THE ACADEMIC CAREER OF EX-PRESIDENT WOOLSEY.

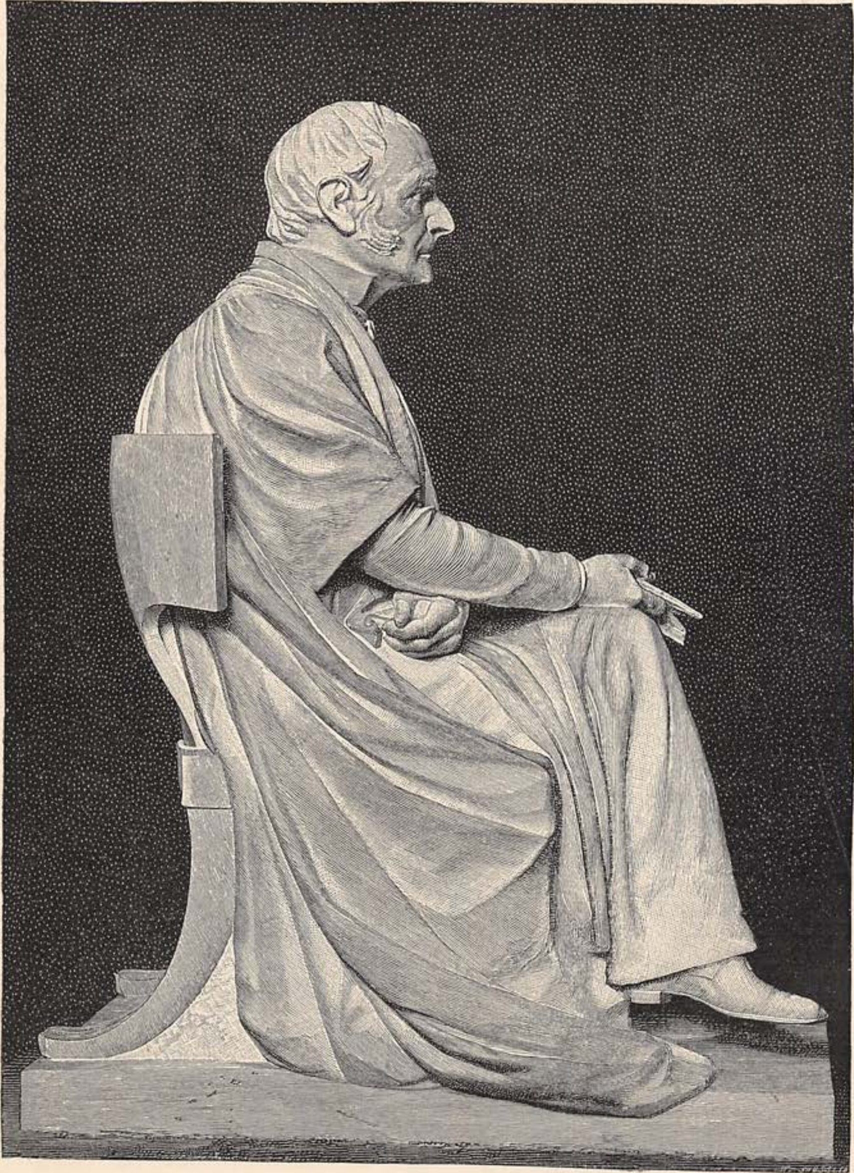
THE WOOLSEY MEDAL.—OBVERSE.

THE completion, by Dr. Theodore Dwight Woolsey, of an academic service of fifty years in official relations to Yale College, where he has been successively Professor, President, and Member of the Corporation, was chosen by the professors in the various departments of that institution as a suitable occasion for manifesting to him their reverence and esteem by the gift of a gold medal. The medal—a beautiful product of art—is the work of Chaplain, of Paris. On one side is a spirited and correct likeness of Dr. Woolsey; on the reverse side stands the inscription:

"PRÆCEPTORI SVO
PRÆCEPTORES YALENSES
MDCCCXXXI
MDCCCLXXXI."

