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VOL. XIII., No. 32

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TOPICS OF AN OLD-TIMER

Sketch of the Career of a Distinguished Irish Canadian, Robert Baldwin Sullivan—Cousin of Robert Baldwin, the Father of Responsible Government—A Successful Lawyer, a Great Statesman, a Brilliant Man, and a Just Judge—Member of Many Administrations—Came to Canada from Cork County in 1819, with his Father, Daniel Sullivan—His only living Son, William B. Sullivan, a resident of Chicago.

This week I shall devote my space to one of the most remarkable Irishmen known to the annals of Canada, and perhaps next to Thos. D'Arcy McGee, the most eloquent and versatile. I mean Robert Baldwin Sullivan, statesman, orator, lecturer and jurist. He was first cousin to his namesake, the author of Canadian Responsible Government. He was a native of Cork County, an Irish county that gave many prominent men to Canada at a time when their merits were appreciated and their work was of value. Contemporary with Judge Sullivan in Canada were Robert Baldwin, "the immigrant"; Dr. William Warren Baldwin, the father of the statesman; William Wilcocks, who had been at one time Mayor of the City of Cork, and related to the Baldwin family; Hon. Peter Russell, who was a very prominent man in Toronto in its early days; W. A. Baldwin of Masquodet; Rev. Canon Edmund Baldwin, of Toronto; Rev. Canon Maurice Baldwin of Montreal; John S. Baldwin, brother of Dr. Baldwin; Rev. Arthur H. Baldwin of Toronto; Alderman Morgan Baldwin; Captain, afterwards Admiral Baldwin; Captain Henry Baldwin of the merchant service; also Col. Baldwin of the Gore of Toronto, an officer under Wellington in the Peninsular War. And there was Hon. Judge Louis H. Drummond of Montreal, a representative man in his day; as well as Hon. Chas. Alphen of Quebec, who was once Mayor of that city as well as an Executive Councillor of the Province. And I might mention William Murphy of Brantford, a great orator, who ought to have been a member of Parliament, and on account of his great talents, one of the Government. And I nearly forgot another prominent Canadian Corkonian who was a very prominent parliamentarian in his day—the Hon. J. W. Dunscombe, who represented Beauharnois County in Lower Canada for a while, in the early forties. Several of these gentlemen I have personal recollection of, for in my youth I was much interested in public men, especially public men of my own nationality. Cork has produced a great number of talented men, especially the City of Cork, which has given to literature "Father Prout" and McCarthy. Macaulay, the historian, has somewhere made the remark that a Cork man's chant usually went to his business in the morning with a book under his arm. To describe all the men of talent and genius that Cork produced would require a volume of itself. I would have to claim for such a volume a no less notable character than Sir Walter Raleigh, and Edmund Burke, "the greatest statesman of all time," and after whom many of the great statesmen of our day have been modeled. Burke's mother, from whom he acquired his genius, was a Cork woman. I have already in the past, written of the great race of Sullivans and O'Sullivans, who have distinguished themselves in other countries as well as Canada. The subject of this sketch I had the pleasure of knowing personally and I witnessed his funeral. I knew his two sons here in Toronto—Robert and William. Robert died here, when quite a young man and William has resided for many years in Chicago, where he is prominent in law circles. Robert was largely endowed with his father's talents, and was devoted to literature and law, like his father.

In the year 1819 Mr. Daniel Sullivan left Bandon, in the County of Cork, with his wife, for Canada. His wife was the eldest daughter of Robert Baldwin.

ert Baldwin of Summerhill, and they had a numerous progeny. I do not suppose that Mr. Sullivan, senior, was a native of Bandon, because there was not much use for people of his name in that locality, which was well known for the anti-Irish character of its people, who mostly belonged to the Orange persuasion. No doubt Mr. Sullivan was a lineal descendant of the great O'Sullivan-Bere, so renowned in Irish story, and whose territory was in a different direction.

