

The Philosophical Society of Texas

PROCEEDINGS

1955

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.

Mrs. Louis Wiltz Kemp, Mr. Charles D. Kemp, Dr. and Mrs. David W. Knepper, Mrs. Ed Kilman, Mrs. Frank Haviland King, Mr. and Mrs. Millard Cope, Mrs. Umphrey Lee, Mrs. Rupert Norval Richardson, Mrs. Radoslav Andrea Tsanoff, Mr. and Mrs. James Lynn Nichols Jr., Dr. Joe B. Frantz, Mrs. W. R. White, Mrs. Roger John Williams, Mrs. Dudley Kezer Woodward Jr., Mr. and Mrs. Mark Lemmon, Mrs. Ernest Lynn Kurth, Judge and Mrs. J. E. Wheat, Mr. and Mrs. Fred Pool, Mr. Gail Medford, Mr. and Mrs. J. Elbert Reese, Mrs. J. Lewis Thompson Sr., Mrs. George Barham Sr., Mr. and Mrs. Andrew Hunt, Mrs. Cary Kurth Gordon, Mr. and Mrs. Aaron B. Cox, Mr. Jim Cummings, Mr. and Mrs. R. W. McKinney, Mr. and Mrs. Jack R. McKinney.

President Andrews presided and, after calling to the attention of those present that this was an adjourned meeting of the Society, adjourned from an earlier meeting in the afternoon, and giving to the members not present at the afternoon meeting a brief statement of the transactions then, said:

“So much for business. But our thoughts are not on business at the moment. A glance at this brilliant assemblage, with its formally attired men and beautifully gowned women, dispels any thought of business. Our thoughts, I surmise, are rather on an event that occurred one hundred and eighteen years ago on the muddy banks of Buffalo Bayou in a spot now the center of Houston. I doubt that there will ever be a meeting of this Society, no matter how far in the future it may be, but what the thoughts of those present will to a large degree turn back to Mirabeau B. Lamar, Ashbel Smith, Sam Houston, David G. Burnet, and the rest of the twenty-six meeting in the rude capitol in Houston on the evening of December 5, 1837.

“And so, too, do our thoughts at this moment turn to that group and to that meeting.

“It is enough merely to mention the names of these patriots in any connection to arouse in us sentiments of the greatest reverence and veneration, but when on these occasions we think of them as the founders of this Society, as having turned from their arduous duties and responsibilities to devote their time and thought to the founding of a Society for the collection and diffusion of knowledge, our Society—our reverence and veneration rise to the highest pitch.

“If they deemed the organization and future work of such a Society so worthwhile, may we not rightly conclude that there comes resounding through the intervening years a message to us to see that what they so created ‘shall not perish from the earth’

“The functioning of the Society did lapse for a while, and well it might. Beset with the problems of founding a new Republic, torn with dissension over the adoption of statehood, engaged in a bitter civil war, it is not surprising that the members of the Society had no time or thought for its affairs.

“But with the return of more normal times, the thoughts of men

turned again to that remarkable event whose anniversary we celebrate tonight.

"James Q. Dealey, George Waverley Briggs, Umphrey Lee, Herbert Gambrell and six others were among the number who heard the message of the patriots ringing through a century. They were determined that what these patriots had created should not perish. They revived the Society ninety-nine years after its first meeting and they and their successors have brought this glorious heritage to us tonight. All honor to them!

"This story is briefly told on the inside of the cover page of your program.

"Upon us, to whom the Palladium has been given as members of the Society, rests the duty to make its future days no less glorious than the past.

"One of the heaviest responsibilities laid on the President of the Society is that of selecting the speaker for the annual dinner. It is not a responsibility easily to be met. The dinner is the crowning event of the year's activities of the Society. It is famous throughout the state. Those invited to attend, together with the members and their wives, constitute one of the most select gatherings of the year. The publication of the *Proceedings* of the Society, in which are included the annual addresses, constitute a rich storehouse of history, philosophy, and knowledge in general. The occasion calls for an unusual man. It is to find this gifted speaker and learned man that is the responsibility to which I have referred. Fortunately, we found, after looking the country over, that the best to be had was in our midst. He graciously accepted, notwithstanding that at the moment he was about to embark on an international trip of great consequence.

"His subject is, 'Philosophy in the Twentieth Century,' a most appropriate subject for our Philosophical Society, I should say. I know of no one who could better introduce him to you than another philosopher, and particularly one who is a member of the faculty of the now famous institution of which our speaker is the head.

"Radoslav Andrea Tsanoff has been a professor of philosophy at Rice since 1914. He has added luster to the faculty. During that time, also, he has been called as visiting professor to a number of the well-known universities and colleges of the United States and of one in England. He is the author of books on scientific subjects that have added to his renown. I know him not so much as philosopher and teacher as a valued friend and as one who by his active and intelligent participation in one good move after another in Houston for human betterment has proved himself to be one of Houston's real assets."

Dr. Tsanoff: "It is a privilege and a real pleasure for me to present to you our speaker this evening. By scientific profession he is a physicist. He has done distinguished work at many research centers in this country and abroad. His high rank as a scientist is indicated by his membership in the National Academy of Sciences.

"In 1946 he resigned his professorship of physics at the California Institute of Technology to become President and professor of physics at the Rice Institute. By every test of a university president Dr. Houston has been a superlative success. Under his direction our Faculty has been doubled. He has inspired our fine energetic Board of Trustees to expand greatly the resources and the equipment of Rice for teaching and research: libraries, laboratories, right provisions for student life.

"But Dr. Houston has not been content with being a great university president. He has continued his active scientific career. He teaches regularly his classes in advanced physics. The door to his own research laboratory is three steps from his presidential desk. And he is a colleague and friend of every professor and student at Rice. In his generous hospitality we can rank him second only to his gracious wife. Mrs. Houston is not only the first lady but also the most popular person on the Rice Campus.

"Ladies and gentlemen, I am exceedingly happy to present to you an ideal university president, a distinguished scientist, and a cherished friend, William Vermillion Houston."

Philosophy in the Twentieth Century

WILLIAM VERMILLION HOUSTON

IT IS A GREAT PLEASURE to be here in this historic spot to speak to fellow philosophic Texans. I am deeply conscious of the honor of being asked to speak to this group with its heritage in the Republic of Texas and with its present and future in the hands of worthy successors of the founders.

As some of you know, prior to coming to Texas Mrs. Houston and I spent two decades in the desert known as California.

But there was an ameliorating feature in the sandy desert of Southern California which made life productive; three giant peaks: San Isidro, San Jacinto, San Gorgonio were white and deep in snow all winter. And when the sun burned the mountain to bare rock in spring, the snow and rain caught skillfully in myriad reservoirs, created and sustained a green crescent of food and beauty in all the valleys, throughout the nine month drought.

I think of those three peaks often and wish that one might point them out, especially to students. For we have in our philosophy three peaks whose riches if conserved, and the channels of which if kept open, can refresh and feed the dry and ofttime barren country of twentieth century thought. For San Isidro—read Greece. For San Jacinto—read Judea. For San Gorgonio—read Rome. The well-nigh priceless philosophy of art, and religious faith, and law, come down to us from these three peaks.

And tonight I am going to ask you to consider a fourth peak of philosophy still misty—not fully explored and hence fearsome to some—the philosophy which comes from science.

All the lovely snowfall on the mountain would, and formerly always did, rush away disastrously in flood to the sea, if man with his patient science and his care for the conservation of life, had not guarded it, behind man-made dams, distributed it to the thirsty husbandman in man-made canals and pipelines.

If I may venture to suggest a clue as to what science may contribute to the stream of philosophy, I should say first it seems to be a search for as simple and clear truth as may be found, and then a conserving of that almost mathematically precise truth for the use of mankind.

