

ST. DUNSTAN'S

Continued from page 1

Program

- 1. Opening Chorus: "O Canada"
2. Alumni Essay—Mr. Joseph D. McCarthy.
3. Vocal Solo: "The Barefoot Trail"—Wiggers—Mr. Alfred Doucette.
4. Distribution of Medals and Special Prizes.
5. Duet: "When Life Is Brightest"—Messrs. Alfred Doucette and Francis McMillan.
6. Vaudectory—Mr. Elesban A. MacPhee.
7. Vocal Solo: "One Fleeting Hour"—Mr. Francis McMillan.
8. Address to Graduates—J. D. McGulgan, M.D., C.M.
9. Three Part Chorus: "Thro All the Land"—Gounod—Glee Club.
10. God Save the King.

GRADUATES 1930-1931

Frederick L. Cass, Harold D. J. Croken, Alfred P. Doucette, Philip E. Doyle, Adrien Dumais, Mary G. Greenan, Arthur J. Hughes, Arthur E. Lawlor, J. George MacCormac, Cyril J. MacDonald, Elesban A. MacPhee, Alfred J. Murray.

MEALS AND SPECIAL PRIZES

Gold Medal for Religious Instruction, presented by His Excellency Bishop O'Sullivan, awarded to Reginald L. McKenna.
Gold Medal for best essay, presented by St. Dunstan's Alumni Association, awarded to Joseph McCarthy.
Gold Medal for Senior Philosophy, presented by His Excellency Archbishop McGulgan, equally merited by Harold D. Croken, Cyril J. MacDonald and Elesban A. MacPhee.
The Blake Memorial Prize for Junior Philosophy, awarded to Reginald L. McKenna.
Gold Medal for History, presented by N. Battenbury, Ltd., awarded to Joseph McCarthy.
Gold Medal for Physics, presented by Dr. W. J. MacMillan, awarded to Elesban A. MacPhee.
Gold Coin for Economics, presented by E. T. Higgs, Esq., equally merited by Joseph McCarthy and Elesban A. MacPhee.
Gold Coin for Senior English, presented by Dr. J. D. MacGulgan, awarded to Elesban A. MacPhee.
Gold Coin for Latin, presented by Mr. J. C. McLean, awarded to J. Douglas MacDonald.
The Gallant Memorial Prize, for French, presented by Mrs. Adrian Peters, awarded to James Coyle.
Gold Coin for Greek, presented by Dr. A. P. McLellan, awarded to J. Douglas MacDonald.
Gold Coin for Chemistry, presented by Peter McDonald, Esq., awarded to Francis A. MacMillan.
Gold Coin for Trigonometry, presented by The Charlottetown Sub-Division C. W. League, awarded to Reginald L. McKenna.
Gold coin for Biology, presented by Rev. K. C. MacPherson, awarded to Francis A. MacMillan.
Gold coin for the highest aggregate in I Arts, presented by Mrs. Jenkins in memory of Dr. E. R. Jenkins, awarded to J. Clarence Murphy.
Gold coin for the highest aggregate in Grade XI, presented by Mrs. Margaret Smith in memory of Rev. Lawrence Smith, awarded to Francis J. O'Keefe.
Gold coin for the highest aggregate in Grade X, presented by De Blois Bros., Ltd., awarded to Joseph Smith.
Gold coin for the highest aggregate in Grade IX, presented by De Blois Bros., Ltd., awarded to Joseph Smith.

gate in the Commercial Department, presented by Dr. J. E. Blanchard, awarded to Laval Dionne.
Gold coin for the highest aggregate in Grade IX, presented by a friend, awarded to Frederick W. Dumphy.
St. Dunstan's University Pass List In order of merit.

Junior Year

D. J. McCarthy; R. I. McKenna; D. L. Campbell; J. H. Lynch; O. A. Murphy; M. E. Berrigan; Justin McLellan; Ivan Trainor; J. D. Kelly; J. H. Melancon.