Not all of the permanent "preceptors" or teachers now at Yale have ever been formally enrolled among his pupils, or have passed through the college either during his connection with it as an instructor or since his resignation. But there is not one who does not honor him as a "preceptor"—as an intellectual guide and example. Those of their number who have long been associated with him, whether graduates of Yale College or not, are profoundly aware of the debt which they owe to him. They prize, in a degree not easily estimated, the influences, both moral and scholastic, which have gone forth upon them during many years of intercourse with him. This unanimous appreciation of Dr. Woolsey's worth and usefulness was expressed in the felicitous address at the offering of the medal, which was read in an assembly of the professors by Professor Thomas A. Thacher, the one of them who had been longest an officer of the college, he having entered it as a pupil on the day when Dr. Woolsey was installed in the office of Professor of Greek. Professor Thacher was naturally restrained by the presence of Dr. Woolsey from the utterance of any direct or prolonged eulogy; but in adverting, as he did, in well-chosen phraseology, to the truthfulness, courage, and disinterestedness of the venerable President, which he had evinced through so extended a course of academic labor, the obviously suppressed emotion of the speaker indicated how much was held back which would gladly have found utterance, and made his reserved allusions to the virtues of his friend more expressive than any profuse encomium. The reply of Dr. Woolsey was one of characteristic simplicity. Having referred to the utter surprise with which he had received, a few days before, from Professors Newton and Packard, the information that he was to be the recipient of this honor, he spoke of the pleasure it gave him to have a

THE WOOLSEY MEDAL.—REVERSE.



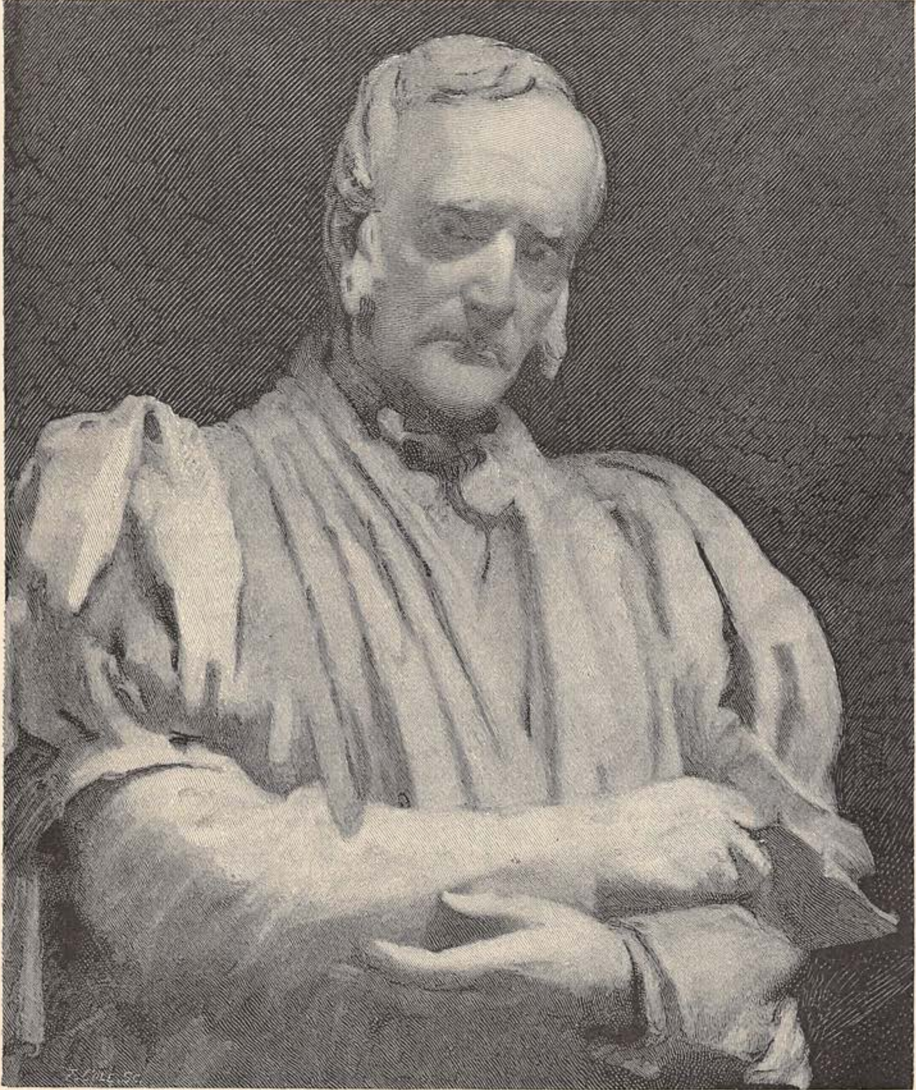
EX-PRESIDENT WOOLSEY, OF YALE COLLEGE. ENGRAVED BY SHUSSLER, FROM A PHOTOGRAPH OF THE STATUE BY JOHN F. WEIR.

