

# COMMENCEMENT EXERCISES AT ST. DUNSTAN'S UNIVERSITY

(Continued from Page 4)

## MEDALS AND SPECIAL PRIZES

- Gold Medal for Christian Doctrine, presented by His Lordship the Bishop, equally merited by James Fitzgerald and William Brennan, drawn by James Fitzgerald.
- Gold Medal for best Essay, presented by the Alumni Society, awarded to Richard Ellsworth.
- The Norbert Hughes Memorial Prize for Senior Philosophy, awarded to James MacIsaac.
- The Blake Memorial Prize for Junior Philosophy, awarded to Campbell Wurtelle.
- Gold Medal for History, presented by His Grace Archbishop O'Leary of Edmonton, awarded to Joseph MacMillan.
- Gold Medal for Economics, presented by N. Rattenbury, Esq., awarded to Clarence Shea.
- Special Prize for French, presented by Hon. D. A. MacKinnon, M. P., awarded to Richard Ellsworth.
- Gold Medal for Physics, presented by a friend, Charlottetown, awarded to William Brennan.
- Gold Coin for Senior English, presented by the Charlottetown Sub-division Catholic Women's League, awarded to James MacIsaac.
- Gold Medal for Fifth Year English, presented by His Worship Mayor MacKenna, awarded to J. H. Sullivan.
- Gold Coin for Rhetoric, presented by Very Rev. J. C. MacLean, awarded to Richard Ellsworth.
- Gold Coin for Latin, presented by Rev. A. P. MacLellan, awarded to Richard Ellsworth.
- Gold Coin for Greek, presented by Dr. J. D. MacGuigan, awarded to Richard Ellsworth.
- Gold Coin for Chemistry, presented by Dr. G. L. Smith, awarded to Desmond O'Leary.
- Gold Coin for Mathematics, presented by Hon. Dr. W. J. MacMillan, awarded to John MacGuigan.
- Gold Coin for Biology, presented by Rev. J. J. Macdonald, awarded to George Macdonald.
- Gold Coin presented by Dr. S. R. Jenkins, to the student making the highest aggregate in the Third Year, awarded to Desmond O'Leary.
- Gold Coin, presented by Rev. K. C. MacPherson, to the student making the highest aggregate in Second Year, awarded to Fred Lynch.
- Gold Coin, presented to the student making the highest aggregate in First Year, awarded to Joseph Mooney.
- Gold Coin, to the student making the highest aggregate in the Commercial Department, presented by R. H. Jenkins, Esq., awarded to Clarence Walsh.

## ALUMNI ESSAY

Read by Richard G. Ellsworth, "Canadian Citizenship."

A brief review of the history of our native Canada carries us back, in imagination, to that memorable day, almost four hundred years ago, when Jacques Cartier first planted the Cross and Fleur-de-Lis on the summit of Mount Royal as a symbol that he claimed the new found country for Church and King.

Let us pass quickly over the various stages of development through which our country has passed since that eventful day. We see it first as a vast, and apparently boundless wilderness, peopled with savages; then, as a colony of France; later as the disputed territory of the two great rival powers of Europe; next as a disunited group of British colonies; till finally we come to the great dominion as we have it today, extending from sea even to sea.

The wonderful changes that have made a wilderness into a free and independent nation must fill us with admiration and wonder when we pause to consider the many vicissitudes of fortune, the many disadvantages and impediments that have stood in the way of national growth and development.

Since the coldness of Canada's winters presented a less inviting prospect than did the warmer climate of the territories to the South, our country received a small share of those who first came to make their homes in America. This, at first sight, might seem to have been a great disadvantage, and so it was in point of numbers; but since only the hardiest and bravest people chose this country as their home, Canada received only the

choicest and best of those who first came to carve their homes out of the wilderness of the New World.

