

THE 'Westport Times' says it is reported that the men engaged in opening up the Mount Rangitoto Silver Mine have discovered large deposits of black oxide of silver, as well as galena. This black oxide contains about 80 per cent. of the pure metal, and is similar to that which has made the Nevada mines so marvellously rich.

We understand that the Most Rev. the Lord Bishop of Dunedin, acting in the capacity of Administrator of the Diocese of Auckland, has appointed the Rev. Father Fynes Vicar-General of the said diocese.

A FALSE ALARM.

(To the Editor of the NEW ZEALAND TABLET.)

SIR,—We have been consulted by Mr. John McKellar, of Tapanui, Runholder, with reference to an article published in the issue of the TABLET of 8th inst., in which you strongly attack the writer of a series of papers published in the 'Otago Daily Times,' and in which you use phrases and references which leave it impossible to avoid the conclusion that you intend to indicate Mr. McKellar as the writer in question, and to apply to him the epithets used in your article. Mr. McKellar has felt very deeply aggrieved by your action in making such an assumption—an assumption which the very slightest inquiry, or even a careful consideration of the papers commented on would have shown to be unfounded; and we are instructed to request you, in your next issue, to do what is in your power by a retraction and expression of regret, to afford reparation for the injury done to Mr. McKellar.

Should you decline to comply with our request, Mr. McKellar will be compelled, however reluctantly, to take other steps to protect and vindicate his character.

Mr. McKellar is at present in Dunedin, but leaves shortly; we shall, therefore, be obliged by your reply at your earliest convenience.—Yours, &c.,
STEWART AND DENNISTON.

[The writer of the article referred to in the above letter, associated the author of the papers in the 'Daily Times' with Tapanui, because it was quite evident from certain of his remarks that, when in New Zealand, he had been connected with that locality. We are glad, however, to find that Mr. McKellar agrees with us in looking upon the production of the correspondent in question as discreditable. The writer of the article assures us that he had not Mr. McKellar in his mind, and that he is under the impression that the author of the calumnies referred to in his article is not at present in this country.—ED. TABLET.]

HIBERNIAN AUSTRALASIAN CATHOLIC BENEFIT SOCIETY.

THE quarterly meeting of the Lawrence Branch, H.A.C.B.S., was held in St. Patrick's schoolroom, on Monday, September 11. Bro. John Young, President (in the chair), opened the meeting with prayer. The usual fines were imposed on brothers absent at call of roll. Resolved: "That the minutes of last meeting be confirmed." Correspondence was received from the Naseby Branch acknowledging receipts of £10 5s for sashes. The President read circulars from the Wellington and Napier Branches in reference to the formation of District Boards for the colony of New Zealand. Resolved: "That this meeting is of opinion that District Boards should be formed throughout the colony of New Zealand, and cordially approves of the action taken by the Dunedin Branch to form District Boards, or other Boards of Management for the Otago and neighboring Branches." Resolved: "That Bro. Thomas Fahey be appointed Treasurer." Bro. T. Fahey tendered his resignation as Vice-President which was accepted. Resolved: "That Bro. John Ford be appointed Vice-President." The meeting, by request, granted a concession to the Treasurer that he shall not be fined if in attendance at any time during a meeting, to receive monies, owing to that Brother residing at a distance from town. Bro. M. O'Donnell was elected Guardian, after which the President installed the newly-elected officers—Bro. John Ford and M. O'Donnell. Resolved: "That copies of the minutes of this meeting be sent to the TABLET and 'Tuapeka Times' newspapers." The meeting, after prayer, was then closed in the usual form by the President. Receipts, £8 14s 6d.

WELLINGTON.

(FROM OUR OWN CORRESPONDENT.)

ON Friday, the 8th instant, a most solemn ceremony was held in the Cathedral here, when Sisters Mary Josephine, Mary Agnes, and Mary Catherine, were received from the novitiate into the profession of the Sisters of Mercy. Due notice having been given of it at both churches on the previous Sunday, a large number of people assembled to witness the ceremony, which was most impressive and solemn. The three altars were decorated with flowers, and looked magnificent under the light of a splendid array of candles. At 10 o'clock the procession arrived from the Convent, which is in the immediate vicinity of the church, and walked slowly up the aisle to the altar, while the choir sang the "Veni Creator Spiritus." Here they were received by the Bishop, who, after blessing the black veils, which were afterwards given to the sisters, preached a most eloquent sermon. The text was, "If any man will come after me, let him take up his cross and follow me. After discoursing at considerable length on the vows which the Sisters were to take, the most rev. preacher said the world cannot understand how it is that you give up all its pleasures for the duties of a Sister of Mercy, but when your name even is considered, you will feel that you are right, as to visit the sick, and rear the orphan in the fear of God, are surely not contemptible duties. A happy destiny awaits you,

