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Louis T. Jones (January 12, 1972, first interview)

C. Richard Arena

Oral History Interview

with

DR. LOUIS T. JONES

January 12, 1972
Whittier, California

By Dr. C. Richard Arena

For the Richard Nixon Oral History Project

ARENA: This is interview #1 with Dr. Louis T. Jones, Whittier, California, January 12, 1972, Arena interviewing. Dr. Jones, may we begin by my asking you where and when you were born?

JONES: Dr. Arena, I'm proud of the fact that I was born within the roar of Niagara Falls. My dear mother used to say that she thought that the roar of the falls still was characteristic of my mind.

ARENA: Would that have been the Canadian or the U.S. side, by the way?

JONES: I think the American side. Later, Pearl, my wife, and I went over to the Canadian side and looked down over the Maid of the Mist and wondered what it would be like to ride through life in such a mist.

ARENA: And your wife's maiden name?

JONES: Her name was Page as a growing girl and she was reared through to her high school years in eastern Kansas in a little town named Horton.

ARENA: Fine. What I did not follow up on was the year of your birth. We have you in the right place, but how about the right year?

JONES: The year was 1884, July 1, which makes me getting toward my eighty-eighth from standpoint of insurance. Yes, I am very grateful for the lengthening of the life to be a party to this magnificent '70's, in this great century.

ARENA: What were the circumstances that brought you to California, and when?

JONES: Oh, that's a good one. I can scarcely tell except that an intimate friend of mine through the years, Dr. Walter F. Dexter by name, well known in this community, was a co-teacher with me on the faculty of Earlham College of Richmond, Indiana. Dr. Dexter's room was right next to mine. He brought to Earlham, it is said, the first earned Doctor of Education degree granted at Harvard University, and he was valedictorian by award of his graduating class. His was a marvelous mind and when he was invited to come from Earlham to Whittier College he wanted to know if I would join him. I said, "Walter, you go forward and if you like it write me." I was satisfied with Earlham College and enjoyed my work there. Interestingly enough, he did take one of the most brilliant minds that Earlham had and the year afterward I came to join him. It was Dr. Herschel Coffin who came with Dr. Dexter.

Together we worked after I came and the purpose of my coming was understood to be my academic work had been a combination of the physical and social sciences. My undergraduate degree was taken at Wilmington College, Ohio, a Friends institution. My Bachelor of Science earned was in the field of physics and chemistry. My next degree earned at the University of Kansas, Lawrence, Kansas, was Master of Arts. That was earned in the field of economics and sociology. My next degree earned was in history, and particularly Western history, required at the State University of Iowa, Iowa City, Iowa.

So, that was what brought me West. In the interim I had had four years as headmaster of the Friends School at Vassalboro, Maine. Then I was called to Earlham College in Richmond, Indiana, to come back home. And it was Oak Grove Seminary of which I was headmaster for four years at Vassalboro. That was after I had earned the Ph.D. from Iowa State University.

ARENA: You also mentioned before the taping session your acquaintance with Dr. Paul S. Smith, who also is a former president of Whittier College.

JONES: I've always taken a great deal of personal satisfaction to have had Paul Smith in my class in history at Earlham College. I was privileged to put into his hands a few

years ago his textbook used even by him in my class. I think it was in his own script. So, he at least had a book. How much he got from my instruction would be uncertain. But he proved to be the outstanding teacher of history at Whittier College. And, if I'm not mistaken, it was through some encouragement of mine that he went to the University of Wisconsin to secure his doctorate. So, it has been of deep gratification to me to have come into contact with some very capable minds and had some slight brushoff from influences that have come from my efforts to interpret the cultural heritage that we Americans have. So, that will try to answer what brought me West.

ARENA: Dr. Jones, I don't believe I got the date you did come to California.

JONES: I landed in California with my family of children, five, all in a little red automobile on the second day of September, 1925. So, we have been in residence here as a family from that time till this.

ARENA: Did you move right to Whittier, California?

JONES: We took up quarters in California immediately where I had made reservation for housing quarters within about six blocks of the college. There we stayed for the first year. At the end of that year we built our own home at 51--if I'm not mistaken--East Philadelphia. It is the very first house on entering what today is Whittier College Hills. There we lived until about 1948 when we went elsewhere, that is in East Whittier vicinity.