II Arts

J. Douglas MacDonald; F. A. McMillan; Gerald Handrahan; James Coyle; Kenneth MacMillan; Arthur McGulgan; Lloyd Hessian; E. O. Dalton; Pius McCabe; Gordon Sullivan; Joseph Delaney; Loyola Duffy; William Handrahan; Jos. N. Trainor; Mark Roberts; James O'Neill.

I Arts

J. Clarence Murphy; Louis E. Kilfoil; J. M. MacAulay; A. G. Kelleher; A. V. MacGillivray; Gerard McKinnon; Gerald McKinnon; James Sharkey; Stephen Connolly; Melvin McQuaid; Thomas Johnston; P. J. Gallant; Hollis Morrissey; W. J. Arsenault.

Special students in I Arts

M. Monaghan; J. L. O'Connor; Pius Smith; Stuart McLellan.

Grade XI

F. J. O'Keefe; J. E. McCarvill; J. A. Hughes; J. H. Doyle; W. D. MacDonald; Robert Cain; J. E. Murphy; Alan Gauthier; N. E. Trites; John Morrison; Wilbert Shea; F. J. Gaudet; L. A. Keough; Cecil Delaney; J. H. McKenna; A. E. Paquet; J. P. McGulgan; P. A. Gallant.
Special student in Grade XI
*V. J. Fraser.

Grade X

J. J. Smith; F. W. Dunn; James L. MacDonald; F. P. O'Donnell; Joseph O'Hanley; A. E. Murray; E. J. Broderick; R. C. MacNeill; Lloyd MacDonald; John A. MacDonald; Clifford Murphy.

Grade IX

F. W. Dunphy; Emmott McInnis; Edwin Trainor; Theodore Gallant; Alex. D. MacDonald; James Curran; Francis Keeffe; Clarence Redmond.
Those whose names are marked with an asterisk must pass supplementary examinations.

RECTOR'S REPORT

Very Rev. Jas. Murphy, D.D.
The enrollment for the year just closing has been, notwithstanding the period of depression through which we are now passing, slightly larger than in the previous year and the work done has been quite gratifying. The results, obtained from examinations, reveal about the usual percentage of students who have not measured up to the requirements and who are mainly from the ranks of the younger students. While I believe that such failures are due, in part at least, to lack of application of the students themselves, they are mainly due to a lack of thoroughness in the work covered before entering here and to the absence of methods of study. It is becoming more evident from year to year that great care must be exercised in admitting students to the grades of the High School Course. If they succeed well there, rarely will they find serious difficulty in carrying on the work of the four college years following.
It must be admitted, however, that one cause of failure is due to the student himself, due to the fact that he does not think for himself. The assumption that one man's knowledge can be poured in another in the classroom, and assimilated, without the other going through something of the same process of study, of working things out for himself, is a fallacy which may have arisen from the student's desire to avoid work and from want might be termed badly supervised "home work." Helpful suggestion from the teacher, with regard to the student's preparation of the matter for class is as important as the teacher's class-room lecture. The suggester excites curiosity and sets the reason and imagination to work and will, therefore, do much to assist the student in acquiring the necessary habit of thinking correctly and of working things out for himself. Such a method, when it meets with a ready response from the student, and it rarely fails to do so, has proven satisfactory at St. Dunstan's.
But, in order that any such method may give the best possible results, it is necessary to have teachers who recognize the responsibility of the profession. I am happy to

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say that our professors here have given their best to promote the progress of the student and the cause of education. During the past year their work was rather strenuous, due to the fact that our staff was unavoidably without the services of two former and valued priest professors.

We have with us today, our chief benefactor, Hon. Sir Charles Dalton, Lieutenant Governor of the Province. He has been present at many Commencement Exercises in the past but this is the first time we have the honour to welcome him to the institution as the representative of His Most Gracious Majesty, the King, a fitting title for one who has given so generously to educational and other worthy causes.

