

FISHING AND HOLIDAY SUPPLIES

COY AND FILMS

Ca. of all kinds, box and bulk Chutes, Rilles, Toffes, Caramascalls Candy, Bars, etc. Always fresh in stock. Kodak film fit any camera.

SHING TACKLE

Received—Full assortment of Rods, Lines, Hooks, Baskets, etc. Rely on our Fishing Tackle for results.

Ernest H. Worth

12 Prince Street Phone 82

Honor Roll of Fancy Biscuits

Here's a group than rich looks, dainty shapes and delicious tastes can be matched. Sold in 7 oz. cellophane packages or 15c.

Malted Cream
Chocolate Checkers
Golf
Dot Shortbread
White Checkers
Cocoanut Cream Bars

Ramona
Coffee Creams
Arrowroot
Maple Leaf
Fruit Basket

Hamiltons of Pictou
Master Bakers since 1840.

Advertising Rates—Payable in Advance

Central Guardian locals, 5c. per word; Western and Eastern locals, 2c. per word; Announcements and Coming Events, 2c. per word; Classified, 2c. per word; In Memoriam Notices, 8c. per inch; Lists of Floral and Spiritual Offerings, Cards, etc., 5c. per name; Letters of Condolence 8c. per inch; Notices of Thanks and Appreciation, 8c. per inch or 5c. per word. Other rates on application.

Agents Wanted

MAN OR WOMAN TO TRAVEL and appoint agents for old established house in business in Toronto forty-two years. Position permanent. Write for particulars, expense allowance, etc. Winston Co. Toronto. A. W. 5-1-4-8-11-15-18-22-25-29.

Male Help Wanted

WANTED—RESPONSIBLE MAN for P. E. I. and possibly New Brunswick. Familiar auto and hardware trade. Excellent chance for right man. See Mr. Dixon, Queen Hotel 10 to 12 A. M. 2 to 4 P. M. Tuesday and Wednesday. 3371-5-31-11.

For Sale

BOARDING SUITABLE FOR lining outhouses, etc., 1c. per sheet. Guardian office.

LEGHORN CHICKS \$11.00 PER 100 prepaid. Everett Howatt, Charlottetown. 3383-5-1-71.

FOR SALE—OLD PAPERS, 5 cents bundle. Guardian Office. 2-4-11.

FOR SALE—COMFORTABLE home in good repair. Apply Mrs. Partridge, York. 3310-5-28-51.

FOR SALE—SEED MIXED Fruit. Apply to Health Foster, Marshfield. 3360-5-31-21.

FOR SALE TO LET, BOARD AND room signs on hand at Guardian Office.

FOR SALE—TWENTY BUSH-els Banner Oats, also Ayrshire Bull, Amos Road, Milton. 3363-5-31-21.

FOR SALE—SEVERAL COOKING Stoves suitable for summer homes and several Franklin Stoves. Apply 89 Rochford St. 3388-5-1-21.

THIS WEEK ONLY. FERTILIZER Spreaders \$25.00. Cash or terms. W. R. Dennis. 3367-5-31-21.

FOR SALE—1931 FORD SPORTS Roadster. Excellent condition. Rumble seat. Spare wheel and fender well on side. Cash only. Write to "R," Guardian. 3385-11-21.

Employment Wanted

ATTENTION! YOUNG MAN, ACCOUNTANT, five years experience, two years with firm of Chartered Accountants and Auditors, wants position. Will accept position at any point in Province at reasonable salary. References. Apply "A" Guardian. 3389-5-1-21.

Boards Wanted

WANTED—REFINED LADY Boarder in private residence. Apply "B" care Guardian. 3391-5-1-31.

POTATOES

Wanted a few hundred bags of White Potatoes—Seed and Table Stock, at our Warehouse, Hogan's Wharf.

J. Lester Douglas

Care, Queen and Water Streets Phone 828

Dr. W. R. Carson

CHIROPRACTOR

Three Year Palmer Graduate
124 Prince St. Phone 1072
Home Calls Made.