testimony of the approval of those with whom he had acted and who knew him best. He then reverted to circumstances relating to his early connection with the college. He was a theological student at Princeton when he was elected (in 1823) to the place of tutor in Yale, where he had been graduated in 1820. His wish was to be a minister, but he had scruples of conscience about his fitness for that profession, and the call of the college came as an audible voice of Providence, pointing out to him another path of work. The striking contrast between the Yale College of half a century ago and the Yale College of to-day was made a topic of brief remark; and the informal address of the ex-President closed with an expression of confidence in the good prospects of the college for the future, and of cordial wishes for the success of the body of professors who were gathered around him—happy to listen once more to his familiar voice.

Avoiding whatever might be thought by such as have little knowledge of Dr. Woolsey to savor of adulation, something may without impropriety be said respecting his academic career and his public services. Happily his published writings will serve as indices both of the character of his studies and of the measure and variety of his attainments. Reference to these will help to give a somewhat more impersonal quality to the observations which follow. The reader will understand that the aim is not to paint a portrait. No attempt will be made to delineate in full the characteristics either of the man, or of his work in the capacity of a teacher and author.

The drift of President Woolsey's studies and pursuits, one may think, was in some degree foreshadowed by the character of his ancestry and by his earliest associations. In childhood he had the opportunity of seeing at the table of his father, who was a prominent merchant in the city of New York, leading men of the Hamiltonian Federal school of politics. Conservative political sentiment and a practical ability for the handling of economic questions, which abstruse investigations in philology and history did not weaken, were natural to one thus born and bred. On his maternal side the lineal descendant of Jonathan Edwards, he would be likely to partake of the religious earnestness which has come down, with some notable exceptions, in this famous New England family. In his early days he listened to the animated conversation of President Dwight, his mother's brother, and to some of his eloquent and pathetic sermons; for President Dwight did not die until several months after Dr. Woolsey had entered college. So his early studies can be seen to have had an intimate bearing on the labors which he was destined afterward to perform for the country and the Church. The period which he spent at the theological school at Princeton, and the period which he passed in the law office of Charles Chauncey, in Philadelphia, may possibly have seemed to him time lost, when he found himself a Greek professor at Yale. To a superficial student these early occupations might in truth have proved fruitless. There can be no doubt that to Dr. Woolsey they were, even though not protracted according to his original purpose, periods of thorough work. They did their part in turning his reflections and researches into the channels of which the outcome is seen in the treatise on International Law, and in the important service done by him as a preacher in the college pulpit and as a translator of sacred scripture. To trace more carefully the process by which seemingly discordant threads in this instance converged to form the web of a consistent and beneficent life might be interesting; but it is impossible here to pursue the topic.

When Dr. Woolsey became tutor he was twenty-two years of age. It happened to be an era when a disorderly, mutinous spirit prevailed among the students at Yale—a period which Dr. Day, who was then president, used to designate as the "reign of terror." In his address, at the reception of the medal, Dr. Woolsey, alluding to Professor Thacher's ascription to him of uncommon courage, modestly disowned any title to this virtue, but remarked still that his experience as a tutor was the "making of him." The pluck, however, which developed itself out of the necessity of facing bands of unruly youth would never have come out if it had not been a latent natural quality. No doubt it was a tonic for a retiring young scholar to be placed in circumstances where the exercise of manly intrepidity was imperatively called for. Certain it is that unflinching courage, united, as we might expect it to be, with transparent sincerity, essentially contributed to the ascendancy which Dr. Woolsey maintained over professors and students while he held the presidency of the institution. Whether by nature, or as the result of self-training, he had no lack of the quality vulgarly termed "grit." He was never afraid of the students. He stood in no dread of a perverse public opinion. He despised mobs and the tyranny of numbers. The righteous indignation which wrong-doing excited in his soul, no matter who might be confederated in the performance of it, lifted him above cowardly considerations of expediency.



