

The Catholic Record

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CENTENARY OF THOMAS D'ARCY MCGEE

One hundred years ago next 13th of April Thomas D'Arcy McGee was born in Ireland. At seventeen the impassioned orator of the young Irish patriot at once found its way to the hearts of his exiled fellow-countrymen in Boston, where he spent the next three years as a journalist.

It might even be said that D'Arcy McGee was the first Canadian. It is difficult for the younger generation to realize that Canada as we know it was non-existent when McGee came to Montreal.

The Celtic imagination of Thomas D'Arcy McGee first bodied forth the Canada of today:

"I see in the not remote distance one great nationality, bound like the shield of Achilles, by the blue rim of ocean. I see it quartered into many communities, each disposing of its internal affairs, but all bound together by free institutions, free intercourse and free commerce. I see within the round of that shield the peaks of the western mountains and the crests of the eastern waves, the winding Assiniboine; the five-fold lakes, the St. Lawrence, the Ottawa, the Saguenay, the St. John and the Basin of the Minas. By all these flowing waters, in the valleys they fertilize, in all the cities they visit in their courses, I see a generation of industrious, contented, moral men, free in name and in fact—men capable of maintaining in peace and in war a constitution worthy of such a country."

Nor was this the fancy of the poet; it was the prophetic vision of the statesman. And it is his work as a statesman in bringing about the practical realization of his vision that gives him his place in Canadian history and in the hearts of Canadians.

D'Arcy McGee was Irish and Catholic; but he was much more than an Irish Catholic Canadian, important and necessary as was his work in nation-building from this particular angle. But to confine his centenary celebration within these narrow limits would have been the most serious mistake possible from a Catholic as well as from a national point of view.

Grateful alike as Catholics and as Canadians must we be that the Honorable Charles Murphy conceived and organized this great celebration on lines as broad as the Canadianism of McGee himself. And since those seemingly far-off days when Canada was only a hope, an aspiration, a prophetic vision, there has not arisen a Canadian broader in his patriotism, more statesmanlike in his views, more firm in his faith or confident in his hope for this "great new northern nation" of Canada.

But yesteryear we saw a grandson of a rebel from Canada, rebels from South Africa and rebels from Ireland, who had actually fought with all their might the armies of Britain, seated around the Imperial Conference table with the British Prime Minister and other ministers of the Crown.

Yet even in these spacious days of greater wisdom and wider free-

dom there is something arresting in the retrospective glimpse of McGee, the sometime Irish rebel, setting forth as a reason for Confederation, "that it will strengthen rather than weaken the connection with the Empire so essential to these rising provinces." And this, be it remembered, when British statesmen openly advocated getting rid of the colonies altogether.

We have before us some letters written by D'Arcy McGee to a friend, Dr. Michael Casey of Buffalo. Dr. Casey was a cousin of the late Senator Coffey, founder and publisher of THE CATHOLIC RECORD. From one dated Montreal April 30, 1859, we take this extract: "Had I known they would reach you at Rochester I would have sent you the Quebec papers, such as they were, containing allusions to the debates—for reports they cannot be called. It is one of the evils attendant on sitting in a city without a first rate press that the debates are stifled in their birth and public opinion is none the wiser or better for all our learned discussions. In Ottawa—if we go there—this mischief will be aggravated."

There is something intimate about this that reveals the man and puts us in touch with him and his time; his realization of the importance at that time of reaching, educating, and inspiring the people; of keeping before them the great future he saw for the Canada of that time and the Canada of his vision. His complaint of the press of that day was doubtless justified; but the press of today from ocean to ocean carries his inspiring eloquence with its pregnant message as real and as necessary as it was sixty odd years ago.

This from an address to Protestant Irishmen of Quebec City in 1862 has deservedly been given place in many papers:

"We Irishmen, Protestant and Catholic, born and bred in a land of religious controversy, should never forget that we now live and act in a land of the fullest religious and civil liberty. All we have to do is, each for himself, to keep down dissensions which can only weaken, impoverish and keep back the country; each for himself to do all he can to increase its wealth, its strength and its reputation; each for himself to welcome every talent, to hail every invention, to cherish every gem of art, to foster every gleam of authorship, to honor every acquirement and every natural gift, to lift ourselves to the level of our destinies, to rise above all low limitations and narrow circumscriptions, to cultivate that true catholicity of spirit which embraces all creeds, all classes and all races, in order to make our boundless province, so rich in known and unknown resources, a great new northern nation."

