

The Philosophical Society of Texas

PROCEEDINGS

1956




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PROCEEDINGS
OF THE ANNUAL MEETING
AT AUSTIN
DECEMBER 8, 1956

xx



DALLAS
THE PHILOSOPHICAL SOCIETY OF TEXAS
1957



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.

Officers and Library of the Society are in the Hall of State, Dallas 26, Texas.

Mrs. Logan Wilson, Mrs. Charles T. McCormick, Mrs. R. A. Tsanoff, Mrs. C. F. Arrowood, Mr. and Mrs. Don C. Travis Jr., Mrs. Robert W. Stayton, Mrs. Leon Green, Mr. Nevin Green, Mrs. W. R. Woolrich, Dr. and Mrs. John Lonsdale, Dr. Frank Jewett.

President Hart, in opening the meeting recalled that the Philosophical Society of Texas had held its first meeting 119 years ago in the city of Houston, then the capital of the Republic of Texas, and he called on Mr. Gambrell to summarize the circumstances that brought the Founders together. This was done and several of the Founders were briefly characterized.

The President then introduced Harry Hunt Ransom, outlining his distinguished career as a scholar and an administrator and expressing his personal satisfaction at the eminent success he is achieving as Dean of the College of Arts and Sciences at The University of Texas.

The Collection of Knowledge in Texas

HARRY HUNTT RANSOM

THE UNDERPINNINGS of this discussion are certain assumptions or beliefs which must be stated bluntly at the start:

First, that it is the obligation of any cultural entity like Texas to keep its intellectual purposes clear and to keep up with its intellectual obligations.

Second, that the essential tradition of Texas is based upon human values easy to recognize and hard to realize.

Third, that Texans today, recognizing these values, stand ready to maintain them realistically.

Fourth, that Texas, which now ranks sixth or seventh in private income among the forty-eight states, has the material power to fulfill its intellectual obligations in practical ways.

Finally, that this Society is a legitimate company in which to make suggestions for the intellectual good of the state.

FOR THESE REASONS I will propose tonight that there be established somewhere in Texas — let's say in the capital city — a center of our cultural compass — a research center to be the Bibliotheque Nationale of the only state that started out as an independent nation.

The sense of what I have to say goes back to the first manifesto of the Philosophical Society. The intention of this discussion, however, looks forward to the immediate and distant future of Texas. You will remember that the main business of this organization was originally described as THE COLLECTION AND DIFFUSION OF KNOWLEDGE. The Society's earliest memorial puts its program of action in these terms:

Texas, having fought the battles of liberty . . . now thrown upon her internal resources for the permanence of her institutions, moral and political, calls upon all persons to use all their efforts for the increase and diffusion of knowledge and sound information . . .

Collection of knowledge, considered as a social responsibility of the State — and that is how the Philosophical Society in 1837 did consider it — is a very complex process. I intend to treat a single phase of the process, and to treat that phase quite simply. But whenever groups of men — societies, political associations, states, and nations — have set about to keep their minds alive, by getting their minds ready to meet the future, they have paid some attention to

history. Before making a brash attempt to paraphrase the Society's initial definition of its business by suggesting a new focal point of our intellectual resources I shall therefore recite a brief prologue, more or less historical.

Knowledge can be collected in many ways, the most obvious of which is the collection of knowledgeable people. Our learned teaching faculties and our inventive research staffs do not represent better collecting of this kind than did certain ancient kingdoms. A lively trade in minds was partly responsible for classical and medieval wisdom. When seers were not indigenous, they were often imported. Some were lured to a metropolis because it had a reputation for cherishing knowledge; some were literally kidnapped; some were brought to court by worldly blandishments that make industry's recent raids on college faculties look puny and penny-minded. Many an emperor accomplished more (and, indeed, attained a more nearly permanent glory) by capturing wise men than by winning battles; more by cultivating philosophers than by cutting down political enemies. But trade in living minds — scholars on the hoof — could not suffice for the development of Western civilization.

It is an obvious law of nature that collections of living men, however wise, constitute highly perishable collections of knowledge. Enlightened human minds almost invariably outmode themselves by encouraging continual search for new knowledge, new synthesis. Furthermore, no matter how great their undertaking or how vast their accomplishment, all knowing men are sooner or later overtaken by death. So the collection of *permanent records* has always been essential to civilization.

In looking far backward, one is tempted to speculate upon the motives which originally brought men to collect the tokens of man's experience and his imagination, his discovery and his calculation. Can the drive which brought on Europe's periodic seasons of vast intellectual hunger be explained by grand maxims like Knowledge is Power? Should it be interpreted more idealistically: Collection of knowledge has always enlarged perspective, allowing men to see a little past the borders of their own experience? Or must the impulse be reduced to something just above the motives of the packrat: Collection helps collectors to endure life's inescapable moments of insecurity? No matter what the explanation, it was long ago that men determined to save man's records from oblivion. Whatever gave it force, that determination shaped our intellectual history. It still shapes our intellectual history.

To the unwitting, the process of getting knowledge together appears at times either lumbbersome or ludicrous. Yet unexpected

increments have kept coming from apparently "useless" collections of knowledge; odd conglomerations of things or facts or ideas have often brought about profound public benefit or done historic service to the common weal. For example, a case of Pacific island birds' eggs contributed to the strategy of a great military campaign. Trays of ancient coins were used to revise our knowledge of ancient political chronology. In the 19th century a museum of human brains gave impetus to that wing of mental philosophy known today as experimental psychology. A collection of fossils provided new light for the assumptions of anthropology. Rare stamp albums are still the source of essential information about engraving methods. There was a time when a series of oil-well cores would have been considered a useless geological gatherum; yet the first extensive collection of such chunks of the lower world did great service to the oil industry, and later collections still serve it.

