

ter, his mother, stepchildren, and nine grandchildren. He will long live in the hearts of his family and friends, and a permanent record of his life and accomplishments is clearly recorded at the Peabody Museum and in his scholarly publications.

Rodney Armstrong

HOWARD MUMFORD JONES

Howard Mumford Jones was born in Saginaw, Michigan, on April 16, 1892, the only child of middle-class parents both of whom could trace their ancestry back to New England in the early seventeenth century, an exercise that only mildly interested them except for the purpose of establishing his mother's right to membership in the DAR. The ups and downs of family fortunes moved them during his boyhood to Milwaukee and then to La Crosse, Wisconsin, where he graduated from high school in 1910 and entered the new La Crosse Normal School for two years of study to be followed by two more at the University of Wisconsin, and the receipt of a B.A.

No better background could have been devised for the future student of American cultural history than this fusion of New England heritage and middle western life, which included such diverse experiences as employment one summer as timekeeper with a railroad section gang, and another spent as typist for Hamlin Garland. Nor was La Crosse an intellectual wilderness: before the days of radio, television, and air transportation such a small but thriving crossroads metropolis enjoyed a wide range of theatrical, musical, and other cultural experiences, sometimes of very high quality.

At Madison, Jones took courses with and came to know such notable teachers as O. J. Campbell, Norman Foerster, and William Ellery Leonard, all of whom recognized him as a young man of promise. All the while he was studying he was also writing—and producing or publishing—his own original

poems, plays, and fiction. His verse translation of Heine's *Die Nordsee*, with a critical introduction, was of sufficient quality to serve as his M.A. thesis at the University of Chicago in 1915, and the next year it became his first separate publication.

In 1916 Jones accepted appointment as adjunct professor of English and general literature at the University of Texas in Austin, hitherto terra incognita to him; he was constrained to ask the acting president of the university, who recruited him, where the University of Texas was. He arrived to find himself a 'damnyankee' with an academic position so ill defined as to be nebulous, on a campus under siege by a know-nothing governor, James E. Ferguson. Jones had able, friendly, and interesting colleagues, but no one knew when or to what extent the campus might close down. The European war added still more uncertainty to the scene.

At this critical juncture came the offer of an assistant professorship at the State University of Montana in Missoula, once more completely unfamiliar territory. And once again he found himself plunged unexpectedly into political turmoil not of his own making, in a clash over academic freedom resulting from a faculty economist's report on the taxation of mines (the economist argued, with reason, that mining profits were comparatively undertaxed; the mine owners wanted the university to fire the economist). Later Jones wrote, 'My years in Missoula did little or nothing for me in the way of traditional scholarship,' but as a result, he went on, 'I gradually adopted an independent line of my own and became, however imperfectly, a historian of American cultural development.' He began to view social, economic, and political history as inseparable from literary and artistic, and he came to see that the East, particularly the Northeast, was only one of numerous vantage points from which that history could and should be observed.

After two years in Montana he was called back to Austin for another two years as associate professor of comparative litera-

ture, another somewhat nebulous post. An unfortunate first marriage forced him to traverse by rail the long route from Austin to Missoula and back, because his wife refused to bring their daughter from Montana to Texas. These train trips gave him much opportunity to reflect on his life and prospects, and on the subject and direction of his studies. The seeds of his mature work were germinating. In his own words, 'It sounds commonplace enough nowadays, but in the distant twenties it was virtually revolutionary to believe that the American experiment in life and culture was not something dropped from the clouds but the observable results of the slow adaptation of Old World assumptions to a New World setting.'

His lack of a doctoral degree now seemed to loom as an obstacle to academic advancement, and Jones obtained a leave of absence to return to Chicago, write a dissertation, and take the P.H.D. During his later Texas years he had taught at the Chicago summer school; now, having completed a thesis generally agreed to be unusually excellent, he suddenly found that academic red tape prevented the awarding of his degree unless he filled out his record by taking some of the same kinds of courses that he had already been teaching. Never a man to stand nonsense of any kind, Jones turned his back on the P.H.D. for good. His doctorates—and they were many—were all honorary. But they were to come in the future. In 1925 he was denied the fruits of his study and writing. Next, without warning or discussion, the University of Texas abolished his professorship. As an additional complication, his marriage was terminated.

At this dark moment the University of North Carolina offered him an associate professorship, and at Chapel Hill for the first time he found the firm academic soil he had sought: good students, stimulating colleagues, and the opportunity to put his research together in the first of his ground-breaking books, *America and French Culture, 1750-1858*, which was published in 1927. In the same year he married Bessie Judith Zaban,

beginning a warm and productive partnership that continued more than half a century and included academic as well as social endeavors. Both were independent scholars striking out on original lines, but many later studies were truly collaborative, of which *The Many Voices of Boston* (1975) was the latest.

