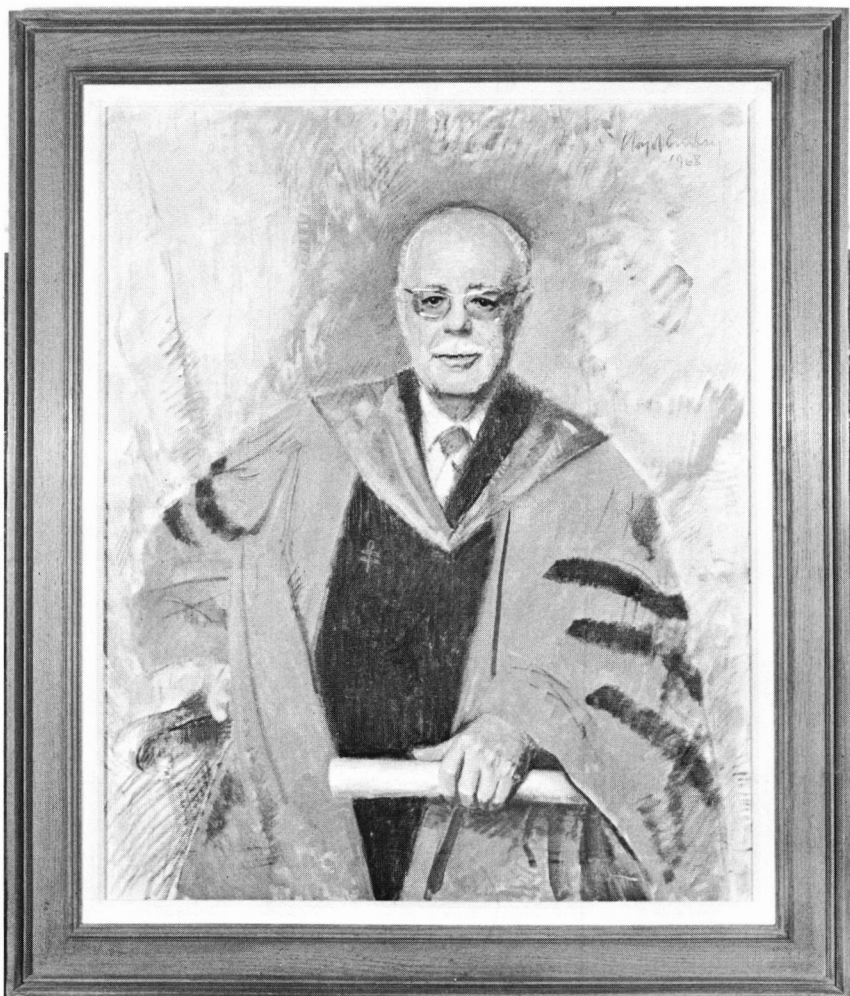


*The Philosophical Society of Texas*

**PROCEEDINGS**

*1971*



*Portrait by L. B. Emory*

**Carey Cronis**

**1901-1972**



*The Philosophical Society of Texas*




PROCEEDINGS  
OF THE ANNUAL MEETING

AT NACOGDOCHES

DECEMBER 10, 11, 1971

XXXV



DALLAS  
THE PHILOSOPHICAL SOCIETY OF TEXAS

1972



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, AUGUSTUS C. ALLEN, 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, I. W. BURTON, EDWARD T. BRANCH, HENRY SMITH, HUGH MCLEOD, THOMAS JEFFERSON CHAMBERS, SAM HOUSTON, R. A. IRION, DAVID G. BURNET, and JOHN BIRDSALL.

*The Society was incorporated as a non-profit, educational institution on January 18, 1936, by George Waverley Briggs, James Quayle Dealey, Herbert Pickens Gambrell, Samuel Wood Geiser, Lucius Mirabeau Lamar IV, Umphrey Lee, Charles Shirley Potts, William Alexander Rhea, Ira Kendrick Stephens, and William Embrey Wrather. December 5, 1936, formal reorganization was completed.*

*Offices and library of the Society are in the Hall of State, Dallas, 75226.*

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# The Philosophical Society of Texas

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THE SOCIETY CONVENED AT NACOGDOCHES DECEMBER 10 AND 11, 1971 as it has done every eighth year since 1955. (A motion to continue the eight year cycle by scheduling the 1979 Annual Meeting at Nacogdoches was tabled for consideration by the 1978 Annual Meeting.) Headquarters were at the Sheraton Crest Inn.

After cocktails Friday evening, President Croneis at dinner welcomed members and their guests, outlined the agenda for the three Symposiums planned for Saturday, and asked Mr. Gambrell to present the Secretary's report.

First, he read the names of valued members lost by death since last Annual Meeting, as all stood in silent tribute to them: William Ransom Hogan, Eugene Benjamin Germany, Charles Pearre Cabell, Robert Randle Gilbert, Edward Randall Jr., Frank Chesley Smith, Gardiner Symonds, and Benjamin Harrison Wooten.

He announced that all changes in By-Laws suggested by the President last year had been approved by mail plebiscite and will be incorporated in the revision.

Then he told how H. Bentley Glass, the eminent biologist now domiciled at Stoney Brook, Long Island, won his first championship. He grew up in China, was graduated from Baylor, and got his first job teaching all the sciences in an East Texas high school on condition that he also coach football. He had never played and had seen only a few games, but he accepted, got two books on football, and coached his husky teenagers to a championship. Asked what he did then, he replied: "Like any sensible man, *I quit.*" He was recently national president of Phi Beta Kappa, but, poor fellow, he will never make the Sports Hall of Fame.

"Carey Croneis," he continued, "has earned a sort of championship. His achievements in one field of science match those of Glass in another, and his expertise in academic administration is unparalleled hereabouts, but his special distinction is that he is the only living human who has read consecutively all thirty-four volumes of our published *Proceedings*, and digested them. Then, after pointing the way to a better future, what does he do? *He quits!*"

But he will not leave office empty-handed. He is the fellow who publicly pointed out that the Certificates required by a By-Law have not been issued for years and it might be repealed. But we are not repealing it. Instead, we are now presenting to him the first Certificate of Membership issued within living memory, all properly signed, sealed and dated. Like its recipient, it is a work of art and 'suitable for framing'. But we have not framed it nor will we frame him. That has been done too often already."

After presenting the certificate, he asked Miss Anne Toomey, who designed the quaint certificate, to stand and with her Sam Hanna Acheson, the "other Secretary" for a third of a century.

He then announced the addition of these Texans to the membership:

Alan L. Bean, USN  
 Michael E. DeBakey of Houston  
 Franklin W. Denius of Austin  
 James A. Elkins Jr. of Houston  
 Norman Hackerman of Houston  
 Bryce Jordan of Dallas  
 Jack S. Josey of Houston  
 Harris L. Kempner Jr. of Galveston  
 J. Hugh Liedtke of Houston  
 Grover Elmer Murray of Lubbock  
 Katharine Risher Randall of Galveston  
 Edward Randall III of Houston  
 Jack Kenny Williams of College Station

New members present then received their Certificates with appropriate felicitations from President Croneis.

President Steen of Stephen F. Austin State University was host at coffee on the campus Saturday morning before the first Symposium. At noon members and guests trekked to nearby San Augustine where the Daughters of the Republic of Texas and other ladies served a sumptuous old-time mid-day dinner, followed by tours of historic Christ Church, the Cullen House and other Greek revival homes of the "Athens of Texas."

The second and third Symposiums were held in the Sheraton Crest Inn, followed by cocktails and dinner.

Officers for 1972 were elected. Ambassador Clark presented to President Croneis a gavel made from a tree on the estate of J. Pinckney Henderson of San Augustine, first Governor of the State of Texas.

Dr. Croneis handed it over to President-elect Tate, who responded graciously.

The Society adjourned to convene in December 1972.

*Attendance at 1971 Annual Meeting*

Members attending included: Misses Carrington, Friend, Hargrave, Hogg; Mesdames Carroll, Dudley, Gambrell, Jones, Knepper, Northen; Messrs. Acheson, Bates, Blocker, Boner, Caldwell, Carrington, Clark, Coke, Croneis, Davis, Denius, Doty, Dougherty, Durwood Fleming, Richard Fleming, Frantz, Gambrell, Garrett, Garwood, Hall, Harbach, Harrison, Hart, Hershey, Hobby, Jeffers, Jordan, Keeton, Kelsey, Kempner, Kempner, Jr., Kilgore, Kirkland, Lovett, Lynch, Mallon, Mann, Moore, McCullough, Olan, Pool, Ragan, Randall, Redditt, Richardson, Sandlin, Sealy, Sharp, Shuffler, Steen, Storey, Sutherland, Tate, Thompson, Tsanoff, Vandiver, Winn, Wood, Woodson, Wozencraft.

Guests were: Mr. Alex Acheson, Mrs. W. B. Bates, Mrs. T. G. Blocker, Jr., Mrs. C. P. Boner, Mrs. Clifton Caldwell, Mrs. Paul Carrington, Mrs. Edward Clark, Mrs. Henry C. Coke, Jr., Mrs. Carey Croneis, Mrs. Morgan J. Davis, Mrs. Frank Denius, Mrs. E. W. Doty, Mrs. J. Chrys Dougherty, Mrs. Durwood Fleming, Mrs. Joe B. Frantz, Mrs. Jenkins Garrett, Mrs. W. St. John Garwood, Mrs. Franklin I. Harbach, Mrs. Walter G. Hall, Mrs. Frank Harrison, Mrs. James P. Hart, Mr. and Mrs. Erwin Heinen, Mrs. Jacob W. Hershey, Mrs. William P. Hobby, Mrs. Leroy Jeffers, Mrs. Bryce Jordan, Mrs. W. Page Keeton, Mrs. Mavis P. Kelsey, Mrs. H. L. Kempner, Jr., Mrs. Harris Kempner, Mrs. William Jackson Kilgore, Mr. and Mrs. W. M. Lewis, Mrs. H. Malcolm Lovett, Mrs. W. W. Lynch, Mrs. Lewis W. MacNaughton, Mrs. H. Neil Mallon, Mrs. Gerald C. Mann, Mrs. Fred H. Moore, Mrs. Reher Moorman, Mr. and Mrs. T. W. Moss, Mrs. Charles T. McCormick, Mrs. John W. McCullough, Mr. and Mrs. Richard Wade McKinney, Mr. and Mrs. James McReynolds, Mrs. James Norwell, Mrs. John M. Pace, Mrs. Charles A. Perlitz, Jr., Mrs. Fred Pool, Mr. and Mrs. William H. Potts, Mrs. Cooper K. Ragan, Mrs. Edward Randall, III, Mrs. John S. Redditt, Mr. John A. Rose, Mrs. Tom Sealy, Mrs. Dudley C. Sharp, Mrs. R. Henderson Shuffler, Mrs. Robert G. Storey, Mrs. Robert Lee Sutherland, Mrs. Gardiner Symonds, Mrs. Willis M. Tate, Mrs. Lera Thomas, Mrs. J. Cleo Thompson, Mrs. Radoslav A. Tsanoff, Dr. and Mrs. W. M. Turner, Mrs. Frank E. Vandiver, Mrs. Walter Prescott Webb, Mrs. J. B. Winn, Jr., Mrs. J. Ralph Wood, Mrs. Benjamin N. Woodson, Mrs. Frank M. Wozencraft, Mrs. Frank W. Wozencraft.

## SYMPOSIUMS

*President Croneis:* The general theme of all of our discussions is Freedom and Free Enterprise. The panels will approach those topics from the viewpoints of education, business and government. The purpose is to examine their inter-relationships and their impacts on, within and throughout all of the related and impinging factors of our government. This is a distillation of an idea that was presented and worked out at the suggestion of one of our vice-presidents, Frank Wozencraft.

At the symposium on education, Vice President Tate will moderate. Distinguished panel: Mrs. Ray Dudley, Rabbi Olan, President Steen, Professor Vandiver, and President Blocker.

The first afternoon session, conducted by Vice-President Woodson, concerns business; the participants are Jacob Hershey, Bill Lynch, Harris Kempner, Dudley Sharp, and Marlin Sandlin (who has flown back from Europe to be with us today).

Second symposium chaired by Vice-President Anderson with Robert Storey, Edward Clark, St. John Garwood, Jim Hart, and Frank Wozencraft as participants.

