

Emphasizes

to use your education for the benefit of mankind.

NOBLE AND RENOWNED

"You are now graduates of a noble and renowned University. Its fame does not depend upon stately and costly buildings or upon many of our universities in America. St. Dunstan's is not a subsidized school, but truly a ladder of learning, and like all ladders, its ascent and development entailed and still entail toil and sweat and even tears. Its personal endowment in terms of effort and sacrifice on the part of its founders, its professors and administrators, across the years, cannot be given a value of dollars and cents; it can not be measured in terms of money or any other material consideration. As alumni of an institution with such a splendid background, yours is now the task and proud mission of continuing the tradition in the new setting of our violently changing world whose challenge you will accept in the spirit of intellectual selflessness and voluntary generosity of which you are the fortunate heirs.

OUR MODERN WORLD urgently needs men and women of your calibre — it needs generosity in a bad way. It needs men and women who are not intellectual misers — who are not educated for themselves alone or for their own advantage. It needs those who are willing and even zealous to have others share in and profit by the knowledge they have acquired.

IMPARTING TO OTHERS

"There are many in the world today whose sole ambition it is to amass wealth; there are those who find it so hard to part with their material goods — who think they can take their money with them when they depart this life — at least, they act as if they did. The only point of a slightly exasperating character we can find in favour of their attitude is that they deprive themselves according as they give; they are poorer according as they contribute to some cause or another. There is nothing to justify the attitude of the intellectual miser — the one who has assimilated a mass of knowledge, and keeps it to himself — who fails to share it with others, even though by so doing, he does not have to part with any of it.

"You, graduates of today, have amassed a considerable amount of knowledge whilst here; you do not have to part with it in order to impart it to others. You who have been informed both intellectually and morally by the toil and sacrifice of your various professors are now in a position to inform others without depriving yourselves of a single iota of your spiritual accomplishments. In the whole natural order, there is nothing more like the creative work of God Himself than the production of knowledge in the minds of others, for, even as the Almighty creates now being without any decrease in His Own Being, so does the teacher, without any detriment to his own knowledge, produce new intellectual entities in the minds of his pupils.

"Hoarded knowledge and hoarded riches have very much in common — both are of little or no value. Was it not Bacon who once said that material wealth is something like muck — it is of no value unless spread out? There is no more crying need in our modern world than the necessity of using knowledge for the betterment of our economic and social order. It is not the lack of material goods that constitutes the poverty and misery so prevalent today. In spite of what some so-called experts like Brock Chisholm may say to the contrary, ours is a world of plenty. By virtue of the tremendous progress of modern technology, production potential is now practically unlimited. The earth's resources are far from being exhausted. The problem is to have them placed equitably at the disposal of the masses of humanity whose inheritance they are.

"Now there is an intimate and mutual relationship between the sharing of knowledge and that of material goods. According as material wealth is made available to the masses, they are able to have greater access to the intellectual and cultural development which is likewise their legitimate inheritance — a development which is properly humanistic. This should not be the monopoly of a few chosen or lucky ones. It is your peculiar task as 'common-man' graduates of a 'common-man' university to use your knowledge in the delicate task of maintaining a proportion between the material and spiritual elements of this inevitable progress.

AGAINST INJUSTICE

"Above all, your knowledge in the fields of economics, sociology, political economy, ethics, etc., must find expression in your efforts and determination towards a more equitable distribution of wealth amongst people whose lack of knowledge has made them the victims of unscrupulous racketeers for whom education and college training is but a means of exploiting the less fortunate and the ignorant. Too long have people had the false notion that the only purpose of college education is to enable the graduate to make a better living at the expense of others less favoured. Too far have even graduates of so-called Christian colleges strayed from the truths of their religion which have become for them nothing but empty formulas and pious platitudes. If using your knowledge in protest against injustice, particularly when that injustice is suffered by others — if that is rebellion, then, in the name of God, on with the rebellion!

"Yours is particularly the task of helping others to help themselves. The masses must be

shown — they must be instructed. They must be aided in their efforts to rise to the proper intellectual and cultural level to which they aspire and to which they have a God-given right. They must be helped to release the potentialities of their intellects and wills, faculties with which they are as much endowed as the average college graduate. Your knowledge, whether technical, humanistic or whatever else it may be, must be shared with the many who have not had the chance you have had. The graduate of today must see to it that the man of tomorrow possesses the truth — not the shadow of knowledge or half-truths, but the real substance. He must combat the clichés of the pseudo-scientist as well as the rantings of the agitator of false social and economic reform.

Today, we salute you as graduates of a Christian university, but, we also salute you as Christian graduates. I wonder if we really appreciate what it is to be a Christian. We are Christians, not because we are merely followers of Christ, or what we might call fellow-travellers together with Him, or even because we merely believe His Gospel, or, because we may be well-versed in His teachings. To be a member of Christ's Church is not an accidental reality; it is not a chance event; it is not something that is consequent upon the fact that we are not alone in our belief in Christ. The very essence of Christianity entails community. Faith in our Holy Church cannot be divorced from faith in God and Christ our Saviour. It is in the community of the Church that we adhere to God. As Christian graduates, your mission then is identical with that of the Church. You will give of your time and energy what is necessary to sanctify the world and lead men to God.

FORTITUDE NEEDED

"Our rapidly changing world has struck terror into many hearts. Some have become pessimistic over the whole situation. They say that the world has become a mass of corruption and sin, and that there is not much we can do about it. They suggest that we bury our heads in the sand or try to hold on to what we have in some miraculous manner. If we are fortunate enough to be in a position in which we can exercise a policy of splendid isolation. They chant the old refrain of 'too little and too late.' The Church as usual is too late, and Christianity has failed, and they surrender to abject fear, faint-heartedness, cowardice.

