The Philosophical Society of Texas

PROCEEDINGS

1957

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PROCEEDINGS
OF THE ANNUAL MEETING
AT DALLAS

DECEMBER 7, 1957

XXI

DALLAS
THE PHILOSOPHICAL SOCIETY OF TEXAS
1958

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.

The Philosophical Society of Texas

MEMBERS assembled in Dallas on Saturday, December 7, 1957, for the Annual Meeting of the Society. The Symposium and business session was held in the Legal Center at Southern Methodist University from 10 a.m. till noon, followed by luncheon in Lawyers Inn and a meeting of the Directors at the residence of the secretary.

Robert Lee Sutherland and Robert Lee Bobbitt were moderators of the Symposium on "Should Educational Policy in a Democratic Society Provide Freedom and Opportunity to Teach the Truth as the Teacher Finds the Truth to Be?" From the points of view of university administrators, trustees, professors and lay patrons of education the various complexities of the problem were examined if not resolved. Dillon Anderson summarized the discussion in masterful style and Jesse Andrews spoke in part as follows:

"Four or five years ago, at an annual meeting of our Society, some of the members expressed the view that a society with the lineage of ours,—with an age of more than a hundred years, with a history of having been founded by Sam Houston, Mirabeau B. Lamar, Ashbel Smith, Thos. J. Rusk, Anson Jones and other patriots of the day, and with the name it bears,—such a society, they thought, should do more than meet once a year at 7:00 p.m., have a dinner, enjoy a good address, and then go home.

"They felt the meetings presented opportunities too rare for this alone. They felt that such meetings, made up as they were of men and women selected for their outstanding character, ability, and love of truth, would present unsurpassed opportunities for such men and women to express their views, freely and unreservedly, on whatever subject they chose, and without fear of being misunderstood or misjudged, and to hear their fellow members express their views in the same way, the only condition being that what each said was what he or she honestly believed to be true.

"They felt that such an expression of truth, as each member saw the truth, would be stimulating, interesting, and productive of good.

"The thinking took definite form two years ago at the meeting in Nacogdoches, where it was decided that such a symposium should constitute a regular part of each meeting. The decision met with ready acceptance by the members and has resulted in increased attendance at each symposium.

"I think you will now see the close relationship between the thinking that gave rise to the symposium and that involved in the topic for discussion. Both deal with freedom to speak the truth as one sees the truth."

Members reassembled with their guests in the French Room of Hotel Adolphus at 7 for the annual dinner. President Storey presided and the invocation was given by President Willis McDonald Tate of Southern Methodist University.

Members present: Miss Allen, Mrs. Hill; Messrs. Acheson, Anderson, Jesse Andrews, Mark Edwin Andrews, Atwell, Burke Baker, Banks, Bates, Black, Bobbitt, Bruce, Bryan, Carroll, Elliott, Ettlinger, Gambrell, Geiser, Harrington, Hart, Hickman, Kilman, King, Kirkland, Lee, Lemmon, Marcus, McGhee, Moody, Parten, Richardson, Rosser, John Spies, Storey, Sutherland, Tate, White, Wood, Woodward, Wortham.

Also attending were Miss Anne Toomey, Colonel and Mrs. C. R. Tips, Mr. W. B. Neville, Mrs. Stanley Banks, Mrs. Burke Baker, Mrs. William Bartholomew Bates, Mrs. James Harvey Black, Dr. Nancy Holmes, Dr. James Holman, Mrs. Andrew Davis Bruce, Mrs. Lewis Randolph Bryan Jr., Mrs. H. Bailey Carroll, Mrs. Hyman J. Ettlinger, Mrs. Herbert Gambrell, Mrs. Samuel Wood Geiser, Mrs. M. T. Harrington, Mrs. James Pinckney Hart, Mrs. Sawnie Aldredge, Mrs. Alex W. Spence, Mrs. John Edward Hickman, Mrs. Edward Kilman, Mrs. William Alexander Kirkland, Mrs. Frank Haviland King, Dr. Ruby K. Daniel, Mr. Michael Christensen, Mr. Relman Morin, Mrs. Umphrey Lee, Mrs. Stanley Marcus, Mrs. George Crews McGhee, Mrs. Everette Lee DeGolyer, Mrs. George S. McGhee, Mr. H. Neil Mallon, Mr. Roger Kennedy, Mrs. J. R. Parten, Mrs. Rupert Norval Richardson, Mr. and Mrs. Andrew W. Hunt, Mr. and Mrs. Lacy H. Hunt, Mr. and Mrs. W. F. Worthington, Mrs. Robert Gerald Storey, Mrs. Robert Lee Sutherland, Mrs. Willis McDonald Tate, Mr. W. J. Wimpee, Mrs. James Ralph Wood, Mrs. Dudley Keezer Woodward, Mrs. Gus Sessions Wortham, Mr. and Mrs. Will C. Thompson, Mrs. Mark Lemmon.