*Tapes were made by Mr. Caldwell of the extemporaneous remarks of panelists. They were transcribed in Secretary Carroll's office and edited by her and the acting Secretary. (The animated discussion from the floor was not recorded.)*

### I. EDUCATION

*Tate:* Freedom is an interesting word, most frequently used to block freedom. We talk a lot about freedom and liberal education — education that frees people from bonds — bonds of ignorance, bonds of superstition, and bonds of rampant cosmopolitanism and the bonds of provincialism — provincialism, both of time and of space. The great, exciting purpose of liberal education is that it frees people from these terrible chains that have enslaved men from the beginning. This afternoon, I understand, the discussion is to be about freedom in the sense of being able to think and act without compulsion or arbitrary restrictions — freedom to be able to be loose from any sort of restraint or entanglement or burden. But there are limits on freedom. Someone said that where another man's freedom begins your own freedom ends.



We are acquainted with the definitions of the free enterprise system around which those discussions center. To be provocative a minute, I mention a very bad word associated with freedom as an important part of education. It brings out the worst in criticism of our concerns. Normally I speak, instead, of intellectual freedom — you can get by with that. Some people assume wrongly that academic freedom is a license or an exemption from responsibility or accountability. Intellectual freedom is the right and freedom in the academic atmosphere to pursue truth, wherever the quest may take you. That makes the university the market place for the free enterprise of ideas, where competition and openness of the natural selection process can confirm the truth or expose the fallacy. This is a painful process like the open competition in the market place. It is sometimes a hazardous sport because there are calculated risks for failure. In the academic atmosphere, there is calculated risk — the crackpot — but it is worth its price because it does the work. In the long run, if freedom does prevail and if evaluation is open, truth will be confirmed.

Education is an institution as well as a process. The purpose of education is not only to liberate but a means by which people become productive members of society. Educational institutions serve society, but sometimes servanthood can get out of balance. In recent years, during the rapid growth of our technological society, education has been essential to development and growth. Man did not need a college education to clear a forest or to open a frontier, but now with automation and electronics and all the other things of the complicated processes that rule our lives and institutions, education has become a necessity for business and industry and government. But there has been too much emphasis on that aspect of the work of an educational institution. Anything that hindered education's service of government and business and industry has been short-changed. That has been true of the teaching function of educators as against their research responsibilities. Budgets have gotten out of balance in favor of science and technology. Those aspects which are destined to liberate the human mind and spirit have been shortchanged. Helping to educate human beings to rule their world and not to be ruled by technology is an equally important part of education. The supreme question is how can we educate people to be in charge of today's world with its massive technological machines and their never ending demands upon the time and talents and resources of our society — and still turn out free men.

*Steen:* My comments are a proposal which may answer some questions. For some years youngsters occupying buildings and burning have had the idea — or were given by those who were advising them — that the university was not providing what students need. There is a communications gap of tremendous importance. Out of it has grown one idea: the university has come to place so much emphasis on research that it neglects its teaching responsibilities. To a degree this is true. The distinguished professor — the man who got all of the attention and a good part of the money — was the man who published books or articles or who did something that could be called research. Education reached the point where a man who was considering a university position to teach, for example, biology was not greatly interested in the classrooms, but he was deeply concerned that he have his own private, individual sink that no one else could use. That is not an exaggeration. For years many universities have followed the “publish or perish” rule.

Thus, the idea developed that educational institutions were not concerned about a man's quality or versatility as a teacher or his dedication as a teacher but about what he “produced.” Perhaps graduate schools are largely responsible both for the concept and for the practice. A graduate student works under a distinguished professor who is famous for his publications, and assumes if he spends his time teaching, he will waste his chance of distinction. But the real need now is for dedicated teachers.

The proposal is designed to fill the need by creating a new degree called something other than doctor of philosophy so that a person, at the beginning of his graduate career, could dedicate himself to learn to teach rather than to do research. He would need to decide early, just as one entering any other profession. The academician could then train himself for his future career — in teaching or research. Under the older system, a young Ph.D. in history may declare his field is the third crusade and that is all he wants to teach. Four year colleges do not have a great number of courses on the third crusade, and junior colleges do not have any. But holders of the proposed new degree, however, would be trained as teachers rather than as researchers. The new degree might be called doctor of arts, or whatever. The importance is in the commitment to college level teaching rather than to research. Instead of moving every year into a narrow area of learning, a student who had made his commitment to teaching could spend his time in graduate school on broad field studies. On coming out he could teach the third crusade or the ninth maybe,

but he could also teach western civilization or American or European history and not feel that he was being insulted.

This proposal has been placed in use in several institutions. The purpose is to train the student in broad areas so that he is able to come into a junior college or a senior college and teach all of the courses that are offered at the freshman and sophomore and maybe even junior levels. The plan could go into wide operation. It is a matter of plain economics that no state can afford to develop a graduate research library in every higher educational institution, but most institutions do have faculties qualified to teach people to teach. The idea seems to me to be a good one. I am sure you will hear more about it. It may have something to do with the matter of freedom in education.

*Mrs. Dudley:* I devote myself to my own sincere concern with education in general.

Unless we can provide education which produces intelligent, dedicated, patriotic citizens, we are faced in America today with the grim prospect that we shall be governed by those least capable of governing wisely and least interested in governing well. During recent years many of us have been concerned about the near extinction of the whooping crane. Today, our problem is the unbelievable increase in the number of whooping Americans. Our drastic deficiency is in the decreasing ranks of calm, quiet and analytical thinkers.

I am fully aware of the serious ecological and environmental problems which confront us, but the prime pollution problem of our country is not that of the air, the land, or the water. It is that of the mind of youth and adult alike. The fuzzy thinkers are the most publicized. They are the most vocal. Uninformed, hysterical groups, some of them with the mentality and fanaticism of whirling dervishes, spring up all over the country. The media give them wide publicity. Ironically and tragically the academic world has had its share of these deluded creatures. No wonder many students are bewildered. Spurious art and pornographic literature are accepted by the avant garde as a valid and valuable part of modern life. I submit, at the price of being thought naive or even puritanical, that there is still wisdom in Paul's advice to the Philippians — "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things." In a different dia-

lectic, that is closely akin to what Plato taught the Athenians.

The mind is nature's master computer. It tabulates and stores away all that is fed into it. Each individual is his own programmer. If good literature and sound philosophy, inspiring music and meaningful, beautiful art are conveyed to the cerebral storehouse, it becomes a rich treasury. If superficial thinking, fallacious theories, filthy and obscene readings are poured into it, it becomes an obnoxious garbage dump. Daily we make our mind. What then is education? It is essentially the leading force of the best thinking of which a student is capable. The first harvest is the accumulation of knowledge, but knowledge must be sifted through the fine sieve of wisdom so that only the most worthwhile values of life are retained.

History has proven over and over again that knowledge without wisdom can be catastrophic both for individuals and for nations. The prime illustrations of our age are the Nazi regime in Germany and the present era of political and intellectual tyranny in the Soviet Union. Both of these peoples had and have vast stores of knowledge but without the essential guidance of wisdom.

The third and priceless result of the finest education is the rich heritage of a set of spiritual values. This is the summum bonum of life which enables man to leave the stream of human consciousness clearer and more sparkling than he found it. I covet for the faculties and student bodies of all of the universities and colleges of Texas that they may have many faceted minds, that they may eschew the cheap and the sordid and march forward over the uplands of clear concise thinking to the heights of far flung spiritual horizons. I covet for the administrations, faculties and students of our colleges and universities that they both preach and practice the doctrine of intellectual and aesthetic integrity — freely giving praise where they feel it is merited but just as forthrightly condemning the spurious and the unworthy. Homo sapiens has taken eons of time to develop his present mental and spiritual state. Why sacrifice this priceless attainment for the sake of some current fad in either literature or the arts? I covet for all Texas students that they shall have a real concern not only for their families, their business or profession, their schools, their cities and their country, but for all mankind so that he may continue his upward progress. Then, in the quiet of their deepest, most searching self-examination they will be able to think of themselves in the words of the poet Robert Browning, as God's thought in the germ. Then will they be truly educated men; then will the institutions which taught them be worthy of their lasting gratitude and devotion.

*Blocker:* I, like previous speakers, am conscious of change. The greatest in the medical school has been toward flexibility, giving the student an opportunity to avoid staying in the locks as in past decades. The current trend, after basic education, is to permit the student to develop his skills for a particular type of practice. Students are encouraged toward family practice because that seems to be the area of greatest shortage, but other fields of medicine may be selected.

Now the medical student is a much better educated individual than in previous years. He is sophisticated in almost all phases of his undergraduate work. The medical school, therefore, does not have to duplicate, as it once did, what he should have learned in college.

Still another change is in basic attitude. Several years ago the students seemed to be so oblivious to what was going on, that some associates and I subscribed to *Time* magazine for all of them. It was useless; the students did not read it. At the present time, however, students are extremely conscious of what is going on in the physical and social environment. They do not isolate themselves from the mainstream of life. They are better rounded than former students.

The major current problem of the medical school is admissions. Everyone who has a grandson or a son seems to want him to be a doctor. We are pressured to admit them all. At present there are some 1,500 applicants for 163 places. The situation is difficult. The first 150 are easily picked because they are in the top 5 per cent of the nation. Below them there are about 1,000 at an equal level. I wish you could give me the criteria by which we should select 13 students from the remaining 1,000-plus applicants.

If I knew a test for etiquette and bedside manner, I would favor selection on that basis. Those are near essentials to the practice of medicine, but the schools do not teach them. Students get those qualities from their mothers, and some students simply do not know how to meet people or to sell themselves. About 15 years ago I was on a committee to study changes in the curriculum. Each of us was to interrogate ten seniors on a two-page questionnaire. Nine of my ten responded promptly. After a while I sent for the laggard. When he knocked, I said, "Come on in, John, and sit down." (I knew his name because he was the last one on my list.) We exchanged pleasantries for a few moments, and then I asked "What do you consider should be changed in the curriculum?" He said, "Well, Dr. Blocker, I've been here four years and you're the only man on the faculty who has ever called me by my name." I hit the top of my desk, and I said, "Whose fault is that — that's your fault. You've got to let

people know who you are. You've only got one thing to sell and that's yourself. And this is your job from now on in medicine."

Next morning, I met all the seniors and about half the juniors in a clinic to examine a patient and explain a diagnosis. I digressed to tell of my meeting with John, to emphasize that one need more than scientific knowledge to achieve his desired status in medicine. "For example," I said, "suppose I am Dr. Oxnard of the Oxnard Clinic at an important medical meeting." Then I called on Dr. Snyder, my assistant (who was not listening), "Come down here and show how you'd meet me. I'm Dr. Oxnard." He came up, stuck out his hand, and said: "Glad to meet you, sir." I said, "No, no, that's not the way. Stand over there. Now you are Dr. Oxnard." I went over and said, "Dr. Oxnard, I am Truman Blocker from Galveston. Nice to see you." The class observed, stonily and silently. Then I went ahead with my clinic. At the end, a student dropped a wooden-backed notebook noisily to the floor. Everybody looked as he jumped from his seat, rushed up to me and said, "I'm Wayne Ramsey from Abilene. Sure nice to see you here, doctor."

So much for my experiment in teaching the technique of self identification. Actually I confine myself to teaching the scientific side.

*Olan:* My suggestion, as a contribution to this discussion, is that the whole matter of freedom and free enterprise must be seen within the combination of certain revolutionary movements that have been developing for a long time and have culminated in our era. There are three major revolutions under which we have to work and teach. The first is the relationship of authority to freedom. It is amazing how in our time authorities which only a generation ago were accepted, somehow no longer are. You can no longer rely on, "The Bible says, the church says, the home says, the school says, or even the state says." All of the authorities by which we lived have disappeared or almost disappeared. We live in a time of struggle to find a new authority because there must be a relationship between anarchy, which is the nature of man, and authority, which is also the nature of man. We do not have the answer now, and I am not here to attempt it, but I would suggest that if education is anything today, it is the search to find that delicate balance between authority and freedom.

The second revolution under which we are working is a technological one about which everyone speaks. As I deal with people, one of the things of which I am made most aware is that people are los-

ing the capacity to experience. We have educated them to know that two and two is four, but they have not learned how to experience tragedy, death, or even love. Our emphasis has been on preparation to live in a technological world, which is good in itself, but now we find — and most artists and most novelists are showing — that we do not know how to experience life and the relationship between the empirical and the rational on the one hand and the experimental on the other. How to find that balance between the two is becoming man's great concern. And here again, if we are going to educate at all, we must help young people find the balance between the rational and what we call feeling, the experimental.

