

The
PHILOSOPHICAL
SOCIETY *of* TEXAS



P R O C E E D I N G S

1999

The
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SOCIETY *of* TEXAS

P R O C E E D I N G S

of the Annual Meeting
at Austin
December 3-5, 1999

LXIII

AUSTIN
THE PHILOSOPHICAL SOCIETY OF TEXAS
2002

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 Waverly Briggs, James Quayle Dealey, Herbert Pickens Gambrell, Samuel Wood Geiser, Lucius Mirabeau Lamar III, Umphrey Lee, Charles Shirley Potts, William Alexander Rhea, Ira Kendrick Stephens, and William Embrey Wrather. On December 5, 1936, formal reorganization was completed.

The office of the Society is located at 2.306 Sid Richardson Hall, University of Texas, Austin, 78712.

Edited by Tess Roach and Evelyn Stehling

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THE PHILOSOPHICAL SOCIETY OF TEXAS

Two hundred ninety-eight members, spouses, and guests of the Philosophical Society of Texas gathered at the Renaissance Austin Hotel in Austin, December 3-5, 1999, for the Society's 162nd anniversary meeting. President Patricia A. Hayes organized an exciting meeting on "Texas Values/Texas Future." Members and guests enjoyed a Friday evening reception at the Jack S. Blanton Museum of Art and dinner at the University of Texas Alumni Center. President Hayes introduced the new members of the Society and presented them with their certificates of membership. The new members are: Marilyn Aboussie, Robert G. Breunig, Rufus Cormier Jr., Edwin Dorn, Juliet Villarreal Garcia, Howard D. Graves, Ricardo Romo, Jerry D. Thompson, and Judith Zaffirini.

President Hayes served as moderator for the Saturday morning program. William Broyles was the moderator for the writer's panel in the afternoon. We enjoyed an evening reception, dinner, and entertainment by Ed Miller at St. Edward's University.

At the annual business meeting, Vice President A. Baker Duncan read the names of the members of the Society who had died during the previous year: Henry Bell Jr., Bob Bullock, William E. Darden, Page Keeton, Dorothy Knepper, H. Malcolm Lovett, Ruel C. Walker, and Pauline Zachry.

Secretary Tyler announced that our membership stood at 195 active members, 86 associate members, and 34 emeritus members.

The following officers were elected for the coming year: A. Baker Duncan, president; Ellen Temple, first vice-president; George C. Wright, second vice-president; J. Chrys Dougherty III, treasurer; and Ron Tyler, secretary.

Sunday's agenda included a lively panel discussion featuring Charles Ramírez Berg, Jim Blackburn, Betty Sue Flowers, Stephen Harrigan, John Silber, and Peter Zandan with participation from members and guests. President Hayes declared the annual meeting adjourned, to be reconvened on December 1, 2000, in San Antonio.

WELCOME AND INTRODUCTION

PATRICIA HAYES

Before I say a few words about the way in which this program is structured, let me see if I can briefly thank several people who have generously helped frame this day's events.

We began a couple of years ago with a committee that I hope still recognizes the final result. Those generous folks are Tom Staley, Terry Sullivan, Jerry Supple, and Greg Curtis. Throughout the past couple of years, I have had abundant help from my good friend here at the podium, Betty Sue Flowers, in defining the shape of this program.

Bill Hilgers was the eloquent spokesperson who persuaded John Silber to join us, and Cathy and Jerry Supple are my folk music consultants for this evening.

I would also like to thank the RGK Foundation for its generous gift in support of this program, and George and Ronya are here; thank the Blanton Museum, again, for their gracious hospitality last night; and in anticipation, thank St. Edward's University for their hospitality this evening.

Finally, the staff and colleagues who have made this possible: Baker Duncan, our chair-elect, who will take the gavel this afternoon, worked very hard on the essay contest. You met the winner last night and, for those of you who asked, there are a few copies of his essay up here; Ron Tyler, who works very hard for these meetings; and especially Evelyn Stehling. She is probably not in the room, but she is an extraordinary support to this effort and a person to whom we are all in debt.

A word about the program inspiration. I suspect we are all at a point where if we hear Y2K one more time, our eyes will glaze over. But I still am intrigued by the notion that in less than thirty days it will be the year 2000, and we are part of a very small percentage of human beings who live at that point in time, at that thousand mark. Maybe it is the philosopher in me, but it calls me right away to put down a marker and reflect and ask myself something about what it is my life is about and what kinds of values are driving it.

So when I knew I was going to have responsibility for this program just thirty days before the millennium and I thought about the name and mission of this society, it seemed to me most appropriate that we, as philosophers and as Texas philosophers, take some time today to think about what Texas has stood for, what Texas values are. Is that ground on which we stand shifting? Should Texas challenge itself in the light of some

changing demographics, ever more dominant technology, and environmental consciousness?

So our program design is structured to probe that question, hopefully in a logical way. Our keynoters will reflect on the unique mythology and philosophy that we know as Texas.

The first panel has a dual role after the keynoters. Each has an important personal and professional perspective on this topic, but they will also, as their time permits, have a chance to react to the co-keynoters. Our eleven o'clock panel is a stretch out into the future. If we were all here in 2010 and 2020, would we look back and see things in the same way?

After lunch, we have a wonderful writers' panel to bring a closing literary perspective on our theme today. Tonight we will be at St. Edward's University. Our host—and he may be here this morning—will be the new president of St. Edward's University, George Martin. I hope you will get a chance to meet him—with wonderful entertainment by Ed Miller.

And tomorrow morning, we will resume a tradition of the membership, which is to have a plenary discussion on the topic with as many of our speakers as are able to remain with us.

That is the plan. After two years of planning it, I am eager to begin. So to the main event.

Who would any of us pick to frame this issue of Texas values, to unfold the Texas myth? That was my wonderful opportunity in thinking about this program. Two native Texans, but both with perspectives from outside of Texas in the United States and abroad—a philosopher and a poet, both insightful, honest, and provocative—Dr. Betty Sue Flowers and Dr. John Silber.

Betty Sue Flowers is a professor of English and former Associate Dean of Graduate Studies at the University of Texas at Austin. She has served as a Plan II Honors Program director and is a Piper professor. She's a native Texan with degrees from UT and the University of London. Her scholarly publications include a book titled *Browning and the Modern Tradition* and articles on Adrian Rich, Christina Rossetti, poetry, therapy, writing, and other subjects.

She has edited *Daughters and Fathers* as well as four books in collaboration with Bill Moyers. Betty Sue has served as a moderator for executive seminars at the Aspen Institute for Humanistic Studies, as a consultant for NASA, as a member of the Envisioning Network for General Motors, and as a member of the Vision Team for the National Endowment for the Humanities.

In 1992 and again in 1995 and 1998, she worked with an international team to write *Global Scenarios* for Shell International in London, stories about the future of the world for the next 30 years. She has recently edited a book in conjunction with Joseph Jaworski on the inner dimensions of leadership, *Synchronicity*, and has also completed a manuscript for the Christina Rossetti edition in the English poets series.

Last year, Betty Sue was the writer and editor of the *Global Scenarios for Sustainable Development* sponsored by the World Business Council in Geneva.

Dr. John Silber was born in San Antonio and took his B.A. summa cum laude in philosophy at Trinity University. While at Trinity, he also studied fine arts and was awarded the Coppini Gold Medal for painting in oils.

He took his M.A. and Ph.D. at Yale. After teaching at Yale, he returned to Texas, where he joined the Department of Philosophy at the University of Texas at Austin and served as chair and then dean of the College of Arts and Sciences. He was the first chairman of the Texas Society to Abolish Capital Punishment and a leader in the integration of the University of Texas. He was also instrumental in founding Operation Head Start.

In January 1971, John Silber became the seventh president of Boston University. At Boston University he emphasized the attainment of academic excellence and financial stability. Most recent NSF records show that Boston University, which ranked one-hundredth in sponsored research in 1971, now ranks forty-fifth.

Going against a national trend of declining SAT scores, Boston University's have increased steadily, and Dr. Silber has invested deeply in a strong faculty, as evidenced by Nobel prizes and a Nobel laureate.

Dr. Silber resigned as president effective May 31, 1996, and on June 1 assumed the newly created post of chancellor. In addition, as many of you know, to his leadership of the university, Dr. Silber introduced innovative programs to partner with public education, contracting to operate the schools of Chelsea, Massachusetts. He also opened the Boston University Academy, a private high school that earned accreditation in a record time of three years, three months.

In January 1996, Governor William Weld appointed Dr. Silber chairman of the Massachusetts Board of Education, in which post he served until 1999. He also has written widely on philosophy, especially on Immanuel Kant, on whom he is a leading authority; on education and social and foreign policy; and his work has appeared in any number of well-known journals.

John and Kathryn Silber are the parents of seven children and twenty-four grandchildren.

With that, please welcome Dr. Betty Sue Flowers and Dr. John Silber.

TEXAS MYTH/ TEXAS VALUES

A Conversation

BETTY SUE FLOWERS *

I'm going to begin and talk for about fifteen minutes, followed by my colleague, John Silber. Then the floor will be open for your questions and comments.

I'm delighted to be here to talk about Texas myth and to share the stage with someone who is, if not a Texas myth, at least a Texas legend. If you look up *myth* in the dictionary, you'll see several definitions. One characterizes *myth* as a story that isn't true, which is the usual way we use the term. Another defines *myth* as a story told about the gods. But the third and most interesting definition of *myth* is a story that we accept uncritically—a definition that doesn't say anything about whether or not the story is true.

It's that third definition that I will use today—that is, a myth is a story that embodies our view of reality, and that, in some way, whether it's literally true or not, expresses our identity. Because myth of this type embodies our values and expresses our identity, it usually tends to err on the side of being positive, which is what I'm going to do a bit this morning, knowing that there will be others who will critique the myth throughout the day. So I'm not going to go into the shadow side of the Texas myth as much as I might.

The Texas myth is a particularly strong myth, and arguably, you could say it's done a lot to hold together this large, disparate space. But our state is in transition now, and it's time to think about the story we tell about who we are and what our values are. How does the Texas myth contribute to our development? How does it possibly hold us back? We're more diverse than ever, and that old cotton, oil, and cattle nexus that forms the background for so many Texas stories is shifting to other places—high-tech, for example.