President Storey introduced the new members who were present: Mrs. Hill, Messrs. Mark Edwin Andrews, Harrington, Lemmon, Marcus, Tate and Wood. After expressing his appreciation to the members of the symposium committee and others who had contributed to the success of the meeting, he presented the speaker of the evening, Chancellor Umphrey Lee of Southern Methodist University, one of the founders of the revived Society and one its distinguished former Presidents.

The Uses of the Past

UMPHREY LEE

THE TITLE of this paper is taken from the book by that name written by Herbert J. Muller and published in 1952. Muller's book reviews some phases of the history of civilization and upholds a thesis in contradistinction to Toynbee's conclusion. Toynbee does not believe that our civilization must necessarily perish, but he thinks that the only escape is in the intervention of the Deity, and his best exhortation is that we pray for such deliverance. Muller, on the other hand, thinks that history teaches us as its plainest lesson "that men cannot count on miracles." He believes rather that man must accept the possible destruction of this civilization as he has had to accept the destruction of those which have gone before: for comfort and guidance our humanistic tradition is our best reliance.

This paper is not concerned with either Toynbee's or Muller's conclusions, but rather with an assumption which both accept: that is, that the past has its uses. What those uses are I hope will appear in the sequel.

A few years ago a friend of mine was debating whether to enter his infant son on the rolls of prospective candidates for an exclusive preparatory school. He said to me that his gravest doubt was that this particular school might educate his boy to live in a world that would not exist when the boy was grown. What my friend was saying was essentially what Alfred North Whitehead, the philosopher, had said in a book which my friend probably had not read. In Whitehead's *Adventures of Ideas* he points out that this is the first period of human history in which the assumption cannot be made that "each generation will substantially live amid the conditions governing the lives of its fathers and will transmit those conditions to mould with equal force the lives of its children."

Whitehead says this because of what he calls the recent shortening of the time span between notable changes in social customs. Up until not too long ago no significant changes in social customs occurred in as short a space as the life-time of one man. Generally we lived in the way that our fathers had lived before us, and there was not a great change between the way that our fathers lived and the way that people lived, say in the Roman Empire.

Every country had a number of communities, and the size of these communities was determined by the distance that a man could drive easily and return in one day when the method of locomotion was either by walking or by driving or riding a horse. In 1922 I drove a model T Ford from New York to Waco, Texas. I made the journey in fairly good time, 14 days. The reason was not only that my model T Ford would not go at any great speed, but that there were inadequate pavements where I found them at all. And there were many roads that were almost impassable if it rained. But it was noticeable in Pennsylvania and in the Middle West that you could tell different neighborhoods by the barns. For a space of perhaps 10 miles all the barns would be alike. They would be painted more or less alike, and they would be built alike. These were built within a certain community or a certain neighborhood. Neighborhoods, of course, have disappeared to a large extent with the building of good roads and with easy communication.

It used to be possible to tell precisely from what part of the country a man came by his dialect. It is still possible to distinguish extreme North and South, to a less extent East and West, but the differences are rapidly being blotted out by the almost universal use of radio and television. I am told that the BBC is achieving much the same result in England. Thirty years ago a barber in a Liverpool, England, barbershop told me that he could tell within ten miles of a man's home by listening to him talk. I think that while the man was probably exaggerating his own abilities, that it was probably true that this could be done at that time.

Social changes brought about by technological changes now come about in much quicker time than before and are speeded up by the disappearance of neighborhoods. This is why Whitehead contends that we can no longer assume that we shall live amid the conditions governing the lives of our fathers, and transmit those conditions to mould the lives of our children.

I am suggesting that the disappearance of neighborhoods has speeded up social changes so that major changes do sometimes occur within the span of a single life. There are, of course, other reasons. Inventions, the telephone, the wireless, television, as well as prodigious changes in speed of travel, all have contributed to the rapid spread of ideas. We must no longer wait until an idea has filtered down through different layers until it comes to the neighborhood and penetrates this almost self-sufficient unit. Little children sitting in front of a Television in their own living room are exposed to ideas and ways of life that their fathers never heard of until they were grown.

For whatever reasons, we find ourselves in a world where we cannot predict tomorrow, where changes which may shake our whole social structure may loom before us at any time.

This is as good a time as any to call attention to one of the cliches of our time: that our difficulty is that the social sciences have not caught up with the natural sciences. Just what is meant by such a statement?

If we are really serious about this statement we obviously mean that the social sciences, psychology and sociology, for example, have not reached the degree of accuracy in prediction that the natural sciences have reached. If we had reached the apparently desired stage of predictability for, say psychology and sociology, then we could predict—and probably control—human behavior.

Now, I realize fully that people do not mean that they desire this ability to predict and to control human behavior when they say that our difficulty is that the social sciences have not kept pace with the natural sciences. But let us understand, once and for all, that we cannot reach such a stage—if such a stage be possible—without destroying the kind of free life which we say that we prize.

What we doubtless mean by the cliche is that we have not developed certain of our social sciences as we should and that, consequently we do not understand people as well as we need to understand them. We are not saying—I trust—that the unpredictable and the voluntary should be left out of life.

If we live in times when the world for which we are educated may not exist when we get out of college, when major social changes can be made in a lifetime, what can we do? Are we to assume that there is no law but change and that there is nothing that anyone can do except worship the Great God Whirl?