Theodore D. Woolsey

ENGRAVED BY COLE, AFTER A DRAWING BY ABBOTT THAYER OF THE BUST BY AUGUSTUS ST. GAUDENS.

The "Schuljahre" are followed by "Wanderjahre." But the years of travel, or rather of residence abroad (1827–1830), were mainly employed by Dr. Woolsey in study in German universities. He devoted himself chiefly to the Greek language and literature. But concentration upon a chosen branch in his case did not mean indifference to kindred studies in art, history, and general literature. Few students who have attained to distinction in certain special branches have been more catholic in their studies. Few have been more avaricious of knowledge in fields beyond the limit of their own private domain. Politics and religion, with which are inseparably involved the vital interests of mankind, could never cease to be directly or indirectly themes of thought and investigation. Professor Woolsey—he assumed the professorship of Greek in 1830—was a philologist, with a native bent for the study of languages, and with attainments, especially in Greek, which at that time were not excelled, if they were equaled, in America. His editions of four of the classic Greek tragedies, and of the Gorgias of Plato, brought before the teachers and the students of our colleges the best results of German linguistic scholarship. The notes exhibited a grammatical accuracy, combined with a critical acumen, to which American students were little accustomed. These publications did much to create a new epoch in the study of Greek on this side of the ocean. At the same time it was not in the nature of Dr. Woolsey to treat, in the spirit of a Dryasdust, the masterpieces of human genius merely as illustrative of Greek syntax and prosody; he himself felt, and he helped his readers and pupils to feel, their power. The contents of the writings of Æschylus, Sophocles, and Plato, profoundly interested his mind for the truth and beauty which belong to them, and as presenting types of thought and phases of sentiment which it is in the highest degree instructive to compare with those of Christian ages. In the Gorgias, Dr. Woolsey sympathized with that disdain of rhetorical show and sophistical adroitness which is the key-note of this wonderful dialogue. In reading his prefaces and annotations, one feels himself in contact with a scholar who is much more than a painstaking editor; with a scholar whose heart throbs in sympathy with the Socratic abhorrence of false dealing and of intellectual frivolity, and is quick to catch glimpses of that eternal truth which Christian revelation has brought more fully to light. The effect of a long study of antiquity, and of communing with the masterly productions of the Attic poets and philosophers, on a mind capable of appreciating them on every side, while yet keenly alive to the problems of immediate interest to society, it is not difficult to understand. The effect is *culture* in the broadest meaning of the term.

On the resignation of Dr. Day, in 1846, Dr. Woolsey reluctantly complied with the desire of his colleagues, and the request of the corporation, and accepted the presidency of the college. He now retired from the chair of Greek, and placed in it a scholar whom he had selected and trained for the post,—James Hadley, whose death, in 1872, just as he had reached the maturity of his powers, deprived the college and the world of a man of rare gifts and of accurate and varied learning. Dr. Woolsey himself, on becoming President, took up the branches of Modern History and International Law, to which the wants of the institution, not less than his personal predilection, attracted him. His comprehensive studies had made him no stranger to these sciences, to the further exploration of which he brought not only the advantage of a familiarity with the principal modern languages, but also the inestimable aid afforded by a thorough acquaintance, acquired by the labor of a score of years, with the history, literature, and polity of the ancient nations. The first notable fruit of his labors in this department that was given to the public was his "Introduction to the Study of International Law." The unpretending form in which this work was put forth did not prevent the legal profession, as well as historical students, from at once discerning the solid learning at the basis of it, as well as the soundness and sagacity of the comments which were interspersed in the course of the exposition. This work spread his reputation as a publicist. The successive editions which have been called for since its first publication, testify to the esteem in which it is held by competent judges in this country. Its use at Oxford is one proof of the appreciation of it abroad. In this book the author does not content himself with a bare recital of the actual state of public law, or a description of international jurisprudence as a fact; he points out the relation of agreement or antagonism in which the law of nations, as recognized and acted upon, stands to the immutable principles of justice, and suggests modifications which ought to be made in existing usages. But here extreme views are avoided. For example, while Dr. Woolsey attaches great value to arbitration as a method of adjusting differences among nations and of preventing war, he does not go so far as to hold that it is a remedy applicable to all cases, or to deny that grievances may exist which the offended party ought not to consent,

