Morning Star and Catholic Messenger.

NEW ORLEANS, SUNDAY, JANUARY 4, 1874.

DOMESTIC CATHOLIC INTELLIGENCE.

DEATH OF BISHOP MELCHER.

This venerable prelate, so long and so favorbly known to the people of St. Louis, having thirty years ago come to this city from Austria, and until the 3d of March, 1868, been a missionary priest of this arch-diocese, died at his episcopal residence at Green Bay, Wis., on Saturday last at the advanced age of sixty-six years. Born at Vienna, young Melcher went with his parents to Italy, his father having obtained some office in the court of Modena. In this city he completed his studies and took Doctor's degrees. He was ordained priest in 1830, and appointed court chaplain at St. Margaret's. Becoming acquainted with the late Bishop Rosatti on one of that prelates many visits to Rome, he resolved to come to America. Bishop Rosatti took sick in Paris, returned to Italy and died; Father Melcher, notwithstanding, continued his course and arrived in St. Louis in 1843. He was for a time pastor of a small congregation at Little Rock, remaining at that post until it was erected into an episcopal see. After that he was called to the care of St. Mary's parish in this city, of which he retained charge up to the time of his elevation to the bishopric of Green Bay.

Bishop Melcher was a very zealous and laborious prelate; and the many and arduous labors of his young diocese hastened, if they did not directly cause his death. When seven years ago he entered upon his high duties, he found sixteen priests in his diocese, one year ago he reported forty-eight priests and twelve clerical students.

This is a severe blow for that young diocese, and the loss of so zealous and holy a prelate will prove a veritable calamity to the Church in the Northwest. We have not learned the precise name of the malady of which Bishop Melcher died, and c n only say that his end was not unexpected for days before it arrived. He was fortified by all the sacraments on Thursday previous. May the Good Shepherd whose office he filled and whose life he so closely imitated on earth, bestow upon the departed prelate the "euge" of a blessed welcome.—*St. Louis Watchman.*

Mother Gallway, Superioress of the Sacred Heart, died in this city on the 21st inst. She was born in Cork, Ireland. When twenty years of age she came to Kentucky, and thereafter settled in New Orleans. At the age of thirty-two she entered the Convent of St. Michael's. In 1843 she became Mother Superioress of the same convent. In 1848 she went to St. Louis. In 1858 she came to Chicago. In 1865 she was made Vicar Superioress of the Western Province. She went to Paris in 1866 to assist in the election of a successor to Mother Barrat, the foundress of the Order, which was established in 1805. In '64 the foundress died. In 1866, she built the convent of Maryville, near St. Louis. Her health failing, she removed to Manhattanville, New York, becoming Superioress there, but again had to yield, and in 1872 came to Chicago. In declining health she awaited the last summons, and is now at rest.—*Western Catholic.*

SEMI-ANNUAL ORDINATION AT ST. JOSEPH'S PROVINCIAL SEMINARY, TROY, N. Y., DECEMBER 20TH, 1873.

After a weeks retreat, conducted by Rev. F. Daubresse, S. J., New York, Right Rev. Bishop M'Neirney, Coadjutor of Albany, conferred Holy Orders as follows:

Priests	8
Deacons	17
Sub Deacons	4
Minor orders	17
Tonsure	7
Total	53

PROPAGATION OF THE FAITH.

The chief director of the Propagation of the Faith for the archdiocese of Baltimore, reports for the twelve months ending November 30, 1873:

Receipts in contributions from—

Archdiocese or Baltimore	$599 39
23 other dioceses	1,820 15
Total	$2,419 54

Disbursements proper to dioceses—

To Rt. Rev. Bishop of Wilmington	220 47
To Rt. Rev. Bishop of Richmond	876 48
To Rt. Rev. Bishop of La Crosse	264 56
To Right Rev. Bishop of St Joseph	264 56
To Rt. Rev. Bishop of Nashville	440 94
To Rt. Rev. Bishop of Louisville	871 68
To Rt. Rev. Bishop of Richmond	1,319 20
To Rt. Rev. Bishop of La Crosse	1,683 12
Total	6,169 04

Showing the disbursements in the United States to have exceeded the contributions by $3,749 50.

Missions in China and Japan.

[Freeman's Journal.]

The *Missions Catholiques* learns from the missionaries in Japan that their situation, up to September 22d, had not changed. They were not persecuted, but they only enjoyed a sort of quasi-tolerance. In a few weeks they expected a revision of the treaties. The Japanese openly declare that they will not petition for religious toleration. Moreover, the French Minister is the only one of the foreign representatives who takes any interest in this matter. Mr. Long, the American Minister, was very devoted, but his Government recalled him just at the very time when his presence was most needed. If God does not come to the assistance of the Missionaries, they will have little in the future to hope for and much to fear. This state of things proves the necessity of inserting, in new treaties, stipulations guaranteeing to Catholic Japanese the fullest freedom of worship. Christian powers would then have the right, and it would become their duty, to interfere if the Japanese Government fails in its engagement.