One result of the financial slump of 1929 was that the University of North Carolina, like many other institutions, began to cut back faculty salaries, an unappealing prospect. Coincidentally Jones was offered an excellent post at the University of Michigan. He left the congenial atmosphere of Chapel Hill with regret, but found equally stimulating colleagues at Ann Arbor. At Michigan he put the finishing touches on a biography of Moses Coit Tyler (1933) and while there received a Guggenheim Fellowship that took him to England and Ireland for a biography, *The Harp That Once—A Chronicle of the Life of Thomas Moore* (1937).

Nineteen thirty-six brought two surprises from Harvard University: the offer of a tenured professorship in English and an invitation to participate in the tercentenary symposia and receive an honorary degree. The Joneses quickly became a fixture in the Cambridge scene, where he remained for the rest of his active career and after his retirement. With his eminent colleagues at Harvard, Perry Miller, F. O. Matthiessen, Kenneth Ballard Murdock, Ralph Barton Perry, and others, he was in the vanguard of those establishing the new field not of American literature but of American studies. His lecture courses were deservedly popular, and membership in his smaller classes and seminars was eagerly sought. The present writer recalls a seminar on Victorian literary critics that stubbornly refused to disband at the end of its statutory existence, and went on meeting with Professor Jones once a month for more than a year after the last paper was read. The Joneses' home at 14 Francis Avenue became a haven of warmth where students and senior scholars alike enjoyed the lively hospitality of Bessie and Howard Jones.

The results of his work and his thought flowed from his study: several collections of essays, such major works as *O Strange New World* (1964, winner of the Pulitzer Prize), *The Age of Energy* (1971), his refutation of the popular cliché of the 'Gilded Age,' and *Revolution and Romanticism* (1974). This list skims only the topmost layer of a large and varied bibliography. His Harvard career was crowned by his appointment in 1960 as Abbott Lawrence Lowell professor of the humanities.

Howard Mumford Jones was elected to the American Antiquarian Society in the spring of 1956 at a time when he was serving as chairman of the American Council of Learned Societies and as such was heading a brilliantly successful effort to revivify that flagging organization and set it permanently upon a sound foundation. His hard work and his eloquence won the support it needed, and AAS as a constituent member has been a beneficiary ever since. He always considered his report for ACLS, *One Great Society* (1959), as his ultimate statement of American values.

His busy schedule, and, in later years, his failing health prevented him from attending as many meetings of AAS as he would have liked. In 1975 he agreed to contribute an appropriate bicentennial paper to the Society's April 1976 meeting. The result was a sparkling essay, 'The Declaration of Independence: A Critique,' published in the Society's *Proceedings* and later republished with a companion essay written by Howard Peckham. Alas, at the last minute he was unable to make the trip to Worcester, where his paper was read by another member, so he did not receive its universal acclaim at first hand.

Despite growing physical infirmities, Howard Jones remained intellectually active to the end of his days. He had a keen eye and a ready wit, a slightly sardonic view of the world and of himself that was nevertheless not reductionist, a militant faith in the value of humane studies, broad learning buttressed

by insatiable curiosity, and infectious good humor that made any encounter memorable. Anyone wishing to take the measure of his vision and his philosophy may do so in the 'Epilogue' to his *Autobiography* (1979), written (in the style of a humane elder Cato) just before his eighty-fifth birthday. He died in Cambridge, Massachusetts, at the age of eighty-eight on May 11, 1980, leaving his wife, Bessie Zaban, his daughter, Eleanor, and a host of students who remember him with affection and respect.

W. H. Bond

LEONARD WOODS LABAREE

Leonard Woods Labaree was born on August 26, 1897, near the town of Urumia, Persia (now Iran), the son of Benjamin Woods and Mary (Schauffler) Labaree. His parents were American citizens who served as teachers at a college run by the Presbyterian Board of Foreign Missions for the Nestorian Christians living in the area. In 1904 his father was killed by Kurdish tribesmen who had mistaken him for another missionary. Mrs. Labaree then brought Leonard and his older sister Clara to the United States, settling in Connecticut, where she became superintendent of the New Britain City Mission and instructor in missionary practice at the Hartford Seminary Foundation. Labaree prepared for college at the Hotchkiss School, Lakeville, Connecticut, and began Williams College with the class of 1919. When the United States entered World War I in 1917, he volunteered for the Army Air Services, receiving his commission as a balloon pilot. After the war he returned to Williams, where he graduated Phi Beta Kappa with his original class one year late in 1920. Following commencement he married Elizabeth M. Calkins, of New London, Connecticut. The couple had two sons, Arthur C., of Old Say-

Copyright of Proceedings of the American Antiquarian Society is the property of American Antiquarian Society and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.