and will never be disposed to consent, to refer to an umpire.

Indicative of the general line of Dr. Woolsey's studies are the two smaller works, that on "Divorce and Divorce Legislation," and the book on "Communism and Socialism." These bear closely on evils and dangers of the times. The treatment in each case is largely historical, but the historical review only paves the way for the more intelligent consideration of practical and present duties and problems. The laxness of the legislation and of the administration of the law respecting divorce in recent times, in a number of our States, has been such that the little treatise of President Woolsey was quite timely; and an effect of it in at least one of the States, Connecticut, has been to produce an alteration, in the right direction, of the statutes relating to the subject. The collected essays on Communism and Socialism explain the different phases which the portentous movement suggested by these terms has assumed. Following this retrospect is a statement of reasons why Socialism will not be able to overthrow the present form of society. This is succeeded by a discussion of the future prospects of Socialism. In these treatises, as in his other writings, the author never indulges in declamation. There is nowhere the least effort at fine writing. The truth is plainly and dispassionately set forth, with no eloquence save that which is inseparable from earnest conviction, and with no outlay of ornament save that which is unsought. There is a force of language, at times a startling force; but it is the spontaneous outcome of intense feeling. Illustrations from nature, as well as from literary sources, are not wanting; but they are such as suggest themselves at the moment to a full mind, enriched by reading and alive to the analogies of the outer world.

The elaborate treatise of Dr. Woolsey on "Political Science, or the State Theoretically and Practically Considered," was published after his retirement from the presidency. The survey of political theories and political constitutions which it contains is marked by an amplitude of learning such as it is doubtful whether any other American writer could bring to the illustration of the subject. Through the entire work, which comprises twelve hundred large octavo pages, we find an amount of vigorous thought which is fitly matched to this masterly historical review. The length of the work is owing solely to the variety and richness of the topics; for there is no waste of words. As in all of the author's writings, there is a compact body of thought which requires the close attention of the reader. The whole discussion in the volumes referred to is pervaded by a strong sense of justice and an intolerance of all violation of natural rights, together with a spirit of conservatism as regards political institutions. The distinction between natural rights and political privileges, or the exercise of political power, is sharply drawn. Hence, the doctrine of universal suffrage is combated, and shown to have no good foundation in sound political theory. The limitations as to age, sex, etc., which are always made in defining the qualifications of voters, are a decisive proof that political expediency, and not natural right, is the implied criterion in alloting political power among the members of a community. The author considers religious establishments to be excluded by no just theory of the function of the State, and holds that they are to be condemned only when, on account of a division of opinion in religion, or for kindred reasons, they are inexpedient. The work of which we are speaking has been received with honor by professed students of the science of politics, both in America and England. But as yet it has not commanded the attention of our public men to an extent corresponding to its just claims. It can hardly be doubted that its extraordinary value will be more and more recognized. Politicians who aspire to rise above the commonplaces of political knowledge will find it a mine of thought and information. A member of Congress could not better qualify himself for his post than by reading carefully, before he enters on the function of a legislator, this noble discussion, which is elevated above the level of partisan contests, and lifts the student into the pure atmosphere of a wise political philosophy.