Admittedly some collecting looks foolish and may be so in fact. Only morbid curiosity seems to justify the preservation anywhere — much less in Austin, Texas — of miscellaneous locks of hair from the heads of statesmen like Napoleon and poets like Shelley. But memory of what ever stranger collections than this have wrought in the past will make one hesitate to predict that this haircut museum will never, never contribute to learning.

Of all systematic collections of knowledge, those called libraries are most easily explained. An agreeable, if uncertain, chapter in this history is the account of the making of the Library at Alexandria. Let me paraphrase one version of it: When Ptolemy Philadelphus, one of the Kings of Alexandria, ruled, he attracted to himself knowledge and learned men. And he searched for books of wisdom and gave orders to have them brought to him. And he set apart for them libraries where they were to be collected. And he put in charge of them a man called Zumayra, the son of Murra, who was zealous in their collection and procurement, and Zumayra paid high prices for the provision of them. He asked Zumayra, saying, "Do you suppose that there are other books of wisdom on this earth which we do not have?" And Zumayra told him: "There are some books in China, India, Persia, . . . Babylon, and also among the Romans that we do not have." And the King was pleased, and told him to keep on collecting . . . (v. Parsons, *Alexandrian Library*, p. 418).

When that Library in Alexandria went up in smoke, man's zeal for bringing together the record of human experience did not evaporate. At Rome, at Paris, in improbable places, from Ireland to obscure Oriental palaces, the zeal for preservation of knowledge asserted itself. Sometimes, of course, this zeal also spent itself. But

in whatever places or at whatever time it died out, that dying out was never the end of it.

Some historians err, I think, in assuming that this concern about collecting the human record has been asserted only by well-organized societies, by sophisticated national or local groups with the high gloss of long cultivation. As a matter of fact, one is tempted to say that wherever there was a frontier in America there was a counter-frontier, and that the main purpose of this counter-frontier was not only to help man grow or dig or catch or kill his living, but also to put this man in communication with the immemorial tradition of his kind and thereby to secure to his descendants the benefits of the free mind.

Through the Constitution this counter-frontier spirit guaranteed the right of intellectual creation. This counter-frontier spirit founded in Philadelphia a Philosophical Society which is still busy with the advancement of knowledge. It was this same spirit which conceived the Library of Congress in terms bigger than the legislator's need to look up legal authorities. It was this spirit in the Philosophical Society of Texas which caused to be appointed among the Society's first officers *a librarian*.

Although to be effective, great collections of knowledge have always required public support and although most great collections have pursued a policy of wide public benefit, the growing points of such intellectual enterprise have often been stimulated by individual collectors, purchasers, or donors. By such private intellectual enterprise, public imagination is fired; without it, public interest burns low.

To this principle of the relation of public interest to private exploit in collecting must be added an American corollary: in the United States, many of the great movers of intellectual material have been men of practical affairs. Henry Huntington, as the powerful investor in American railroads, developed a huge realism about business and society before the Huntington Library became a reality. His greatness lay in the sweep of his operations: nobody in the history of massing knowledge, before or since, has quite matched his enormous strides. Yet his formula was as simple as the combination of railroad interests: he collected collections.

Henry Clay Folger, whose perspective was different but whose final accomplishments were equally great, first attained eminence in the petroleum industry (he was chairman of the board of Standard Oil). His vision was specific, but not narrow: he dreamed the complete collection of Shakespeare — not only of the works but also of every conceivable subject Shakespearean — the life, times, sources,

stage history, and criticism. It is an interesting commentary on the permeative qualities of collected knowledge that today the Library in Washington which bears Folger's name is a center for the study of early American civilization. (Not even the wildest zealots who live on theories that Shakespeare did not write Shakespeare have yet suggested that Shakespeare was an American.)

From 1837 to 1856, the *scriptorium*, the *bibliotheca* of Western tradition which had become well established in our culture was transported to Texas. In examining the tradition our Texas predecessors had bi-focal vision — historic and prophetic. They looked backward to the great accumulations of knowledge like the Alexandrian Library; they also looked forward to the future needs of Texas. Something of what they saw and what we owe to their long-sightedness is now my theme.

Early Texans were highly informal about such undertakings. Let us not for that reason underestimate either the mere accomplishments in Texas before 1900 or discount its social and economic influence on the development of this state. The first Texas lawmakers (lacking a Library of Congress) borrowed their books in great numbers from an Austin merchant who had invested in cotton and the classics. The historical significance of this fact has been obscured by such quaint reports as the one that this Austin merchant bought two dozen egg baskets in which to deliver books to the lawmakers. There is a steady testimony in the eighteen thirties, forties, and fifties that Texas professional men — especially lawyers, doctors, business men, and theologians — insisted that Texas must have available for immediate recourse and for future development collections of knowledge. Of course collections of knowledge have always had their detractors. Texas has produced her share of such detractors, some in official position. In every generation "Act, don't think," has been the special plea of people who are afraid of the works of the mind. Two years after the Society was founded, *The Houston Morning Star* entered such a plea:

WE WANT NO MORE MEN OF TALENT IN TEXAS

Heaven knows that one of the greatest obstacles to the advancement of her interests has ever been the overwhelming number of men of talent. We want no more lawyers, physicians, or ministers for the next 20 years.

Despite such understandable preoccupation with short-range tasks of a developing economy, Texas has accomplished a good deal since the date of that complaint, and since the days when legislators

borrowed their books in egg-baskets from a general store on Congress Avenue.

At the turn of the century the consul-general from Norway and Sweden, who kept that store, gave to the people of Texas the first research library in the state. Somewhat later an institute dedicated partly to the advancement of science arranged to import from Europe what, until recently, was the largest single collection of learned serials in this part of the world. By painfully slow stages a professor in a church-supported college built a research library upon the name of a single writer. Canny investment of an early endowment helped to develop a small city library on the coast into a productive center for study. Here and there other local establishments, under the aegis of a college or a church or a regional museum or small archives made independent contributions. To name every such independent development would require the rest of the evening. In connection with these collections of knowledge, public and private, it should be remembered that many of them have been occupied with the simple problem of keeping open. The state owes a great debt to the donors, trustees, and librarians who have managed that difficult task.

