

Father Heiter on Socialism.

(From the Chicago Record-Herald.)

In his crusade against socialism which he began in this city, the first of last week under the auspices of the Federation of German Catholic Societies, Father Anton Heiter instituted the formal movement for the organization of labor unions within the ranks of the church, all socialistic ideas to be excluded. The movement had its inception last spring, but formal inauguration of it was delayed until the coming of a strong character like that possessed by Father Heiter, who was one of the foremost exponents of the anti-socialistic idea in Buffalo, where socialism was crushed out of the unions.

Father Heiter is delivering six lectures here, in which he explains the socialistic idea, the position of the church toward it and the best course to pursue in crushing it out. While opposing socialism in every sense Father Heiter insists that municipal ownership must be considered apart from the socialistic idea. He does not concede to the socialists the origin of the idea, but insists in fact that it is antagonistic to the socialistic suggestion of "collective ownership."

In his lecture on this subject he said:

"Is the collective ownership of all the means of production and distribution really the means to end all the distress of our day, and will it free the working classes from wage slavery? That it would do so is confidently claimed, and this claim has taken hold of the minds and hearts of the people. It is a theory which all socialists advance and in which they believe, no matter how they differ on other questions. The anarchist, the ever arguing social democrat, the socialistic labor party of America, as well as the socialistic labor party of Illinois, all subscribe to this principle, and declare explicitly that the end and object of their agitation is to secure the collective ownership of all means of production and distribution.

"What is to be understood by collective ownership of production and distribution? The social democrats admit that communism is a dream which will never be realized, because it is contrary to nature and is based upon the theory that there be an individual equality which, as experience shows, has never existed. For this reason they draw a distinction and advocate that only the means of production be given over to collective ownership.

"It is claimed that by drawing this distinction Marx cleared communism of all that is visionary and raised it to a science. Under the term 'means of production' we understand all that produces wealth, such as money, land, tools, machinery, forests, mines and all means of transportation. On this question there is a great deal of confusion in as well as outside of the socialistic ranks. The opponents of socialism consider all collective ownership as socialistic, as for instance the control of railroads and mines by the state. That is an error. The state and the municipality may control some of the means of production without properly being accused of socialism, and in fact there has been at all times and in all nations private property and public property long before there were any socialists or social democrats.

"Even if the state should control all the means of production we would not have socialism, but state socialism, and if socialists advocate measures tending in that direction, they do so only as a means to an end.

"State socialism is by no means the end for which they are working. The principal object of the socialistic agitation is the absolute abolishing of the wage system. Socialism and public ownership are two entirely different ideas. Socialism demands the downfall of the present social order. Public ownership is a state socialism which does not interfere with the social order, and the platform of the socialistic party of America directs special attention to this difference, and warns the laboring classes explicitly against the social public ownership agitation."

Then turning his attention to the real object of the socialists, which he declared to be the establishment of economic equality, Father Heiter said:

"The aim and object of the socialistic party is economic equality, and this cannot be accomplished without

abolishing the present system of society, and under the system which will be established after the reorganization all means of production will belong to society, or, as they say, the universal association of production and distribution. Society alone will produce and manage commerce, trade and traffic. The members of this society will be equal; nobody will own, nobody will govern; all will work, all will govern, everyone will be a stockholder, a leader, a worker, and will draw dividends according to the measure of his labor and his earning power. Not in money—for there will be no money—but in orders for his needs, and what he receives he may use in peace.

"And how is this to be accomplished? Nothing easier. The working classes will organize a political party and will secure political power; when they have once secured this political power they will proclaim the abolishment of private property. They will do away with the old state and its government, and its distinction of classes, and in its place they will establish a society which alone will own all the means of production and distribution. The question of right is not to be considered, for, as our fathers declared themselves independent of King George of England, as Abraham Lincoln emancipated the slaves and did not ask regarding the rights of the slave owners, so has socialism, when in power, the same right to proclaim economic equality."

Then turning to the other side of the question, Father Heiter declared that the matter of adjustment, as the Socialists see it, is not so easy after all, because neither the authors of the Declaration of Independence nor Abraham Lincoln violated a natural or divine law.

He continued: "Lincoln surely acted honorably when he freed the slaves and acknowledged their human rights. But Lincoln and the fathers of the country did not overturn the social order, and in this is the great difference between them and the Socialists. Rightly does the Holy Father say that private ownership is absolutely necessary to social peace and to social order, and that the abolishing of the same would first of all injure the laboring classes for why does the laborer work? In order to secure property. He works for wages, the wages are his, and he has a right to do with them as he chooses. If he saves and purchases property with his savings this property is his reward in another form and he does with it what he pleases. If the Socialists abolish private property they take away from the laborer the right to use what he earns, according to his wishes. They rob him of the opportunity to work himself up to an independent position. Furthermore, the abolishment of private property is a violation of the natural law."