Champlain's dream of a New France, though it never materialized, has borne its fruits. The early French settlers laid the foundation of our country, and to them we should be ever thankful. The pioneer settlers, explorers and statesmen, and above all the brave missionaries who sacrificed their lives to carry the sweet message of the Cross to a pagan people, have left us an example of dauntless courage and heroic fortitude, which well might adorn the annals of any nation. Through their efforts, and through the efforts of those who came after them, has Canada become the beautiful and prosperous land of today.

Surely Canada has a noble heritage! In the veins of her children flows the best blood of Europe, the blood of martyrs and heroes, to whom no obstacle was too great to overcome, no danger too formidable to face. Is she going to prove a worthy child of so great an ancestry? Is she going to continue the work so nobly begun? Or are her children going to fail, to betray the trust they have inherited? No, we dare not break faith, we dare not prove unworthy.

History attests that the progress of civilization has ever moved westward and northward. It should therefore reach its culmination in this land of ours, which is truly the land of the setting sun. If this is to be so, if we Canadians are to achieve this perfection of culture and refinement, if we are to carry on the work for which our ancestors laboured and died, we must find the solution to our problems in a true, honest, and loyal Canadian Citizenship.

And what does citizenship mean? or rather what is a citizen? A citizen is usually considered as one who owes allegiance to a government or a country, and who expects the protection of that government. This definition, meagre as it is, comprises two things, first, the rights and privileges accruing from the homage paid to the government; secondly, the duties and obligations accompanying those rights; for no right exists without its corresponding duty, no privilege without its attendant obligation. He who claims the right of protection from a government is obliged to obey that government himself, and to see that it is respected and obeyed by others. He who is permitted to enjoy certain privileges in a country is in duty bound to contribute to its maintenance and welfare.

The symbol of citizenship as considered in this narrower sense, is the right of exercising the franchise, a right which presupposes a very important duty, but a duty that is, alas, too often superseded by selfish and unworthy interests. It is the duty of every citizen of Canada to know, and to be interested in, the public affairs of his country, and to give his support to the party which he honestly believes will best promote the public good, irrespective of his own private concerns. It is manifest, then, that the term citizenship in its true sense connotes a great deal more than the mere right of suffrage. It must be based on the more substantial foundations of unity, loyalty, patriotism, and a deep sense of moral obligation. Love of country is one of the noblest passions with which man is endowed. It is the impelling force which makes men sacrifice all for the fatherland; it inspires men to superhuman deeds of valor; it is the very source of national life. With it, nothing is impossible, without it, nations fall and crumble to ruin. Canada's past record leaves little to be desired in regard to the patriotism and loyalty of her sons. Several times in her short history has Canada had to summon her sons, either to repel the attacks of a foreign invader or to defend the integrity of the Empire, and never once have they failed to respond as true sons of Canada should. In times of peace, however, the people of Canada are prone to drift apart. There are several outstanding influences which tend to prevent that unity which is so much to be desired. It is our purpose to deal with a few of these, and to suggest a possible remedy.

From several causes, particularly because our country is still in its infancy and because we are scattered over such a great expanse of territory, we are inclined to forget that we are citizens of the same country, owing allegiance to the same government, sharing common interests, facing common difficulties, and bound by common ties of kinship, and nationality.

This undesirable state of affairs is most apparent in a none too friendly rivalry of provinces. The two old provinces have not yet entirely settled their differences; the Maritimes are sometimes looked upon by the other provinces as of very little importance,

a slight which they are not slow to resent; and our citizens are considered almost as foreigners by the people of the west. It is pleasing to note that the spirit of jealousy is gradually dying out, and giving place to a nobler feeling, the spirit of broad Canadianism, a Canadianism that is big enough, and unselfish enough to include the length and breadth of Canada.

This is the spirit we need to make our nation strong. It was this national pride that welded together the scattered, and at one time unfriendly states of Italy, under the leadership of Rome, that enabled them to extend their sway over almost all of the then known world. It was the very lack of this unity that retarded the progress of Western Europe during the troublous times that followed the breaking up of the old Roman Empire.