The human side of this philosophy of science is evinced in the growth of a race of ingenious men, audacious, curious men, who find their work is fun, an adventure each new dawn.

In the beginning of this Society in Texas, I believe one finds from

the roster of members, that the forming of this organization was envisioned by audacious and ingenious men, who made the Republic of Texas a bright page in the nation's history.

According to the statement on the inside front cover of our *Proceedings*, 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. The names of the founders given are known to almost every Texan. Their accomplishments and broad interests were multitude, and the name they chose for the new society is strongly reminiscent of another society founded almost another hundred years earlier, The American Philosophical Society Held at Philadelphia for Promoting Useful Knowledge.

Perhaps the earliest well known example of a practical philosopher in this country, the founder of that other philosophical society, was Dr. Franklin, of Philadelphia. In 1743 Benjamin Franklin directed to a selected group of "ingenious men" in Pennsylvania and the other Colonies a "Proposal for Promoting Useful Knowledge among the British Plantations in America." A year later he wrote to a correspondent in New York that the Society had been formed and had held several meetings.

Apparently Franklin had in mind the establishment of an American society somewhat like the Royal Society of London, chartered in 1662. Franklin was later elected a Fellow of the Royal Society as a consequence of his work on electricity.

I suppose Benjamin Franklin is almost an ideal example of a philosopher in the sense in which the term is used in the title of our Society. Franklin used the term *virtuosi* or ingenious men to describe those whom he invited to form the American Philosophical Society but surely he, above possibly all the others, had that breadth of interest, that devouring curiosity, that balanced judgment, that wisdom in both scientific and personal affairs, which characterize the philosopher in the eighteenth century sense.

After he was made a Fellow, Franklin took an active part in the work of the Royal Society, through correspondence, and personally during his extended periods of residence in London as agent of the American Colonies.

During this period the British government became concerned about protecting powder magazines from lightning. An inquiry was sent to the Royal Society and a committee appointed to study the problem. Franklin was naturally a member of the committee. In due course a report was presented recommending a system of lightning rods, and in particular recommending that the ends of the rods be sharply pointed. One member of the committee, however, dissented. He claimed that the ends of the rods should be rounded, that they

should, in fact, end in knobs. The dissenting member was quite vocal. He continued to press and advertise his claim that the committee majority was in error, that there was dissension in the Society, and in particular that attention should be paid to him. The controversy dragged on until the Revolutionary War had broken out and Franklin had gone to Paris. It then took on strange political aspects as controversies sometimes do. Franklin was identified with the pointed rod party, and so pointed rods were identified with the American Revolutionaries. Contrariwise a loyal British subject was expected to support the virtues of the knobbed variety. Most of the partisans had little or no idea of what they were contending about, but it is reported that King George III, for political reasons, had the lightning rods on his palace changed from pointed to blunted ones, and called on the Royal Society to reverse its stand supporting the points. Sir John Pringle, the President, replied, "Sire, I cannot reverse the laws and operations of nature." But evidently under royal displeasure, he resigned soon after.

Franklin was in Paris at the time and refused, as he usually did, to take any part in the controversy. He held that his scientific work stood on its own merits, and no amount of contention would change the "operations of nature." He did write, however, "The King's changing his pointed conductors for blunt ones is, therefore, a matter of small importance to me. If I had a wish about it, it would be that he had rejected them altogether as ineffectual. For it is only since he thought himself and family safe from the thunder of Heaven that he dared to use his own thunder in destroying his innocent subjects."

Others, however, debated violently, and we have record of a contemporary satirical verse.

While you, great George, for knowledge hunt,
And sharp conductors change for blunt,
The nation's out of joint:
Franklin a wiser course pursues,
And all your thunder useless views,
By keeping to the point.

It used to be quite customary, at least in some circles, to think of philosophers in the narrow sense as being preoccupied with useless hair-splitting, with interminable arguments as to whether things exist in themselves, or only as samples of a universal idea, with strange and distorted uses of peculiar words. Many a faculty club luncheon has been regaled with the famous definition of philosophy as "A systematic misuse of a terminology especially suited to the purpose." But I am sure that no one of us thinks of himself in such terms. We may even not be brave enough to assert that membership

in the Philosophical Society of Texas constitutes a profession of being a philosopher at all.

But the philosopher in the broad sense must use his philosophy as a basis of action. He cannot concern himself with details, but he dare not overlook general principles. I am sure the kind of philosophy we are concerned with is not necessarily a formal system, but is a basis for effective and confident action.

In a recent book on "The Great Philosophers" our own philosopher, Professor Tsanoff, points out that the great problem of western thought from the early days of the Christian era, has been the construction of an appropriate synthesis of Christian faith and Greek thinking. "The Christianization of the Mediterranean world was a radical revolution in the history of philosophy." But "the progressive expansion of Christianity among the educated classes brought into the church the influence of classical ideas." From this mixture of ideas developed the orthodox church doctrines which were elaborated into philosophical systems by the scholastic philosophers.

The scholars of the Middle Ages approached the problem with complete reliance upon the faith of the Church, and the profound conviction that nothing real in the world of things or of thought could be contradictory.

One can imagine, however, and in fact we have record of, less confident souls. There were those timorous persons who felt that the purity of the faith could be preserved only by isolating themselves from disturbing thoughts, and by attempting to ignore or suppress the Greek philosophy. But our mode of thinking today, our general philosophy of life, our unconscious view of ourselves and the world we live in, is the result of the synthesis made by those who boldly attacked the problem. So well did they do their work that we today rarely recognize the stages through which our ideas have passed.

But now there is a further problem posed by the developments of science. I would suggest that the task before philosophers today, and possibly for the next few centuries, is the proper synthesis of our generally accepted modes of thinking and feeling, with the attitudes underlying modern natural and physical sciences.

We hear much talk about this being a scientific age. Certainly scientific developments have influenced our material modes of living. But progress in the direction of a widespread understanding of science, or of a carefully formulated philosophy which includes science, or of a mode of thinking which includes the attitudes upon which science is based, such progress has been remarkably little. Professor Dingle of the University of London recently said that "Many modern writers base their conclusions only on the latest

developments of science instead of those essential elements of it which are manifested at all stages of its growth," and also that often "science is fitted (with more or less distortion) into an independent, pre-conceived philosophy instead of being treated as source material from which the philosophy of science is to be deduced."

You may wonder why we, who although members of the Texas Philosophical Society, are, with a few notable exceptions, not professional philosophers in the narrow sense, should be concerned. Why should we not leave such matters to the professionals who presumably will eventually come up with extensive and learned discussions of the subject. To my mind it is just because the real philosophy of the twentieth century must be a basis of action, not only of speculation. A recent book on philosophy carries the statement, "To have philosophy there must be philosophers, but they are of little use unless other men share their vision with them."

In the popular mind today, there seem to be two principal attitudes toward life. One may be called crude materialism, although I do not use the term in its technical sense. Its adherents often claim that their point of view is scientific, although the most vigorous often know little, if any, science.

The other extreme view often thinks of itself as purely religious, as humanist, or as anti-scientific. Its adherents frequently express fear or mistrust of science or scientists, whom they blame for most of the world's ills. In 1927 Mrs. Houston and I were present at the meeting of the British Association for the Advancement of Science in Leeds. Many scholarly papers were presented, and the newspapers were full of reports of the meetings. On Sunday of that week, the Bishop of Ripon took note of the occasion by suggesting in his sermon that there should be a ten year moratorium on science, that in ten years perhaps some slight progress might be made in assimilating and digesting and adjusting to the scientific discoveries already made.

I imagine the Bishop hardly expected the uproar his suggestion caused. But it so well represented the wishes of so many people, and presented a solution so impossible of accomplishment, that it caught the public imagination and was quoted all over the world. This was a relatively mild expression of unhappiness with the progress of science.