I was reminded of this shift a few years ago. My four-year-old child, along with some of his friends, was playing cowboys and Indians in the playscape at McDonald's. Some things never change. And the girls had to be the Indians. As I said, some things never change. The girls were cap-

* Betty Sue Flowers is an award-winning English professor at the University of Texas at Austin, as well as a poet, editor, and business consultant.

tured for most of the game, which I also remember. If you were a girl, and therefore an Indian, you spent a lot of time in captivity while the boys got to run around shooting guns.

Well, so here were the boys in the playscape. Suddenly, they began yelling, "The Indians are coming, the Indians are coming!" Of course, the Indians were already captured, but there's always a new group of Indians coming. "The Indians are coming, the Indians are coming!" Now I knew what the next lines would be: "Call out the cavalry." But they said, "The Indians are coming! Quick, dial 9-1-1!"

A characteristic of myths is that they evolve.

The facts of our lives are always changing. But our destiny as a state depends not just on these changing facts but on the story we tell about what's happening and who we are and what we want to do about these changes. In the same way, an individual's life is shaped not just by the facts—for example, I happened to be born in Waco, and there's nothing much I can do about that, one way or the other. But the story you tell about these facts makes a difference.

You can tell the story of the facts of your life as a hero tale. You can tell the story as a victim tale. You can choose any of a number of plots on which to talk about the story of your life. So while we may or may not have much control over the facts, we do have a lot of control over the plot, and that shapes what we see and do in the future. It's this particular part of the power of myth—how it shapes the way we see the facts—that underlies the importance of myth in our future as Texans.

Given the power of our Texas myth, we should look very closely at the story we have traditionally told about who we are and what we aspire to be. This morning, I'll focus on four main features of this myth.

First, the Texas myth is a version of the hero myth. I'll make a broad claim, which you might want to dispute, that four central myths have shaped us in the West: the hero myth; the religious myth—again, remember that a myth is not necessarily untrue; the enlightenment myth, in which, fortunately, our country was founded; and the economic myth, in which we now reside.

As I said, the Texas myth is a version of the hero myth. Of the four myths, that's the one that has shaped the Texas myth most particularly. Myths do not just come full blown, like Athena from the head of Zeus. They don't just arrive on our doorstep. They're made up of bits and pieces of other myths, and the Texas myth is made up of bits and pieces of the hero myth.

Certain aspects of the hero myth are important to consider. For example, the hero myth emphasizes the individual and not the community. We praise the self-made man. The hero myth puts a premium on the will, not the heart: "A man's got to do what a man's got to do."

Every schoolchild in Texas to some extent still grows up with this myth. I'm sure Abilene, the town I grew up in, is not the only place whose

primary schools are each named after Texas heroes. I went to Bonham.

The names of the half-dozen main heroes of the Alamo were familiar to all of us. In fact, I remember how shocked I was as a third-grade Girl Scout on a field trip to the Alamo to realize that there were more than six people who died there. I thought it was six people against the whole Mexican army. That was how focused we were on the individual hero myth.

We admire the rugged individualist, the wildcatter, the risk-taker, whether he's up or down. There's no end to stories about Texas heroes. They're so familiar to us that I won't dwell on this aspect of the Texas myth, but move on to the next.

Second, the Texas myth is related to the land itself. It's a distinctive version of the Promised Land myth. As you know, many of us have German ancestors. These German immigrants came here in part because of the sales job that was done on what a great land it was. You know, you could just throw a seed on the ground, and it would grow immediately.

Texas was described as a kind of Eden so often that the first book published in English in Texas mentioned this hype¹. The book was written by Mary Austin Holley and was based on letters she sent back from a visit to Austin's colony. In this book, Holley criticized the extravagance with which admirers of the Texas myth talked about the land—"as if enchantment had indeed thrown its spell over their minds." This was 1831—and we were already bragging about our land.

Another example can be found in Scene Two of one of the earliest poems published in Texas—a book-length poem by Hugh Kerr published in 1838. It's truly deadly; I don't recommend that you read it. You can tell what kind of poem it is by its title: "A Poetical Description of Texas, and Narrative of Many Interesting Events in that Country, Embracing a Period of Several Years, Interspersed with Moral and Political Impressions: Also, an Appeal to Those Who Oppose the Union of Texas with the United States, and the Anticipation of that Event. To Which is Added the Texas Heroes, No. 1 & 2."²

I shall quote four lines from that poem:

Gonzales and Victoria
 Are towns upon the Guadalupe;
 The first is distant from the bay,
 The latter, some thirty miles up.³

Lines such as these prompted a contemporary critic to say, "Oh, Kerr, Kerr, Kerr / what did you write those poems fur?"⁴

1. *Texas: Observations, Historical, Geographical, and Descriptive. In a Series of Letters, Written during a Visit to Austin's Colony, with a view to a permanent Settlement in that country, in the Autumn of 1831* (1833).

2. Published by the author, New York, 1838.

3. p. 83.

4. William Ransom Hogan, *The Texas Republic: A Social and Economic History*, p. 172.

Now, Kerr also praises the beauty of Texas extravagantly. A quote: "Few spots on earth can this excel."⁵ But even he admits:

In these remarks we do not mean
The whole of Texas to include:
Some parts of Texas, we have seen,
Which from this praise, we must exclude.⁶

A little honesty there.

In any case, there's another strain to this land-of-milk-and-honey myth, or land of oil and money, as it later became, and that's a valuing of the land not so much for its beauty or its history or flora and fauna particularly—just the land itself. This is not the European or East Coast custom of a second or country home. You get to a certain point in life in Texas, you get your deer lease, or if you're lucky, your ranch. This is not sight-seeing. This is not relaxation. This is *possession*.

The Texas Centennial poet, Grace Noll Crowell, wrote a poem in that centennial year of 1936 called "Texas the Woman" in which these lines appear:

As if she were a woman, men have loved
Their Texas through the years:
....

And men are men, and love is what it is; [I leave you, as philosophers, to contemplate that line.]

Impelling each to grapple with his hands
For his beloved, possessing what is his:
Texas, the woman, soft-eyed, gracious, fair,
Her head held high, a star caught in her hair.

Of course, any state can be personified as a lady, but what makes this analogy so pervasive in Texas poetry is that Texas, unlike most earlier states, was pictured as independent from its beginning—liberty with a star in its hair. The 1836 struggle was seen not as a civil war with one section of Mexico rebelling against another but as a war of liberty against tyranny, with Texas as liberty.

And that leads to the third feature of the Texas myth, which is that the Texas myth is a subset of the myth of the United States as the home of liberty. In fact, Texas founders consciously grafted what they were doing onto the U.S. myth of the Revolution—even though the story didn't exactly fit, because our relation to Mexico was not the same as the colonists' relationship to Great Britain. But we did graft our myth onto that myth, and then it simply froze into place.

The U.S. myth went on to incorporate things like the melting pot, the

5. p. 11.

6. p. 11.

immigrant, and the great cities, such as Chicago and New York. Many different details were added to the U.S. myth as it developed. But Texas stayed in a kind of perpetual state of primal, rural independence of mind, and that is important for our myth.

I was told that even our electric grid is so independent that it connects to the rest of the world in only two places, which is amazing. And perhaps we stayed in that formative state of the U.S. myth for so long because our economy stayed tied to cattle, oil, and other products of the land. We're a little like Jefferson's ideal of a nation of farmers and small landowners—only transposed a bit to ranchers and large landowners.

So these three features of the Texas myth—the hero, the land, and a version of liberty—are very powerful. Let me give you an example of how this works even today.

Texas recently had an amazing campaign against litter. In fact, Roy Spence of GSD&M, who's going to talk this afternoon, was one of the creators of that campaign, which was "Don't Mess With Texas." All of you are familiar with that, I am sure.

What they did, whether consciously or not, was to take three aspects of our myth and perform a kind of Aikido movement on it. That is, they took the energy that comes from our macho "don't mess with me" ethos and the fierce possessiveness we have in relation to our land and just used it to a different end. After that campaign, those of us who felt we had a constitutional right to throw beer cans on the highway out of our pickups, almost overnight, quit throwing beer cans. During the next five years, there was a 72 percent drop in litter. That's a phenomenal change, one largely attributed to this campaign. What made it so effective? It used the energy of the Texas myth and turned it to other ends.

Now, this story points to a key feature about myths—that while they can be very powerful, their power can be moved to other ends. That energy can be turned.

If anyone can transform a myth, I think Texans can. Why? Because of the fourth feature of the Texas myth—that we hold our myths *as* myths. We tell them consciously as myths. In fact, many Texans buy their first pair of boots only when they're heading off to Harvard. We may never wear boots in Texas, but we'll put them on before heading up north.

We support our myth overtly. It's not just Kay Bailey Hutchison and George Bush who were cheerleaders. We all are when it comes to Texas and we're outside of Texas. We've been known to exaggerate, to tell tall tales. We're master storytellers. And that means that we have it in our power to transform the story of who we are and what we aspire to be.

JOHN SILBER*

It is a pleasure to get back to Texas, to see so many friends and to hear Professor Flowers's wonderful lecture. Betty Sue Flowers has covered the area so adequately that it would probably be wise for me just to pack up and go home. Since she was once my student in Plan II, I shall, of course, take full credit for everything she said.

In addressing this issue of "Texas Myths"—it was easier for me to do something on this subject when I was in Salado in 1984, for they gave me an hour and a half, which let me address the subject in the manner of Fidel Castro. Under present time constraints what I have to say will be impressionistic and some of it, despite my best efforts, will duplicate what has already been said.

I should like to begin by distinguishing three kinds of propositions. First, there are universal statements which are true of all members of a class, such as: human beings are mammals. Second, there are generalizations, statements that truly characterize most members of a class. For example, humans have two ears. Every now and then a Van Gogh cuts one off but he is still human. Third, there are stereotypes. Stereotypes characterize only a minority of the group they purport to describe. Stereotypes are based on reality, but they can be and often are misused; when they are anecdotal and true of specific individuals, they can be attributed to most or all members of a group in ways that are abusive. Anecdotal evidence may provide the basis for sound generalizations, but only when the anecdotes are characteristic of most members of a group.

When we talk about Texas myths, we must keep these distinctions in mind; we must know if we are talking about stereotypes, generalizations, or characteristics of all Texans. I doubt that we have any myths that are universally characteristic of Texans. There are some that are generalizations, true of most Texans, but there are many more myths that are only stereotypes, true of only a minority.