ST. Dunstons

(Continued from Page 1)

GRADUATES 1932

Berrigan, Edward—Charlottetown. Campbell, Donald—Red Point. Kelly, John—Bear River. Lynch, James—Donaldston. McCarthy, Joseph—Saint John. McKenna, Reginald—Oyster Bed Bridge. MacLellan, Justin—Grand River. Melancon, Henri—St. Bernabe, Nord Que. Murphy, Oswald—Tignish. Reddin, William—Charlottetown. Trainor, Ivan—Charlottetown.

MEDALS AND SPECIAL PRIZES

Gold Medal for Religious Instruction, presented by His Excellency Bishop O'Sullivan, awarded to: Reginald McKenna.

Gold Medal for Senior Philosophy, presented by Reginald J. McLean, Esq., Calgary, awarded to: Joseph McCarthy.

Gold Medal for best Essay, presented by St. Dunstan's Alumni Association, awarded to: James MacAulay.

The Blake Memorial Prize for Junior Philosophy, equally merited by Douglas MacDonald and Gerald Handrahan, drawn by: Douglas MacDonald.

Gold Coin for Physics, presented by Rt. Rev. Maurice McDonald, awarded to: Reginald McKenna.

Gold Coin for History, presented by Dr. W. J. MacMillan, awarded to: Joseph McCarthy.

Gold Coin for English, presented by Dr. J. D. MacGuigan, awarded to: Douglas MacDonald.

Gold Coin for Latin, presented by Rev. A. P. McLellan, awarded to: James MacAulay.

The Gallant Memorial Prize for French, presented by Mr. Adrian Peters, awarded to: J. Clarence Murphy.

Gold Coin for Trigonometry, presented by the Charlottetown Sub-division of the Catholic Women's League, awarded to: Francis MacMillan.

Gold Coin for Greek, presented by Rev. P. D. McGuigan, awarded to: James MacAulay.

The S. R. Jenkins Memorial Prize for Biology, presented by Mrs. Jenkins, awarded to: Donald Campbell.

Gold Coin for Chemistry, presented by Peter McDonald, Esq., Druggist, awarded to: J. Clarence Murphy.

Gold Coin for highest aggregate in I. Arts, presented by DeBlois Bros., awarded to: Rex S. Wadup.

The Rev. Lawrence Smith Memorial Prize for the highest aggregate in Grade XI, presented by Mrs. Margaret Smith, awarded to: Thomas P. Butler.

Gold Coin for the highest aggregate in Grade X, presented by A. R. McInnis, Esq., awarded to: William Simpson.

Gold Coin for the highest aggregate in the Commercial Department, presented by Rev. K. C. McPherson, awarded to: Ste. Foy Moisan.

The pass list in order of merit was given in yesterday's Guardian.

HONOR LIST 1930-1931.

(The Honor List contains in order of merit the names of those who have made eighty per cent of the possible marks in the named subject, and an average of sixty per cent.)

ARTS

Religious Instruction
Apologetics—R. McKenna, E. Berrigan, D. McDonald, O. Murphy, O. Dalton, E. Baldwin, G. Handrahan, J. McCarthy, J. Coyle, F. MacMillan, J. O'Neill.
Dogma—J. C. Murphy, L. Kilfoil, S. Connolly.
Moral—W. D. MacDonald, R. S. Wadup, John Hughes, R. Cain, Elmer Murphy.

English

Senior—J. Douglas MacDonald.
II Arts—J. O. Murphy.
I Arts (Lib)—R. Wadup, J. McGregor, R. Cain.
I Arts (Comp)—R. Wadup, A. Campbell, J. McGregor, R. Cain, R. McLean.

Geometry

Grade XI—J. O'Hanley, V. Connolly, T. Butler, F. O'Donnell, James McDonald, J. Smith, T. Kilfoil.
Grade X—W. Simpson, F. Keefe, V. MacGuigan, A. McDonald, E. Trainor, I. Boudreau.
Grade IX—F. Delaney, J. Maher.

Arithmetic

Grade XI—Joseph Murphy, V. Connolly, T. Butler, L. McDonald, F. O'Donnell, J. Smith.
Grade X—W. Simpson, F. Dunphy, V. MacGuigan, I. Boudreau.