By the death of Mr. D. J. Gillis in March last, the deanship of the alumni must pass to another. He was one of the old guard, who lived his student-life during the pioneer days of St. Dunstan's, who succeeded under the great difficulties of those days and who proved his love for his Alma Mater by his recent generous donation.
Since our last convocation the late lamented Bishop Louis O'Leary passed to his reward. His falling health in recent years made it impossible for him to take an active part in the work of St. Dunstan's, which, he often said, was the joy of his heart. His regrettable passing in July last was keenly felt by all. To the Rt. Rev. J. C. McLean, who acted as administrator during the past year, we are indebted for his kindly and helpful interest and cooperation.
I gladly take advantage of the present opportunity to thank Dr. McGulgan for his inspiring message to the graduates on the occasion of their departure from St. Dunstan's. I thank also the donors of prizes and medals, presented at today's Commencement Exercises, and all who have assisted us during the past scholastic year.

The Commencement Exercises today include a rather unusual and pleasing feature—a welcome to His Most Reverend Excellency, Bishop O'Sullivan. I need not mention that the joy which filled our hearts on the day of his appointment has already given way to enthusiasm during the few short days he has been amongst us. He has already won a place in the hearts of all, especially in the hearts of his children at St. Dunstan's, whose College colours—Red & White—find a place on his coat of arms and whose interest and problems are not unknown to him. He comes to us from an institution of higher learning and he brings with him a wide experience in educational work and in institutional life—an experience that will be invaluable to us in solving the sometimes perplexing problems incidental to college life. If, therefore, his successful administration of St. Augustine's Seminary may be regarded as an index of his future direction of St. Dunstan's—and it may—then I say that St. Dunstan's is double blessed—blessed because she has once more a chief pastor to guide her destinies and blessed because that pastor is none other than His Excellency Bishop O'Sullivan.
I, therefore, on behalf of faculty and students extend to Your Excellency a most cordial welcome to your own institution, to your devoted children, and I pledge to you our loyalty and filial obedience and I now present to you, your first graduates at St. Dunstan's. They are twelve in number and they are yours. I am not going to compare them with those of former years, but I must say that if they are as faithful in the discharge of obligations which their future life-work may impose upon them as they have been in the performances of their duties here, they will do honour to themselves and to the institution which now bids them God-speed.

VALEDICTORY
Read by Elesban MacPhee:—
Most Reverend Excellency, Reverend Rector, Your Honor, Your Worship, Rev. Fathers, and Sisters, facts and formulae has not a true