In the first place, let us remember that our generation is obsessed with the idea of change—obsessed beyond what is borne out by the facts. It has always been a belief of mine that people born after the turn of the century have been greatly influenced by living in a world of obvious, although sometimes small, changes.

We measure speed when we are riding in a train by the way we pass telephone poles. In an airplane we can look down and see the ground rushing back, although we seem to be going faster in a train than in a plane. (I once asked my son if he did not have a sense of great speed when he floated down to the ground in a parachute during the war. Actually a parachutist does descend very rapidly. My son said, "No." When I asked why, he replied that he supposed it was because he was not passing anything.)

I think my point is more evident when we consider the fact that there are quieter parts of the earth where there is no such obsession with change as in this country. A few years ago I drove downtown to a luncheon. I had to detour here and detour there. In one place new water lines were being laid; in another place a pavement was being laid. At the luncheon I sat beside a European. I remarked on my experience and said that sometimes I wished that I was living in a town that had been finished. My companion said: "The village where I was born in Europe was finished about three hundred years ago. I don't think you would like it."

I contend that part of our obsession with change, our belief that everything changes and will change, comes, not from philosophical convictions, but from the constant observation of small changes in our environment: old man Jones' house is being torn down; a freeway is being constructed; telephone poles are coming down. Change! All is change!

It is easy to see that an American, at least, comes almost naturally by his preoccupation with the present. We have seen so much accomplished that we come to believe that the present is the norm. If there is any beauty, if there is any truth, it will be found about us with the marks of creation fresh upon it.

To most people the past is simply past:

Imperious Caesar, dead and turn'd to clay,
Might stop a hole to keep the wind away.

To others the past is simply quaint: "Look at those hats!" Whether the past is just dead or is simply quaint, obviously one cannot expect help from it for the living.

Of course, the dead hand is not unknown even today. There are those always who believe that we can reproduce some lost golden age, that if we can recapture the past we can solve all our problems.

The trouble is that we cannot recapture part of the past and forget about the part we don't want. When people talk about the good old days as ideals that they want to reattain, they conveniently ignore the parts that they are happy to have lost.

But we need to understand that the past is never wholly lost. It remains with us whether we like it or not. Without this persistence of the past, life would lose all continuity.

A few years ago there was a story going the rounds about a man with a rare disease. The doctors told him that it would require an operation to cure him, and that in the operation he would lose either his eyesight or his memory. According to the story the man preferred to lose his memory, saying: "I would rather see where I am going than to remember where I have been."

This sounds all right, and there is only one thing wrong with it: that is, unless you know where you have been, you aren't going anywhere. Consider what would happen to any man if he arose in the morning with no memory. He could not recognize his family or his classmates. He could not go about his work because he doesn't know where he works. The same thing is repeated every morning. The man can't go anywhere because he doesn't know where he has been.

As a matter of fact, we know now more about ourselves than perhaps our fathers knew, and consequently we are quite sure that what they thought was true, is true. We may not be a part of all that we have met, but most that we have met is a part of us. William James spoke somewhere of the way in which names that we could not remember with conscious effort would later come sauntering into our minds. Where the names had been is something else, but certainly the fact that those names do come sauntering in indicates that they have remained a part of us in some way. What makes us what we are is not only what is happening at the present time, but many things that have happened in the past.

On the conscious level it is equally true that we cannot possibly understand our own times if our knowledge is confined to those times. We must have a frame of reference that is large enough for us to be able to consider the past and the present if we are to do the necessary prediction of the future, which every one of us must do if we are to live with any success. Allan Nevins, the American historian, has put it simply: "To give people a new sense of their future, we need the historian to give them a new sense of their past."

Provincialism in space is not perhaps as dangerous now as provincialism in time. Owing to our means of communication we certainly know more about other countries and other peoples and their thoughts than our fathers did. It would, of course, be easy to assume that everybody has the same general outlook that an educated man in the western world has today. This is not only a false assumption, but it could be a dangerous one if we insist upon forcing democracy upon peoples who are not prepared for it, either because of illiteracy or perhaps because they are actually half savage at the moment. The same tragic results may, of course, come about from our supposing that peoples with long histories but with little interest in contemporary affairs or with little technological means for hearing about contemporary affairs, are going to adopt our ways of life.

Nevertheless, it remains true that the greatest danger for most men and women today is that they are provincial in time. They think that the time in which they live is the measure of all things, and that whatever is believed in their time is necessarily true. If we make this assumption we shall find ourselves walking over many dreary streets that our fathers found out a long time ago were dead ends. Education essentially is a short-cut to knowledge which could be reached largely by experience. The only truoble with the man whose education comes only by experience is that it takes him such a long time to get it. We are supposed in our formal education to be able to get vicariously that which a man would spend many years in getting with his own experience. For that reason we need to find out where the human race has gone, and what it has learned in its long road from the simplest forms of society to the present time.

