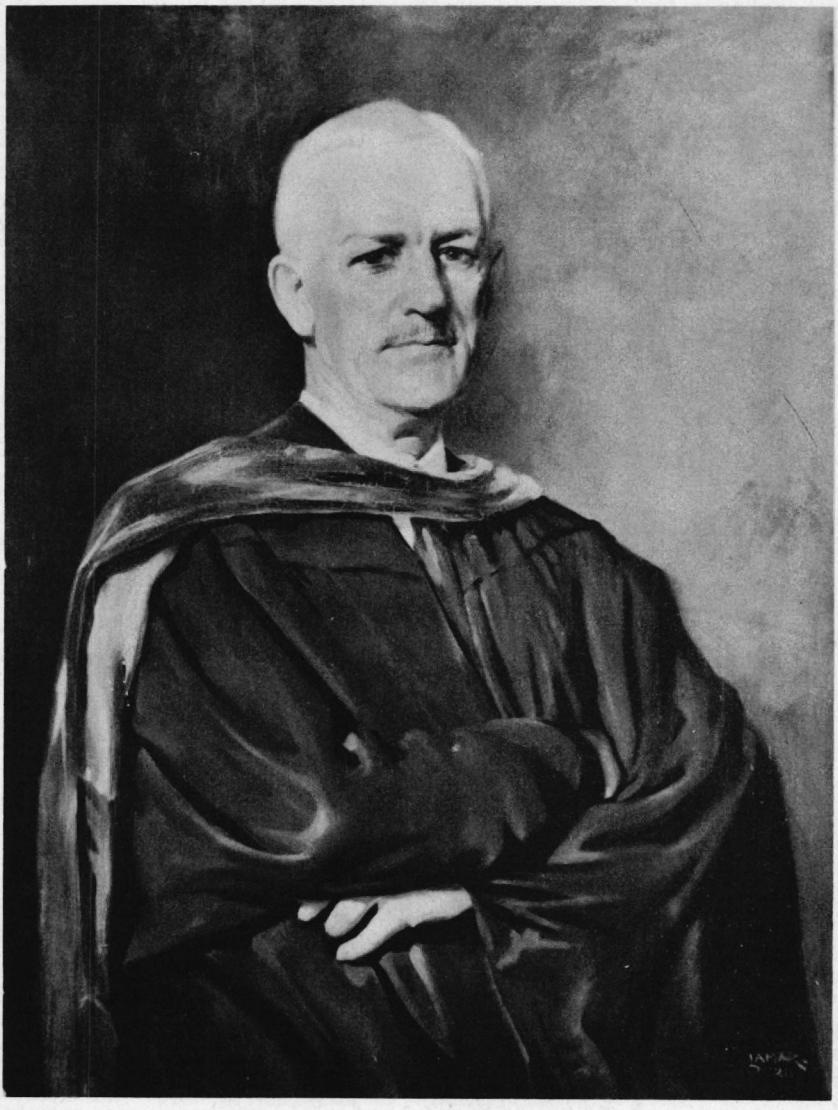
# The Philosophical Society of Texas

# PROCEEDINGS

## 1944



Edward Randall

# The Philosophical Society of Texas

## PROCEEDINGS

## OF THE ANNUAL MEETING

## DALLAS

## DECEMBER 6, 1944

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Dallas
The Philosophical Society of Texas
1945

*The Philosophical Society of Texas for the Collection and Diffusion of Knowledge was founded December 5, 1837, in the Capitol of the Republic of Texas at Houston, by* MIRABEAU B. LAMAR, ASHBEL SMITH, THOMAS J. RUSK, WILLIAM H. WHARTON, JOSEPH ROWE, ANGUS MCNEILL, GEORGE W. BONNELL, JOSEPH BAKER, PATRICK C. JACK, W. FAIRFAX GRAY, JOHN A. WHARTON, DAVID S. KAUFMAN, JAMES COLLINSWORTH, ANSON JONES, LITTLETON FOWLER, A. C. HORTON, J. W. BUNTON, EDWARD T. BRANCH, HENRY SMITH, HUGH MCLEOD, THOMAS JEFFERSON CHAMBERS, SAM HOUSTON, R. A. IRION, DAVID G. BURNET, *and* JOHN BIRDSALL.

*The Society was reconstituted on December 5, 1936. Membership is by invitation. Active and Associate Members must have been born within, or must have resided within, the boundaries of the late Republic of Texas.*

*Offices and Library of the Society are in the Hall of State, Dallas 1, Texas.*

# The Philosophical Society of Texas

THE Annual Meeting of The Philosophical Society of Texas for the year 1944 was held in the Texas Room of the Baker Hotel in Dallas on the evening of Wednesday, December 6, with President Umphrey Lee presiding.

Members and guests present included: Miss Winnie Allen, Judge and Mrs. William H. Atwell, Judge and Mrs. John H. Bickett, Jr., Mr. and Mrs. George Waverley Briggs, Dr. and Mrs. Edward H. Cary, Dr. and Mrs. Carlos E. Castañeda, Judge and Mrs. Marion N. Chrestman, Mr. and Mrs. Rosser J. Coke, Dr. Ruby K. Daniel, Mr. G. B. Dealey, Dr. and Mrs. Elbert Dunlap, Mr. and Mrs. J. T. Elliott, Mr. and Mrs. Herbert Gambrell, Dr. and Mrs. Samuel Wood Geiser, Dean and Mrs. Tinsley R. Harrison, Dr. William E. Howard, President L. H. Hubbard, Mr. and Mrs. Alfonso Johnson, Mrs. M. W. Keathley, Mr. Frank H. King, Mr. and Mrs. D. A. Lacy, Mr. Lucius M. Lamar, Dean and Mrs. Chauncey D. Leake, President Umphrey Lee, Dr. and Mrs. David Lefkowitz, Judge and Mrs. Eugene P. Locke, General and Mrs. Gerald C. Mann, Judge and Mrs. Tom L. McCullough, Mr. and Mrs. Stuart McGregor, Mrs. Delbert Motley, Judge and Mrs. Robert Ogden, Mr. and Mrs. John E. Owens, Dr. and Mrs. Harold A. O'Brien, Mr. and Mrs. J. B. O'Hara, Dean and Mrs. C. S. Potts, Dr. and Mrs. Edward Randall, Jr., Dr. and Mrs. Rupert

N. Richardson, Mr. John E. Rosser, Major E. Campbell Russell, Miss Lois Sager, Dr. and Mrs. Richard M. Smith, Mrs. Alex W. Spence, Dr. and Mrs. I. K. Stephens, Mr. and Mrs. Leslie Waggener, Miss Leland Watkins, Judge and Mrs. Royall R. Watkins, Miss Virdian Watkins, Dr. and Mrs. Guy F. Witt, Dr. and Mrs. Ozro T. Woods.

After the dinner, President Lee presented the speaker of the evening in the following words:

At its Annual Meetings, The Philosophical Society of Texas has presented a series of distinguished speakers. This evening we have as our lecturer a scholar who has made a place for himself in the medical profession. Not himself a physician, Doctor Leake is a well-known pharmacologist, who is becoming known also as a leader in medical education.

In these days when it is a matter of concern that the sciences be integrated with our total culture, it is encouraging to know that a scientist interests himself in the relationship of his own field to other fields of knowledge. Doctor Leake has been chairman of the section on the Philosophy and History of Science of the American Association for the Advancement of Science, and he is a former president of the History of Science Society. This sort of broad knowledge on the part of a scientist and an educator is one of the hopeful signs of the times.

I am honored to present to this Society a scientist and a scholar in the best sense of that word, Chauncey D. Leake, Executive Vice President and Dean in Charge of Medical Education of The University of Texas.

# ETHICOGENESIS

CHAUNCEY D. LEAKE

IT IS PLEASANT and comforting to be with you. Pleasant as a result of the good fellowship, good cheer, and good will that are so evident at this dinner; comforting because of the certainty that this Society will continue to promote and maintain respect for intellectual affairs in what is still a great frontier.