Another serious drawback, closely allied to, but entirely distinct from the former, and one that is not easily overcome, because we are not yet far enough from its source to look upon it disinterestedly, is the difference in race. Some of our families came out in the days of French occupation, others at various later periods, in fact we are still receiving a fairly large annual quota of immigrants from Europe. Consequently, we are still inclined to look upon ourselves as English or French, Scotch or Irish, or of some other nationality as the case may be. Certainly, we have reason to be proud of our ancestry, and of the heritage they have left us, a heritage of blood and ideals worthy of our deepest respect. But we should not carry our pride of ancestry to such an extent as to include the national prejudices, which were excusable in them, since they came of different, even hostile races, but which we should not entertain or tolerate in ourselves. We are a new nation. It is time now to foster a national spirit of our own; to put aside those old animosities, that spirit of petty jealousy and suspicion that has kept us apart for so long. It is time to call ourselves Canadians, citizens of the fairest country in the world, of a country of which we have good reason to be proud, upon whose glorious annals there is as yet no stain to cause the blush of shame to rise on the cheeks of its children.

"United we stand, divided we fall," is an old saying, as true today as it always was, and one which we in Canada might well apply to our own needs. Wherein lies the solution of this problem? How are we to achieve this national concord, this brotherhood so much needed? The solution may perhaps be found in the education of our citizens; a strong, pure government; and a selective immigration policy.

The first duty of every man is his duty to God. He who is faithful to God can never betray any trust that may be imposed upon him. Religion must therefore play its part in the education of our children, that they may be well equipped to fill honestly and conscientiously whatever position they now occupy when they come to take their places in the world. It is evident that the first and most necessary quality of a good citizen is a good moral character.

In addition to a well grounded religious education, a secular education is becoming more and more necessary as the years go by. In pioneer days education was much occupied with the struggle for existence to have time for study. Then, each settlement was a little world in which the people moved about and lived; their wants were few and their pleasures simple. But as time goes on, as the battle for existence becomes less of a serious problem, as the advances in science and invention call more and more for skilled labor, the demand for an educated body of citizens increases proportionally. The time when illiteracy was a necessary evil has passed forever. If Canada is to keep pace with other nations she must endeavor to raise the standard of education in her citizens. Every good citizen is deeply and personally interested in the welfare of his country and the happiness and prosperity of his neighbors. Every one cannot do wonderful things, but each can contribute his share by the conscientious performance of his every-day duties. It is not the individual efforts of the talented few that make a country great, we cannot measure the standing of a country by the numbers of its poets, heroes, or other famous men. These have a far extended influence, it is true, but the real criterion of a nation's greatness is the moral standard of the average citizen. It is the character, culture and refinement of the so-called man in the street, that determine a nation's standing in the eyes of the world. A good Canadian citizen is one who can think broadly, and consider the rights of others, one who is great enough to rise above all that is narrow and provincial and partial, one who is upright and honest, with himself, with his neighbor and with God. Such a man is an educated man in the true sense of the word; Canada needs more of them. In regard to government there is little need to say more than a passing word, for the character of a people is reflected in its government. The people form the government; if they are what they should

be, the government cannot be other than pure and incorruptible.

A serious question in Canada today, and one that demands immediate consideration, is that of immigration. Canada has room for thousands more people, especially in the new and undeveloped sections. She extends the hand of welcome to those people of Europe who are glad to emigrate to new lands that are not crowded, and where opportunities are offered to those who have the courage and ability to undertake the responsibilities that accompany any new enterprise. The class of people needed are those who will readily assimilate with our own population, for the purpose of changing a foreigner into a real citizen of Canada implies much more than the technical formality of granting him the franchise when he has lived sufficiently long in Canada. The process must be one of assimilation, attainable only by education and an infusion of love and patriotism into the heart of the prospective citizen. He must be taught to look upon his adopted country as his own; the duties which he owes to the land that has offered him a home should be impressed upon him, and this not by coercion and legal processes, but by teaching him to love the land whose subject he has become. This is impossible unless we first rid ourselves of the very ideas we are trying to correct in our new citizens. Unless the fires of love and patriotism burn brightly in our hearts, we can never hope to articulate that sentiment in the minds and hearts of our adopted countrymen.