The third major revolution, one that has been coming on for almost 1,500 years but has culminated in our time, is the change from one view of the world or of life to another. We live in the most secular age since Constantine — that's almost 1,500 years. Until this time we have lived under the view or belief that there is a God. All the values and value systems that we have were based essentially upon that belief in one way or another. Now we live at a time of the secular. By secular I mean we organize our lives as though there is no God. Most people will agree, I think, that we live in a time when we do our deeds and think our thoughts and have our being as though there is no God. Now this is not a sermon. It makes a great difference because there are implications. I think we are still living in an old view of life and an old *welt an schauung*. We still have the values that are based on the fact that the universe in which we live was a universe in which there was meaning and purpose and goal. We live now in a universe which is interpreted for us as being one in which that is not true. Under the secular view, man is a thing among things — he has no more meaning to the universe than a bed bug or cockroach. Under the theistic view, man was a creature of worth and dignity. The greatest success story of our time is science. What science can do for us, religion could never do, so we no longer depend on God for the things we thought we depended upon Him for. We have in our time a tremendous upheaval of world views. This is, whether we like it or not, the secular age. It makes a difference. It makes a difference in the value system. It makes a difference whether right and wrong is part of the universe in which we live or is just the whim of one man or more.

Education at the present time, as I see it, is not particularly relevant to these three things happening in our time — the great conflict between authority and freedom — the great division in man between

the technological and the experimental, the rational and the experimental — and the change in the view of the world in which man lives from one in which man has a dignified place to one in which he is just a thing among things. Little in the classroom that I know is really aware of the great turbulence that is taking place in the world in which the students live. If we had time, we could see that much of the turmoil, much of the unhappiness, much of the breakdown in relationship between the teacher and student is the result of the failure of education to see the world as it is.

*Vandiver:* One of the experiences Rabbi Olan was worried about was tragedy. Let me talk about tragedy from two standpoints. One is to be last on a panel like this. The other has to do with the definition of tragedy which I recently read — “Tragedy is a theory killed by fact.” I am worried that the theories of education that I learned to cherish, and still do, are being killed by facts. I stand for an ancient order of the idea of education, and I should state it at the beginning. Education is a virtue. Education is exactly the sort of thing so eloquently expressed earlier on this panel as what might be achieved on the Texas campuses and what this lovely lady coveted for achievement on the Texas campuses. Education should be a way to refine wisdom, but education has become something else in our time.

Modern society is beset with the education-freedom syndrome. That is particularly true in the modern democratic countries. The syndrome is expressed in the idea that freedom and virtue can be achieved by being educated, the concept that, “I’m going to stick you in a school, junior, and you’re going to come out a free man, able to lead a free country.” The presumption is that the values of the democratic state will be inculcated automatically by education. Probably that was true originally, in the early years of western civilization. In the founding days of Oxford and Cambridge, when the country with good reason held those universities in something like awe, minions of the law did not go into their closed colleges because they had something known as autonomy. Autonomy is an interesting word that lingers in the history of education. Think how many universities you can conjure up in your mind that are known as the autonomous university of so and so.

The concept is interesting in itself, but there is little doubt that the degree of autonomy — whatever it may have been — is decreasing. Gradually the university has become an instrument of the state



— not just to mold the minds of youth but to produce things that the state may use. A university not productive from the standpoint of the state soon learned that it better become so. The attitude of the mid-1930's — I hope it is no longer true — was probably best expressed by an infamous Nazi official who said, "When I hear the word culture, the first thing I do is reach for my revolver." At the same time he was a great believer in the University of Berlin and was in fact a large contributor to it. The University of Berlin was doing things that a good German university ought to do — turning out technocrats and military leaders.

Along with this belief in the sanctity of what would be taught in the university and the virtue that would automatically be conferred by having a sheepskin, there arose the idea that more and more universities were needed because simply by having more of them there would be more virtue, more leaders. Every town believed it should have its own university — "We're a town of some size, and if we don't have a university, we ain't got culture." This is the second syndrome — the proliferation of the campus syndrome — leads to a whole new modern malaise known as the multi-versity, against which I will preach constantly. Freedom, however, is somehow tied up in this because of the idea that freedom is going to result from education.

The concept is subject to question. Is freedom necessarily co-equal with education? Has freedom always been a friend to education, and vice versa? I think right now education in the democratic countries is becoming a facet of intellectualism. I think a lot of what is going on at the American campuses ought not to go on at all. It has little to do with real learning and much to do with a thing that I abhor with every fiber of my soul — pedagogy. I am not a believer that there is great virtue in teaching. The modern university, in my opinion, is going too far with the idea that we must reward good teachers — the man who sits before a class and charms it with his acting ability — parches its mind with his own paucity of information — and substitutes entertainment for education. The best teacher in the world is the man who teaches himself, who is so passionately concerned with what he knows and with what he is learning that he incidentally transmits it while he is talking about it to his class or he transmits it when he publishes what he has discovered. Einstein was probably the world's worst teacher, by all odds, but he taught more of us more vital things than a great many classroom performers put together.

Our problem is that the modern university has gotten out of its traditional role. It is no longer a defender of the right to learn but a bastion of the right of the state. Just today I heard that the auditors of the University of California at Los Angeles have decided to close down the rare book room because it is not "paying off." How do you like that? That should be the supreme lamentation in the mind of everybody who is concerned with learning. Learning is losing to service, and we are indeed arriving at the blackest day that I can conceive of when an old definition is twisted around and the stage is reached where there is a new banner to carry in every university — publish or perish.

The American university should go back to the traditional role of university. The balance between the university and the state is a precarious balance indeed. The proper role between those two is that of wary friends, very wary indeed. The university should be only a friend of learning. When it can serve the state legitimately in the cause of learning, fine. When it cannot, the state be damned. The university's prime role — education's prime role — is to push back the bounds of knowledge. When a university ceases to do that and helps to close them in, then the word autonomy becomes a mockery.

## II. BUSINESS

*Woodson:* Free enterprise, including business and the production of goods and services, has contributed so largely to American life that we enjoy the world's greatest standard of living. We consume forty times as much in consumer goods per capita as do the people of India. It is phenomenal that there is a deterioration of public attitude toward free enterprise, toward business generally, and toward big business in particular.

There are many who disparage it, and would destroy it. They influence the general public; even sometimes teach that business is bad in the evil sense that profit is immoral. Extreme critics rail at business or at American economy for its shortcomings without giving credit for accomplishments. They complain about traffic jams, automobile exhaust, and automobile's contribution to ecological problems without giving credit to the American system of economy for the world's foremost transportation system. They blame business for slums without giving credit to the fact that our economy has put two-thirds of American families in homes they own.

Some critics are purposely destructive, though many merely like to carp. They create divisiveness. They turn segments against busi-

ness — of government, of labor, of schools, of consumers. They tell the consumer that he is victimized.

There has been a fantastic increase in legislation related to — not consumerism alone — but regulation to an extent that many find alarming. Anyone not totally biased must acknowledge the need to protect against fraud and deception, but excessive attempts to harness business to satisfy its most severe critics, result in the expenditure of tax dollars and decreased efficiency. Such laws add to the cost of the product by decrease in efficiency and breakdowns of faith in our system of free enterprise.

A portion of current views about corporate responsibility are naive; others are ruthless; but commonly they exhibit a disregard for the perfect propriety and need for a fair return on investment. I believe that we all share responsibility greater than ever for improving the ecology and environment. The goals are right, and business must be allowed to help reach them rather than deprived of ability to do so.

Business has a responsibility for employment especially of underprivileged and minority groups; a responsibility for providing vocational training to a greater extent; a responsibility for community support; a responsibility for producing good products and good services; a responsibility for paying taxes. But as Samuel Gompers said years ago "The greatest crime which business can commit against labor is to fail to make a profit."

The business of business is fourfold. First, it must protect and make profitable use of the savings invested by over 30 million American shareholders. The first business of business is to protect. Second is to pay wages and fringe benefits at levels which will maintain and increase the world's highest standard of living. The third is to produce desirable goods and services for which hardboiled customers in a free market will pay all of the costs of production, plus 50 billion dollars annually in taxes, plus the profit which is a part of the cost of production, on goods produced without damage to the environment. Finally, it is, of course, the obligation of business to be a good corporate citizen, meeting social responsibilities by contributing men and money to health, education and welfare.

Yet all of this is in jeopardy, some feel in mortal jeopardy, because of the attitudes of increasing numbers toward our system of free enterprise and our system of economy. The freedom of free enterprise necessarily diminishes with social and economic pressure for environmental changes. As an ardent supporter of free enterprise, as a member of the management team, as a small time

capitalist, and perhaps even as a member of the establishment, I, nevertheless, fully realize the need for limits on freedom. I recognize that the limits of freedom of a corporation are no different from such personal limits as that which denies me the right to drive at 70 miles an hour. I realize the same need for limits on corporations. The growing feeling that equates profit with immorality results from big government, and much of big government is the result of ignorance or hostility. It is, therefore, both cause and effect. A pertinent example is the growth of state and federal regulation and the conflicts between them as typified in a situation confronting Houston Lighting and Power Company. That company is frozen between the corps of engineers, a federal agency concerned with environment and ecology, the state water board, acting under different requirements. One has approved and the other disapproved provisions for water cooling which both agencies agree is a necessity.

The Department of Justice is excessively concerned with maintaining competition under the Sherman-Clayton Act that competition may be stifled by the attempt to maintain it. The monopoly allowed to labor is equivalent to price fixing and equivalent to monopoly.

My major concern, however, is the impact on business of the growing fourth branch of government. Constitutionally there are the legislative, the executive and the judicial branches of government. Now we have to deal with a fourth branch — the bureaucratic. And the problem stems from its nature. The bureau is staffed by career employees who have civil service security, remote from the competitive world, but who have the power to interpret law to constitute new law and stand almost invulnerable. This fourth branch of government is virtually independent of Congress, of the executive, and of the judiciary. The fourth branch is a major source of the implementation of the increasingly unfavorable attitude toward business and free enterprise and free economy. My concern, however, is always tinged with some optimism. I am a chronic optimist by birth and a supreme optimist by occupational necessity. Thus, in spite of my concern, I have underlying optimism for an ultimate favorable development.

*Hershey:* In the fall of 1971 at a joint committee of the Senate and House, one member remarked that, "August 15 was a landmark day in American history — things will never be the same again." He referred, of course, to phase I, the wage-price freeze, of the administration's anti-inflation program. Many including Paul Mc-

Cracken and Pierre Winthrop believe that the basic ingredients of our free enterprise system — wages, prices, interest, rents and profits — placed under control in August, 1971, may never again be completely deregulated. Freedom in this context is rather like equality — sometimes we have more of it than others. From now on, there is at least reason to believe, the degree of individual freedom will be inversely proportional to per capita resource requirements compounded by the density of population of the individual's habitat. Here in Texas the percentage of residents living in cities has increased from 45 per cent to 80 per cent since 1945.

The two problems which appear to impinge most forcibly upon individual liberty in the sense of the entrepreneur operation are those relating to the environment or, if you will, the quality of life, and the competitive slippage of United States industry in comparison with the rest of the so-called free world. Either of these problems would seem to require all of our socio-technological talents to achieve solution or even acceptable compromise. We attempt to deal with them both simultaneously, but it is clear that we are straining a lot of the established government, business and other social institutions to a degree rarely experienced before. In this period of seeking to accelerate industrial productivity, deter inflation, ingratiate the dollar abroad and — at the same time — attempting to correct the chemical and biological degradation of what we see, breathe and ingest, the various freedoms as we are accustomed to think of freedoms, are bound to be rather barren. The businessman who is caught between the environmental protection agencies on the one hand and the price control board on the other probably feels much like that galley slave we heard about this morning. In seeking ways to preserve freedom of choices and behaviors in our system of highly developed technocracy, we encounter those who recommend limiting the exercise of what has traditionally been considered the ultimate unalienable right— that of begetting our progeny.

In other areas we face a peculiar breed of savant known as the government economist who has been defined as an ordinary politician with a flair for long vision. These persons are concerned in their trade with what they call proper allocation of resources. This takes planning; to make a plan work, behavior must be predictable; predictability is inversely proportional to the degree of freedom of choice. My observation is that the only thing that government economists can predict is the equation between resources allocated to a given group and the number of votes or campaign contributions

derivable therefrom. There does, however, seem to be a kind of relationship between the degree of industrialization in our geographical United States and the amount of personal freedom that the inhabitants enjoy. There is a scale of enterprise that determines the degree of inhibition on its operation. For instance, the water ways of the nation can assimilate small quantities of waste and heat, the air, likewise. A man in Southwest Harbor, Maine, can doubtless burn his leaves without running into any authoritative difficulty, but not so in Houston or Brooklyn.