If we are going to avoid provincialism in time, however, we must know something of the tools that we use. Crane Brinton* has made a distinction between "cumulative" and "non-cumulative" knowledge. Cumulative knowledge is that which does not depend upon a knowledge of what people believed yesterday or the day before. What we learn now is added to what we did learn, but the important thing is the present state of knowledge. If you want to know what is true so far as the physicist understands it, you will try to find out what is believed by the outsanding physicists of today. You are not interested in the type of physics which I studied in my college days unless you happen to be a historian of science. Physics is a cumulative knowledge, and what is important is the physics of today.

There are, however, other types of knowledge which are non-cumulative. Let me see if I can explain them better by illustration. It would be easy to take *King Lear* as an illustration of the sadness of old age when a man is turned out of his house by his own children, but there is a less known passage in the book of *Ecclesiasticus,* one of the so-called wisdom books of the Jews, which now appears in what we call *The Apocrypha.* In the 29th chapter there is a description of dependent old age.

> Better is the life of a poor man under a shelter of logs,
>   Than sumptuous fare in another man's house.
> With little or with much, be well satisfied.
>   It is a miserable life to go from house to house:
> And where thou art a sojourner, thou shalt not dare to open thy mouth.
>   Thou shalt entertain (as a servant), and give to drink, and have no thanks:
> And besides this, thou shalt hear bitter words.
>   "Come hither, thou sojourner, furnish a table,
> And if thou hast aught in thy hand, feed me with it."
>   "Go forth, thou sojourner, from the place of honour;
> My brother is come to be my guest; I have need of my house."
>   These things are grievous to a man of understanding:
> The upbraiding of house-room, and the reproaching of a money-lender.

It would be difficult to find a more graphic picture, or a more pathetic picture of dependent old age. This is the voice of the observer of human life. It makes no difference whether it was written in the third century before Christ, or whether it was written yesterday; its truth as a part of the continuing human story does not depend upon experiment nor upon confirmation in laboratories—it is a part of every human generation's experience.

In short, the author of this passage from *Ecclesiasticus* probably did not know as much as a twelve-year-old boy now knows about modern physics; but he knew as much about old age and some of its problems as any man can possibly know.

Let me give you another illustration. My generation which had been lulled into peaceful acceptance by the lovely, peaceful days before World War I was shocked immeasurably by the revelation of brutality in that war. But even after the war it was hard for people to believe that the old cruelties still persisted in human beings.

In 1925 there was issued a new translation of Montaigne's *Essays*. It is an excellent edition. In the preface to an essay of Montaigne's on the thesis that cowardice is the mother of cruelty, an old subject even in the sixteenth century, the scholarly editor who wrote the prefaces to the *Essays* wrote: "Few of Montaigne's present readers have seen many cruel men." The statement was perhaps literally true, but it carries certain implications that the horrors of World War II and of the Korean struggle have disproven. There are many men today who have seen more than one cruel man. Men have not changed much since Montaigne's day.

All this suggests that, while we cannot look to the past for blueprints with which to solve problems in eras so dissimilar from those which have gone, we can expect from the past guidance in many matters which are vital. And this is to swim against the current of the moment.

Our intellectual climate is for the moment similar to that immediately following Hiroshima. For a time then it looked as if the scientist had come into his own. Even pure (or basic) research received its moment of applause. But as war faded into the background the scientist took his place as a servant of industry, sometimes a difficult servant to direct and difficult to live with, but a man to be directed and to be listened to only when he had something "practical" to say. The recent disturbance over our guided missile program is an illustration of the disregard which the scientist has met in his own fields.

Certainly no one doubts that the scientific potential of this nation should be used to the utmost, but it is not treason to suggest that our heritage in other fields should not be ignored.

In the first place, we must remember that what in academic circles are designated as the humanities and the social sciences are themselves important. They are not simply frills and social graces. We profess to be greatly interested in the preservation of what we call our American Ideals. If so, we should recognize that these ideals are not to be found in textbooks on mathematics or on physics. They are found in the songs, the stories, the philosophies, the political science, and in the religion of a people. These may be taught badly or even wrongly, but the fact of the values remains. Man does not live by science alone.

Moreover, there could be nothing more dangerous than a body of competent scientists and technologists who have no political or social conviction. The presently admired Russian system of education which is aimed at turning out scientists with no background of humanistic or social knowledge is actually frightening for other reasons than those commonly deduced. It is not only that Russia may outstrip the Western nations in scientific knowledge, but that such a pool of knowledge and skills may be subservient to any master that comes along. Any kind of undisciplined education which is not directed by democratic and moral convictions is dangerous, but scientific knowledge bent only to the will of a totalitarian state may mean destruction to all mankind.

We must have better scientific education, but we must also have education—and better education—in the humanities and social sciences which are the carriers of our political and moral traditions. It would be fatal to our kind of life if we sacrificed the riches of literature and religion, of philosophy and law, of political and social thought, in order that we might achieve an unguided and uncommitted scientific excellence.

We need to have the best that can be achieved today in all the fields that are served by and that depend on science and technology. But our world did not begin this morning. There is still truth in the words of Edmund Burke which the late Carl Becker used as the foreword to his book, *How New Will the Better World Be?*

> Society . . . is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. And as the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born.