ARENA: Before I get into your direct relationship with President Nixon as his teacher and as an author who dedicated a book to him--the book, as you know, is <u>So Say the Indians</u>, which he has acknowledged--with your permission I would like to continue this biographical research of your own background so that future historians or future students of any subject can better appreciate the type of mentors that were part of the makeup of the President's education. We have touched upon your formal education and the reason that brought you to California. Might I ask something about your own parents' background? What did your father do?

JONES: I'm very pleased to try to answer that, Dr. Arena, for my ancestry goes directly back both on my paternal side and my maternal side to early colonial days. My father's given name was Thomas. He was a twin, the tenth or eleventh of his family.

And let me say, I have the family tree all laid out back to 1659 in Cambridge, Massachusetts. A man by the name of John Jones came from somewhere to Cambridge. He was a minister, I think, in the Church of England, in other words, Episcopal. He with some ten or more sought to go West in that early day. They went about one hundred miles to the West from Cambridge and laid out the streets with a large grapevine for measuring rod. That was the city of Concord.

Interestingly enough, as we stopped there overnight on our way west, my wife and I were advised to go out to the Jones farm, only a short distance out from Concord. There I was able to put foot on the land that my predeceasing colonial forefathers held and where the battle of Concord was fought. Then from there, of course, some moved into New Hampshire and others into Maine, and in the early day when I arrived in 1914 to take charge of Friends School at Vassalboro, Maine, I was within twenty miles of the home of my paternal ancestors.

ARENA: At the time were you aware of that? Had you done research on your genealogy?

JONES: I was not aware of that, unfortunately. My mother used to tell us about these things. In turn, I had not sensed what I have tried throughout my life to impress on others to learn your family background if you can, for you may have hidden capacities and treasures that slumber within, aspiring to live your best. So that has been one of my major messages to the youth as I have mingled with them in the classroom on the secondary and collegiate levels, to remember the best is what is worthy of preservation.

So I take deep pride in the fact that my paternal ancestry were not only the founders of Concord, but they also were inspired by their belief in human liberty and equality. Also among them were those who fought at Bunker Hill [Massachusetts]. So, on my paternal side I have the story pretty complete and have tried to write it up for my children. Interestingly enough, I now have nine volumes bound, book size, largely in my own script so that I can turn to those things with verification, and that is the background so far as my father's side is concerned.

My mother was a Lovett Luscomb. Her father grew up across the bay from old Salem [Massachusetts], and the Luscomb family perched on the south bank of the bay, Salem. They came as early as 1638. So you can see that I have had a contact with others to urge me to sense the value of given heritage. And if I may ask indulgence, I'm proud that I have that New England background. When I came to Earlham I carried the message with me. So it has been my high privilege when I came on to the Pacific rim to be interpretative of that fine

New England culture that lies at the back of our American life of today. In turn, in the interim, I moved from Iowa City after getting the doctorate to Florida and spent years with my mother, who was living there at the time.

So, from there it has been my high privilege, Dr. Arena, to place foot within forty-eight of our original states. And there are only two whose soil I have not touched. The one, immense Alaska. I hope before I pass away that I may have the privilege of going up and following some of my Indian leads that lived in that land of ice and snow. So, that is the background of my wanderings.

ARENA: I know that you're interested in the Quakers. I know you have written a book dealing with some aspect of their history, The Quakers of Iowa. Would I be correct in assuming you are now a Quaker?

JONES: I am by convincement.

ARENA: Then your research into the family tree, especially back in New England in the seventeenth century might not show any Quakers.

JONES: No. They were not Quakers.

ARENA: As a matter of fact, if I'm not mistaken it was unhealthy for Quakers, especially in the beginning of New England?

JONES: At Salem, Massachusetts, yes. One of my immediate forebears was pronounced a witch and suffered not only the boring reputation and suffered the pricking of needles that were administered to her hand and arm to get rid of the witch. My own mother's father was a sailor out from Salem. He, when my mother was about sixteen years of age, was sent as captain of a shipping party, head of a fleet, to the Gold Coast of Africa and was lost at sea, so that my mother's mother was left a widow. But that didn't deter that obdurate urge that lay within the family line. They made their way anyway. So, my mother learned from her mother not only the ancestry but the use of the English language. She picked up her study of that language as used in its New England fashion.