Toward the end of the last century Robert Louis Stevenson wrote an essay which he entitled "Pulvis et Umbra," Dust and Darkness. It is a picture of mankind struggling in a morass of his own deficiencies, almost overwhelmed by his environment, but still inspired by a divine spark to show some signs of divinity himself. In it the author states, "Science carries us into zones of speculation where

there is no habitable city for the mind of man." We can have sympathy with such a wail from a man dying with an incurable disease, and knowing of science only such uncontrolled speculations as tempt the fancy of an uncritical public. But such a cry is certainly not based on science, but rather on ignorance of science. Where in it do we find the mind of man dominating and controlling the forces of nature? No longer need they be called blind forces of nature, they already are understood in part, and can be understood more fully. Where are the great generalizations of science, the great dependable cornerstones, the conservation laws of energy and mass, of momentum, the laws that govern the transformation of heat into useful work and the transformation of waste products into useful articles available to almost everyone? In Stevenson's essay we find no evidence of the practical common sense of Franklin the homely philosopher.

And so my suggestion is that the effective way to prepare for a synthesis of science with older forms of thought is to see to it that real understanding of the nature of science becomes the property of all people. Because of my concern with formal education I believe that real science must play a much larger role in our schools than it ever has done up to the present.

I would mention four points about science which seem to me important.

Science is properly one of the group of studies generally referred to as the "liberal arts and sciences." The phrase is sometimes used today without the last words, and there sometimes gets abroad the idea that the liberal arts and sciences are different or even opposed things. I believe the phrase was intended to mean the arts and sciences, both liberating to the mind of man. As an activity of the human mind, as the most striking evidence of his ascent to heights unimagined a few centuries ago, science, enabling him to understand and as a byproduct, control, his physical environment, stands as a crowning *human* achievement.

In the second place, one of the things that impresses me in the development of science is the way in which its formulation conforms to human desires. Most widespread and intense is the desire for permanence, for security, for something on which a man can depend. Some of you were brought up on the Westminster Shorter Catechism, which, in the systematic manner of its authors includes the question, "What is God?" And in the attempt to formulate the highest and most satisfying description of an ideal, those good men wrote, "God is a spirit, infinite, eternal, unchangeable . . ." and then proceeded to list other qualities. But they put first the adjectives eternal and unchangeable.

It is interesting to note that the great laws of science are in the form of conservation laws. They express the fact that some quantity or property is conserved; it is constant, eternal and unchangeable. The most widely known of these laws is the law of the conservation of energy. It started out as a simple thing in the days of Galileo and Newton. It expressed a relationship between the position of a moving body and the speed with which it moved. The wider importance of the law was only slowly recognized, and one of the major achievements of the nineteenth century was its extension to other kinds of energy, including energy in the form of heat, and chemical energy such as is in coal and petroleum. Energy became a very important idea, partly because some energy could be usefully applied, but in scientific thinking, more because it represents a constant fixed quantity running through a tremendous variety of physical phenomena.

Certainly one of the great scientific achievements of the first half of the twentieth century has been the extension of this great law to include mass as a form of energy, and the proof that matter can be converted into energy and energy into matter, always subject to the conservation law. The total quantity of matter plus energy does not change.

The full appreciation and understanding of such all inclusive laws and their far-reaching consequences seem to me essential for the practical philosopher of today.

A third feature of science which seems to me important in a practical philosophy is the emphasis which it puts on objectivity of viewpoint. No one working in a scientific field feels any real temptation to let his emotions affect his judgment, for he knows that any deviation from strict objectivity in his analysis will be immediately recognized and called to his attention by critical colleagues. At least partly for this reason, and not especially as a credit to the innate integrity of scientists, there is possibly more real unselfish striving to discover truth in science than in most any other field.

And as a fourth point I would suggest that modern science has made some headway in synthesizing points of view within itself that once seemed irreconcilable. You probably all learned in school that light is a wave motion in the ether, or something equivalent to it. If you studied physics you saw experiments which demonstrated the wave nature of light and permitted an exact measurement of the wavelength. You may also have learned that such experiments were convincingly performed around the beginning of the nineteenth century and proved that the corpuscular view held by Newton a century earlier was wrong.

But things seem to go by centuries, and it was at the beginning of the twentieth century that other experiments were performed which seemed again to support Newton's earlier views. Here indeed was a dilemma. Is light a stream of small particles, or is it not? Is it a wave motion, or is it not? No two things could seem to be more different, more mutually exclusive. Some people might say a physicist would have to take a stand. He would have to believe one set of experiments or the other. There could be no middle ground.

But there was a middle, or at least another ground, and another of the great achievements in physics of the first half of the century has been the production of a synthesis, in which both the merits and the limits of each point of view are clearly formulated and recognized.

The developments in physics provide no solution to the various philosophical dilemmas, but they may indicate the possibility of solutions as yet unknown.

I have mentioned only four reasons which seem to me to indicate the important role which a fundamental understanding of modern science must play in a practical philosophy of life. I hope these points seem as convincing to you as to me, but you will notice that I have made no mention of the material benefits of science. There are many such, but if they were the only consequences, their importance in a philosophy might not be great.

You have probably all heard the statements recently widely made concerning the decreasing fraction of high school students who study mathematics and science. A great deal has been made in this connection of our present shortage of highly trained scientists and engineers. Comparisons have been broadcast with the much larger number of technically trained men and women coming out of the Russian schools. Many have viewed this situation with alarm. They have suggested that the Russians will soon have a vast technical superiority over us and imply that such superiority will immediately be used to conquer us by military means.

Such fears may well be justified, and I would strongly support the means suggested for remedying the situation, but I would hesitate to follow a course of action merely because the Russians follow it. My claim for the importance of science in our school system is an additional one, not based on the material or the military benefits it may bestow. I would urge the study of science in our schools as a means of developing a philosophy of life, and would suggest that it needs most to be studied by those who do not plan to be scientists. It must be studied by those concerned with human relations, with matters of the spirit. It should be understood and

mastered by those concerned with human affairs. The understanding of science cannot be left in the hands of specialists.

During the past quarter century a great deal of emphasis has been put on the necessity of broadening technical specialists by making them acquainted with literary, artistic, humanistic, and philosophical thinking. The California Institute of Technology and the Massachusetts Institute of Technology led the way in expanding their science and engineering courses to include a large amount of work from other fields. And now everyone is doing it. I recently learned that the American Telephone and Telegraph Company has organized full year refresher courses for its top executives. And do they study electronics and telephones? Do they study business organization and management? No. They study literature, philosophy, history, and art. The idea of the importance of such study seems well accepted by thinking people.

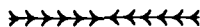
It seems to me, however, that there still is needed an emphasis on the other side, an emphasis on a widespread but also profound understanding of the real spirit of science by non-scientists.

I hope you will not feel that I am ignoring the pragmatic effect of science too completely tonight to give a fair picture. Of course, I know the blessing and the benefit of the knowledge when a loved member of your family is ill that the great doctor Harvey's hand is on the hand of your trusted family physician counting each pulsation of the blood. Of course, I appreciate the fact that each time you flick a switch to warm your home or light the evening lamp, Lord Kelvin's hand and Maxwell's hand are on your own.

These blessings, inestimably great as they are, are the results of science, not science itself. Science in its essence is a spirit, a philosophy which embodies a search for truth even if that whole truth hurts. It is a spirit of objective fairness in tabulating and disseminating that truth. It is a fervor which seeks, through audacity and ingenuity of spirit, to push back the black veil of ignorance another inch.