BACCALAUREATE ADDRESS

Following is the address delivered by His Excellency Bishop O'Sullivan:

Reverend President, Ladies and Gentlemen, and Graduates of St. Dunstan's University:

It would be ungracious on my part if I did not, in my opening remarks, express my sincere appreciation for being invited to address these young men who have successfully completed their course of study and training in this distinguished institution of learning. It is a privilege and an honor to do so. To those who have the care of souls upon them, no work can possibly have a greater appeal than that of education. Upon its right conduct depends the happiness and welfare of our social and national fabric, for truly the measure of a nation's contentment, prosperity and worth is in the calibre of its citizens, and its citizens will be, to a great extent, what their educational institutions make them. The true greatness of a people does not depend solely upon material resources, or unlimited affluence; its foundations cannot be reared simply upon the unstable pillars of commercial or industrial supremacy; it cannot rely, for its security, upon the possession of mighty defensive forces, alone, whether on land and sea, or in the air. All these may be had, and give a temporary show of glory, but they will ultimately avail for nothing, and will soon prove fleeting shadows and vexing causes of swifter decay unless the inheritors of these are men and women of sound moral character, of unswerving fidelity to sound religious principles, and of lofty social worth. The attainment of all this must be education's primary aim.

Certainly we admit that it will be impossible for any community to hold its place in modern society if it does not keep pace with progress and become efficiently equipped in the educational requirements of the arts and sciences, but unless the supremacy of the spiritual is kept before teachers and pupils alike, we confidently assert that our civilization is heading straight towards disaster. I was particularly struck by the noble words of Mr. Calvin Coolidge, former President of the United States, on the occasion of the dedication of the Lincoln Memorial Library in South Dakota, some years ago. President Coolidge said: "Unless our halls of learning are real temples, which are to be approached by our youth in an attitude of reverence, consecrated by the worship of truth, they will end in a delusion. There is something more in learning and something more in science—a mere acquisition of wealth—a mere striving for place and power. To reach their full effect, the buildings used for educational purposes must assume the character of temples." This is precisely our stand on education. No person need fear the result of Catholic primary, secondary or advanced education for the principles upon which it functions are boldly proclaimed to the whole world. They have been explained over and over again in the past, and were summed up for us, anew, over a year ago, when our present Sovereign Pontiff, Pope Pius XI, issued a wonderful Encyclical on "Christian Education" and had it published in many languages so that all could study it leisurely and know what we insist upon regarding this most important matter, which so vitally affects individual and public welfare.

No one can candidly deny that the Catholic Church has a perfectly good right to speak authoritatively on education. Its venerable age alone ought to win for the Church the respectful attention of all right-thinking men. The Church has proven herself to be the educator "par excellence" throughout all civilized nations and peoples. She has stood at the cradle of every great school; she has cast her benign look of approval upon every great scholar whose philosophy was not of the fleeting moment but of enduring worth. Incomparably rich in the experience she has gained in her long centuries of existence, her admonitions regarding human con-

COMMERCIAL

Christian Doctrine: Ste. Foy Moisan, A. Delaney, J. Arsenault.
Bookkeeping: Ste. Foy Moisan, J. Arsenault, C. McKay, X. Dismard.
Arithmetic: C. McKay, Ste. Foy Moisan.
Spelling: Ste. Foy Moisan, G. O'Hanley, X. Dismard, P. Fleming, C. McKay.
Penmanship: P. Fleming, C. McKay, X. Dismard.
Commercial Geography: C. McKay, P. Fleming.
Commercial Law: P. Fleming, G. O'Hanley, C. McKay, Ste. Foy Moisan.
Business Papers: Ste. Foy Moisan, G. O'Hanley, X. Dismard.
Filing: P. Fleming, Ste. Foy Moisan.
Correspondence: P. Fleming, Ste. Foy Moisan.

Certificates for Proficiency in Filing: P. Fleming, J. England, Ste. Foy Moisan, X. Dismard, W. Burgess, E. Guilmond.