The method pursued by Dr. Woolsey, in the writings which have been referred to above, is that which has been adopted by German scholars, but has been slow in establishing itself among American scholars, or even in England. It is marked by the connecting of a thorough historical and critical survey of the field into which the author takes his reader, with the opinions which he himself propounds, and the arguments by which he supports them. The late Dr. Lieber remarked this German thoroughness of President Woolsey. It is the only method which gives a scientific character, the only method, at least, which is likely to secure a scientific progress to the philosophical and political branches. The new laborer begins where his predecessors left off. Instead of ignoring their work, or, perhaps, doing over again what has been accomplished before, he moves onward from a point previously gained.

On his accession to the Presidency, Dr. Woolsey was ordained as a Congregational

minister. During his administration he conducted morning worship in the chapel. "He prays as if he were used to it," was the blunt comment of a student not over-attentive to religious exercises. The most thoughtless persons could not fail to be impressed at times by the earnest and edifying character of these services. When the office of College Preacher was vacant, and occasionally while it was filled, he preached on the Lord's Day. His printed volume of discourses, entitled "The Religion of the Present and of the Future," includes a portion of the sermons delivered from time to time in the chapel pulpit. They are packed with thought—not thought wrought into scholastic forms or cast in the mold of any theological sect, but such thought as a highly educated mind, long wonted to reflection on religious themes, and imbued with a profound sense of the verities of the Gospel, might naturally produce. To say that a deep spirit of reverence and a vivid consciousness of the evil of sin and of the transcendent importance of faithfulness to religious obligations breathes in every paragraph of these sermons, at once so evangelical and so catholic, is simply to express what every one who heard them or has read them must feel. Two additional discourses on "Serving our Generation" and "God's Guidance in Youth," given just as he withdrew from the presidency, bring out in an indirect but touching manner the thoughts which were evidently suggested to him at the moment of retiring from the active work of life.

In managing the affairs of the college, President Woolsey adhered to certain maxims which had long been observed at Yale, and on which, in his address when he handed his office over to his successor, he insisted as of primary importance in the government of such an institution. One was that no person ought to be chosen into a Faculty without the assent of the body of which he is to be a member. In other words, the Professors ought to have the privilege either of nomination or of veto, with regard to the admission of new members of their corps. When this right exists, whether by explicit law or by custom, the Faculty are likely to be a united body. They will have a satisfaction in one another which will enable them to coöperate cordially and efficiently in promoting the good of the college. When, by the fiat of a board of trustees, Professors are thrust into a Faculty who are distasteful to their colleagues, mischief is almost sure to arise. Moreover, generally speaking, the Faculty are altogether more competent than anybody else, or any collection of persons, to judge of the fitness of candidates for the chairs of instruction. Of course there must be a guard against nepotism and other sorts of favoritism; but the fact that the nominations by the Faculty are made with the foresight that they must have the approval of the corporation is commonly a sufficient protection against this danger. Another principle to which President Woolsey gave his sanction was that the internal administration of the college should be left mainly in the hands of the Faculty. They make it their business to take care of the college, and men generally understand their own business better than people who are busied with other occupations. The Faculty are on the ground; they know the students personally; they are supposed to be, and, if they are fit for their places, they are, conversant with the science of education, and with their own departments in particular. The trustees take care of the funds, and, we may add, ought to be interested in their increase. They are supervisors whose concurrence is necessary in every important change. But incalculable harm has been done in many American colleges by the meddlesome temper and dictatorial disposition of overseers who take on themselves work which they are incompetent to do, interfere with Professors in their appropriate business, or treat them as hired laborers whom they can appoint, dismiss, and direct with an arbitrary freedom. Not unfrequently they commit the blunders which persons who, because they are clothed with authority, feel bound to do something, they know not exactly what, are very liable to fall into. A better system has thus far prevailed at Yale College.