Well, that's just a touch, Dr. Arena, of my own background and here I am now, very much interested in the study of the native Indian cultures of the great Southwest and the service and attempting to inspire these young minds, not only Anglican, Spanish, French,

other European contacts that I've been privileged to make including the Orientals and the native American Indians.

You might be interested in knowing that our home has been through the years a place for gathering of racial cultures of all kinds. When I was in Iowa City, for example, it fell to my lot to organize what was called the Cosmopolitan Club. In our home the young people who were students, undergraduates and graduates, at the State University of Iowa assembled to interchange the values of their native culture and it was written into our articles of control that an American could not be the president. But lo and behold, one day the existing president of the Cosmopolitan Club came in with a recommendation that Louis Jones be the next president, and it in their judgment had to be. It was my privilege to accept the charge and I now have the picture of all of the group taken that year, and they represented no less than thirty different nationalities that were members of that organization.

BEGIN SIDE II TAPE I

ARENA: From your own personal experience of the race question in the United States, are you hopeful that this great issue is coming to a successful settlement and a mending of the ways as far as our country is concerned, Dr. Jones?

JONES: By race issue you have reference to what combination of races?

ARENA: Let me explain further, by the race question not only black and white but the Indians, the other minorities. I would say, really, those that are not white. Those from Asia, those from America itself, the brown-skinned Indians, and, of course, those of mixed races, Indian and Spanish and all of the combinations, black and Indian. By the race question, the idea not only of the legal aspects where I think we all agree there's been considerable progress, states now no longer outlaw miscegenation--people of different races are allowed to marry as they were not, I know you know, at one time. Restaurants that serve the public can now not exclude so easily as they used to different races. And, of course, this has become a key debate of our time, especially since World War II, the resolving of these differences.

Since you by your long span of life and by your interest in dealing with the people of different races in a constructive, friendly way, and I know you are aware of the problems over the years, I was just wondering from your vantage point of 1972 and

from your long personal experience with that question, I would be interested in hearing anything you have to say about it.

JONES: I'm very glad, Dr. Arena, to think back over the transition that has come during my lifetime on that issue. It has been my privilege to mingle not only with the populations of the Atlantic Coast, north and south, but to share in the aspirations and the movement of American culture into the West. Also it has been my high privilege to know something of the intimate feelings that movement aroused with the native population of America whom we today call Indian.

Beginning with that story, I think that it would be my reaction to say that the predominant minds of American Indians is to try to qualify under the Congressional Act of Congress admitting to citizenship and be worthy of loyalties that are typical to our national life and the absorption of what seems good in Eastern American culture largely having come from Europe, much of which is, of course, so opposite from the mental approach to what we call culture which is native to American soil.

Far too often the average person is unaware of the ancient background of aboriginal American cultures. They were varied, both language and customs, and ways of doing things. But, underneath it all there was a way of life that--as it has been my privilege to mingle among them in their homes, in their times of joy and happiness and frivolity, as well as in their times of sadness and struggle--I have found that their way of life rested on an abiding faith in a deity that matches almost in its best, the passion for living on the plane worthy of that of the universal Great Spirit.

That is one thing as far as the American Indian is concerned. Now, as for the other major minority group in the United States at the present time, my own outlook on future America is nonetheless optimistic. It has been my privilege to live in a little town where there was a little Negro settlement and I grew up as a plain boy with those Negroes. I moved out from that into the South where I met up with the typical Southern mind of the average people. Then I began the study of what it was that lay at the root of the great conflict between the North and the South and why the split came in the states of the free, and the states for the maintenance of the slave practice.

Very fortunately, Dr. Arena, I fell under the tutelage of a specialist in that field from Stanford University. He came to the University of Kansas and in one of my classes with him I was privileged to get the broadened interpretation of that struggle. Lawrence, Kansas, you may know, was where John Brown started his furor and right in the area where I was living. Some of the early plantation owners, or land owners, were swung by the rope because

they were free. They maintained that when the blacks could be spirited away by the underground railway into the free land of Canada, they could not then be commanded or remanded into slavery. Now it has been my privilege to run through much of that and so in my effort to evaluate it I have gone out of the way to live with the blacks as I have tried to live with the reds.

