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Obituary

THE LATE GOVERNOR LAWLER

We regret to have to chronicle the death of Captain Patrick Lawler, governor of the Provincial jail in this city. He breathed his last on Monday evening at 8 o'clock, surrounded by all the members of his family except one, Mrs. Woodford, of Brooklyn, who had not time to reach her father's bedside. For the last year, his seventieth, he had not been at all well, and only a few days ago he was granted six months leave of absence, and intended going abroad for the benefit of his health. Last Tuesday he developed pneumonia, but not until Sunday was it thought to be dangerous. On that day he was operated upon, but it was of no avail. Father Cahill, O.M.I., visited him several times in his last illness and administered to him the last holy rites, after obtaining from him a written withdrawal from the ranks of Free Masonry: for although the late Captain was ever a Catholic at heart and by open profession of his belief and regularly attended Sunday Mass, he had many years ago allowed himself to be enrolled in that forbidden order, and had always put off his renunciation thereof. He was a faithful subscriber and constant reader of the Northwest Review.

He leaves a widow and five children: Mrs. T. M. Woodford, Brooklyn; Mrs. W. G. Stiles, Mrs. George Clements, Jr. and Ruby and Lawrence who are at home.

Patrick Lawler was born in County Clare, Ireland, in November, 1835. At the age of fifteen he enlisted in the famous third Buffs regiment. At the outbreak of the Crimean war he went to the front with his regiment. He fought in most of the notable engagements of that bitter struggle. At the storming of the Redan he was in the front of the fighting. At Inkerman his regiment was engaged. In front of Sebastopol he had a fracture from a shell. At the close of the war the regiment was sent on foreign service. Malta claimed it for four years. He took part in the troubles in Greece, when the Buffs went to Athens to help King Otto in support of the rebellion arising over Grecian neutrality in the Crimean war. From Greece proper the Kentishmen went to one of the Isles of Greece, Ionia. After a year of quietude there the fighting regiment was sent to India, where Sir Colin Campbell had counted on them assisting him to put down the mutiny. By the time the regiment arrived on the scene the mutiny was practically over. After a short time in Bengal the third Chinese war broke out in 1860. Patrick Lawler was present with his regiment at the capture of the Taku forts and the march to Tientsin and distinguished himself by a brilliant night exploit.

Upon the close of the war his regiment embarked for England, but the transport was wrecked on the African coast below Durban. The 600 soldiers on board reached shore by rafts, subsisting for many days on biscuits washed ashore. Rescue finally came from Cape Town, from whence they made their way to England. The regiment afterward returned to India, where Lawler served until 1871, when his long career in the English army proper came to a close. In 1874 he came to Canada, the west, and Winnipeg, where he became sergeant of police, the force then numbering three men and the chief. This position he filled with credit until 1880, when he was offered and accepted the governorship of the provincial jail, a position that in the years he has filled it has brought him much distinction. During his incumbency on the police force, Governor Lawler was sergeant-major of the Winnipeg Field battery, Lieut.-Col. Kennedy being its commander.

On the outbreak of the rebellion in 1885, Governor Lawler was asked by Lieut.-Col. Smith to assist him in raising and commanding a regiment, and he complying, a regiment of 480 men left a few weeks later by train for Calgary. The governor, by general desire, took the most onerous post in command, that of sergeant-major. The detachment marched from Calgary to Edmonton in seven and a half days, where it was learned that Chief Big Bear had committed a massacre at Frog Lake. That point was proceeded to, the victims given Christian burial, and then ensued a two-days' chase after Big Bear. The homicide was rounded up at French River, and defended his fortified position for half an hour, then getting away and being captured next day at Green Lake and handed over to Major-Gen. Middleton's party. Big Bear was brought at once to Regina, where he was sentenced to Stony Mountain. The regiment was in the field from April to July. At the conclusion of the rebellion, Governor Lawler was recommended for the honorary rank of captain in the Canadian militia, for which he was duly gazetted.