The relation of the President (who at Yale is a member of the Corporation) to the Faculty is another point of much importance in the practical working of a college. President Woolsey considered that parliamentary government is the right method. He presided in the Faculty, and his opinion necessarily, both from his station and his personal qualities, carried great weight. He had by the laws of the college the reserved right to interpose a veto on the action of the Faculty. This right he very seldom, if ever, exercised. On one or two occasions the intimation that he might feel bound to deny his concurrence to measures caused them to be dropped. One of these instances may, without impropriety, be mentioned. It was proposed that the honors of the college should be awarded on a basis compounded of scholarship and correct behavior. No one set a higher value on moral qualities in a student than the President. This measure, however, he told the Faculty, would have the effect to lower

the standards of scholarship, and rather than have this done he would prefer to plant cannon before the buildings and blow them down. The mutual respect and harmonious action of the President and the Faculty of the Academical Department, or the college proper —the Faculty with which he was actively connected—conduced greatly to the prosperity and peace of the institution. Where there is a body of self-respecting Professors, there will not be a silent submission to the "one-man power," which the ancients, with whatever equity that power might be exercised, called "tyranny." Unless favored by circumstances, such as internal divisions in the Faculty which paralyze their action, a President who would play the part of an autocrat invites on himself a fate analogous to that of the "blessed martyr" of the House of Stuart, who was bent on ruling England without a parliament.

In relation to students, President Woolsey never favored petty interference with their doings, nor was he disposed to raise an issue and provoke a collision which good sense and forbearance could avert. But he believed in authority. It belonged to the Faculty and not to their classes, to govern. He never looked on the undergraduates as entitled to prescribe rules for the management of studies or of discipline. At a moment of popular excitement in college, one of the undergraduates waited on him, probably not without some fear and trembling, as the bearer of "Resolutions" from a students' meeting, but was struck with astonishment, if not dismay, when the President, not lifting his hand to receive the solemn document, said to him: "The Faculty do not receive resolutions; they receive petitions, but not resolutions,"—a reply which led to the speedy withdrawal of the alarmed deputy.

Mr. Donald G. Mitchell, in his "Reveries of a Bachelor," describes the professors of his college days as he saw them later, on revisiting the chapel at Yale. After speaking of President Day, he thus delineates his successor:

> "A new man now filled his place in the President's seat; but he was one whom I had known, and been proud to know. His figure was bent and thin—the very figure that an old Flemish master would have chosen for a scholar. His eye had a kind of piercing luster, as if it had long been fixed on books; and his expression—when unrelieved by his affable smile—was that of hard midnight toil. With all his polish of mind, he was a gentleman at heart, and treated us always with a manly courtesy that is not forgotten."

There are two classes of college teachers. The one seems to be born for nothing else. They are pedagogues from center to circumference. Highly qualified they may be for their work, but it is plain that they could do nothing else. Their manners take their hue from their wonted and predestined occupation. The other class is made up of the smaller number, who were men before they were schoolmasters. They wear the impress of a larger contact with society and the world. It is evident that, even if they have not left a broader and more public arena, they would be at home elsewhere than in the recitation-room. A certain high-bred air and tone, it may be, indicates familiarity with an atmosphere more ample than that in which their daily work lies. The gentleman is not lost in the scholar. To this type, as Mr. Mitchell's brief delineation will suggest, President Woolsey belongs. From such a man the student, on leaving college, does not part. He does not look upon him as merely a companion adapted to his youthful needs. He recognizes him as a peer, a guide and example, through his whole career.

Of the special services rendered to Yale College by Dr. Woolsey while he was President; of the high ideal of scholarly and scientific excellence which he cherished, and moved all around him to cherish; of his unflagging punctuality in the performance of college work; of his self-sacrifice in taking on himself labors from which most men would consider that their position might properly exempt them; of his consuming abhorrence of false pretences; of his contempt for all ostentation in learning, and of his intolerance of everything base in conduct; of the sense of religious responsibility which was obviously the ruling sentiment in his mind, and which he did so much to communicate to the corps of teachers associated with him, it is not for us here to speak. The thousands of young men who passed through Yale College during the administration of President Woolsey, and daily met him, in the senior year, in the class-room, had before their eyes, in this critical period of life, one to whom they all looked up. They are so many witnesses to the venerableness of righteous character. The superiority which inheres in those with whom duty, "stern daughter of the voice of God," is the controlling law, they could not avoid feeling. Who can measure the value of such impressions on the minds of youth?