Business enterprises which employ a certain minimum number were relieved of reporting wages and price changes. If a larger number is employed, prior approval of changes is required. The regulation itself, thus, gives rise to wonder whether the equation is — the bigger, the less free. It is possible. Statisticians predict that between now and 1985 twenty-three million new jobs will be required if the United States is to keep busy. The pace would require an annual average increase in gross national product of something like 4.5 per cent per year. It would be a remarkable attainment if the accompanying industrialization could occur without further regimentation and limitation on the behavior of individuals. Such limitations on what we customarily consider freedom need not spring from just governmental actions. The real economics will effect choices in such a way as to drive us from one position to another. A shortage of liquid hydrocarbons as well as the legally imposed restrictions on exhaust pollutants may force us into a smaller car, perhaps powered by a smaller less effective engine.

Finally, in the area of land use planning, already subject to much legislation, there is strong likelihood of increase. The price of securing near absolute economy of use for the private landowner is going to become prohibitively high. Building structures on flood plains and on unstable slopes and in tidal areas which frequently heretofore have been protected either by government physical installation or by some sort of government insurance can hardly continue without appropriate land use regulations. The matter of land use may strike you with a rather hollow ring since we live in a state which now sees fit to forego \$25,000,000 annually in lost federal highway aid as the price of preserving the freedom of landowners to lease land bordering interstate highway systems to billboard people. This gives rise to the question we might ask ourselves: Are we buying a freedom here that we do not really want for an amount that we might better spend elsewhere?

Those of you who know me well know that I do not often quote the Scriptures, but as the result of a fortuitous discovery I happened upon a verse which to me seems most appropriate here: "Woe to them that join house to house and that lay field to field 'til there be no place that they may be alone in the midst of the earth."

*Kempner:* One definition of freedom might be that one is free to do whatever he can do. This means that he is free to do whatever his physical limitations permit. No one is free to live forever or to launch into unaided flight. That definition does not make the ritual vow — as long as one does not interfere with the freedom of others. It is, therefore, an old-fashioned definition of freedom. What is amazing is the number of people in history who have approximated that freedom. From the citizens of Athens and the patricians of the Roman Empire to the great wigged noblemen of the 18th and 19th centuries and to our own trappers and mountainmen of the 1840's, have been many who have done exactly what they have wished within the physical limitations of their world. Of course, they did so at the expense of others. The democracy of Athens was built on slave labor. The patricians of Rome feasted on products of conquered countries. The great wigged noblemen lived on the poverty and deprivation of the mass of the people. The trappers and mountainmen exploited the Indians and the animals as well as the natural resources. Progress to the present has greatly enlarged physical boundaries. It has greatly diminished the areas in which man is allowed freedom to exploit others. Technological achievements, such as industrial and scientific revolutions and particularly the advance in agriculture, have stage by stage made us free of one natural restriction after another. At the same time the philosophical concept of the rights of man — the spread of belief in the dignity and worth of man, every man — the tremendous advances in communication acting as an unheard of equalizer — all these have progressively made it more difficult to exercise freedom at the expense of others.

Once we stipulate that we are entitled only to those freedoms that do not interfere with the freedoms of others, we have entered into a thicket of definitions and value judgments which will leave us few, if any, freedoms which can be demanded without qualification. Perhaps the freedom to think what we like without supervision or thought control might still be considered inviolate. I, for one, am still willing to contend that I should be permitted to read what I like without interference, even from pious postmen. Certainly we

must fight to preserve the maximum of freedom of speech even though the moment we admit that one cannot cry "Fire" in a crowded theatre, we also admit that this freedom can be limited by overriding requirements of the public will.

On the other hand, I do not believe that anyone in this room or any one of our parents ever experienced what the doctrinaire would call a free enterprise system. From early times, there have been limitations on child labor, locations of slaughterhouses, and other annoying enterprises. Such limitations properly override the free decisions of the industrialist. The overrides increase in direct proportion to the increasing complexity of society, and hence year by year the zone of free enterprise diminishes. Population growth by itself sets up competing demands which year by year erode the boundaries hitherto reserved to free enterprise. Freedom should not be considered as a single stick which once broken is forever destroyed but instead should be regarded as a bundle from which a number of faggots could be taken and still leave a substantial group. That is the definition of freedom which in my opinion, we must come to accept. The argument in our times must be not whether we can retain intact all of the rights of free enterprise, mythical or not, but rather whether public necessity really justifies withdrawal or abridgement of each particular freedom that is threatened. This view shifts the discussion from an emotional consideration to a more rational analysis of practicalities and for that reason, if for no other, is largely unwelcome.

*Lynch:* For a good many years those of us in the utility business have been continually confronted with the problem of raising money. A large amount of new money is needed each year. A major concern, therefore, has been with the factors which effect the cost of money. The factors are numerous, but the main one appears to be what we call corporate liquidity. When a company runs out of corporate liquidity, when it is impinged upon, or when it is materially reduced, the cost of money almost invariably goes up. Most depressions started out with a diminution of corporate liquidity.

The financial state in which our country finds itself now had its initiation in the political action taken to build back the economy after the great depression of the early 1930's. With the full employment act of 1946 the government undertook steps which in effect guaranteed that the blame for a good many economic mistakes would not be allocable and that the age-old and inevitable penalties for



errors in decisions would be considerably softened. Economic power shifted importantly to organized labor — labor gained what was almost monopoly power but was free from anti-trust laws. Organized labor quickly acquired a strong jurisdiction over the economy as well as the power to attain to a large extent what it wanted.

Now, as we look at the business situation, we see that the overall trend in corporate profits has been down for several years. The portion of net income applicable to debt holders alone has reached the figure of 48 per cent compared with only 27 per cent in 1960 and 31 per cent in 1929. Labor costs have risen faster than prices could be increased. The government may have to resort to further monetary inflation to bail out the economy. When an individual's or a corporation's liquidity runs below a certain level — a point which is already passed by some facets of the nation's economy — there is little cushion or base left to stimulate economic growth.

The run down in corporate liquidity beginning in 1945 has continued its course. The ratio of cash assets to current liabilities has decreased from some 95 cents on the dollar in 1945 to a figure of less than 20 on the dollar in 1971. The rise in bank loans and bank investments has been substantial. If the business activity should slow down, many of the debts businesses have created would be difficult to serve. The gold standard of exchange, as we know it, developed subsequent to World War II when the United States had much of the world's gold reserves. Purchasers, settlements and investments on an international basis came to be centered around dollars because they were the recognized standard. When a central bank of a foreign nation acquired dollars, it usually loaned them to the United States fiscal system. The dollars of the foreign nation created a credit expansion in that country, but here there was no deficit offset. As a result we were able to sustain our own economy and continue to run deficits in an increasing amount. Bond holdings and, therefore, claims exceeded by greater and greater amounts the gold available here.

Our friends in foreign countries want to ship their produce here as advantageously as possible — which is quite understandable — but they want restrictions against our exports. It is interesting, for example, to note that Japanese cars entering this country face an import duty of only 3.5 per cent which President Nixon proposed raising to 10 per cent. American made cars going into Japan not only have long been subject to a 10 per cent duty on cost, including trade, but also to a commodity tax based on engine displacement and

wheel base. A Ford Pinto, for example, costing \$2,000 in the United States costs \$5,000 in Japan. A Ford Mustang in Japan costs about \$8,300; a Thunderbird, about \$13,000.

During the last year or so we have witnessed the highest interest rates of this country. Our national balance sheet liquidity is comparable with that of the late 1920's. We have inflationary pressures, an untenable balance of payments, and a gold reserve that is protected only by the strictest of controls. The President's month of August package of financial and economic controls probably cannot by itself solve our fundamental problems. It can buy some time, however, and perhaps afford an opportunity to make interim changes that will last long enough for the more fundamental problems to be solved. On the bright side, what we have been doing in just the last few weeks, perhaps even the last few days, under the guidance of John Connally seems to promise some improvement in the coming year. Timing is important in that we do need concessions, and it becomes increasingly difficult to win concessions from nations that are beginning to have serious problems of their own.

*Sandlin:* The theme of our annual meeting this year is certainly timely. Personal freedoms around the world are being challenged or diminished or restricted in many different ways. Insofar as business is concerned, however, the term private enterprise system seems to me more appropriate than free enterprise system because at least during more recent years there have been so many limitations and exceptions that one cannot be comfortable with the strict definition of free enterprise system.

The last two years have provided me with the experience of serving as chairman of an international group to negotiate for this country agreements with representatives of Poland, France, Canada and Mexico. The group is a composite of high ranking government officials from Poland and Canada, representatives of private enterprise from France, and a combination of private enterprise and government officials from Mexico. You can imagine what a complex body this was. We had numerous meetings in Warsaw, Poland, which has what is there called a relative private enterprise system. My Polish colleagues insisted that we in America have a private enterprise system — not a free enterprise system. When you deal with problems first hand over a period of two years and attend numerous meetings with people with whom you have become good friends, regardless of difference in ideologies, and see how they

operate, you realize that our system in this country as it exists today with all of our problems and limitations is the greatest on the face of the earth. But we have to keep fighting to keep it that way; if we do not, we will lose it.

Poland appears to be typical of the Russian satellite countries. There are some freedoms there but they are limited — more limited than they appear at first to be. As you come to know the people better and better, you find multiple restriction even on their personal freedom.

Generally in business everything is owned by the government, controlled by the government. The nearest approach to private enterprise is the government's permitting some individuals to have little fruit stands, or things like that, near the hotel. Yet, as highly undesirable as it is from my point of view and as it would be from our point of view from this country, the people of Poland do have an efficient system. The officials work hard; they do not get paid much. Whatever money they have coming in all goes into one big pot, and to try to get money out of that pot even for these high ranking officials to fly to Mexico City or to Paris or wherever a meeting might be held is a difficult problem requiring decisions of many people. A minimum of two persons and most of the time three sign any kind of a written communication. The officials do not travel alone but in groups of no less than two and more frequently four because no one has or takes the responsibility of making a decision by himself. I am not speaking of underlings but of high ranking men such as an undersecretary of state or vice-minister of foreign trade. Even in groups, they rarely make decisions on the spot. These people, however, in my experience always keep their commitments. Some who know them better than I say that they only keep commitments because it is in their interest to do so and that if the time comes when it will not be in their interest they probably will not. The frightening thing to me is that certain increments — particularly from bureaucratic sources — in this country smack so much of the operations that I encountered during the course of those negotiations.

A rather surprising thing that I learned from the experience is that these people do like to make money. Once I said, "You communists would rather make money more than any capitalist I ever saw in my life." They are hard traders. They said, "We have to make it. We've got orders to do it. If we don't make money, somebody else will be put in our place who will. We've got to have a dollar exchange."

Over the two year period we were successful in negotiating an agreement. I gained much from the association and the experience, but the system of government under which the others were operating would be the last thing on earth that anyone in this room would want. I'm not at all sure that the people there want it, but they cannot do anything about it. At the time the group was organized, I was asked, "Are you going to invite Russia to participate in this conference?" I said, "If you so desire, I'll be delighted to ask Russia." They said, "No, no please don't. We've got enough trouble with Russia anyway; we don't need to invite any more." That was a frank expression. Even the satellites feel the boot heel of the big master.

*Sharp:* Being in retired status, I have taken time to look at our economic system from a little more distant view than that of the other members of this panel. My impression is that in spite of what we may wish to think, most persons really do not like to work much, and certainly they do not like to think hard. Most prefer to sit and watch television rather than to do either of those things, but persons will work hard and will think and will plan and will take chances if the reward is adequate. The reward may be the hope of freedom from fear; it may be avoidance of starving to death; it can be the hope of recognition or of personal gain or of personal power, but reward there must be.

Reward in the general sense in which I am speaking seems to me to be the key to what we in business refer to as the free enterprise system or private enterprise system, if you will. Take the reward from business and from people, and they will lose interest in what they are doing. Our founding fathers apparently recognized the need for incentive; they established a substantially free economy at that time. It worked. Look at the many Horatio Algiers it produced. Unshackled from the desperate restraints of the old world, people could reap the rewards of ingenuity and hard work.

