

**A LIVING WITNESS CORROBORATES FATHER FOX**

To the Editor of the Northwest Review.  
Dear Sir,

In your issue of the 14th inst. there appears an extract from an article by the Rev. L. C. P. Fox, O.M.I., in Donahoe's for January, headed, "An incident of a mission." I would be glad to have seen the whole article, as to me it reads like a dream, reminding me of the long past.

I attended that mission when I was a boy. I belonged to a neighbouring parish. The people from the district, from ten to fifteen miles outside the parish, were largely represented at the mission. I remember seeing the Cross mentioned by Father Fox being carried round the Chapel yard by a number of stalwart men, and then set up in place. I remember the closing exercise. The congregation was so large that no Church in the world, except St. Peter's in Rome, could hold it. So the closing exercise had to be held outside. It was a calm midsummer night. Each person present had a lighted candle in their hands. The number present was about thirty thousand. It was a sight not soon to be forgotten. I heard that before Lord Leitrim sent for Father Kair (not Father Kain as appears in the extract) he asked what the cross meant, and then replied "It must come down. It's like the Devil!" Lord Leitrim has long ago given an account of his stewardship, but the Cross still stands there and also the two little rooms. They never were taken down.

I will mention another incident regarding Lord Leitrim and one of his tenants. It happened about the same time and in that same parish.

Previous to this time the tenants had to do their own improvements, build their own houses and such like, and then, when the land had increased in value by these improvements, the landlord could come and tell the tenant that he had to pay more rent for the place or else move out and let some one else come in who would pay more. Mr. Gladstone, then Prime Minister of the British Parliament, had a law passed that compelled the landlords to pay the tenant for his improvements, if he took his holding from him. But there was a clause in the Act, by which the tenant should ask permission of the landlord before making any improvements. In some cases where the tenants did not understand the Act they made their own improvements as usual, not consulting any one. This tenant made a ditch to reclaim some bog land, and after spending some weeks of hard labour, and the ditch near being finished, Lord Leitrim or his agent, I forget which, appeared on the scene and demanded to know on whose authority he made the ditch, and if it was not filled in by ten o'clock on Monday morning the sheriff would be there to evict him from his little farm; and, sure enough, the sheriff was on the ground at the appointed time, but he met with a surprise. Word was given at the 12 o'clock Mass at the Chapel above referred to about what was going to happen, and all the men and boys went home and brought spades and shovels, or any tool convenient, and by three or four o'clock the ditch was filled in.

At Lord Leitrim's death his vast estates went to his nephew. Some years after that, I read an account in the papers of one of said nephew's visits to that part of the country, and that he was met by the Catholic Bishop of the Diocese and the Protestant Archbishop and a very large number of the people, to thank him for his kindness and for the large amount of money he spent in promoting industry in the neighbourhood. So you see all landlords are not alike.

Yours truly,  
JAMES HARKIN.

Sintaluta, N.W.T.  
EDITORIAL NOTE.—Mr. Harkin can obtain the whole of Father Fox's article by sending 25 cents for the January number to the Donahoe's Magazine Company, 18 Boylston St., cor. Washington, Boston, Mass.

**MR. ANGELL'S DEFENCE.**

In a recent issue of "Our Dumb Animals," its editor, Mr. George T. Angell, says:

"It seems to give offence to some persons who write us long letters (enclosing no money) that we are disposed to speak kindly of 'The Sisters of Mercy,' and other good Roman Catholics.

We assure these writers, once for all, that so long as we control the publication of this paper it shall, without fear or favor, tell the good deeds of Roman Catholics just as freely as of Protestants.

If a Roman Catholic policeman, or driver, or teamster, or Sister of

Mercy, says a kind word or does a kind act to or for dumb animals, we shall be glad to mention it; and on the other hand, if any of these writers can point us to a single Roman Catholic school or college in which cruel vivisection is practised—or any of those college and school outrages so common in some of our Protestant institutions of learning—or a Roman Catholic clergyman who spends his summer vacation shooting harmless birds for fun—or any Roman Catholic Sunday School in which the boys are being armed and drilled in U. S. army tactics, we shall tell that.

But we shall never forget that in nearly all our large cities most of the men who are liable to be called upon at any hour of the day or night to risk their lives in defence of the lives and property of their fellowcitizens—and most of the drivers and teamsters upon whose kindness and mercy depend those whom it is our duty to protect—are Roman Catholics—nor shall we ever forget the great assistance we have received in our humane work in Northern, Southern, and Western cities from Roman Catholic clergy and lay men and women.

When in 1870 we began the formation of the Illinois Humane Society, one of the first to give us substantial aid was the Roman Catholic Bishop of Chicago.

When we started the "American Band of Mercy" one of the first to join was the Roman Catholic Archbishop of Boston, and one of the first Bands of Mercy formed was in the parochial school at Lynn.

When ten years ago we asked the school committee to grant us permission to address for one hour every public school in Boston, the first to rise and move that we have the unanimous consent of the school committee was a Roman Catholic.

Among those who have served with us, on the Board of Directors of our two humane Societies during the past quarter of a century, more than three quarters have been and are Protestants, and many of them have been and our dear friends, but none we think more truly so than Patrick Donahoe and John Boyle O'Reilly.

And we never shall cease to regard any man who is seeking to promote discord, strife, hatred and war between religious sects as a public enemy, who deserves to be sent to some great reformatory where he can be properly educated, and made over (if possible) into a good citizen and decent Christian.

