the sycophantic thing it is, it has lost both its art and its money. If the spirit which Davis implanted in the academicians of his day were present in the academicians of ours, such an insult as that of the majority report could never have been offered. No stir of anger is shown by the academicians at the proposal that they should be placed under nominees of the Agricultural Department—the cabbage expert and the poultry-instructor no doubt. If it should eventually stir them to remember that when the Hibernian Academy preferred the Irish nation to the Viceroyal Lodge—the Hibernian Academy won a name, the dancer, the cattle-breeder, and the man of drains may, after all, have had a purpose in their creation. The ways of Providence are inscrutable.

**SCOTCH AND IRISH.**

When the Scotch and Irish combine in their demand for home rule, there is no power in English politics to stop their progress. These were the pregnant words uttered by William McKillop, a Scot representing a

Nationalist community, when interviewed on the probabilities of home rule. For some time there has been a feeling, even among the most ardent of John Redmond's followers, that the sympathies and assistance of the Scotch must be obtained before there can be a parliament in Dublin. Lately an association calling itself the "Young Scots" has come into existence, whose views on the English domination in Scotland are quite as pronounced as the most revolutionary Irishman in regard to his own country. These young stalwarts are Mr. McKillop's hope for Ireland. "Scotsmen," he says, "are supreme in the British parliament, and when we get the young blood of Scotland to recognize and understand that it should be no longer ruled from London, but from Edinburgh, it will see that Ireland should have its laws made in Dublin instead of wasting money and energy sending eighty or more men to Westminster. Take my word for it that an Irish-Scot society for the attainment of home rule all around is coming."

The art treasures in the churches in France, of which inventories have been taken, are worth \$120,000,000 at least. The only source of revenue to the Government from the new law will be the saving of \$8,500,000 a year in salaries paid to priests, bishops and clergymen of other denominations than the Catholic. Of this sum the Protestant denominations received \$250,000 and the Hebrew \$31,000 a year, the balance being paid to the Catholic clergy.

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Letters patent were issued last week granting a constitution to the Transvaal. The terms were outlined by Mr. Churchill, Under Secretary for the Colonies, in the House of Commons on July 31. There is no change in the provisions as finally approved by King Edward. Members of the legislature will receive a salary of \$1500 yearly. Under the letters patent the recruiting of Chinese for work in the Transvaal will cease immediately, and the entire system of Chinese labor must be stopped a year after the first meeting of the legislature. The latter has the right to put an end to the system earlier if it so desires.

Cardinal Gotti, prefect of the Propaganda, celebrated the fiftieth anniversary of his ordination on December 25. In Genoa, his birthplace, the pride which the citizens feel in him has induced them to form a jubilee committee, while in Rome the Urban students are preparing a grand academia. The Cardinal offered the Holy Sacrifice for the first time in the church of his order, that of the Discalced Carmelites, in Loano.

After a lapse of centuries the Franciscans have returned to historic Oxford University. A few days ago the Friars Minor solemnly opened a Franciscan college at Cowley, England, recently bought by them for a college for boys desiring to join the Order. Among those present were Bishop Mostyn, of Wales, and the Bishop of Shrewsbury.

**EMINENT CATHOLIC PROFESSOR AT HARVARD.**

Dr. Thomas D. Dwight, of the Harvard Medical School, who fills the chair of the Parkman professor of anatomy, commands the respect of his conferees not more by his eminence in his profession than by his uncompromising stand for religion. A recent appreciation of him says:

"Dr. Dwight does effectively for Harvard what Louis Pasteur did for France. With graceful eminence and fitness he combines with his duties as head of the medical school where he cares for the physical body, his work as head of the St. Vincent de Paul in this archdiocese, where his philanthropic work does so much for the souls with which he deals. Pasteur is well portrayed in the character of the Parkman professor and the medical world holds the one in as high esteem as they hold the other in fond memory. They meet on the common ground of Catholicity, and as effective and accomplished Catholics. Pasteur was the type of past greatness; Dwight typifies the glory of present accomplishment. Both were intensely humane and intensely Catholic."

