

GARIBALDI APPROVED OF POLITICAL ASSASSINATIONS

Letter Written to Felix Pyat Justifies Secret Preparation for Revolution

The news items which appear herewith have been prepared by the International Catholic Truth society and are furnished by it to The Call for publication in San Francisco. Similar articles from the same authoritative source will be printed on the first and third Sundays of each month.

NEW YORK, April 1.—The following letter, written by Garibaldi to his friend, Felix Pyat, is of interest just now in view of the approaching celebration of the unification of Italy:

Capri, March 6, 1880.
My Dear Pyat: You still remain the popular hero of the barricades of Paris. I thank you very much for your kind letter, although I may have reason to be angry with you on account of your long silence. Hartmann is a brave young fellow, deserving the esteem and gratitude of all honorable men. Neither Minister Freycinet nor President Grevy can, as honorable republicans, possibly tarnish their names by giving up a political exile. That would be worthy only of the hyena of Versailles. Political assassination is the only way of the conspirators, of course, call the friends of the people murderers. All genuine republicans, like Piazzi, Monti and Tonelli, were, no doubt, for their times assassins. Today they are martyrs who deserve the admiration of the people. Hodel, Nobiling, Moncali and Hartmann are the founders of the government of the future.

A hearty shake of the hand and salutation to Valer. Yours, GARIBALDI.

The above letter was written in reply to one in which Felix Pyat wrote: "All rulers, from the mightiest king down to the poorest peasant, the president of a republic, must be done away with, whether it be by peaceful means or by violence. Unite your voice with that of the French socialists, in order to oppose the extradition of our good friend, Hartmann." The above correspondence does not appear in a recently published eulogistic life of Garibaldi, but it is quite different from the reading of the "liberalism of Italy" and his friend, Pyat, held rather extreme views regarding political assassination.

The recent successful presentation in New York city of a drama in which the hero is a priest and the theme the sacred sacrifice of the confessional has occasioned much favorable comment owing to the fact that the author, a non-Catholic, has approached his subject with reverence and a proper appreciation of the seal of the confessional. The play deals with a young Catholic priest whose brother is accused of the murder of his fiancée's brother. Just before the arrest of the brother the seal of the confessional is broken and the real murderer, and although his innocent brother is taken to jail the priest, because of the seal of the confessional, is unable to establish his innocence.

Far more dramatic and tragic than any stage drama was the case of the Rev. Father Kobziowicz, who many years ago gave up his life rather than break the seal of the confessional. The following account of the confessional made by this noble priest brings out clearly the inviolability of the confessional and shows that truth is oftentimes stranger than fiction. In November of the year 1882 the cathedral of Zitimir in Volhynia was the scene of the most mournful of all church ceremonies, the degradation of a priest. The church was filled to overflowing by persons who lamented aloud. The bishop whose painful duty it was to perform the sad rite, Monsignor Borowski, could not restrain his grief because the unfortunate priest was universally respected and hitherto universally respected and loved. Father Kobziowicz was stationed at Oratov, in the Ukraine, where from the time of his ordination he had been regarded as one of the most zealous priests of the diocese. All at once, to the amazement of every one who knew him, he was accused of having murdered a public official of the place. The chief piece of evidence against him was a double barreled fowling piece found hidden behind the high altar, which was proved to have belonged to him, and one barrel of which had been lately discharged. He was convicted of the murder and the court sentenced him to penal servitude for life. Conformably to canonical law he was degraded from the priesthood before the sentence was carried out; his hair was cut off; he was clad in convict apparel and then incorporated in the chained gang of criminals.

