

the poor Irish peasants that Christian courtesy and self-restraint at which men like Arthur Balfour marvelled so much.

### How to Become a Brithun

If you prefer to become a Brithun there are a few simple rules that will assist you to qualify for a place among the Empire-builders and the Jingoos and the Supermen of the age. Get it well into your head that Our Empire is infallible and impeccable, and that the mission of a true Imperialist is to imprint the mark of the Jingo on the other races of the world. Never confess, much less regret, the crimes and the perfidies on which the Empire has been built. Take for granted the truth of every calumny about our enemies, but never listen to a man who says that we have reason to be sorry for our own sins. Cultivate a lordly indifference to the comfort and the welfare of others, and make it obvious from your conduct that so long as you are happy nothing else matters. Avoid such elementary matters as closing doors after you, interrupt others, monopolise the conversation, disturb people who want to have peace and who may reasonably object to the noise you make about the house. If you come in late and others are asleep make quite sure that you wake them up and then see that you keep them awake as long as possible. They may be tired and they may want sleep, but of course if you want to benefit the world by your wisdom there is no reason why their comfort should make it necessary for you to keep silent. Under no circumstances think of anybody but yourself; let your attitude be that you are a lord of the chosen race and that God made the world and the rest of mankind for your convenience. Do not hesitate to speak oracularly on all sorts of topics, especially if you know nothing about them. What right has any man to oppose the wisdom of the ages to the startling suggestions that emanate from your magnificent soul? Shun anything that savors of humility and meekness, and on no account show the slightest respect for your seniors. Thus do and thou shalt live as the incarnation of a Brithun and an example and a warning in the eyes of the right-minded.

### The Unseen World

More than once in these Notes we have ranged ourselves on the side of those old-fashioned people who believe in ghosts, and we still think it will be a sorry day when modern Progress, aided by eminent philosophers and scientists of candle-power equal to Mr. Hanan's, have educated the people downward into the depths of true-blue materialism. The testimony in favor of ghosts is as strong as that which leads us to believe that there is snow on Mount Everest or that there are seals in Alaska; and as a capacity for belief in ghosts means a capacity for having a real apprehension of the unseen world generally, it is far more important that a man should believe in unseen spirits than in unseen seals and snows. As there are no greater tyrants than Freethinkers, there are no more infallible people than sceptics, and there are no more unreasonable people than rationalists. A rationalist will not believe (on rationalistic grounds) in a world of spirits, but he will believe nearly any story that a scientific charlatan will tell him. The united testimonies of sane people who lived many years ago will not weigh with him, but he will swallow the forgeries of a Haeckel or the fallacies of a McCabe with a thirst that knows no limits.

### The Angels

Leaving the rationalists to themselves, let us reflect a moment on the vaster and nobler outlook on creation enjoyed by the man who is conscious that just as there are irrational animals beneath him so there are pure intelligencies above him in the scale of the universe. Hear Cardinal Newman on the subject: "We are then in a world of spirits, as well as in a world of sense, and we hold communion with it, and take part in it, though we are not conscious of doing

so. . . . We have more real knowledge about the Angels than about the brutes. They have apparently passions, habits, and a certain accountableness, but all is mystery about them. We do not know whether they can sin or not, whether they are to live after this life. We inflict very great sufferings on a portion of them, and they in turn, every now and then, seem to retaliate on us, as if by a wonderful law. We depend on them in various ways; we use their labor, we eat their flesh. This, however, relates to such of them as come near us: cast your thoughts abroad on the whole number of them, large and small, in vast forests, or in the water, or in the air; and then say whether the presence of such countless multitudes, so various in their natures, so strange and wild in their shapes, living on earth without ascertainable objects, is not as mysterious as anything which Scripture says about Angels? Is it not plain to our senses that there is a world inferior to us in the scale of beings, with which we are connected without understanding what it is? and is it difficult to fail to admit the word of Scripture concerning our connection with a world superior to us? . . . Bright as is the sun, and the sky and the clouds; green as are the leaves and the fields; sweet as is the singing of birds; we know that they are not all, and we will not take up a part for the whole. They proceed from a centre of love and goodness, which is God Himself; but they are not His fulness; they speak of Heaven, but they are not Heaven; they are but as stray beams and dim reflections of His Image; they are but crumbs from the table. We are looking for the coming of the day of God, when all this outward world, fair though it be, shall perish; when the Heavens shall be burnt, and the earth melt away. We can bear the loss, for we know it will be but the removing of a veil. We know that to remove the world which is seen, will be the manifestation of the world which is not seen. We know that what we see is as a screen hiding from us God and Christ, and His Saints and Angels."

## AUSTRALASIAN IRISH RACE CONVENTION

### THE SECOND DAY'S PROCEEDINGS.

#### SEVENTY THOUSAND PEOPLE PRESENT.

(Special to the *N.Z. Tablet*, by cable.)

Following the memorable assemblage of delegates, numbering 3000, representative of all the States of the Commonwealth and New Zealand, at the Convention held on Monday, November 3, in the Auditorium, Collins Street, Melbourne, convened by his Grace Archbishop Mannix, Archbishop of Melbourne, and presided over by the Hon. T. J. Ryan, ex-Premier of Queensland, there was an enormous gathering of SEVENTY THOUSAND people at a monster meeting on the Richmond Reserve on the following day. His Grace Archbishop Mannix presided, and the great concourse was addressed by Archbishop Duhig (Brisbane), Archbishop Spence (Adelaide), Coadjutor-Archbishop Barry (Hobart), Very Rev. J. A. O'Connell, S.M. (Wanganui, N.Z.), Very Rev. M. J. O'Reilly, C.M. (St. John's University College, Sydney), and others. A special programme of Irish music was rendered by St. Augustine's champion band, conducted by Mr. Percy Jones, and the enthusiasm was intense. Special trains at holiday rates (according to preliminary notification) were run from Sydney, Ballarat, Bendigo, Geelong, Sale, and other important centres. On Wednesday evening, November 5, a conversation, in honor of the visiting delegates, was held in the Melbourne Town Hall, the great building being filled to capacity. Elaborate arrangements had been made for the occasion. A high-class musical programme was contributed to by leading professional artists. Mr. Walter Kirby and (by kind permission of J. C. Williamson, Ltd.) Miss Eileen Castles sang. Others assisting included Mr. John Amadeo, the popular flautist, Miss Agnes O'Keefe, pianist, and Mr. Am-