The problem of retaining the people we have is even more complex and makes a more imperative demand than does the question of immigration. We cannot afford to incur the expense of bringing people to settle in Canada, only to have them leave again, still less can we afford to lose our native born population. The question resolves itself into that one mentioned above, namely the question of loyalty and patriotism. Until love of country becomes a part of our very lives, the question of maintaining a steady increase in population must remain unsolved. Let every man boast instead of knowing, let him think Canada, talk Canada, and act accordingly.

"Let Canada our watchword be, While lesser names we know no more; One nation spread from sea to sea; And first by love from shore to shore; From sea to sea from strand to strand Spread our Canadian Fatherland!"

There is no country in the world where the field is so uncrowded as in our own. We have the land, the resources, the climate, everything that makes a country attractive. We have a varied wealth of scenic beauty as Canada? The giant mountain fastnesses; the seemingly boundless expanse of fertile prairies; the network of beautiful rivers with their cataracts and rapids; the broad, luxuriant forest belts;—these make Canada a paradise for the lover of nature. Nature she has in her best. Every season brings with it new beauties, new wonders, to attract the eye and delight the soul. To him who is more concerned with the matter of fact, the material things of life, what stronger inducement can be offered than the wealth of her mines, her forests, her waterways, her farms; which are waiting only to be developed. The immigrant in search of a new home or the native Canadian in search of a broader scope for his energy, will find in Canada an open field, with unlimited possibilities, possibilities which honest diligence should, in reasonable time, convert into tangible realities. With the untiring people, living in the midst of an abundance of nature's gifts, it is not unreasonable to expect that Canada may one day become the leader among the nations. We may never succeed in making a veritable Utopia of our country, but we can at least make an earnest effort to approach as near as possible to the ideal. We do not go unprepared, for St. Dunstan's has been training us for the past six years to take our places in the ranks of the world. She has built a structure in our souls that should stand firm and unshaken in the blasts of adversity that we may encounter. She is no faddist experimenting with some new theory; she is no mean architect ignorant of the laws of true construction; she is no careless worker seeking only material reward. No, St. Dunstan's builds strong and true, laying her foundations in principles that have stood the test of ages, principles that have brought success as no others ever have or shall, for these principles are founded in eternity; they are the three great truths; that "we come from God, that we belong to God, and that we must return to God." We have been given no false standards to uphold; we have been taught, not what may be true, but what is true—truths upon which reason has set its seal. For our ultimate success is not measured by the standards of the world, its honors, its glories, or its riches, but it is the attaining of the ends for which we were created. Although this has been the primary object of St. Dunstan's teaching, she has not neglected to prepare us for the contest in worldly affairs. By the instruction that she has imparted in the humanities and sciences, she has laid a deep and strong foundation on which we can build the structure of knowledge necessary for the faithful performance of whatever life work we shall choose. The parting from the many things

ways means "Our first farewell, though we did not think of it as such, we said the first day we went to school. There was no sorrow in it, for school life appeared to us all pleasure crowned with success; the time of disillusionment had not yet come. It was a joyful farewell, for we considered that we had acquired a new importance in the eyes of those about us, and that childhood days, which we then despised, would soon be over. Again there was the parting from home, when we came to college. There was deep and poignant sorrow in that farewell. The separation from those whom we loved and who loved us,—the leaving of boyhood friends. Of all the leave-takings that man must experience, the parting from home brings to him most of the true emotional sorrow. Now another act in our lives is completed; we must say farewell to our Alma Mater. We may not experience as much sorrow as when we depart from home, but nevertheless, the leave-taking is more difficult, for during the years that we have spent at St. Dunstan's our field of vision has enlarged, and we see the future filled with graver duties than we have hitherto known. The responsibilities that other changes of life brought to us were light or at least so we considered them, but now we know that it is manhood's duties that we are to take up, and we must fulfill them alone. There will be no longer the arms of Alma Mater cast around us in protection, no more the freedom from worldly cares. St. Dunstan's is, as it were, a sheltered nook in which we lead a quiet life, unmindful of the storms that rage around us. It may not have appeared at all times a pleasant place to us; we have often wished for this day which seemed so far distant during the first years of our course, but the years that then looked so long have passed rapidly away, and now they are short indeed as in retrospect. We wandered through them, gazing with fond remembrances upon the many "happy moments" that they contain, yes, even the sadder ones are changed and new to us. They are not those to sorrow known But breath so soft, and drops so clear That bliss may claim them for her own."