Years passed away and everything about the occurrence had been forgotten except by a few persons. Then the organist of the church at Oratov, finding himself at the point of death, sent for the principal persons of the district and confessed that he was the murderer of the official. He stated that he had committed the crime in the hope of being able to marry the official's widow. After the murder he took the gun with which he had shot the unfortunate man and hid it where, upon his suggestion, the police found it. After the arrest of the priest, being filled with remorse, he visited him in prison and went to confession to him, disclosing that he himself was the criminal. He had done the purpose of acknowledging his guilt before the court, but his courage failed him and he allowed things to proceed on their false course. Thus Father Kobziowicz knew who was the real murderer, but he knew it only through the confessional. A word would have set him free from the terrible charge, but that word would have broken the seal of the confessional, and he preferred to undergo degradation and penal servitude for life. The confession of the organist was subsequently taken in regular legal form and then the government sent directions to have the priest liberated and his innocence publicly proclaimed. But too late! Father Kobziowicz had passed beyond the reach of human compassion and had gone before a court of justice where error is impossible. True to his priestly trust, he died without ever having let the slightest sign transpire of the real condition of affairs.

Surely the heroic virtues of this now almost forgotten priest are a fitting theme for the poet, and his tragic life a subject for the playwright.

Though the anticlericals of Portugal have suppressed convents and monasteries and despite the ceaseless war that has been waged against Catholicity during the last few years in Spain, France and Italy the church proceeds upon its mission of establishing new dioceses and continues as of old to send out missionaries to distant lands. While being persecuted in one country she thrives in another. The Gerarchia Cattolica for 1911, which has just been published, furnishes a list of the cardinals, patriarchs, primates, archbishops, bishops, delegates and vicars apostolic throughout the world. Perhaps one of the items most suggestive of thought and which conveys an idea of the expansion of the church is that of the increase in dioceses and vicariates. The number of dioceses and other territorial divisions reaches 1,751. Of these no less than 70 have been instituted by Pope Pius X during

the six and a half years of his reign, or over 10 each year.

Robert Thomson, a prominent non-Catholic of Sydney, Australia, in a recent article declares that "if, in years to come, when great achievements that are now but aspirations have become historical events, the stranger should ask the children of Australia to name some of the men who deserve best to be ranked as the founders of the Australian nation, it is my earnest hope that among the great names mentioned will be that of Patrick Francis Cardinal Moran, the great cardinal who has rendered services of the most priceless value to the cause of Australian nationality. Though not of his fold, I hold the cardinal in reverence, and like many others, I have awakened to the fact that a prince of the Catholic church may also be a democrat and a leader of the democracy in secular things. Australian nationality has a powerful ally in Cardinal Moran, and apart from his duties as the chief shepherd of a great church he has found time to take his part in the establishing securely and nobly of a great commonwealth."

Cardinal Moran, though past his eightieth year, is still vigorous and strong in mind and body and takes an active interest in public affairs. Only a few weeks ago he delivered a long address at the laying of the cornerstone of a midsize new cathedral, and scarcely a day passes that he is not present at some public function. For the last 10 years he has worked unflinchingly to procure funds to aid in the completion of St. Mary's cathedral, Sydney, which will be a marvel of architecture and the handsomest building of its kind in Australia.

Visitors to Catholic churches have often expressed surprise at some of the decorations with which they are adorned. Many of them are symbols of the apostles and evangelists and they bring to mind some circumstance of the life of each of those thus represented. Among those emblematic of the apostles and evangelists most frequently seen in the churches of Europe and the United States are:

St. Peter—Crossed keys, one gold and one of silver, symbolizing his primacy (St. Matthew, xvi:23); also the cock, because of his denial of our Lord (St. Luke 22).

St. Andrew—A transverse of X-shaped cross, called by his name.

St. James—The Great—Pilgrim's staff and water bottle; also the shell emblematic of pilgrimage and baptism.

St. John—A chalice with serpent issuing from it; the eagle is his symbol as an evangelist.

St. Thomas—The square or carpenter's rule; also a lance because of the manner of his death.

St. James the Lesser—A fuller's club, the instrument of his death.

St. Philip—A column, he died suspended from one; sometimes he also bears a staff with a small cross surmounting it.