• Crane Brinton, *Ideas and Men; The Story of Western Thought,* New York, 1950, p.12-15 ff.

BUSINESS PERIOD

THE SECRETARY ANNOUNCED acceptance of membership in the Society by the following distinguished Texans:

Mark Edwin Andrews, of Houston
Paul Lewis Boynton, of Nacogdoches
Charles Pearre Cabell, United States Army
Paul Carrington, of Dallas
Randolph Lee Clark Jr., of Houston
St. John Garwood, of Austin
Eugene Benjamin Germany, of Dallas
Robert Randle Gilbert, of Dallas
Marion Thomas Harrington, of College Station
Mary Van Den Berge (Mrs. George A.) Hill, of Houston
Eugene Holman, of New York City
Robert Justus Kleberg Jr., of Houston
Henry Malcolm Lovett, of Houston
Mark Lemmon, of Dallas
Stanley Marcus, of Dallas
A. G. McNeese Jr., of Houston
John D. Moseley, of Sherman
Curtice Rosser, of Dallas
Ralph Wright Steen, of College Station
Willis McDonald Tate, of Dallas
James Ralph Wood, of Dallas
Benjamin Harrison Wooten, of Dallas

* * * *

The death of these esteemed members was recorded with sorrow: George Waverley Briggs, Everette Lee DeGolyer, Henry Patrick Drought, John Augustus Hulen, Edgar Odell Lovett and George Washington Pierce.

* * * *

The report of the nominating committee (Messrs. Rosser, Black and King) was read by Mr. Rosser and adopted.

President Storey presented his successor in office, Lewis Randolph Bryan Jr., who expressed his appreciation and his hopes for the Society's future.

The Society adjourned to meet at Austin December 13, 1958.

NECROLOGY

GEORGE WAVERLEY BRIGGS

1883-1957

George Waverley Briggs was born, February 27, 1883, at Burford's Landing, near Camden, Alabama, in the same house in which his mother was born. He was the sole offspring of Ritchie Jones and Alice (Burford) Briggs. On March 20, 1912, he married Lorena May Foster, who, early in the morning of July 16, 1957, would become his only immediate survivor, when he slipped gently out of life at his home in Dallas, after a prolonged battle with congestive heart failure. Two days afterward, his body was given to the unending embrace of his beloved Texas soil, in Oakwood Cemetery, at Austin.

These stark data give scant hint of the significance of his life, for they do not set him apart from the trudging lines of faceless men on all the world's highways between alpha and omega. Nor does it help much to get a proper estimate of his spirit's loftiness to be told that the best-known volume of life outlines, in its latest edition, gives more space to the name of George Waverley Briggs than to a president and governor together. The world being what it is, the cynical might be permitted a wry smile of skepticism if they did not know that he accepted no assignment which he did not resolve to discharge with unsullied honor and all the worth that was his. His home in Dallas was on the avenue named Fairfax—in heraldry, "Say—Do".

While the minister at the open grave intoned softly the words of committal, a mockingbird plummeted to a nearby shrub and, in full-throated vigor, gave forth the immemorial medley of its kind. Those at the graveside said afterward that they would have been scarcely more astonished if a cherub had come bearing a laurel wreath or a palm frond.

The fact that the father of Waverley Briggs was a minister—first, Methodist, then Congregationalist—meant that his formal schooling, in public and private systems, would be made of segments that did not always dovetail, and at the University of Texas lacked somewhat of completeness. At the Academy of Dr. Joseph Bickler, in Austin, he learned how to study and to demand of himself accuracy and thoroughness. And, on a hunt or in his backyard, a bird might become a "vogel". From his erudite, book-loving father, chiefly, he acquired devotion to learning and assured facility in its use.

Many persons remarked the resemblance between Waverly Briggs and General Douglas MacArthur. There was power in his gaze; nobility marked his brow. No observer would list him as commonplace. He was to excel in newspaperdom, in the statesmanship of banking, and in a wide variety of public and cultural spheres where heart and mind of high order would address themselves to tasks of importance and distinction. Not with pomposity but with dignity he invested whatever he did.

After leaving the University, he became a reporter on The Austin *Tribune,* and thus printer's ink entered his bloodstream. He was to become a staff correspondent of The San Antonio *Express,* and later, of The Dallas *News.* He was for a time managing editor of The Austin *Statesman,* and, because of his distinguished work on the *News,* he was made managing editor of The Galveston *News,* sister of the Dallas paper.

For The San Antonio *Express* he wrote a series of articles that became, in book form, "The Texas Penitentiaries," and caused him to be offered appointment as Penitentiary Commissioner. His interest in penology continued and was recognized in his association with the Indeterminate Sentence Law Commission. His work on The Dallas *News* included an intensive city and state study that became, in book form, "The Housing Problem in Texas." He was a director of The Dallas *News* at the time of his death.