Father Heiter then turns his attention to the origin of the natural law and argues in favor of it because of its age and the soundness of its foundation.

"The law that man may own property," he said, "is older than the state. Man existed before the state, and he had a right to own before there ever was a state. The state cannot, therefore, rob him of the rights which he had before it came into existence. This is in full accord with the law of God, 'Thou shalt not covet thy neighbor's goods.'"

"The state has not the right to rob any person of his natural rights or the rights of his family. On the contrary, it is the duty of the state to protect these rights. The idea of collective ownership is an unpardonable and unnatural twisting and widening of the power of the state. It is for the citizen to produce and to carry on the business, and it is the duty of the state to protect him and his business, and to see that nobody takes undue advantage of him; that the justice and right be supreme and that the weaker will not become the prey of the stronger."

Father Heiter's warfare on socialism has brought him international fame. He was born fifty years ago in the Palatinate, Bavaria. After he had received his preliminary education in a parish school in his native village he continued his studies at Innsbruck, where he was ordained a priest at the age of 24. After his ordination he went to Rome, where

he received the degree of doctor of divinity.

Thus equipped for his pastoral duties Father Heiter came to America to labor among the German Catholic population. His first Catholic Church in Buffalo, N.Y., where he acted as assistant priest for a short time. He was next appointed pastor of the Church of the Seven Dolours in Buffalo. The new field was an important one, and his pastoral duties were onerous, as his parishioners were numerous and their little church inadequate. Father Heiter immediately set to work to secure a new edifice, and plans were prepared for a magnificent structure to cost \$150,000. To this plan was added a schoolhouse, with facilities for the accommodation of the 1,500 pupils in the parish.

The membership of the Church of the Seven Dolours grew rapidly until it reached the second place in Buffalo, the number of families in the parish reaching 1,500. Following a philosophical bent Father Heiter took up the study of socialism, finding in the work of combating it a broad field in which to exercise his rare gifts of logic. His writings and utterances against social democracy have attracted widespread attention through the United States, and leading European opponents of socialism long ago accorded him a foremost position as an authority on the subject.

Father Heiter speaks both in German and English. He is editor of the "Aurora und Christliche Woche," a German paper, the proceeds from which are devoted to the support of a German orphan asylum in Buffalo.

Father Heiter is connected with numerous German Catholic fraternal societies in Buffalo, several of which he founded. Attempts to infuse the spirit of socialism into the labor unions in Buffalo attracted his attention last spring, and he immediately set to work to stamp it out. He pointed out what he called the dangers of socialistic teachings and impressed on his parishioners the fact that he favored labor unions.

He wanted them imbued with the Christian spirit, however. He even went so far in his opposition to socialism as to engage in debates with his opponents. Bishop Quigley, the successor of Archbishop Feehan in this city, co-operated with him, and issued pastoral letters forbidding parishioners from joining unions pervaded by the socialistic spirit. These letters in addition to Father Heiter's work are believed to have been the means of stopping the spread of socialism in Buffalo.

An Irish Centenarian.

Two interesting old persons live in and near Canandaigua, N.Y. They are Mrs. Slattery Dwyer, aged 104, of the village, and Mrs. Miller, who lives in the country, and who is now in her 95th year.

Mrs. Dwyer is a typical old Irish lady, whose relations, also residents of that village, have pretty well established her age to be at least 104 years, although the old lady herself is positive she is nearer 110 years. The exact date of her birth is not known.

She was married to John Dwyer in Tipperary, Ireland, over sixty years ago, and soon came with him to this country. At the time of her marriage she was forty years of age, and Dwyer was a widower with several children. Her memory is wonderful, going back to minor historical events in the Emerald Isle, which shows familiarity that could only come from actual association therewith. For one thing she relates the unusual experiences in the time of The Big Wind in Ireland, early in the last century, at which time she worked heroically with her relatives in caring for and saving stock from destruction, accomplishing deeds that only a strong, mature woman could perform.

Mrs. Dwyer exercises, eats heartily, using her own natural teeth, and her eyesight is good. On pleasant days the centenarian strolls out to the homes of her neighbors or sits out in the yard of her little home in Niagara street.

Mrs. Dwyer says she never knew a member of her family to die, from natural causes, before reaching nearly or quite to the century mark. She has no near relation in this country, but is well looked after by the members of her husband's family. He died some years ago, and no children survive.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 15th Feb., 1903:—Males 200, females 35. Irish 158, French 112, English 21, Americans 4. Total 395.