HIGH SCHOOL

Religious Instruction
Grade XI—James McDonald, T. Butler, J. Kenny, F. Dunn, J. Egan.
Grade X—V. MacGuigan, W. Simpson, E. McInnis, E. Trainor, I. Boudreau, P. Wood, F. Keefe, M. Redmond, E. Lynch, C. Redmond, J. Curran, F. Dunphy, A. McDonald, H. McKinnon.
Grade IX—F. Delaney.
English
Grade X—W. Simpson, V. MacGuigan.
Grade X (Comp)—E. Lynch.
History
Grade X—V. MacGuigan, W. Simpson.
Latin
Grade XI—James McDonald, J. O'Hanley, T. Butler, F. Dunn, F. O'Donnell.
Grade X—V. MacGuigan, I. Boudreau, W. Simpson, M. Redmond, F. Dunphy.
Grade IX—F. Delaney, J. Maher.
Greek
Grade XI—J. O'Hanley, R. Wadup, F. O'Donnell, F. Dunn, J. Egan, James McDonald, T. Butler.
French
Grade X—I. Boudreau, W. Simpson, V. MacGuigan.
Grade IX—F. Delaney, J. Maher, E. Lynch.
Algebra
Grade XI—Lloyd McDonald, F. O'Donnell, J. O'Hanley, T. Butler, T. Kilfoil, J. Murphy, F. Dunn, Ed. Murphy, J. Smith.
Grade X—I. Boudreau, W. Simpson, V. MacGuigan, F. Dunphy, E. Lynch, H. McKinnon, F. Keefe, P. Wood.

DEATHS

MORRISSEY—At Orwell, May 31, 1932, Mrs. Patrick Morrissey, age 83. Funeral Thursday morning at 8.30 a. m.

N. D. MacLean

UNDERTAKER
EMBLAKER

Charlottetown and North Wiltshire
Phone 149

Trinity United Church

WEDNESDAY

3.30—Women's Missionary Society, regular monthly meeting—East Parlor.

7.30—Prayer Service preparatory to Communion—Visitors welcome—Hertz Memorial Hall.

8.30—Session, regular monthly meeting—Hertz Memorial Hall.

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duct and social well-being deserve at least a prudent consideration from all classes, whenever she speaks on a subject like education, which certainly falls within the scope of that divinely-given character whereby she was commissioned to "teach all men until the end of time." Consider for a moment the trail of glory that has been blazed down through the centuries by the Church in her efforts to keep aglow the torch of learning. On this continent she has been active since its first explorers landed on this soil; and many great schools have been conducted by her; we marvel today at the heroism of our ancestors who in the very infancy of this diocese laid the foundations of this institution over one hundred years ago in old St. Andrews. But go farther back than the opening up of North America: go back to the schools of the Middle Ages: in retrospect, with the common eye of Catholicity, peer into the Benedictine Monasteries which dotted the expanse of Europe and wherein monks were incessantly laboring and studying; see the Cathedral schools of the time of Charlemagne: go back to the beginnings of Oxford in 802 when our Catholic forebears founded this world-renowned school. Under the eyes of the Church, a number of medical students in the south of Italy assembled around the springs of Salerno and thus began the first great medical institution. Catholic students of law gathered at Bologna to hear Irenaeus lecturing on the Roman Law, and so the first great legal faculty of universities originated. From all parts of Europe men travelled by day, and slept here and there by night, and at last reached the banks of the Seine to hear those renowned teachers—clergy most of them—and we are witnessing the beginning of the still famous University of Paris. These are but commonplace facts of history. Many similar facts might be recalled. It is interesting to note, for instance, that three of the four Scottish Universities owe their foundations to Pape Bull—St. Andrew's, Glasgow and Aberdeen. But trace this history even farther back: go to the first Christian schools where the great Doctors of the Church expounded philosophy under the divine light of the truths of revelation: go to the catacombs and watch the priests as they pour into youthful hearts the truths and maxims of Christianity. Yes, go back to the quiet hills and sunlit waysides of Palestine and see the Teacher of the first Catholic School—Jesus Christ.

