#### SOME PRESENT DAY ANOMALIES OF REPRESENTATIVE GOVERNMENT.

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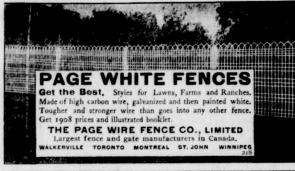
#### CONTINUED FROM PAGE FIVE.

1,600 Anglicans, 800 Nonconformists, and 600 Irish Catholics, actual voters. Of the 1,600 Anglicans we may reason-ably assume that 1,400 would be Unionists, 1,000 Protectionists and 200 im favour of undenominational educa sion. Similarly of the N nconformists, 400 may be assumed to be Home Rulers, 500 Free Traders, and all supporters of Undenominational Edu-cation. The 600 Irish Catholics would be all Home Rulers, and all opposed to Undenominational Equation, and 300 would be Free Traders. If the electors of that constituency were asked to de cide severally on the three questions of Home Rale, Free Trade, and Unde wominational Education, of the 3 000 woters there would be only 1,200 for Home Rale, 1,400 for Free Trade, and 1,000 for Undenominational Education. That is, there would be a pronounced majority against the Liberals on every point, Yet it would be possible by skilful and personsive electioneering tactics - by appealing to the Irish Catholics in the Home Rule interest, to the non-conformists in the interests of Undenominational Education, and to a certain section of the Unionists in the loterests of Free Trade-to obtain the interests of Free Trade-to obtain a decided Liberal majority on the whole programme, and to enable the representative of that jeconstituency to profess that he had a mandate from his constituents to support Home Rule, Undenominational Education, and Free Trade. Trade.

Much easier, of course, would it be to get a member returned for a constituency, the majority of whose voters were against a particular point of his policy. To take an example from the pollcy. To take an example from the Liberals again : in a constituency that is very pronounced in favour of Free a Liberal candidate would be sure to be returned even though a vast majority of the electors were opposed to bis Education policy.

Of course, it may be said that all this is necessary, that in such a complex matter as that of representative legislation, there is always a necessity for compromise. I suppose there is a mecessity for compromise of some kind, but surely not for such compromise as would take all real power out of the hands of the people, and transfer it to those of the political leaders. Why, as already asked, should voters that are in favour of Home Rule not be allowed to decide for it, without at the same time being compelled to declare for Undenominational Education ? That is simply an instance of compulsory compromise for which there is not the slightest justification. And it is the system that maintains it, that puts so much unjustible power into the bands of skilful party leaders, who by the aid of eloquent speakers and a vigorous press can succeed in getting the sup port of the public for their nicely-adjusted programmes, to the different items of which large sections, or even a mojority of that same public might be opposed.

these leaders in turn powerful On individuals and well organized factions exert an enormous influence. The services of an able member of the party must be retained even at the sacrifice of a good deal to his particular con wictions. And if a number of such al-most indispensable members agree on measure or number of measures any ey are practically certain to have their way. And even more powerful is the influence of wealth, whether again of individuals or of factions. For again of individuals of of factions. For a political party necessarily incurs great expenses. It requires money to meet these expenses, and of course this money does not drop from the clouds; it has to be contributed by the supporters of the party. And the weakty individuals and the weakty respective that contribute large sume societies that contribute large sums



measures being proposed in the name of the people, that as a matter of fact are acceptable to only a comparatively small minority. In time, too, the politician would cease trying to dic tate to the people, and look to them for dictation instead.

From all that has been said, it must be evident that I have been said, it must be evident that I have no sympathy with organized parties. However, as sometimes the surest way to pre-serve peace is to be prepared for war, so, too, when at present so many interests have their organized support-ers, the best way to prevent these or ganizations from injuring others is to have all interests that may be affected by public policies organized as well. If communists organize on one side, equity is most likely to be preserved equity is most likely to be preserved by individualists organizing against them. If non-Conformists organize for undenominational education, believers in the denominational system should organize in its defence. While aggression

ganize in its belonce, while aggregation is allowed to go on unopposed, it is only too likely to continue and in-crease; and when it is actively opcrease; and when it is actively op-posed, it will soon be prepared to come to a truce with its opponents. J. KELLEHER.