Between World War I and the Depression three major research collections came together in Texas. The first was bought for Texans by a cattleman and banker from the heirs of a Chicago meat packer. It was a magnificent library, partly because the principal agent in its collection had been that famous dealer in rare oils and redoubtable bibliographer, Thomas J. Wise. Texans felt some embarrassment and some consternation when it was discovered that this same Wise had also been the most prolific book-forgery of all time. A happy ending — and somehow happy endings are appropriate to this kind of story — came in the slow realization that precisely because Wise the forger had built the library, Texas possessed an almost unparalleled collection of his forgeries, which for purposes of research were quite as important as the hypothetical first editions might have been.

Soon another collection joined the first. It was more pedestrian in origin, getting its start with the books of an amateur scholar who made his living in the British postal service. When this man died, his library was offered for sale. There is nothing remarkable about the story up to this point. But the collection was purchased by act of the Texas Legislature — the first time, so far as I can discover, that a state's law-making body had concerned itself in this way with research. Many State Legislatures since that time have followed the example set in Texas. Texas has seldom repeated it.

The third collection to become part of the state's resources was founded by a Texas housewife upon a simple family library and was

extended by her, with the help of wide-roaming agents, into an important source of knowledge. Few libraries of any kind have been more natural in their origin; few have worked more immediate good; and very few of the same size have spread their influence more widely.

Later annals of this kind of collection in Texas continued to be lively. A noteworthy experiment in Dallas has suggested the uses of photography in gathering knowledge; a Texas battle monument has become an important scholarly center. The Hall which houses the secretarial office of this Society has become a vivid and useful symbol of intellectual progress. Revived interest in local archives throughout the state preceded the recent clamor about the major public collections in the capital city. A newspaper foundation has brought to Texas a great literary collection. A business man and a building association have joined their philanthropies in fortifying a new collection. A geologist and bookman, by gift of his private library of modern writing, has led a talented company of young scholars into new fields of study. All this is venture capital placed upon the sound business proposition that Texas has an intellectual future.

Yet against these gains, we count our losses. Last year, for example, a major collection of Americana specially suited to research in Texas was offered to the state. It went to California. If numerous incidents of this kind leave us complacent, who can be placid at the news that New Haven, Connecticut, not Austin, must hereafter be the place where scholars study two out of three of the rare sources of Texas history before 1845? It is a pleasure, of course, to think of a Texas center in a great private university in the East. Certainly Texas should be studied more (and also more seriously, if one is to judge by reports of the state in public print and reflections of it in recent cinema). On the other hand, it is disturbing to note that simply because for many years we Texans have had our hands full, we have let slip such things as records of the State's growth and other instruments of learning even more important to our future development.

To questions about guaranteeing the intellectual future of Texas, there is no single answer. But from the books of the first Philosophical Society, we can take at least one leaf — that which pleads for the collection of knowledge. With a clear view behind us and with a vivid prospect ahead, why should Texas not establish here in the capital city (in connection with the State's archives and in affiliation with all the related libraries owned by the people of Texas) a center for the collection of knowledge, a "central" for the diffusion of infor-

mation? The great urban, regional, and national centers for the collection of knowledge in London, Paris, Dublin, and Edinburgh were begun on an almost pitiable fraction of what this state could spend. A Library Research Center would save its operating expenses in moneys now spent by Texas institutions, industries, and individuals who must go where knowledge has been massively collected or do without. Future Texans will be too ambitious to do without. What is more important than comparisons of expense with savings is the fact that by means of such a Research Center Texas could attract more of the talent, skill, knowledge, and wisdom which it needs now and will need in the future. Most important of all, young Texans who now are persuaded to leave the state for collections elsewhere might be persuaded by such a Research Center to stay; and some who have left might be persuaded to come back. We can now afford expenditure of Texas moneys. We cannot afford the waste or the loss of Texas minds.

Texas has accomplished much. It still has much more to accomplish. If we oldtimers who believe profoundly that the state has not reached the top of its intellectual bent are accused by our contemporaries of making disloyal sounds, we must appeal to the proclamation made in 1837 by certain newcomers, including Mirabeau Lamar, Ashbel Smith, and Sam Houston:

Texas calls on her intelligent and patriotic citizens to furnish to the rising generation the means of instruction within our own borders . . .

This was no mere summons to meet the immediate, practical needs of a new republic. These men were capable of looking into the future, and what they saw is still our main obligation. Somehow by making Texas what they prophesied it might be we must persuade more and more first-rate younger scholars to think about Texas, to count on Texas, to stay here — or having left, to come back.

And now my argument has gone full circle. I return to the ancient need of every knowing society: the collection of knowledgeable people. By the development in this capital of a center comparable to the great national and regional libraries — each of which began with more modest foundations than Texas has already laid — we would get to the state more than past glories, more than tremendous uses of the permanent records of man's attainments. We would get here, develop here, and keep here more creative minds, the first essential in the collection and diffusion of knowledge.

BUSINESS PERIOD

The lamented deaths of six long-time members of the Society were announced: Ela Hockaday, Jesse Holman Jones, Louis Wiltz Kemp, Joseph Grundy O'Donohoe, Eugene Campbell Barker, and Clinton Simon Quin. Committees were appointed to prepare notices of them for *Proceedings*.

It was announced that the election of new members had been deferred, pending action by the directors as to the date of the election.

