

"That is because you are a fool," said the law-maker, "but the law protects society from your blindness, and will render you dumb in the presence of the wise."

"Think you so?" said the fool.

"Ay, I know the law," said the law-maker, and passed on.

The fool gazed at the clouds, and the fish played in the water.

A certain priest, with lengthened face drew near and said, "Fool, have you considered well the future of your immortal soul?"

"No, a fool does not consider well, and is my soul immortal?"

"Ay, it is," said the priest.

"Then, why speak of the future?" said the fool.

"I will point out to you your duty," said the priest.

"Do you then, know a fool's duty?" said the fool.

"Ay, the duty of every man is the same, be he fool or wise," said the priest.

"What is duty?" said the fool.

"Duty is to obey the laws given to us by God," said the priest.

"Can the laws of God then be broken?" said the fool.

"No, they are unalterable," said the priest.

"Then why worry me about duty?" said the fool.

"Though you cannot break the laws, you can transgress them," said the priest.

"Well?" said the fool.

"If you transgress the laws you will be punished," said the priest.

"I do not care," said the fool.

"That is because you are a fool," said the priest, and passed on.

A wise man who listened to the fool, now came and sat beside him, and said, "Fool, you and I agree on many things. We both see the fallacy of false national honor, the absurdity of much twaddle about art, the vanity of accumulating lifeless facts, the injustice of human laws, and the unerring justice of divine ones."

"What justice?" said the fool.

"What, that a man reaps only what he sows," said the wise man.

"He does, but what of it?" said the fool.

"Why not, then, forsake your foolishness, and become wise altogether?" said the wise man.

"Am I then, wise so far?" said the fool.

"Ay, you are," said the wise man.

"Then what is wisdom?" said the fool.

"Wisdom is to know the fallibility of man, and the infallibility of God," said the wise man.

"What would it profit me to know these things?" said the fool.

"Why knowing the first, you could be what you wished among men."

"But I am already a fool," said the fool.

"And knowing the second, you would never lack faith," said the wise man.

"But now I do not feel that I lack anything," said the fool.

"That is because you are a fool," said the wise man, and departed to muse on the folly of fools.

Crowds passed on the road, the fish played in the water, and the fool lay back on the grass, and blinked at the clouds while the sunlight streamed over him.

DOINGS IN OTHER COLLEGES

McGill will award a Rhodes scholarship this month. This will be the fourth time that a McGill man has benefited by the gift of the late Cecil Rhodes. In 1904 the McGill authorities found themselves unable to make a choice between two of the applicants, Herbert Rose and John Archibald. In consideration of the peculiar circumstances the trustees decided that both men should be awarded scholarships. This action has been justified by the records of the two students. Mr. Rose in particular won distinction for himself and his college by capturing the Craven scholarship in classics, the highest academic honor to which an Oxford undergraduate may attain. He is the first colonial to attain this distinction. Not only did he thus win "the blue," but he captured the Ireland scholarship, and also the chess championship of the University. Mr. Rose is the son of Rev. Dr. Rose, of the Centenary Methodist church, Hamilton, and is home for the Christmas vacation.

In 1905 Laval decided to waive its right to the nomination and the election was again granted to McGill, Mr. Talbot Papineau being the lucky man.

Toronto, too, will have to nominate a Rhodes scholar this month. Already the available candidates are being discussed, though the list of applicants can only be guessed at as yet. There are many good all-round men in Toronto and the selection will be awaited with critical interest. The present Toronto representative at Oxford, Mr. F. R. Paterson, has fully justified his appointment by his academic and athletic records.

The general conditions attached to the scholarships are well known. Academic standing, proficiency in athletics, manly qualities, truth, courage, devotion to duty, etc., and the exhibition of moral force of character and of ability to lead are all to be taken into account in making the award.

In Toronto the President of the University and six members elected by the faculty constitute the Committee of Selection. This Committee is expected to carry out the spirit of Mr. Rhodes' instructions and suggestions, but the decision is absolutely in its hands.

Some fault has been found with the way in which the right of nominating scholars has been granted to the Universities of Ontario. In every seven years Toronto has the nomination three times, Queen's twice, and McMaster and Ottawa once each. It is easy to criticize this arrangement, but it is very difficult to suggest any improvement. There is no doubt that the trustees made every effort to be absolutely fair and impartial in their arrangement and that they have made the best solution of a very perplexing problem.

Many questions will arise over individual awards but with the establishment of a regular rotation, the great work of organization has been completed. There are many Rhodes scholars at Oxford now and provision has been made for a never-failing supply. Mr. Rhodes' scheme has been shown to be practical; it rests with the students to show that it can also attain the end desired—the development of men.