

Rector's Address.

(COMMENCEMENT)



THOMAS à KEMPIS tells us that in all things we must look to the end: "In omnibus respice finem," "Evidently he does not refer to the proximate end; which is indeed usually kept in mind. For instance, the end of the scholastic year is, at least in this case, a proximate end. Where is the student who forgets it, notwithstanding the cares and distractions of his studies, recreations, and even examinations? If he could, he would emblazon the town with the date. The memory of loving parents and devoted teachers is almost as vivid in this respect; and who can blame them, in view of the sacrifices which the scholastic year entails?

"What Thomas à Kempis means then, is not the proximate, but the ultimate end, and this gives the maxim a paramount importance; for the means are constantly, universally, pushing that ultimate end out of sight. Hence, ultimate foolishness; the dismal lot of the reprobate. Hence again, profound ignorance of the real nature of things present; as nothing can be rightly known, except in the light of its ultimate end.

"Allow me to apply this maxim to education, and fix your mind on its ultimate end.

"Now, what is the ultimate end of education? The word "education" in itself, as we all know, means the leading from one thing to another, *educere*. What is that other point? Is it simply the making of a living, or food and raiment? These are means, surely not the ultimate end. Is it simply the harmonious developing, training and perfecting of the physical, intellectual and moral faculties? That is, indeed a great deal; but it is only the process of education, not its ultimate end. You do not train for the sake of training.

"What, then, is the ultimate end of education? It is, to quote Scripture, 'the plenitude of God, the plenitude of Christ, imparted to the children of God.' In other words, it is the deification of