The fourteen charter members of the revived Society, having completed twenty years as active members, were elected Life Members. They are: Mrs. Baker, Messrs. Briggs, Brogan, Clayton, Dobie, Gambrell, Geiser, Clifford Jones, Lamar, Lee, Lovett, Potts, Schoeffel-mayer and Wrather.

The report of the nominating committee (Messrs. Rosser, King, Burke Baker) was presented by Mr. Baker and adopted.

Judge Hart then presented his successor in office, Robert Gerald Storey, who spoke briefly.

The Society adjourned to meet December 7, 1957.

N E C R O L O G Y

EUGENE CAMPBELL BARKER

1874-1956

THE CAREER of Eugene C. Barker does not readily lend itself to narration in words. He was such an integral part of teaching and recording Texas history that it is impossible to dissociate him from the history of the State which he loved so devotedly and recorded so accurately.

When a timid, gangling lad of twenty-one years showed up at the University of Texas in 1895, he was given little attention. But Professor George P. Garrison realized his immanent capacities. Garrison, Barker, Lester G. Bugbee, and Herbert E. Bolton developed at the University a department of history unequalled in its day.

As a historian, Doctor Barker has been acclaimed far and wide. His *Life of Stephen F. Austin* set the pattern in biographical history. His editing of the *Austin Papers* and his many published papers are examples of clear and profound thinking. In recognition, he was honored by many men and many institutions. But the honor which touched the heart of this great and gentle man most deeply was the creation of the Eugene C. Barker Texas History Center at Austin. Here has grown up the finest collection of Texana in the world. His many friends rejoice that the project was completed during his lifetime.

However much the historical aspect of this man may be stressed, his character stands apart. It is not enough to say that he was historically and intellectually honest. The fact is that he was honest, and his honesty needed no qualifying adverbs. His sensitive nature accepted acclaim and disavowal with kindred equanimity. To him the amenities of life—honor, duty, beauty, love, courage, and all the rest—were realities. And yet his capacity for anger was unlimited when sham or affectation or deception or dishonesty raised their ugly heads.

Doctor Barker had many associations but few deep friendships. Of necessity, he trod the lonely trail of superlative achievement.

To a man of Doctor Barker's calibre, dates are unimportant. Let it be recorded that he was born in Walker County on November 10,

1874, and died in Austin on October 22, 1956. Into these 82 years, he crowded the accomplishments of several lifetimes.

On a bench in Cornwall, England, there is a simple inscription about a great man. It reads as follows:

"William Henry Hudson used to sit here."

In the afteryears when students and friends and historians pass through the corridors of the History Center, inscribed in the heart of each will be this thought about another great man:

"Eugene Campbell Barker walked and worked here."

He was an author without vanity, a philosopher without pride, a scholar without pedantry, a friend without guile.

—P. I. N.

ELA HOCKADAY

1876-1956

ELA HOCKADAY, founder and long time head of The Hockaday School for Girls at Dallas, died in her eightieth year on March 26, 1956. As an educator, her influence and reputation extended far beyond the borders of her native Texas.

As a daughter of Thomas Hart Benton Hockaday, she was born into the traditions of the teacher. Her father and his family came to Texas from Tennessee shortly before the Civil War. They settled near Ladonia, where Miss Hockaday was born March 12, 1876. Her father established near there one of the notable early-day, private academies which were the principal sources of popular education in Texas before the public school system was firmly rooted.

Ela Hockaday trained for her profession in the North Texas State College at Denton when it was chiefly a teachers college. Later she took advanced work at the University of Chicago and Columbia University. She began her teaching career in the public schools of Sherman where she was soon promoted from classroom teacher to principal.

The Oklahoma State Normal at Durant called her to its faculty where she headed its department of biological sciences. She later served on the faculty of the Oklahoma College for Women at Chickasha. In 1940 Austin College conferred the honorary degree of Doctor of Literature upon her.

In 1913 Miss Hockaday moved to Dallas upon the invitation of a number of citizens interested in preparatory school for young women planning to enter college. The beginnings of her school were modest.

A small frame house on Haskell Avenue was rented and classes began with 10 pupils. Only the four grades corresponding to high school were offered at first. Soon lower grades through the elementary were added, and from 1931 until 1951 a junior college was maintained.

Miss Hockaday was an astute and far seeing school administrator who soon built her institution into one of the best and most widely recognized in both state and nation. She attracted notable staff and faculty members and provided the guidance that made her school one of the great assets of the region. In 1942 she made a gift of her personal holdings in the school to the non-profit, private educational corporation which now owns and directs it under a board of trustees. At the time of her death, The Hockaday School for Girls had an enrollment of 425 pupils and physical assets worth in excess of \$1,000,000.

While Miss Hockaday adhered to the values inherent in the mental disciplines, emphasizing the study of the classics and mathematics, she held that the molding of character and the development of well-rounded personality were the overall objectives of education. To rigorous standards of study and scholarship she added training in the realms of the spiritual and cultural. She was convinced that young women should be equally schooled to pursue their individual careers and to take their places in home and community life.

Miss Hockaday was survived by a brother, Joseph Hockaday of Big Spring, Texas, and a number of nephews and nieces. Two nieces, Mrs. Ruth Johnson Kyle of Dallas and Mrs. Elizabeth Walker of Tyler, were reared in her home on the school campus.

At her death, The Dallas Morning *News* spoke of her as one who had "greatly enriched the life of Dallas and Texas."

"Withall," concluded the same newspaper, "she carried out her long life's work with a personal grace and charm that underscored her place as one of the great women of Texas."

—S. H. A.