### A COWARDLY ANARCHIST SHOOTS A PRIEST.

Denver, Col., Feb. 23 .- Father Leo Heinrichs was shot and killed to-day by Alio Guiseppe, an avowed anarchist and priest hater, while the priest was administering the Sacrament at the early Mass in St. Elizabeth's Roman Catholic Church. Kneeling at the Kneeling at the altar rail petween two women. Gniseppe pressed the muzzle of a revolver against the body of the priest, after receiving from him the consecrated waler, and shot the priest through the heart.

Exclaiming " My God ! My God !" Father Leo fell prone in front of the altar. With an inarticulate screan, the assassin sprang into the aisle, and, ing the smoking pistol about his head, dashed to the church door. For a moment the hundred or more persons in the church were dazed. Then a woman shricked and the congregation heaven projective. became papic striken. Several women fainted and many

others became hysterical. Several men, including patrolman Daniel Cronyn, started in pursuit of the mur derer. Policeman Cronyn overtoos the fleeing Italian on the church steps. Policeman Cronyn overtook

Guiseppe attempted to shoot the police man, but was foiled and overpowered. after a desperate struggle, in which

several men assisted the officer. The murderer was hurriedly removed to the city jail. As threats of summary ven-geance were made by men who quickly geance were made by men who quickly gathered in front of the church, Chie of Police Michael Delaney called out the reserve force of patrolmen, who were kept on guard all day and night. Before the commotion caused by the tragedy subsided the Franciscan Brothers connected with St. Elizabeth's Church silently brought candles for the dead and placed them beside the body of their superior, where he lay. By direction of Bishop Matze the church was closed for the day. A single bullet hole in the white communion robes of the priest showed that the lead had gone straight to the heart. The bullets

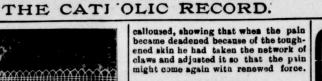
gone straight to the neart. The builds remaining in Guiseppe's revolver had sharpened points. Guiseppe was placed in solitary con-finement. He admitted to tha police man that the priest whom he had killed was a stranger to him and in explanation of his crime said :

" I just went over there because I have a gradge against all priests in general. They are all against the workingman. I went to the Communion rai' because I could get a better shot. I did not give a blank whether he was a German priest or any other kind of a priest. They are all in the same priest. They are all in the same

" I left Italy three months ago an" went first to Central America and then came to Denver. I am an anarchist and I am proud of it. I shot him, and my only regret is that I could not shoot whole bunch of priests in the the church. I am a shoemaker, but have not worked since coming to Denver." Denver, Col., Feb 26 - Investiga tion of the murder of Father Leo Hein richs by Alio Guiseppe, an Anarchist, as he was administering the Sacrament last Friday, has revealed an austere mode of life on the part of the martyred priest approaching the penance of early monkish times.

Priests and laymen alike are as tounded by a discovery made in prepar-ing the body for burial. Next to the skin Father Leo had wrapped about his waist and upper arms heavy bands of linked steel chains, and to each link was a hook, sharpened to a needle's point, attached in such fash ion that each movement of the priest caused the hooks to pierce his flesh and to remind him of the life and death of Him in Whose steps he struggled to

Father Leo never spoke to his fellow clergy of his mode of penance and no one in the monastery surmised it. His body and upper arms were entirely



#### FROM A PROTESTANT.

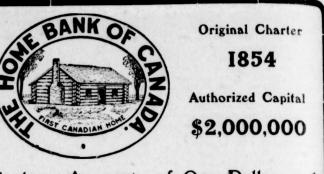
Rev. Charles C. Starbuck (Protest-ant), in the Saored Heart Review says : "I find, from a correspondent, that M. Clemenceau, president of France. is an unbeliever of the second, not of the first, generation. However, it matters little. A Frenchman cannot, as an Ecglishman or American Protest-ont may be indifferent to the Mass. as an Erglishman or American Protest-ant may, be indifferent to the Mass. He must either venerate it or dread and abhor it. For instance, Jales Simon was not a Catholic, at least in later life, yet he continued to respect the Catholic religion. Reman had be come an unbeliever, yet he still vener ates the Catholic Church, her priest hood and her offlees. Emilio Castelar had ceased to be in connection with Catholicity (although I believe that he died with the crucifix in his handle), yet in his book on Italy his references to the Mass are always reverential. Even a Frenchman of an old Protestant family cannot well be indifferent to the Catholic religion. He must either re spect it or hate it. In brief, French atheism is rather the atheism of desire that of conviction, and the less of con-viction there is in it, the more there is apt to be of the temper of angry perse-cution, such as distinguishes the French government of to-day, as it distinguished the first republic."