Neither history nor biography enlightens us much about Daniel Sullivan. Indeed my friend, Morgan, Canada's biographer, says Daniel Sullivan's distinguished son was born in Canada; but he was not; he was one of the numerous progeny that accompanied their parents from the old land. I have known many Sullivans and many Daniel Sullivans, and the name "Daniel" is one to be found wherever there are Sullivans, and it is a mark of their Catholicity. Whether the first Canadian Sullivan was a Catholic or not, like most of them, I do not know; but there are, and have been, Sullivans who lost the faith, I know, and General Sullivan, famed for the part he took in the Revolutionary War of America, was one of those. Yet, Americans have thanked God that in the hour of their extremity Ireland sent them a Sullivan; and Canadians of all origins have reason to be thankful that Ireland, in the days of travail, sent them a Sullivan too.

Robert B. Sullivan had an elder brother named Daniel, who was in business in Toronto, and with whom he was for some time associated. Daniel was designed for the legal profession, but he died young. Robert fancied the same profession, and was articled to his uncle, Dr. Baldwin of Toronto. I find nothing about Mr. Sullivan's early education, but presume it was mostly domestic and obtained at home, as he was eight years of age when he came to Toronto. He was admitted to the bar of Upper Canada in 1824, and at once became prominent in his profession. I suppose in order that he might not be a competitor with his relatives, the Baldwins, he removed to the County of Middlesex—I suppose London—for some time. Yet his ability, his earnestness in the interest of his clients, became well known and he received many briefs from Toronto clients. One of his celebrated cases was in the contested election between Dr. Morrison, a Liberal leader and father of Angus Morrison, a late Mayor of Toronto, and Hon. John Beverly Robinson, the leader of the Family Compact forces, and was successful. He afterwards appeared as the defender of Francis Collins, an Irishman, who published the "Canadian Freeman" newspaper, and who was prosecuted for reporting the proceedings of the Upper Canada Parliament in his paper, which was prosecuted as a libel, and was successful. After the trial he showed his interest in his client's cause. He got up a petition to the Government in his favor. In consequence of his zeal in the matter a requisition was presented to him from the citizens of Toronto, praying for his return to the city, as the Liberals of Toronto needed the services of so able an advocate in their midst. With this requisition he complied, and ever afterwards while he lived, made Toronto, of which he became so distinguished an ornament, his home. This was in the year 1828. But he did not enter public life until 1834, the year Toronto was made a city, and its name was changed from York to Toronto, and was divided into wards. Then he became a candidate for Alderman for St. David's Ward, and was elected. William Lyon Mackenzie was elected first mayor of the city the same year. Next year he opposed Mr. Mackenzie for the mayoralty and beat him, although the latter was at that time the most popular man in the country. Mr. Sullivan at this time was not pronounced in his politics, and had been acting with a Conservative minority in the City Council; still he was always looked upon as a Liberal, because especially of his relationship with the Baldwin family.

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term of office, which was favorable to the Reformers. They found new allies in the French of Lower Canada, who were then Reformers for the greater part. Sir Charles was a sick man and he died in harness shortly after assuming the responsibilities of the Governor's position.

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In the autumn of the year 1848 a vacancy occurred in the Bench of Upper Canada by the death of Judge Jones, and the vacant position having been offered to Mr. Sullivan, he accepted it. He had just made arrangements for his residence at Montreal, when he was obliged to return to Toronto, where he continued in the discharge of his judicial duties, until his early death, which occurred in the year 1853, in the 52nd year of his age. I witnessed his funeral cortege as it proceeded eastward to the Necropolis, from a window in the "Mirror" office, which occupied the spot now occupied by the Merchants' Bank of Canada; and strange to say, the funeral was by no means an imposing one, and looked as if it were a private burial. Why so great a man, who appealed so strongly to the sympathies of Canadians, if not of Irishmen, I never could understand, but such it was.

In the crisis of 1837 Sir Francis Bond Head applied to Mr. Sullivan, whose term of office as Mayor had recently expired. The Governor, it has been said, was anxious to avoid being identified with the old and obnoxious set of politicians, and Mr. Sullivan occupied a position that did not compromise him with either party, and that would make of him a desirable ally. Mr. Sullivan accepted the position and had associated with him Hon. William Allan, Captain (afterwards Admiral) Baldwin, uncle of Robert; Captain John Elmsley, and a Mr. Cross. Mr. Draper, the Conservative leader, was afterwards added. The House of Assembly, however, passed a vote of non-confidence in the new councillors. Their terms of office were of words and an unseemly wrangle between the Governor and the Assembly.