The Canadian of today whatever be his creed or racial origin can not read this without feeling something of the thrill that McGee's eloquence always gave those who listened to him. But the wisdom is greater than the eloquence, the patriotism not less than either.

Then that virile iteration "each for himself" points its moral today and always. We are apt to forget that only when Canadians, "each for himself," rise to the higher conception of patriotic and civic duty that Canada can realize that great destiny foreseen and striven for by D'Arcy McGee.

Speaking of the Geneva Protocol and the likelihood that it would fail of its immediate object Elihu Root said: "You must not seek to measure the progress of nations by the foot-rule of our short lives; you must think in terms of generations and centuries."

We of this generation can better grasp the magnitude of the task of federating the provinces of British North America than could McGee and his associates. They were sustained by faith and hope in a great ideal; its realization had to be left largely to the future. Disappointments, discouragements, have at times weakened the faith and lessened the hope of those who carried on since 1867. We have sometimes sorely needed the eloquent appeal of a McGee to sink all differences of race and creed in that unity which is essential to the building of a new nation. There is now an economic division of interests in Canada that is comparable in some measure to the political chaos before Confederation, and that calls for like vision and statesmanship.

The centenary celebration as conceived, organized, and carried out by the Honorable Mr. Murphy can not fail to be of incalculable benefit to Canada, especially to and through the younger generation of Canadians, to whom it will be something of an object lesson in the vital history of Canada. It should and it will renew in us the inspiration, the faith, the hope, the vision and the courage that animated Thomas D'Arcy McGee and the other founders of Canada. It will help us to "think in terms of generations and centuries."

SUPPRESSING ONE OF THE TEN COMMANDMENTS

Protestants and Catholics live together in Canada as neighbors, trusting one another, helping one another, and, as a general rule, respecting each other's religious beliefs and practices.

That is as it should be. But there are bigots of the baser sort, who take an unholy joy in attempting to destroy this mutual respect and good will. In the name of religion, they go about bearing false witness against their Catholic neighbors; and they glory in their shame.

An esteemed subscriber writes us of the activity of one such apostle of ill-will in a neighborhood where Catholics are few and Protestants many. This subscriber writes:

"A millennium-dawn woman is going about here preaching and giving out magazines, pamphlets, etc. She called on me and tried to convince me that I believed a lot of impossible things. It would be laughable were it not that good Protestant neighbors are led to believe absurd calumnies about us Catholics. . . . I enclose a couple of pages from a magazine the poor deluded woman distributed around here just to give you an idea of the awful stuff that good Protestants are led to believe about their Catholic neighbors. Whether or not it is worth answering I leave to your judgment; but it is a pity if something cannot be done to restore the kindly Christian feeling that this apostle of ill-will and false witness has done her best (or her worst) to destroy."

"We have been reading THE CATHOLIC RECORD in our family for twenty-four years. Thank God for it; we have now three sons studying for the priesthood." And now we shall quote from one of the less scurrilous articles from one of the magazines that this harbinger of the dawn of the millennium peddles and distributes:

"How can a Roman Catholic child keep the commandments of God if he has not learned them? Turn again to Butler's Catechism, the official Roman Church catechism in Toronto, and it will be noted that the second commandment of God is deliberately eliminated from the list? Here is a commandment of God, one of the ten commandments, that is not taught to Roman Catholic children:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep my commandments." (Exodus 20:4-6.)

"The Church of Rome, probably afraid that the children might get wise if they were only taught nine commandments of God, makes up for the elimination of the second commandment by splitting the tenth commandment in two. This is the way the tenth commandment is divided in Butler's Catechism, so as to complete the list and make it appear that the ten commandments are being taught:

"9. Thou shalt not covet thy neighbor's wife. . . . 10. Thou shalt not covet thy neighbor's goods."

"This is nothing short of deliberate mutilation of the Word of God. The purpose, however, is quite obvious. If children learned the second commandment they might hesitate to bow down to the graven images of Rome, or, worse still, they might turn Protestant when they grow up. . . . Many have been ordained to the priesthood who have never heard of this commandment."