There is nothing necessarily wrong with stereotypes; they give rise to all kinds of good humor. For example, Churchill loved to say that Germans are either at your throat or at your feet. That was good stuff in wartime. I grew up hearing that the English have no sense of humor. This eighteenth- and nineteenth-century stereotype was based on Americans' limited experience with stuffy English aristocrats and gave rise to the joke, "You want to make an old Englishman laugh? Tell him a joke when he's young." The stereotype ignores the fact that the English have perhaps the finest sense of humor of any people on Earth. Shakespeare, unlike Schiller, laces even his tragedies with humor.

Stereotypes are harmless when they are used playfully as jokes that aren't designed to injure anybody or to be taken seriously. But when we

* John Silber is the chancellor of Boston University.

try to pass off a stereotype as if it were a sound generalization, we run the risk of making a serious mistake. When stereotypes purport to characterize a group in a way that is truly offensive and demeaning, they can be extremely harmful. Sometimes a stereotype takes on a mythic proportion and is accepted as generally true, not from the standpoint of description but from the standpoint of aspiration. In such limited cases a stereotype may be constructive. But more often, indeed usually, stereotypes are objectionable even when they are favorable to the group they purport to describe, as in the familiar, blacks are musical and like to dance. Although this stereotype is not meant to demean blacks, it is highly insulting nevertheless.

The complex relation of stereotypes to myth is central to our subject. Texans have been the target of far more stereotypes than the people of any other state in the United States, possibly equal to any ethnic group. In fact, you may say that Texans are an ethnic group judging by the long lists of Texan stereotypes on the Internet. Consider: "Texans have the best politicians that money can buy;" "Dallas salutes a person who can buy a piece of art, but not a person who can create one." There are hundreds of jokes about Texans. "You know you are a Texan if you had a toothpick in your mouth when your wedding pictures were taken," and "you know you are a Texan if you think that a six-pack and a bugzapper are high entertainment." These are selected from scores on the Internet.

Some Texas stereotypes come very close to being generalizations. That Texans tend to be hyperbolic and highly colorful in speech is, I believe, generally the case. Examples: You know the famous question: "How many Rangers do you need to control a riot? One riot, one Ranger." Clearly hyperbolic, despite the prowess of that group of law enforcement officers. Then we have the song taught all San Antonio schoolchildren in the 1930s, W. Lee O'Daniel's "Beautiful Texas":

There are some folks who still like to travel
To see what they have over there.
But when they go look
It's not like the book,
And they find there is none to compare
To beautiful, beautiful Texas.

That is clearly exaggeration, but it is nevertheless a point of view in which we were indoctrinated in school. When my father-in-law wanted to describe a man whom he held in genuine contempt, he said, "The good Lord never stretched skin over a sorrier piece of flesh." That is Texas speech—colorful, hyperbolic, incisive, memorable. I can't imagine a Bostonian saying anything like that. The *Chronicle of Higher Education* quoted a statement by Shelby Metcalf, the basketball coach at Texas A&M, who recounted what he told a player who had received four Fs and one D. He said, "Son, looks to me like you're spending too much time on one subject."

But at this conference I think we should focus not on the stereotypes that are just for humor but on the stereotypes that come close to being generalizations characteristic of most Texans. My views are from both inside and out; I have spent about half my life in Texas and half in exile. I left Texas 29 years ago with regret because, as many of you know, it wasn't my idea. But when I felt I had to leave, the choice of where to go was strictly limited by my Texas heritage, by the myths in which I had been reared and the values they entailed. I did not consider a job in the Middle West or on the West Coast. I grew up with ghosts and I wanted to go to a place that had ghosts of its own. When one grows up with myths that give life meaning, one does not want to go to a place denuded of the meaning that comes through myths and through mythic figures. One speaks of them as ghosts—not spirits that haunt you, but those that give meaning to one's life.

As a boy in San Antonio I felt emotionally and cognitively that I was walking the same streets on which Sam Houston and other Texas heroes had walked. I also grew up knowing that Texas had been governed under six flags, five of which I found essential: the French, the Spanish, the Mexican, the Texan, and the flag of the United States. The Confederate flag, although it is a part of our Texas heritage, is anomalous, for it was adopted after Texas had joined the union and flown the Stars and Stripes. It was adopted over the vehement objections of many Texans, including Sam Houston, who believed then what we believe today: that Texans are Americans. We are, nevertheless, a particular species—namely, Texans.

The Confederate flag was a highly ambiguous element in our history, as I learned from reading about Sam Houston. Although he, like all heroes, had feet of clay, he was nevertheless a hero both noble and notable whom we need not compromise or tarnish in any serious way.

In 1831 Tocqueville noted in his diary, "When the right of suffrage is universal, and when deputies are paid by the state, it is singular how low and how far wrong the people can go." About a week later he met a man while traveling by steamboat at the mouth of the White River. The gentleman had left his wife, gone to live among the Indians, taken an Indian wife, and liked to have a drink. When he heard that this man was also a former government official, Tocqueville apparently thought the people had gone very low and far wrong. He wrote in his diary:

We are traveling at this moment with an individual named Mr. Houston. . . . This man was once Governor of Tennessee. . . . I asked what could have recommended him to the choice of the people. His having come from the people, they told me, and risen "by his own exertions." . . . They assured me that in the new western states the people generally made very poor selections. Full of pride and ignorance, the electors want to be represented by people of their own kind. . . . [To get elected,] you have to haunt the taverns and dispute with the populace.

But Tocqueville, being an empiricist and a careful observer, decided to question Sam Houston about his life among the Indians, and before long he was taking page after page of notes on their religion, their government, their concepts of justice, and the role of Indian women.

"Does it seem to you," Tocqueville asked, "that the Indians have great natural intelligence?" Houston replied, "Yes, I don't believe they yield to any human race on this point." And then he added, and this is an important fact about Houston, "However, I am also of the opinion that it would be the same for the negroes."

Then the conversation turned to an analysis of U.S. government policy toward the Indians, and again Tocqueville was busy taking notes. When their voyage had been completed and it came time for Tocqueville to sum up his impressions of Sam Houston, he was no longer sneering. Sympathetic and, finally, deeply impressed by the quality of this man of the people, he wrote, "The disappointments and labors of all kinds that have accompanied his existence have as yet left only a light trace on his features. Everything in his person indicates physical and moral energy." That physical and moral energy was clearly expressed in 1860 when Houston committed political suicide in Texas by refusing to support the secession movement and by insisting that Texas remain with the Union and support the cause of emancipation.

In Sam Houston we have not only a genuine Texas hero but an American hero, one who decisively embodies Texas myths and values and gives them a reality that can only come from incarnation. His life reflected a personal code of honor. Houston based his assessment of people not on prejudice but on experience. Being in touch with people of all races and with the land, he respected and was a friend to indigenous people and was foremost among those promoting the spread of civilization in their territory.

It is unfortunate, I believe, to disparage myths just because, while true in general, they are not universally true. Nor should we disparage heroes because they sometimes fail to live up to their ideals. One may assert, I am convinced, the sound generalization that myths and heroes often express values worthy of emulation and that Texas has done more than its share of exalting both myths and heroes.

Texas was settled entirely by immigrants, pioneers who suffered terrible risks and hardships getting to Texas and additional hardships in trying to survive once they arrived. That is the literal truth. The earliest were the Paleo-Americans who probably came from Asia about 40,000 years ago and were extinct before the Indians arrived as sequential pioneers.¹ A very large percentage of later immigrants came not only from the thirteen colonies but also directly from Europe, Mexico, and Central and South America.

1 I owe all this knowledge to Mr. T. R. Fehrenbach, who is, I believe, a member of this organization. And I ought to be ashamed of myself even talking about this subject in his presence because he knows so much more about it than I do.

The myth of the Texan as cowboy or frontiersman arose naturally from the fact that immigrants to Texas following the American Revolution were pioneers who tamed a raw and largely barren land, sturdy survivors who endured vicious encounters with the indigenous peoples and who eventually prevailed. And it is still believed that Texans have a frontier mentality, reflected in their behavior and their laws. Although it is only a stereotype to say that Texans dress like cowboys, wearing cowboy boots and ten-gallon hats, it is more than a stereotype when we suggest that the frontier mentality continues to have both a mythic and a literal hold on the consciousness of Texans.

Our mythic drama of the spring, our morality play, begins on March 2 with Texas independence, followed by the fall of the Alamo on March 6 and then redemption on April 21 with Sam Houston's victory at San Jacinto. The fall of the Alamo exemplified a high order of heroism. However unjust and unfair the Texans' perspective on the fall of the Alamo may be, it is still the case that the people who died there were dying for principle, for the cause of freedom and independence. Their motives and intentions come across, it seems to me, as heroic, even as I acknowledge that there is a compelling case for the Mexican perspective on the battle of the Alamo. It is the very essence of tragedy that there is both right and profound loss on both sides. Two lines from Cavafy, addressed to Greek heroes, apply equally well to the heroes of the Alamo:

Honor to those who in the life they lead
define and guard a Thermopylae.

Heroes do not fear losing; they fear lacking the valor to stay the course. The men who died in the Alamo showed courage, integrity, self-sacrifice, and a very high sense of personal honor. There is also in this example evidence of their energy and self-sufficiency. These are, I believe, genuinely noble myths. They fire the aspirations of young people, make us, as young people, aspire to greatness.

I don't think these myths associated with the frontier and the Alamo exclude women. When I attended school as a child I was taught that women suffered hardship and sometimes death along with men and that women were the civilizing influence. Women were responsible for our ability to read and write; they, they alone, explained why Texans took seriously such things as poetry, literature, art, and the preservation of our wildflowers. All of these civilizing virtues were attributed to what Goethe described as "das Ewig-Weibliche," the eternal woman that draws mankind to higher objectives.

These myths, however limited and incomplete, are enabling, energizing myths that reveal or express the consciousness of Texans. They also explain in significant degree the magnetism of this state. Texas did not become the second most populous state in the United States because of the extraordinary procreation of Texans. They don't all live the way Kathryn and I lived, rearing a very large family. If they had all had 24

grandchildren—and we are still counting—that might have explained how Texas got to be the second largest. But we are the second largest largely because Texas is a magnet for immigration. People want to come to Texas for the same reason that so many Bostonians wear cowboy boots and hats. Although most of them are native Bostonians, they have a longing for jobs on the frontier where folks wear cowboy boots and hats and appear to be a little freer and livelier than in Boston.