ARENA: Dr. Jones, could I ask you as to following up on your optimistic outlook for the future, would you venture a guess as to how long it might take for the average white person in the United States and the average black person in the United States to be able to come together as easily as they do with one another in the sense of marriage, in the sense of breaking bread together, in the sense of being completely at ease with one another--which I think you might agree with me is not the case now and certainly has not been in the past? I'm thinking about the average white. You certainly are the exception, and people who did have blacks in their homes, we'll say, any time before World War II were taking, especially in the South, their lives in their hands, we might say. That, of course, was not true in every case, but that would be maybe the average case. From the standpoint of the future, when we talk about that type of assimilation, how long do you think it might take for such a settling of one of our oldest problems in this country to come?

JONES: I'm very happy for you to raise that question. I only wish I had the answer. I must say I do not. But I do see movements which indicate that there will come a time in American life when the question of civil rights will not rest on the color of the skin. Let me see what a few of those lines are. This thing of mingling of the younger children in our educational system, our schools, by law, giving equal opportunity under our system of free public education so that the matter of the color of skin will not determine one's service, ways of making a living and participating in our American democratic way of life. I think that the time will come and possibly before we think it might that the matter of skin color will have very little effect in the mingling, intermingling of the racial groups that make up our cosmopolitan population.

ARENA: Please continue, Dr. Jones.

JONES: My next response is on the matter of mentality and on that point I am not sure. But if I'm not mistaken, with mental tests taken promiscuously, there appears to be

little grounds for assuming that any race is mentally inferior to any other race. The matter of culture, the acquisition of culture, seems to determine as much if not more on the social contacts that are made in the process of mental development.

In other words, I have found in my firsthand contacts all along the way, in high school, in college, in my graduate courses taken and given, that there are those in the other racial groups, not only the black groups but the Asiatic groups, and others from other parts of the world, that are not inferior in their power to think.

One of the most promising things to my mind that exists in this vast democratic way of American life is to open the way for freedom of self-development under our system of democratic educational institutions. I'm inclined to think that if we can perfect that system not only of having black and white and native aboriginal Indian--if we may use that corrupted term--and of Asiatic and far-islanders, or what have we here in the United States but a pool of world background and when the immense population explosion came and the occupation of our Western lands, this land of ours was the melting pot and what we're getting today is the net results of both the best and the worst of inherited culture from abroad.

So, for those who are leading the way for the future, again, my hope is that there are those who are standing for the preservation of the most valued elements contributing to our advanced cililization and culture.

And back to the days when the two wings split and there came forward the war of the states, it was a horrible experience and yet there are those in the Southland today who regret that split as much as those of the North. And fortunately, I think on the whole that wound is being healed. The shift of industry from the North to the South is only one evidence of it. The increased activity and encouragement of funds from many, many sources for advanced educational opportunity for the masses, all races, is going on in our Southland as well as our North. Moreover, the interscholastic athletics that is on the go so tremendously, even the rise of our intercollegiate movements of many kinds, and even of our professional athletic leagues are strong indices that we are on the way when the question will not be are you black, are you Japanese, are you Chinese, are you from Timbuktu, but rather what are you essentially, and how much are you devoted to the public welfare of this great American democracy and experiment in democratic living.

When we get abroad we see these things. We look back and we see ourselves in these little segments. But I can say to you

without fear of doing violence to the fact that American life stands high in the passion of the world that I have come into contact with and to be an American, black, Indian, or of any culture is a prize.

When you mingle with such little segments, or large segments, as the Irish culture and the Hebrew culture, and the Mohammedan culture, what does it matter so far as your cultural heritage is concerned if you are supporting the tremendous vision of the equality of all persons in their right to make a living and in the right to preserve their highest mental aptitudes. You know, as I know, that some of the blacks and some of the Orientals are matches for the best of the whites from the European background. So, I could not set the date. In fact, I could not set the century when there would be no segment conflict in American life. But I do hope that by a free movement of the elements that we all know are so pertinent in American life today that there will come a time when we will be living together in peace and harmony and having the free access of the best facilities of social interchange and social culture.