Good Protestants who have been taken in by the female of the millennium-dawn species will doubtless be surprised to find the CATHOLIC RECORD thus boldly revealing to a hundred and fifty thousand readers, lay and clerical, that very commandment which the Catholic

Church has been at such pains to suppress! But there it is. The cat is out of the bag.

Seriously, is it not an amazing thing that intelligent Protestants do not more often ask their equally intelligent Catholic neighbors as to Catholic belief instead of depending for information on those whose avowed purpose is to make Catholics appear as fools, idolators, or worse. It is to be feared that, more often than not, Catholics lend but little encouragement to such enquiries on the part of their Protestant friends.

The Bible makes no numerical division of the Commandments. They are found in Exodus, chapter 20, and again in Deuteronomy, chapter 5. But the injunctions contained therein are distinctly tenfold. So Protestants and Catholics alike speak of the Ten Commandments and mean the same thing. But they number them differently. Protestants divide our First Commandment into two, making of it their First and Second. Our Second becomes the Protestant Third, and so on until our Eighth becomes the Protestant Ninth, and our Ninth and Tenth together make up the Protestant Tenth.

This difference extends to the numerical division only; in all other respects the Decalogue is absolutely the same for Protestants and Catholics. It is worth remembering when you speak to a Protestant friend of, for instance, the Fourth Commandment that that number connotes with him: "Remember that thou keep holy the Sabbath day," and not "Honor thy father and thy mother" which is the Protestant's Fifth Commandment.

Now why is there a difference? The Catholic division, based on the Hebrew text, was made by St. Augustine fifteen hundred years ago in a work entitled Questions on Exodus. It was adopted by the Council of Trent. The reason that we include the Protestant Second in our First is that the First Commandment enjoins the worship of the one true God and of Him alone; and therefore prohibits the making of images to be adored as idols. It is one and the same subject—worship. It commands true worship and at the same time forbids false worship. Therefore we make the First Commandment include the first six verses of the twentieth chapter of Exodus.

The reason for making two distinct commandments of our Ninth and Tenth is precisely the same as for making two distinct Commandments of the Sixth and Seventh—the Protestant Seventh and Eighth.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

Both Protestants and Catholics agree in making these two separate and distinct commandments. But if theft and adultery are two distinct species of moral wrong, then the same must be said of the desire to commit these evils. To covet a neighbor's wife is quite a different thing from coveting his property. And in Deuteronomy v. 21, this is clearly indicated:

"Thou shalt not covet thy neighbor's wife: nor his house, nor his field, nor his manservant, nor his maid, nor his ox, nor his ass, nor anything that is his."

Covetousness, that inordinate and unlawful desire for what belongs to another, covers two distinct species of sin. Our divine Lord Himself (Matt. v. 28) makes this absolutely clear and unquestionable: "But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart."

So the species of this sin of covetousness is determined by the object coveted. It may be of the nature of adultery; it may be of the nature of theft. For this reason we have two Commandments: "Thou shalt not covet."

Now, thank God, Protestants and Catholics have the same Ten Commandments word for word; the difference is only in the division and numbering of them. The German Lutherans have the same division as we Catholics have. The other division, whereby two commandments are made to cover the one subject of worship and the two kinds of covetousness are included in one commandment, has been adopted by English and Swiss Protestants on the authority of Philo Jadaeus, Josephus, Origin and others. The mere division and numbering of the Ten Command-

ments is not after all of vital importance; the great thing is that Protestants and Catholics both receive every word of the Ten Commandments of God.

In the Catechism the commandments are abridged for the sake of memorizing them more easily. Our Anglican friends have recently found it expedient to follow this example. In Butler's Catechism the First Commandment is given thus:

"I am the Lord, thy God, thou shalt not have strange gods before me, etc. (See appendix, p. 92)."

Turning to page 92 we find the Commandments given in full and verbatim as they are found in the twentieth chapter of Exodus. And here is that identical commandment—the Protestant Second—that our wild magazine writer accuses us of deliberately eliminating. There are some minor verbal differences due to different translations, but that is all.

The writer quotes Butler's Catechism; he must therefore have known the truth all the while he was maliciously penning his reckless lies.

In the light of the foregoing explanation we may leave it to fair-minded and honest Protestants to decide whether writers such as we have quoted and the pedlars of their poisonous wares are doing God's work or the devil's.