Apropos to the above, we give the following letter to the editor of the *Japan Weekly Mail*:

"*Sir*—With reference to the letter which appeared in your issue of August 30th, signed 'Philalethes,' I would beg to say that I think it calculated in some degree to give rise to a misconception of the attitude of the Japanese Government in respect to Christianity.

"'Philalethes' says: 'The first of these is that Christianity is now tolerated by special edict, and the public notices warning the people against it have been removed.' The latter of these assertions is perfectly true. The notices in question have been removed, together with certain others forbidding murder, arson, robbery, sedition and other offences, and if the removal of one class of notices is to be interpreted into a toleration of Christianity, then, by a parity of reason, the removal of the others must be held to be a sanction of the crimes forbidden by them. Besides, it is absolutely untrue that 'Christianity is now tolerated by special edict,' and as far as the public utterances of the Government are concerned it is no more permitted now than it has been any time these two hundred years.

"Now, if the Japanese Government had done no more than to remove the edicts forbidding Christianity, together with those forbidding murder, arson, robbery and sedition, I admit that Christianity can no more be considered to be tolerated in Japan than can murder, arson, robbery and sedition. But such is far from being the case. On the contrary, the Japanese Government have faithfully and honorably fulfilled to the letter the pledge which they gave some months since to the foreign representatives of remitting all punishments which had been inflicted on subjects of the Mikado on account of their having adopted the profession of Christianity. If 'Philalethes' will take the trouble to inquire of the Roman Catholic Bishop of Japan, or of the English Consuls at Hiogo and Nagasaki, respectively, he will, I venture to say, find this statement confirmed. I may add that the banished Christians then remaining in captivity were sent back to their homes at the cost of the Japanese Government.

"If 'Philalethes' can show that a similar course has been pursued with reference to all persons who have been sentenced to punishment on account of having been convicted of murder, arson, robbery or sedition, I will admit that my argument amounts to nothing. Till then I must consider that he rather unfairly represents the case.

"The responsible Japanese Minister has, if I am not misinformed, stated to the effect that so long as converts to Christianity do not give trouble to the Government, the Government will not interfere with them, and it is certain that Japanese in numbers attend church openly at Hakodate and elsewhere. But I would doubt whether 'Philalethes' would admit that a Japanese might with equal impunity commit murder, arson, robbery or sedition.

"I am, yours obediently, VERITAS."

MURDER OF TWO CATHOLIC MISSIONARIES IN CHINA.—Once again (says the *North China Herald*) in the province of Szechuen, a Cathelic French missionary has been murdered, though he was provided with a passport from Pekin in perfectly good order. The Rev. Pere Hue, accompanied by a native priest named Tay, went to the city of Ki'en-kiang-hi'en with the intention of taking possession of a small house bought with the express permission of the high authorities of the province superior to to the local mandarin, who, himself, seemingly acquiescing in the project, had previously informed the missionaries that nothing hindered their entering his territory. This mandarin, named Koui, has always shown a spirit of violent hate against foreigners and ill-will to Christians, whom, in spite of the Imperial edicts, which generally he did not post up, he had constantly refused hitherto to admit within the limits of his subprefecture. As to the city people, they were all most peaceful and showed a good spirit towards the missionaries, whom they had oftentimes before invited to come and reside amongst them. Suddenly, on the 5th of September, the residence of the two missionaries was invaded by a mob, who, rushing upon them, dragged them along the street, beating and wounding them till they had in their hands but two dead bodies. Naturally the mandarin Koui, to whom suspicion points strongly as the author of the riot, stopped quietly in his yamen throughout, and did not attempt to restrain the outbreak. It is to be hoped the foreign legations will at last join in a common understanding to put an end to such frequent, illegal, and abominable crimes.

Letter of the Holy Father to Monsignor Ledechowski, Archbishop of Posen.