Whether it will arrive at a place where there will be no restraint on interracial marriages, I could not say, I do not know. But I do see that there has come the time already when there is not the strained racial relations in social intercourse, in educational facilities, in economic relations, in the right to represent the population as a whole in our political life, in our social life, and here is hoping that the time will come when the welfare of our American culture will be the accumulative heritage of us all. Toward that, personally, I am prepared and trying the best I can to interpret America's future from the combination of the best of all of its constituent parts.

ARENA: Dr. Jones, I know of your long interest in history. I would like to ask you if you know the origins of your own interest in history? Why did you become a teacher and a writer of history, and as we have been discussing, obviously, social and cultural history? Had you always been interested from the beginning in social and cultural history, or do you recall a definite period in your life where not only were you interested in history but social and cultural?

JONES: That word, always, is very difficult to answer. We have to have a beginning, even for always. Ordinarily there has to be a termination when our living present ends. But that's beside the purpose of the question. Reflecting back, I think that my inclinations to arrive at a synthesis of all has been gradual.

I could not say whether it began at the age of six or sixteen or sixty, or at any special time. I think in matters of this kind do we not grow into precepts as our experience with life continues, and so long as we keep open minds we absorb from those with whom we come into contact.

May I apply that principle now to what I'm wondering, if my former student, Richard Milhous Nixon, what he would say as to how that personality has matured. It had its start, it had its biological source of beginning, or what about the children that come knocking at our personal doorway. Even today they range all the way from three to four years of age on up through the tender years of juvenility, and personally I try, Dr. Arena, to be able to put myself into their place by way of concrete illustration.

There is a little girl who lives next door who is about three years old. She came to our doorway the night of Halloween. I met her. I dropped to the level of her eye and looking her into her eye, and she into mine, I tried to use language at a level that she would use. I tried to get her to talk to me. Not for me to talk to her. Interestingly enough her mother . . .

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ARENA: You were giving an example of this contact with a young girl and you were about to mention her mother's observation.

JONES: There at the corner of the lot, Dr. Arena, stood the mother beside an evergreen bush watching the affect with her daughter. And this was it. The daughter's name, by way of familiarity, is Jill, like Jack and Jill. I asked whether this was a trick-or-treat occasion. It was. So I asked whether she was going to treat me and let me play the trick, or whether I was to treat her and she play the trick. She said she was going to do the treating. So we compromised by each paying to the other out from our slight treasure some reminder.

I've often thought about that matter of mutual exchange. Instead of one taking everything without giving something and as my intimate friend, Dr. C. C. [Clinton C.] Trillingham, Superintendent of Public Institutions in Los Angeles schools for twenty years, said one day, "Just remember that American life is a matter of giving as well as taking, and wherever there is a right there is a responsible responsibility."

That's taking it over into adult life. But it's fundamentally true, especially when it comes to applying to a complex culture, civilization, such as we have today. So, I try to mingle with the

children as well as those who come to our door, be they rich or poor, black or white, college-educated or uneducated, and it is always a fascinating privilege to me to hold the confidence of the rising youth. I hope that that will be a part answer to your inquiry.

ARENA: I was also interested in how you approach your study of Indian culture and how you approach the teaching of it, and maybe the two can't be separated. One says you can learn by teaching, too.

JONES: They are interrelated. About the most practical suggestion I can give in answer to that question, there is a statement that came to me from a very distinguished chief of the Sioux nation. His name was Chief Standing Bear. He came from the Rosebud Reservation in South Dakota. In the main he was not school-taught, he was nature-taught. I met him soon after my arrival in Whittier. He was a resident in Los Angeles. Some way he took to me, I took to him. I was interested in going into the Indian country for the study of native Indian life as I understood it to be in this great Southwest.

ARENA: This would have been around 1925?

JONES: About '25. And this was his answer. I asked Chief Standing Bear if he would give me counsel as to how to approach the native populations here. He said this: "See much, say little." I put that axiom into practice. Out of it I have tried to learn to listen to others as well as to try to teach others. So, in answer to your question, my method of approach in going into Indian homes, let them be the brief wickiup on the Apache reservations, which there are still such primitive homes . . .

ARENA: Wickiup would be spelled how, if I may ask?