Developments in Texas over the last century are exciting and compellingly attractive. Consider entrepreneurship in Texas, and in particular in Houston. What happened to Boston, New York, Philadelphia, and New Orleans as major sea ports? Although Houston is 40 miles from the sea and not even on a major river, it has eclipsed them all. How? By enterprise, imagination, and drive, by determination, dynamism, and entrepreneurship—qualities that are genuinely useful, even to people who lack those qualities. The high-tech developments in Austin are equally impressive. The Austin area is Texas's answer to California's Silicon Valley.

It is not that Massachusetts was lacking in ghosts. I went there very largely to associate with the ghosts of Abigail and John Adams, the Pilgrims and the Indians, including Massasoit on the one hand and King Philip on the other. King Philip is not to be confused with the King of Spain. That was the name that they gave an Indian chief who declared war on the colonists and for a long time succeeded in beating them. Unfortunately, the Indians of Massachusetts, unlike the Comanches, did not have horses. But all these heroes are present in Boston, where we can walk the streets with the founders of our republic. They, like the Texas heroes, capture the imagination. But they may be less likely to evoke emulation because they lack the currency, the presence and accessibility of Texas myths. As in the case of the Adamses, many of the Boston ghosts seem remarkably beyond our capacity to reach their standards.

One of the Texas myths that has a great deal of truth behind it is the myth of boom and bust. An oil man, a wildcatter, strikes oil; his well comes in and he becomes a multimillionaire. But the next thing you know he has ten dry holes and is broke. But a few years later he has hit another well and once again he is a millionaire. When he dies, however, he leaves whatever he has—whether rich or poor—to his kids. Sometimes he leaves his estate to all his children, sometimes to only one. But that was not the habit of wealthy Bostonians.

In Boston daring sea captains built the clipper ships and sailed them to China. And in the China trade, a single voyage made one a millionaire. With two successful voyages one was rich beyond the dreams of Croesus. But what did those millionaire sea captains do with their money? The Forbeses, Cabots, and others established thrift trusts. These trusts were administered by banks and oriented toward security. They generated sufficient income to cut the nerve of enterprise in the descendants of these great pioneer entrepreneurs, but they rarely left them with sufficient

wealth to become major philanthropists. These trusts dampened-down the energy, imagination, and enterprising daring of the descendants. The economic revival of Massachusetts, its economic miracle, has largely been the result of the immigration of talent from other states and countries, including a good number from Texas, drawn by the presence of excellent universities staffed by faculties drawn from all parts of the world. Massachusetts certainly had its share of heroes. But few Massachusetts heroes are mythic. Rather, they are generally distant historic figures who have a far weaker hold on the imagination of younger generations than Texas myths and heroes.

This difference in mentality is illustrated by another anecdote. The San Antonio Spurs basketball team decided to leave the city unless a new arena was built. What happened? Just a few months later the people in San Antonio voted to build a new arena and keep the team. They located the arena in Bexar County rather than within the city limits in order to offer the Spurs a tax advantage. And there they are.

Consider the contrast in Boston. For the past twenty-five years Boston has been trying to develop a convention center. In order to make it financially sound, one must build it in association with a football stadium and a baseball stadium. Both the Red Sox and the New England Patriots wanted a new stadium. The economics of the situation were obvious and compelling. A football team plays ten to twelve games a year. The parking lot for ten thousand cars is used only ten or twelve times a year. If a baseball team is added to the complex, an additional 80 days of parking is assured. When a convention center is introduced, at least another 100 days of parking are required. With this combination the parking garage becomes a profit center instead of a loss. When the project was still under consideration, I wrote an op-ed piece in one of the newspapers pointing out that it would take about three months in Houston, about six months in San Antonio and about four and a half months in Dallas to work out all the details. But in Boston 20 years was not enough. The only group that responded favorably to my article were the developers. All parties—including the taxpayers—had a common interest in a complex combining all these elements because the center would have been a major engine of economic development. Nevertheless, it could not be done.

One must also ask, why was the TV series *Dallas* so popular throughout the country? Why was J.R. such a popular figure? (As you know, he was based on the character of Frank Erwin. Like Frank, J.R. had genuine virtues to match his genuine vices, and he had both in abundance.)

There is, however, a darker side to the Texas myth. These are my concluding remarks on the frontier myth of the individual that goes into the wilderness and tries on his own to bring law and order. The reason why it is a darker side is because there is no longer a frontier and fortunately the days of Roy Bean are over. In all fairness—and now I will quit preaching and go to meddling—this myth of the frontier hero who brings

law and order on his own terms is not a stereotype, but a dark and troubling reality.

I went out to Lake Travis the day before yesterday. I went up to the door of a house where I wanted to talk to the owner. He has a sign in the window by the door that says, "We don't dial 911." That is, he is prepared to shoot and kill any trespassers, as is his guaranteed right in the protection of his property and his life under Texas law.

In 1954, the year before I came to the University of Texas, a reporter from *Time* magazine visited with Chief Justice John Edward Hickman of the Texas Criminal Supreme Court. The reporter asked, "Why is it, Judge, that if a man steals a horse, you hang him, but if a man kills his wife's paramour it is justifiable homicide?" Justice Hickman replied, "Son, I don't understand the question. There are some men that need killing, but no horses need stealing." In *Sensobaugh v. State in the Court of Criminal Appeals of Texas*, October 18, 1922, the court held:

A "homicide is justifiable when committed by the husband upon the person of anyone taken in the act of adultery with the wife; provided, the killing take place before the parties to the act of adultery have separated." Penal Code, act 1102.

But the court continued, "Even under our statute, the paramour does not forfeit his privilege of escape, nor does he wholly forfeit his right to defend his life." In this case, the appellant had been charged and convicted not of killing his wife's paramour but of tying him up and removing his love-making organ with a razor. The court noted that the accused could not therefore justify his act under the statute. The court held:

Article 1105 of the Penal Code expressly permits homicide in order to prevent maiming. . . . Doubtless, if serious bodily injury had been inflicted by the appellant in an attempt to kill the injured party, his immunity would be secure under the statute but the record negatives such an intent, and makes it plain that his intent was not to kill, but to torture and maim the paramour.

The conviction and sentence of 60 days in jail and a fine of \$300 were upheld. In Texas at that time, that sentence seemed reasonable. In Massachusetts it would have seemed an outrageous endorsement of a criminal act.

I wrote a San Antonio lawyer to ask him if this law was still on the books. He replied, "The bit about shooting the guy doing the horizontal mambo with one's wife is one of those things bound up in Texas lore." But he continues, "I hope it's true. I've heard it often enough, but I don't know if it ever was the law." As you know from my own research with the *Key Reporter*, it was the law until 1974. But the Texas lawyer continued, "In any case, it is not the law today, as we are, regrettably, becoming more like other states in our jurisprudence." That "regrettably" is an interesting comment, and it supports the stereotype if not the generalization.

When we move from the realm of lore and myth to current state of

affairs, we find the myth of the frontier is confirmed in Texas by its incorporation in Texas law. All non-felons have the right to possess and carry shotguns and rifles. They can't carry them into schools, government buildings, or bars. There are a few places they are prohibited, but otherwise they are permitted. The only restriction is that persons must not brandish firearms in a way to threaten anyone.

Secondly, non-felons may also possess handguns without permits or license, but they can only carry them around their house or place of business or if they are going to or from a hunting or fishing trip. And they must not brandish them at all.

Persons with *concealed*-handgun licenses may possess and carry concealed handguns anywhere except in the specified prohibited places. And it is important to remember that Texas is what is called a "shall issue" state as regards concealed handgun licenses. If one meets the statutory requirements, one has a right to a license without having to show a need for the license and without securing permission from the local sheriff or the local chief of police. Texas also has a different legal standard from other states concerning deadly force which one can use in defense of oneself, in defense of others, and to protect one's property in case someone is about to steal it.

These are generalizations rather than universal truths about Texas only because the law is not always either obeyed or enforced. But they are generalizations which, being embodied in law, cannot be dismissed as stereotypes. They are the foundation of the frontier myth. They are Texas law, and as such should be universally recognized and obeyed by Texans. For good or ill, they set Texas far apart from most of the rest of the nation. The Internet expresses these sentiments in the form of jokes—jokes pertaining, for example, to restaurants—"Be sure to sit in the non-shooting section;" a Texas restaurant "is where you can eat the cast of *Bambi*."

This is by no means the whole story on Texas, but it is a side of Texas and an extension of the myth of the frontier and the myth of the frontier hero that calls, I believe, for sober reflection and possibly for alteration.

In conclusion I am deeply grateful for your invitation to reflect on Texas history, laws, mores, and myths. One can never deny the appeal of a state so original, complex, and dynamic. It offers an inspiring heritage.

TEXAS MYTHS ALIVE TODAY

JOHN MCCARTHY *

Good morning. I may be using the term *myth* in a slightly different manner than the way that the earlier speakers used it. For my purposes this morning I want to talk about myth as a *tool* that groups of people sometimes use in order to achieve certain common goals. We all know the narrow definition of *myth* as it appears in Webster's Dictionary. We also know that myths in a broader sense can convey important truths, although the popular use of the word usually refers to the absence of objective truthfulness. In that narrow sense when you say *myth* you mean something that did not happen, something that was not true. For my purposes, however, *myth* is a commonly held view or value usually rooted in history but with varying degrees of truth. However, myths, when widely held by communities large and small, can become a force by which such communities bind themselves together ever more firmly. Another thing that groups can do with myths is to use them to wall off other communities of people. This has happened a number of times in Texas history.

From the Anglo perspective of the middle nineteenth century, a number of Texas myths were developed that had serious ramifications for life in the state of Texas, for virtually everyone. Those ramifications are still occurring today, although a lot of people would prefer, because the issue is not all that pleasant, to look in another direction.

The first myth that I want to discuss is that which describes and defines the relationship between the Anglo and the Mexican beginning shortly after the Revolution of 1836 and continuing until today. Secondly, I would like to touch on the myth of the Texas Rangers. If time permits I will endeavor to touch on several more.

The Anglo/Mexican myth began to develop with a number of different nuances. The basic myth was that the Anglos as a people were far, far superior to the Mexicans and to incorporate that view the larger Anglo community would develop a whole series of principles that they universally applied to the Mexicans with whom they came in contact.

