

Here and There

A French Witness and the Crucifix.—An unexpected incident occurred at the Chamber of Deputies, where a special investigating committee was examining the electoral expenditures of various political parties during the last elections. The committee had summoned a M. Gaillard, an industrial man of Paris and president of the Grocers' Syndicate, in order to find out whether the group which he represents had subsidised any candidates. When M. Gaillard appeared, the chairman of the committee, M. Renaudel, a Socialist deputy, asked him to swear to tell the whole truth. The witness looked about him. "Is there no crucifix here?" he asked. "If there is none I cannot swear. I am a Catholic. In my eyes there is but one oath that counts—the oath which is given before God. When you present to me an image of Christ I can swear to tell the whole truth." Rather surprised by this demand, which was hardly expected, the Socialist chairman questioned the other members of the committee to know what should be done. The majority expressed the opinion that the scruples of M. Gaillard should be respected, and so the reporter of the committee, who is an anti-clerical deputy in the Chamber, promised to bring a crucifix to the next session so that the testimony of M. Gaillard might be received.

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A Distinguished Irish Scholar.—Father Clement O'Looney, of the Carmelite Order, who died a few weeks ago at the Carmelite Monastery of Loughrea Abbey, received priest's orders at the hands of the late Pope Pius X, when his late Holiness was Patriarch of Venice. Father O'Looney was one of the most distinguished Irish scholars, and an orator of great brilliance, particularly when he preached in Irish. He leaves behind a number of poems written in Irish, and he had to his name a number of books which he had translated into the Irish language.

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The name "Denis".—A correspondent has asked the *American Ecclesiastical Review* why the name "Denis" is so commonly met with amongst the Irish people, considering that there is no Irish saint of that name. The question elicited the following reply:—Few names in Church history so decidedly represent leadership in one or other of the great movements of ecclesiastical reform in doctrinal and in disciplinary matters as that of Dionysius. Thus, beginning with the Areopagite, reputed to have been the first Bishop of Athens, and again of Paris, who was followed by Dionysius of Corinth and him of Alexandria, we have in the very first pages of the Church national apostles and defenders of orthodoxy, whose teaching—even if the writings attributed to them are not in all cases authentic—was accepted as the basis of missionary preaching. With Pope Dionysius in the following century we find the same name identified with the re-organisation of the Church of Rome, which became a model for the churches of Gaul and

the Celtic establishments that latter conformed to the Roman usage. In a like sense Dionysius Exiguus renders the name popular as a reformer of the ecclesiastical calendar and the Easter celebration adopted by the Irish monks who stood by Rome. In consequence, saints of the name multiply, so that the present martyrologies count some sixty canonised heroes of that name. Apart from this, the particular popularity of Dionysius among the Celtic people is probably due to the special favor in which the first saint of the name, Dionysius the Areopagite, was held among the Irish monks in their schools through the commentaries and translation of his supposed writings by Duns Scotus Erigena (de Provincia O.F.M., Hibernie), the advocate of neo-platonic philosophy and an ardent defender of the prerogatives of the Blessed Mother of Christ. Later in Irish history that popularity appears to have taken on a distinctly national character, when a Cistercian abbot, Dionysius de Buelio (of Boyle), had to defend the See of Tuam against the encroachments of English landlords upon Irish prerogatives in the territory of Enaghdué. The struggles of Irish Catholics after the fourteenth century against the attempts to destroy their sacred traditions, which were at once religious and national, probably contributed further to the hero-worship that renders the name Denis a distinctively Irish baptismal name.

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Captain McCullagh Describes Scene at Archbishop's Trial.—The following extract is from *The Bolshevik Persecution of Christianity* by Captain Francis McCullagh. The writer, who was present at the trial of Archbishop Cieplak, lectured recently in America.

Wednesday, March 21, 1923, was the opening day of the trial.

"The first thing Judge Galkin did after coming in was to take a long look at his prospective victims. I never saw hatred so intense and undisguised as was concentrated into that look; and for the first time in my life, I had a practical illustration of those phrases which are, as a rule, in the less primitive society of the contemporary West, nothing but phrases—left mostly to the poet and the historical novelist—phrases which speak of eyes that stab, of glances so charged with intense malignity that if looks could kill they would cause instant death. During the course of the trial I frequently caught the same terrible look on the faces of Krylenko and Krasikov, of the witnesses for the prosecution, and of the Red journalists who were supposed to be giving an impartial report of the case, and realised with a genuine shock that the world wherein for the moment I found myself was animated by that same passionate intolerance which led the Roman mob, the Roman officials, and even the Roman intellectuals of Trajan's time to loathe the Christians with a fury so immeasurable as to embarrass and alarm even Caesar himself."

A Golden Jubilee.—Numerous friends in literary and scholastic circles in Dublin, Cork and other parts of Ireland have extended hearty congratulations to Mr. Eneas J. Murray and Mrs. Murray, 4 Charleville Road, N.C.R., Dublin, on the celebration recently of the golden jubilee of their wedding. Mr. Murray had been for many years headmaster of the Marlborough Training College, from which he retired some 10 or 12 years ago, having previously filled the post of Headmaster of Cork Model School. He was President of the Model School Teachers' Association, a member of the Society for the Preservation of the Irish Language since its inception, of which his friend Mr. J. J. MacSweeney, of the Royal Irish Academy, was secretary. Mrs. Murray, who figured prominently as a most successful teacher, was head mistress of Model Schools in Cork and Dublin. She is a daughter of the late Mr. Joseph O'Longan, whose work in connection with ancient Irish manuscripts is so well known to readers in the Royal Irish Academy, and a pioneer in the Irish Language movement. He was a native of Cork, the son of Michael Og O'Longan, a Gaelic writer and poet and organiser for the leaders of the United Irishmen in 1798. Since his retirement Mr. Murray has devoted his time mainly to urging forward a movement for the after-education of neglected boys and in assisting the members of the Irish Vigilance Association to prevent the exhibition of objectionable pictures and for which purpose the Dublin Corporate authorities issued special warrants to the members. [A relative of Mr. MacSweeney mentioned above, and also in this page of our issue for February 25, in the person of Mrs. A. R. Boake, resides at Waioiao, Bay of Islands.—Ed. N.Z.T.]

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