for the happiness which your deeds of charity will spread around you here on earth will procure for you a Crown of Glory hereafter in Heaven. On the sick bed your companions will be around you in prayer, at your feet you will see the crucifix—the image of him who had been your model through life, and when you come to receive the last sacrament you will pass away full of hope of eternal bliss, to enjoy for ever the delights of heaven. After reminding those present of the trials and temptations through which they would have to travel, he asked them all when they should see the Sisters at the foot of the altar to invoke a blessing upon them, and he hoped that none would leave the Church without resolving upon dedicating the rest of their lives to the service of God, so that at the last day they all might be called by the words "Come ye blessed of my Father enter into the rest which I have prepared for you." After the sermon, the Sisters elect were conducted by the Superioress to the Bishop, who, with crozier in hand, was seated in his episcopal chair on the high altar, and asked each "My child, what do you demand?"—and was answered, "My Lord, I most humbly ask to be admitted into the holy profession." "My child, do you consider yourself sufficiently instructed in what regards the vows of religion, and the rules and constitution of this institute; and do you know the obligations you contract by the holy profession?" "Yes, my Lord, with the grace of God." Mass was then celebrated by the Bishop, Fathers Petit Jean, M'Guinness, and Kearney assisting, and at the raising of the host each of the Sisters read her vow of profession, after which she signed it. On the conclusion of Mass, the Bishop vested the newly professed religious in the black veil, and placing a ring on the third finger of the right hand of each of them, said "May the Lord who has now espoused thee protect thee from all danger. Receive thou the ring of faith that thou mayest be called the spouse of the Lord, and if thou wilt be faithful be crowned with him for ever." The "Veni Sponsa Christi," "Te Deum," and "Kyrie Eleison," were then sung, and the Sisters retired in procession as they entered the Church.
HIBERNICO.

RUSSIA AND THE WAR IN TURKEY.

THE Eastern Question has at last led to the outbreak of a war, the extent or end of which it is not easy to foresee, unless Europe or England has made up its mind to sit down quietly whilst Russia carries out its long-cherished designs against the integrity of Turkey. The war which Serbia has commenced alarms or disturbs the minds of statesmen to a far greater degree than it has as yet influenced public opinion in Europe. The hope is that the war will be localized, and an opinion has been industriously put about that its object is merely the redress of grievances suffered by Christians under Turkish misrule. But this optimist view of the war is by no means shared by the diplomatists and statesmen who have been so busy at work during the last few months either in promoting or attempting to avert the calamity which is now upon us. Prince Bismarck, for instance, sees that his work for the present is over, and he has retired to a German watering-place to nurse his health and to watch the turn of events. A like inaction attends the policy of France. War in Europe has its chances as well as its dangers for these two foes, who now stand apart—to borrow a simile from Mr. Disraeli—like exhausted volcanoes. We may be certain that the English Cabinet has but little hope that such a war as that now commenced will be, as its promoters pretend, localized. The real interests at stake, the real passions at work are such as to portend a European war in which, indeed, the antagonisms of race and religion will be invoked, and it is to be feared with too fatal a success, as a means for advancing designs of political aggrandizement.

It is of the last importance that the English public should not for a moment allow their generous instincts and their natural sympathies to be entrapped on false pretences. The war to be waged against Turkey, it is pretended, is a war on behalf of Christians oppressed by the Mussulman, a war waged in the name of humanity, a war of nationalities. This pretext is a sham, a mere cloak to hide the ambitious designs of Russia. The insurrection in Turkey is not a rising of the native populations, but an insurrection fomented by Russian agents and carried on by adventurers from the districts of the adjoining States. Every means has been made use of by unscrupulous hands to render redress of the grievances complained of impossible on the part of Turkey. Russian diplomacy has surpassed itself in duplicity during the last few months, for the sham attempts at pacification from the Andrassy Note to the Berlin Memorandum had but one object—the destruction of the Ottoman Empire. But for the action of England Russian diplomacy would have accomplished its designs, perhaps without war. Baffled by England's bold and honest policy, it was for a time doubtful whether Russia would submit with a good grace to the defeat it had suffered, or whether it would venture on the hazardous enterprise of letting loose Serbia and Montenegro on Turkey.

This time of doubt was diplomacy's opportunity, as future Blue-Books will amply testify. But diplomacy has failed, and Russia seeks to gain by force and bloodshed what it failed to obtain by the arts of duplicity. But its duplicity is not at an end, though war has begun; for now Russian agents are at work to hide the ugly and immoral ends of this unjust and cruel war. Men are to be made believe that this is no common war of political ambition but a holy crusade in which the Cross is to be raised against the Crescent; it is to be a war of religion and race, but not a war in which the political interests of Europe are at all involved, for it is in no wise to alter the relations between the Great Powers. It may, indeed, excite the sympathies of Europe, but the sympathies of civilised Europe must all be on the side of the Christians, ground to dust under the rule of the barbarous Turk. Such is the language, in various modifications, addressed by the author of this unjust and immoral war which may, and most likely will, before it