If there is one lesson which it is desirable to stamp indelibly on students, it is that of the supreme worth of character. They are ready enough to admire power of every sort. They are roused to enthusiasm by intellectual ability, and in particular by intellectual brilliancy. Even moral excellence may fail to engage that respect which incites to imitation, when it is associated with only a moderate endowment of talents or a slender stock of

knowledge. But when there is mental vigor and learning such as they cannot but admire, held in manifest subordination to the moral element, and leavened by a genuine spirit of justice and godliness, then are combined all the sources which tend to inspire young students with homage for the right. That which is most worthy in the soul is seen to be on the throne. The comparative worthlessness of mere dexterity of intellect, or of acquisitions of knowledge, by the side of moral rectitude, is vividly discerned.

The academic spirit it is not easy to describe in precise definitions. It is a spirit that finds itself at home in the serene atmosphere of study and contemplation. It is so far withdrawn from the turmoil of practical life that it can look upon it from an elevated point of view, and judge of it dispassionately. It is perpetually conscious that a great past lies behind, as well as a great future before, the present scene. The experiences of mankind, the analogies of history, are ever in mind as aids to the interpretation of passing phenomena. It looks below the surface of occurrences to the silent drift which the busy actors are apt to overlook. It is alien from the temper of partisans. It is self-contained and self-content. Yet the academic spirit may and should be in living sympathy with the struggles which are going forward on the public arena. It is not the spirit of a mere book-worm whom events that took place long ago excite, while with parallel events now occurring he is unconcerned. Rather, if an emergency occurs it is ready, as seen in the example of Milton or of Niebuhr, to close the volumes of which it is fond, and to mingle in the fray. The true academic spirit does not dwell in the air. It does not abide in a region aloof from the concerns of mankind in the day that now is. It brings its own contribution of light and help to the cause of human culture. Its aim is not the luxurious enjoyment of art and letters, but to do something, in its own way, for the well-being of the race. It is not too much to say, that of the academic spirit, in the best conception of it, Dr. Woolsey has been a living illustration.

The relinquishment of the Presidency of Yale did not mean a relaxation of industry on the part of Dr. Woolsey. Release from the routine of official duty gave him ampler opportunity for the prosecution of his studies. He took his seat in the corporation of the college, which still has the benefit of his counsels. He has given one course of lectures in the Divinity School, and more than one in the Law School. His principal public labor has been in connection with the Board for the Revision of the New Testament, over which he has presided down to the completion of their work. For this task his learning and his critical acumen, not less than his relish for work of this kind, eminently fitted him. The substantial merits of the New Revision are discerned by competent readers now; and whatever blemishes, real or fancied, may be detected in it, its excellence will probably be more generally recognized in time to come. It is safe to affirm that no member of the American committee contributed more to secure whatever is meritorious in the Revision than their chairman. Certainly no one devoted himself more conscientiously to the task that was laid upon him. No one was better equipped by previous studies, by familiarity with the original Scriptures of the New Testament, and by rigid fairness, for so responsible an undertaking.

When, in 1873, the Evangelical Alliance, composed of representatives of almost all of the Protestant bodies in this country and Europe, assembled in New York, Dr. Woolsey was selected to preside over its sessions. As he had never identified himself closely with ecclesiastical movements—although always earnestly interested in missions to the heathen—this appointment, to the propriety of which none demurred, may be regarded as a spontaneous tribute from the American Protestant Church to his eminence as a publicist, scholar, and divine.

Dr. Woolsey has afforded a signal example of the dignity, as well as the usefulness, of a purely academic career. His calling has been that of a teacher of youth. Without turning aside from that function or growing cold in his esteem for it, he has acted in other spheres, not obtrusively or of his own motion, but when his services were required or the public need imperatively invoked his aid. His opinion has been sought and given to the National Government on important points in controversy with foreign powers; but he has declined flattering offers of public office. It must be a gratification to this venerable man—a man who has never stepped out of his path to conciliate any person's favor—to receive, from his former colleagues and their associates, ten years after he has withdrawn from official labor in college, the spontaneous tribute of honor and affection of which the gold medal was the token. The gift might be taken as a symbol as well as a token—the symbol of a character of so genuine a quality, a character mingled with so little dross, that its like is seldom to be seen among men.

George P. Fisher.