Gentlemen of the Faculty, Fellow Students, Ladies and Gentlemen:
We are assembled here today on what is perhaps to most of you simply one more occasion to manifest your kindly interest in the welfare of St. Dunstan's. As regularly as the years roll by the University throws wide its doors to the public and proudly invites you to enter and receive an account of her stewardship. Beyond that circumstance the affairs of today may have no special meaning to you; but for us who are today about to take our final departure from the hallowed precincts of St. Dunstan's the occasion has a vastly different significance. Years of toil and study have gone into our preparation and on this auspicious day we finally realize the reward of our labor. We have completed our course at St. Dunstan's. Today we stand on the threshold of a new life, a life in which we shall find ample scope to put into practical use those eternal principles and noble ideals which we have imbibed from the inexhaustible treasury of our Alma Mater. Ex eodem fonte fides et scientia! Faith and science, how intimately connected are they at St. Dunstan's! And how undeniably conditions in the world about us vindicate her wisdom in so uniting them. Science without faith is as futile as it is dangerous. It is the goddess science of our day which is the greatest contributing factor to the continual fluctuation of intellectual and moral standards of the twentieth century. That is the only real knowledge which proceeds hand in hand with faith; and it is such that we are taught at St. Dunstan's.
To these commencement exercises St. Dunstan's welcomes you one and all. She welcomes especially the parents and guardians of her students; for today she can demonstrate to them that the noble sacrifices which they have made in order to educate their children have not been in vain. Today she also welcomes for the first time His Most Rev. Excellency Bishop O'Sullivan. Divine Providence would seem to have some special favors in store for the devotees of St. Dunstan's. On May 19th, the feast of this our patron saint, the solemnity of the usual celebration was enhanced by the inaugural ceremony in which His Most Rev. Excellency was installed as Bishop of Charlottetown. This circumstance renders the event unique in the annals of our diocesan history, and augurs well for the future relations between His Excellency and our college. In behalf of the students I wish to extend to your Most Rev. Excellency congratulations and welcome to our small Island Province.
During the past year we looked forward with eager anticipation to this day of days. But now that it has arrived our enthusiasm is strangely damped, and our minds are occupied with memories of the past, rather than with visions of the future. Our journey through St. Dunstan's has been a happy one; and the poignancy of the thought of separation from scenes which years of intimate association have blended into our very lives is soothed by the balm of hallowed memories. There is no room in our mind today for doubts or misgivings as to the future. No doubt we shall meet with trials and obstacles, even as we did in the past. But we trust that our patient efforts to surmount these obstacles will be rewarded in the future as they have been in the past by golden hours of calm and sunshine such as we enjoy today.
We, the members of the class of '31 are about to close forever that chapter of our lives in which is written the record of those days which we shall remember as the shortest and happiest of our existence—our student days at St. Dunstan's. Let us take a retrospective glance at those days now past. Let us abstract, as it were, from the panoramic view of failure and achievement, of hopes and disappointments, of joys and sorrows which fill a student's life, and try to realize just what we have derived from our college education. Have we partaken as freely as we might from the springs of faith and science which St. Dunstan's has placed at our disposal? Have we developed as fully as we might the qualities of mind and character which are the requisites of a truly educated man? These are questions which each of us must ponder, and the answer will concern only himself. If we can conscientiously say that we have corresponded faithfully with the educational means provided by this institution, then we may claim to be truly educated. Perhaps few of us may claim such perfection, but the deficiency arises from ourselves rather than our university. St. Dunstan's has but one purpose, one ideal, which is the actuating motive of her existence. It is to enlarge and improve the youthful minds entrusted to her care by implanting therein true principles of intellectual, moral, and religious progress.
The essential purpose of our intellect is to perceive truth; and education which does not adapt the intellect to the perception of truth is not true education. That college whose aim is to give to the world graduates whose minds overflow with a heterogeneous collection of