For Texas, in spite of its great material prosperity and glittering gadgetry, is still in the frontier stages of its intellectual development. Only recently, as Edmunds Travis indicates, have we been willing politically to disdain emotional demagoguery, and to consider instead the wisdom of patient, quiet, and effective devotion to the intellectual solving of our common social problems.

Many of us revelling for the first time in the heady draughts of thinking, cannot yet restrain our emotional urges in what should be a dispassionate survey of the freedom which we wish to enjoy. It is symptomatic of an intellectual frontier that freedom should be considered merely from an individualistic standpoint, as though it were license. Broadening cultural experience seems necessary to bring appreciation that freedom involves responsibility, if it is to survive—responsibility for self-control, self-discipline, and "a generous respect for the rights, feelings and thoughts of others."

The founders of our great University must have had this thought in mind when they adopted the motto for the seal of the institution for which all of us have such high hopes. This motto, *Disciplina praesidium civitatis,* suggests that disciplined self-learning or rationally con-

trolled instruction is the foundation of our commonwealth.

This Latin motto has been displaced on the Library façade of the University by the more semantically difficult "Know the truth, and the truth shall make you free". Of course, full "truth", as far as our knowledge at the moment goes, makes one proportionally free. However, the disciplined acquisition of such "truth" as we may possess affords a *cultured* freedom, in which there is acknowledgment of the obligation to use that freedom in a responsible manner, with good will and sympathetic regard for the rights, feelings, and opinions of others. When more of us grasp this neglected factor in freedom, we will have passed beyond the intellectual frontier in which it seems many of us are still content to live. When more of us learn to co-operate instead of wanting always to compete; when more of us understand the wisdom of mutual consideration instead of chip-shouldering; when more of us find that we can work together better for our mutual welfare, by pooling our brains and resources, instead of selfishly seeking any advantage at the expense of our neighbors, then more of us will richly enjoy that fine democratic culture the frontiers of which we are still so anxiously exploring.

The Philosophical Society of Texas has a worthy prototype in the American Philosophical Society, which was organized in 1743 "for the promotion of useful knowledge" and whose transactions have appeared since 1769. The American Philosophical Society is now flourishing after a significant rebirth with substantial financial support, under the vigorous octogenarian leadership of my revered teacher, Edwin Grant Conklin, Professor Emerit-

us of Biology at Princeton University. Similarly, The Philosophical Society of Texas was established under pioneer circumstances by the founders of the Republic in 1837 "for the promotion of useful knowledge", and it has also had a significant rebirth under the stimulating leadership of many of those who are assembled here tonight. It is fervently to be hoped that The Philosophical Society of Texas may obtain financial support similar to that which is making possible the activities and publications of the American Philosophical Society, which are so effectively "promoting useful knowledge".

After many centuries of metaphysical meanderings, philosophers are again coming to realize that philosophy must deal with all knowledge and deal with it affectionately. Otherwise, philosophers had better get another name for themselves. Professional philosophers need not think of themselves as a group separate and distinct from anyone who loves knowledge and seeks to increase it. Among the greatest philosophers of our day are those scientists who are steadfastly adding to the sum total of our knowledge about ourselves and our environment. Accordingly, a scientist need not apologize for an interest in philosophy. Conversely, a philosophical society need not fear to consider all phases of the knowledge we now possess and the implications which that knowledge may have for our future.

However, philosophy does suggest an attempt at the analysis of knowledge with the purpose in view of a reorientation of thoughts and ideas in relation to that knowledge so as to be able to appreciate fully the implications of what we do know. It is such analyses which make possible the bringing together of knowledge into

one dynamic and growing truth—the sort of synthesis which is the triumph of philosophy, the love for knowledge.

This effort is the business of professional philosophers. Such professionals are now showing great interest in scientific methods and particularly those involving what the great geologist, T. C. Chamberlin, called "multiple working hypotheses". These considerations are reflected in an increasing attention to ethics. It is this relation between science and ethics that may appropriately be the subject for the consideration of The Philosophical Society of Texas on this occasion.

Before undertaking an exposition of our thesis, let me pay my personal respects to the memory of Edward Randall, M. D., the late President of this Society, who was looking forward with such eager anticipation to this meeting when death came to him in Galveston on August 12, 1944, in his eighty-fourth year. Doctor Randall brought to Texas a rich medical heritage and developed in the Medical Branch of the University a training center for many hundreds of those capable physicians who have for so many years promoted the good health of the people of Texas. Recently, as a leading member of the Board of Regents of the University, Doctor Randall contributed greatly to those significant developments in the University which have made it one of the potentially greatest in the country. By his gentlemanly devotion to all significant cultural developments, and particularly in his own profession, Doctor Randall set a

sterling example of what leading citizens of Texas may follow to advantage for centuries to come.

Again before considering our thesis in detail, let me tell you some of its history. It began on a very definite date, Sunday, July 2, 1939. But I think I'll tell you about the delights of that afternoon a little later. Our thesis was first offered in an essay entitled "Science Implies Freedom". As such, it was prepared for a volume of *Studies in Freedom of Inquiry,* sponsored by the Social Science Research Council. However, the editors rejected it, as did a number of the more cultural periodicals. The excuse of the editors in each case was that it was not what they wanted and probably would not be interesting to their readers. So, it was sent around as a New Year's greeting in 1940 to some of our friends. It was supposed to be delivered as my Vice Presidential address before the Section on the History and Philosophy of Science at the Philadelphia meeting of the American Association for the Advancement of Science in December, 1940. However, we had so vigorous a discussion on science and ethics at this occasion that there didn't seem to be much time for me as Chairman to speak my own piece. Slightly recast but with the same title, *Science Implies Freedom,* it was published as the contribution from the History of Science Society to a volume honoring Waldo Gifford Leland, Secretary and organizer of the American Council of Learned Societies *(Studies in the History of Culture: The Disciplines of the Humanities,* Menasha, Wisconsin, 1942, pp. 310-320).

After a couple of years' intellectual incubation, it was rewritten somewhat in its present form to be offered as a tribute in a volume honoring George Sarton, the distinguished historian of science, and founder of those cultural twin journals *Isis* and *Osiris*. It was then presented with further modifications as my 1940 Vice Presidential address before the Section on the History and Philosophy of Science at its Cleveland meeting in September, 1944. As such, it may be published in *Science,* the official weekly journal of the Association.

Let me hasten to assure you that our thesis has again been greatly modified and adapted for this present philosophical occasion. Feeling so comfortably among friends, I have taken the liberty of adding quite a bit to what I had previously thought would be wise to omit.

With my conscience cleared by this confession and apology, let us see where our effort may lead.

To approach the problem of ethics in a scientific manner is difficult. Such an approach is so far away from the traditional metaphysical tee of classical philosophy. The green of evidence is small; the fairway of procedure is narrow and dog-legged; the rough of religious bias at the side is thick, and there are a myriad of psychological traps to bypass.

Scientific workers do not speak the same language as professional philosophers. From the viewpoint of professional philosophers, a discussion of ethics by a professional scientific worker may seem naive. However, to the professional scientific worker, discussions

on morals by professional philosophers usually appear to be metaphysical irrelevance in the face of our present knowledge. New raw data for a new approach to philosophy are to be derived especially from the results of studies in semiotics, physiology, neurology, experimental psychology, psychiatry, psychoanalysis, and sociology. Perhaps dialectic or dynamic materialism as new philosophical developments will utilize this evidence. The American naturalistic philosophers are beginning to do so.

It is significant that recent philosophers, such as Herbert Spencer (1820-1903), William James (1842-1910), John Dewey (1859- ) and his pupils, are advocating the application of the scientific method, and especially controlled experimentation, to all fields of human activity and interest, including art, politics, and ethics.[1] Perhaps as Durant suggests,[2] it is high time that scientific workers and historians, as well as philosophers, begin to show some respect for Spencer's brilliant example of what may be undertaken philosophically with the rapidly accumulating knowledge at our disposal.