JESSE HOLMAN JONES

1874-1956

*"There would be no United States as we know
it today had it not been for San Jacinto."*

THIS TELLING observation by Jesse Holman Jones at the cornerstone laying ceremony of the San Jacinto Monument sums up succinctly the effect the decisive Battle of San Jacinto had on a nation

yet to experience the full force of its westward march of expansion. Texans who fought and died at San Jacinto and their leader, Sam Houston, came from various parts of the United States; a few came from abroad. But it was as Texans they fought. It was to Texas they brought freedom. The cloak of their patriotism was of a cloth doubly strong, its warp and woof interwoven with strands of the severed bonds of tyranny and the steel-strong threads of the principle of freedom. They prepared the way for the vital role Texas plays today in the affairs of the nation. Since San Jacinto, Texas's sons, whether native or adopted, have generated and maintained the force which has brought greatness to this state.

A Tennessee farm boy was one who embraced the heritage of Texas in his late teens. Jesse Jones had farmed tobacco with his father, William Hasque Jones, in Robertson County, Tennessee, where he was born April 5, 1874. His mother was Aure Holman Jones. He came to Texas to work as a laborer in his uncle's Dallas lumber yard. By the time he was 22 years old, he had become the yard's general manager.

In 1898 young Jesse borrowed \$10,000 and came to Houston, where he opened the South Texas Lumber Yard. Within two years his career as a builder had begun. The Houston skyline today is his monument. Jesse Jones was always quick to assert: "I am a builder, not a seller. The profit comes from the increase in value after you have built." What was becoming clear to Houston, as Jones's financial acumen contributed to the rapid growth of the city, was soon equally evident to men who guided the nation. They called him to their assistance. During World War I President Wilson made Mr. Jones director-general of Military Relief of the American Red Cross, of whose War Council he was also a member.

In 1932, President Hoover appointed Mr. Jones to the board of the Reconstruction Finance Corporation. In 1933, President Franklin Delano Roosevelt made him RFC chairman. The thrilling story of his 13 years with that powerful government body is told in the book, "Fifty Billion Dollars," which he wrote in collaboration with Edward Angly. Other Government posts Mr. Jones held include chairmanship of the executive committee of the Export-Import Bank; administrator of the Federal Loan Agency; member of the National Emergency Council; member of the Board of Economic Warfare, and of the Supply Priorities and Allocations, the War Production and the Economic Stabilization Boards. At the peak of his career in the Government, Mr. Jones served in President Roosevelt's Cabinet as Secretary of Commerce. His entire, brilliant career in Government, its impact on Texas and the nation, is still felt today.

After Mr. Jones's resignation from Government service, he returned to Houston and resumed his career as a builder, adding more skyscrapers to the skyline. He reaffirmed his philosophy, saying: "I love to build. I love to plan and work and build!"

Jesse Jones was always an early riser, getting through a mass of work before breakfast. While in Washington, he habitually worked 12 to 14 hours daily. He served his country well and constructively, without indulging in commonplace political maneuvering. He set the highest premium on loyalty. His personal opinions were never allowed to disturb this deeply set sense of loyalty. He was a life-long Democrat and served the Party well. In 1928, he underwrote the Democratic National Convention, bringing it to Houston, for the first such gathering in the South in history. But Jesse Jones believed strongly in the two-party system. This was the basis of his support of the Republican ticket in 1948. He thought the Democrats had been long enough in office. Nevertheless, he remained an admirer and friend of the Democratic candidate, Harry Truman. Throughout his official career, he remained on friendly terms with leaders of both parties. He was a virtuoso in the diplomatic skill with which he handled his official duties. President Roosevelt said of him: "Jesse Jones is the only man in Washington who can and does say 'yes' and 'no' intelligently 24 hours a day."

Jesse Jones died June 1, 1956. Texas and the nation lost a great man, one whose very physical presence, with its large 6-foot frame, blue eyes and white hair, was impressive. Our heritage from Jesse Jones is not only the inspiration of his career. His material heritage includes the Houston Endowment, which he and his wife established to provide scholarships to more than 50 colleges and universities in nine states, Canada and Scandinavia. He also founded the Woodrow Wilson School of International Affairs at the University of Virginia, and gave a million dollars each to Rice Institute and the University of Houston.

Jesse Jones sought no rewards in his life. Nevertheless, he was decorated by China with the Order of Ching Hsin, Grand Cordon; and by the King of Sweden who made him a Commander of the Royal Order of Vasa in 1942. These were honors, indeed. But dearest to Jesse Jones's heart must have been an honor which only Texas could give him. He was a Knight of San Jacinto. Nothing could have been more appropriate for Texas's great builder.

—E. K.

LOUIS WILTZ KEMP

1881-1956

LOUIS WILTZ KEMP, *Mr. Texas History* and Texan extraordinary, died at Houston on November 15, 1956. His illness was not extended, and he remained active until almost the last. He left behind a legacy of accomplishment in citizenship, history, and in business that will continue to make his Texas a better state. His memory will remain green because our everyday life is enriched by those things that Lou Kemp found dear and about which he did something substantial. He is survived by his wife and two fine sons, both of whom have been reared in the tradition of the Kemp name and have been fully equipped by a loving father for lives of credit to the great name they bear.

Lou Kemp's formal career reads like a *Who's Who*, and in effect, much of the following, recorded here for posterity, is extracted from *Who's Who in America*. Kemp studied engineering at the University of Texas, 1901-1903; received an honorary doctorate from Daniel Baker College in 1952; worked for the Texas Company from 1908 until the end of his life, although he was on a retired status the past few years. He was a Methodist, Mason, Legionnaire, Kiwanian, and historical writer. He served in World War I. He was co-author and contributor to *Monuments Commemorating the Centenary of Texas*, 1939; contributor to the *Handbook of Texas*, 1952; author of *The Heroes of San Jacinto* (with Sam Houston Dixon), 1932; and *Signers of the Texas Declaration of Independence*, 1944.