Most of you are familiar with the Greek inscription by the Sallyport at the Rice Institute. It is translated each fall for the freshmen, and reads, "It is better to discover a law of nature than to be King of the Persians." These are the words of Democritus, of course. And while to the freshmen being King of the Persians does not sound like much of a job, to Democritus it is evident that position was the pinnacle of all worldly fame.

Sic transit gloria — but not for the philosopher who has discovered a law of nature. That philosopher has already begun to live forever.



Dr. Ettinger of the University of Texas then made a brief report on achievements of mathematicians who have earned doctorates at the University of Texas during the past thirty-five years. After pointing out that the current president of the American Mathematical Society and his immediate predecessor, as well as six of the thirty-eight members of its governing body, are holders of Ph.D's from Texas, and that mathematicians trained at Texas are members of faculties of seventeen institutions that are members of the Association of American Universities, he predicted that "Texas will more than do its share of producing mathematical scientists, researchers, statisticians, engineers, actuaries and technicians, so as to provide more adequately the trained minds needed in business and industry and also in the teaching profession. Then Texas will continue to export to other states a large supply of experts."

President Andrews: "The full name of the institution over which Dr. Houston presides is the William M. Rice Institute for the Advancement of Literature, Science and Art. You will observe that 'Literature' and 'Art' are mentioned as well as 'Science.' Both Literature and Art are taught in the institution and the curricula in these branches are high. If it is more famous in one department than another, it is in the Department of Science. It should be an occasion of no surprise, therefore, that Dr. Houston, the eminent scientist that he is, should have featured Science particularly in his address.

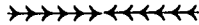
"Dr. Houston will never know how much relief he afforded me when in New York on August 26, just as he was about to leave for Europe, he graciously accepted the invitation to be the speaker. My sense of relief on receiving that letter is only exceeded by my tremendous admiration for the fine, scholarly address he has just delivered and by the generosity on his part which it displays in devoting so much time and labor to the delight and edification of the members.

"I should now like to introduce one who needs but little introduction to many, if not all, of this audience. To those of Nacogdoches, queen city which has been so hospitable and kind to us, he could well be presented as your fellow-townsmen. I am sure he is devoted to Houston. His works prove that. But I am sure Nacogdoches takes no second place to Houston in his affections or those of Mary, his lovely wife. But even to the people of Nacogdoches, there are some things about Colonel Bates and Houston that you do not know and could not be expected to know.

"There is hardly a public undertaking in Houston for the general good but what Colonel Bates is to be found taking in it a leading

part. Whether it be the Medical Center, the Rice Institute, the University of Houston, the Chamber of Commerce, the M. D. Anderson Foundation, the Clayton Foundation, the affairs of a great bank, to mention but a few, there you will find Colonel Bates's name inextricably linked. He is our first citizen, as I would rank our citizens.

"He will now tell us something of the history of this charming community in which, at his suggestion, we have met today."



Some Nacogdoches History

WILLIAM BARTHOLOMEW BATES

AT THE REQUEST OF Victor Fain, editor of the *Nacogdoches Daily Sentinel*, I prepared an article on the history of Nacogdoches for publication in connection with the opening on April 1 of this beautiful Hotel Fredonia. Mr. Andrews, the President of our Society, who was present at the opening of the hotel, has asked me to read that article here this evening.

I do not claim to be an historian, as I have delved very slightly into the dim pages of the past. What I know of the history of this city and what I wrote is based largely upon superficial reading and that which has been handed down to me by word of mouth as a member of a family that has resided here for well over one hundred years.

That article was prepared for home consumption and not for the ears of this most distinguished and learned group. If I had known I was to be asked to repeat it in the hearing of four of our most distinguished students of Texas and Spanish history, Dr. Carlos Castañeda, Dr. Herbert Gambrell, Dr. Rupert Richardson and Lou Kemp, I am sure I would not have had the audacity to have prepared it in the first instance, much less submit it for print.

If there be errors in what I have to say, and very probably there will be, I hope all of you will be charitable and credit the errors to my source of information and not to my intent.

Centuries before the advent of the Spanish and American pioneer and the tilling of the red loam bottom lands or the cutting of timber from the sandy hills to establish permanent settlements, Indians had established a permanent village on the site of this beautiful little city. This Indian village, located in the path of natural movement between Texas and what is now Louisiana and Arkansas, was visited by Spanish and French explorers during the two centuries

preceeding the first permanent European settlement in the state.

This village was inhabited by the Nacogdoches Indians, a part of the Indian federation called "Tejas" by the Spanish. Thus the name of the state likewise traces its origin to this East Texas area.

Hernando DeSoto's expedition visited this area after his death in 1542 and more than a century later, in 1687, LaSalle moved through this region in the opposite direction, looking for an overland route to the Mississippi River from the Texas Gulf Coast. It was the interest the French showed in East Texas that led to the establishment of the first Spanish settlements in this area a few years later.

Franciscan friars built missions and forts in eastern Texas to protect Texas from French infiltration from the east. They were closed in 1693, however, when the threat eased. Again in the early 1700's French pressure prompted the Spanish to exhibit evidence of their claim to fertile and strategic East Texas.

It was in 1716 that Domingo Ramón founded the mission of our Lady of Guadalupe on the site of the present city of Nacogdoches, the first white settlement on this favorite location for Indian villages. Two years later the renewed threat of a French invasion caused the Spaniards to flee their newly established mission, but it was rebuilt in 1721 by the Marquis de Aguayo as an important part of his ambitious program of mission building in Texas.

Two generations later, in 1763, fear of the French again lifted when Louisiana was ceded to Spain as a result of the French and Indian Wars. So in 1772 all settlers in East Texas, including Nacogdoches, were ordered to move to San Antonio and the mission was again abandoned.

The men and women of Nacogdoches, many of whom had been born there and were raising families of their own, were reluctant to leave East Texas. Leaders of these "displaced persons" who were given their choice of San Antonio or the Rio Grande Valley as their new home, was Gil Antonio Ybarbo.

Gil Ybarbo immediately began petitioning the Spanish authorities to allow the settlers to return to their East Texas homes. In 1774 they were permitted to go as far east as the Trinity River, where they established a temporary town. Five years later this settlement was abandoned and Ybarbo and his compatriots returned to their former home to rebuild the city of Nacogdoches in 1779. This date is regarded as the permanent founding of modern Nacogdoches.

The Old Stone Fort, now rebuilt on the grounds of Stephen F. Austin State College, was erected at this time to serve as storehouse and fort. Ybarbo, appointed Lieutenant Governor and Captain of Militia, was the chief magistrate in the area, but he fell into some disfavor when it was suspected, but never proved, that he was

violating the smuggling laws he was supposed to be enforcing. He was exiled a few years to his native Louisiana, but was later allowed to return. In 1809, Gil Antonio Ybarbo, founder of modern Nacogdoches, died at his home on the banks of the Attoyac River, a few miles from the city of which he dreamed.

Throughout its history, Nacogdoches has been prominently identified with virtually every significant movement for freedom and in every fight against oppression in Texas.

In 1800, during the height of the activities of the anti-royalist filibusters, Nacogdoches was headquarters for Antonio Leal, fellow-conspirator with Philip Nolan to extend the new American Republic into royal Spanish lands. When similar sentiments prompted the Gutierrez-Magee expedition in 1812 and 1813, Nacogdoches was again the center of much of the strife and was nearly destroyed by Arredondo in his fight to suppress these stirrings of revolt against royal rule.

Again in 1819, Dr. James Long, who had dreamed of Americanizing the province of Texas, chose Nacogdoches as first headquarters for the provisional government of his newly-founded, but short-lived, Republic of Texas. Although Dr. Long soon failed in his East Texas "invasion" and returned to the United States to try again, the Spanish authorities recognized enough of the flickering flames of freedom in the Nacogdoches area to take steps to strengthen the local military garrison.