By appointment of Gov. W. P. Hobby, his close and honored friend, Waverley Briggs became Commissioner of Insurance and Banking, 1918-1920. Characteristically, once he sensed at first-hand the civic potentialities of banking, he became associated with the City National Bank and its successor the First National Bank, both of Dallas. No routine money counter, he set about effecting a close and potent relationship between banking and the law. Believing that the conservation of wealth and property possesses a supremely high social value, Waverley Briggs, after writing the *Digest of Texas Insurance and Banking Laws,* worked with a lesser trust department and so labored that, thirty-five years later, when he retired on January 3, 1955, the trust division of First National Bank in Dallas had grown four-hundred-fold, requiring a staff of twenty officers and seventy employees. A president of the State Bar of Texas pronounced nonlawyer Waverley Briggs "the most professional layman" he had ever known. Three legislative acts, of highest basic significance, prompted a former chairman of the Trust Section of the Texas Bankers Association to say that each act "should bear the name of one man, and that is George Waverley Briggs."

So many are the revealing relationships of Waverley Briggs that not all may be presented and fewer still dwelt upon. Here are a portion: executive for American Red Cross, World War I; chairman, Confederate Reunion, Dallas; chairman for Texas, George Washington Bi-Centennial; president, Dallas Chamber of Commerce; member, National Council of U. S. Chamber of Commerce; treasurer, Chinese Famine Relief; Texas director, National Committee on Prisons and Prison Labor; director, Texas Tax League; director, Dallas United Charities; vice-chairman for Texas, National Foundation for Infantile Paralysis; trustee, Southwestern Legal Foundation; director, Texas Centennial Exposition and of Pan-American Exposition. He was awarded, by George VI, the King's Medal for civilian service to the Allies. He believed it increasingly important if indeed not imperative in co-operation in world affairs that the United States of America and the British Commonwealth be essentially agreed on the controlling issues of the times. Thus it is to be noted that he was for a period, president of the Dallas chapter of the English-Speaking Union and of the Texas Committee of the Newcomen Society of England. He was a chairman, director, and member of the executive committee of the Dallas Historical Society. He held positions of leadership in eleemosynary, civic, legal, and cultural committees and organizations. He was a 33 degree Mason, as was his father before him, and a Shriner. He was a long-time member of the Critic Club; his church affiliation was with the Christian denomination.

Believing that the unique and colorful early history of Texas merits continuing attention and devotion, he joined with those who, on December 5, 1936, reconstituted The Philosophical Society of Texas, after a lapse of years, as a shrine of reverential remembrance of the principles and personnel of this Society as founded on December 5, 1837. He was elected president and was treasurer of the Society until his death.

Realist and pragmatist, as well as sincere idealist, George Waverley Briggs was causatively related to activities of the Dallas and United States Chambers of Commerce, in both of which he held high place.

All that has been said, however, gives not more than a blurred or incomplete portrait of the man. "There is Waverley Briggs, of The *Express,*" said someone at the press table in the senate chamber at Austin, nearly fifty years ago. A stoutly-built man of impressive appearance, clad in tailored suit of Shantung silk, stood by the south wall, looking alertly about him, with the vibrant energy that had marked him when he was on the University track team. For he was indeed both athlete and gymnast. He was that one man in a thousand who could execute the giant swing—that swing around the high horizontal bar, his arms straight out past his head, requiring powerful torso muscles and strong hands. When this slim-shanked runner, appeared on the track he knew that from the student stands he would get the familiar call, "Killdeer, killdeer!"

One world that knew Waverley Briggs was that of soft deferential speech, mahogany desks, sober attire, and delicate cuisine; the other was that of outdoors, loud halloos and boisterous laughter, when deer or ducks or turkeys need not be thought of. High laced boots and khaki clothing supplanted the garb of the directors' room. He was alternately gourmet and gourmand, where breast of guinea under glass would not hold its own against potliquor and chili. Scarcely less than amazing was his retained skill from year to year with shotgun, Winchester, or Colt's. Any member of his camp who was careless in handling guns got a brisk application of the leggin's. He loved the mesquite and prickly pear. Rattler and javelina drew his deferential allusion befitting early settlers of the area.

The end of a day of activity, indoors or outdoors, would, almost surely, with friends, prompt a hospitable gesture and this speech: "Let's I and you join Mr. Jack Garner in a blow for liberty!" The blow would be, of course, two fingers of drinkin' whiskey and a washdown of branch water. The Founding Fathers of the States would have understood, and also, surely, would the guests of the wedding feast at Cana of Galilee.

Waverley Briggs was a graceful, fluent, forceful speaker: he even knew what to do with his hands. His vocabulary was that of the well-read and persistently studious man, and his allusions for embellishment and clarification were apt and in good taste. Until a malady impaired his vocal cords, his voice was resonant and strong. When, at the inauguration of President Alvaro Obregon, of Mexico, he spoke on behalf of Texas, he saw fit to speak in Spanish, to an audience that received well the implied compliment. From his father's rolling periods of pulpit oratory, from the majestic ritual of Masonry, and from his wide reading of masters of literature, he developed his own style of rich, uncluttered utterance.