JONES: Well, in my language it would have to be spelled phonetically, W I C K I U P. I don't know whether that's correct. That's my big failing, is knowing how to spell. Secondly, if you want to get in with the Navajo people, their native life is the hogan. So, when it comes to contacting a Pueblo Indian home where the house is not made ordinarily of mud and logs, but it is stone. It is just as wise, and I learned my lesson.

I was up to the old village of Zuni, one of the oldest known Pueblo Indian villages of significance. I was out with a Zuni

guide. I saw a man and a woman erecting a Zuni stone house. The woman was handling a heavy piece of stone for the door top. I said to the Indian guide who could speak English--I couldn't speak Zuni--I said, "Let me go and offer my help." He said, "NO. No person would approach an Indian woman until she called for help." That opened the whole life of the Zuni people. There the woman is in command of the household. If she had permitted me, I would have been admitted. But if she did not, I would be performing the acme of insult. So, the wisdom of that standing there has been with me till this hour. And let me say I have done deference to that axiom when it came to interpreting the life of Chief Standing Bear in my oncoming publication, Amerindian Education. It isn't the white man's way, it's the Indian way. One thing that I've found, doctor, in dealing with these American Indians you've got . . .

ARENA: Please, I just want to be sure the secretary gets that correct. Amerindian is A M E R I N D I A N.

JONES: That is right. Now, here is a whole culture that is slipping away, the native aboriginal American culture because of the pressure of the white man's civilization being superimposed. You know that. The first of the government's educational program was to make, to treat the Indian boys and girls so that they would be, they would act, they would dress, they would get names that were white man's. Chief Standing Bear, where did he get the name as sacred to him as my name from John Jones, and as my mother's name from Lovett to Luscomb. By the way, the time came when Chief Standing Bear went to school on the reservation. He then went to the Indian school in Pennsylvania.

ARENA: Would that be the one at Carlisle, by any chance, Jim Thorpe's famous school?

JONES: That's right. Jim Thorpe was there too.

ARENA: Carlisle is C A R L I S L E?

JONES: That's right. And Chief Standing Bear completed that work. Then he met with the leader who was promoting a trip to Europe and wanted to have some Indians go with him to England. Chief Standing Bear was selected to lead the Indians. He came back from England and prepared himself educationally for his work and finally, he wrote My People the Sioux, a book three hundred and eighty pages in length and I have it in my library. I am acquainted personally with the neice whom he adopted into his tribe

who was an Isleta Indian, a Pueblo Indian, and I was present at their adoption ceremony.

ARENA: Pardon me, would you spell Isleta Indian?

JONES: I S L E T A, Isleta. It is one of the old Pueblo villages now on the Santa Fe Railway, on the river bank there. How to understand these Indian peoples has been a puzzle with me. I have learned not to force myself on them. I would watch for the opportunity to see how they lived.

If only I could have learned the Indian language like a woman who was here in this room just last Monday. She has translated the Hebrew Scriptures, Old and New Testament, into the Navajo tongue and now is going over to translation into the Apache tongue. She is doing her work under the auspices of a devoted Christian agency and is constantly at work through the University of Oklahoma in their linguistic groups there, so that is the way I have tried. I have been present at their many kinds of ceremonies and I have been welcomed into their homes, into their dances and into their traditions and folklore. So, that is an effort of brief answer to your question.

ARENA: Might I ask you to give your views on the subject of the publishing teacher, from your own experience? In other words, one hears that the teacher who writes does not have time for the student on one side. The other side is that the teacher who writes and is doing research is learning and therefore is contributing to knowledge and, therefore, contributing to the student. Of course, this argument, I guess goes on and on. However, I would value your own personal views and experience regarding that question.

JONES: You mean, Dr. Arena, what my attitude is toward the teacher, for example, of collegiate level whether they should be engaged in creative writing.

ARENA: Well, excuse me. It's not just the collegiate level. There are those who do this on the high school level, who will write books dealing with their subjects. Mainly, I guess, I'm interested in your own practical experience. I know you are a writer and I know you are a teacher. There are two questions: one, what is your own experience? Did you find that doing research and writing had helped you in your teaching? Were you aware of its affect on your teaching? That would be one level, just dealing with

the question as a part of your own experience. Secondly, on the theoretical basis, that is you might just expand it in general and add to it as you see fit. I'm interested in both aspects, especially the aspect of your own personal experience since you have written and have taught.