And they were correct. In 1821, the Spanish king lost all claim to Texas and Mexico as these Spanish colonies in the New World won their independence.

Four years later, Haden Edwards and his brother, Benjamin, led about fifty families to the Nacogdoches area in a colonizing movement similar to Austin's. But although the Edwards group had a grant from the Mexican government as valid as Austin's, they had even more trouble getting started. They found that their land was in many cases already settled by Mexicans and some Americans who refused to either pay for it or move. Constant complaints by Edwards to San Antonio led to the revoking of his grant. He was ordered to leave Texas.

Too much money already had been invested in the colonizing plan for it to be so summarily abandoned. Edwards revolted. Benjamin and his men rode through a December blizzard to seize Nacogdoches. They tore down the flag of the new Mexican Republic from the old Stone Fort and replaced it with their own—the flag of the Republic of Fredonia on which was inscribed "Independence, Liberty and Justice." Edwards and his followers secured the promise of help from the Indians and planned to conquer all of Texas and

divide it with their redskinned allies. Local townspeople, most of whom owed their loyalty to Mexico, started moving out, mostly because of their fear of the Indians. But the Republic of Fredonia was doomed.

Austin and his colonists sided with the Mexican government and marched to restore order in East Texas. Before they could reach Nacogdoches, however, the revolutionists had been routed by local Mexicans in the area.

The Fredonia Rebellion lasted only three short weeks, but it is frequently regarded as the beginning of the Texas Revolution. Like the Mecklenburg Declaration of Independence, it was premature, but it sparked the powder for later success. And the words Independence, Liberty and Justice, so resolutely scrawled on the Fredonia banner, became a reality in only a few years. It is fitting that the name of this symbolic though ill-fated fight for American ideals in Texas be accorded permanent and public recognition. Fredonia is a name this new and magnificent hotel can wear with pride and distinction.

The mark of freedom and independence remained strongly alive in Nacogdoches despite the failure of Haden Edwards and his men. In 1832, after the Anahuac disturbances, freedom-loving men in Nacogdoches refused to surrender their arms. They rose in revolt to force the removal of José de la Piedras who supported the oppressive forces then in power in Mexico City. They captured the 12th Permanent Battalion, stationed there to prevent such uprisings. The removal of these two threats to liberty is credited by historians as making possible the organizing of the Texas Revolution.

Nacogdoches remained in the forefront of the fight for freedom. Its citizens welcomed Sam Houston to Texas and sent him as their representative to his first colonists' convention in 1833. Many of the volunteers and much of the money that financed the victory over the forces of Mexico came from Nacogdoches, long the center of lovers of liberty.

Through the years that have followed, Nacogdoches has continued to play an important role in the development of Texas. Many authorities credit Peyton F. Edwards, grandson of the founder of the Fredonia Republic, with discovering the first crude oil in Texas. He and Amory Starr, about 1867, dug holes in the banks of Oil Spring Branch in Nacogdoches County, skimmed off crude oil as it collected on the surface and sold it by the keg in Nacogdoches for use in softening leather. Others name Lynis T. Barrett as the man who dug the first real oil well in Texas in 1866—also near Oil Spring. In either case, to the Nacogdoches area goes the honor of fathering Texas' greatest industry.

And to this city of freedom must go the credit for the state's first non-sectarian college, Nacogdoches University, open to the children of all classes, without regard to their religious belief. That was 1845. The school's first home was the former quarters of the officers of the 12th Permanent Battalion, which proved to be not-so-permanent in the face of Texas rifle fire some years before. Actually, the basis for state supported education in Texas was born in this city, for as early as 1833 the Mexican government allocated a grant of land to the Department of Education of Nacogdoches to be used exclusively for the support of primary schools. This may be the city's greatest heritage to the state of which it is such an important part.

Nacogdoches has grown and prospered. Once, in 1800, it was the second largest city in all of Texas. And now, although it has been surpassed many times in the race for population, nowhere in the world do the fires of liberty and freedom burn more brightly. This is the part of Texas from whence came the name of the state—Tejas—friend. Nowhere in this great state has the heritage of friendship been more carefully preserved. These hills are studded with places of historical interest. On North Street, two blocks west of this hotel, you will find a monument erected by the State marking the site of one of the very first, if not the first, Spanish mission erected in this state, the Mission of our Lady of Guadalupe. In Oakwood Cemetery, two blocks west of here, lie the remains of four of the signers of the Texas Declaration of Independence. One block south is the original site of the old Stone Fort, the scene of more exciting early Texas events than any other place in the State. Two blocks north stands one of the most stately and beautiful public buildings in the state, the old Nacogdoches University building which is now and has been for one hundred years used for school purposes, except for a period during and following the War between the States, when it was occupied first by Confederate soldiers and later by Union soldiers. There are other places of historical interest too numerous to mention, such as the home of that mysterious character and soldier of fortune, Peter Ellis Bean.

A few blocks north of here you will find the beautiful campus of the State College, bearing the name of the Father of Texas, which is located on a tract of land granted by the Republic of Texas to Sam Houston, one of the Founders of this Society, and which was the homestead of Thomas J. Rusk where he lived for many years and died—another Founder of this Society.

I am sure you all have been charmed by the Anna Raguet Room of this hotel, which was named for a beautiful maiden of Nacogdoches of the early 1830s who was a great friend and admirer of General Houston and who sponsored him when he was baptised

into the Catholic Church, which was required of him on becoming a Mexican citizen. General Houston kept up a lively correspondence with Anna Raguet during the retreat before Santa Anna prior to the Battle of San Jacinto, which letters are of great historical interest. Anna Raguet later married Dr. R. A. Irion, a member of Houston's Cabinet and one of his closest friends, who gave his name to the beautiful hill on the old San Antonio highway or Camino Real just west of town, and who also was one of the Founders of our Society.

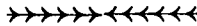
From what I have said, it is apparent that the people of this city and section from the earliest times have taken great interest in politics and generally in public affairs. Our President, Mr. Andrews, is senior member of one of the oldest and one of the most distinguished law firms in this state. In talking with him the other day, I stated that I believed Nacogdoches had been the site of an even more distinguished law firm—at least it was the site of the only law firm in history, so far as I know, that had been actually consumed in patriotic public service. This was the firm of Rusk, Henderson and Anderson which had offices both at Nacogdoches and San Augustine. Anderson, the youngest member of the firm, was elected as last Vice President of the Republic of Texas and died in office just a short time before Texas was annexed to the Union. On the lowering of the flag of the Republic and the raising of the flag of the American Union, James Pinckney Henderson, another of its members, became the first Governor of the State, and at the same time Thomas J. Rusk, the remaining member of the firm, became (along with Sam Houston) one of our first United States Senators.

It is appropriate that the name Fredonia was selected for this lovely hotel. The people of this section have long been noted for their hospitality as well as for independence and love of freedom. From the earliest times, the site of this city has been astride the natural gateway to the interior of Texas. Travelers to Texas from the older sections of our country north and east, as well as from south and west, have always touched Nacogdoches. The weary traveler has always found here a place of rest and hearty welcome. The Hotel Fredonia will fill and is filling the needs of the traveler of the present day as the Red House and Hyde Hotel filled the needs of the traveler of the earlier periods of colonization and the Republic.

It was for these reasons, as well as the fact that Nacogdoches had one time been the home of at least four of the Founders of the Society, that caused me to suggest that the Society hold its

annual meeting here. I hope we have shown you a good time and made you feel welcome, and that you will meet with us again sometime.

President Andrews: "Colonel Bates has rendered us his debtors in a two-fold respect. We are greatly indebted to him for the contribution he made in stimulating interest in this meeting, resulting in the large attendance we have, and we are now indebted to him for the fine and interesting address he has just delivered."