The differences between the traditional philosophical and the scientific approach to man's place in the universe, and thus to his ethics, have recently been exemplified by a popular series of articles published during

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[1]Spencer, H., *Data of Ethics,* London, 1879; James, W., *The Principles of Psychology,* New York, 1890, 2: 639, 672; Dewey, J., Valuation and Experimental Knowledge, *The Philosophical Review,* 31: 325-351, 1922; Lepley, Ray, *Verifiability of Value,* Columbia University Press, New York, 1944 (Offers full bibliography). Eby, L. S., *The Quest for Moral Law,* Columbia University Press, New York, 1944. Krikorian, Y. H., *Naturalism and the Human Spirit* (a symposium of 15 essays) Columbia University Press, New York, 1944.

[2]Durant, W., *The Story of Philosophy,* New York, 1926.

1942 in *Fortune*. Professors Sperry, Maritain, Montague and Hocking indicate that while the scientific and relativist approach is adequate and essential, it is incomplete and must be supplemented by metaphysical or supernatural considerations such as "moral universals", Christian theology, "an ideal good operating in nature", or "the conscious purpose of God". On the other hand, Julian Huxley[3] expressed the implications of the scientific position. This rejects a metaphysical dualism of body and soul or matter and mind because of lack of demonstrable objective experimental evidence. It finds no evidence for the objective existence of "immutable and absolute principles of Truth, Beauty and Goodness". Huxley shows that the available evidence justifies the conclusion that these concepts are the relative ideals of different humans, and that they are related to the solid conditions of our environment, as individual and social adaptations.

Julian Huxley agrees with A. J. Carlson[4] in pointing out that the answer to the question of the insufficiency of science is more science. Huxley says, "the scientific approach, empirical and where possible experimental, refusing the absolute for the relative, and rejecting the deductions of pure reason except when based upon the inductions of raw fact, cannot be rejected as insufficient until it has been completely tried out." In accordance with this suggestion, it is refreshing to find some current philosophers, such as Lepley,[1] willing to undertake the application of the scientific method of experimentation to the problems of values and ethics.

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[3]Huxley, J., The Biologist Looks at Man, *Fortune*, 26: No. 6: 139-152, Dec. 1942.
[4]Carlson, A. J., Science and the Supernatural, *Science*, 73: 217, Feb. 27, 1931; reprinted *Sci. Monthly*, Aug., 1944.

Our current knowledge of ourselves and our brains especially as revealed by the results of experimental studies in physiology, neurology, and psychology, and as confirmed by the observations of psychiatrists and psychoanalysts, justifies fully the extension of the scientific method of procedure in philosophy, to the exclusion of the now semiotically invalidated metaphysical approach. In spite of Montgomery's and Bergson's reaction against Darwinism, the significance of the evolutionary concept is great enough to conclude with Hugh Miller[5] that, "With his demonstration of the evolution of natural types, Darwin fulfilled the intention of empirical thought, and closed the portals forever upon traditional philosophy. Metaphysicians may continue to announce their speculations about the everlasting structure of things, and about the universal criteria of knowledge; but their devotions are a wake, administered to a corpse."

## EVOLUTIONARY FACTORS IN ETHICOGENESIS

As far as our records of human thinking go, we seem always to have required justification for our moral ideas, either through fear or favor of supernatural agencies to whom our morals may have been ascribed, or through respect for the abstractions we may set up intellectually from our general experiences. While there may always have been implied some relationship between our knowledge of ourselves or our experiences with our environ-

[5]Miller, H., *History and Science: A Study of the Relation of Historical and Theoretical Knowledge*, Berkeley, 1939. Henri Bergson's metaphysical idea of "creative evolution" was anticipated in part by that remarkable Texan, Edmund Montgomery, M. D. (1836-1911), the husband of the famed sculptress, Elizabet Ney. Doctor Montgomery's Texas career was pleasantly described by Professor I. K. Stephens at the Centennial meeting of the Philosophical Society of Texas at Hempstead *(Proceedings, 1937,* pp. 5-16).

ment, and our ideas of what is right and wrong, most of our ethical ideas seem first to be expressed under primitive social conditions as injunctions from supernatural agencies. What psychological skill a Moses must possess to impose upon his people a decalogue!

Through fear of reprisal or promise of reward, religious leaders continue to exhort their followers to respect the purposes and motives sanctioned by their deity. This pattern is exemplified in our culture by a succession of moral injunctions. There is thus the Mosaic, Prophetic and Messianic literature of the Jews, in which the motivating factor employed is chiefly fear of punishment by either the actual, or the social, or the anthropistic "father". The net effects of this have been individually inhibitory in repressing ordinary desires which experience may demonstrate to be anti-social.

It is interesting that Charles Darwin[6] (1809-1882) should have anticipated and refuted Reinhold Niebuhr's[7] recent objection to A. Comte's[8] (1798-1857) notion of the familial origin of morality. In expressing doubt as to man's uniqueness of self-consciousness, he asks, "At what age does the newborn infant possess the power of abstraction, or become self-conscious, and reflect on its own existence? We cannot answer; nor can we answer in regard to the ascending organic scale . . . The difference in mind between man and the higher animals,

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[6]Darwin, C., *The Descent of Man, and Selection in Relation to Sex*, 1:105, 96, London, 1871.

[7]Niebuhr, R., *The Nature and Destiny of Man: A Christian Interpretation*: I, *Human Nature*, New York, 1941. Professor Niebuhr's scholarly but anachronescent effort may be interestingly compared with C. S. Sherrington's *Man on His Nature*, New York, 1941, or with E. G. Conklin's *Man Real and Ideal*, New York, 1943.

[8]Comte, A., *Positive Philosophy*, New York, 1920.

great as it is, certainly is one of degree and not of kind. . . . Actions were probably regarded by primeval man as good or bad solely as they obviously affect the welfare of the tribe,—not that of the species, nor that of an individual member of the tribe". The moral lag resulting from too great adherence to this gangster (or nazi or fascist) code is caused, says Darwin, by the operation of three factors: first, confinement of sympathy to the same tribe; second, power of reasoning insufficient to recognize the bearing of self-regarding virtues (as temperance) on the welfare of the tribe, and, third, weak power of self-command not strengthened by habit, instruction, and religion — and Darwin even surmised by inheritance!

There has also been a legalistic development of familial morality by which, in our "laws", we agree on the least common denominator of what we will implicitly allow each other to do without punishment or repression. The basis of primitive codes of law is always the *lex talionis*, in which obedience is obtained through fear of reprisal.

This primitive negative inhibitory effort is also illustrated by the Buddhistic phrasing of the Golden Rule, "Do not do unto others what you would not have others do to you". Under Christian influence a more positive expression, operating through hope of reward, became current, "Do unto others as you would have others do to you", or "Love your neighbor as yourself". Hope of individual future reward is also operative in exhorting blind obedience to specific codes of conduct as among Mohammedans and the Japanese.

When more sophisticated societies arise and systematic thinking is undertaken, philosophers continue to exhort

people to follow particular lines of conduct sanctioned by rationalizations. Perhaps the great intellectual effort of Immanuel Kant (1724-1804) culminating in the "categorical imperative",[9] will remain the outstanding example of this tendency.

Whether hedonistic or idealistic, whether utilitarian or individualistic, or whether advocating absolute or relative standards of goodness and badness, the classical ethics of philosophical thought remain religiously a matter of persuasion, of exhortation and of rationalizing what it is that we "ought" to do, or "ought not" to do. It is dogmatically "normative" and has scarcely considered the "descriptive" approach characteristic of scientific effort.

Occasional groups have frequently achieved a high moral standard of conduct by voluntary, conscious, and premeditated agreement, pledged by vows or oaths which, however, derive their force from either fear of reprisal or hope of reward. An early example of this ethical factor is the famous "Oath of Hippocrates", the basis for all professional ethical codes.[10] This tendency continues to operate extensively in religious orders and secret societies.

During the whole apparent development of our ethical consciousness, there has been, as A. J. Carlson says, an implication that our "purposes or aims are modified by our growing understanding of ourselves and our environment." This knowledge is now beginning to be enough to

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[9]Abbott, T. K., *Kant's Critique of Practical Reason and Other Works on the Theory of Ethics*, London and New York, 6th Ed., 1909.