In the latter part of 1839 Mr. Poulctte Thompson, afterwards Lord Sydenham, assumed the Government, as successor to the Earl of Durham. His special effort was to effect a union of Upper and Lower Canada. He found political parties in a state of chaos. The notorious Hagerman was leader of the Tories. Mr. Baldwin was, of course, leader of the Reformers. Lord Sydenham was a man of great sagacity and discernment, and saw in Mr. Sullivan the man who had the ability to lend him the ablest assistance in the enterprise he had in hand. The Opposition to the scheme gave considerable opposition, mainly among the Conservatives, and considerable in his Executive Council. It is said Mr. Sullivan entered enthusiastically into Mr. Thompson's designs and used his oratorical powers with great effect. Mr. Thompson and Mr. Sullivan soon displayed great regard for each other. The official correspondence as found in the blue books shows how much Mr. Thompson was trusted by the Home Government and how much Mr. Sullivan was trusted by Mr. Thompson. In the great debate which the question of the Union gave rise to, Sullivan's speech was by all odds the ablest. Of course, the Union was carried and the first Union Parliament was held in Kingston in 1842. Mr. Thompson was created Lord Sydenham for his services, but he did not enjoy his new honors long, because shortly afterwards his horse fell with him and he received his death fall. He was buried in Kingston.

Then came Sir Chas. Bagot's short term of office, which was favorable to the Reformers. They found new allies in the French of Lower Canada, who were then Reformers for the greater part. Sir Charles was a sick man and he died in harness shortly after assuming the responsibilities of the Governor's position.

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Privations of the Order Graphically Described

Little of the life of a Carmelite nun is known to the world this side the bars. Imagine eleven women entirely cut off from the world outside living 365 days in every year of their lives in almost absolute silence, penance, fast and self-denial; every hour of the day and much of the night spent in oft repeated prayer, with no food except the coarsest; wearing rough woollen clothing next their skins winter and summer, frequently adding to this discomfort sharp instruments of torture.

The order still retains the term "discolored," which was applied in the early days when the nuns went barefooted. In modern times they wear stockings. These are made of rough wool, and are fashioned in a loose baglike form. The dress of the Carmelite is of coarse wool, with a brown scapular, which reaches from the throat to the hem of the garment. Over white bands which frame the face is worn a black veil.

The Carmelite is received into the order robed in white like a bride, symbolic of a spouse of Christ. Her bridal robes are then discarded and with them all intimacy with the world. The Carmelite is received into the order robed in white like a bride, symbolic of a spouse of Christ. Her bridal robes are then discarded and with them all intimacy with the world. The Carmelite is received into the order robed in white like a bride, symbolic of a spouse of Christ. Her bridal robes are then discarded and with them all intimacy with the world.

The day of the Carmelite nun begins long before the world outside her cloister is astir. Their fast is broken at 5 o'clock with black coffee and bread eaten in silence. Before the plate as an only ornament in their refectory is a human skull, reminding them to prepare for death. They abstain from meat except in case of sickness, and fast rigidly eight months in the year.

Following the morning repast, the black robed nuns go to the chapel and continue their long office of prayer. The morning hours are filled with work on vestments and scapulars. These nuns are noted throughout the world for their exquisite needlework. One of their strictest rules is that no one of them shall ever be idle, and even when they are ill, some bit of sewing is ever at their side.

The noonday meal of a Carmelite consists of two boiled vegetables, bread and tea and sometimes codfish. Tea, and in the afternoon hours of prayer and labor, no word of conversation is spoken. The evening meal and the night prayer close the day, and with the exception of a little hour before retirement when the nuns are allowed to talk, the day of silence passes into a night of even greater solitude.