MISSION

BY THE

Passionist Fathers,

AT

ST. PATRICK'S CHURCH,

MONTREAL, P.Q.

SUNDAY, MARCH 1st, 1903.

Continuing for Three Weeks.

"Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God, for He is bountiful to forgive."

—Isaiah, vi. 7.

OBJECT.

The object of the Mission is to offer extraordinary opportunities for hearing the Word of God and worthily receiving the Sacraments. The Church enriches with special favors those who make the Mission well.

We should all earnestly pray to God that not one member of the parish may fail to profit by this season of grace.

In the words of St. Paul:—"We exhort you, that you receive not the grace of God in vain."

ORDER OF EXERCISES.

The Mission will open at the late Mass, Sunday, March 1st. Both men and women should be present, but not children.

The Masses on Sunday will be at the same hour as on Sunday outside of Mission time.

On week days the Masses will be at 5 and 8 o'clock. The earlier Mass will be followed by a Short Instruction; and after the last Mass there will be a sermon.

In the evening, at 7.30 o'clock, there will be the Rosary, Instruction and Sermon, followed by Benediction with the Blessed Sacrament.

There will be Mission Exercises, specially for children, Sunday, Monday and Tuesday afternoons, at the hour to be announced.

Persons who are not Pewholders may secure seats for all the Exercises of the Mission, by applying at the Sacristy on or after Sunday, February 22nd.

CONVERTS.

During the Mission, in the true spirit of charity, every facility will be afforded for the instruction or information of non-Catholics, who may be desirous of knowing the true teachings of the Catholic Church.

CONFESSION.

Confessions will commence on Tuesday evening of each week.

Hours for Confessions.—In the morning, from 5 to 7 o'clock, and from 8 to 11.45. In the afternoon, from 3 to 5.45 o'clock, and at night from 7.30 to 10.15 o'clock.

RELIGIOUS ARTICLES.

Books of Instruction and Devotion, Beads, Crucifixes, Scapulars, etc., may be procured at the Sacristy.

This selection of religious articles is particularly recommended to those making the Mission. The ceremony of enrolment in the Scapular and blessing of religious articles, will be performed at stated times during the Mission.

ADVICE.

During the Mission, not only renounce sin, but avoid all vain amusements, idle conversation and useless reading, and apply yourself earnestly in prayer and meditation to the great affair of your eternal salvation; God alone knows how near you are to eternity. We beseech all attending the Mission to pray earnestly for the conversion of sinners. Those who have at any time led their fellow creatures to sin should repair the past by leading others to God. St. James tells us that he who causes a sinner to be converted, "Shall save his own soul from death, and cover a multitude of sins."

R. F. QUIGLEY.

Ph.D., LL.D., K.C.,
ADVOCATE, BARRISTER AND SOLICITOR,
Member of the Bars of New Brunswick
and Quebec.

Brousseau, Lajoie and Lacoste,
Advocates and Barristers-at-law.

7 PLACE D'ARMES, Montreal.

The OGILVY STORE

FIRST WEEK AFTER THE SALE!

For this week we will offer some Specials in the Linen and Mantle Departments.

Below will be found a list of Children's Wear at special low prices.

CHILDREN'S WEAR, 6 Months to 12 Years.

Children's Drawers, plain, hemstitched, embroidery and lace trimmed, 17c to \$1.25.

Children's Skirts, lace and embroidery trimmed, also hemstitched flills, 40c to \$3.75.

Children's Pinafores, lace and embroidery trimmed, also plain, 30c to \$2.00.

Children's Dresses, large assortment of styles and trimmings, 75c to \$6.00.

Children's Corset Waists, sizes 18 to 26 waist measure, 25c to \$1.75.

Children's Bedford Cord Coats and Reefers.

Children's Pique Coats and Reefers.

Children's Sailor Dresses, in cream, navy and crimson, \$1.25 to \$5.00.

SPECIALS FROM THE LINEN DEPARTMENT

Square Doilies, 30c up to \$1.00.

Table Linen, 65 inches wide, 35c a yard.

All Linen Roller Towelling, 60c a yard.

27-in. Crash Dish Towelling, 12c a yard.

Good Bath Towels, unbleached, 16c each.

Good White Bath Towels, 25c each.

A Job in Bath Mats, 95c, \$1.65, and \$2.25.

40-inch Pillow Cotton, 11c a yard.

44-inch Pillow Cotton, 12c a yard.

46-inch Pillow Cotton, 13c a yard.

White Marseilles Quits.