[10]Jones, W. H. S., *The Doctor's Oath*, Cambridge, 1924; Leake, C. D., *Percival's Medical Ethics*, Baltimore, 1927; Edelstein, L., *The Hippocratic Oath*, Suppl. Bull. Hist. Med., No. 1, Baltimore, 1943.

set the limits to what it is *possible* for us to believe, or to achieve, no matter how far beyond we may want to go. Our chief difficulty these days is that our present knowledge of ourselves and of our environment does not permit us to believe honestly the dogmas to which we cling, and we lack the ability to devise methods of obtaining general social credence for what is possible to believe.

The basic problem, of course, is what we can agree upon as "truth". The Platonic problem of ideas still troubles us, and the modern interest in semantics has not yet satisfactorily resolved the difficulty. Even scientific endeavor itself, the business of which is the establishment of "truth", may occasionally fall into the trap by thinking of "science" as something real in itself![12]

In scientific work, "truth" as a symbol means an intellectually coherent but admittedly tentative explanation of ourselves and our environment which has been objectively demonstrated and *agreed upon* by those who have investigated it. Walter Lippmann illustrates the point by emphasizing its antithesis: "The unscientific man, like the Schoolmen of the Middle Ages, really means by the truth an explanation of the Universe in terms of human desire".[13] Along with Charles S. Pierce, he points to *agreement* as a necessary factor in the appreciation of "truth". What we mean by the truth is the opinion *agreed to by all who investigate,* and it is the object represented in this opinion that is the real.

Most scientific investigators who have philosophical inclinations agree to this concept of approximating the

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[12]Ogden, C. K., and Richards, I. A., *The Meaning of Meaning; A Study of the Influence of Language upon Thought and of the Science of Symbolism,* 5th Ed., New York and London, 1938; Lee, I. J., *Language Habits in Human Affairs,* New York, 1941.

[13]Lippmann, W., *A Preface to Morals,* New York, 1929.

"truth". The scientific position has been well expressed by Edwin Grant Conklin, Emeritus Professor of Biology at Princeton University, once President of the American Association for the Advancement of Science, and now President of the American Philosophical Society. According to Conklin,[14] the spirit of science implies not only freedom to hold and express any view for which there is rational evidence, but also recognition that knowledge of ourselves and our environment is incomplete and subject to revision, and that there is no legitimate compulsion to belief beyond the voluntary acceptance of demonstrably rational evidence. As Carlson[4] puts it in agreement with Julian Huxley, the essence of the scientific method is the rejection *in toto* of all non-observational and non-experimental authority in the field of experience. Conklin identifies the aim of science with that of religion, to know the "truth" about ourselves and our environment, with confidence that even unwelcome "truth" is better than cherished error.

The scientific method of arriving at the "truth" is now well defined in theory and practice. On the one hand, one may try to build a coherent ideal structure within the rigid limitations of logical consistency, by means of *experimental reasoning*. With this ideal structure, some details of the universe about us may be found to correspond. This is the way of mathematics. On the other hand, one may observe and describe as accurately as possible oneself and one's environment. A tentative explanation may then be suggested of ways by which an individual and his environment may operate.

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[14]Conklin, E. G., *The Direction of Human Evolution*, New York, 1921; *Man Real and Ideal: Observations and Reflections on Man's Nature, Development and Destiny*, New York, 1943.

The validity of this tentative explanation may then be *tested by experiment,* which seeks to isolate and control specific factors. Conclusions are reached in accordance with the results of such experiments. This is the way followed in the natural sciences.

The knowledge of ourselves and our environment acquired by these methods has vastly altered the entire character of our living. We are discovering that knowledge about ourselves and our environment makes it possible for us to add significantly to the broad and lasting satisfactions of us all. This suggests at once that scientific endeavor has moral value.

With increasing knowledge derived from the various levels of scientific endeavor, it now appears that we have sufficient facts of a verifiable nature regarding ourselves and our environment to estimate the moral value of their implications; that is, to determine their ethical significance. As W. M. Malisoff would insist,[15] when a fact is recognized, its conjugate, which is its value, at once becomes important.

From a consideration of our biological knowledge, the implication is clear at once that survival for an individual living thing or for a particular living species, is "good" for that individual or that species. Whatever is conducive toward the continued survival of that particular individual or that particular species is therefore "good" *for it.* As Harold Blum suggests,[16] the operation of the second law of thermodynamics makes it impos-

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[15]Malisoff, W. M., Discussion in the Section on the History and Philosophy of Science, Cleveland, Sept. 13, 1944.

[16]Blum, H. F., A Consideration of Evolution from a Thermo-dynamic View-point, *Amer. Nat.,* 68: 468, 1934.

sible, i. e., highly improbable, for living species now extinct ever to emerge or to appear again in this environment. Survival is "good", therefore, in the very significant sense that if the species fails to survive, "goodness" has no further meaning for that species.

The problem then is to determine those factors of "goodness" which are common to all species; that is, the basic factors conducive to the survival of *all* species. This at once requires consideration of the *relationships* between individuals or species, or groups of living things. On this basis, whatever preserves the "balance of nature" is therefore "good". My helpful colleague, Dean A. P. Brogan, suggests that this is the essence of the "harmony theory" of ethics, as implied by Aristotle and as developed more recently by William James, G. H. Palmer, John Dewey, and L. T. Hobhouse.

As a living organism, man is peculiar in that he seems to be the only living thing capable of significant self-conscious control of himself and his environment. That control is dependent upon his increasing knowledge of himself and his environment. Warner Fite makes this the basis of his philosophy of individualism.[17] He holds that the human individual as a conscious agent is the source and measure of all value. However, he points out that the interests of conscious individuals are essentially harmonious, but only so far as they are conscious. Fite reconciles individuality with social unity, which George Sarton considers to be the most important modern problem,[18] by pointing out that the same knowledge which brings an individual to be self-regarding, shows him to

[17]Fite, W., *Individualism: Four Lectures on the Significance of Consciousness for Social Relations,* New York and London, 1911.

[18]Sarton, G., Unification of Goodwill, *Isis,* 27: 211, 1937.

be living in a world with others whose conduct determines for him the conditions through which his own interests are to be satisfied, and whose interests therefore it is wise to consider.

All "normal" living things seem to be able to act in accordance with those principles which are conducive to their survival. This indicates the operation of adaptive factors. It also implies adjustable adaptation in the face of changing environments.

John Dewey and C. H. Waddington both use the example of the burned hand to indicate the factors involved: "The answer to the question 'Why not put your hand in the fire?' is the answer of fact. If you do, your hand will be burnt. The answer to the question Why acknowledge Right? is of the same sort. For Right is only an abstract name for the multitude of concrete demands in action which others impress upon us, and of which we are obliged, if we would live, to take some account".[19]

Emphasis on the phrase "if we would live" indicates the significance of adaptation in survival and the importance of adjustment to environmental conditions as a factor in survival. While it may be difficult to ascribe a desire for living to all living things, yet the adaptations which have been made in the past to environmental conditions have resulted in the survival of all those living things which are on the earth now. Living things and their environments react upon each other to produce an adjustment which is conducive toward

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[19]Dewey, J., *Human Nature and Conduct: An Introduction to Social Psychology*, New York, 1930; Waddington, C. H., *Science and Ethics: An Essay and a Discussion*, London, 1942.

survival. This is the point of Lawrence Henderson's thesis concerning "The Fitness of the Environment".[20] The physiological conclusion is that we are part of a generalized dynamic equilibrium which includes life, and which operates within the circumscribed limits of the physical factors of this world.[21]

## ATTACKS ON THE INTELLECTUAL VALIDITY OF ETHICS

In introducing a remarkable discussion on the relations between science and ethics, C. H. Waddington, Lecturer in Zoology at Cambridge University,[22] says that throughout our history, our concept of goodness has been considered to have or to require intellectual validity, whether deduced from observation as in the theory of utilitarianism, or revealed by supernatural agencies. Recently, however, four lines of thought have developed which appear to "rob ethical statements of any claims to intellectual validity". These are (1) psychoanalytical study, which suggests that our ethical systems are products of our early reactions, sexual or otherwise, to family life; (2) anthropological investigations comparing various social systems, and indicating that ethical beliefs differ extremely from culture to culture and therefore have no general validity; (3) Marxists' efforts, asserting that ethical systems are expressions of class forces, and (4) the anti-metaphysical attempt of the logical positivists in studying meaning, and developing

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[20]Henderson, L., *The Fitness of the Environment,* New York, 1913.