Venerable Brother,—If at any time it has been God's pleasure to show to men that the Church's edifice is Divine, and that everywhere all attacks directed against it by the powers of hell and the malice of man must be in vain, surely now, Venerable Brother, is this truth made clear to the sight even of those who do not wish to see it, to-day He has permitted everything to conspire for the destruction of the Church. We see contempt, calumny, laws, and the powers of this world arrayed against it, the effect of resolutions long formed and brought to realization by protracted labor and developed on the part of the implacable sect, which has almost everywhere possessed itself of supreme power. Her adherents are marked as seditious; her Bishops are condemned by the civil tribunal as agitators; they are loaded with fines, deprived of their functions and expelled the country; the Religious Orders are suppressed, the clergy is gagged, and, by arbitrary measures, prevented from exercising its ministry; education of the youth in the spirit of the Church is forbidden, in order that, on the one hand, the population may not be confirmed in the principles of religion, and that, on the other, the training up of able and faithful servants of the altar may be prevented. In order to annihilate the glorious name of God, the property consecrated to God is robbed; even the highest dignitary of the Church is kept in bondage in order that, though utterly despoiled, he may not govern the Church with freedom, according to his powers. All this, Ven. Brother, makes your heart bleed, but it likewise rends Our own; for though we feel the greater portion of the afflictions that assail you—so that by the weight of your persecutions your health has been endangered—We see on the other hand, and beyond this, the evil spreading over the whole of Europe in its whole length and breadth, and over other parts of the world likewise. Nevertheless, the very magnitude of the evil, and its extraordinary diffusion afford us the sure hope that deliverance is close at hand. For if God, when He desired to save the world, permitted so many diabolical perversities—permitted men to assail even His own Son—we have grounds of belief that the same God is by the efforts of hell let loose preparing an amelioration of the state of things—preparing a triumph of the Church, at this moment deprived of all human succour; and that by the visible manifestation of His Almighty power He will compel even the proudest hearts into obedience. Furthermore, Venerable Brother, you make the tokens of your love the dearer to Us, the more you are afflicted with troubles, and magnanimously sacrifice everything, even life itself, to the performance of your duty; and the more resolutely and staunchly you fight for the Church, the more lively is Our desire that you may speedily be restored to complete health. The gifts from your dioceans, which you have forwarded to Us, have forced Us to admire your ardent charity, but have, at the same time, occasioned Us regret, because these alms have been given by those who are themselves smitten on all sides by severe tribulation. Receive, therefore, the assurance of Our deep gratitude, you as well as your clergy and your people, on behalf of whom We pray fervently to God, that He may give them the same spirit, which He has given to their pastor, and like constancy in great peril in which they are at present. May God grant them and you that unfailing unanimity which annihilates and exhausts all the power of the adversary, in order thus to prepare a fresh victory for the just cause, and fresh glory of the Church. Meanwhile as a pledge of the favor of God, and as a proof of Our particular affection, We give to you and to your archdiocese Our apostolic blessing.

PIUS PP. IX.

LETTER FROM ROME.

SUPPRESSION OF CATHOLIC SCHOOLS IN ROME.

ROME, Dec. 6.—Several evening or night schools, in which boys and young tradesmen at work during the day, were taught to read, write, and also were instructed in the arts of drawing and designing, have been arbitrarily closed, sometimes on the plea that the teachers had no license or patent, sometimes on the plea that the books employed were not approved by the inspector. The law expressly permits these schools to be opened by teachers who have no license, and does not require any license to be taken out. The inspector may, if he finds fault with any book, prohibit the use of that book, but the law gives him no power under such circumstances to close the school. Yet the policeman, with an order from an inspector, will insinuate to the teachers the closing of their charitable institution, and in a few days the Municipality will perhaps re-open it under their own auspices. Thus the Catholic teaching is suppressed to make way for that of the dominant anti-Catholics.

PARLIAMENTARY OATHS.