In the opinion of Americo Paredes, the Anglo Texan perspective can be summarized in under half a dozen points:

* John E. McCarthy is bishop of the Austin Diocese.

1. The Mexican is cruel by nature. The Texan must in self-defense treat the Mexican cruelly, since that is the only treatment the Mexican understands.
2. The Mexican is cowardly and treacherous and no match for the Texan. He can get the better of the Texan only by stabbing him in the back or by ganging up on him with a crowd of accomplices.
3. Thievery is second nature in the Mexican, especially horse and cattle rustling, and on the whole he is about as degenerate a specimen of humanity as may be found anywhere.
4. The degeneracy of the Mexican is due to his mixed blood, though the elements in the mixture were inferior to begin with. He is descended from the Spaniard, a second-rate type of European, and from the equally substandard Indian of Mexico, who must not be confused with the noble savages of North America.
5. The Mexican has always recognized the Texan as his superior and thinks of him as belonging to a race separate from other Americans.

The Texan has no equal anywhere, but within Texas itself there developed a special breed of men, the Texas Rangers, in whom the Texan's qualities reached their culmination.

In his introduction to *Alamo Images* Paul Andrew Hutton describes the Alamo as a creation myth, a myth necessary to explain and justify the existence of a particular group and states:

The creation myth does not pander to liberal sensibilities. The lines of good and evil are always razor sharp. The story is meant to give a people a strong and unique self-image. It does not cater to the enemy in any way. Thus the myth of the Alamo is often stunningly racist. The myth is a nineteenth century creation and it reflects the racial sensibilities of that time. This racial mentality, however, lasted well into our own century and is still apparent today, although in a more muted form.

The story of the Alamo is an Anglo myth which is also used to undergird the negative view of Mexicans. The battle for the Alamo lasted only for a few hours, and while it had terrible consequences for its defenders, it is seen today as a wonderful symbol of Texas pride, Texas commitment to freedom, Texas generosity, and Texas courage. There is a strong element of truth in the myth. However, it has also been used constantly to remind Hispanics of this state that they are inferior people, that they were defeated, that their predecessors were cruel and unjust. It is interesting that the Alamo from 1836 until the beginning of this century was not seen in such a glowing light by the people who actually remembered the event. It was used as a barracks during the Civil War and as a hay barn in the early part of the twentieth century.

Another important myth was that the Texas Rangers were a wonder-

ful and effective group of law enforcement officers. The Rangers are quite professional today but it was a different story in the second half of the nineteenth century. In their earliest days Rangers were sent against the Indians. If there was an Indian raid on a white settlement, a number of Rangers would be commissioned for 60 days and sent out not to find the criminal but to inflict as much damage as possible on all Indians with whom they came in contact. In the latter part of the nineteenth century in South Texas the sins of the Rangers were almost always aimed at the Mexicans. These two myths, Mexican inferiority and Ranger prowess, are closely interrelated.

Walter Prescott Webb has over the decades been one of the most popular Texas writers and historians. In his book *The Texas Rangers* here is what Dr. Webb had to say about Mexicans.

Without disparagement, it may be said that there is a cruel streak in the Mexican nature, or so the history of Texas would lead one to believe. This cruelty may be a heritage from the Spanish of the Inquisition; it may, and doubtless should, be attributed partly to the Indian blood. . . . The Mexican warrior . . . was, on the whole, inferior to the Comanche and wholly unequal to the Texan. The whine of the leaden slugs stirred in him an irresistible impulse to travel with rather than against the music. He won more victories over the Texans by parley than by force of arms. For making promises—and for breaking them—he had no peer.¹

The myth about the Texas Rangers also centers about their great effectiveness as lawmen. Why did they only send one Ranger? Well, isn't there only one riot going on?

In *With His Pistol in His Hand* Americo Paredes also asserts that:

It also seems a well-established fact that the Rangers often killed Mexicans who had nothing to do with the criminals they were after. Some actually were shot by mistake, according to the Ranger method of shooting first and asking questions afterwards.² But perhaps the majority of the innocent Mexicans who died at Ranger hands were killed much more deliberately than that. A wholesale butchery of "accomplices" was effected twice during Border history by the Rangers, after the Cortina uprising in 1859 and during the Pizaña uprising of 1915. Professor Webb calls the retaliatory killings of 1915 an "orgy of bloodshed (in which) the Texas Rangers played a prominent part."³ He set the number of Mexicans killed between 500 and 5,000. This

1 Walter Prescott Webb, *The Texas Rangers*, Cambridge 1935, p. 14.

2 See Webb, *The Texas Rangers*, pp. 263ff.

3 Ibid. p. 478

was merely an intensification of an established practice which was carried on during less troubled years on a smaller scale.

I admit that my approach is negative this morning and I don't want to deny that myths can have a positive influence and most of the time religious myths do. Such myths center around a person or a concept that relates to goodness and those people who are formed by that myth are in some sense guided by that myth are motivated to live better lives, e.g., St. Francis of Assisi and the animals and George Washington and truthfulness. That use of a myth is a very good thing. Maybe I am a little lazy here but it is easier to point out some of the negative side of our more commonly held myths.

Another myth that flows into Texas life, and probably this may be the strongest and, even though most of Texas is urbanized, it still endures. That is the myth of the cowboy. Here again there is an element of truth to be had. There certainly were cattle drives but they actually ran only from immediately after the Civil War until the development of the railroad system. That was a very short period of time and yet the myth of the cowboy permeates not only North America but even reaches and is celebrated in Europe. It is the cowboy myth that is part of the underlying and exaggerated commitment to individualism that marks Texas life. We can make it on our own. We have our horse, we have our gun, we have our coffeepot, and we can take on the world and win—a myth that certainly contributes to a strong sense of an exaggerated individuality, which in the process also undercuts the spirit of cooperation and interdependence so necessary in modern urban life.

I am curious as to whether or not that concept of exaggerated individuality is what generates a subsection of the cowboy myth, namely that most of them were white celibate males! In most of the folklore, it is the individual male fighting against nature and fighting against injustice, but they are all fighting by themselves. If a woman appears at all, she is simply someone to ride with over the horizon as the movie comes to an end.

That concept of independence and life on the frontier, the life of the cowboy, the life of the fast-shooting sheriff, and the quickly meting out of justice to the perpetrator of evil endures today. In Texas we still see violence as a way to cope with violence. We are only a very short period of time from lynching being a common phenomenon where justice was meted out by an angry mob and a rope rather than a court of law. Even today a glance at our prisons, where we are approaching 200,000 human beings incarcerated, the vast majority of them for crimes related to drugs and again the vast majority belonging to minorities. To me this is a reflection of the myth that we all should be strong individuals and we take care of injustice very quickly. As we sit here there are more than 400 people on death row in the State of Texas and if you exclude Florida, that is more than all the other death row prisoners in the United States of America. That says something about Texas. What it says about Texas is that the

myth of Texas commitment to justice dispensed brutally is very much alive and well.

Myths are not eternal. For example, I grew up with the myth of the United States had never lost a war, would never be beaten, and was the strongest nation on Earth. Korea and Vietnam freed us from that particular myth. We are vulnerable, we take that into consideration today, and we are better off for the myth having disappeared.

I pray for the early demise of some of the other myths mentioned today.

BACKGROUND MATERIAL:

Texas Myths, edited by Robert F. O'Connor, Texas A&M Press, 1986.

Alamo Images by Susan Prendergast Schoeleer, SMU Press, 1985.

Anglos & Mexicans by David Montejano, UT Press, 1987.

With His Pistol in His Hand by Americo Paredes, UT Press, 1958.

CHARLES RAMÍREZ BERG*

If it's okay with everybody, I'm a stander. I teach, and you can take the teacher out of the classroom, but you know, you put a podium in front of me and I know what to do.

I feel in a sense very honored to be here, and I want to thank Pat Hayes for inviting me. This panel is a reunion of sorts for me. Once upon a time, I taught at UTEP and worked with and for Diana Natalicio, and I am from El Paso. And currently, I am part of the bishop's flock here in Austin, and my children have gone to St. Austin's Elementary School and St. Michael's High School. So it's a great pleasure to be on this panel.

I teach at the University of Texas in the Department of Radio, Television, and Film. Besides the books that you heard about on the Mexican cinema, I have also written articles and am preparing books on images of Latinos in Hollywood film. And so we do film history, but we look at the representation of those groups in Hollywood film, and I thought that's what I was going to talk about today. I thought I was going to deal with a lot of the stereotypes that Bishop McCarthy has talked about, as they are portrayed on the screen.

But to frame that, I was going to begin with kind of laying my cards on the table, telling you a little bit about what it was like to grow up in the 1950s and 1960s on the margin in El Paso, on the margin of the map, on the margin ethnically as a Mexican-American, regionally, and things like that. Once I got into that, to my surprise, I found that the movies were crowded out.

And so with your indulgence, what I'd like to do is just kind of talk about what it was like to grow up Mexican-American, and the myth and how it affected those of us in that part of the country and those of us who were Mexican-American in that part of the country. And if nothing else, I think I'll prove to my wife that I can talk about something other than movies. But she'll just say, Well, you're just talking about yourself, which is what you do all the time anyway.

Let me just begin by defining what I mean by "the Texas myth," and I do believe it is something very concrete. It's something everybody in this room knows. It is something we all live. And so I want to talk about it as it affects lived experience. We understand the Texas myth, and we act in certain ways because of it.

The Texas myth, then, is a discourse about state identity that is internalized by Texans. And I think one of the things that the Texas myth does is it assigns us our various places within Texas society, and that assignment is made according to class, ethnicity, region, religion, wealth, influence, those kinds of things.

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So what I'd like to do is kind of, like Chancellor Silber, give you an impressionistic kind of talk—notes from a distant Mexican-American native son. I think it is one myth. I think it affects different Texans in different ways, and so I'll give you little chapter headings of these notes of a Mexican-American native son.

And the first chapter heading is "Where is the Center of Texas?" And I remember as a very small child—I mean very small, I was maybe five or six—and I had been thinking about this a long, long time. And I finally asked my father one time when he was putting me to bed, "Where is the middle of Texas?" And my father's an engineer, and he began trying to give me the geographical answer, trying to line up the lines and figure out where the center was.

But I realize now—and it's apropos, speaking to the Philosophical Society—that I was really asking a philosophical question at that young age. I was asking, "Where is the essence of Texas? Where can that be found? Where is the heart and soul of Texas-ness?"