[21]Bayliss, W. M., *Principles of General Physiology,* 4th Ed., London and New York, 1924.

[22]Waddington, C. H., The Relations between Science and Ethics, *Nature,* 148: 270, 1941.

semantics, and holding that ethical statements have no meaning of a verifiable nature.

Waddington feels that these four approaches, far from indicating that science has nothing to do with ethics, show on the contrary that ethical judgments may be statements of the same kind as scientific statements. He feels that ethics is based on facts of the kind with which science deals and that science may reveal "the nature, the character and direction of the evolutionary process in the world as a whole, and the elucidation of the consequences, in relation to that direction, of various courses of human action". He concludes that "the real good cannot be other than that which has been effective; namely, that which is exemplified in the course of evolution". Waddington holds that our moral systems represent ways by which we adapt ourselves to our environment, and thus become able to take part in our own evolutionary progress.

Originally published in *Nature,* this statement by Waddington provoked a considerable reaction. Amazingly, but characteristically British, this discussion continued for several months in *Nature* during the very period when England was being subjected to its bitterest experiences in the war.

While our English colleagues were so realistically surveying the ethical situation, many scientists on this side of the Atlantic were also anxiously exploring the matter. American scientists have recently been placed on the defensive as a result of the rather superficial opinion, widely expressed, that the war and all our other evils have been brought upon us by the development of

science. It is easy for demagogues to confuse what is called "science", the voluntarily agreed upon knowledge we have of ourselves and our environment, with the applications, beneficial or evil, which may be made of this knowledge. American scientists naively demonstrated their sense of insecurity by the disturbance among them which these charges caused. For several years, however, American scientists have been struggling to build a firm scientific basis for ethics.

The pages of *Science* and the *Scientific Monthly* for the past decade contain many addresses and articles by American scientists on the relations of science to ethics. Some of these are naive and reflect the childhood conditioning of their authors, while others are quite sophisticated, and some are difficult to comprehend.

It is interesting to discover, however, that three distinguished American biologists from three different cultural centers on this continent, could reach substantial agreement with Waddington on biological factors which might be significant in the development of ethical ideas. Different considerations led to the same conclusion on the part of Edwin Grant Conklin, Emeritus Professor of Biology at Princeton, C. Judson Herrick, Emeritus Professor of Neurology at the University of Chicago, and Samuel J. Holmes, Emeritus Professor of Zoology at the University of California.

Conklin says:[23] "Biologically life is maintained by continual balance, co-operation, compromise, and the same principles apply to the life of society. The highest level

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[23]Conklin, E. G., Does Science Afford a Basis for Ethics?, *Sci. Monthy*, 49: 295, 1939.

of human development is attained when purpose and freedom, joined to social emotions, training, and habits, shape behavior not only for personal but also for social satisfaction. Conduct bringing the broader and more lasting satisfaction is better". Herrick remarks:[24] "That social stability upon which the survival and comfort of the individual depend and that moral satisfaction upon which his equanimity, poise and stability of character depend, arise from the maintenance of relations with his fellowmen which are mutually advantageous". Holmes states:[25] "Morality becomes just one phase of the adjustment of the organism to its conditions of existence. As a good body is one that runs smoothly and efficiently in the maintenance of its vital functions, so a good man is one whose conduct not only maintains his own life on an efficient plane, but conduces to the enhancement of the life of his social group. Peoples may believe that their moral customs derive from a supernatural source, but one potent reason for their adoption is their conduciveness of survival". These opinions are in agreement with those expressed by John Dewey and his followers as a result of more strictly philosophical studies: "A morals based upon study of human nature instead of upon disregard for it would find the facts of man continuous with those of the rest of nature and would thereby ally ethics with physics and biology."

The ethical significance of this point of view appears in relation to survival. There is a better chance for continuing existence for that individual or group which adjusts itself harmoniously toward other individuals or

[24]Herrick, C. J., A Neurologist Makes Up His Mind, *Sci. Monthly*, 49: 99, 1939.
[25]Holmes, S. J., Darwinian Ethics and Its Practical Application, *Science*, 90: 117, Aug. 11, 1939.

other groups than for that which does not. In adjustments of individuals or groups in harmonious conduct toward each other there is a greater tendency for mutual satisfaction and benefit than when such adjustment does not exist. As Lepley puts it, "The forces of life and existence afford constant and recurring dynamic for attempts to make satisfactory adjustments. In these attempts, intelligence and reason are increasingly needed. They are and will be effective, so far as they can be, in the degree that they operate as elements within an inclusive experimental procedure".[1] Adaptation toward the goal of mutual satisfaction might become the basis of effective "biological engineering".

Conklin has emphasized the importance of training in promoting harmonious adaptation: "In all normal human beings it is possible to cultivate unselfishness, sympathy rather than enmity, co-operation rather than antagonism. Human nature can be improved by human nurture". The whole course of education over the centuries is predicated upon this premise.

### A NATURALLY OPERATIVE ETHICAL PRINCIPLE

If our scientific knowledge of ourselves and our environment has ethical consequences, it should be possible to discover *an operative natural principle* with respect to human conduct which can be stated in descriptive terms. We should be able so carefully to observe factors of importance in human conduct as to describe accurately what the factors are, without permitting the intrusion into our effort of the emotions of fear or desire. There seems to be little point in exhorting men to be good.

That has been the way of the moralists for centuries and it hasn't worked with startling success. Neither fear of punishment nor hope of reward has been particularly fruitful in promoting good conduct among men. There has hardly been sufficient knowledge to obtain agreement as to what constitutes "goodness" or "right". Now that we are acquiring such knowledge, we might attempt more satisfactorily to elucidate the "good", and thus make the burnt hand example applicable.

For centuries philosophers and moralists have wrestled with the problem of human conduct from the standpoint of either absolute or relative criteria for "goodness" and "right". Our knowledge of ourselves and our environment now indicates that this debate is irrelevant. We can appreciate now that our verifiable and agreed upon knowledge of ourselves and our environment continually increases and is subject to revision. In this sense we now understand that "truth" is relative. However, the probability of its being more precise and exact increases with our scientific endeavor. Similarly, it appears that our concept of "goodness" and "right" is also relative. It is subject to revision as our concept of "truth" changes in accordance with the increase in our verifiable and agreed upon knowledge of ourselves and our environment.

With the scientifically established "truth" about living things which we now possess, we are in a position to search for operative principles in nature which may have moral significance. We can agree that for any individual or group of individuals it is "good" to survive. However, individuals and groups of individuals are in contact with other individuals and other groups. For these other individuals and other groups, survival is also "good".

Relationships between the individuals or groups in contact with each other to be "good" must therefore be conducive toward the survival of all concerned. The adjustments of living things to each other and to their environment appear to be predicated on this effort to survive.

A survey of this sort can be extended to include human relationships, or behavior patterns between humans, with specific reference to their ethical connotations. One such notable attempt was made on July 2, 1939, in a secluded redwood grove in the Santa Cruz Mountains, California. The occasion was pleasantly described by C. Judson Herrick.[20]

The American Association for the Advancement of Science had met in Palo Alto. It was thought that some of the guests at the meeting might be interested in a picnic in the redwoods. The Pharmacology Laboratory of the University of California Medical Center in San Francisco had been accustomed to spend Sundays in seminar discussion in a redwood grove on the San Lorenzo River. To one of these meetings Edwin Grant Conklin, C. Judson Herrick, and Olaf Larsell were invited. In honor of our guests, the seminar discussion took the form of a debate between Otto Guttentag and Charles Gurchot on the influence of German and French philosophers on the biological sciences. This discussion provided a springboard for those who were assembled together under the sheltering arms of the redwoods to discuss a biological basis for ethics.