Christianity's Influence

Certainly, education existed before Christianity, but Christianity purified and ennobled education, just as it purified and ennobled every individual who was willing to embrace its discipline, for it touched with heavenly blessing every phase of society, from the down-trodden slaves to the crowned rulers on their thrones. A simple definition of education is "training for the emergencies of life," and in this sense we find a species of education even among savages. Parents in uncivilized haunts trained their off-spring in the knowledge of whatever arts or enterprises existed among them: necessity becoming the parent of invention, and rude as this training was, nevertheless it was education, that is "training for the emergencies of life." The more organized society became, the more numerous were the emergencies for which individuals had to be trained, and therefore teaching gradually became more specialized, and education assumed a distinctive character from the aim, the purpose, towards which this training tended. This end, this purpose, which inspires and enthruses educational efforts will necessarily depend upon what Life means, primarily to the parents, for they are the first educators, and secondarily, to those who fulfil this task in the place of parents. Thus in the cultures of ancient Greece and Rome, which flourished in the plans of heaven, at that blessed time when Christ, the Son of God became man, the prevailing concept of education was to prepare youth for the duties and emergencies of their earthly citizenship within the Empire. The State stood as the one supreme authority known to men: the State was recognized as the one embodiment of human perfection and

Empire. Education has extended the scale of social values and increasingly intensified in millions of new recruits, the power and the desire to will the means of action. But the aid that our educational system can increasingly give to this complicated social and economic transformation is being limited because we have refused to solve the fundamental problem of religious instruction and to allocate to institutional religion its harmonious place in the task of training for life. Until we have done that, no matter how scientifically planned may be our educational machinery, or how loyally it may be worked, there will be a steady flow of grit clogging the gears and causing all the bearings to run red-hot.

Aim of Education

To enthrone Christian belief on its proper pedestal, to show religion's harmonious place in every phase of human activity, to keep out of private, domestic and social life the grit of false principles, to make the truly complicated machinery of social intercourse run smoothly, has been the aim and task of those who have been preparing these young men to bravely meet the problems of life that will henceforth face them. This University-college has endeavored to train its students for commercial, industrial or professional enterprises, as cultured Christian gentlemen, disciplined in true self-knowledge, self-reverence and self-control, intellectually equipped to assume positions of leadership among their fellow men. For the business world, whether as agriculturalists or industrialists, they have been trained in honesty and fair dealing, and high ideals of duty have been placed before them. If they are to enter the larger universities and devote their future to pedagogical pursuits or to the learned professions of law, medicine or engineering, they have been prepared here with sound Christian ethical concepts of the origin and sanctity of human life, and have been taught that their wisdom must never defeat Justice but always promote it; and if their aspirations lead them on to the highest and best of all services in the consecration of their lives as priests of God's sanctuary they have been schooled here to enter the Seminary, already matured in many convictions of reasonable devotion, that will admirably befit them for the study of the sacred sciences.

My dear graduates: It seems to me that one who accepts this privilege of addressing you today, undertakes to fulfill for the nonce that particular function of all colleges and universities which is best expressed by its traditional title of affection, "Alma Mater." Like fond parents, the faculty deem it fitting to express a word of praise and encouraging advice to their sons who are about to bid farewell as they set out on life's broad highway. Faithfully, according to their ability, have these priests labored and prayed for your success in the days you spent among them; their labors, as far as you are concerned, are finished today, but their prayers will constantly follow you with an interest more unselfish than that of any brother, and as comprehensive and understanding as the undying love of your parents. Their priestly hearts are rejoicing with you and your friends today in your hour of youthful triumph: we all offer you congratulations on your success, and good wishes for the future. We are however thinking of the years beyond today, more seriously possibly than you or your friends do. We are trying to scan those distant days

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happiness, and all the powers and faculties of men, all physical and mental development of human beings were confiscated and capitalized for the service of the State.