And I think I found the answer, and I found it in two ways. In one way, growing up in El Paso, far away from where that center is, and then when I came to the University of Texas, first as a graduate student and then as a member of the faculty.

So here are some of the ways I discovered the center and where the center of Texas—where the middle of Texas—is. My second headline is "El Paso and the Map of Texas."

One of the things I remember when I was growing up in El Paso is that if it was an important event in El Paso, the governor of Chihuahua would show up, and that's how you knew it was an important event. If it was a more important event, the governor of New Mexico would show up. If it was a really, really important event, both of those governors would show up, and that's how you knew. You could kind of figure out the hierarchy of how important each event was.

And what that told me is, politically, El Paso is not on the map of Texas. El Paso is on the margins of the map, because the governor of Texas seldom showed up. And so I understood that, you know, Texas was just barely interested in El Paso, unless there was some bragging to be done.

And so it happened that not long after Texas Western College won the NCAA Basketball Championship in 1966 that its name was changed from Texas Western College to the University of Texas at El Paso. And so my third headline is "1966, Texas Discovers El Paso." And there are many in El Paso who felt that that's what was going on.

I have a cousin named Hector—in the family we call him Nini—and Nini just saw this as an obvious attempt by the University of Texas to get in on our glory. He would say, and he told me many times, "*Nunca nos hicieron caso cuando éramos Texas Western.*" They never paid any attention to us when we were Texas Western, but now that we've won a national championship, they want to spread University of Texas all over us, and they want the University of Texas to get in on the act.

And to this day, he refers to what all the rest of us refer to as UTEP, the University of Texas at El Paso, he still calls Texas Western College. And it's funny, but it's his way of resisting something that he didn't like. You neglected us, but now—now you want to get in on it. And in a real interesting way—and it's funny and we joke about it—but in a real interesting way, I find that a real healthy kind of response to the Texas myth, the way the myth ignores you or incorporates you as it sees fit.

The next headline is "El Paso and the Map of Texas, Part 2." When my wife and I moved here and I began going to graduate school, first as a master student and later as a doctoral student, I heard this "West Texas." I heard people talking about West Texas, and I just lit up, I was so excited. Finally, they're acknowledging El Paso. Until I found out what West Texas meant, and West Texas means Abilene. Right? San Angelo. Maybe as far west as Midland-Odessa.

So then I began thinking, Well, wait a minute. Where would you have to be ideologically, where would you have to be geographically, to think that West Texas stopped 300 or 400 miles away from El Paso? And then I found the answer to my question, "Where was the center of Texas?"

Where would you have to be ideologically and geographically? You'd have to be deep in the heart of Texas. That is the Dallas-Austin-Houston axis, which, I think, in terms of wealth, power, influence, and myth-making, is the heart and soul of Texas that I had wondered about as a child. On that map, where West Texas is several hundred miles away, El Paso is effectively off the map. It's like it doesn't exist.

Another term I heard when I got here that mystified me was the term *Mexican*, and I realized that *Mexican* meant a couple of things. First of all, there was no distinction made between *Mexican/Mexican citizen* and *Mexican-American/U.S. citizen*. That was one thing that interested me. And growing up in El Paso, everybody understood the difference. Everybody understood *Mexican-American*, and that's just who 60 or 70 percent of us were. But here, I realized that there was no distinction made. It was just *Mexican*.

The second thing that I understood *Mexican* meant was "lower class." It meant a segregated, east of IH-35 pool of menial and manual labor. Around campus, *Mexican* meant "janitor." That's what *Mexican* meant. And so this headline could have the subheadline "The Birth of Charles Ramírez Berg," because at this point, I realized I need to do something. I need to say something. I need to make a statement about this.

And so what I did is I noticed my mother would sign her name Hortensia Ramírez Berg, and what she was doing was using her maiden name, Ramírez, before her married name, Berg. And I said, I'm going to do that. I'm going to start putting "Ramírez" right in the middle, and if I ever do anything good, people can at least somehow have to deal with that "Ramírez" and try to figure out what that is.

And I was trying to say that even under this yuppie-looking, I-could-pass-for-white exterior is a Mexican-American who's very proud of his

heritage, and I'm very proud of both heritages. I feel that I have the best of both worlds; that I have the Anglo from my father, who's from the Midwest, and the Mexican from my mother. So beneath this *gringo* exterior that you see is a proud Mexican-American.

Finally, my last headline is "Recasting the Myth: What Do We Do?" Betty Sue Flowers talked about that you can change the myth. The myth is not static; it is changing, and things have changed since the 1950s and 1960s. I don't want to say that it hasn't. But we shouldn't wait for it to change, it seems to me.

I think in this room are many of the myth-makers, and you don't have to be a writer or a filmmaker to be a myth-maker. I think in all walks of our life we are contributing to the myth because we are living it. As I define the myth, it's a lived experience.

So we shouldn't wait for it to change. We should recast the myth, I think, proactively. It seems to me what we need to do is go beyond acknowledging multiculturalism or tolerating it to really celebrating it.

If I were looking for something that I would hope for to recast such a myth, it would be the emergence of a Texas Walt Whitman, someone who in politics or poetry or film would not just describe Texas multiculturalism but would celebrate it the way Whitman celebrated immigrant America 150 years ago, a Texas poet who would sing Texas's body electric, who understood that, as Whitman wrote, "The job of the poet is to resolve all tongues. The poet is the joiner. He sees how they join."

I would look for somebody who would enthusiastically embrace the diversity that is Texas, someone who would see in our multiculturalism our powerful potential, as Whitman did when we wrote these lines: "I am of old and young, of the foolish as much as of the wise, regardless of others, ever regardful of others, maternal as well as paternal, a child as well as a man, stuffed with the stuff that is coarse and stuffed with the stuff that is fine. Of every hue and cast am I, of every rank and religion, a farmer, mechanic, artist, gentleman, sailor, Quaker, a prisoner, fancy man, rowdy, a lawyer, a physician, a priest. I resist anything better than my own diversity."

Thank you very much for your attention.

DIANA S. NATALICIO *

Good morning. I'm very, very pleased to be here, and I thank Pat for inviting me to participate. You're probably going to get a greater dose of El Paso this morning than you've ever had at this meeting, and I thank you for that, too.

I happened to be thinking about this meeting and my participation in it as I was driving from El Paso to Alamogordo, New Mexico, some weeks ago. And just on the outskirts of El Paso, there's a restaurant that's called the Edge of Texas. And that came as kind of an inspiration to me for what I considered to be the theme of my remarks, which I guess I would call "Life at the Edge."

The edge that I'm talking about, of course, is both physical in terms of where El Paso is located, but it's also psychological and attitudinal. There's an awful lot about living on the border that makes people there different, makes us think differently, makes us somehow respond in different ways to what the rest of the state might be thinking or doing.

Now, Charles talked some about this, but I want to embellish it a little bit. But before I do that, I should tell you that I am a relative newcomer to the border. Everyone else who's spoken this morning, I noted, was native Texan, and I am not. I grew up in St. Louis, and I've only been living on the border for thirty years, so I confess that I still have a lot of border living and learning to do!

But I think that my "newcomer's" eyes might afford me a vantage point that some of the rest of my fellow border residents might not have, and so I hope that my perceptions might be interesting to you.

When I arrived in El Paso in 1971, I certainly sensed that it was a different world from the Texas that I had known while living here in Austin—and in San Antonio—for ten years. First, El Paso's obvious physical distance from the rest of the state became clear to me as I drove across West Texas in July with my potted plants in the back seat drooping from exhaustion. I began to understand that El Paso really was equidistant between Houston and San Diego.

Now, halfway to San Diego is really far, and a lot of my friends from out of state, and even some within the state, don't realize just how far. We're in another time zone—the Mountain Standard time zone. And Betty Sue reminded me of something important: We are on a different electric grid. We are distant from the rest of the state.

El Paso's physical appearance is also very different. We have mountains. The city is at 4,000 feet elevation. We have a mountain range in the center of the city called the Franklin Mountains. That mountain is unusual for most Texans, including the wife of the first dean of the Texas School of Mines, which was our earlier incarnation before even Texas

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Western College. We've had a lot of names—I think that may have something to do with the Texas myth of staying out of trouble by changing your identity!

In any case, we were the Texas School of Mines and Metallurgy, and the wife of the first dean read the April 1914 issue of the *National Geographic* magazine, in which there appeared a photo essay of the kingdom of Bhutan in the Himalayan Mountains. As she looked out at the El Paso terrain, she decided that the Franklin Mountains looked just like those Himalayas, and so to this day, since 1917, when the first building was built on our campus, all of our buildings are in the style of the temples of Bhutan. I suppose you might say that our mountains are the Texas Himalayas! But, I'm getting away from my major topic here.

Most importantly, there has been and continues to be a clear difference in attitude among people who live in El Paso, a sense of isolation from the rest of the state, and probably worst of all, a sense of resignation and helplessness that we're not able to do much about that isolation.

Now, I did a little survey in preparation for these remarks, and I talked to a number of El Pasoans about the Texas myth and where the border and El Paso might fit in all of that. And most of the people I spoke with about this topic told me that the border was ignored or forgotten in the Texas myth. It's just not there, they said.

There were others who argued that the border was looked at, thought about, and ultimately rejected as unworthy of consideration for inclusion in any kind of Texas myth. Either way, the bottom line is that many people on the border, at least in the El Paso area, don't feel a part of the Texas myth.

There are even jokes in El Paso about seceding from Texas. Whenever we don't like something that happens elsewhere in the state, we talk about becoming the largest city in New Mexico. Now, no matter that we're fighting ferociously with New Mexico over water and a whole bunch of other issues, we nonetheless feel that we should have an option.

A third group of people that I talked with in my survey said that if the border is a part of the Texas myth, we are its dark side, and I think the bishop referred to that earlier. If we think about the border as part of Texas, we think about all the negatives of the border. We think about undocumented aliens. We think about drugs. We think about public health and environmental issues. It's our back door. It's our back yard. It's the area that doesn't really reflect what Texas wants to be.

All of this reminded me then of UTEP in 1971. When I arrived there, there was another kind of myth. We had bumper stickers in El Paso that said, "UTEP: Harvard on the Border." Now, that's amusing, but there's also a certain pathos in it. There's a certain desire to be something that you're not, to turn your back on your surroundings, to isolate yourself, to be an ivory tower, to be something that you couldn't possibly be, or shouldn't want to be. But that was an attitude that prevailed throughout the campus.

