

Former students have provided ample testimony concerning the effectiveness of Jesse Holmes's classroom performance. He was always probing, raising troublesome questions and often espousing shocking ideas. He was an enthusiastic participant in the Honors Program, but he was not inclined to research and writing. His many interests precluded a scholarly life, even if he had desired to pursue one. He was a dedicated agitator for social justice, a person whose honeymoon trip included a temperance lecture. Because he was such a brilliant speaker he was much in demand by various groups whose concerns overlapped his. A major figure in Hicksite circles, he spoke to hundreds of Quaker gatherings expressing concerns for economic justice, racial equality, a more dynamic peace witness, civil liberties and other social issues. He was a co-founder of the AFSC and a traveling commissioner in Europe for the Friends Reconstruction Unit. In later life he became a newspaper columnist. He also spent fourteen summers on the Chautauqua circuit, and ran for Congress and for governor of Pennsylvania on the Socialist ticket. Each of these activities brought a new audience and untold numbers were influenced and inspired by Jesse Holmes's words and deeds.

Albert Wahl's biography reveals all one needs to know about Jesse Holmes, his wife "Rebe" (Rebecca Webb Holmes) and more. The book is well-researched, but the author has included so many details about every aspect of his subject's life, except his Democratic Socialism which gets minimum attention, that it is difficult to separate the trees from the forest. A partly chronological and partly topical organization becomes confusing at times. There is no index, and the footnotes are only available in separate mimeographed form. Nevertheless, this biography should help keep alive the contributions of its remarkable subject and serve to inspire others into paths of social service. Those seeking a shorter and livelier introduction to Jesse Holmes's life will find it in the author's summary article, "Swarthmore's Renaissance Man 'Ducky' Holmes" in the February 1980 issue of the *Swarthmore College Bulletin*.

Wilmington College

Larry Gara

For the Record. By Felix Morley. South Bend, Indiana: Regnery/Gateway, Inc., 1979. 472 pages. \$15.00.

Few American Friends, withdrawn as most of them are from public life, can report such a variety of experiences in the world of politics, national and international, as Felix Morley. Born on the Haverford campus in 1894 of an English Quaker father and an Anglican mother, he has witnessed more than eighty of the most fateful years of western civilization: witnessed, reported, commented upon and criticized. He even wept over it, for near the end of his long life, Felix Morley almost despaired of the world whose disintegration he has witnessed. But he has not quite given up, for a cascading energy such as his, the deep grounding in classical political philosophy which he received at Oxford, and perhaps his religious associations give him some hope for mankind.

Felix Morley's Quakerism lay somewhat lightly upon him. His professor father was mathematician first and Quaker second, as I recall from a story that Christopher Morley told at their father's memorial service at Haver-

ford. Professor Morley, having been called to Johns Hopkins after ten years at Haverford, was disciplined by the elders of Baltimore Meeting for suddenly bursting forth with an ejaculation of pleasure at the mathematical thought or theorem which was running through his head during the course of a quiet First-day meeting. Felix tells the story on himself (p. 347) of a visit in 1940 by his old philosophy professor, Rufus Jones, who urged him, "to return to Haverford (by accepting an offer to become president) 'not because thee is a good Quaker but because some further exposure to Quakerism will do thee good.'" Morley goes on to say, "I was indeed already aware that my life was deficient in spiritual values and that I had need of them."

Whether his years as Haverford's president gave him those spiritual values which he hoped for, I cannot say. Certainly they were difficult and exacting years, as all of us who were there can attest, for a Quaker liberal arts college struggling to survive in time of total war. President Morley's presidency, short and somewhat troubled as it was, served to bring Haverford into the post-war world, as he had been chosen by the Board of Managers to do. He kept the college afloat financially by obtaining noncombatant military educational units to make up for the inevitable loss of civilian students. He began the expansion and modernization of the administration and the democratization of the governing process which the times demanded. He brought the world to the college through a succession of internationally-known speakers and a number of lively faculty appointments. And if by the end of the war he had proved to himself, to the faculty, and eventually to the Board of Managers that he was truly a journalist and political commentator rather than a college president, this does not detract from the essential value of his contribution to Haverford.

