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SECOND EDITORIAL

## **MALAPROP HADLEY.**

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**T**he election of Prof. Hadley to fill the office of President of Yale College, in the place of President Dwight, resigned, is a matter of much more significance that appears on the surface.

Time was when the President of Yale was chosen, had to be chosen, from the theological fraternity. Down to President Dwight, the Yale Presidents were all taken from active pulpit duty. The College, like all our old American colleges, was originally, if not a theological seminary exactly, at any rate the product of the intense theologic disputations that prevailed here at one time, each sect, if at all capable, setting up its own college. Theological wars declined by degrees, until the old issues on which they turned became like volcanoes burnt out. This notwithstanding, habit, coupled with the original source of these seats of learning, kept the President's seat of the old colleges invariably in the possession of a theologian, of one, at that, of the denomination that founded the institution. The election of a non-theologian by Yale is a record breaker; and the choice having fallen not upon an expounder of divinity, as formerly, but upon an expounder of Political Economy—Hadley was Professor of Political Economy at Yale—together with the reasons given therefor, render the event all the more significant.

Theological questions have become toys to entertain idle minds; the social question, now agitating the country, is the living issue. How deep the stream of this issue runs, and how wide it reaches, may be judged by the new departure in Yale. The College, feeling compelled to be, or seek to be, a living power, finds itself constrained to abandon the elemental standard by which its Presidents were chosen, and adopt a new one. The theologic standard is thrown away, the economic is taken up.

This would be significant enough, even if that were all that is connected with the affair. It would be significant enough of the new age we are living in. But there is more.

The Ship of State crossed the bars and entered the ocean of the present issues with the Labor political uprising in New York City of 1886. Many incidents of similar nature had preceded the uprising of '86, but none was either of the magnitude of that, or, judging by subsequent events, so epoch-making. It is since then only, and closely connected with what happened then, that the Labor Movement began to realize its political essence and began to beat at the doors of public power. Now, then, it was in that very year that the now President of Yale, then Professor of Political Economy, appeared with an essay in the *Forum*, the purport of which was to allay the apprehensions which the troubled times had raised among the capitalist class; his contention was that such outbreaks were insignificant; that they were not symptoms of any deep underlying causes, and, consequently, are only flashes in the pan; that similar things had happened before and had passed away, leaving society in peace and quiet, and "Law and Order" supreme; the affair of '86 and the dissatisfaction then prevalent he imputed to pure psychology, a temporary aberration; and so forth, and so on.—The writer of THAT article is thirteen years later chosen President of Yale, despite Yalean tradition that its President must be a minister; he is chosen, just because he knows nothing of theology, just because he was supposed to know all about Political Economy and Sociology, and, consequently, could deal with the burning economic questions of the day that are driving the country to a revolution and setting the capitalist class at its wits' end for how to escape the storm;—in short, HE is elected just because of the circumstance that the events have proved him an absurd prophet and sociologic ignoramus!

Yale was right when it passed by the theological candidates for its Presidency; it blundered, however, when it picked up a Hadley thinking he could help the class, the young idea of whose boys it tries to teach how to shoot. Mrs. Malaprop, trying to mop the Atlantic off her premises, knew as much of natural philosophy as the ex-Professor Hadley, now President, knows of sociology.

Somehow and someway it requires a knowledge of the thing to be mopped in order to do the mopping to a purpose.

Transcribed and edited by Robert Bills for the official Web site of the Socialist Labor Party of America.

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