JONES: I'd be happy to respond to that. I think that in the first instance that to be engaged in extensive research on the academic level is so demanding. For example, to qualify for advanced degrees today you must know your subject. Even with the master's level there must be a thesis. I find with those with whom I have worked who are today doing work for the advanced degrees, and I was party to such an occasion a very few years ago, in fact about two years ago when I was called by long distance by a Dr. Lynn Osborn, who is head of speech research. He is not at Kansas University now. He transferred to the University of Washington, State of Washington, and has worked there this last fall.

But, what I am getting at, I received a call from him one day about three years ago. He was inviting me to come to the University of Kansas to meet with those in training for advanced degrees, Masters and Doctorates at the university, and who were under the Act of Congress then of the National Defense Educational Act, and I was picked to explain and speak to those who were taking work under the university together with the administrative staff at the university. What a task it was. I only wish it could have been you to respond rather than for me to respond.

I went and I learned more, I think, than any one of them did from me. But I went, for example, to their leading anthropologist, a scholar and a writer. He was fabulous in what he had written and he was astounding in the skill of his teaching. I venture to say that there are few men that could match Dr. [Carlyle Shreeve] Smith, anthropologist at K. U. [Kansas University] in the breadths of his studied experience and in the mastery of his conveying the essence of anthropology to the theme as he knew it in the United States. Well, I honor him. It was not until he discovered that I knew a little bit about the Western trails across the plains and out in this marvelous Rocky Mountain country that he took the least interest in what I had to say. When he found that out he changed completely and threw himself with enthusiasm into the task that I was trying to do. He's a key person. He's a master mind and he represents the best of modern research scholarship on both sides of the water. And yet, he is a marvelous teacher.

Now to answer your next question. I think that it is beneficial to a person to do writing, creative writing, even while they

are teaching, for it tends to develop exact aptitudes and care in statement of fact. But with me, I was so rushed, Dr. Arena, in my work that it was only with my graduate work that I took the time to create the documents which came forth, my master's thesis, my doctorate's dissertation have gone the world around.

ARENA: Would you give the names of those books?

JONES: The Quakers of Iowa, and I was faced with a situation there when the head of the advanced degree committee asked me to come to Iowa City and do the work on behalf of the State Historical Society of Iowa. He said, "I want you to know that it must be exact, it must be reliable, the facts must be uncontrovertible because sponsoring its creation and its publication, the State Historical Society's reputation is at stake." Well, what challenge with aggressive, modern Quakers in the state, with conservative Quakers in the state. And if you know the Quakers you know what a great variety of splits there were among them. When that document comes out I'll show you a copy if you like.

ARENA: I would appreciate it.

JONES: I had been to the conservative Yearly Meeting of Friends before beginning the writing. I asked the privilege of attending their Yearly Meeting. I was a modern Friend. I was with the progressive body of Friends. I was supposedly granted privilege. So, I was present. Scarcely had the Yearly Meeting begun until a Friend came and tapped me on the shoulder and said there was a group at the door that would like to speak with me. I got up, went out, and I was informed that my presence was objected to in the meeting. I said, "All right." I won't try now to name the cause. But I said, "I will be around and try to meet with Friends individually." I stayed. Later at the close of their Yearly Meeting, I met their man that cared for their janitor work. I asked if there were any of their old meeting records in the refuse. And let me tell you that we dug up almost a complete set of records of that conservative Yearly Meeting of Friends. Then I asked if I might have them. Consent was readily given. Hence, they are on the shelves of the State University of Iowa today.

Now, you've been through that kind of thing. So, what I am speaking of is writing. I know what it takes to do creative writing, not alone the intensive research.

BEGIN TAPE II SIDE II

ARENA: Now, I see by the published doctoral dissertation that this was fully approved, therefore, by the Yearly Meeting.

JONES: This was approved not by the Yearly Meeting as such, but by the head officer of the Yearly Meeting. Now, that was before the conservative Friends and the progressive Friends had affiliation or exchanged relationship. So, I was an imposition, although I was there not as any intruder. But, in turn, when the document was presented to the presiding clerk corresponding to the president of the organization, I asked him to read the treatment given to the conservative Yearly Meeting and he said that he could not find a single error in the statement of fact.