This ultra-extraordinary man found time for membership and offices in such organizations as Texas Library and Historical Commission; Board of Texas Historians for the Texas Centennial; San Jacinto Museum of History; National Society Sons of the American Revolution; Philosophical Society of Texas; Texas State Historical Association; Daughters of the Republic of Texas (honorary); Sons of the Republic of Texas; Houston Philosophical Society; American Historical Association; and Chi Phi. Lou Kemp was awarded the Diploma and Medal of Reconnaissance Francaise (1948) and the Good Citizenship Medal of the Sons of the American Revolution (1953).

We borrow here the wording on the gravestone of another famous Texan to say: "History will take care of Lou Kemp's fame." It is not founded on the offices he held and the business he did, nor in the honors that came to him throughout a long and honorable life. It survives in the memory of the many unusual and courageous acts

that marked him as a man of character. The superb highway system of Texas cannot be credited to one man, ten men, nor a hundred or more, but Lou Kemp's part in re-establishing a core of integrity in that department thirty years ago was indeed substantial.

If you ask what Lou Kemp's business was, the answer would be, "He was an asphalt salesman." This is only partially true. Contractors did indeed buy asphalt from Lou, but he did not have to sell them. They learned quickly to rely on his oral word. They knew that he would see that quality was supplied. The very fact that Lou Kemp did know asphalt stood the State of Texas in good stead during that brief period in the Twenties when the State Highway Department was under a cloud and the severe scrutiny of the people of Texas.

A red-headed Attorney General, who later became Governor, suspected the state was paying more than a fair price for asphalt construction. Lou Kemp was able to confirm his suspicions and stayed shoulder-to-shoulder with him in forcing the return of some ill-gotten gains to the State treasury and in preserving and strengthening the integrity of the State Highway Department. Here Lou Kemp showed courage of rare quality.

Texas history became a vital part of Lou's life in the late Twenties. Credit here should go to the great corporation which bears the name of our beloved State that authorized and encouraged him to engage in the study of the history of Texas and to make himself generally useful in establishing historical facts. The State Cemetery in Austin was hardly accessible, and was little-known even to the people who lived within a stone's throw. Lou induced the State Highway Commission to designate a short highway to the cemetery and to build some roads within its boundaries. The Commission complied and somewhat to Lou's embarrassment dedicated the finished work to him.

Lou next started a movement to re-enter the bodies of noted Texans in the State Cemetery. He received little encouragement at first. In an old suitcase he brought to Austin the remains of the first patriot to be re-buried there. It was not long before the Legislature became interested and provided funds for the removal of the bodies of many Texas heroes and statesmen from obscure resting places to the State Cemetery.

As an historian, Lou Kemp placed accuracy first. He refused to record as history any statement that he could not substantiate. The writer well knows this from personal experience. In 1936 the State Highway Department erected a granite marker in each county recording the history of the county, when it was created, and for whom it was named. Lou refused to certify the inscription for a few counties,

including Dallas, because he did not believe they had actually been named for the person claimed.

It is no idle boast to say that Lou Kemp, at the time of his death, was the best-informed man on the history of Texas. He collected Texiana of immense importance and value.

It was a rare privilege to have a final visit alone with Lou in a little room banked with flowers at the funeral home in Houston, just prior to the services. It seemed that his spirit had lingered a while to visit with me in a last moment before final departure. He seemed to be quoting, "Let there be no sadness of farewell." Here was a man who had lived a life of fulness. He has gone but yet he liveth in the hearts of the people of Texas. Friends as well as his family, when the keenness of his loss is tempered by time, will take great comfort in the exemplification of a great life well-lived by courageous, square-shooting Lou Kemp. *Adios mi amigo.*

—G. G.

DAVID LEFKOWITZ

1876-1955

DAVID LEFKOWITZ, rabbi-emeritus of Temple Emanu-El of Dallas at the time of his death June 6, 1955, was more than a learned man who brought a keen intellect to his calling.

The achievements of David Lefkowitz as a scholar were notable and in the finest tradition of those who since the days of ancient Judea have brought wisdom and guidance to those of the Jewish faith. But it was his great heart and unbounded love of his fellow man that gave him his imperishable stature. His was a magnificent life of selfish devotion to others. His sustained and inspiring ministry of the spirit transcended all creedal lines to encompass humanity itself.

Dr. Lefkowitz was born April 11, 1876, in Eperies, then under the flag of the Austro-Hungarian Empire, now the town of Presov in Slovakia. Upon the death of his father in 1880, he was brought by his mother to New York where he grew up and was educated. He worked his way through grade and high schools and the College of the City of New York, where he was graduated with the degree of Bachelor of Science.

Dr. Lefkowitz' first inclination was to become an artist. He enrolled in an art school while engaged in teaching to enable him to continue his studies. But he soon decided to enter the rabbinate and enrolled at the Hebrew Union College in Cincinnati. There he com-

pleted a nine-year course in four, doing work at the same time at the University of Cincinnati. He received a Bachelor of Letters degree from the latter university where he was also elected to Phi Beta Kappa. In 1930 Southern Methodist University made him a Doctor of Laws and he received the honorary D.D. from Hebrew Union College nine years later.

Ordained a rabbi in 1900, Dr. Lefkowitz accepted a call to Temple B'nai Yseherum at Dayton, the first of only two pulpits filled by him during his long ministry. In Dayton during the next twenty years Dr. Lefkowitz became an outstanding civic leader as well as noted minister. During World War I he served as president of the Montgomery County chapter of the American Red Cross.

Coming to Dallas as Rabbi of Temple Emanu-El in 1920, he displayed the same qualities of leadership that had given him a place of eminence in the Ohio community. During the next 19 years he directed the upbuilding of his congregation, and in 1949 he was named rabbi-emeritus, a post in which he continued to give generously of his strength and experience to his successor.

As an expositor of his faith and an authority on its history and traditions, Dr. Lefkowitz won the highest recognition. He served twice as president of the Central Conference of American Rabbis. He was vice president of the World Union for Progressive Judaism. He was a member of the executive board of the Union of American Hebrew Congregations.