He felt that the press has its own compelling *noblesse oblige.* As a newspaper man he reprehended the use of bullying tactics against individuals while rejoicing in the power of publicity to eliminate remediable evils of whatever type. He had no part with mudslingers, rumor-mongers, or dealers in innuendo. His norms were those of decency and wholesomeness. He wanted profoundly to be able to pay honor to those whom his state and his country had elevated to high place. In any company, a shabby, slurring remark about some holder of a place of trust might very well bring his mirthless smile and this squelch: "He is our longtime highly-esteemed friend." Believing in the efficacy of affirmation, he treasured this footnote: "Escobar of Mendoza was a Spanish casuist, the general tendency of whose writings was to find excuses for human frailty."

Waverley Briggs was offered the governorship of the Virgin Islands. He once declined a ten-thousand-dollar honorarium for a piece of his admirable writing, preferring that there be no price tag on his patriotic contribution. His friends often had to take to cover when he used his magnifying glass of unswerving devotion upon some attribute or achievement with which he credited them.

He was quietly proud that Mrs. Briggs ("Doodles" to him) had deservedly been appointed by three governors as a member of the Board of Regents of Texas State College for Women, and that her outstanding diligence and devotion had become a part of the heritage of Texas youth. His marriage vows constituted a contract and Waverley Briggs kept inviolate all his contracts.

On the massive stone in his family cemetery lot, he caused to be engraved a long valedictory message from his father's writing, of which these words, applicable to the son, are a part: "God forbid that men should stand above my grave and say, 'There lies a man who was hard.' But rather this—'He thought tenderly of others and sternly of himself.' "

The Dallas *News* carried an especially fitting editorial of appraisal and eulogy, ending thus: "Journalism did not begrudge him to banking. He was still at home in both as he was in civic devotion and in constructive work for the good of his city, his state, and the nation. He served his people and his friends loved him. Is there a better epitaph?"

None, perhaps, unless it was that of the "vogel," the audacious mockingbird, state bird of Texas, which sang triumphantly by the graveside of the magnificent George Waverley Briggs.

— J. E. R.

EVERETTE LEE DEGOLYER

1886-1956

AMERICA LOST one of its most interesting, versatilely talented and constructive citizens with the passing December 14, 1956, of Everette Lee DeGolyer in his home city of Dallas, at the age of seventy. Dr. DeGolyer was known primarily as an oil geologist and producer who had been a leader in pioneering the way toward scientific exploration for petroleum, but he was also distinguished as businessman and financier, scholar, writer and patron of the arts. During World War II he aided his country in its battle to solve the critical oil situation.

He was born in Greensburg, Kansas, October 9, 1886, and his early youth was spent largely in the service of his father, John William DeGolyer, restaurant operator. Trained in the public schools of Missouri and Oklahoma, he entered the University of Oklahoma where he majored in petroleum geology as his first step toward achieving the fortune that life was to bring him.

He spent his vacations in the service of the United States Geological Survey working in various positions "from camp cook to field assistant," and while still an undergraduate at the university entered the employ of Lord Cowdray's Mexican Eagle Oil Corporation, Ltd. Later, serving this corporation, he brought in the world's largest-producing oil well. The young geologist's talents attracted the attention of Lord Cowdray; and DeGolyer, at the age of 33, was authorized to organize a branch of that company in the United States under the name of Amerada Corporation.

His interest in geology led him to the belief that science could be introduced into wildcatting and some of the element of luck eliminated. He became interested in German and Austrian experiments in ascertaining the character of subterranean formations by use of the torsion balance and seismograph. On the basis of scientific experience, he established in 1930 the Geophysical Research Corporation and later helped to organize Geophysical Service, Inc. More than any other one man, probably, he contributed to the introduction of scientific methods in oil exploration.

He moved to Dallas in 1936 where he became senior partner in the firm of DeGolyer & McNaughton, appraisers of oil properties, a connection which he held until his death.

Especially during his later years was Dr. DeGolyer interested in literature and the arts, and he became widely recognized as a discerning critic and patron in these fields. In his home he attained an outstanding rare-book collection, dealing primarily with Mexico, New Mexico, Arizona, California and Texas. He served for a number of years as chairman of the board of The *Saturday Review of Literature.* He was the recipient of many honorary doctorates and other distinguished awards.

He also served as president of the American Association of Geologists and, during World War II, was in the government service as advisor in matters relating to petroleum. In this service he headed missions to several foreign oil-producing areas, including the Middle East.

Dr. DeGolyer is survived by his wife and four children, Everette Lee DeGolyer, Jr., Mrs. George C. McGhee, whose husband was formerly ambassador to Turkey; Mrs. John S. Maxson, all of Dallas, and Mrs. Milton Arnold of Washington, D. C.; a brother, Homer L. DeGolyer, and 13 grandchildren.

The Society of which he was a member for nearly two decades records his loss with sorrow.

— S. MC G.

JOHN AUGUSTUS HULEN

1871-1957

GENERAL HULEN was born in Missouri, came to Texas as a youth, and remained a Texan until his death on September 14, 1957. This Society, of which he became a member in 1940, records his passing with sorrow and adopts as its own this tribute paid him by the Houston *Press:*

"It would not be an exaggeration to say that probably no man was more of a symbol of the role Texas has played in the wars our country has had to fight than General John A. Hulen.