concept of her duty. Such is not the aim of St. Dunstan's; but with her customary thoroughness she elevates the student's intellect by habit and discipline to a higher plane from which it can distinguish the true from the false; and from which it can derive new knowledge from intelligent comparison of facts already known. Such intellectual training St. Dunstan's deems essential to true education. But the intellect by no means receives her exclusive attention, for if such were the case our education would be sadly incomplete. There is another faculty which if neglected makes intellectual training a vice instead of a virtue. It is the will whose privilege it is to choose freely between good and evil. But it has not been neglected. Daily and hourly whether it be by example or precept our reverend superiors have impressed upon our minds the value and necessity of a well trained will to choose between the good and evil in life. Our intellectual and moral training has proceeded hand in hand with the practice of holy religion. St. Dunstan's is not satisfied merely to fit her sons to become materially successful. Her aim is a higher and nobler one and is apparent in all her works. It is to teach her children the great eternal truths of religion. With zealous care she protects the seed of faith in their hearts; daily she nurtures the delicate bloom upon the substance of the Living Bread, until the tree of faith rears its spreading branches superior to the poisonous growth of intolerance and neo-paganism in the world about us.
We, fellow class-mates are about to face that world today. Henceforth we shall follow different paths. The hour has come to break forever the ties which binds us to each other and old St. Dunstan's. That we realize this hour must inevitably come lessens but little the pain of parting. St. Dunstan's has been our second mother; we her devoted children. During our few short years within her sheltering walls we have slowly but surely grown away from the world outside. We have created for ourselves a blissful haven in which discord has been unknown; in which intimacies born of daily association and community of interests have blossomed and grown into true friendships, never, we hope, to be dissolved. Today we leave all that to go forth and fight the battle of life. In the present state of society the struggle will surely afford the supreme test of our manhood. To whom the victory will ultimately go, is knowledge obscured, perhaps mercifully, by the mists of the future. This we do know, that we do not enter the field unprepared. Armed with the double armor of faith and knowledge, inspired with lofty ideals of true service to God and humanity, and filled with the spirit of steadfast courage which permeates the atmosphere of Alma Mater, we may confidently hope to win from life victory and salvation.
Now while the slow curtain is dropping on the last scene of our life at St. Dunstan's it is fitting that we say to each and all, farewell. Farewell to you, Reverend Rector. On your shoulders lies the sacred responsibility for the welfare of each and every student. May we assume and discharge the duties of our future life as cheerfully and nobly as you have yours. To you, Reverend Fathers and Gentlemen of the Faculty, we say farewell. Your kindly sympathy and encouragement have marvellously smoothed our halting progress along the path to knowledge. God grant that you may long continue in the work which He has given you to do. Fellow students, we must say farewell. Perhaps the keenest pang of parting come from the realization that we shall never more experience quite the same spirit of genial goodwill-fellowship as that which marks the care-free life of students at St. Dunstan's. Sooner or later you too must face this hour of parting. We can but wish you success and happiness here and hereafter. One last farewell we must take and it is the hardest one of all. Fellow-classes, time and again during our years at St. Dunstan's we have parted without regret for the beginning of another term. Those partings and reunions served but to strengthen the bonds of affection. Today we part once more and we are sad, because it may be that we shall never meet again. There are but twelve of us going out to carve our destinies. Let us each reserve in our hearts a tiny spot sacred to the memory of each other and of our glorious, carefree, student days at old St. Dunstan's.

HEROISM
Alumni Essay read by Joseph McCarthy:
In a careful examination of any object there are to be found, from a Philosophical point of view, two parts of prime importance, namely, the accidents or everything in it that falls under the senses, and the substance or essence of that object. The accidents may be easily perceived and are of relatively little importance, since they exert very little influence on the activities of that object. The substance or essence is of vital importance. It is that principle in an