There is ever this pause at the end of an act in life's drama, when for a moment the actor reviews the parts performed, then turns, and with his mind's eye tries to pierce the shadows that envelop the future. He tries to conjecture what his new role shall be, and what it shall bring him. Today as we pause and consider the past and the future, one fact stands out clearly before us: The time of childhood and youth is over. Henceforth we must take the part of men. We realize that we have reached the divide that separates the musical and gently flowing streams of carefree youth from the rushing, surging torrents that will carry us forward through manhood, and bear us to the port of eternity. The gentle, persuasive voice that in former days gave us directions has not changed to a stern, commanding one and the order that it today issues to us is forward.

In obedience to the command of forward, we leave our Alma Mater. We do not go unprepared, for St. Dunstan's has been training us for the past six years to take our places in the ranks of the world. She has built a structure in our souls that should stand firm and unshaken in the blasts of adversity that we may encounter. She is no faddist experimenting with some new theory; she is no mean architect ignorant of the laws of true construction; she is no careless worker seeking only material reward. No, St. Dunstan's builds strong and true, laying her foundations in principles that have stood the test of ages, principles that have brought success as no others ever have or shall, for these principles are founded in eternity; they are the three great truths; that "we come from God, that we belong to God, and that we must return to God." We have been given no false standards to uphold; we have been taught, not what may be true, but what is true—truths upon which reason has set its seal. For our ultimate success is not measured by the standards of the world, its honors, its glories, or its riches, but it is the attaining of the ends for which we were created. Although this has been the primary object of St. Dunstan's teaching, she has not neglected to prepare us for the contest in worldly affairs. By the instruction that she has imparted in the humanities and sciences, she has laid a deep and strong foundation on which we can build the structure of knowledge necessary for the faithful performance of whatever life work we shall choose. The parting from the many things

Young is she yet, her world task but begun, By you she know her safe, and know by you Her veins are million but her heart is one."

## VALEDICTORY

Read by Joseph E. Campbell

"The play is done; the curtain drops Slow falling to the prompter's bell. A moment yet the actor stops And looks around to say farewell."

This earth has been compared to a page upon which each man has a part to perform. We may carry the comparison farther, and say that every man's life is divided into acts, few or many, according as Life's course goes smoothly forward, or is furrowed by many changes. The limits of the acts are clearly defined; there is the beginning and the end, and at the end there is a farewell. These acts have their own distinctive features; there are no rehearsals and no reproductions. The only preparation that we can have for future parts is the careful performance of the preceding ones; and when each one is finished the curtain drops upon it forever.

We, the class of '25, are today finishing one of the acts in life's great drama, and we are assembled here to bid farewell to our directors and to the scenes, in which it has been performed, before we go to take other parts amid different scenes.

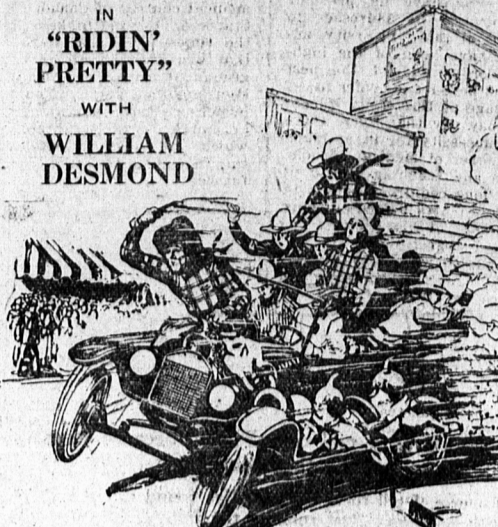
Farewell! It is a hard word to utter, for it means the severing of those ties that in the past have been tried and proven, and the passing on to new connections with which we are not familiar; for us, it is the crossing of the boundary that separates a known and beloved country to a strange and unknown land. This is not our first farewell, but never before did we realize, as we do now, what the parting of the