St. Coloman—A large knife, the instrument of his martyrdom.

St. Matthew—A short sword; also a sign of a tax collector as evangelist; his sign is the figure of a man.

St. Simon—Zelotes—A saw, the instrument of his martyrdom.

The movement recently started to provide a church for the Catholics of Cass county, Texas, recalls a peculiar incident which led to the conversion of Colonel Landon, who was a pioneer Catholic of Texas. Many years ago, when the know nothing movement was strong throughout the United States, a member of this un-American party endeavored to enlist the sympathy and aid of Colonel Landon, who was then a Protestant. The colonel determined to learn something about the church which it opposed, and accordingly began a systematic study of the Catholic religion, its doctrines and claims, with the result that he soon embraced the faith. Colonel Landon's descendants now number 12 large families and, though for the last 60 years they have been without a church or resident priest and have had to rely upon the occasional visit of a traveling missionary, they have all firmly kept the faith and will truly appreciate the establishment of a Catholic church in the vicinity.

Father Bourles, who has labored in Manchuria since 1899, is the first of the Catholic missionaries to fall a victim to the dreaded plague that for some time past has raged in Manchuria. Father Bourles' first assignment after arriving at the mission field in 1899 was as assistant to Father Regis Souvignat, who, about a year later, together with Fathers Georgan and Le-ro and Father Peter Tchang, a native priest, were martyred by the Boxers.

Father Bourles learned the Chinese language quickly and was soon given charge of a district, where he was laboring at the time of the Boxers' insurrection. Shortly afterward he succeeded the martyred Father Souvignat and later on to the mission of Kharbine. When the plague broke out he immediately opened a hospital for the victims of the awful pestilence, and in it pagans and Christians were alike received and treated with the same care. Being constantly with those afflicted with the plague Father Bourles soon contracted it, and during the middle of last January he died—a victim of his heroic and devoted charity. Following closely upon the news of Father Bourles' death comes a letter from Bishop Lalouer, vicar apostolic of Manchuria, stating that two more missionaries, Father Delpal and Father Mitchell, stationed in the plague stricken district, were seized with the malady and after a few days' illness gave up their lives, martyrs to their charity and zeal.

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LAND AND HOME SEEKERS!

The five absolutely necessary elements for successful California farming — soil, water, climate, markets and transportation — are nowhere better combined than in The Call Colonies. Nowhere else are conditions so encouraging to make the most of irrigation. Here there can be nothing to lose. No game is played with fortune. The soil is of demonstrated fertility. The crops raised are staples easy to transport, and with never failing markets. There is no severe weather to contend with and there is constant employment at hand.

SOIL The soil is proven soil, raised wheat and barley for years, and since water has been supplied, the growing of cereals has given way to intensive and more profitable farming, the raising of alfalfa, fruits of all kinds, nuts and vegetables. The soil is classified by the United States Department of Agriculture as "Silt Loam." It is high, dry, sedimentary, free from alkali, rich in lime, leaf mold and plant foods, and wonderfully productive. THE SOIL IS APPROVED BY THE CALL.

WATER Water is supplied from the canals of The Butte County Canal Company, one of the best gravity irrigation systems constructed. No pumping is required; the water flows in deep wide canals to the land. Nor is water limited. The farmer takes as much water as he wants, when he wants. The system of The Butte County Canal Company is one of the few endorsed by The National Irrigation Congress, which body has issued a bulletin on it. THE CALL APPROVES OF THE IRRIGATION SYSTEM.

CLIMATE There is no time when all nature is at rest or all plant life sleeping. There is no month in which vegetation in some form is not growing and ideal climatic conditions prevail for the growth, ripening, curing and shipping of irrigated crops. So invariable is the climate that citrus fruits ripen six weeks earlier than in Southern California.

In May shipments of fresh deciduous fruits commence and there is no cessation till December. In November citrus fruits go forward and these overlap the deciduous fruits.