The conversation developed as to whether or not it might be possible to discover a naturally operative prin-

[20]Herrick, C. J., Little Academies I Have Known, *Sci. Monthly*, 53: 133, 1941.

ciple that governs human conduct. It was appreciated that such a principle might be of the same character as the principle of the conservation of energy. To be naturally operative, the principle would have to function whether we are aware of it or not, or whether we like it or not. However, it was clear in the discussion that if we could recognize it, it might be helpful to us by indicating the manner in which we could take advantage of it to our benefit. Certainly it has been helpful since Helmholtz's brief formulation to appreciate the principle of the conservation of energy!

As a tentative statement of such a principle, we induced from the plethora of examples in universal experience the following: "*The probability of survival of a relationship between individual humans or groups of humans increases with the extent to which that relationship is mutually satisfying*". This statement may be formulated in other ways, to emphasize different considerations: "The more a relationship between human individuals or groups is mutually satisfying, the longer it tends to last", or "*Behavior patterns between individual persons or groups of people, tend to become adjusted (by trial and miss) toward those which yield the greatest mutual satisfaction*". It is implied that the concept of "good" develops in a manner which is dependent upon those mutually satisfying behavior patterns.

This statement was subjected to considerable analysis at the Philadelphia meeting of the American Association for the Advancement of Science in December, 1940. Agreement was general that we had succeeded in the formulation of an objective scientific principle, operative in an ethical manner, but independently of metaphysical

implications or considerations. It was also agreed that the principle as stated seems axiomatic. It is inducible from the myriad of examples that exist around us on all sides. Specific case histories of behavior patterns between particular individuals, and factors involved in their constancy or change, are to be found particularly in psychiatric literature. There are a multitude of historical examples of the gradual adjustment toward more mutually satisfying behavior patterns between groups of people. Unfortunately, these have usually involved war. It remains to be determined whether we have the intelligence to utilize more peaceful means. These various examples include the man-wife relationship, the parent-child relationship, the employer-employee relationship, the capital-labor relationship, the master-slave relationship, or relationships between groups of people on a national or racial basis.

It was appreciated that the statement is a special case of the more general principle: "The probability of survival of individual, or groups of, living things increases with the degree with which they harmoniously adjust themselves to each other and their environment". As a correlary of the Darwinian principle of evolution, the formulation thus becomes a biological basis for ethics. It implies the biological value of symbiosis, which is the adaptive biological solution of parasitism. It implies also the culmination of the dynamic interaction of organism and environment in which the surviving organism tends to be the best fitted to the environment surrounding it.

Practically, this symbiotic principle may become as significant in our everyday affairs as has been the case

with the formulation of the principle of the conservation of energy, if we will but recognize it. It apparently operates anyway, like the laws of thermodynamics, independently of our opinions about it, whether we like it so or not. As in the case of the principles of energetics, we can apparently function so much better if we will but recognize it and take advantage of it.

There are several important implications which follow from the symbiotic principle as stated. Since satisfaction is a biologically and psychologically significant factor in survival, there will remain the urge on the part of human beings to achieve satisfaction. If then it is appreciated that relationships between humans tend to survive in proportion to the mutual satisfaction derived from them, it is incumbent upon an individual to help make the relationship in which he participates with another individual as satisfying to the other individual as to himself. As long as there is lack of mutual satisfaction, there will be an attempt to adjust relationships between individuals or groups of individuals toward a greater degree of mutual satisfaction. This attempt at adjustment, frequently involving psychiatric aggressiveness or submissiveness, may be relatively violent, as in homicide, including suicide, and war!

The implications of the symbiotic principle as stated are in accord with the general ethical exhortations of the centuries. It is irrelevant now to consider the ethical injunctions of the great religious or philosophical leaders as "revealed", since to the modern psychologist, who might be called a "logical positivist", revelation and intuition are little more than logical inductions made so rapidly that the maker is not conscious of the steps in

the process, until they are analyzed. These intuitive urgings, such as the "Golden Rule", seem to have been devised in appreciation of the naturally operative ethical principle. However, there is an important distinction. The statement as made in the naturally operative ethical principle is emotionally neutral. It carries with it no exhortations. It simply states what the conditions are under which relationships or behavior patterns between humans survive. It becomes an intellectual matter then to work toward the satisfactions that are to be mutually derived from human relationships in order to establish behavior patterns that will survive.

It might be objected that this development of the harmony theory in ethics will tend eventually to lead to a *status quo*. There seems, however, to be no biological or psychological evidence to indicate that human beings are ever likely to be significantly satisfied for long periods of time no matter what the circumstances may be under which they find themselves. The biological urge toward satisfaction increases apparently from what it feeds upon.

It is felt that the attempt to define a naturally operative ethical principle governing human relationships or behavior patterns is an important contribution to ethicogenesis. The proposed statement is derived from objective and agreed upon biological evidence. While it still lacks the desired precision of formal scientific statements, and while its proof is more indicative than formal, it may be found to have great significance in the regulation of human affairs, if we will take advantage of it. It seems to be a tentative step in a deliberate attempt to establish an ethic on the basis of scientific knowledge and in scientific terms.

## Business Period

*President Lee:* Four of the distinguished members of this Society have been called by death since our last meeting: Edward Randall, physician, medical educator and practical philanthropist, who one year ago tonight was elected your president, died in Galveston August 12; Kenneth Hazen Aynesworth, surgeon, historian, benefactor of his alma mater, Baylor University, and longtime regent of the University of Texas, died in Waco October 30; William Bennett Bizzell, president successively of three state institutions of higher learning in the Southwest, educational philosopher and administrator, died in Norman March 13; and George Washington Truett, the most notable Baptist preacher of his generation, died in Dallas July 7. Truly these four men made mighty contributions to the development of this state and region, and we record their passing with a sorrow that is tempered by the consciousness that their works will abide and bless the Southwest through the years to come.

With your permission, I shall ask that these members of the Society serve as a committee to prepare suitable notices for publication in the *Proceedings:* Professor Trantham, President Gilchrist, President Hubbard, Professor Richardson, Judge Caldwell, Judge Kennerly, Mr. Briggs, Judge Mills, Dean Leake, and Rabbi Cohen.[1]

The Report of the Committee on Nominations was read by Mr. McGregor, seconded, and unanimously adopted.[2]

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[1]See pages 37-45.
[2]See page 46.

Dr. Castañeda offered the following resolution, which was numerously seconded and unanimously adopted:

> *Be It Resolved* that the Philosophical Society of Texas joins other associations, organizations and societies, as well as the people of the State of Texas in the observance of the centennial of the annexation of Texas in 1945, year that marks the end of a glorious epoch in the history of the State, during which the Society had its birth.
>
> *And Be It Further Resolved* that a committee of three be appointed to plan a special program for the next annual meeting of the Society appropriately to commemorate this significant event.

President Lee, after expressing appreciation to the committees in charge of arrangements for the meeting and presenting Dr. Edward Randall, Jr., and President-elect Locke, declared the Annual Meeting adjourned.

# NECROLOGY

## EDWARD RANDALL
### 1860-1944

Edward Randall, M.D., President of the Philosophical Society of Texas, was born at Huntsville, October 7, 1860, and died at Galveston, August 12, 1944.

He was the son of Samuel Randall, M.D., who was a surgeon of the Army of the Confederacy, and Texana Garrett Randall. At the age of five years, he was brought to Galveston, where he was reared by his paternal uncle, for whom he was named, and continued his residence until his death.

He was prepared for college at Lexington, Virginia, by the Rev. Dr. William Nelson Pendleton, better known to history as Brigadier General Pendleton, Chief of Lee's Artillery. He was graduated Bachelor of Arts from Washington and Lee University, in 1879, his scholarship attested by Phi Beta Kappa honors.

He proceeded thereafter to Philadelphia where, in 1883, he received the degree of Doctor of Medicine, from the University of Pennsylvania. He was an interne at the Philadelphia General Hospital for a year, and for two years, continued his medical studies in the clinics of Virchow, Martin, Winckel, and other medical savants and authorities in Germany and Austria. He returned then to his native State, to begin the practice of his profession in Galveston.

