

MEETING AT ROXBURGH.

RESOLUTIONS which were passed at a meeting of Catholics held in the Catholic chapel, Roxburgh, on June 24th, 1879. R. J. Pitchers, Esq., in the chair.

Proposed by Mr. James Woodhouse, seconded by Mr. Cornelius O'Brien—"That the Education Law of this country inflicts a grievous injustice on Roman Catholics in compelling them either to send their children to the Government schools against their conscientious convictions, or incur the great expense of establishing and supporting their own."

Proposed by Mr. John H. Waigh, seconded by Mr. Wm. Burns—"That the secular system ignores the religious and moral training of youth; and that any system which does this, not only gives an imperfect education, but as is plain to all thinking and unprejudiced men, must sooner or later end in producing the most disastrous results to society."

Proposed by Mr. David Cormack, seconded by Mr. Edward Ward—"That while every man is bound and may be forced by the State to attend to the education of his children, he has, at the same time, according to the laws of God and nature, the right to select for himself the school in which such education may be given."

Proposed by Dr. Allen, seconded by Mr. John Monner—"That Catholics therefore having in this matter the most intense and unchanging convictions, are justified in claiming from the Government of this country some assistance for their schools. Such assistance, for example, as is given by the Imperial Parliament to their co-religionists in Great Britain."

Proposed by Mr. Patrick Cosgrove, seconded by Mr. George McLaughlin—"That this meeting heartily coincides with the Dunedin Catholics and also all Catholics in New Zealand, urging upon the Government to give a just portion of the revenue set aside for educational purposes, for the maintenance of their schools according to merit and number, and also for building purposes, and will co-operate with and assist to the utmost of their power any measure they may take to further the object in view—that is to obtain a fair share of the revenue for education."

MEETING AT NASEBY.

A LARGE and influential meeting of Catholics was held at Naseby, re education question, on Sunday evening last, the Rev. Father Sheehan in the chair. The following resolutions were unanimously adopted.

Proposed by Mr. T. Callery, seconded by Mr. P. O'Connor—"That this meeting utters its solemn protest against the present education system because it disregards parental rights, ignores Christianity and inflicts a cruel injustice on Catholics."

Proposed by Mr. B. Gordon, seconded by Mr. J. Clancy—"That this meeting pledges itself never to cease agitation till the present odious system be repealed or modified."

Proposed by Mr. P. Leach, seconded by Mr. D. Flaherty—"That the object of the Dunedin aggregate meeting has the hearty concurrence of this meeting."

Proposed and carried—"That Mr. Ferrin be asked to represent the Catholics of this district at the meeting at Dunedin."

PROTEST OF THE SOUTH EASTERN DISTRICT.

J. F. FERRIN, ESQ., HON. SEC., CATHOLIC AGGREGATE MEETING, DUNEDIN.

SIR,—We the undersigned, Catholic Residents in the South Eastern District, while regretting our inability to attend the aggregate meeting of our co-religionists, to be held in Dunedin on the 8th prox., to protest against the injustice and hardship to which the Catholic body is subjected by the law at present in force on education, and to petition Parliament for redress, beg to express our belief,

"That if the system of education which is supported in England and Wales by the British Government were substituted for that existing in this colony, it would, after fair trial, give more general satisfaction, and be far less expensive to the State.

For various reasons we look upon the system at present in force as altogether unsuited to the requirements of this young and flourishing colony. As godless, its tendency is inevitably towards revolution, lawlessness, anarchy, and bloodshed. It is the most expensive system and unnecessarily increases the taxation of the colony. It does not meet the requirements of non-Catholics as is attested by the rise of private schools in various parts of the colony. As Catholics, we look upon it as a most grievously unjust and tyrannical law, which compels us against our will to support a system of education which we abhor, and of which we cannot in conscience avail ourselves. It is consequently a worthless system, unworthy of being supported by any civilized community.

We therefore beg to request that you will appoint some suitable person representing our views, as our delegate to assist at the meeting, and to sign the petition to Parliament on our behalf. We are &c.—

Don. A. Cameron, J.P., Nokomai
Alexander Cameron, "
Michael Casey, "
James Cantfield, "
Patrick M'Namee, Nokomai Hundred
Patrick M'Quirk, "
Thomas Collins, "
Nicholas Sweetman, "
Andrew Breen, "
William Cowman, "
William Breen, "

The Bolivian Ministry declares that Bolivia will act on the defensive, and wait until Chili penetrates into the interior, when it will repel invasion.

ST. MARY'S SCHOOLS, NELSON.