All through the year alfalfa, green and cured, is being fed to cattle and hogs or shipped to market. There is a monthly stream of berries, small fruits and vegetables from the summer and winter garden to the home and market.

TRANSPORTATION—MARKETS The Colonies have the benefits of two railroads, the Southern Pacific and the Northern Electric, the latter connecting with the Western Pacific at Oroville, thus giving two trunk lines to the east. Passenger accommodations on both these lines are all that can be desired. The Southern Pacific furnishes eight trains daily, the Northern Electric sixteen. Both companies run frequent trains and connection can be made at Sacramento with the river boats to San Francisco. At Live Oak the two railroads cross, giving the Colony settlers the advantage of choice of either road and also the benefits of competition between them.

Market facilities can not be improved upon. The creameries call at stated times for the butter fat. Alfalfa is either fed, sold in the field or baled and shipped. Fruit is sold on the trees. Berries, small fruits, vegetables find a ready market in the nearby towns or are shipped to Sacramento or the Bay Cities. Pigs are sold in the fields. For turkeys, chickens and eggs there is a strong local demand, and always an unsatisfied demand in the large cities.

LABOR There is employment for all. Settlers are pouring in, new homes and buildings being built, ditches and roads constructed, fields leveled and checked, alfalfa stacked and baled; during the season fruit must be picked, packed, canned or dried; so diversified are the interests and so intense the activity that there is employment for every one at good wages. So much so that the owner of a small farm has no trouble in making his spare time profitable.

THE CALL COLONIES

Are Located at LIVE OAK, Sutter County, SACRAMENTO VALLEY

Oct. 17, 1910.

Gentlemen: In reply to your inquiry regarding my success the past season in farming my ten acres of land, and if I was satisfied with this country, I will state that I settled on my land three years ago last spring, purchasing it on the installment plan. Although possessing very little means at that time, I have met my payments, improved the property and made a living for my family. I am well satisfied with the country and believe conditions here are very favorable for the home secker.

Four acres of my land were planted to peach trees three years ago last spring, and 2 1/2 acres are seeded to alfalfa. About one-half acre is occupied by buildings, yards, etc. The remaining three acres and the land between the orchard tree rows were devoted to truck farming the past season, as follows: Berries, 1/4 acre; sweet potatoes, 1/4 acre; tomatoes, 1 acre; corn, 1 1/2 acres; some beans, peppers, sweet corn, Irish potatoes, onions and cucumbers, for all of which we had a ready market and secured good returns. About \$200 was secured from the tomatoes, and a proportionate income from the Irish potatoes, berries and sweet potatoes.

We have secured about one thousand dollars revenue the past season from our products, and have about \$200 worth to sell, making the income about \$1,200 for the season. We have been able to put \$700 in bank, in addition to making a living. From eight hens and one rooster we raised 150 chickens, besides selling several settings of eggs, during the past season. We feed one horse and two cows from the products of our land.

We believe any one possessing a small amount of capital, by the use of intelligent effort, can succeed here.

Very truly yours, O. T. SHIRLEY.

The San Francisco Call

The Call Land Bureau 501 Call Building

On the lines of the Southern Pacific and Northern Electric Railroads. THE CALL COLONIES are located in the heart of the valley, a section famous for Alfalfa, Peaches, Oranges, Nuts, Figs, Olives, Grapes, Vegetables, Dairy Cows and Hogs. North of the Colonies are the towns of Gridley, Biggs, Chico, Oroville; South—Yuba City, Marysville and Sacramento. All of these towns assure good markets, while the satisfactory service of the Southern Pacific and Northern Electric Railroads insures quick transportation and a ready outlet for all products. At Live Oak the two railroads cross, giving the Colonies the choice of either road and the benefits of competition.

The San Francisco Call

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Please send me illustrated booklet of The Call Colonies, also full information, prices of land and terms of payment.

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