"If there ever was a man who typified the civilian turned fighting man by the grim necessity of war—the citizen soldier—that man was General Hulen.

"General Hulen first entered the military service as an 18-year-old boy in 1889. He never lost interest in military affairs from that day until the day he died. His service covered every rank in the army from private to lieutenant general and John A. Hulen was a great soldier—in all the word 'soldier' implies—in every rank in which he served.

"The history of the National Guard in Texas is a great one. Few, if any, military outfits in our country's history have been covered with more glory after going through more bitter tests than the 36th Division. Under whatever circumstances the Texas National Guard or the 36th Division are mentioned, General Hulen's name naturally is the first to come to mind.

"General Hulen was just as successful in business life. Just as his military career took him from private to lieutenant general so his civilian calling—he was a railroad man, and a great one—took him from a city agent for the St. Louis-San Francisco and Texas railroad to Chairman of the Board of the Burlington-Rock Island lines.

"But the thing that was most impressive about General Hulen was the great loyalty that he inspired in those who served under him. Friendships he made decades before were just as warm the day he died as they were when they were being forged. Many of Texas' most important citizens throughout the years still consider themselves 'General Hulen's boys.'

"There have been few men of General Hulen's caliber—and his death removed a Texas landmark."

— L. R. B., JR.

EDGAR ODELL LOVETT

1871-1957

ON AUGUST 13, 1957, one of our most distinguished leaders of higher education, Dr. Edgar Odell Lovett, first President of the Rice Institute, died in Houston in his eighty-seventh year. He was born at Shreve, Ohio, April 14, 1871. The range of his educational career was world-wide. He was graduated from Bethany College in West Virginia at the age of nineteen. After teaching mathematics at West Kentucky State College for two years, he proceeded for graduate work to the University of Virginia, where he was also instructor in astronomy, earning his M.A. and in 1895 his Ph.D. degree. The following two years he spent in further study at the Universities of Leipzig and Christiania (from which he received a doctorate) and in research and lecturing at the Johns Hopkins University and at the Universities of Virginia and Chicago. Then from 1897 to 1908 he was a member of the faculty of Princeton University, where he became professor of mathematics and professor of astronomy.

In 1908, on the special recommendation of President Woodrow Wilson, Dr. Lovett was invited by the Trustees of the Rice Institute to become its first President. He undertook his office of planning and directing the organization of the new institution with great energy and after thorough and extensive preparation. He took a trip around the world to study modern university methods. He gave his closest personal attention alike to the planning of the first Institute buildings and to the selection of the faculty. The admission of students was by careful personal examination. The opening of Rice in 1912 was marked by a distinguished academic gathering of scholars and scientists who brought greetings from the great universities of the world. The Rice program was set from the very beginning upon the highest standards of teaching and research. This fine resolution has been and will remain President Lovett's greatest achievement as a university administrator.

On reaching his seventieth year in 1941, he tendered his resignation, but he yielded to the request of the Trustees to continue in office and direct the selection of his successor. Despite the inevitable delay caused by the war years, this selection was made most happily in 1946, when William Vermillion Houston came from the California Institute of Technology to become the second President of Rice. For the next decade Dr. Lovett followed with deep interest the remarkable expansion of the institution which from the very beginning he had conceived and started on its high destiny.

The honors which came to Dr. Lovett personally were too many to be listed here in detail. He was a member of both Phi Beta Kappa and Sigma Xi honorary fraternities. Several universities conferred upon him honorary doctorates in laws and in science. France named him *Officier* of her Legion of Honor. He was a member of scientific and educational associations of the United States, Great Britain, and France, and in 1908 served as a vice-president of the American Association for the Advancement of Science.

He took a lively interest in the revival of the Philosophical Society of Texas; he was a charter member, President in 1938, and one of the directors for many years thereafter. His scholarly address on "Some Relations of the Philosophical Society of Texas" at the 1942 meeting is well remembered by all who heard it or read it in *Proceedings*.

No account of Dr. Lovett's career can fail to pay tribute to Mrs. Lovett, whose gracious leadership of the social life of the Rice community and whose active interest in all cultural activities welded Rice and Houston in all that makes human life worth living. Mrs. Lovett's long illness before her death in 1951 was a source of deep sorrow to all her friends on and off the Rice campus. She and Dr. Lovett are survived by their daughter Adelaide (Mrs. W. Browne Baker) and their two sons, Henry Malcolm Lovett and Laurence Alexander Lovett.

The true estimate of a man like Edgar Odell Lovett is best expressed not in words of praise but in the plain record of his career and achievements. To anyone connected with the Rice Institute, his death marks the honorable closing of an epoch. The Institute Board of Trustees recognized the high quality of Dr. Lovett's work when after his resignation from the presidency they renamed the former Administration Building "Lovett Hall." On the dedication plate the following classical words were most suitably engraved: "*Exegit monumentum aere perennius*—He reared a monument more enduring than bronze."

— R. A. T.

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