Dr. Lefkowitz wrote extensively as well as spoke before a wide variety of audiences. He edited the *Southwestern Israelite* for some time. A volume of his writings, *Medicine for a Sick World*, was published by the Southern Methodist University Press in 1952. He conducted a weekly radio program over WFAA for a number of years.

It was among the mass of everyday citizens, though, that Dr. Lefkowitz made the deepest impress by virtue of his unceasing concern and care for those in need. Tireless in tending the sick and the friendless of all faiths, concerned with all who labor under heavy burdens, he was long a familiar figure in the hospitals and homes of those afflicted. Protestants and Catholics alike united in honoring him for his ministrations, and he remains one of the epochal figures in American interfaith understanding and cooperation.

In Dallas Dr. Lefkowitz responded generously at all times to the many civic demands made upon him. He served as head of Dallas County's Red Cross chapter and on the boards of the United Charities and the Community Chest. He was a leader in the Boy Scouts, Camp Fire Girls and other youth movements, including the Jewish Federation for Social Service. He was a thirty-third degree Mason and be-

longed to a number of clubs and organizations, including the Critic Club of Dallas.

Dr. Lefkowitz was of distinguished appearance as the portrait of him painted in later life by Wayman Adams brings out. He was of medium stature physically and retained a slender, youthful figure throughout his long life. He was graced with a manner that attracted all whom came under the spell of his personality.

Dr. Lefkowitz married Miss Sadie Braham of Cincinnati in 1901. Mrs. Lefkowitz died several months before he did in 1955. He was survived by three sons, Lewis B. Lefkowitz, Dallas; Dr. Harry Leslie, Cleveland, Ohio; Rabbi David Lefkowitz Jr., Shreveport, Louisiana; a daughter, Mrs. Fred Florence, Dallas; a brother, Joseph Lefkowitz, New York; eight grandchildren and one great grandchild.

—S. H. A.

CLINTON SIMON QUIN

1883-1956

CLINTON SIMON QUIN, retired bishop of the Diocese of Texas and for many years a member of the Philosophical Society of Texas, died in Houston on November 29, 1956. Bishop Quin was born in Kentucky, and had served as minister in charge of Episcopal churches in that state and in Texas before he became a bishop in 1918. For ten years he was coadjutor to the late Rt. Rev. George Herbert Kingsolving, of Austin, becoming bishop of the diocese on the latter's death in 1928.

When Bishop Quin took office as a bishop he recognized that the key city in the future development of the area which he was called to serve was Houston. With that city as his base he led a vigorous movement which resulted not only in a rapid growth of his own church but also in the strengthening of all the religious forces at work in the diocese and in Texas. For many people in addition to Episcopalians he was a beloved spiritual leader and friend.

Bishop Quin took a lively interest in the entire civic life of the community, and his witty comments on current events were often widely quoted. He was an active member of the Houston Rotary Club. As an indication of his standing in his own city, he was chosen as one of the few men to be honored as Houston's first citizens by having their portraits placed in the recently completed Houston International Airport.

In his religious leadership the Bishop was famous for certain convictions which guided him in his work. He was a staunch believer

in youth, and was one of the pioneers in his own church in the development of youth programs and the church camps now so widespread in all communions. He believed in a practical religion that would control men in their life and work not only on Sunday but seven days a week. He had high standards of stewardship responsibility, believing strongly in the words of his Lord: "Unto whomsoever much is given, of him shall be much required" (St. Luke 12:48). He had a wide missionary vision and was indefatigable in the extension of the work of the Church both in his own area and to the far corners of the world. He was a great booster for his adopted state, and became a center of attention wherever he went wearing his non-ecclesiastical ten-gallon Texas hat. He often said he would not have been born anywhere except in Kentucky and he would not have lived anywhere except in Texas.

For those of us who knew Bishop Quin as our bishop and friend he has left a heritage so deep that we thank God for all he did and all he was. In every sense he was a "big" man — big in his thoughts, his affections, his purposes. He has left the world infinitely richer because he was here. He is greatly missed.

—E. H. J.

JOSEPH GRUNDY O'DONOHUE

1893-1956

A NATIVE TEXAN, a descendant of pioneer stock, a distinguished member of the hierarchy of the Roman Catholic Church, Joseph Grundy O'Donohoe, LL.D., P.A., served in the diocese of Dallas for thirty-nine years as missionary, parish priest, administrator, and district dean. He became a member of this Society in 1938 and served as Vice President. He died in Fort Worth on January 17, 1956.

He was born in Fort Worth November 18, 1893, the son of Michael Charles and Maria Virginia Humphreys O'Donohoe. He received his early education in the public schools of the city, entered the old University of Dallas, and received the degree of Bachelor of Arts in 1914. A year later he completed his degree of Master of Arts.

Having decided on a life of service to God and His creatures, he entered Kenrick Seminary in 1915 and was ordained on June 7, 1917, by Bishop Joseph P. Lynch in Sacred Heart Cathedral in Dallas. After his ordination he was appointed administrator of the church in Paris, Texas, and served successively during the next fifteen years as parish priest and missionary in Waxahachie, Hillsboro, Mansfield,

Breckenridge, Sherman, and Fort Worth. From the beginning of his parish and missionary work he took particular interest in education and the history of Texas.

In recognition of his educational activities Saint Edward's University conferred on him the degree of Doctor of Laws in 1932. The Texas Knights of Columbus Historical Commission, set up to gather materials for the writing of a history of Texas from the earliest days to the present as the Catholic contribution to the observance of the first centennial of independence, elected him secretary, a capacity in which he served with distinction for twenty years. In the midst of his parish duties he found time to gather valuable materials during his vacations in Mexico and Spain, diligently scrutinizing many forgotten and dusty church archives.