These are fundamentals of basic, rudimentary economics. Of course there are others, such as the fact that prices and wages should be set by supply and demand in a free market, the formation of capital out of savings, the need for personal or corporate profits to provide for growth and for new jobs. I fear, however, that the reward fundamental of economics is little known to many of our people, particularly our young. Complications of modern society cloud these issues. I doubt that many of our students today understand even the simplest laws of economics. If I am correct, the situation is a shame.

In deciding what type of economy they wish to live in, they need to be well grounded in all fundamentals. Now I ask a question: Should not our educational system in the high school and after make a special point of assuring that our young people are exposed to what has made our private enterprise system produce so effectively?

There is great doubt in my mind as to the possibility of this system's surviving in view of the erosion of many of our freedoms and the reduction of the incentive so necessary to the system. If the system has any chance of survival — and I desperately hope that it can survive — the oncoming generation must clearly understand its inner workings and be able adequately to compare its values with those of other more revolutionary systems which, I understand, are being widely supported in and out of our educational system. I doubt seriously that there is any one in our society today who is not in some way a product of our private enterprise system and dependent on it — this includes business, education, and government.

### III. GOVERNMENT

*Anderson:* In seeking an area of agreement from which we might proceed, I concluded that we might agree that the freedoms we have enjoyed under our system of government have served our nation well and provided a salubrious climate for growth, development, health and the enhancement of our well-being. With such enhancement, the individual's whole area of liberty has been expanded. Expansion is clearly reflected in the amount and nature of leisure offered and afforded to the individual. He has more room and more time and more means to lift his eyes above the horizon of drudgery. Thus, he is privileged to seek, should he wish it, a higher fulfillment in the realm of the cultural, the creative, and the spiritual. Whether these expanded dimensions of our lives are being or will be so used, is another question. The answer lies more in history than we are likely to seek, but as philosophers, perhaps we can speculate on the outlook. We might even reach for another area of agreement: that our individual freedoms after 180 years under our Constitution appear to be doing well in every respect except perhaps the area of economic affairs; so well, indeed, that many feel that the expansion of some individual rights by the Supreme Court during the past 15 years has been at the expense of society as a whole. After all, individual freedom in a land with more than one inhabitant must take into account the rights of the other inhabitants, and in the case of our own nation now, something in excess of two hundred million of them.

Dr. Bernice Moore reminded us last year that free men have to learn to live with authority. A recent statement by a source deemed reliable at least by some is worth quoting. It was, "When you look at the United States with all its pot marks, you realize that nonetheless a person born in this country has more freedom and more genuine opportunity than a person born in any other country." President Nixon said that to Alan Drury.

Beyond the consideration of individual freedoms standing alone is the further question of the continuing viability of individual freedoms in a regimented economy. Many are now concerned about preservation of free enterprise. The habiliments of freedom are mostly still here, but beneath the garments, what goes on appears to be more and more like the operation of a captive economy. It has recently been estimated that out of every \$5 earned in corporate enterprise in America, \$4 fall inexorably into the federal treasury. The government sector of our economy — which, when we were young, did not exist as an entity — continues to grow apace. We have created a Frankenstein that will continue to grow as did the gorilla which, so I heard, a family once had as a pet. It grew and grew until it reached the weight of 785 pounds. That family had a guest who, after commenting on the remarkable pet, asked, "Where does this gorilla sleep at night?" The owner answered, "Anywhere he damn well pleases." There are those who think our government may be moving in the direction of doing anything it damn well pleases in relation to our lives.

Three comments of prominent men seem to me a very appropriate conclusion. The retiring chairman of General Motors said, "What we've got to do is recognize the fact that whatever improvements we hope to achieve must be built on the system that we have. Throwing the system over or turning everything over to the government to operate is never going to do the job." The comment of another leading industrialist was, "The curtain is falling on what we have known as free enterprise. We have committed ourselves to the social objectives of a planned economy. We are in a different ball game from here on out." I wonder whether it could be that we are moving in the direction of becoming a regulated socialist system before we finish saving the South Vietnamese from a regulated socialist system. My final quotation is, "The Soviets and the democracies will adopt the best characteristics of each other, and in the process of many years there will not be a strict line of demarcation between their ideals.

Therefore there will be no cause for war between them." Those were the words of General Douglas MacArthur.

*Storey:* All of us recognize that we have freedoms, and we cherish them. Freedoms have made us great. Prior to the Constitution, we had the Declaration of Independence with its tremendous statement that all men are endowed by their Creator with certain unalienable rights — life, liberty and the pursuit of happiness. Those are the freedoms with which we are concerned. The extent to which they have been or may be circumscribed by government is the topic for this discussion.

A major problem has been the growing crime wave. Government, unquestionably, has a duty to protect those charged with crime, to see to it that their constitutional rights are safeguarded in all courts from that of a justice of the peace in East Texas on to the Supreme Court of the United States. There is at least a near universal belief that those freedoms of the individual must be protected regardless of his station in life, whether he is a drunk on the corner or a John D. Rockefeller. On the other hand, consideration cannot properly be given only to the individual and protection, only his freedoms. The public, the victims of crime, also must be considered and protected. The man accused of crime is entitled to a fair trial, but some judicial rulings from time to time have made us wonder whether the courts have gone overboard in giving the benefit of doubt to the criminal and forgetting about the victim of the crime.

There is an imbalance, I am confident, between the rights of the accused and the rights of the victims of crime. That imbalance was the subject of a dissent filed by five of the nineteen members of the President's Law Enforcement Commission. Our fellow member of this Society, Leon Jaworski, the then president of the American Bar Association and now general counsel of General Motors, Ross Malone, then attorney but now Mr. Justice Lewis F. Powell, and I were signers of the dissent. All lawyers know, and I think most laymen recognize, that there is nothing improper or unethical in questioning what the Supreme Court has held. The Justices themselves disagree with one another.

Under the *Miranda* and *Escobedo* decisions, those who do not have the money to make their own defense, the indigent, are entitled to be represented by attorneys. Frequently they are given eminent lawyers as counsel. Moreover, under the holdings of the Supreme Court, even when a man accused of a crime has gone through

all the courts and finally been found guilty and sent to prison, the matter is not necessarily concluded. A prisoner in the penitentiary may write or have written for him a note to the Supreme Court which is called an application for writ of habeas corpus. The basis for such a note is an assertion of denial of constitutional rights. You may remember a man by the name of Chessman who used that procedure to delay for ten years the execution of the sentence he had been assessed by a California court. If you agree that the judicial rulings authorizing such procedures create an imbalance, what are we going to do about it? Initially it seems that government must take action in behalf of the general public — the victims of crime — as well as pour out millions of dollars to defend those accused of crime, many of whom have personal sources for defense. Mr. Justice Powell wrote the Committee dissent, which I commend to your reading so that you will know the type justice he is. The courts are beginning to take notice.

There is precedent even in the common law of England. England had trouble for a long time. The lawyers failed to do their duty, and finally in the 17th century the laity rose up and demanded punishment of criminals and protection of the rights of those who were the victims of crime. As a result the criminal courts were streamlined. In England now it never takes more than four years and the average is three years from the time of arrest until final determination by the Court of Criminal Appeals, the highest English court for criminal cases. American lawyers are frequently amazed at the speed of the courts, particularly at the appellate level. It is not unusual in the Court of Criminal Appeals for the judges to hear argument, excuse themselves for a few minutes, return to the bench and deliver an oral opinion that disposes of the case.

My general thesis is advocacy of modification of our criminal procedure so that not only will the accused receive an expedient and impartial trial, but the victims of crime also will receive protection. There must be a balance of rights. In the immediate past, at least, the victims of crime have suffered more than the accused.

*Clark:* Anyone who wishes to avoid the use of his intellectual processes could categorically state that there is no relationship between our freedoms and the private enterprise system. Such a statement would be somewhat true on the surface because we usually think about our freedoms as being those specific rights and liberties guaranteed Americans by the Bill of Rights and the United States



Constitution. It cannot be doubted that a country without free enterprise — a socialist state — could be blessed with the same Bill of Rights and be guaranteed the same individual rights and liberties. To that extent our freedoms exist independently of and have no relation to our economic system.

My thesis, however, is that our free enterprise system results in a freedom which is every bit as precious and as sacred to Americans as those specific liberties guaranteed by the Bill of Rights. This freedom may be called freedom of choice or the right of self-determination. It is not guaranteed by the Constitution and was not created by the courts, but it is instead the most important product of our private enterprise system. The validity of my thesis is most easily demonstrated by contrasting our system with that of a purely socialistic but democratic state. Such a hypothetical socialistic state could have a Bill of Rights identical with ours, guaranteeing its citizens basic rights and liberties such as freedom of speech, religion and the press. The critical distinction, however, would be that the socialistic state would own and control the means of production and distribution of goods. If the state owns and controls the means of production and distribution, all economic decisions, even those of a minor nature, must be based upon the plan of the state rather than upon an individual's own determination.

For example, let us assume that an individual in a socialistic state had a better idea for a small transistor radio and wished to go into the business of manufacturing and selling his product. His decision, his right to determine what he does to make a living, is dependent upon whether or not his plan meets the approval of the state. That would necessarily be true because the state would control the materials which he would utilize and the distribution channels upon which the success of his venture would depend. Move the hypothetical radio tycoon to the United States. To be sure the free enterprise system would not guarantee his success. He would have to obtain financing and probably most important somehow convince the buying public to purchase his product. His decision, however, would not be dependent upon whether or not the planners of the economy thought his product was important enough to justify the use of the state's materials and resources. Instead, his success would be dependent upon his own initiative and the merits of his product which would be judged not by the government but by the free market place of a private enterprise system.

Freedom of choice, as I see it, goes much further than the individual's desire to operate his own business. Consider also the consumers in the two respective types of economies. The consumer in the socialistic state who wants to buy a radio, automobile or anything else can buy the type of product prescribed by the planners of the state, but that only. In our free enterprise system, the availability of a particular product is dependent only upon the choice of individual consumers in the market place. The absence of the essential elements of socialism — state ownership and control over production — inevitably means greater freedom of choice for the nation's consumers. In a socialistic state, the state — not the individual — decides what the individual may buy because the state controls the availability of the product.

The state operated and planned economy of a socialistic state necessarily requires that the state control the labor supply and, thus, the careers of its citizens. Let us assume there is an individual in the hypothetical democratic socialistic state who wishes to be a structural engineer. Again, his opportunity for such a career is dependent upon the state because the state is controlling the means of production and all employment opportunities. The individual will not become a structural engineer unless his choice of profession coincides with that of the state planners regardless of his ability, intelligence or determination. The individual's freedom of choice, his right of self-determination, in our competitive private enterprise system is obviously much broader. While there are inherent limitations upon an individual's freedom to choose his own destiny, his career opportunities in this country are generally dependent upon his own ambition and ability rather than a possibly arbitrary plan of the state. Our free enterprise system insures at the very least that the individual will not be told that he cannot be an engineer because the state which operates all the engineering functions has no plans for more engineers at that time. While all of this may seem to be an oversimplification, it must be agreed that the free or private enterprise system produces a freedom of choice or right of control over one's own destiny which would not otherwise exist. Certainly all of us to varying degrees chose our own careers, and the government did not by edict or by control of the nation's production and distribution facilities dictate our choices. To this extent, therefore, the private enterprise system produces a freedom which would not exist otherwise and which is probably as important as the specific freedoms guaranteed by our Constitution.

We have all heard dire warnings of the trend toward socialism in the last few years; there is basis for concern in that the present generation looks more and more to the government to fulfill economic needs. While we should not blindly oppose social progress in any form, we should be aware that our private enterprise system results in a freedom that is not guaranteed by the Bill of Rights but is important enough to require that thinking men and women insist that social progress be accomplished within the framework of our private enterprise system.

*Garwood:* We have been a revolutionary society from the start. An Argentinian philosophical work which I read recently takes the position that the original sin of America, including both North and South, is that somehow these continents have cut loose from the traditions of the old world. We are portrayed as being a bit adrift so that our ideas are seeking a place to light, to crystalize. In a way everything we do tends to differentiate us from the old.