#### DEATH OF A DISTINGUISHED URSULINE NUN.

From a Thurles (Ireland), paper we take th

ollowing account of the death of a nun of the Irsuline order, Mother Patrick Tracey. It is Ursuline order, Mother Patrick Tracer. It is published at the request of Rev. W. J. Keilty of Douro, Ont., whose ousin german she was: "May sad deaths have been recorded in Traries of late, but none could be sadder or more regretied than her's whose loss we mount this werk. Mother Patrick Tracer of the Ursu-line Conv. n: Thurles. We regret Mother Patrick the religious, who was bloved by her community — the highly glifted and accom. plished teacher of aris and sciences—but above and before all, we mourn for Mother Patrick the true. Large hearted Irishwoman. whose generosity, broad-mindedness and kindness drew all to her whatever might be their creed or station in life. For almost twenty years Mother Patrick was head mistress of S'. Angela's Academy, and in this position became generally known to the people of Thurles and the surrounding di-tricts. For the past light years who has held the post of Mistress G-meral over the large boarding school of the Ursuline Convent Her remarkable talent for organising and cliscip-line, her unitring watchfulnees for those en-trusted to her care, her zalous efforts for any thing which would further the cause of God and of Ireiand, mane her pre-eminenily fitted for success as a beacher and org-niser pupils and her personal interest which remailed to help and encourage when the child had ex-chacked her happy school days for the cares and trials of the world. The unber of children in the well known brading school of the Ursuline Convent, Thurles, wa les from eightly to innety each wite sport and genial personal interest which remailed to help and encourage when the child had ex-chacked her happy school days for the cares and trials of the world. The whole-hearted devotion to her pupils and her personal interest with here are per-wide serve and genial personality was most dir every county in Muaster, in every province of her kindness, parents who bless her for the help beh hes have their children, and children whose mothers have taught them to reverence Myther has given heir blished at the request of Rev. W. J. Keilt of Douro, Ont., whose cousin germ an she was





MARCH 7, 1908.

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Wild Animais of America. With illus-



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# Associated Press Despatch

will naturally expect something in rethan for their money. As they pay the piper they will insist on their right of naming the tune. For supplying the shews of war they will not un-naturally claim a strong voice in the determining of the mode of campaigr. As has been said, although the

system of party government may appear indispensable at present, it is not so in reality. The existence of avowed political parties, organized on the basis of the modern system, trying the legislate in the manner they do, is a secondal to civilization. It is not my purpose to discuss the manner in which politics might be conducted, if all ex press political parties were abolished. A number of methods, any of them a decided improvement on the present, could be easily suggested. The evil that would require to be particularly guarded against would be the tendency to develop new parties that would retimain as a legacy of the lamentable fac-tion promoting spirit of the present system.

Whatever we may think of party polfitics, however much we may deplore the evils for which the system is re an established fact that cannot be ared in our calculations. Moreover t is likely to remain a fact for some time at least.

But the other fact--public indiffer ence--that, as I said, goes to establish and maintain the abnormal power of professional politicians, we can and ought to remove. Its removal, too, ought to remove. Its removal, too, would make immediately for the weak-ening and ultimately for the de struction of party influence. In or disary life people are tolerant enough of others that differ from them on mat-Gers of very grave import, so would they be in political matters also, if political matters were made part of their ordinary life. If people only made a reasonable endeavor to indge made a reasonable endeavor to judge public questions for themselves, there month not be so much attention paid to the party ories by which faction is preserved and stimulated. Even dur ing the time that parties would remain and control influence, the general ac-bivity would produce many desi able effects. A watchfal public would not allow so much scope for the manipula-tion of skilful leaders. We should not then have so many opportunities for