Bishop Lynch asked him in 1935 to take charge of the Catholic Exhibits Building that was to be erected in Fair Park in Dallas in connection with the celebration of the Texas Centennial. Under his direction a replica of Isleta Mission of El Paso, the oldest in the state, was built in Dallas to house the Catholic exhibits prepared by parishes and religious orders. These he helped to organize and arrange for the millions who visited Dallas during the year of the centennial. In his quiet and unassuming way, with his winning smile and never failing Irish humor, he did much to dispel unfounded prejudices and foment a better understanding of the role Catholics played in the history of Texas from the days of the first Spanish and French missionaries to our day.

For a task well done Pius XI named him Domestic Prelate on January 15, 1937, after which he became known as the cheerful Monsignor of St. Patrick's Co-Cathedral in Fort Worth, where he was stationed as pastor. In 1940 he was appointed Dean of the Fort Worth district.

Although he sought no glory or fame, his happy disposition, his wide interests, and his devoted life made him many friends who loved and respected him. Pope Pius XII promoted him in 1953 to Prothonotary Apostolic and he was invested with the insignia of his high office on December 13, 1953.

His health broke down under the strain of his multiple duties and his bishop suggested that he write an obituary for file in the chancery office. Less than two months before his death he wrote the chancellor: "Here is the obituary you asked me to write . . . I hope you have occasion to use it soon, but I still expect to out exist you!"

At peace with God and man, he could joke to the last. His passing away has left us to walk our ways the poorer.

IRA KENDRICK STEPHENS

1887-1956

IN THE DEATH of Doctor Stephens, the Society has lost its first president since its reorganization on 18 January, 1936.

Ira Kendrick Stephens was born at Chico, Wise County, Texas, on 6 October, 1887, and died at Dallas on 16 March, 1956, as Professor of Philosophy at Southern Methodist University. He had been connected with the University, either as graduate student or as faculty member for thirty-nine years.

His collegiate training began in 1905 at Austin College, where he came under the influence of two notable scholars, President Thomas Stone Clyce (a former member of the Philosophical Society of Texas) and Davis F. Eagleton. Ill-health made advisable his withdrawal from college at the end of the year; and for five years (1906-11) he engaged in farm work, teaching at the same time small schools in Wise County, for five-month terms. In the summer of 1911 he again took up college work, first at Polytechnic College at Fort Worth, and then at Southwestern University at Georgetown, where in 1914, at the age of 27, he took his A.B. degree. He was principal of the Mart High School, McLennan County, from 1914 to 1917; then came as a graduate student in philosophy to Southern Methodist University. World War I then came and, from March 1918 to early 1919, he served as a private in the A.E.F. (Artillery) in France, and saw action at St. Mihiel, in the Argonne Forest, and other salient movements of the American forces. In 1919 he was, for a time, a student of philosophy in University College, London.

Returning from the war, he was for a year principal of the Honey Grove High School in Fannin County. Here he met as a fellow-teacher Miss Irmine Hayes of Lott, Falls County, whom he married on 16 August, 1920. Two children were born to this union. In the fall of 1920, Mr. Stephens returned to Southern Methodist University and completed in June, 1921, his Master's degree, with a thesis in the Philosophy of Religion, titled, "The Value of Man as a Revelation of God."

At Southern Methodist University he was appointed instructor in philosophy and psychology in 1921, assistant professor in 1922, associate professor in 1923, and professor of philosophy in 1926. In the summer of 1922 he was a graduate student in philosophy at the University of Chicago; in September of 1924 he took leave from

Southern Methodist University to complete his doctoral work in philosophy at Harvard University (A.M., 1925; Ph.D., 1926). He returned to Dallas in the fall of 1926; but during the summers of 1929 and 1930 served as philosophy-librarian and "supply teacher" at Harvard, and in the summers of 1933 and 1936 as lecturer or visiting professor in the Harvard University department of philosophy.

Dr. Stephens' work lay in the field of critical philosophy, and eventuated in papers published in the *Southwest Review*, and in a penetrating essay on Cassirer's doctrine of the *a priori*, published as one of the chapters in Schilpp's *The Philosophy of Ernst Cassirer* (1949). Professor Stephens' most notable work, the fruit of many years, study, was his biography of the Scottish-Texan philosopher, Edmund Montgomery, *Hermit Philosopher of Liendo* (1951). A reviewer of that work, in the *American Historical Review*, characterized it as "an admirable analysis drawn from the most diverse sources . . . [he] has rescued from oblivion one of the keenest minds that ever worked in the Southwest . . . [in] a well-written and definitive biography of a great pioneer in the history of philosophy."

Dr. Stephens' interests in science and philosophy were deep and wide. One of his most valued courses of lectures in the last decade of his life was his "Philosophy of Science," which was participated in by the best major students of the departments in the Science Division of the University. He was a member of the American Association for the Advancement of Science, of the American Association of University Professors, the British Institute of Philosophical Studies, the American Philosophical Association, the Southwestern Philosophical Conference (president), the Philosophical Society of Texas (president), the Texas Academy of Science, and the Dallas Historical Society. In recognition of his substantial scholarship, the Southern Methodist University chapter of Phi Beta Kappa elected him an honorary member.

Professor Stephens was first president of the reorganized (1936) Philosophical Society of Texas, and presided at the inaugural banquet of the Society on 29 January, 1937. He also served as a director of the Society in the years 1936-38, 1941-45, and 1948.

A man of dignity, he nevertheless possessed a warm heart and a kindly sense of humor. His honesty and sincerity were proverbial; his devotion to duty as he saw it, complete and absolute. Generously endowed with practical common sense, and hence seeing life whole, his colleagues came to place reliance on the disinterestedness of his motives and his sound judgment. Only those who knew him as a fellow-teacher can fully gauge the extent of their loss.

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