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 No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened, I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great mission.  
 Best outside help is, evidently, necessary. Will it be forthcoming? I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO LITTLE. Do that little which is your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.  
 DON'T TURN A DEAF EAR TO MY URGENT APPEAL.  
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**The Ancient City of Christ**

For decades Christian archaeologists have been trying to locate the city of Christ, Capernaum, but with no consensus of conclusions. Within the last months the "Orientgesellschaft" has been closely investigating, in the traditional locality of this city, the ruins of Tel Hum, a little to the west of the northern extremity of the Sea of Galilee, with the result that not a few are convinced that both Capernaum itself and the synagog in which Jesus taught have been found. A complete account of this search is given in the Bota Zion, a German quarterly published in Jerusalem in the interest of the famous Schneller Syrian orphans' home. From this source we glean the following data:  
 "A new era has begun for the Sea of Galilee. Last October the railroad was formally opened which connects this sea with Haifa and with the great East Jordan railroad and eventually will connect it with the Bagdad road. This road touches the sea in the southern part near the village of Samach, from which it is possible in two or three hours with a boat to reach Tiberias. In this way this historic lake is brought into connection with modern traffic, and the probabilities are that in the near future there will be found along its borders as great a population as was found there in the first Christian centuries."  
 Contemporaneously with the building of this new railroad, another task of equal interest in connection with the sea of Galilee was being done; namely, laying bare some of the magnificent ruins of a grand structure which had for decades attracted the attention and inquiries of travellers. These were the probable foundations of that synagogue which had been built for the Jews by that famous but unnamed centurion whose servant, "dear unto him," was sick and at the point of death, and whom Jesus was besought by the elders to cure (Luke vii, 5). Further details are as follows:  
 "If this proves to be the case then we know the scene where Jesus preached his first sermon, where he taught as one having authority, and not as the scribes; where also he cast out the unclean spirits (Mark i, 21-28). The existence of these important ruins at Tel Hum was known to older scholars, but it was only about ten years ago that monks of the Franciscan order began to protect them against the depredations of the peasants, who plundered them to get stones for the erection of their own houses. Only recently have the Germans uncovered enough of these remains to show that there once stood at this place a rare and splendid synagog. The outer walls are massive, the whole constituting a square, and within run two parallel rows of heavy columns to support the roof. A close examination shows that this structure departs materially from that of a Christian church and must have been a very ancient synagog. A frieze of considerable size, facing the sea, has yet been preserved covered with rich ornamentations, and in many respects suggests Roman and Greek temple architecture. Unfortunately only the east side of the structure has been preserved, but here are found also two side porticos with a flight of stairs. In general the building is covered with the sculptural work of the art of its day, including especially images of trees, leaves, and fruits, especially of grapes and palms. This extraordinary amount of architectural decorations are all the more interesting because they in part go to show that the structure is of Jewish origin. The palm-trees, for example, are the exact reproduction of those found on Jewish coins of the Maccabean period, such as is found also on the medal struck by Vespasian after the destruction of Jerusalem in 70, and which is used by the Jews to this day as a symbol based on Ps. xcii, 12, ("The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon"). In addition there is found on this temple a so-called 'arms of David,' a six-cornered star. The material out of which this structure is built is a marble-like limestone, formerly doubtlessly found in abundance along this sea, although, according to the statements of the natives, no longer extant there."—Literary Digest.

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 N. PERODEAU,  
 Attorney for Petitioners.  
 Montreal, 19th December, 1906.

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 ITEMS OF  
 ST. BRIDGET'S M  
 Report for week  
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 MIDNIGHT MASS  
 RICK  
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 REV. MICHAEL O'  
 MAS  
 On Sunday last,  
 O'Brien celebrated  
 St. Gabriel's Church