BUSINESS PERIOD

Eleven distinguished Texans were elected to membership:

Dillon Anderson	Harry Hunt Ransom
Lewis Randolph Bryan Jr.	Sam Rayburn
Andrew Davis Bruce	Allan Shivers
Oveta Culp Hobby	Logan Wilson
William Alexander Kirkland	Gus Sessions Wortham
Jubal Richard Parten	

Loss by death of the following valued members of the Society during the year 1955 was announced:

William James Battle	Hally Bryan Perry
Adina DeZavala	Laura Ballinger Randall
Frank Granger Huntress	John Thaddeus Scott
Herbert Anthony Kellar	Harriet Smither
David Lefkowitz	

Miss Allen and Messrs. Carroll, Nixon, King, Acheson, Leake, Kilman, Kemp and Webb were appointed to prepare notices of them for *Proceedings*.

Mr. King, for the nominating committee, moved the election of James Pinckney Hart as president for 1956 and the reelection of the other officers. The motion was numerously seconded and carried.

Mr. Andrews then presented his successor in office and President Hart responded with appropriate remarks, after which the Society adjourned to meet next on December 8, 1956.

N E C R O L O G Y

WILLIAM JAMES BATTLE

1870-1955

WILLIAM JAMES BATTLE, president of the Society in 1941, died in Rocky Mount, North Carolina, on October 9, 1955. The son of a prominent family that had served North Carolina for generations, he was born on November 30, 1870, in near-by Raleigh. His father, Kemp Battle, who was president and professor of history at the University of North Carolina, later moved his family to Chapel Hill, and it was here that the future Dr. Battle of the University of Texas began the classical studies that were eventually to bring him to a distinguished career in the Southwest.

At the age of twelve the young Battle began his study of Greek, and it was also during his youth that he developed a penchant for hiking that was to lead him from the paths of North Carolina to Europe and at last to Central Texas. Generations of students at the University of Texas reaped the harvest of these labors. From his "tramps" through Spain and Greece Dr. Battle absorbed a thorough knowledge and appreciation of Southern European architecture, and it was he who was later largely responsible for the adoption of this style which was to transform the University campus at Austin.

Dr. Battle completed his college training at the University of North Carolina and received the bachelor of arts degree in 1888. He immediately began his professional career by accepting the position of instructor in Latin at his alma mater for the 1889-1890 term. He continued his academic preparation at Harvard College and received the master of arts degree in 1891 and the doctor of philosophy degree in 1893, whereupon he became tutor at the University of Chicago. While at Harvard he was awarded the Thayer Scholarship for one year and the Morgan Fellowship for two years.

From the University of Chicago Dr. Battle came to the ten-year-old University of Texas in 1893 as an associate professor of Greek. In 1897 he became a charter member of the Texas State Historical Association. His valuable contributions to the University were recognized by continuous advancement. In 1898 he became professor of Greek; he was named dean of the College of Arts in 1908 and dean of the faculty in 1911; from 1914 to 1916 he served as interim president; and in 1920 he became professor of classical languages.

In 1949 Dr. Battle retired and was named professor emeritus of classical languages, but he refused to sever his ties with the University and continued to report regularly to his office and library on the twenty-seventh floor of the Main Building until he became ill in the spring of 1955.

During his long association with the University Dr. Battle probably represented the institution at more meetings and ceremonies than any other faculty member. He served as chairman of many important standing committees of the general faculty and the College of Arts and Sciences, and as chairman of the committee that organized the College of Fine Arts he participated actively in the selection of the original fine arts staff. In a real sense Dr. Battle's accomplishments have made the University a living physical memorial in his honor, for among the numerous committees of which he was chairman was the faculty building committee. As chairman of this body for more than twenty-five years he was largely responsible for selecting the basic architectural style that has come to characterize the campus. In addition to designing several buildings, Dr. Battle also created the University seal. In a less materialistic but equally significant realm, Dr. Battle left his imprint indelibly upon the life of the University by striving constantly to elevate academic standards and by founding the University Cooperative Society to facilitate the student's acquisition of books and supplies.

The character of Dr. Battle, which set him immeasurably above the ordinary, was well described in 1914 in the ex-student magazine, the *Alcalde*:

Intense honesty is Battle's most prominent characteristic, and from it grow many of his other virtues. He is so transparently honest that no sane person could ever suspect him of the slightest concealed purpose in the smallest or largest degree. His extreme industry, his unsparing use of himself in performing his duties, his consequent mastery of multitudinous details, his belief in thorough work by others, his devotion to high standards in and out of the University, his long record of efficient service on numerous faculty committees, his definite and careful opinions on educational questions, are all products of this profound honesty. Cherishing definite opinions, he naturally and properly is not always in agreement with others, but he is a frank and vigorous opponent who is to be overthrown only by preponderant arguments. His greatest weakness—a serious one—is his inability to wear upon his sleeve, where all may see, the sense of humor, the true gentleness, the genuine humanity that is really his.

Dr. Battle's achievements brought recognition from outstanding organizations on all levels—local, state, national, and international. He was a member of the American Philological Association, American Archaeological Institute, Hellenic Society (London), Texas State Historical Association (fellow), Texas Fine Arts Association (president, 1920-1929), Philosophical Society of Texas (president, 1941),

Texas Classical Association (president), Classical Association of the Middle West and South (president, 1929-1930), Managing Committee of the American School of Classical Studies at Athens, Greece, Phi Beta Kappa (president, Texas Alpha), Zeta Psi, Harvard Club of Austin (president), Town and Gown Club of Austin (president), University Club of Austin (president), and Scholia Club of Austin.

During the sixty-two years in which Dr. Battle served the youth of Texas at Austin, a span of time broken only once from 1917 to 1920 when he was professor of Greek at the University of Cincinnati, his life became synonymous with the history of the University of Texas. Appropriately, the last scholarly project in which he was engaged at the time of his death was the writing of a history of the University. It is an incalculably great misfortune that death interrupted his labors, but, as is true of so much that pertains to the institution to which he devoted the major part of his life, Dr. Battle's influence will certainly be present when the history is finally completed. Fittingly, because of the prominent role which was his in that history and also because of the invaluable collection of materials that he preserved, the written record as well as the magnificent campus which he helped to develop will bear the distinctive Battle imprint.

—H. B. C.

ADINA DEZAVALA

1862-1955

IN THE ANNALS of the Texas Revolution too little emphasis has been placed on such names as DeZavala, Navarro, and Ruiz. These three men, all signers of the Texas Declaration of Independence, were real patriots. It took courage and honest convictions to take up arms against their brethren from across the Rio Grande.

Lorenzo DeZavala, vice-president of the Republic of Texas, had the confidence and respect of Stephen F. Austin, Sam Houston, and Mirabeau B. Lamar. Lamar spoke of him as "the gentleman, the scholar and the patriot."

One hundred and twenty years after Lorenzo DeZavala came to Texas, a granddaughter, Adina, laid her burden down, full of years and honors. "Miss Adina" as she was affectionately called, was born in the very heart of Texas history and in this atmosphere she lived for 93 years. Her place of birth was DeZavala's Point in Harris County. For her career as research historian, she was well prepared by study at Ursuline Academy and Sam Houston State Teachers College. After leaving college, she taught school for many

years, first at Terrell and then in the public schools of San Antonio.

She was not content with development of Texas history, but was widely interested in encouraging others. As early as 1887, she organized the Texas Historical and Landmarks Association; this organization placed markers at many historic spots. She was one of the founders of the Daughters of the Republic of Texas. This was in 1891. One of the chapters was named for Miss Adina. In 1912, when there was a division in the ranks of the Daughters of the Republic of Texas, the DeZavala chapter became a part of the Texas Historical and Landmarks Association.