From the beginning of his professional career in Texas until his death, Dr. Randall's career was inseparably interwoven with the advancement of medical science and the progress of medical education in Texas. He became Professor of Materia Medica and Therapeutics in the Texas Medical College and Hospital, in 1888, and three years later, when the Medical Branch of the University of Texas was established in Galveston, he commenced his varied, useful, and distinguished service to that institution, which continued for the rest of his life. Until 1929, when he became a Professor Emeritus, he served as a member of the Executive Committee of the Medical Branch of the

University, as well as Professor of Materia Medica, Therapeutics, and Physical Diagnosis, in the Schools of Medicine, Pharmacy, and Nursing. Upon his retirement from active teaching, he was appointed, and reappointed, a member of the Board of Regents of the University, and served successively as Vice-Chairman and Chairman of that body.

In 1902, he had become a member of the Board of Managers of the John Sealy Hospital, and served as its President for more than a quarter of a century; he, also, was President of the Sealy and Smith Foundation, whose benefactions facilitated the development of the Medical Center at Galveston. Through this trinity of service, Dr. Randall was largely instrumental in effecting the community of interest among the Medical School, the Hospital, and the Foundation, as well as leading in the extensive building program of the Medical Center.

Both as physician and as citizen, Dr. Randall's contributions to the welfare of the city were legion. In 1900, after the Galveston storm, he served as Director of Sanitation. In 1914, he began thirty years of continuous service as a Trustee of the Rosenberg Library, about half of which was performed as President. He was, also, a member of the Board of Directors of the News Publishing Company and of the American National Insurance Company, and a vestryman of Trinity Church.

It is but a just, simple, and appropriate characterization of President Randall for his fellow members of the Philosophical Society of Texas, to describe him as

> A combination and a form, indeed,
> Where every god did seem to set his seal
> To give the world assurance of a man!

Comely of person, ingratiating by manner, poised in temperament, magnetic through the attractive forces of mental alertness, vigor, profundity, and breadth, he was deftly designed by nature to evoke the prompt, ingenuous, persistent tributes of popular approbation unmixed with flattery. His was an engaging demeanor, a courtly address, a sympathetic attitude toward distress and grief, that evoked the instant favor of the child and the stranger; his, an exalted character that intensified, expanded, and mellowed favor into abiding esteem, admiration, and respect.

His life amongst us perennially reflected as a gloriously shining virtue among the blended riches of his soul, an unswerving loyalty to truth and to the reasoned convictions of his own mind. He deceived no man; nor would he permit his own heart to be deceived by any of those seductive influences which too often warp the judgment of brilliant men. He never paused in the midst of action or decision, to consider how far a step would lead to his own aggrandizement. His sole inquiry was: "Is it right?" And his judgment or his deed, as the needle to the pole, invariably adhered to the direction which his mind and conscience fixed under their response to this simple question.

A lofty sense of honor controlled his private, professional, and public course, and habituated his life inflexibly to a regimen of personal conduct distinguished by probity of thought and impulse, magnanimity of word and act, and the constant reflection of a dignified spirit of consideration alike for worthy men of high or low estate.

There is a lesson taught no less in the death than in the life of such a man — eminently so in the instance of one who has built a large place and occupied a distinguished position in the estimation and regard of his contemporaries. The circumstances attending the event which we here deplore are such as are truly calculated to assuage, rather than to sharpen, the grief which it causes. His time had fully come. The three score years and ten marking the ordinary period of human life fixed no limitation upon his career. Full of years and of honors, he has gone to his rest!

> Like a shadow thrown
> Softly and swiftly from a passing cloud
> Death fell upon him.

Accordingly, to his friends and companions, who poignantly regret his passing, there is a solemn consolation in the reflection that he died peacefully and happy in his faith, ripe in renown, and rich in the affections of his community and the institutions he served so ably and so long, and that truly did he depart this life in the confidence of a certain trust, in the comfort of a rational and holy hope — in favor with God and in perfect peace with the world.

Be it, therefore, *Resolved,*

By the Philosophical Society of Texas, that a page be set aside in the minutes of our proceedings, as a testimonial of the profound re-

spect which we entertain for the memory of our lamented President, Dr. Edward Randall, and as lasting evidence of our affection, regard, and admiration for him, and the preservation of the sentiments which we have here expressed in this memorial to his life and service; be it, moreover

*Resolved,* that this Resolution, suitably transcribed and under the signatures of the officers and the seal of the Society, be transmitted to the members of Dr. Randall's family, as a token of our sympathy for them in their bereavement. —G. W. B.

## KENNETH HAZEN AYNESWORTH
### 1873-1944

Members of The Philosophical Society of Texas will cherish the memory of their colleague, Kenneth Hazen Aynesworth, who died in Waco on October 30, 1944. Of sound pioneer Texas stock and endowed by heredity, in which Scottish and English strains predominated, with a strong body and unusual qualities of mind and heart, he had made for himself a distinguished career in the best American tradition, largely through his own efforts. Reared by God-fearing parents in a substantial home on the frontier where the Bible and a few of the timeless classics beckoned in the long evenings after the chores were done, and formed by a Virginian schoolmaster who kept a one-man school, he found in early boyhood a way of life which he followed with singleness of purpose to the end of his days. Opportunities for higher education were of course limited in the Southwest as Kenneth Aynesworth grew into manhood, and in those days few of the boys "went off to college". Yet those who knew the good doctor in his riper years are not at all surprised that he was one of the few who did. At age of nineteen he entered Baylor University, at that time a meagerly endowed college with a curriculum elastic enough to admit boys and girls whose credentials consisted not in high school "units", but in an eagerness to learn, often under physical conditions which would have baffled all except the most robust. Still the system, or lack of it, worked, as year by year some hundreds of the choice youth of Texas farms and ranches yielded to the vigorous

influence of that little group of devoted men and women who served as its faculty under the firm guidance of the venerable Dr. Rufus C. Burleson, the president—a man with a mission, if ever there was one.

Two years of not too highly formalized "premedical" study in Baylor followed by two years of teaching in a private school prepared young Aynesworth for admission to the Medical School of the University of Texas at Galveston. There during several years he gave evidence of those special talents which in later years won for him national recognition as a surgeon. After graduation from the Medical School in 1899, and interneship in the John Sealy Hospital, he served as house surgeon for the hospital and in 1901 as demonstrator of anatomy in the medical school. The year 1902 he spent in Europe attending lectures and demonstrations at the universities of Göttingen and Berlin and visiting other medical centers on the Continent and in the British Isles.

Upon his return to Texas in 1903 he took up the practice of general surgery in Waco and continued active in that field for the remainder of his life. During most of this time he was a member of the staff of Providence Hospital. Since 1906 he had been consulting surgeon for the Missouri, Kansas and Texas Railroad Lines. In 1909 he attended lectures at the Johns Hopkins University. His professional connections included membership in the American College of Surgeons, of which he was a fellow; the American Board of Surgery; the American Medical Association; the Southern Surgical Association; the Texas Surgical Society, of which he was a founder and sometime president; the Texas Medical Society; and the McLennan County Medical Society, which he served as president in 1939.

His vitality was extraordinary. Fully committed as he was to a profession notoriously exacting, he nevertheless found time to serve his town and state in various important posts—as a member of the Waco School Board for ten years; as a member of the Waco Board of Health; as chairman of the Waco Planning and Zoning Commission (1930-1944); as a commissioner of the Waco Housing Authority (1938-1944); and as a member of the Board of Regents of The University of Texas from 1933 to the time of his death.

Dr. Aynesworth was married on December 31, 1902, to Miss Maude

Brian. Surviving him are Mrs. Aynesworth and four children: Kenneth Hazen, Morgan Brian, Edna Maude (Mrs. R. Wilson Crosthwait), and Nancy Milling (Mrs. Thomas C. Mann). He was a member of the Baptist church and a Freemason.

