

sophical Society. Strongly anti-Zionist, he was president of the American Council for Judaism (1943-55) and became chairman of the board in 1956. He was elected a trustee of the National Gallery in 1964 and served until his resignation in 1974. He took these assignments seriously and was diligent in attendance; he was known for his punctuality, the 'courtesy of kings.'

Many honors were bestowed upon him, including seven honorary degrees. The Philadelphia Award was given to him at a great banquet in 1967, and the \$25,000 that accompanied it he distributed among the Philadelphia institutions with which he was affiliated. The Friends of the Princeton University Library presented him the Donald F. Hyde Award in 1968. He received the Sir Thomas More Medal for Book Collecting from the Gleeson Library Associates of the University of San Francisco in 1971.

A memorial service for Lessing Rosenwald was held on September 10, 1979, in the Van Pelt Auditorium in the Philadelphia Museum of Art. The numerous and diverse speakers on this occasion suggested not only Lessing's wide range of interests but also the many contributions he made to society during a long and ennobling life.

Frederick R. Goff

#### MAXWELL H. SAVELLE

To those of us who studied under him, Maxwell H. Savelle was regarded as the quintessential liberal humanist. Men were masters of their own fates and captains of their souls—this was his creed. He totally rejected the doctrine of supernatural causation in history. These lines of Shakespeare embodied his philosophy of life: 'What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!'

His fierce commitment to the principle of freedom of thought led him to challenge a loyalty oath passed by the Washington state legislature in 1955, at the height of the McCarthy era. The law required all employees of the state and its subdivisions to swear they were not members of the Communist Party or any other 'subversive' organization. It did not provide for a hearing before dismissal. We, his students, were not surprised by his action. (After a long legal battle, the United States Supreme Court declared this statute unconstitutional in 1964.)

What did surprise (perhaps 'shock' would be more accurate) us was to learn that Max was raised in the Deep South and 'sprung from a long line of hard-shell Baptist forbears'! Mobile, Alabama, where he was born on January 8, 1896, was his boyhood home. If anyone gave the lie to the theory of environmental determinism, he did.

How did it happen? How did this Southern Baptist break the shackles of his fundamentalist heritage and become a Rationalist who believed that human reason was the greatest power on the face of the earth, and that Man was a free agent, capable of determining his own destiny? I can offer no explanation as to what triggered his intellectual metamorphosis. Max never talked to his students about his early life.

He gave a partial explanation in his autobiographical presidential address before the Pacific Coast Branch of the American Historical Association in 1957. He revealed that World War I had a hand in the process. That 'stupendous and horrendous war,' as he called it, removed him from the barren intellectual atmosphere of the South (he served in the United States navy) and caused him to ask the questions which ultimately led to his 'Quest for Holy Wisdom.' What caused wars? Why did men fight? In his words: 'What was the plan or pattern, if any, upon which the epic of human experience within historic time was written?' To find the answers to these questions, he concluded, he must study history.

When the war ended, Max took up the quest. He enrolled

in Springfield College, but shortly after transferred to Columbia, where he took his A.B. in 1924, his A.M. in 1926, and his Ph.D. in 1932.

Max began his teaching career as an instructor in history at Columbia while working on his doctorate (1926-32). With his degree in hand, he moved to Stanford where he taught colonial American history from 1932 to 1947. From there, he went to the University of Washington where he 'retired' in 1967. In post-retirement he continued to teach at various universities, completing his career with a five-year stint at the University of Illinois, Chicago Circle. During his long career, there were periodic foreign teaching assignments (Spain, Chile, Australia) and special research positions (Newberry Library Research Scholar).

In addition to being an effective teacher, Max was a productive scholar. His primary interests were intellectual and diplomatic history. His most significant books were *Seeds of Liberty* (1948), *The Diplomatic History of the Canadian Boundary, 1749-1763* (1940), and *Origins of American Diplomacy* (1967). His textbooks on colonial American history and western civilization have been widely used in the United States.

Because of his skill as a teacher and enthusiasm for his subject, and because of his special qualities as a human being, Max attracted many graduate students. It was unusual to find so many students of colonial American history in a Far Western university. All of us enjoyed a warm relationship with him. He was our friend as well as our teacher. He gave substance to the phrase 'academic father.' His devotion to us was one of his most endearing traits. He was concerned about us, interested in our careers, available for advice, helpful in securing positions.

Max was a man of many parts. He had an insatiable appetite for life. He combined intellectualism with the 'strenuous life.' Interestingly, his two boyhood heroes were Woodrow Wilson and Theodore Roosevelt. He was well equipped physically for outdoor pursuits. Although short in stature, he was powerfully

built, with the broad shoulders and thick chest of a wrestler. He liked to hike mountain trails, hunt, fish, and ski, a sport he took up in his fifties. In his later years, he built a small home in the rugged and breathtakingly beautiful Olympic Mountains of Washington. He loved this site with a singular passion. It was truly his heaven on earth.

Max also had a strong aesthetic side. He loved music, painting, literature, the theatre, and the dance. And, like all humanists, he enjoyed good food, good wine, and stimulating conversation. In this sense, he would have felt at ease in Dr. Johnson's London. He was, in essence, an eighteenth-century man, a true son of the Enlightenment.

It goes without saying that his graduate students shared all aspects of Max's rich life. The Savelle home was an extension of the classroom. Our relationship was not confined to the campus. We fished, hunted, and hiked with him. This writer can recall some memorable experiences as we engaged in the 'strenuous life.'

Max was elected a member of the American Antiquarian Society in 1973. Because of distance and declining health, he never attended a meeting. He did, however, incorporate the rich resources of the Society into his scholarship, and sent many students to Worcester to research.

A series of illnesses, coupled with the ravaging effects of age, finally overpowered his indomitable spirit. Max's 'Quest for Sophia Sancta' ended in Seattle, Washington, on August 13, 1979, at the age of eighty-three. At his request, there were no funeral services.

Louis Leonard Tucker

### JOHN JOSEPH WRIGHT

The death of John Cardinal Wright, first bishop of Worcester, at the Youville Rehabilitation Hospital in Cambridge, Massa-

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.