Actually the Haverford war years were only incidental in a long and varied career in his chosen metier: studying at Baltimore Friends School; entering Haverford College as his brother Christopher had done and his brother Frank was to do after him; summer jobs as aluminum pot salesman and stoker on a Great Lakes steamer; leaving college for the British Friends Ambulance Service in France in World War I; an apprenticeship with the old Philadelphia *Public Ledger* and the United Press bureau in Washington; in officer's training for a brief time, but allowed to resign honorably because of his outspoken comments that our entry into the war was a blunder; back in journalism as Washington correspondent for the Philadelphia *North American*; and, after the war, to Oxford as a Rhodes Scholar, an honor shared by both his distinguished brothers.

From this point on, the story of Felix Morley's varied career stretches the limits of a brief review: as a journalist he came to know Western Europe well—Germany, Britain, and Switzerland in particular. He worked closely with politicians, economists and bureaucrats, particularly in Geneva with the League of Nations. He went to China and Japan briefly. Out of his Geneva experience came his most successful book, *The Society of Nations*. Returning home, he went into radio as well as print journalism. Finally, in 1933 Eugene Meyer chose him to help in Meyer's new project of transforming the parochial Washington *Post* into a major international newspaper. This Morley's editorial policy served to do.

His nearly two score years after Haverford Felix Morley condenses into

one final chapter, a chapter reflecting his increasing disenchantment with big government, big military, big America. But his growing conservatism in these years never degenerated into the wretched reaction of the red baiters, the cold warriors, and the Vietnam imperialists of the fifties and sixties. His Quakerism must have helped to keep him from such foolishness. For with all his wide-ranging worldly interests, his enormous and combative energy, and preoccupation with the world of politics, Felix Morley's Friendly background instilled in him that respect for integrity and love of true peace which Quakerism gives to those exposed to it.

For the record, I can say that I enjoyed every page of *For the Record*. It is a fascinating account of an intelligent man's reaction to the world which led from McKinley and the first Roosevelt through Woodrow Wilson, Herbert Hoover and Franklin Roosevelt to the rather sorry choices before us today.

Thomas E. Drake

James Harris Norton, *Quakers West of the Alleghenies and in Ohio to 1861*, Ph.D. dissertation, Western Reserve University, 1965.

Odell Richardson Reuben, *Peace Against Justice: A Nineteenth-Century Dilemma of Quaker Conscience*, Ph.D. dissertation, Duke University, 1970.

R. N. Ryan, *Roberts Vaux: A Biography of a Reformer*, Ph.D. dissertation, Pennsylvania State University, 1966.

A considerable amount of important research on the history of the Society of Friends is published in the form of doctoral dissertations. These dissertations can be purchased as bound books or on film. So that our readers may become cognizant with the conclusions of these works, *Quaker History* will occasionally provide summaries of those which have related themes. The three dissertations reviewed here deal with Quakerism in the period 1800-1860.

Roberts Vaux (1786-1836) at age 26, possessing a substantial inherited fortune, left business and devoted himself to a wide variety of philanthropic endeavours. Best remembered for his work in fostering private charity and free public education in Philadelphia, Vaux saw in educational institutions a method of ending illiteracy and promoting virtue. At first working primarily through private organizations, Vaux was also able to lobby effectively with the state legislature for a reformed penology, special schools for the blind and the deaf, and the Lancastrian monitorial system. Convinced that the upper classes needed to be reminded of the simple moral living of their ancestors, Vaux wrote biographies of earlier reformers like Anthony Benezet and helped found the Athenaeum and the Historical Society of Pennsylvania. He supported the Pennsylvania Abolition Society, wrote many articles on improved farming methods, served on the boards of the Pennsylvania Hospital and Friends Asylum, and helped create the Apprentice's Library. Increasingly fearful that pamphlets, voluntary organizations, and good works alone were ineffective, Vaux turned to politics and became an enthusiastic supporter of Jacksonian Democrats. Vaux, uninterested in theology and alienated from the business orientation of his native city, illustrates the continuation of an eighteenth-century Quaker