The sleeping apartment of a Carmelite is not much larger than a grave. The bed is composed of two pine boards laid across two wooden benches, a coarse tick filled with straw, a straw pillow, sheets of Saxony wool, winter and summer, and a brown woollen blanket. Above the head of the bed is hung a wooden cross without an image to remind the Carmelite that she herself must be attached to the cross of Christ. A plain table, sometimes a rough box turned on end, a wooden chair without cushion and a picture representing some saint or event in the life of Christ, complete the appointments of the cell.

After last chant, between 9 and 11 o'clock, the nun makes a strict examination of her conscience, closing her night suplication with an act of contrition. There is an hour of vigil kept on Thursday night in memory of the Saviour's agony in the garden of Olives. In the silence of midnight the veiled nun glides down the dark passage of the chapel and there, in the dim light of the sanctuary lamp, prostrates herself in a long hour of prayer.

When a Carmelite consecrates herself to the cloister by solemn vows to God she prostrates herself upon the earth under a black pall as dead to the world. The habit she wears is also her shroud and she is laid to her final rest with feet all bare, as having followed Christ in the path of poverty. When dying, white roses are strewn over her virgin couch and in death she is crowned with flowers.

Varied Commencement Addresses

An anxious inquirer was discussing with Bishop Prendergast the complex nature of some of his episcopal duties. "I should think you would find giving addresses at commencements particularly trying," said the inquirer questioningly. "I do," sighed the bishop. "How can you manage to find anything original to say year after year?" probed the inquirer, determined to get at the root of the matter. "Oh, I don't," said the bishop, his face lighting up and expanding into a whimsical smile. "I don't say anything original. Each time I simply use different adjectives."—Philadelphia Record

Catholics Loyal to Law

In those qualities and characteristics that touch the interests and affect the permanent welfare of the country, I venture to declare as my honest conviction that the Catholic population stand on the right side. They will ever be found defenders of the constitution and laws. They stand for order against anarchy, for the rights of property against confiscation. They will support authority in maintaining the public peace against the schemes and plottings of dreamers and conspirators. They stand for the marriage tie and the sanctity of the home against the scandal and abomination of divorce and the disruption of the family, to which divorce surely leads. They stand for liberty as against license, and, whatever the issue shall be fairly presented, I am persuaded that they will also be found on the side of temperance and temperance reforms, as against the evil and curse of the drink plague. The Catholic citizen who loves God and faithfully follows the teachings of the Church must love his country and cannot be otherwise than loyal to that country's best interests. We know no allegiance that can affect our loyalty and fidelity to the constitution and laws of the United States. The duty of Catholics in public life lies in acquitting themselves faithfully of their obligations as citizens, bearing always in mind what that obligation implies and imposes. A faithful regard for the constitution, a proper vigilance for the just administration of government, national, state and municipal; a conscientious exercise of the franchise without fear or favor, so as to promote the welfare of the state and the best interests of the community, and steadfast adherence to principles of order, honor and civic virtue. These qualities and characteristics constitute the ideal of the conduct and career of the Catholic citizen. You cannot "run" a country without God. That experiment has been attempted again and again; history abounds in examples and warnings as to the result. "God and our country" should be our accepted motto. Under it all can unite.—W. J. Onahan in Chicago Daily Journal.

STRATFORD ITEMS

Stratford, Aug. 8.—Miss Ethel Craig of Buffalo, N.Y., is the guest of Mr. and Mrs. Frank Ryan, Douglas street.

Mrs. Frank Ducett and three children of Niagara Falls, N.Y., are the guests of Mr. and Mrs. Frank Ryan, Douglas street.

Rev. Father Laurendeau, of St. Joseph's Church, is on a two weeks' holiday trip west.

Mr. Raymond and Clara May Ouellette, of Detroit, are on a visit to their aunt, Mrs. E. J. Kneilt, Norman street.

Mr. Albert Brandenberger, proprietor of the Theatre Albert, has rearranged and fitted up his opera house in first-class style, and will shortly re-open for the coming season, of which due notice will be given in these columns. Mr. Brandenberger deserves great credit for the manner in which he has conducted his business in the past and with the increased facilities which are now offered it, no doubt will be pleasant to the public and profitable to himself.

Funeral of Mr. Mace of Guelph

The funeral of the late W. A. Mace, manager of the Sleeman Brewing and Malting Company, took place on the