One of her deepest loyalties was to the Texas State Historical Association, of which she was a charter member. During these 58 years, she missed few of the annual meetings. For 35 years, she was on the Executive Council. A rare reward came to her when, in 1945, she was elected as Honorary Life Fellow, an honor given to no other member. Fellowship in this association is based on special aptitude for historical investigation. Her best known book is *The History and Legends of the Alamo and Other Missions in and Around San Antonio*.

Membership in the Philosophical Society of Texas came to Miss Adina in 1940. She was loyal to this organization but advancing years prevented regular attendance. She was present in San Antonio in 1940 and 1947, and in Austin in 1941.

When, on March 1, 1955, her frail body was committed to the soil of her beloved Texas, her spirit became a part of Texas history, along with her distinguished ancestors.

—P. I. N.

FRANK GRANGER HUNTRESS

1870-1955

FRANK GRANGER HUNTRESS was a native San Antonian and his full life of service and success was lived in its historic atmosphere. During the most active years of his career his influence was felt in state, national and international affairs, but his proud city, his newspapers and his family were his first and abiding love. For 71 of his 85 years he was associated with the *Express* newspaper organization.

From newsboy to publisher, president and chairman of the board, his life in the complex business of the newspaper maker followed a pattern of hard work, ceaseless interest and concern for the welfare and development of the company organization. Coupled with these factors, his growing civic consciousness, which sprang from deep

roots in the community, marked his development. He liked to work with people and organizations.

In later years, a visit with Frank Huntress in his high office tower, sooner or later got around to his busy youth in San Antonio: the old Belknap Rifles, the Bexar Bowling Club, which he helped organize in 1899 and maintained lively interest in all his life; athletic and baseball clubs and many others. In 1888 he had organized and managed a crack amateur nine called the Little Jokers, which travelled as far as El Paso for its games. He seemed to know all San Antonio by first names, and his contacts ranged far from Bexar county. In his twenties, young Huntress, on his first trip to New York, met the great J. P. Morgan in characteristic manner. Taking in the sights of the city, he passed the Morgan bank, sauntered in and asked to see Mr. Morgan. When Morgan was told a young man from San Antonio with no appointment and no business to transact wanted to see him, he turned from his busy desk and visited for an hour. In those days when communications were not rapid, Morgan was as interested in Texas affairs as Huntress was curious about New York.

At 14, in 1884, young Huntress went to work for the *San Antonio Express*, delivering a newspaper route and selling newspapers on the streets. The enterprise and energy that marked his career was revealed as he persuaded the circulation department to double the number of papers going to Fort Sam Houston—from 200 to 400 daily, and then to 600. Huntress organized a delivery system for Government Hill, as Fort Sam was then called. He worked while attending high school; later attended the Alamo City business college and also took courses at Magruder Brothers' School on Lexington avenue. The youth attracted the attention of the publisher, Frank Grice, as he joined in every possible effort to build a stronger newspaper for the San Antonio area. He learned the functions of each department: circulation, advertising, mechanical and editorial. Successively advertising manager and business manager, by 1910 he was vice-president and general manager. On January 1, 1911, having purchased the stock of the Express Publishing Company, he became president-publisher, three years after the death of Publisher Grice.

Only the highlights of a long and busy life are possible in a brief sketch and among these the friendship between Frank Huntress and George W. Brackenridge, the banker-philanthropist, who died in 1920, is outstanding. Brackenridge was deeply interested in the many social and civic causes initiated or advocated by the newspapers. These ranged from public library extension to rural Texas, tax reform, city-county consolidation and public health measures

to development of civil and military aviation, and a campaign to eradicate lynching.

The fight against lynching reached a dramatic note in 1918, following President Woodrow Wilson's appeal to the nation to do away with mob violence. The *Express* set aside \$100,000 as a fund with which to pay rewards for the conviction and actual punishment of persons involved in mob murder.

In 1929 Mr. Huntress realized one of his great dreams in the completion of a new and modern home for his newspapers, which now included the *Evening News*. He had spent several years in study of plants over the United States and his ideas of design and arrangement were embodied in the building. During this period and continuing, he worked closely with his son, Frank Jr., now president of the company and successor in his enterprises. Through the years the *Express* organization grew with San Antonio. Interest in radio began with the first broadcasts in the early 1920's and developed into the present stations, Kens and Kens-TV.

A significant event in international journalism of the times was a comprehensive interview Huntress obtained in 1912 at Mexico City with President Francisco Madero, who had been elected the previous October. A notable "scoop," Madero outlined for the Texas publisher his plans for carrying out the aims of the revolution, and his hopes for friendly relations with the United States.

Later suggestions that Mr. Huntress be considered for ambassador to Mexico met with published statements that he considered he could render more free and useful service to the people of both Mexico and Texas by continuing his work as a newspaper publisher, without political connections of any kind. To this creed he held throughout the long years of his active life.

Many honors and tributes were to be expected for such a man of affairs. They came from local and state organizations and from Latin-America groups. In 1944, marking his 60th year of public service with his company, his employees caused to be inscribed in gold leaf on the marble wall of the lobby of the *Express* building, a tribute closest to his heart, for "Sixty years of continual, inspiring service, exponent of character and integrity, tolerant, devoted friend, distinguished citizen. Inscribed by his grateful employees."

Mr. Huntress was a member of many societies and organizations. He was a Mason for half a century and in 1952 was honored with the 50-year emblem presented by the Grand Lodge of Texas. He was admitted to the 32nd degree Scottish Rite and was a Shiner. He served on the Texas Centennial (1936) advisory council and numerous public committees.

He was especially interested in The Associated Press, of which

his newspaper was a charter member, also in national publishers organizations. A founder and twice president of the Texas Newspaper Publishers Association, here again he revealed his lifelong interest in people and affairs close to home. Texas publishers gave him a beautiful silver plaque for his long record of service in newspaper work.

These were but a few of the efforts fellow citizens made to express their appreciation for one man's long and useful life in his home town.

The second son among ten children, Frank Granger Huntress was born in the family home on South Alamo Street, February 24, 1870. He died in his apartments at the old—now the new—Menger hotel. When Mrs. Huntress took him his usual copy of the *Express* on July 30 last, she found he had passed away in his sleep. He had been at his desk the day before, although active management of the *Express* enterprises had been turned over to his son.

Mr. Huntress' paternal grandparents were John and Hannah Maria Huntress; the grandfather was born in Massachusetts and the grandmother in Connecticut. The maternal grandfather was a native of the Canary Islands who came to San Antonio as a young man.

Mr. Huntress was married to Miss Katherine Johnson of Palmyra, Missouri in 1906. They have two children, Katherine, now Mrs. Merton G. Minter and Frank G. Huntress, now president of the *Express* Publishing Company. The Huntress grandchildren are Merton Minter Jr., and Alan Minter, sons of Dr. and Mrs. Minter and Frank III, Logan and Diana, children of Mr. and Mrs. Frank G. Huntress Jr.

—F. H. K.

HERBERT ANTHONY KELLAR

1887-1955

HERBERT ANTHONY KELLAR was born at Hooper, Nebraska, on February 21, 1887, and died of heart attack on October 8, 1955. At the time of his death he was custodian of the famous McCormick Collection of historical records at the University of Wisconsin. He was educated at the University of Chicago, Leland Stanford and the University of Wisconsin. After serving as instructor in history at the University of Wisconsin, the University of Texas, 1913-14, and the University of Minnesota, he became the director of the McCormick Historical Association in 1915. He continued with the McCormick historical collection in Chicago and with it moved to Madison, Wisconsin in 1951. His greatest service lay in building this collection to one of the finest, with emphasis on agriculture, to be found in the nation.