\$1.50, \$1.75, \$2.00, \$2.10 and \$2.25.

Best Attention Given to Mail Orders

JAS. A. OGILVY & SONS,
St. Catherine and Mountain Sts.

FARM FOR SALE.

Consisting of one hundred and nine acres. No waste land. Within six acres of a village, having good stone, two blacksmith shops, wheel-right shop, creamery, Post Office, Catholic Church, a place of Protestant worship, two schools, about the same distance from R. R. Station, less than two hours ride from Montreal on O. V. R. R. The place is well watered, the buildings are large and in first-class repair. A large brick house arranged for two families. This would be a desirable place for summer boarders, or for a gentleman wishing a country home for his family in summer. There are also apple and sugar orchards; with a sufficient quantity of wood for a lifetime. With care the farm will carry from fifteen to twenty cows and team. For particulars apply to

PHILIP MELLADY,
North Stanbridge, P.Q.

NOTICE.

Application will be made to the Legislature of Quebec at its next session, for an act to incorporate a company for the purpose of building a railway from "Grandes-Piles" to "La-Tuque," in the county of Champlain, thence, in a northerly direction to any point in the same county with power to build branches to connect with the Great Northern railway and the Quebec and Lake Saint John railway.

E. GUERIN,
Attorney for petitioners.
Montreal, 24th February, 1903.

Two men in the garb of geese were riding along a remote road one morning in the month of December, about the year 1827, or thereabouts, and were making a remarkable clear, keen, and sharp sound, which was heard on a board-frost for the few miles the road had set in, and then the fields about them, melting gradually, however, as the sun's strength, with the exception of sides of such hills and valleys, beams could not reach, until the chilled their influence to absorb the feathery which covered them. Our equine had nearly reached a turn in the road, which, we should observe, was a skirting the brow of a small declivity; but, be this as it may, the flat at its foot was covered over with furze bushes, grew so close and level that one might almost imagine it to be a walk upon its surface, coming within about two or three feet of the ground, and fifty yards of this angle, a horseman noticed a lad, not more than sixteen, jogging on the road, with a keg upon his back, and one of them was immediately with that vicious park habit of sagacity which marked the practical gauger among ten years ago. For a single moment he drew up his horse, an action however slight in itself, but more plainly than he could have wished, the obvious interest which had just been excited in him, was the pause, it betrayed that he was no sooner had the lad not than he crossed the ditch and appeared round the angle we have named, and upon the side of the declivity. To gallop to the spot, amount, cross the ditch also, and see him, was only the work of a minute.

"We have him," said the first, "we have him. One thing is that he cannot escape us." "Speak for yourself, Stinton," replied his companion. "As for me, I decline taking any part in the pursuit. It is a fair bait, but I am not a horseman, and I am not only through curiosity, but I had scarcely concluded when I heard a voice singing the following lines, in a spirit of that hearty which betokens a cheerful and hearty, and an utter contempt of care, and an utter contempt of all apprehension:

"Oh! Jemmy," she sez, 'you're true lover,
You are all the riches that I ore;
I solemnly swear now, I'll ne'er be another,
My heart is fixed to never more."

The music then changed to a wailing whistle, and immediately were confronted by a lad, dressed in an old coat, patched with frieze, who on seeing them exclaimed in a most ingenuously natural surprise. He immediately ceased to whistle, and with a mark of respect, putting his hat on, said, in a voice the tone of which spoke of kindness and good nature:

"God save ye, gentlemen." "I say, my lad," said the first, "where is that customer with the keg on his back? He crossed there this moment."

"When, where, sir?" said the first, with a stare of surprise. "Where? when? why, this morn'g, and in this place."

"And was it a whisky keg, sir?" "Sir, I am not here to be deceived by you," replied Stinton. "I found me, if the cunning rascal is not sticking me in cross-examination already. I red-coat, where is the boy with the keg?"

"As for a boy, I did see one, but the never a keg he had. 'Haden't he a grey frieze coat?"

"He had."

"And wasn't it a daumy bit about the skirts, please your honour?" "Again he's at me. Sirra, you tell me where he is in half an hour, I shall lay my whip to his shoulders!"

"Theorra a keg I seen, the last keg I seen was—"

"Did you see a boy without a keg, answering to that description?"

"You gave no description, sir; but, even if you did, wouldn't see it, how could I tell you anything about it?"

"Where is the fellow, you villain, exclaimed the gauger, in a furious tone. Is he gone to? You saw him. As for the keg, he cannot be far from us. But he's not here."

"Dad, I saw a boy wid a keg on his back, and he was singing those lines."

"Where is he now?" "He's gone to the top of the hill, and he's singing those lines."

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