On this matter of freedom, believe it or not, I sometimes think that our revolutionary freedom dating back to the Star Spangled Banner and Thomas Jefferson's Declaration of Independence was at least — in part propaganda. All revolutionaries have their propaganda, and that includes Anglo-Saxon revolutionaries. Freedom was our big propaganda. It is written into each of our fifty-one formal constitutions. England does not have a written constitution; we have fifty-one, with freedoms on about every other page of each of them. We put freedom into our literature and our songs and our orations. We have, however, perhaps been a little bit confused about it. Probably the great Franklin Delano Roosevelt had a little to do with it when he started the idea of freedom "from" something: freedom from want, freedom from fear. I want my freedom from you, from what you might do. It is a horribly complex philosophical concept that you could worry about forever. The result is that we have the most complicated government on earth. Our judges are getting confused with it. These writs of habeas corpus that you just heard about from Dean Storey are an example. The Attorney General of Texas told me that one prisoner at Huntsville has seventeen writs of habeas corpus pending at the same time for the same conviction. A United States Court of Appeals recently reported a sixty-eight page majority opinion — the minority or the dissent was no doubt comparably long — on one of these questions of freedom.

There should be a remedy, but apparently we are going to keep on the political trend that we have been following because population is increasing here, as it is all over the world. These egalitarian principles that we have bragged about for hundreds of years are fixed in the mind of every politician, good, bad and indifferent, Republican or Democratic. If, as seems inevitable under the circumstances, we are to continue trying to make everybody the same, the trend will continue. We lack the balance wheel of tradition.

In England, for example, there are traditions in the court system. Approximately twenty-five hundred barristers do all the court work for a population of nearly fifty million persons. The barristers come up through the inns of court and are closely related to the judges. Barristers feel that it is their business not just to get a client off at all costs but to help the administration of justice at the same time. They do not attempt to establish a new rule of law by court decisions such as we do from time to time. Their efforts are concentrated on doing justice quickly and reasonably in a particular case — not necessarily to try to change the social organization of the country.

Here any lawyer can appear in every court that he wants to whether he knows anything about court procedure or not, whether he has the ideals of helping the administration of justice or not. If you believe Chief Justice Warren Burger and President Nixon and many other high elected officials, the backlogs of cases are making the wheels of justice in the United States grind to a halt. I do not think the situation is that bad in Texas, but I do believe that we are drifting toward a sort of socialistic or at least egalitarian type of society. Our judges should not be so free, uninhibited, as they are now in creating new rules, in departing from established tradition. That is the business of the Congress of the United States, the policy making body, and not the business of judges. If we could bring about a change in that respect, we would gradually have less litigation, certainly less troublesome litigation. We would also, by reason of the press and common knowledge, tend to slow down the trend toward false equality that is spreading itself around the country.

*Hart:* Our topic is government. Government means both restraint and compulsion and is, therefore, in a sense the antithesis of freedom and free enterprise. At the same time government wisely used is our only guarantee that freedom for the most people and free enterprise at its best can continue in today's world. Consider, for example, the simple freedom to drive to work in the morning and to drive home

again at night. At best the exercise of this freedom is hazardous, as we all know, but it would be impossible if traffic laws were not enforced by the government's limiting the freedom of drivers to drive where and when and as fast or as slow as they please. In this instance, obviously, government restraints and compulsions are essential to a reasonable exercise of freedom by most people.

Freedom of enterprise is another example. It is well known that gaining material wealth by hard work and ingenuity and risk taking — in other words, free enterprise — has been a respected, if not the most respected, occupation of Americans. There too governments must exercise restraints and compulsions. One way of getting rich quick requiring daring, ingenuity and substantial risk is by successfully robbing a bank, but obviously the freedom of the robber to exercise his freedom of enterprise must be denied by the government. Otherwise the rest of us would have no assurance that the fruits of our enterprise which we deposit in the bank would be safe. In a less extreme or spectacular way, the freedom of a far-sighted entrepreneur to gain and keep a monopoly of some significant segment of the economy must be restrained so that others who would like to go into business for themselves may not be deprived of freedom to do so.

A current problem in the application of government sanctions restraining freedom is the one we call the problem of law and order. Some of the courts have lately stressed constitutional freedoms of persons accused of crime involving restraints on actions of law enforcement officers. These freedoms are extremely important, but at the same time we must realize, that as a practical matter, one-sided emphasis on freedoms of the accused can result in less freedoms for everybody else. Not many years ago a person who wanted to take a walk alone at night on the streets of Washington could feel perfectly safe in doing so. That is no longer true. Freedom — a basic freedom — of many law abiding persons has suffered at the expense of a relatively few law breakers. Freedom from fear in our homes is being denied when dwellers in apartments in New York City, for example, must lock themselves into what amounts to small jails for fear of burglary, robbery and assault. What kind of a free country is that? What can government do through its law enforcement officers without violating the constitutional rights of accused persons to restrain them in order to protect the freedom of law abiding citizens? Conviction and confinement of convicted criminals does not end the problem. What happens after the criminal serves his sentence? In fact, how effective is confinement in penal institutions?

Recently I read in the *Harvard Record* — not the *Harvard Law Review* — about a new organization, a union of present and former inmates of penitentiaries. They have formed a national prison union for the purpose of collective bargaining to gain their demands which include the abolition of the probation system and the payment of minimum wages for work done by convicts. It may not be outside the realm of possibility that freedom of convicts to bargain collectively with prison authorities may be held by the courts to be a constitutional right. One cannot help wondering how far the courts will go in allowing the rights and freedoms of the law violating minority to limit the protections which the government may give to the rights and freedoms of the law abiding majority. If I had to make a prediction, it would be that the tide has reached its crest in this respect and that the ebb is now beginning.

*Wozencraft:* Like the rabbit in Pogo at the end of a distinguished procession I can only say for myself, "I carry the drum." I am proud to be in this particular procession, and I think that we are carrying quite a drum. The drumbeat of freedom is really the connecting link of all of our sessions. Certainly we have had some watershed events lately. Perhaps the August 15 announcement of wage and price controls approached not entirely but to a small degree the significance of the expulsion from the Garden of Eden. Adam said to Eve, "You realize we're entering a period of transition." No doubt we are, but at the same time have we not always been in a period of transition? Did we not start this country in a period of transition?

In those beginning days to which Judge Garwood referred and the Declaration of Independence about which Judge Storey spoke when a Philadelphian once complained that the Declaration of Independence had promised him happiness, and he did not have happiness, Franklin answered, "Young man, it only promises you the pursuit of happiness. You must find happiness and catch happiness for yourself." We are in the same position with freedom: we must achieve and maintain freedom for ourselves. When our government in its constitutional convention set up a separation of powers between the three branches of our government, it did so to protect freedom. Shay's Rebellion in Massachusetts made it clear that authority is necessary to protect freedom. This morning Rabbi Olan spoke perceptively about the delicate balance between authority and freedom. Perhaps freedom itself is the product of a delicate balance between various types of authority. Different kinds of authority exist in the

academic community among those who are teaching our young people. They exist in the business community among those who are determining economic courses of our nation. They exist in our government which is really a group of men implementing a structure that has proven itself to be remarkably flexible — remarkably adaptable to changing conditions and yet having enough rigidity to withstand the storms that so often beset it.

When Gene Rothchild was sworn in as Undersecretary of State, he told about a judge who was trying to fix alimony for the wife of a garbage collector who had been designated sanitary engineer with a meager salary increase. The wife urged that he enter private enterprise and earn — and pay her — more. The judge admonished her; "But, madam, you overlook the glamour of public service." There is some glamour to public service. There are those who serve our government and who derive great satisfaction from doing so. Many of us who have had the good fortune to hold public office feel that it was a privilege. In serving, one becomes particularly aware of the importance of the inter-relation of these various forces — the business community, the government community, and the academic community — and the importance of their working together. Anyone in government must have help and advice — criticism, yes — but especially help and advice from the other sectors. I disagree with one statement by one of our speakers. I do not really think we can say the state be damned. I do not think we can say business be damned or government be damned or the public be damned. We must all work together. So long as we succeed in doing so, our freedom and our free enterprise system will survive.

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# N E C R O L O G Y

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## CAREY CRONEIS

1901-1972

*Address at Rice University, January 25, 1972*

WE ARE ASSEMBLED TODAY AT THIS MEMORIAL SERVICE MOVED BY a deep sense of the grievous loss which our university, our city, and our cultural and civic life have suffered in the death of Dr. Carey Croneis. The brief remarks which I have been privileged to share with you cannot begin to do justice to our friend's distinguished service and career as a scientist, a teacher, a university administrator, and an active leader in so many organized activities of the higher life of our society, not only locally and regionally but in widespread national extent. But I hope that you will overlook whatever my words may lack as an adequate report of Carey Croneis's work, if only I may express the deep affection which he inspired in all of us. For his outgoing good will, so thorough and genuine, matched his intellectual and personal distinction. The better you came to know him, the more you wished to be counted as among his friends. As many of you know, this blend of respect for a colleague of intellectual eminence and deep personal friendship is not very common in our university life.

Do I speak of our colleague's intellectual eminence? Even a running summary of his achievements which earned him widespread renown may indicate the many ways in which his productive mind made its impression on the intellectual and cultural life of our age. My expression, our age, is appropriate, for his life spanned the course of our century so far. He was born in Ohio in the year 1901. After preparing for college he went to Denison University where he earned his bachelor's degree with honors and with a membership in Phi Beta Kappa. From Denison he proceeded to the University of Kansas for his master's degree, and then settled on advanced work in geology at Harvard where he earned his doctorate in 1928 and also began teaching at Harvard College, Radcliffe, and nearby Wellesley. Prior to that he had taught at our neighbor universities of Kansas and Arkansas. Then followed his extended and growing distinguished career at the University of Chicago, where he trained a number of young geologists some of whom attained professional stature espe-



cially in our Texas oil industry. His scientific and technical activity during the decade of the Second World War and the years of the postwar settlement reached beyond classrooms and laboratories to lead him to active leadership in operations concerning national defense. In 1944 he proceeded from his professorship at Chicago to the presidency of Beloit College which he directed for a successful decade. And thus in 1954 Carey Croneis came to us at Rice, to combine university administration as Provost with the organization of the newly established department of geology.

Dr. Croneis's career with us during these past seventeen years is familiar to us all. He served at the helm of our university in various ways in which he has been needed, as provost, as acting president, and then as chancellor until he retired last August. Most impressive has been the success with which he combined widespread national activity in his chosen geological specialty and in related fields with his more direct personal identification with his work at Rice and in the intellectual and social-civic activities of our city and our region. Let us pursue his work in the wider fields which engaged him before and after coming to Rice, and then turn to closer contact with what he meant to us as a colleague and fellow citizen. His growing prominence in higher education may be judged by the awards of nine honorary doctorates which he received from universities and colleges throughout our land. He was president or leading member of professional associations which awarded him memorial medals or established scholarships bearing his name.

But I must cut short this recital of Dr. Croneis's widespread intellectual career to consider more closely his work in our own midst, what he accomplished at Rice and in Houston, and what he meant and will continue to mean to all of us. Deeply impressive was his direct and intimate self-identification with his new field of activity in our region. Coming from Chicago and Beloit to Houston and Rice, he came not as an outsider but as a genuine and thorough-going settler. To begin with, he had already many friends here, his own students from his Chicago University days, and his personality gained him more friends on and off the Rice Campus. As a chosen citizen of Houston he entered in the life of our city as a member and leader in so many organizations, not only in his professional field but in other activities that aimed at the further development of our cultural life. He led in the organization of the Houston Council on World Affairs; he was on the commission or panel to examine the Houston City Charter and consider measures for its needed revisions;

he was active in the Contemporary Art Association; he was a trustee of the Kinkaid School. On our Rice Campus, as Professor of geology, as provost, acting president, and later as Chancellor, Carey Croneis did far more than hold responsible appointments. We all know the many ways in which he entered heart and soul in whatever he was doing. He fulfilled his university duties so preeminently because they were not to him duties or tasks but opportunities for active and chosen self-expression. His mind and heart entered fully in whatever problem came before him, and as we know very well, some of these problems were bristling with difficulties. In all these manifold activities many of us wondered how he always managed to maintain his invariable goodwill and his genial serenity. Need I recall to many of us, his colleagues, how our enjoyment of luncheon at the Faculty Club was heightened if we could have him seated at our table? Need I mention also how many of us were surprised and moved deeply by the often unexpected evidence of his appreciation of what we in our way were trying to do in our share of the university work and life?

We cannot fail to recognize that in all these various ways in which Dr. Croneis enriched the social life of Rice he had the active participation of Mrs. Croneis. Carey and Grace Croneis's sympathetic cooperation was a deeply rooted lifelong experience, a wonderful story in itself. It began in their early childhood, continued through all their school and university years and so until his last day: a truly and fully lifelong mutual devotion.