While Patrick Donahoe was calling at our office some years ago we told him that we had just received in our morning's mail a letter from some little paper away out west, saying that it's editor never wanted to see Our Dumb Animals again, because of the kind manner in which we had spoken of the Roman Catholic Church.

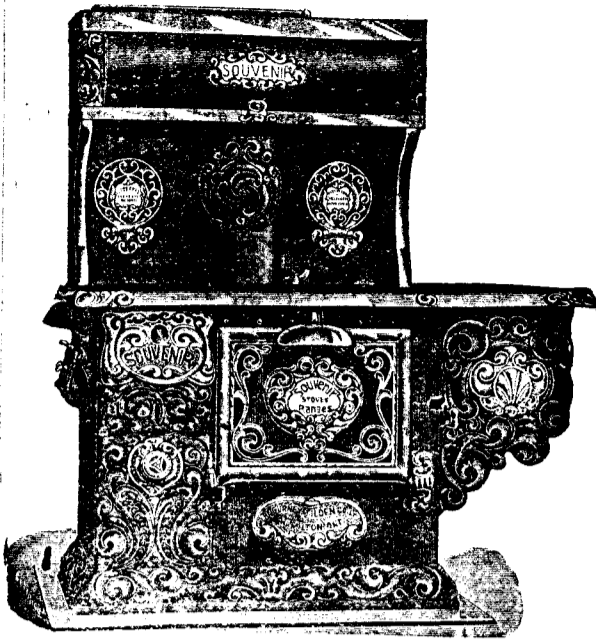
"Poor fellow," said Mr. Donahoe, "I will pray for him."  
GEO T. ANGELL.

**OBITUARY.**

It is our painful duty to record another death among the older residents of the Immaculate Conception parish. Ann Reilly Lavell, a good Irish Catholic, who had come from dear Ireland some 21 years ago, breathed her last on the 14th inst. at the advanced age of 76. In 1889 she had been left a widow by the loss of her husband, who died on the 19th of April of that year. Ever since she has led a most retired life under the filial and tender care of her son John and two of her daughters, Ellen and Nora, whose love and respect for their aged mother has proved most admirable to the last. Four years before her death, she had sustained severe injuries from a fall and had remained a cripple for the balance of her earthly life. But never did she complain, on the contrary she bore her sufferings always with cheerful and Christian resignation. The visit from her pastor, who from time to time went to give her the comforts of the Sacraments of the Church, was always a welcome and cheering call. She died the peaceful death of the just. She seemed to have never known the wickedness of the world, and therefore could not fear to meet her Maker. But what was a gain and rest to her old age, proved to be a very painful blow to her bereaved son and daughters.

The funeral service took place on Jan. 16th from her late residence to the Church of the Immaculate Conception, where Solemn Requiem High Mass was celebrated by the Reverend A. A. Cherrier, Parish Priest. The remains were then taken to St. Mary's cemetery and laid side by side with

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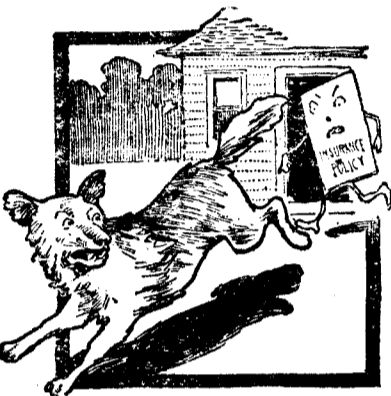
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her late husband Owen Lavell. The Rev. Father Sauve blessed the grave and with the sign of the Cross uttered the last prayer of the Church over her dead.

R. I. P.



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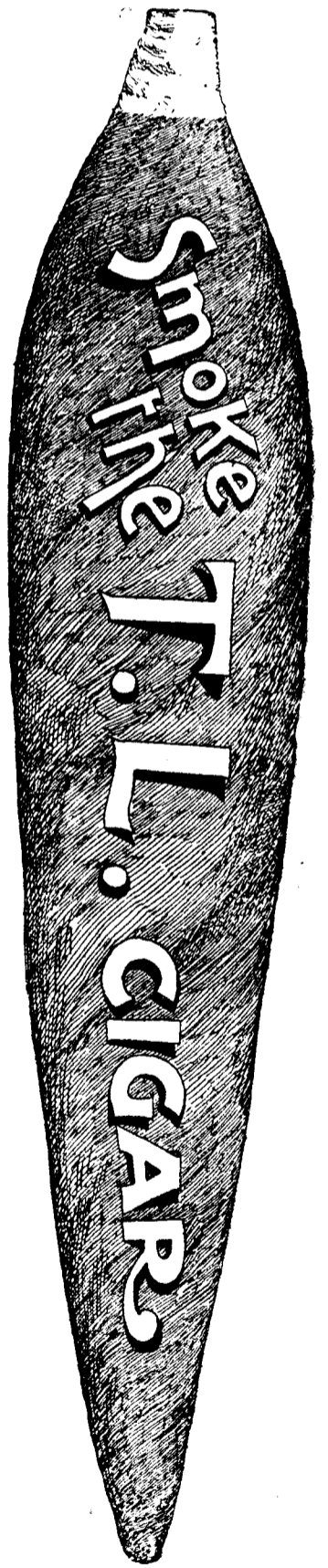
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