At the breaking-up of St. Mary's schools for the winter vacation, the Rev. A. M. Garin, in addressing the pupils, said that St. Mary's schools had had to contend against great difficulties. They were formerly supported by weekly fees, then for several years they received Government aid, but that had been withdrawn, and they had now to resort to weekly fees again. They were used to such vicissitudes, as they could not stop them. They were treated unjustly and unfairly. At the last election, on the nomination day, Mr. Adams had stated that St. Mary's schools had been a great expense to the Government, but this evidently was untrue, because St. Mary's teachers received the same salaries which were given to Government school teachers and no more; and, besides, the Catholics had to provide and repair school buildings without any aid from the Government, which evidently showed the fallacy of the assertion. The same gentleman went on to say that the money received from the Government by St. Mary's schools went to improve their own church. No chance was given them to contradict the falsehood. The meeting came to an end against all rules of fairness and courtesy, and the papers at the time declined to insert any more letters on the subject. But let such men make a just cause as bad as they can, they would never have the satisfaction of having done justice and of having fairly represented their constituents. After these remarks, the Rev. Father Mahoney congratulated the children on the satisfactory manner in which they had gone through the examination, and said that they had every reason to feel grateful to their teachers for the interest they had taken in their advancement during the past six months.—*Nelson Evening Mail*.

SOCIETY OF BIBLICAL ARCHÆOLOGY.

ON Tuesday the April meeting of this society was held at its rooms, 9, Conduit-street, Hanover-square, the President, Dr. Samuel Birch, Keeper of the Oriental Antiquities in the British Museum, in the chair. In the absence of the author, the secretary, Mr. Harry Rylands, read a paper by Professor Lushington, D.C.L., &c., on "The Historical Inscriptions of Seti I. in the Temple at Karnak." These inscriptions and sculptures record the victories of Seti Menepthah, or, as he is most commonly called, Seti I., who, on coming to the throne, assumed the name of Raemenma, otherwise read Memnara, although, according to the sacred syntax, the name of the sun-god Ra was wont to be written first. He reigned 51 years, beginning about B.C. 1456, in Professor Lushington's opinion. The hieroglyphical annals are to be found, along with many valuable records, in the great temple of Ammon Ra, at Thebes. This magnificent sanctuary is more ancient than any other Theban building, dating from the earliest Pharaohs of the great Twelfth Dynasty, between which and the Nineteenth, to which Seti I. belonged, many centuries intervened. As the sacred metropolis of the Theban kings, they had already vied with each other in ornamenting it with fresh architectural glories, sculptures, statues, and obelisks. Seti I. conceived the idea of nearly doubling its size, and began to build the Great Hall, with its hundred columns, and to enrich it inside and outside with innumerable sculptures. He did not live to complete this *chef d'œuvre* of Egyptian art, but it was finished by his son, Ramses II., styled the Great, the Sesostris of the classical historians. Owing to the destruction of the upper portion of the stone wall many of the historical bas-reliefs are lost; but there still remains a copious chronicle of Seti's victories, beginning on the northern side, and relating to the Pharaoh's conquests in the earliest years of his reign. They give representations of lakes, fortified towns in a state of siege, and all the various incidents and scenes of the battle-field. A woody and well-watered country is indicated by trees and lakes, and the relative importance of each town by the size of its citadel. Rivers are characteristically delineated, the Nile in particular being indicated by its crocodiles and peculiar fishes, while a bridge serves as a communication with the opposite bank, showing, as Sir Gardner Wilkinson observes, that the Nile was already bridged at that early period. Sometimes the Pharaoh's horses have their names engraved above or below them, as, likewise, the names of towns, fortresses, or streams and other bodies of water by which the royal army passes on its march. The hieroglyphical texts had been figured by Champollion, Rosellini, Lepsius, Brugsch, and Duemichen, and had been often alluded to, with partial renderings, in various histories of Egypt; but a consecutive translation of the whole remains was now attempted for the first time. The victories of the Egyptian hero which are depicted in the sculptures are for the most part those over the Rotennu, or Syrians in the widest sense; the Kharu, or Syrians of the coast; the Khitau, whom Mr. Gladstone has identified with the Homeric Keteioi of Asia Minor; the Tehennu, or Libyans; the storming of the city of Kadesh on the Orontes, &c. A second paper was a translation of M. Eugène Revillout, of Paris, of a document recording a lawsuit tried before the Laokritai, during the reign of Ptolemy Soter (B.C. 305-285).—*Times*.

Bio papers tell us candidly that at Ceara, in the month of January last, 2,948 of the inhabitants were laid low by the dread fever.

Dr. von Dollinger completed his eightieth year on February 28th. He received many congratulations, and among them was a letter from the Archbishop of Munich. This letter has not been published, but some of the newspapers have had the indecency to suggest that there is by no means such a divergence between the venerable prelate and the aged professor as might be supposed. The Lenten pastoral of the Archbishop should alone be sufficient to vindicate him from such misrepresentation. He acted just like his predecessor, Archbishop Gregory, who availed himself of another similar occasion to write to Dr. von Dollinger, and exhorted him with paternal affection to return to his duty. We need not despair yet. When Hontheim was dying, the father of Febronianism, at the age of ninety years, he was able to say: "I die reconciled to God and the Catholic Church." God grant that it may be the same with the Provost of St. Cajetan's,