Governor Lawler was a thorough soldier, both by training and temperament. He was naturally quiet and reserved, attending closely to business, and seldom taking a holiday. His principal recreation during recent years has been bowling. He was a prominent and enthusiastic member of the bowling club. In military affairs he has always preserved his interest, taking a prominent part in all questions relating to the welfare of Winnipeg's corps, and was a member of the Winnipeg Army and Navy Veterans association. He was for years marshal at all prominent parades in Winnipeg. The last large parade that he marshalled was at the time of the visit of the Duke of York. His death removes one more link between the Winnipeg of to-day and the Winnipeg of the past.

R. I. P.

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"CATHOLIC TONE."

In view of the number and unity of Catholics in this country one must confess surprise that there is so little of what may be called Catholic tone in our social life and current literature. When we say "Catholic" tone we do not, of course, wish to imply that this tone is peculiar to Catholics; for very many outside of the Church, while failing to accept the true religion, drift into a Catholic way of looking at politics, philosophy and society. It seems easier for them to accept true political and social ideas than to believe the truth in religion. There are false political ideas which, if carried out, would injure the Church, destroy religion and undermine morality. There are true political ideas which, whether they favor religion or not, do not restrain its freedom or discourage its spread.

These true political ideas may be the common property of Catholics and Protestants. The same is the case with reference to philosophy and ethics. It has been remarked that within the last fifty years there has been a notice-

able growth in England of Catholic opinion outside of the Church. Many of the Ritualists, no doubt, are today diffusing a Catholic tone among the people of England, pausing only at accepting the truths of religion.

Here in the United States, with nearly fifteen millions of Catholics, we should naturally expect that Catholic ideas would have even a greater diffusion. On the contrary, opinions of an opposite character seem to be more popular.

As citizens having an interest in the general welfare, we should join with all right-minded people in opposing the growing laxity in morals and resisting the many attacks on the integrity of the family.

Catholics should be more active in diffusing a sound tone and a true opinion. There are, perhaps, as many Catholics engaged upon our secular press as members of any other denomination and yet there is no positive indication of their influence. It is not enough that the press is not anti-Catholic: it should be made, in so far as possible, Catholic in tone. So also in society and education. The crudest and most illogical ideas are allowed to rule the hour, simply because those who know better are too timid to correct or criticise. Lack of courage, carelessness and want of ability are the true enemies of Catholic tone in this country.—Milwaukee "Catholic Citizen."

ASHAMED OF CATHOLIC PICTURES.

"We are sorry to be obliged to admit," says the Paulist Calendar, "that there are Catholics so full of human respect, so narrow and uncultured withal, that they exclude sacred pictures from prominence in their houses, lest they be reckoned among the devout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures, or refined tastes with the banalities of some fleeting fashion in art. They have not sufficient common sense or fineness of feeling to understand what they are shutting out of their lives and those of their children in banishing the Blessed Mother and the Divine Child. Wherever the pictures of the Divine Redeemer, of his Blessed Mother and the saints abound in the household, faith is strong, and the sinful mortal, though, as the poet says, 'he trip and fall, yet shall not bind his soul with clay.'"

THE PARENTAL DUTY OF TEACHING.

"It must always be borne in mind," says the Canadian Month, "and should, in fact, be inscribed over the hearth of every home in large letters that the educator of the child is the parent and not the teacher; that is, that the educators of the untrained child are primarily and in the first degree the parents, and only secondarily or in a minor degree, the teachers. No parent can shift this responsibility on to the most highly salaried teacher, or the most expensive boarding school in the world."



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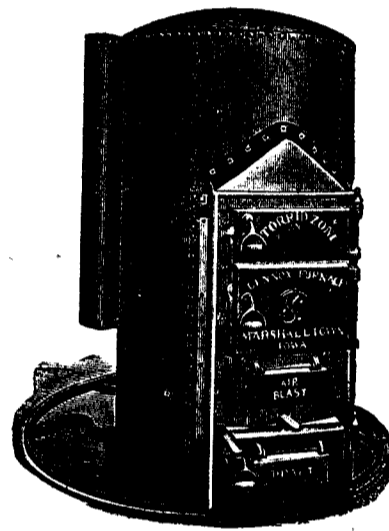
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