Whether we call it the Eighth or the Ninth we both believe that God gave us this Commandment: "Thou shalt not bear false witness against thy neighbor."

NOTES AND COMMENTS

PROTESTANT controversialists have so long been telling the world that the centuries in which the Catholic Church held undisputed sway were in very truth the "Dark" Ages, and that the Reformation was the ushering in of the age of light, liberty and moral advancement, that it comes as a surprise to now find its most ardent champions plumb the very depths of pessimism in regard to the times in which we live. The spirit of the "great upheaval" has now had some four hundred years in which to demonstrate the truth of its pretensions and where has it landed itself? A leading Baptist minister of New York—one, too, who has made somewhat of a name as an ultra-Protestant—answers that question. In his regular Sunday sermon of the 5th, the Rev. Dr. J. R. Stratton, thus arraigned present social conditions in the United States. No professed assailant of the Reformation could put it more strongly. And he attributed it all to the "Modernism" which predominates in all the sects today. This modernism, it may be added, is but the working out of Reformation principles.

DR. STRATTON thus listed the evils under which the United States is laboring in this twentieth century: "Stolen in hold-ups, \$2,650,000,000; squandered in swindling stock schemes, \$6,000,000,000; lost in forgeries by trusted employees, \$100,000,000. The worst divorce record of any nation on earth, not even excepting Japan. The transformation of churches everywhere from great spiritual soul-winning centres into mere literary societies, social clubs and forums for the promulgation of modernistic and infidel views. The breakdown of parental authority through the destruction of faith in the Bible as the authoritative Word of God. The consequent loss of obedience and moral idealism among our youth resulting in such things as the Leopold-Loeb murder. Sixty-four per cent. of American school children proved dishonest by experiments conducted by scientists and school teachers. The complete destruction of multitudes of American homes through the competition of commercialized amusements, the movie theatres, dance halls, etc. The decrease of the stronger and more successful elements of our society through the substitution of dogs for babies."

THE RIGHT REV. Dr. Walpole, Episcopal Bishop of Edinburgh, in an address at the annual Synod of the Scottish Episcopal Church, sounded a warning note in regard to the alarming increase of birth-control, and in appealing for greater zeal on the part of the clergy in withstanding this great evil, he, it may be undesignedly, adopted the Catholic viewpoint, and invoked the Catholic ideal. He asked if the Scottish Episcopal Church "could

not do more by increasing the solemnity and reverence of marriage services to impress the fact that marriage was a holy thing in the eyes of God and the Church and only to be undertaken discreetly and soberly, by helping the people to understand that the use of contraceptives was contrary to the laws of the Church, and exposed them to the judgment of God, and that the practice would inevitably result in lowering the standard of the family and the nation quickly perishing."

IN REFERENCE to this increasing infiltration of Catholic ideas and ideals into the more conservative elements of the separated bodies, the Universe pertinently remarks that they are continually reasserting themselves, just as excavations through the overlying stratum of streets in old London reveal the Roman occupation. It is now proposed, says the Universe, "to keep a light perpetually burning on the Cenotaph, as tribute to our Dead of the Great War. A beautiful idea, but only a revival of an old Catholic practice when lights were kept burning in death towers, as they were sometimes called in the old pre-Reformation churchyards, and really a light is only a symbol of that constant prayer which can alone be carried out by religious for the souls of the dead. The whole idea is intensely Catholic, but it is not the first Catholic revival which we owe to the Great War. Crucifixes are now to be found up and down the land in conspicuous places. Only last week a crucifix erected under a beautiful carved stone canopy was unveiled in the churchyard of a well-known London parish church, to the memory of the fallen men of the parish, and that crucifix is always surrounded by flowers."