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AT 3 SHARP.  
Don't Forget the Hours—Regular Program at 1.30 Sharp. "Sea Hawk" 3 Sharp.  
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that have become so dear to us, causes sorrow, and we would fain linger where our hearts incline, but duty has issued its command, and ambition urges us on to try our strength in the contest where only the worthy receive the prize. These scenes which have become so familiar to us shall soon be but memories. Pleasant memories, they shall be, entwining our hearts, and serving to lessen the burdens of the coming years, when our shoulders shall stoop beneath the heavy load of duty; memories that shall not fade until, the drama of life being over, we have said our last farewell.

Must we say farewell to thee, St. Dunstan's? No, there is a better word, adieu.

"Adieu to thee again, a last adieu, There can be no farewell to scenes like thine; The mind is colored by thy every hue."

Rev. Rector, Rev. Fathers and Gentlemen of the Faculty:

Another hand trained under your skillful direction, leaves St. Dunstan's to enter the lists of the world. You have been our guides in the pursuit of knowledge; you have performed your work with a zeal and energy that has been a source of inspiration for us. We know that it is only in future years that we shall fully realize all that you have done for us, but now, with a deep gratitude for your interest in our behalf, we say farewell.

Fellow Students:

From you who have been our companions and friends, we now depart. When the University opens in the fall the class of '25 will be but a memory. Before we go, however, we would like to tell you what appears worth while to one who has finished the course, and gazes back through the years spent in college. What we would say to you is this: be true to St. Dunstan's, uphold her traditions,

work at all times to bring credit to yourselves and on your college. Remember that the day is not far distant when you also shall have to say farewell to your Alma Mater, and then, it will not be what you have failed to do in your studies, but what you have done that will count.

Fellow Classmates:

The bells of St. Dunstan's have pealed forth their last command for us; the doors that six years ago were opened to receive us are now swung back for our departure. Here we have been living a common life, and doing a common work. These have been years of happiness in which we shared our pleasures and our sorrows, and now the end has come and we must sever.

The future lies before us; what it contains we know not, but we shall push boldly on, let come what may. St. Dunstan's has trained us, we should we falter? Classmates, we are as mariners leaving a wind-battered port, to sail over a wide sea. We are all making for the same harbor, but our courses will not be the same. Now the waters look placid, the sky foretells no storm, yet there may be tempests, and fierce ones, before we reach our haven. We, however, have been taught how to set our courses. God grant that there be no shipwreck.

We have been gathered together many times during the last six years; we have seen many join our ranks and many depart, we are the survivors; and now we also are assembled as a class of St. Dunstan's for the last time. Henceforth our ways diverge, and it is improbable that we shall all meet together again till over the face of the earth the call to judgment resounds. Let then farewell!

"Farewell, a word that has been and must be, A sound that makes us linger yet—farewell!"

(Continued on Page 7)



ST. DUNSTAN'S UNIVERSITY 1925 GRADUATING CLASS



RED AND WHITE STAFF—1924-25.

Standing—J. H. Sullivan '26 (Asst. Bus. Mgr.), J. H. Fitzgerald '26 (Editor), Francis Clarkin '26 (Editor), St. Clair Monaghan '26 (Editor), H. E. J. McDonald '26 (Asst. Bus. Mgr.), J. C. McMillan '26 (Editor), Sitting—Wm. D. Brennan '26 (Editor), Alban Farmer '26 (Asst. Mgr.), J. P. McMillan '26 (Editor-in-Chief), Geo. McDonald '26 (Editor).