One aspect of Carey Croneis's life and personality, until very recently, was his remarkably vigorous constitution, which matched his intellectual vitality. He seemed solid all the way through, and it was a real shock to us when only three years ago physical ailments invaded and crowded upon him. Here another quality of his character manifested itself, the quality of buoyant endurance and self-mastery. I shall quote only one instance of this and it is the last expression which some of us were privileged to see of what Carey Croneis was and what he could be under seemingly overwhelming odds. This year he was president of the Philosophical Society of Texas. Our annual meeting, held at Nacogdoches, was approaching, and he was on a hospital bed in Houston. With unexampled resolution he came to his post, conducted our sessions with seemingly, but only seemingly calm self-possession, in a way which moved all of us, who were not unaware of the actual conditions, moved us to admiring affection for him which finally brought us all to our feet to give

him a fervent ovation which those of us who knew him best shall never forget.

What is one to say about a man who was through and through genuine, productive, and truly friendly? I recall a fine word which Cicero wrote about Plato, that he died writing. Plato died writing. So Carey Croneis was active and buoyant throughout, to his last day. We honor him for what he did and for what he was, and we feel ourselves honored to have been counted among his friends. Blessed be his memory. He will not and cannot be forgotten.

—RADOSLAV A. TSANOFF

### *A Postscript*

DURING HIS LAST TWO YEARS, THE PHILOSOPHICAL SOCIETY WAS A preoccupation with him. He had known personally most of the post-1936 members, some of whom helped induce him to come to Texas. His lifelong affection and admiration for William E. Wrather, one of the incorporators, is recorded in *Proceedings* for 1963.

He became a member in 1960 during the presidency of fellow-geologist George C. McGhee, faithfully attended Annual Meetings, and on occasion spoke delightfully of some problems in higher education. During 1970, when it became evident that he would become President for 1971, he dug through the Society's records and practices, noting trends, compiling statistics (vital and non-vital) and noting instances of non-conformity with By-Laws. He also conducted a voluminous correspondence with the Dallas office and with members, ascertaining facts and receiving suggestions. All of these data he summarized in his inaugural address, titled "The State of the Society". His suggested changes were approved by plebiscite and are incorporated revised By-Laws. As surely as the 1837 Constitution mirrors the ideas of General Lamar, the 1972 By-Laws embody the mature thought of Carey Croneis. It stands as one of his many monuments.

His last two public appearances were in behalf of the Society. He volunteered officially to represent The Philosophical Society of Texas, instead of occupying his Chancellor's chair, at the Inauguration of President Norman Hackerman. And, disregarding all good advice, he not only planned, but attended and presided over the Nacogdoches Annual Meeting, December 10 and 11.

He planned every detail, selecting the general topic, subjects and participants for the three symposiums, and, watch in hand, he monitored everything, blaming himself if the timing was off, presided

with his usual graciousness at the two dinner sessions, giving no hint of the frailty of his health and impending surgery.

Toward this Society, as toward everything to which he had committed himself, Carey Croneis's mission was fully accomplished.

—HERBERT GAMBRELL

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## SAM HANNA ACHESON

1901-1972

THIS TRIBUTE TO A LIFELONG FRIEND AND LONGTIME ASSOCIATE IS, like Radislov Tsanoff's essay on Carey Croneis, written from the heart more than from the head. It is an inadequate picture of the most selfless and multi-faceted man I ever knew. We knew of each other from childhood, and since college days, he in Austin, I in Dallas, were more intimately drawn together by shared interests in history and civic affairs, as well as shameless relish for innocent practical jokes and harmless pranks.

He belonged to a select company that Frank Dobie called "civilized Texans". At the University of Texas he majored in English but he was one of a handful of undergraduates who also mastered Russian. A fraternity man, he did what he could to help my local fraternity become a chapter of Beta Theta Pi. The effort failed, but his adroit, tactful, persistent management of people and situations gave me an inkling of his quiet skills. When World War I ended, he probably looked less like a leatherneck than any other youngster in the Marine Corps officers training program.

When he returned to Dallas in the 1920s our paths converged again, never to separate, he to practice journalism and write history, I to teach. For nearly half a century, briefly with the *Times Herald*, then with *The News* as reporter, editorial and feature writer, he was something of a paragon. He identified himself with diverse civic and cultural enterprises and did a prodigious amount of research. Together we labored with and for the pioneer Civic Federation, a monument to the zeal of Elmer Scott and Gaynell Hawkins, from its early years until we attended the dissolution of the organization and the

transfer of its modest assets to Southern Methodist University for the Scott-Hawkins lectureship. That it survived recurrent overlapping crisis so many years is in part due to the adroit, unpublicized, behind-the-scenes work of Sam Acheson. He simply thought this stimulus to intellectual interest, cultural activities, and broad adult education was worth saving.

More intimately, even, was our association in the Dallas Historical Society. It was founded in 1922 (when neither of us was in Dallas), had operated meagerly for over a decade. Acheson concurred in the plan to move its small collection to SMU, where I taught, and I was named Curator (a title neither of us could define, but sounded good). It was he who induced G. B. Dealey to "take a chance" on a vivacious Phi Beta Kappa graduate student. She became the first employee of the Society (salary \$100 a month, if she could raise it) — with the title Archivist (there was disagreement as to the pronunciation of the title). Member dues were so low that collection cost consumed them. Sam, half-facetiously, suggested that citizens "friendly to history" be designated Fellows and pay \$25 a year. It worked, and for the first time the Society had an income which, with free rent and free student labor at SMU, made it a going concern, with "quarterly meetings three times a year."

When the Centennial came on, and the Hall of State was built by the State to be operated as a "shrine of Texas history", it was Sam Acheson who first coaxed the City to accept custody of the building and then to invite the Historical Society to fulfill the City's obligation to the State. President Dealey was reluctant at first, but skillfully he was brought around and, actually, came to believe that he, himself, had originated the whole plan. Thus did Sam Acheson move in mysterious ways his wonders to perform.

When, upon reorganization in 1934, Mr. Dealey became President for life, Acheson became Secretary of the corporation, a trustee and executive committee member, and he remained in office until his death March 7, 1972. A few days before his unexpected death, he signed the minutes of the last session of the executive committee. In that, as in other respects, his mission was accomplished, the duty fully performed.

The movement to revive the Philosophical Society of Texas in 1935-36 amused and interested him, partly because he knew that its founder was General Lamar, "godfather" of the News' parent journal. His suggestions, sometimes facetious, always sound, played appreciable part in the selection of early members and projecting its role.

In 1940 he and I became joint secretaries of the corporation, and he continued in his office until death, doing half the work and permitting me to "take all the bows". It was he who prepared the resolution adopted in 1968 upon my retirement from the secretariat, and the inscription on the magnificent silver service presented to me bears his imprimatur.

Like Carey Croneis, he attended the 1971 Annual Meeting at Nacogdoches, despite increasing infirmities. He declined a seat at head table, protested when I asked him to stand and characteristically refused to speak. And so his duties to the Philosophical Society, too, were performed almost anonymously.

But there was another side of Sam Acheson that those who knew him casually never saw — his wit and puckishness. He once projected the "Butterfield Stage and Texian Land and Emigration Memorial Association" and advertised for an authentic Butterfield stagecoach.

When he as a cub reporter received a Christmas bonus — it was \$2.65 — he determined to dedicate it to posterity. He drew up a trust instrument consigning it to investment, interest to be compounded until the year 2025, then devoted to the establishment of a completely "free press". A handsome Old English letterhead "Gutenberg Foundation" carried letters to prominent Texans appointing them advisory trustees. Many accepted without question. One asked what it was; that question was never answered. On a trip to Europe he carried letters of introduction on Gutenberg letterhead, signed by various officers and bearing the gold seal of a notary public, which gave him entry in offices of high officials, to archives and museums. And he and the burgomeister laid a wreath on Gutenberg's statue in Mainz.

He encouraged Richard Potts to counter denial of use of City Hall by a hapless Communist who aspired to be Vice President of the United States by launching the Royalist League of America to nominate the Prince of Wales for President and Will Rogers for Vice President. After Acheson's dead pan story appeared in the *News* and Potts was offered use of City Hall, up-tight Dallasites got a needed belly laugh.

He covered the trial of "Pitchfork" Smith who, after shouting down a sermon by J. Frank Norris, was charged with "disturbing public worship". Smith and his witnesses testified that they heard damnation of Catholics, Jews, agnostics and "higher critics," hell fire and brimstone, but nothing they recognized as any kind of worship.

He was acquitted and Sam's detailed coverage of the trial was more elaborate than the city editor thought necessary.

He collaborated with several then-young academicians in founding Martha Sumner University in the 1930s. This mythical institution, suggested by Charles W. Ferguson's novel *Pigskin*, held its initial convocation at the Civic Federation with the president emeritus of a university as Chancellor. Candidates for honorary degrees were presented in Pig Latin. The diploma was a skillful blend of medieval Latin and hand hewn Texian Latin, full of puns and sly humor.

These random samples of his non-professional, puckish talents, suffice to indicate that, despite his modest dignity in public, he was a man of wit as well as wisdom, and was as fun-loving as the legendary Rover boys.

His serious works as historian — *Joe Bailey, The Last Democrat* (nominated for the Pulitzer Prize), *35,000 Days in Texas* (a century of Texas history recorded in the two *Newses*), countless well-researched contributions to journals and such compilations as the *Handbook of Texas*, *Dictionary of American Biography* and the *Dictionary of American History* earned for him the distinction of Fellow of the State Historical Association as well as membership in the Texas Institute of Letters. He is the only Texas author whose published sentences are cited as examples of precise use of language in Howrill's *Modern American Usage* (Oxford's companion volume to Fowler's *British Usage*) — if we except E. M. House's apologia for his Texas Colonelcy.

The day of his death he read the current installment of his Dallas Yesterday series in the *News* and filed the copy for the last article, which appeared a week after we laid him to rest in the family plot at Denison. Fittingly he died quietly in his sleep on the anniversary of the Fall of the Alamo. On the eve of World War II his moving stage play, *We Are Besieged* was presented and published. Soon after Pearl Harbor he entered the Army as a Captain and emerged as a Lieutenant Colonel — a title which he never thereafter used.

Sam Acheson spent his three score and ten years doing precisely what nature fitted him to do, living a life that gave him internal satisfaction, and placing practically every person he touched under obligations to him for tactful, unsolicited, kindnesses. When, occasionally, someone thanked him for something he had done, he was actually embarrassed. He never quarreled with people, only with things. Printed instructions on computer-punched bills prohibiting folding, stamping and mutilation so infuriated him that he occasion-

ally returned it in unusable condition, with his payment. He could gently deflate pomposity, as when a British visitor greeted him with that old bromide: "You must interview so many interesting people." He replied wearily, "Oh, no; it's like this day after day." He was an inveterate, but subtle, matchmaker, as many a couple could testify. In pursuit of facts he was relentless; in dealing with humans he was, above all, tolerant. He was in every sense of the word, a *gentleman* — with heavy accent upon both syllables.

—HERBERT GAMBRELL

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## HOUSTON HARTE

1893-1972

WHEN HOUSTON HARTE DIED, FULL OF YEARS AND HONORS, ON March 13, 1972, Texas lost one of its most influential citizens, a man whose imprint on the state, and in particular on his beloved San Angelo, will endure for generations.

Mr. Harte made his name synonymous with newspapering. Starting with his purchase of the San Angelo daily in 1920, he expanded his newspaper ownerships as opportunity permitted so that by the time he died, the Harte name was on 20 daily newspapers in six states. The expansion outside Texas was a latter-day development. For most of his career, Houston Harte published Texas newspapers and was known outside the state principally as a member of the board of directors of the Associated Press.

From 1921 when they became friends and partners, Houston Harte and Bernard Hanks of Abilene formed a publishing team that endured until Mr. Hanks died in 1948. The firm name of Harte-Hanks endures, as does its ownership of their first joint venture, the Abilene Reporter-News. The Harte-Hanks newspaper roster reads like a Texas almanac: San Angelo, Abilene, Corpus Christi, San Antonio, Bryan, Corsicana, Big Spring, Paris, Marshall, Denison, Huntsville, Lewisville. Shortly before Mr. Harte's death, the firm added newspapers in Ohio, Massachusetts, Michigan, South Carolina and New Jersey. His two sons, Houston Harte of San Antonio and Edward Harte of Corpus Christi, directed this expansion.