object which exists and which is foundation of all the operations proper to that object. To know a body then it is above all else necessary to have a complete knowledge of its essence. In this manner heroism may be regarded from two points of view according as we consider it as that which is essential or that which is only accidental. The accidental and exterior view, which regards heroism only in its qualities and immediate effects, is a viewpoint which the world in general attempts to follow. When, however, one takes into consideration God, the ultimate end of all mankind and estimates what to Him would constitute true heroism and great deeds then one pierces the very core of heroism and arrives at the essential significance of the term.
A hero is a person who shows great courage, fortitude, bravery or some such quality in an important course of action. Heroism, then, is the sum of those great qualities in virtue of which a man becomes a hero. This is the accidental view of heroism and is, no doubt, the manner in which many would express themselves should they define these terms. Many would readily believe that these words adequately express their ideas concerning these two terms, yet they have a much more exalted idea of heroism than this. To them, a hero is a man far above the ordinary, a very superior person, in fact, almost a demi-god, and for this reason, there are many deeds heroic, at least from the accidental point of view, which they will not consider and honor as such simply because the persons performing these deeds do not comply with their exalted and false ideas of what a hero should be. Their idea of a hero is a perfect man, and as such, his deeds are of the highest importance and greatly to be honored. In their minds heroism is the sum of the great qualities of that perfect man who, by reason of his perfection becomes a hero.
These are the ideals to be found in the minds of nearly all, but the popular heroes of the world today certainly do not measure up to these ideals. Such is the case not only in the present time, but also for all past centuries, however, time has uncovered their feet of clay, until, today, we revere only those heroes, worthy to be honored as such. In the present time there are many honored, almost worshipped by millions, some of whom, if not precisely called heroes, yet, in the minds of those millions, are so considered. This being so, we might expect that their deeds should be heroic, that they might, at least, have some of the heroic qualities, but for many of them this is not the case. The vast multitude often seem to forget those false and puritanical ideals of theirs, or, at least, are easily led astray in choosing the objects of their while by a sort of mob madness, they are influenced to honor certain persons. Money, notoriety, publicity, and sometimes even a chance appeal to public fancy lead people to honor such persons. Actors, authors of frivolous works, winners of silly endurance contests, very few worthy of being lionized, yet all ever in the public eye, are honored for shorter or longer periods, and are placed in the same category with the mighty heroes of old. It is not to be denied that there are some who, as heroes, are worthy of every honor which they may and do receive. These however are greatly outnumbered by the so-called heroes who are unworthy of their honors, and also by those who certainly are heroes, whose deeds without doubt are heroic but who are not recognized as heroes by mankind because their character and lives can never conform with those false ideals of humanity. The reasons for such conditions are founded not only in the loftiness of ideals respecting heroism, but also in the fact that many persons very seldom make use of these standards to ascertain whether that person whom they would honor measures up to them. Man is always the idealist, always the dreamer, always seeking perfection in all things. Be his condition in life ever so low, even if all hope and ambition should be crushed, yet there always remains to him a mental picture of some perfect man, whom he would like to be, leading an almost impossible perfect life. Idealism is a most consoling quality found in all men, a quality enabling man to endure life with all its suffering and disappointment since it raises him above the hard realities of life and causes him to forget them in his admiration of others. The object therefore of his idealism is something far above the ordinary, in many cases, something even fantastic. From the very fact that his ideals are so exalted, it follows that he will not regard as a hero any person of his own class, but will seek far removed from himself both in character and environment. Sometimes a person arises whose deeds, heroic or not, appeal to the popular fancy, who is at once acclaimed far and wide without any deep inquiry into his character and deeds as to whether they conform with the popular ideal. As a result, there are many popular idols, more honored than those who are more truly con-

sidered as heroes, whose deeds, character, and lives make them not at all worthy of such honor.
Heroism so far has been considered from an accidental point of view and also as it is falsely accepted by mankind. Now, the true essential meaning of heroism will be considered. Heroism, from this point of view, is not incompatible with any walk of life nor with any deed which is not shameful or wrong, whether from a temporal aspect this deed is heroic or not. True heroism is found in that person who thinks of God first and who strives to exercise his capacities in accordance with the Divine decrees, in him who tries continually to perform his duties to God, to himself, and to his neighbor, according to the dictates of his conscience. It is simply the quality of being good. At first glance, this may seem paradoxical yet it is true, for after all, heroism is only a quality of greatness in a person, exhibited particularly in his great deeds, and what deeds can be greater or more heroic than those which appeal to God, and which He has expressly designated as good and great? This then is the best, the truest and the most perfect type of heroism. It is based primarily on the faculty of will power, in virtue of which all the other good qualities are developed, which, summed up, constitute that one great quality, heroism. In this life, the deeds of such a hero may not be considered heroic. He may not be thought of as a hero either by himself or by others but, nevertheless, to God at least he is a hero, for he is daily committing great deeds and carrying on successfully that most important and lifelong war of all humanity against its threefold enemy. Since then, in regard to the ultimate end of man, which is God, this type of heroism alone is of importance, this alone is true heroism and heroism from the worldly point of view is a most wretched imitation of this only true heroism. The deeds of such heroes, considered one by one, may not be of great importance but, nevertheless, the constant repetition of these deeds calling forth, as they do, all the reserve forces of the character should be objects of admiration for all men.
There are many reasons why such deeds do not receive from men the merit which is their due. Modesty is an important quality of true heroism which has not potentialities for those spectacular deeds which appeal to the popular imagination. In true heroism there is intrinsic worth without extrinsic show. Man, as a rule, does not seek so much the worth in anything as that which appeals to him and thus he admires spectacular deeds without considering their true worth. Many, through ignorance or lack of thought, do not recognize the true worth of such heroism. Again, there are many who act as though there were no hereafter, who plan and live their lives with no regard for other than their own selfish interests. They would, as a rule, look upon such heroism as foolishness. Many, though realizing the great qualities and true worth of such heroes, simply cannot admire them. To them such heroes seem too commonplace, too much like themselves to be honored. They cannot appreciate the fact that often in an ordinary person without anything suggesting romance or heroism lies a character, greater and nobler than that of some of the most vaunted heroes. These people can idolize only