Into a world dominated by this theory of education came the gentle Saviour with His gospel of love and the equality of mankind: with His rebuking query to a supremely selfish, pleasure-seeking, materialistic world: "What will it profit a man if he gain the whole world, and lose his immortal soul?" From that moment a new ideal shone before the eyes of men, as a sort of beacon light from heaven, beckoning them onwards, and turning their thoughts towards the acquisition of all the noblest and best things which gradually became the warp and woof of Christian civilization—the cherished possessions of those who built up this new continent that we might live and be here today to enjoy one of the benefits of their labours. The "emergencies of life" henceforth meant, citizenship in the fleeting life of our earthly home, plus citizenship in the unending life of heaven. Catholic education therefore has been based upon the firm foundation of unquestioning faith in a living and personal God above us, Who is the Scrutinizer of our souls, and the final Arbiter of all our thoughts, words and actions. We believe that we must all seek to cultivate our minds and faculties to the best of our ability; we must use our opportunities to develop and enrich our citizenship in this world, but ever and above all else, cost what it may, we must keep before us the true end of all living, which is to know, serve and love God Who created us and Who has predestinated us all to live with Him eternally in heaven. In her educational system and program the Catholic Church has never lost sight of these fundamental facts of reason and revelation. Pope Pius XI, in the Encyclical to which I referred a moment ago, thus summarizes our educational duty as "taking in the whole aggregate of life: physical and spiritual; mental and moral; individual, social and domestic: not with a view of reducing these in any way, but in order to perfect each in accordance with the example and teachings of Christ." Hence, he says, "the product of Christian education is the supernatural man, who thinks, judges and acts constantly in accordance with right reason, illuminated by the supernatural light of the example and teachings of Christ." Catholic education therefore is a system of noblest vision, leading on to true broad-mindedness and sane thoroughness, because it casts its influences over every profession and walk of life, from the humblest to the highest, and does not consider its work done until "life's fitful fever" is over and our graduates are crowned by their Maker, with the final "Well done, good and faithful servant."

Many have opposed and denied this claim of ours to have the only sound system of education which will stand the tests of time and eternity, but the troubles that have recently accumulated upon most civilized nations are gradually convincing serious thinkers that the Church is right, and that her theory is the only one that can counteract the return of positive paganism in the world. Addressing the Educational section of the British Association last year, Sir Charles Grant Robertson referred to the wider aspects of educational development as follows: "Today a social revolution, largely due to the educational progress of the last hundred years, is steadily regressing and reshaping the whole Commonwealth that we call the British

Empire. Education has extended the scale of social values and increasingly intensified in millions of new recruits, the power and the desire to will the means of action. But the aid that our educational system can increasingly give to this complicated social and economic transformation is being limited because we have refused to solve the fundamental problem of religious instruction and to allocate to institutional religion its harmonious place in the task of training for life. Until we have done that, no matter how scientifically planned may be our educational machinery, or how loyally it may be worked, there will be a steady flow of grit clogging the gears and causing all the bearings to run red-hot.

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Empire. Education has extended the scale of social values and increasingly intensified in millions of new recruits, the power and the desire to will the means of action. But the aid that our educational system can increasingly give to this complicated social and economic transformation is being limited because we have refused to solve the fundamental problem of religious instruction and to allocate to institutional religion its harmonious place in the task of training for life. Until we have done that, no matter how scientifically planned may be our educational machinery, or how loyally it may be worked, there will be a steady flow of grit clogging the gears and causing all the bearings to run red-hot.

My dear graduates: It seems to me that one who accepts this privilege of addressing you today, undertakes to fulfill for the nonce that particular function of all colleges and universities which is best expressed by its traditional title of affection, "Alma Mater." Like fond parents, the faculty deem it fitting to express a word of praise and encouraging advice to their sons who are about to bid farewell as they set out on life's broad highway. Faithfully, according to their ability, have these priests labored and prayed for your success in the days you spent among them; their labors, as far as you are concerned, are finished today, but their prayers will constantly follow you with an interest more unselfish than that of any brother, and as comprehensive and understanding as the undying love of your parents. Their priestly hearts are rejoicing with you and your friends today in your hour of youthful triumph: we all offer you congratulations on your success, and good wishes for the future. We are however thinking of the years beyond today, more seriously possibly than you or your friends do. We are trying to scan those distant days

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happiness, and all the powers and faculties of men, all physical and mental development of human beings were confiscated and capitalized for the service of the State.

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