Houston Harte was born Jan. 12, 1893, at Knob Noster, Missouri. He graduated from University of Missouri with a degree in journalism in 1915 and practical publishing experience, for during his college days he used a legacy to buy the Knob Noster Gem and the Central Missouri Republican at Boonville. By the time he had learned of an opportunity in Texas, World War I intervened and Houston Harte enlisted in the U. S. Army. After his discharge in 1918 he sold out his Missouri papers and moved to San Angelo to buy the Standard from J. G. Murphy for \$10,000 cash and \$23,000 in notes.

In the ensuing 52 years, Houston Harte used his newspaper and his own leadership to enhance San Angelo economically and culturally. His power as publisher in several West Texas towns gave him influence at Austin and in Washington, influence which he tirelessly applied to the benefit of San Angelo. Military installations, dams, highways, a college, an enlightened public school system and industries of various kinds enriched the community where Houston Harte lived and from which he directed his growing newspaper empire.

Political leaders at every level of government sought the counsel and the assistance of Houston Harte in his more than half a century in Texas. Most notably, Lyndon B. Johnson and John B. Connally found him a stalwart ally in their various campaign victories but there were many others, too, who came to respect the wisdom and vision of Mr. Harte.

The philanthropies of Mr. Harte included gifts to many kinds of good causes and, privately, to many individuals whom he assisted.

As he reared his sons, Mr. Harte marked particular passages in the Old Testament for their edification. After they grew up, he had these Bible stories published in an art volume designed by Carl Hertzog, lavishly illustrated.

Mr. Harte stamped his character on all his newspapers, and through them, on the communities where they appeared daily. In the best sense of the word, his life was the epitome of the American dream come true.

Mr. Harte became a member of this Society in 1950 and served many years as a Vice President. His son Edward continues the professional tradition of his distinguished father and also his active interest in this Society.

—H.P.

## WILLIAM RANSOM HOGAN

1908-1971

BORN IN A PRESBYTERIAN MANSE IN OHIO, REARED AND EDUCATED in Texas and a major historian of pre-1845 Texas, William Ransom Hogan died at his home in New Orleans September 25, 1971. Since 1947 he had been professor of history at Tulane University, after serving with the National Parks and at Oklahoma and Louisiana State Universities. His first, and most significant book, *Texas Republic*, is a classic, still in print. Other works deal with such diverse subjects as Natchez as seen by a free Negro, New Orleans Jazz (on which he was an authority) and a nostalgic volume (with his wife Jane) on the Manchaca Hills in Texas. His was a magnetic, joyous and vibrant personality.

At his funeral his close friend, Frank Wardlaw, spoke — as he had promised Hogan he would. Among other things he said: “he was an important historian, a fine writer, and an even finer teacher. In all these things he was guided by an ever present sense of balance and proportion and by a sense of humor which never deserted him. Few historians have been able to look at the past with the undistorted perspective which Bill Hogan brought to *The Texas Republic*, which remains and will, I believe, continue to remain one of the finest books ever written about Texas. His writing was always based on meticulous research and carefully crafted, but above all it was a delight to read. Bill did not glamorize the past or idealize its characters, nor did he second guess them on the basis of currently accepted sociological dogma. His people were real, and their deeds were recounted with frequent flashes of inimitable dry humor which put them solidly in perspective.

“All important men are the heirs of other men who have touched their lives. Many men contributed to shaping William Hogan’s life and his thought, chief among them Walter Prescott Webb. In turn Bill touched the lives of generations of students at Tulane. They delighted in his classes, participated with gusto in his seminars, and worked happily under his benign prodding on their dissertations. At Tulane he built up a history department of unusual quality by attracting to it men of high academic standards who also were blessed with something of his own sense of perspective and humor. (They couldn’t have survived at Tulane without that sense of humor.) Every year at the Southern Historical Association his students and friends came by his suite to refresh their souls and their parched

palates, or gathered under the banner of "Hogan's Heroes" at the annual Tulane party. The Southern Historical will never be the same again, now that he is gone.

"Bill Hogan has many heirs and inheritors of his spirit, ranging all the way from high school boys he taught for script during the depression at Ranger, Texas, to people like Frank Vandiver, the distinguished Civil War historian. He left his mark indelibly on both the teaching and the writing of history in our time."<sup>1</sup>

<sup>1</sup> For full text of the eulogy see *Southwestern Historical Quarterly* LXXV, 373-376.

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## ROBERT RANDLE GILBERT

1888-1970

ROBERT RANDLE GILBERT, BORN IN KENTUCKY BUT A DALLAS resident since childhood, served the Federal Reserve Bank of Dallas from its opening day in 1914 until his mandatory retirement in 1953, after 14 years as President. He then entered commercial banking as an officer of the Republic National Bank. An outstanding "banker's banker", he was never too preoccupied to take significant roles in civic and cultural activities of his community, his church and its institutions. For forty years he was a trustee of Dallas Historical Society and at the time of his death was chairman of the executive committee. His wife, the former Grace Gray, member of a pioneer Dallas family, and two sons survive him. He became a member of this Society in 1957.

—H.G.

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## HENRY GARDINER SYMONDS

1903-1971

HENRY GARDINER SYMONDS WAS BORN IN PITTSBURGH, PENNSYLVANIA, October 15, 1903. He died on June 1, 1971, a resident of Houston. He had spent his childhood in Illinois, his college years in California, at Leland Stanford, Jr. University, from which he graduated with a B.A. in geology in 1924 and his graduate schooling

at Harvard Graduate School of Business Administration earning his Masters degree with distinction in 1927. Pepperdine College conferred upon him an honorary Doctor of Laws degree. Following graduate school he spent three years in banking with Continental Illinois Bank and Trust Company of Chicago. In 1930 he became associated with The Chicago Corporation and served it in various capacities and as a director for the ensuing 15 years.

As Manager of The Chicago Corporation's investments in oil and gas properties, Gardiner became a Texan in 1938, residing in Corpus Christi until 1943, and thereafter in Houston until his death. In 1943 he became President of Tenneco Inc. (then known as Tennessee Gas and Transmission Company). His years of leadership in that great enterprise began with the successful building, under the pressures of war years and against a wartime deadline, the first natural gas pipeline to link Texas gas fields with the Northeastern cities and industries, then engaged in defense production. The line was placed in operation in October 1944. At the time of his death Tenneco had become one of the world's largest transporters of natural gas and operated four pipeline systems of more than 15,000 miles, serving Northeastern and North Central areas of the United States.

Recognizing the advantages of diversification, during the ensuing 28 years Tenneco became a multi-industry world-wide enterprise with interests in producing, refining and marketing of oil and gas; chemicals; the production and manufacture of pulp and packaging products; land and agriculture; manufacturing of construction and agricultural equipment and automotive parts; shipbuilding; and in banking, life insurance, and real estate development. It was our nation's first such industrial corporation to attain more than \$3 billion in assets before its 25th year of existence. At the time of Gardiner's death it was engaged in various enterprises in every quadrant of our globe, with assets totalling more than \$4.3 billion and net income of \$158 million.

He enjoyed membership on the Boards of many business concerns and business oriented councils, foundations and associations, and in keeping with one of his avowed principles, he participated actively in their work and affairs.

Throughout all of these years Gardiner found time from his myriad duties and responsibilities in the business world to help his fellow man. He participated actively in the direction and affairs of many civic, charitable and educational institutions. At various times he

served as a trustee of his alma mater, Stanford University, a member of the board of regents of Texas A&M University, trustee of William Marsh Rice University, member of the board of Smith College, and member of the Visiting committee of the Board of Overseers of Harvard College to the Harvard Graduate School of Business Administration.

Our members will recall Gardiner as a pleasant, genial and very human member of our Society who participated in our programs as a member of the audience, as a member of various panels in our annual symposia, and as a principal speaker at our banquets on at least one occasion. It is appropriate to record in our records the expressions of those associated with him in his various endeavors throughout his life.

In 1963, on the occasion of the celebration of Tenneco's 20th anniversary, John B. Connally said:

This Company was a war baby, spawned in 1943. Without detracting in the least from the efforts, the energies, the dedication, and the contributions that so many people have made — the guiding genius of this organization has been Gardiner Symonds.

N. W. Freeman, who on Mr. Symond's death was serving as President of Tenneco Inc., and who had probably worked more closely with him throughout the past 28 years than any other of his associates said:

He was one of the truly great men of our times — both as a businessman and as an American. Many people in many places join the members of the family and the directors, officers and employees of Tenneco in their deep sorrow. As the architect of Tenneco, his achievements go unrivaled in the annals of industry. As a man, his friendships are legion. As a close and personal friend, his integrity, his honesty, his decisiveness set standards challenging to be met. He will be remembered for his leadership, energy and aggressiveness, and for the drive and enthusiasm he brought to whatever task that was at hand. Mr. Symonds would never concede that the building of Tenneco has been a one-man show, and it hasn't been. For the Company's rise in stature has been the result of the work of many men. But its growth has been under the leadership of one uncommon man.

His associates on the William Marsh Rice University Board of Governors in their resolution stated:

He brought to us his broad experience in the affairs of a university community. He brought also the informed, imaginative and inspired initiative; the wisdom, understanding and fairness

in dealing with men and their affairs in changing times; the patient impatience in overcoming the many details in a day's work; the will to act in the face of opposing forces; the purposeful perseverance; the cheerful constructive approach to all problems; the grace and compassion when confronted with human frailties; and the stamina to stand up through all experiences, that characterized his leadership and contribution in the business, educational, civic and other human endeavors in which he engaged.

In this resolution we express our admiration and affection for our loyal friend and fellow Trustee; our acknowledgment of and gratitude for the benefactions, both spiritual and material, given by him to the advancement of Rice University; our sense of loss of his friendship and participation in our deliberations; and acclaim him as a man among men, a remarkable man among the remarkable men of his time.

—H.M.L.

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## BENJAMIN HARRISON WOOTEN

1894-1971

BEN H. WOOTEN, NATIVE OF ALBA AND GRADUATE OF NORTH Texas State College, died in Dallas November 22, 1971. He began his distinguished career in banking in Alba and Farmersville, served as State Bank Examiner before his association with the Federal Home Loan system in Washington and Little Rock. From Arkansas he moved to Dallas as vice president of the Republic National Bank 1944-50. He was president, then board chairman, of First National until 1964; during his tenure the bank's resources approximately doubled. Until his death he was board chairman of the Dallas Federal Savings and Loan Association.

His was a busy and multifaceted career in banking, in philanthropy, educational, civic and cultural affairs. He was long chairman of the regents of his alma mater, and the University of Arkansas and Baylor gave him honorary doctorates. He received the Horatio Alger Award and the Headliner Award of the Dallas Press Club, was a trustee of both Baylor University and the Baylor Medical Center in Dallas, as well as the Southwestern Legal Foundation and the Texas Research Foundation.

He was a longtime member of this Society and until his death, was its treasurer.

His associates in varied activities agree that he was a man of sound judgment, vision tempered by common sense, and seemingly inexhaustible energy. His devotion to the church of his fathers and its institutions, to the development of his alma mater and the other institutions of higher learning, and to every worthy community effort were seldom equalled.

—H.G.

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\*Deceased, 1972



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* Ira Kendrick Stephens . . . . .	1936
* Charles Shirley Potts . . . . .	1937
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* George Bannerman Dealey . . . . .	1939
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* William James Battle . . . . .	1941
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* Edward Randall . . . . .	1944
* Umphrey Lee . . . . .	1944
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Louis Herman Hubbard . . . . .	1946
* Pat Ireland Nixon . . . . .	1947
Ima Hogg . . . . .	1948
Albert Perley Brogan . . . . .	1949
* William Lockhart Clayton . . . . .	1950
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* Ernest Lynn Kurth . . . . .	1952
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* Burke Baker . . . . .	1954
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James Pinckney Hart . . . . .	1956
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* Edward Randall, Jr. . . . .	1965
* McGruder Ellis Sadler . . . . .	1966
William Alexander Kirkland . . . . .	1967
Richard Tudor Fleming . . . . .	1968
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\*Deceased

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- ANDREWS, MARK EDWIN, president, Ancon Oil and Gas Company; former Assistant Secretary of the Navy . *Houston*
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- BATES, WILLIAM BARTHOLOMEW, lawyer; chairman of the board, Bank of the Southwest and of the University of Houston; trustee, M. D. Anderson Foundation and Clayton Foundation for Research Texas Medical Center . *Houston*
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- JORDAN, BRYCE, president, University of Texas at Dallas . . . *Dallas*

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