"You, as Christian graduates will, on the contrary, play your part with courage and fortitude. The 'rebellion' which I suggest to you is a return to the true spirit of the Gospel — a return to the original interpretations of St. Paul and the Acts of the Apostles. The vigor and strength of the New Testament inspired the triumphs of the Church in the early days of Christianity in the midst of overwhelming odds. That same strength and vigor are still available. It is your task to help men re-discover God and to become true witnesses unto Christ.

FESTERING AILMENTS

"It is unfortunate that our Western civilization, for the greater part, coincides with Christianity—that is, from a geographical and historical point of view, recorded as it is by materialism, capitalist tyranny and greed, we often feel like hanging our heads in shame. We readily understand why the peoples of Asia, with their highly spiritualized traditions, look upon us with suspicion and concern, and dread the impact which the progress of modern technology will have upon them. If we are to have a better world we must remove the festering ailments from our Western civilization.

"It is no easy task. It requires sacrifice and good-will. We must develop a spirit of detachment—we must acquire a living experience of the value of detachment, and see that it truly makes for freedom, wisdom, happiness, deliverance from anguish and the various preoccupations of a discouraging nature such as our present-day inordinate concern for security. Security — yes — the modern man must have security. I suspect that some even go to college to be assured of security—for their old age — for their pleasures — even for the sake of their future grand-children. Gone is faith in the Providence of God—gone is love of God and neighbor — gone is responsibility before God — all swallowed in the maw of a 'greed' that goes under the name of 'security.' We cannot help but think of the 'young man' in the Gospel who could not accept the Master's call; he could not stand the thought of separation from his material wealth, and we read that 'he went away sad.'

"The earthly mission of Christianity and, accordingly, of the Christian graduate, is essentially a layman's task. The religious and moral side of life has not kept pace with our material development; it has even lagged behind our intellectual and cultural progress. The modern educated (?) layman feels that he is merely 'exposed' to a morality and a religion which, he thinks, is nothing but out-fashioned morality and external authority. Life has become de-Christianized, and many have the conviction that

Christianity no longer has any life. It is the peculiar responsibility of the Christian graduate to undertake the synthesizing of faith and life. He must then participate directly in the Church's mission of bringing the message and impact of the Gospel to the masses, and, it may well be that the Christianization of our advanced civilization is a far more difficult task than the conversion of nations in the first place. The modern man scoffs at the 'empty formulas,' 'pious platitudes,' 'sentimentality,' 'pie in the sky,' and what have you — elements which for many constitute religion and morality.

SOCIAL ACTIVITY

"It is particularly in the general field of social activity that your Apostolate is required and that the strength and vitality of the New Testament can be accommodated to the modern and future facets of historical development.

"The education that you have received here at the cost of so much sacrifice on the part of yourselves, your parents and your teachers, has, without doubt, prepared you for a world that will be yours — not a world of the past, or even of the present, but of the future — your future, and, facing the future always demands vision and courage fortitude and stamina. In the world of tomorrow, the labor problem which is the problem of the masses, is bound to become more acute. The advances made in technological processes even to the extent of almost universal automation, make it imperative on the part of the masses to defend themselves. At the moment the problem finds expression in the clamour for a guaranteed annual wage. Those who are displaced by the various automatic gadgets must still live. Before this problem of our age, there can be no compromise of principles — there can be no room for timidity — there can be no betrayal on the part of the Christian scholar.

"Long before the appearance of that sinister and historical personage, Karl Marx, the Church had already affirmed the dignity of man, and the pre-eminence of his work over what we now call capital. Through the Fathers of the Church — through St. Ambrose, St. Jerome, and through St. Thomas Aquinas, she did not hesitate to proclaim the social role of the Gospel. Without fear or favor she taught the collective purpose of nature and its resources — she taught that the material world was made for the benefit of the whole of humanity, and not for the use or abuse of

PROCLAMATION
SAFETY WEEK — MAY 22 to MAY 28

By and with the consent and approval of the Council of the City of Charlotte-town the week of May 22 to May 28, is hereby proclaimed

SAFETY WEEK

The co-operation of automobile owners, truck drivers and tractor operators is earnestly requested in an all-out effort to make our city streets accident free during the week and a demonstration that with care, accidents may be avoided THROUGHOUT THE ENTIRE YEAR.

J. DAVID STEWART,
Mayor of the City of Charlottetown

COUNCILLORS

Edwin C. Johnstone Gordon F. Hutcheon
A. Walthen Gaudet George R. Keele
George J. Rogers Pictor R. McCormac
J. Arthur Gornley D. Elmer MacDonald

J. A. Fullerton, City Clerk.

SAFETY WEEK
Sponsored by the Junior Board of Trade

The program today includes window display, this morning (The Rogers Hardware Co. Ltd.) courtesy of Phil Barlow Motor Vehicle Branch, P.E.I. Government and This afternoon at 4:45 a Safety Parade from the Armouries.

ENJOY RETIREMENT without worries with the regular income provided by Life Insurance carefully planned NOW. Talk it over with the Man from Manufacturers



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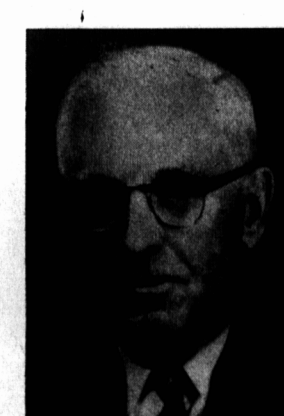
FOR FIFTH DISTRICT QUEENS

For Good Government

VOTE FOR

W. J. P. MacMILLAN
Councillor

F. WALTER HYNDMAN
Assemblyman



W. J. P. MacMILLAN

F. WALTER HYNDMAN