The sanctity of an oath is not very forcibly maintained in the Italian Chamber of Deputies. Felice Cavallotti, a man of noted Republican principles, was lately under prosecution by the Crown for having published seditious writings. He was elected Deputy for Corteleona and Belgioioso, and the Government prosecution was in consequence suspended. As Deputy, it was incumbent on him to take the oath of fidelity to the King, before he could exercise his privilege of speaking or sitting in the Chamber. This oath is of course contrary to Republican ideas, and it was supposed that Cavallotti would refuse it. However, on the 27th of November last, a letter appeared in the *Capitale*, in which Cavallotti declared himself still a Republican, who knew no King but the nation, and who looked on the oath as null and void before his conscience as contrary to the popular sovereignty, in formal contradiction to his pledged word to his constituents, and opposed to the will and the rights of his electors. An oath, moreover, is, said Cavallotti, "always, in its every essence and nature, and under whatever form, a religious act; as such it is universally recognized, and therefore it cannot bind absolutely those who by reason of their free opinions, do not fetter their consciences with religious acts." It used to be said that oaths must be interpreted *ex animo imponentis*, but Cavallotti thinks they may be taken according to the sense previously declared by the person taking them. And if in his case the oath should become a mere *comedy*, it is the fault, according to him, of those who make the oath compulsory, and employ it "to surround, with an aureola of sanctity, institutions which require reform," and to paralyse the force of democracy. Language like this could not escape comment. On the day following, namely on the 28th November, when Cavallotti appeared in the Chamber, and was about to take the oath, a deputy, named Lioy, interposed with a request that Cavallotti should be required to say whether he maintained his declarations touching the oath. The President of the Chamber then offered the formula to Cavallotti, who attempted in vain to address the Chamber before swearing. At last he took the oath, and immediately asserted that he maintained the declarations he had published the day before. The President then said:—"Honorable Cavallotti, you have sworn, and therefore have contracted a pledge which a man of honor cannot break." But Cavallotti rejoined:—"I am unpledged." The oath itself is thus worded:—"I swear to be faithful to the King, to observe loyally the Statute and the laws of the State, and to exercise my functions as deputy with a sole view to the inseparable interests of the King and the country." The Crown lawyers have since demanded and obtained the leave of the chamber to resume the former process against Cavallotti. It is not the first time that the matter of oaths has engaged the attention of the Italian Parliament. In 1865, when some Professors of the University of Bologna gave up their seats in the Turin Parliament rather than take an oath which was contrary to that of fidelity which they had previously sworn to the Pope, Cæsar Cantu proposed to abolish the oath altogether. He was supported by the Baron D'Ondes Reggio, who said:—"I have not the heart to deprive of office those men who are so faithful to the Pope, and I feel more inclined to deprive the persons who are so ready to swear, or rather to forswear themselves. Honest servents who refuse the oaths, are more useful to the State than dishonest servants who freely take them." Again, in 1867, at Florence, Count Crotte resigned his seat because he was not permitted to qualify the oath of loyalty to "*the King, the Statute, and the laws*," "by adding," in so far as they are not contrary to the laws of God and the Church. He was subsequently re-elected, and took the oath in his own mode with a reservation made before or after the act of swearing. The Premier Minghetti was not so scrupulous, for he twice swore fidelity to Pius IX., once in 1847, as member of the Consulta, and subsequently in 1848, as Minister of Public Works under His Holiness. The conduct of Cavallotti has been fiercely criticized among his frends and his foes. Some say he alone has had the courage to declare openly the sentiments of honor—or dishonor—entertained secretly by all the Revolutionists or Republicans. It may be asked what possible reliance can be placed in the guarantees to the Pope, when the oaths to Victor Emmanuel and the Statute are turned avowedly into a farce, to the very face of Parliament.

SEIZURE OF CONVENTS.

Possession was taken on the 1st of December of six convents, namely that of the Monks of St. Jerome at St. Onotrio, where Tasso died; the Trimtarian Convent of St. Grisogono; the Hospital of St. Grovanna della Malva; Sta. Maria della Scala of the Carmelite Monks; the Convent of Dominican Nuns at SS. Dominic and Sixtus, on the Quirinal, and that of the Carmelite Nuns of St. Teresa, also on the Quirinal. Two days after four Augustinian Convents were seized:—That namely, of Monks at St. Agostino, and at St. Maria del Popolo; and those of Augustinian Nuns della Vergini, and at the Longara. On the 4th of December, four Convents of Nuns were seized:—Namely, St. Cosimato of Franciscans of St. Clare; Sta. Caterina da Siena of Dominicans; the Carmelite Nunnery at Sta. Maria Maddalena der Pazzi, and the Augustinian Nunnery of SSma Annunziata.

AUCTIONS OF CHURCH PROPERTY.

The furniture, etc., of the Collegio Romano, was set up for sale on the 2nd of December. The Jew brokers attended as usual. For some lots no buyers were found. The fourth public sale of lands under the Giunta is advertised for the 15th of December, and will comprise the lands of the Irish prelates, and houses and lands belonging to the Minor Chiercl of St. Lorenzo in Lucina.—*London Tablet.*

DINNERS VS. PUFFS.—A funny suit against an editor has been decided in the Circuit Court at Waukesha, Iowa. The Fays, proprietors of the La Belle House at Oconowmowoc, brought an action before a Justice to recover ninety-seven dollars for meals and cigars furnished Ashley D. Harger, editor of the Oconomowoc *Times*. Harger set up a counter claim of one hundred and sixty dollars for "puffing" the La Belle House. Judgment was rendered for the plaintiff, and Mr. Harger appealed to a jury. The case excited much interest, Harger being much liked, and having a solemn, earnest manner of making very witty remarks. He testified that Fay would say to him: "Harger, I've got a nice dinner to-day—come in." "No, I thank you, I'm going home." Fay would prevail on him to stay, and after dinner the following colequy: "Everything in there all right, Harger?" "Everything excellent." "Dessert all right?" "Excellent." "Ice cream all right?" "Delicious, Mr. Fay." "Very well, remember this in your paper next week." In return for dinners and cigars, Harger says that he told a good many lies—editorially—worth more than a thousand dollars. He would never have presented a bill for lies had not Fay fallen out with him and wanted pay for the dinners. Harger pleaded his own case, and the jury found a verdict for him, which threw the costs upon the hotel keeper.

HOTELS.