Kenneth Aynesworth was a complete individual: courageous, ardent, alert, indefatigable, outspoken, and, on occasion, dogmatic; yet intensely modest, finely sensitive, generous, and kind; naive, in the manner of superior minds, in his quest for knowledge, and ever putting his findings to practical account in the affairs of men. The severe demands of his profession did not reduce him to a conventional pattern. How he accomplished so much beyond the requirements of his vocation only his close associates could understand; yet he managed to do a prodigious amount of reading in biography, history, and philosophy, as well as considerable field work in the archaeology of the Indians of Texas. His interest in education, always keen and authentic, grew with his years. Perhaps more than all his other civic activities his service in recent years as a regent of the University of Texas brought out the essential qualities of this man of science who was above all a great humanist. In that capacity his zeal for learning, informed by a sure instinct for the practical and tempered by a cosmopolitan experience of men and books, guided him constantly to enlightened decisions in situations often too complex for men of lesser mould. "Liberalism", "progress", "academic freedom"—these were for him no mere philosophic abstractions or social concepts to be deliberately espoused or advocated or tolerated or exploited as programs of the moment; they were spiritual imperatives that moved his very being. A man of this sort does not fit into any preconceived pattern, professional or political, nor does he stand or fall on verbal consistency or vocal loyalty to a prejudice. His "strategic" outlook is so far-reaching that he will if necessary vary his "tactical" approach as he moves forward to larger objectives. There can, however, be no doubt as to which "side" commands and holds his loyalty.

It was only natural that Dr. Aynesworth should have turned to productive scholarship. As a regent of the University of Texas he was active in procuring for the library many rare original works on the Spanish Southwest. He gave to the Providence Hospital of Waco a collection of important medical works which he had assembled in

the course of his professional career. He conceived, inaugurated, and largely donated the invaluable Texas History Collection at Baylor University, and he gave to the Baylor Museum his extensive collection of Indian archaeological artifacts. He launched and for several years presided over the Centennial Foundation for the purpose of providing the Union Building now in process of construction on the campus of Baylor University. Baylor in 1933 honored itself and the cause of education by conferring upon him the degree of Doctor of Laws.

Dr. Aynesworth's enthusiasm for The Philosophical Society of Texas, of which he was a "new founder" in 1936, is well known to its members. For more than half a century opportunities for service had crowded in upon him. He had met them worthily—even brilliantly. Worldly success and honors had been his in ample measure. Yet it is a fitting commentary upon his strenuous and fruitful life that in its "Indian summer" he should have found a new delight in the fellowship of that goodly company of men and women whose aim is the pursuit and conservation of wisdom as at once the highest adventure of the human spirit and the noblest service to mankind. Kenneth Aynesworth laid hold upon things that are eternal, and his works will live after him. —H. T.

## WILLIAM BENNETT BIZZELL
## 1876-1944

William Bennett Bizzell, president emeritus of the University of Oklahoma, and former president of the Agricultural and Mechanical College of Texas and of the Texas State College for Women, died from a heart attack at his home in Norman, Oklahoma, on May 13, 1944, at the age of sixty-eight. He had been in ill health about two years. Surviving are his mother, his widow, one daughter, Mrs. Lee Thompson of Oklahoma City, and one son, Major William Sangster Bizzell.

President Bizzell was born at historic old Independence on the Brazos River in Washington County, Texas, October 14, 1876. He received his B.S. degree at Baylor University in 1898, and the Ph.B. degree from the same institution two years later. From the Illinois College of Law he received his LL.M. degree in 1911 and the D.C.L. in 1912; he was awarded his M.A. by the University of Chicago in

1913 and his Ph.D. by Columbia University in 1921. His alma mater, Baylor University conferred the honorary LL.D. on him in 1919.

Dr. Bizzell spent over forty years of his life in school work and was recognized as one of the outstanding educators of his time. From 1900 to 1910 he was superintendent of schools at Navasota, Texas. In 1910 he became president of the College of Industrial Arts (Texas State College for Women), at Denton, Texas, resigning in 1914 to become president of the Agricultural and Mechanical College of Texas. He held this post eleven years, including the four years of the World War I, in which that college had more officers from among its students and former students than any educational institution in the United States. In 1925, Dr. Bizzell resigned to become president of the University of Oklahoma. After sixteen years of distinguished service in this position he retired voluntarily in 1941 and was made president emeritus of the University and director of its Department of Sociology.

Dr. Bizzell was a Fellow of the American Association for the Advancement of Science and of the Royal Economic Society of England; a member of the American Sociological Society, American Political Science Association, American Economics Association, Phi Delta Kappa, Sigma Tau Delta, Phi Beta Kappa and Acacia. He became a charter member of the revived Philosophical Society of Texas upon its re-establishment and served as vice-president in 1941. Dr. Bizzell was a Democrat, a Mason, and a member of the Baptist church.

His published works include: *The Austinean Theory of Sovereignty,* (1912); *Judicial Interpretation of Political Theory,* (1914); *The Social Teachings of the Jewish Prophets,* (1916); *Farm Tenantry in the United States* (1921); *Rural Texas* (1923); *The Green Rising* (1927); and *The Relations of Learning* (1934). He was the founder of the University of Oklahoma Press.

In all of these fields, as educational administrator, scholar, author, and Christian citizen, Dr. Bizzell rendered outstanding service. In his passing the Philosophical Society of Texas has lost one of its most valued members, the Southwest one of its most distinguished sons.

L. H. H.; G. G.

# GEORGE WASHINGTON TRUETT
## 1867-1944

On July 7, 1944, death claimed Dr. George W. Truett, a charter member of the Philosophical Society of Texas, when it was reorganized in 1936.

George Washington Truett, son of Charles L. and Mary R. (Kimsey) Truett, was born in Clay County, western North Carolina, on May 6, 1867. Here he grew to manhood in the midst of the Unaka Mountains, and his love for the mountain country did not lessen with the passing of the years. From the mountains and their sturdy people he drew many illustrations for his sermons, and to them he often returned to renew his physical and spiritual strength.

Dr. Truett moved to Texas in 1889 and was ordained to the Baptist ministry the following year. In September, 1897, he became pastor of the First Baptist Church of Dallas and there he remained until his death.

Already Dr. Truett had manifested that zeal and ability that later earned him a place among the great religious leaders of his generation. He had projected the Hiawasse, Georgia, High School and served two years as its principal; he had raised funds to retire a heavy debt hanging over Baylor University; and he had been pastor of the East Waco Baptist Church for some four years while earning his degree in Baylor University. In later years Baylor, the University of Alabama, and Southern Methodist University conferred on him honorary degrees.

In 1894 he married Josephine Jenkins. To this union were born Jessie (Mrs. Powhatan W. James), Mary (Mrs. Thomas W. Gilliam), and Annie Sallee (Mrs. Robert Lee Milliken).

Under Dr. Truett's ministry the First Baptist Church of Dallas increased in membership from seven hundred to seven thousand and the various phases of its work multiplied even to a greater degree. Early in the century its pastor launched Baylor Hospital which became the nucleus of a large medical center.

Dr. Truett's influence ultimately girdled the globe. While on short leaves of absence from his church, he conducted scores of evangelistic meetings, and crowds eagerly heard his messages in villages, towns, and cities in every large section of the nation. In 1918 he went to Europe as one of twenty outstanding preachers selected by President Wilson to deliver messages of patriotism and religion to the Allied Armies, and in this work he spent many days with the boys at the front. In 1930 he visited South America on a preaching mission; five years later he toured the mission fields of the Far East; and in 1937 he took part in religious conferences in a dozen European countries. His brethren of the Baptist churches conferred on him the highest honors their denomination could bestow by electing him three times president of the Southern Baptist Convention, and president of the Baptist World Alliance in 1934.

A list of his accomplishments, impressive though they may be, can never delineate adequately the stature of George W. Truett. Only those who heard his messages can know the full measure of his power for good. Probably no man of his generation could preach to all the people more effectively than he. He reached the learned and the unschooled alike. He pulled at the heart strings of men, but his sermons were reinforced by logic and sound emphasis. His sympathy and kindness may well become traditional.

He regarded his profession as an exalted one and held up for himself a most exacting standard of conduct. Once a friend deeded him an interest in an oil well. Apologetically and with expressions of deep gratitude he declined the gift, explaining that he feared any involvement in business might interfere with his ministry. His own life exemplified the gospel that he preached.

In his passing The Philosophical Society of Texas has lost a worthy and distinguished member.

—R. N. R.; C. M. C.; T. M. K.

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