those who, like great comets, flash across their horizon, dazzling them with their surrounding halo of fame and glory and at that their admiration is very short-lived. And perhaps, after all, it is only according to the Divine plan that seldom in this life should such heroes be rewarded for their truly great deeds, that, in the end, their reward may be all the greater.
These then are the two main types of heroism, the one blaring, spectacular, appealing to everyone, the other, quiet, humble, true type, found in many, recognized by only a few. Even were the latter more widely known, it would not be greatly revered for, since it seldom blossoms forth in great deeds which in the public eye are the first requirements for heroism, to know is not to admire it. Yet, one can forgive mankind for seeking and admiring a less worthy type. Man is a born hero-worshipper, seeking in others what he has not in himself. To him, hero worshiping is a game in which there is no harm for himself and certainly not for others, a game which supplies an outlet for his enthusiasm and relieves the monotony of the daily grind of his life. Nevertheless, there is a higher, a truer form of heroism, which the world should admire and attempt to follow, heroism which leads not to earthly honor and reward, but to that final happiness to which man was ordained. Whenever mankind does begin to practice that heroism, then the millennium will have arrived and man will have attained the greatest happiness that is reserved for him in this life.

ADDRESS TO THE GRADUATES BY DR. J. D. MCGULGAN
Your Excellency, Your Honor, Honorable Premier, Your Worship, Reverend Rector, Reverend Fathers Ladies and Gentlemen, and Gentlemen of the Graduating Class:
Time passes so quickly that it is difficult to realize that another year has gone by. We are assembled here again to pay tribute and extend good wishes to the students, their parents, and Professors of St. Dunstan's University for the splendid work they are accomplishing.
During the past fourteen years, it has been a great pleasure and benefit to me to attend these Commencement Exercises at St. Dunstan's, but today in addition to the pleasure, I want to express my deep and sincere appreciation of the privilege and the honour which has been conferred upon me by your Reverend Rector, Dr. Murphy, when he invited me to address you on this important occasion; nor is this the first honour I have received from the friends of St. Dunstan's.
Graduates: I extend to each one of you my greetings and my hearty congratulations on your achievements and on the completion of your course at old St. Dunstan's. Especially do I compliment your Valectorian and the Essayist for their very interesting and educative contributions to today's closing exercises. I also wish to congratulate the prize-winners of the different years.
I congratulate the Reverend Rector and his associate Professors on the success of the splendid work they are doing in behalf of Faith, Science and Literature, not forgetting Athletics and the Drama. I trust, students, you will be ever mindful of their generosity.

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BURDOCK BLOOD BITTERS
Mrs. Lloyd Babcock, Hartington, Ont., writes:—"Some time ago I was all run down in health. I had dizzy headaches, and suffered a great deal with fainting spells. I was advised to try Burdock Blood Bitters and after taking two bottles I felt like a new person.
My husband was troubled with indigestion, after meals, and could get nothing to do him any good until he took B.B.B."