Herbert Kellar was far more than a collector and a custodian. In this capacity, he made his living, and from this position his influence expanded in many directions. He was connected with the Library of Congress, serving as director of the division of library cooperation from 1941 to 1942. He gave the Fleming lectures on southern history at the Louisiana State University in 1939; made a survey of the Minnesota archives for the American Historical Association in 1914-15; and directed the McCormick Centennial Celebration in 1931. He was a member of the Council of Learned Societies, Chicago Metropolitan Library Council, 1945-46; the American Historical Association, and the Mississippi Valley Historical Association, of which he was president in 1946-47. He was vice-president of the Southern Historical Association, 1921-22; vice-president of the Agricultural History Society, 1921-22 and president, 1922-24. These are only a few of the many organizations through which he exercised his influence.

It would be a mistake to judge Herbert Kellar by the number of organizations to which he belonged. To his contemporaries he is remembered for his genial good humor and by his willingness to serve, to help others, his innate capacity for unselfishness. When he attended a meeting, he usually took his family with him, his wife and daughter Alecea. For many years he played host to many members of the learned societies, all of whom looked forward to his hospitalities which were varied and generous and well suited to the academic tastes. He had a great deal of pleasure in bringing the young men and the veterans together in the same room, usually a whole suite, where each could discover that the others were human. In professional service and in the social and human graces he set an example that all would like to copy, and exerted an influence that will last for a long period of time.

—W. P. W.

LAURA BALLINGER RANDALL

1868-1955

TEXIANS seem always to have respected the influence of women in cultural and intellectual activities. Wisely the Philosophical Society of Texas has graced its membership with outstanding Texas women who have helped so well to maintain the intellectual ideals and standards of the people of the Commonwealth. Such a one has the Society lost in the passing of Mrs. Edward Randall, on September 19, 1955, when she was in her 87th year.

Mrs. Randall was born in Galveston, the daughter of the late

eminent jurist, Judge William Pitt Ballinger, and Hallie Jack Ballinger, daughter of William H. Jack, Secretary of State in the Republic of Texas. Educated at the University of Michigan, Mrs. Randall was married in 1889 to Dr. Edward Randall, who was a leading member of the original faculty of the University of Texas School of Medicine, and who became Chairman of the University of Texas Board of Regents, and of the Sealy and Smith Foundation, and President of The Philosophical Society of Texas. Mrs. Randall was ever active in community and patriotic State affairs. A charter member of the Daughters of the Republic, which was organized in her father's home, Mrs. Randall was a Regent and Vice-President General of the Daughters of the American Revolution. She helped organize Texas Chapters of the National Society of Colonial Dames, and served on the state board for the organization. For over sixty years Mrs. Randall was on the Board of Managers of the Galveston Orphans Home which had been founded by her mother. Through her whole life she was a prominent member of Trinity Church, Galveston, aiding in guild organization and in rehabilitation efforts, particularly after the great storm of 1900.

Mrs. Randall leaves a notable memory of devoted service, dignified charm, and cheering concern for the cultural values cherished by the founding mothers of Texas.

—C. D. L.

JOHN THADDEUS SCOTT

1870-1955

WOVEN integrally into the warp and woof of Houston's upbuilding during the three-score years of its greatest growth was the life of John Thaddeus Scott, who died on July 9, 1955.

Born in Camden, Mississippi, on October 10, 1870, Mr. Scott moved to Houston early in life. There he attended Central High School and business college. Later, Southern Methodist University awarded him an honorary LL.D. degree. He became a member of this Society in 1938.

In 1893, Mr. Scott went to work as a bookkeeper for the First National Bank in Houston. For the next 62 years he was connected with the bank's progress—and with the progress of the community.

At the early age of 45, he was elected president of the bank. Fifteen years later he became chairman of the board. At the time of his death he was chairman of the bank's advisory committee. For some years he served on the board of the Federal Reserve Bank of Dallas.

Throughout those three-score years Mr. Scott also played a leading role in many other endeavors—business, civic and spiritual. He was one of the organizers of the Great Southern Life Insurance Company and served as its treasurer from 1909 until 1952, and as a director for the rest of his life. He was the first President of the Houston Community Chest and continued active in it thenceforward.

His deep interest in education led to his election as vice-president of the trustees of the Rice Institute. Later he served as its president. At one time or another he was a University of Texas regent, a member of the Houston school board, and an organizer of the junior college which became the University of Houston.

He was one of the founders of the Houston Y.M.C.A. and the Methodist Hospital. He was the first president of the Hospital board and had been its chairman for a number of years when he died. He was one of the organizers of the Houston Museum of Fine Arts. His chief community interest was in the First Methodist Church. He was a member of its congregation for 68 years, an official for 51 years, and chairman of its board for 29 years.

In 1893, the same year he joined the First National Bank, Mr. Scott married Miss Martha Campbell. To this union were born four children: John Thaddeus Scott Jr., Margaret Scott Bailey, Martha Scott Moore and Dorothy Scott Stewart. Some time after the death of his first wife, he married Maria Goodrich Nettles.

John Thaddeus Scott's jovial good nature and wit made him a sought-after toastmaster. His friendliness, integrity, and concern for his fellowman made a friend and admirer of every one who knew him. The departure of his towering form from the streets of Houston, and of his great heart, mind and means from the city's affairs, left a void that will not soon be filled.

—E. K.

HARRIET WINGFIELD SMITHER

1879-1955

HARRIET WINGFIELD SMITHER, daughter of William Goldsmith and Harriet Wilson (Wingfield) Smither, was born in Hampton, Virginia, July 13, 1879. After the death of her parents in her early childhood, she was reared by her uncle, Frank Roach, and her Aunt Jo, in Georgetown, Texas. She attended St. Mary's Academy in Austin and The University of Texas, where she received a B.S. degree in 1905 and an A.M. degree in 1922, followed by graduate study at the University of Chicago. She taught in the public schools of Dublin, Cleburne, and Fort Worth from 1905 to 1922.

In 1925 she was appointed Archivist in the Texas State Library, in which position she served until her retirement in 1953. She was a co-author (with Clarence Ousley and R. G. Hall) of the *Student's History of Our Country*, which was the state adopted text for a number of years. Her major contributions to the field of Texas history were the editing of manuscript collections. These include volumes five and six of the *Papers of Mirabeau B. Lamar* (1927); *Journals of the Fourth Congress* (1929); *Journals of the Sixth Congress* (1940-1945); and the "Diary of Adolphus Sterne," which appeared in the *Southwestern Historical Quarterly* (1926-1935). She also contributed to the Quarterly "English Abolitionism and the Annexation of Texas" (1929), and "The Alabama Indian of Texas" (1933). For the *American Archivist* she wrote a brief history of the Texas archives (1940), and she was a major contributor to the *Handbook of Texas*, both directly with her own writing and indirectly with her unlimited aid to others.

It was for her generous assistance to other scholars that Miss Smither became so widely known and loved. Her name probably appears more often than any other in the acknowledgement section of books about Texas. She brought to the field of archival management in Texas a solid standard of scholarship which has been reflected in countless works on Texas history by other writers. Her own major work, a life of Ashbel Smith, which was to be her doctoral dissertation, she never found the time to complete.

In addition to this Society, of which she became a member in 1938, Miss Smither belonged to the Society of American Archivists, American Historical Society, Mississippi Valley Historical Association, Texas State Historical Association, American Library Association, Texas Library Association, Phi Beta Kappa, Daughters of the American Revolution, and United Daughters of the Confederacy.

She died at her home in Austin on March 20, 1955, after a long illness, and was buried in Georgetown beside her beloved uncle and aunt. On March 23, the Texas Senate passed a memorial resolution in her honor.

—L. W. K.; S. V. C.

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