Now, most of the time when you talked to people about that, they would point to all of the liabilities in our community, the many liabilities that we faced. Our location on the border was one. Our student demographics were another. We had liabilities everywhere.

What we have attempted to do during the past decade—and now I'm flipping from the dark side to the bright and hopeful side of all this—what we tried to do was say to ourselves, Who are we as an institution? Whom do we serve as an institution of higher education in El Paso, Texas? Who are our constituents, and how can we be authentic in meeting the needs of this population? How can we shift from the myth of being Harvard on the Border to being an institution that responds to the needs of its region and recognizes the importance of the work that it does in this region? How can we do that?

So we took a hard look at ourselves in the mirror. We identified all of our liabilities, and then we flipped them over and converted them into assets. And every single liability became an asset in our quest to become the best UTEP we could ever be—to be authentic, to recognize whom we served, and to make a determination that we would serve that population in the best possible way.

And what's interesting about that is that UTEP has enjoyed far greater success in our authentic mode than we could have ever done trying to emulate a model that didn't fit.

Now, what I'd suggest to you today is that UTEP's effort at authenticity can really serve as a model for what I would argue Texas should do. It's a little late, but it was late for UTEP in 1971, too. We can make up for lost time.

I'd argue that Texas can't any longer cling to the myth that we have held for a long time in this state—the myth that ignores or rejects people, regions of the state—the myth that underestimates its strengths, its diversity, its diversity of geographic regions, its diversity of people. Texas would be stronger today if in our myth we included the people who live along the border, the people that Charles talked about.

Texas would be stronger today if we recognize that with the demographic changes that are underway, by the year 2030, 42 percent of the population is projected to be Hispanic. That's up from 29 percent in 1998. Forty-two percent Hispanic, 43 percent Anglo. That's what's projected for 2030.

There's a huge challenge to educate, to prepare, and to integrate the talent of that population into what all of us believe must be Texas's future. Frankly, we can't afford not to. It's too big, too undereducated, and it's going to be a huge burden if we don't change the way we think about it. And as has been pointed out repeatedly this morning, it's how we think about it that will determine what we will do about it. That myth—that myth that we hold will determine how we behave.

And so what I would say to you is don't underestimate the border region. Don't think about it in the negative way that the media and others

so often portray it. There is huge potential there, huge talent, human capital that is just waiting to be developed. It is phenomenal what that population can do for this state if we allow it to develop in the way that it must for all of us to be successful. We can't afford to contemplate not developing that population.

As Texas moves into the next millennium, we'll either continue to ignore the potential of the border region while its presence forces itself on us, or we will choose to capitalize on the opportunities that it presents. With globalization, the border can no longer be considered our back door. It's become our front door. It's our front entrance to the new global marketplace.

We can change our Texas myth, and the Texas myth of the twenty-first century will be far richer, far more complex, and far more meaningful and satisfying to all Texans.

Thank you.

LOOKING BACK FROM 2010

PETER ZANDAN*

It is a pleasure to have the opportunity to talk with you this morning about the future of technology and our society.

What will Texas look like in 2010? Let me start with any reasonable technology forecaster's warning: It is very easy to overestimate how quickly things will change in regards to technology. Our technology industry often gets very excited about the promise of our inventions and advances and has a tendency to think that the rest of society has the same level of enthusiasm and a willingness to adopt new technology into our work, lives, and entertainment.

Nevertheless, I do believe that by 2010 the ultimate direction of today's emerging technology trends will be very clear to most of us. The direction that we are heading: technological intelligence will surpass human intelligence.

This has incredible ramifications for many of the social, political and economic issues this forum is addressing. The ultimate power of the human species to be the primary influence on Earth is coming to an end. Sometime within the next 30 to 50 years, humans will no longer rule this planet; the microprocessor will.

Clearly, computers are already taking over many of the decisions that traditionally are made by humans. On my drive to this conference this morning, I was listening to NPR and the commentator complained that he had just heard the latest college football ranking based on a computer analysis evaluating which two colleges should play for the national title. What frustrated him was that he did not know whom to call to vent his anger with the analysis. He explained that when people voted, if he disagreed, he could rant and rave directly at them about their decision. However, with a computer doing the analysis, he did not know how to direct his opinion. He felt that he had lost his power to object.

A recent example of our growing dependency on computers and technology is the disruption we are concerned that Y2K will bring. The issue has certainly received enormous attention from our media and has created a great deal of fear about our society's infrastructure shutting down as we hit the year 2000. No matter what happens, I believe the true legacy for

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the “Y2K issue” is that for the first time our society realized that if computers shut down, our modern society would shut down. We are already extremely dependent on computers to run our infrastructure.

By 2010, we will have another critical realization similar to Y2K. That realization will be that our society will be more dependent on the computer’s intelligence than on human intelligence.

An example of this growing “computing intelligence” occurred a couple of years ago when, for the first time, a computer beat the world chess champion. We took one of our brightest humans and a computer beat him.

Computers can make serious evolutionary jumps in a matter of months, while humans take hundreds of years to genetically change. Our species will not be able to keep up with the pace of technological change. For humans, “generational differences” usually refers to tastes and interests rather than well-defined improvements in brainpower and abilities. A new generation for computers usually means greater ability to process and analyze information. Gordon Moore, an inventor of the integrated circuit, came up with the insightful observation that every 24 months, you could pack twice as many transistors on an integrated circuit. This doubles both the number of components on a chip as well as its processing speed. Therefore a significant evolutionary progress occurs in the technology world in a matter of a couple of years.

There is an interesting test developed by Allen Turing in the 1950s. The test involves a human judge trying to tell the difference between a computer’s and a human’s response. The judge asks questions to a human and a computer and then the judge decides who responded. Computers have continued to improve on the test and it is estimated that by the year 2020, it will be extremely difficult to tell the difference between respondents.

So when you contrast the intense speed of computer evolution and the slow pace of our evolution, it becomes clear that eventually computers will surpass our species as the most advanced “beings” on Earth.

Let me present one more example. I recently started a company called Zilliant. Zilliant is part of the Internet investment wave that allows startups to raise millions of dollars to launch a business to take advantage of the power of the Internet. One of the software tools that Zilliant uses is “intelligent agents.” These intelligent agents are programmed to go out on the Internet and look for specific items. They do the work of hundreds of employees. They work 24 hours per day, seven days a week, to do a given task. What is amazing about the technology is that these intelligence agents, or “bots,” can discriminate between types of information and get smarter the more they operate. Therefore, they do the intelligent work of humans but in a much more efficient and cost effective manner.

So how do we relate this technological innovation to Texas mythology? In order to take a refresher course in Texas mythology, I reread Edna Ferber’s *Giant*, which presented every Texas stereotype in its full glory.

There was land, oil, power and money and all the drama and intrigue. What struck me while rereading and examining the story with today's business climate is the book's portrayal of entrepreneurship. Entrepreneurship served as the catalyst for change in West Texas. This same type of entrepreneurship and the mythology exists today in our "new economy" of Texas. Michael Dell symbolizes the new Texas entrepreneur. Michael is the Jett Rink played by James Dean in the *Giant* movie. This new generation of maverick entrepreneurship is thriving in Texas's new economy and bodes well for Texas and the next generation of Texas mythology.

This maverick entrepreneurship is thriving right here in Austin at the end of this century. We have had two major "oil strikes" by technology companies called Vignette and Crossroads. These companies have multi-billion dollar stock market valuations. Miraculously, these technology companies that did not even exist five years ago have generated unbelievable wealth and influence for hundreds of central Texans.

Based on technological innovation and entrepreneurship, I would like to present a different view from Dr. Silber's discussion of the end of the frontier that we have in the U.S and specifically in Texas.

The technology world offers our state a whole new frontier to explore. The boundaries, rules and future for this industry are still unclear. At the same time, entrepreneurs are trying to create and invent new opportunities that might offer many of the features of our mythologized western frontier.

Today's technological triumphs and failures will be the myths for future generations. I believe that the 1990s will be considered the glory days of the technology frontier. Today's technological triumphs and failures will be the foundation for new myths for future generations. It is a special period of time that we might look back upon and appreciate the entrepreneurs who are building the next generation of the Texas story that will add to the older cowboy and oil mythologies that help define our state today.

Environment and Texas in the Twenty-First Century

JIM BLACKBURN*

Albert Einstein has stated:

*The world we have created today as a result of our thinking
thus far has problems which cannot be solved by thinking the
way we thought when we created them.*

This is a perfect description of the environmental and economic development situation in Texas today. We Texans will evolve a different way of thinking about these issues in the future. Here are seven aspects of a different way of thinking about environment and development in Texas in the future.

1. *Empty Texas vs. Full Texas.* Part of the Texas mythology is that it is big and empty, just waiting to be settled. However, many parts of Texas are no longer empty, and we will continue to fill up with more humans and human impacts well into the twenty-first century.

The economist Herman Daly has observed that there is a great difference in empty-world thinking and full-world thinking. His thesis is that today the world is filling up and that we humans now have the ability to transform the natural system with our economic systems, our chemicals, our weapons, and our sheer numbers, yet we still live by values, doctrines, and philosophies that were developed at a time when humans were at the mercy of the natural system rather than vice versa.

Full-world thinking is different from empty-world thinking. Full-world thinking recognizes that ecological limits to economic growth exist and that we can destroy our natural systems if its capacity to assimilate impacts is exceeded. Full-world thinking changes humans from the party affected by the environment to the party with responsibility for the environment.

Texas must solve water supply crises associated with existing and projected population growth without dewatering our rivers and destroying coastal productivity. We must act to reduce Houston's ozone air pollution that is now the worst in the United States and prevent Dallas, San Antonio, and Austin air quality from worsening. And how many ranchettes can the Hill Country handle?

By 2010, we will have stepped out of the empty Texas mindset and will be experimenting with full-world thinking.

2. *Don't Mess with the Creation.* A quiet revolution has been occur-

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ring within organized religion in the last third of the twentieth century. This change has centered around creation theology which asserts that God created the Earth and “. . . saw everything that he had made and indeed, it was good.” (Genesis 1:31, The New Revised Standard Version). Presbyterians now write about Earth keeping, Episcopalians about the environmental metaphor, and Methodists join many other denominations in a commitment to stewardship of the creation. Perhaps most interesting are the statements of the Baptists:

Divine ownership means that the Creator holds property rights to the entire creation. . . . We never own the land. We are simply trustees of it.

