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being magnificent. He believed that it is in the long run ignorance alone that divides; that knowledge undermines race prejudice, and weakens, if it cannot wholly dissipate, the hatred of nations. And it is just of mutual knowledge that a Rhodes scholarship is the almost unique opportunity. It gives a man, at an important moment of his life, three years of contact with new institutions, new types of character, new ways of looking at things. It gives him, quite apart from the time he spends at Oxford, opportunities of learning something of the literature and the life of European peoples; or perhaps, not to be immodest in our pretensions, we had better say, of some one European people. It gives him, indeed, more than that. For it is the opportunity at once of travel and of something more. Travel is much in education, but not the whole. And certainly from the point of view of the sympathetic understanding of our neighbors, the knowledge which travel gives is at the best incomplete. Illuminating it may be, but its light is still upon the surface. We need to supplement it with something more intimate and penetrating; something which only friendship can give. Travel widens the outlook and brushes away the insularity that blurs the vision of so many, even of those whose homes are not on islands; but its work is preparatory and cathartic; and when prejudices are cleared away, it still remains for insight and understanding to come in and occupy their place. But the surest way to insight, perhaps even the only sure way, is through friendships. And a Rhodes Scholar who spends three years in the rare intimacy which Oxford College life encourages can hardly fail to form just such friendships—friendships that count because they open the way to understanding.

It will indeed be strangely disappointing if a Rhodes scholarship does not make at least for sanity of judgment and breadth of sympathy.

We have heard something of the risk of "denationalizing" a college boy by sending him for three years to Europe. Now a Rhodes Scholarship, like other good things, admits of abuse; carries, in that sense, its own risks. But the particular risk suggested, viz.: that a man may find himself on his return unfitted for taking his place promptly and effectively in the life for which he has nominally been preparing, is, surely, so small that we can afford to disregard it. It may be an argument against sending to Oxford a man who has had no experience of college life at home. But if men are selected for the scholarships who have already found their manhood, and realized their citizenship, in their own country, the experience they gain elsewhere should fall into place, and, so far from disturbing them, should only fit them the better for efficient membership of the society within which their life's work lies.

It has seemed natural here to speak mainly of what the Rhodes Scholar may get from his scholarship. But that is far from being the only side to it. He gives as well as gets. The influence, however, of individuals upon the tone of a society is as subtle as it is leisurely; and there is so much of hazard in any premature attempt to connect results with conditions that one shrinks from dogmatism. I will therefore content myself with saying that I believe the great majority of those who know the younger Oxford of today would agree, both that it has become in these recent years more catholic in its sympathies and broader in its outlook, and that the contribution of the Rhodes Scholars to that result has been material if unobtrusive. This aspect of the question, however, is away from my present purpose, which has been partly to ascertain whether the principles of international conciliation are at one with the ideas which inspired Mr. Rhodes, and partly to consider how far the actual conditions under which the Rhodes scholarships are held justify us in hoping that those who may have enjoyed them will be among the men whose lives are found, in the issue, to have done something, however modest, for the advancement of the cause of Justice and Peace in the world.

For my own part—if I may be allowed to close with a personal expression of belief—the consideration of these questions leaves me with the conviction that always among the forces making for the harmony of peoples ought to be found, and will be found, the Cecil Rhodes Foundation.

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