MCGEE CENTENNIAL

PROMINENT MEN FROM ALL PARTS OF CANADA MEMBERS OF COMMITTEE

The Gazette, Montreal, March 7. Ottawa, March 6.—Perhaps the most outstanding feature in connection with the arrangements for the celebration of the 100th anniversary of the birth of Thomas D'Arcy McGee, on April 13th next, is the membership of the Honorary National Committee. The list includes men of Irish birth or descent prominent in every field of Canadian activity and their numbers extend from Prince Edward Island in the Atlantic to Vancouver Island in the Pacific. Up to the present the following have consented to their names being included in the Honorary National Committee: Lord Shaughnessy, Montreal; Sir Vincent Meredith, Bart., President Bank of Montreal; Sir Herbert S. Holt, President Royal Bank of Canada; E. W. Beatty, President Canadian Pacific Railway Company; Right Hon. F. A. Anglin, Chief Justice of Canada; the Right Hon. Arthur Meighen, M. P., Leader of the official Opposition, House of Commons; Hon. J. H. King, Minister of Public Works, Cranbrook, B. C.; Hon. Gordon Hunter, Chief Justice of British Columbia, Victoria; Hon. Archer Martin, Judge Court of Appeal, Victoria; Hon. A. E. McPhillips, Judge Court of Appeal, Victoria; Hon. Denis Murphy, Judge Supreme Court of British Columbia, Vancouver; Hon. John Hart, former Finance Minister of British Columbia, Victoria; W. P. Tierney, Vancouver; W. W. Walsh, Vancouver; W. Martin Griffin, Vancouver; J. P. Smith, K. C., Vancouver; J. P. Dougherty, Provincial Superintendent of Insurance, Vancouver; T. G. McBride, M. P., Kamloops; Hon. Robert F. Green, Victoria; G. G. McGeer, K. C., Vancouver; Mr. Justice C. D. Macaulay, Dawson City; His Honor Dr. Robert G. Brett, Lieutenant-Governor of Alberta, Edmonton; the Most Rev. H. J. O'Leary, D. D., Edmonton; Alberta: Patrick Burns, President Burns & Co., Calgary, Alberta; Mr. Justice M. S. McCarthy, Calgary; Mr. Justice W. W. Walsh, Calgary; P. J. Parker, Manager Hudson Bay Stores, Calgary; E. J. Garland, M. P., Rumsay, Alberta; W. T. Lucas, M. P., Loughheed, Alberta; the Right Rev. John T. Kidd, Calgary; J. W. Hefferman, K. C., M. L. A., Edmonton; Hon. K. C. M. L. A., Edmonton; Hon. W. R. Motherwell, M. P., Abernethy, Sask.; Gerald Willoughby, President Irish Society, Saskatoon; T. C. Davis, barrister, Prince Albert, Sask.; J. J. Leddy, Manager London Life Insurance Co., Saskatoon; William G. Baker, M. L. A., Moose Jaw; William J. Cumming, M. L. A., St. Bonifaces, Sask.; J. F. Gordon, M. L. A., Alameda, Sask.; Wilbert Hagarty, M. L. A., Lucky Lake, Sask.; A. J. Hindle, M. L. A., Valer, Sask.; J. A. Maharg, M. L. A., Moose Jaw; W. J. Patterson, M. L. A., Windhorst, Sask.; James Hogan, M. L. A., Meacham, Sask.; Hon. J. A. Cross, Attorney-General of Saskatchewan, Regina; Sir of Saskatchewan, Lieutenant-Governor of Manitoba, Winnipeg; Hon. E. J.

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P., Ottawa; Hon. Andrew Haydon, Ottawa; John J. Heney, Ottawa; Thomas Ahearn, President, Ottawa Electric Railway, Ottawa; Lieut.-Col. J. W. Woods, Ottawa; John Gleeson, contractor, Ottawa; M. J. Gorman, K. C., Ottawa; John J. Lyons, contractor, Ottawa; W. L. Scott, K. C., Ottawa; Edward Wallace, retired merchant, Ottawa; Hon. J. A. Mulligan, Senior Judge, County of Carleton, Ottawa; Rev. Dr. J. J. O'Gorman, Ottawa; Thomas Mulvey, K. C., Under-Secretary of State, Ottawa; Dr. B. G. Connolly, manager, Capital Trust Co., Ottawa; W. J. Egan, Deputy Minister of Immigration, Ottawa; M. Grattan O'Leary, Editor, The Journal, Ottawa; Colonel John Thompson, Chairman, Pension Board, Ottawa; Sir Henry K. Egan, Ottawa; Rev. Canon J. F. Gorman, Ottawa; Hon. W. J. Roche, M. D., Chairman, Civil Service Commission, Ottawa; Dr. J. P. Kidd, Ottawa; Hon. H. J. Cloran, Ottawa; C. A. Magrath, Chairman, International Joint Commission, Ottawa; Harold M. Daly, Ottawa; Major H. 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