The failure to take care of the earth is tied to human sinfulness and issues forth in catastrophe.

Divine ownership of the earth requires that we recognize who holds the property rights, acknowledge that our mission is earth keeping, and get busy tending to our habitat. (*The Earth is the Lord's*, a publication of the Christian Life Commission of the Southern Baptist Convention, Nashville, Tennessee).

Creation theology linked to earth keeping has not arrived at the grass roots level in Texas yet. It will arrive before 2010 and the church house on the prairie will never be the same, nor, for that matter, will the Texas legislature.

3. *Principles, Taxpayers, and the Role of Government.* My father loves the Louis L'Amour paperbacks about the “real west,” where men and women fought and died over principles. What principles are we willing to fight for today? How about the principle that we want as little government as possible?

One of the greatest myths is that Texas businessmen and women, particularly developers, dislike government and want to be rid of it. In fact, nothing could be further from the truth. Private sector access to governmental powers and bond money is a Texas business tradition. While stating their disdain of government as a matter of principle, developers and industry line up at the public trough like thirsty range cattle seeking highway funds to induce more development and MUD and PUD bonds for water, sewer, and drainage. Our cities, counties, and school districts establish tax increment finance districts to redo shopping centers and vote for tax abatements for corporations whose net worth is larger than many nations’.

Taxpayers and environmentalists acting together will discover that they have a common interest in reforming this Texas tradition. Together, they will lessen our public debt while spending public money in a manner targeted to cause less harm to the creation, all in accordance with the articulated Texas principle of less government.

4. *Free Enterprise and Full Cost Pricing.* Full-world thinking will

require the fusion of economic and environmental thinking. Free enterprise will be the centerpiece of twenty-first century economic thinking as long as prices reflect ecological costs. Ernst von Weizsacker has stated:

Bureaucratic socialism collapsed because it did not allow prices to tell the economic truth. The market economy may ruin the environment and ultimately itself if prices are not allowed to tell the ecological truth.

Here, the key is to get the price right. The costs of goods such as gasoline and plastics must include the health costs associated with air pollution, estimated in Houston to be at least \$3 billion per year, not including effects on children. These products must also bear the costs of the greenhouse gas and CFC emissions to the atmosphere. The free market system of the future, if it is to survive, must generate proper prices, sending realistic signals.

Similarly, governmental projects in the full world will tell the truth about the ecological consequences of their actions through pricing. The cost of water from a reservoir project must include the harm resulting to coastal fisheries from reduced freshwater, nutrient, and sediment inflows. By setting the price in this manner, alternatives that have minimal ecological costs but high development costs are more fairly evaluated by computing the "full cost." Ecological destruction in the future will not be subsidized by allowing its cost to be neglected.

5. *Environment as Strategic.* Brad Allenby, a vice president with AT&T, has written and talked about the transition in environmental thinking within corporations from end-of-the-pipe to strategic. Here, he is exploring the change whereby corporations are bringing environmental thinking into product decision-making and sales rather than simply considering the environmental department as an add-on, as overhead, at the end of production.

Assume with me that a company can produce product A or product B at more or less the same cost and that these products are interchangeable. Assume further that to produce product A causes the emission of much more carbon dioxide, nitrogen oxide, and air toxins than to produce B. As a corporate manager deciding to build a new plant, do you choose A or B?

Currently, most corporations do not maintain this information in an easily accessible format, and the algorithms for assessing product environmental performance—the so-called metrics of sustainability—are only now being developed. However, computer models should be widely available within the next few years and the practice will be to use this information to prioritize new product development such as B above.

Given the availability of these models, what about the use of these metrics by consumers? Assume that a believer in creation theology wished to buy in an ecologically sound manner and further assume that such

information was easily available at the grocery store when they were choosing among competing products. What product would they select? Such purchasing patterns are already evident in Western Europe, a relatively full place, and it will happen in Texas as well.

6. *Cooperation Rather Than Domination.* The gunfight of the Old West is alive and well in our legal system today, if nowhere else. However, cooperation rather than domination will be the full-world ethic.

Imagine a corporation asking a Texas community if they want a new chemical plant, offering both jobs and air pollution? Imagine further that they ask the community to help select the consultants to conduct environmental evaluations and that they offer to open their other corporate facilities to compliance and performance audits conducted jointly by the company and the local community. Imagine further that they ask a member of the community to become a part of the decision-making process regarding the environmental design of the facility.

Far-fetched? Not in a full Texas. In fact, certain aspects of this scenario have already occurred at Formosa Plastics in Point Comfort in the middle Texas coast. While not a perfect solution by any means, a series of agreements between Formosa and their adversaries have paved the way for cooperative solutions in the future, solutions that take us away from the legal gunfight mentality that represents an empty world's version of conflict resolution.

7. *Texas as a Place.* The greatest mythic strength of Texas is its self-image. Texas clearly exists as a place. Interestingly, one of the most important topics in environmental literature is sense of place, the linkage of person and environment. And while one might argue that the sense of place that we have in Texas is different from that described in books such as *Refuge* and *A Sand County Almanac*, we Texans at least have a strong concept of place upon which to graft ecological aspects. Granted, our ecological literacy is low. Most people living in Houston do not realize that they live adjacent to seven uniquely different ecological systems that link Houston with Canada and the Arctic Circle, the tropical forests of Mexico, Central and South America, and the Caribbean and Atlantic waters.

However, there is strength in the self-image. It is difficult to picture Texas, the mythical place, without large open spaces, flowing rivers, and a productive coast. That the stars at night are big and bright implies that they can be seen through the air pollution.

Texas in 2010 will be interesting. A coalition of taxpayers, conservationists, organized religion, environmentalists, and business people will emerge to fuse economics, ecology, and spirituality. As a result, the moneylenders will be thrown from the Texas temple, protecting the creation and ourselves, as a matter of principle.

I have to start by correcting our president who said I held degrees from—then listed off a very impressive list of universities. I attended all those universities but have no degree. And being the only unde-greed member of the panel, I've been assigned to government work.

After this impressive pair of presentations, I don't want to sound like I'm whining, but I will for just a minute. These guys get to talk about the interesting stuff that has a future and bright possibilities. I have to try to depict what Texas state government will look like in the year 2010. I'm given the ugly topic to begin with, and how one could figure out where anything as eccentric and as personality-driven as Texas government will be in ten years is beyond me.

But I will offer up five key points to help describe where our government might be in 2010, depending on the resolution of these five conflicts. But I'll do so in as oblique a way as possible, so if you corner me on January 1, 2011, I can claim you're wrong and I was right.

There is this great myth of Texas government that it's limited in size and scope, that we're a state of low taxes. Until recently we were a one-party state in which all the major issues were settled by internecine warfare in Democratic primaries between two factions. Obviously, that last one has changed. I would suggest some of the other parts of that great myth have changed as well.

But we face in the coming years five important battles that will decide how Texas state government looks not only in the year 2010 but in many years after that.

The first one will take place shortly after the real Y2K, the real turn of the millennium, in January of 2001, and that will be the battle over redistricting. We are a rapidly growing state and will receive two or three additional members of the United States House of Representatives, and as required by our own constitution, the lines for our State Senate and State House will have to be redrawn. Redistricting is the ugliest, most important battle of Texas politics, and thank God we relegate it to one session every ten years so we only waste 20 percent of the time that our legislature is in session every decade.

How this will come out, God only knows, but I do think that it is most likely to come out with something that we've never seen before.

Before, redistricting has always been—in the 1971, 1981, and 1991 sessions, and the 1961 session—has been fair and impartial. It's been designed to fairly and impartially represent Democrats in every possible position.

Because we face 2001 with Republicans dominating statewide offices and in control of the Senate, we're likely to see the same degree of fairness

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and impartiality observed on the part of the Republicans toward their Democratic colleagues as was visited on the Republicans in the past, particularly since the Republicans now hold every seat on a board described in our constitution and generally ignored called the Redistricting Board.

The lieutenant governor, speaker, attorney general, comptroller, and land commissioner constitute a board that writes the lines if the legislature is unable to come to a conclusion about the lines for the legislature. And this will have ramifications throughout the decade, because who will dominate the legislature will have an effect on the kinds of policies that our legislature enacts.

The second system—the second big battle that could emerge in the coming decade that will impact how Texas state government exists in the year 2010 has to do with our tax system. There are two possible outcomes to this. We could have a battle and a new tax system could be written. Or we could avoid this tax-reform battle and let the existing tax system stay in place. Either instance will have huge ramifications for Texas in the year 2010 because we have a tax system that was written for the 1930s and 1940s that we're trying to apply to an entirely different economy, an entirely different set of circumstances.

The myth is that our tax system is regressive because it's based on property taxes, a sales tax, and a corporate franchise tax. In reality, we have one of the less regressive systems of taxation in America because we don't tax incomes and we don't tax the essentials of life. We don't tax your utility bill. We don't tax your doctor's bill. We don't tax your grocery bill. But we do have a system that taxes capital intensive enterprise.

If you are in a capital-intensive business like a refinery or manufacturing, good luck to you. If you're a software company, law firm, service industry, or something that depends on getting a highly skilled, highly paid labor force that has very little in the way of capital in plant or facilities, the system benefits you. And if you're smart enough to have a smart tax attorney, you can really jerry-rig this system.

I have a personal amount of bitterness about this. I ran a small business with eleven people, and I paid more in corporate franchise taxes than the *Austin-American Statesman* and that's because the *Austin-American Statesman*, one of the most profitable parts of the Cox newspaper chain, is not a corporate entity. It is a partnership in which the only real partner is the corporate entity existing in Atlanta, Georgia, and the newspaper thereby escapes any corporate franchise taxation.

So I, employing eleven people, paid more franchise tax than a giant printing plant sitting on South Congress Avenue. And if you think that is the rarity, you're kidding yourself. There is a guy in Texas who goes around and tells every newspaper how to turn itself into a partnership.

I was out in California last summer, and a guy said, "Geez, I bought this wonderful company in Texas. It makes ta-da-da-da and ta-da-da-da. It's fabulous. What a wonderful company." He said, "Not only that, but

when we bought the company we turned it from a corporation into a limited partnership, and I pay no state corporate tax. Isn't that great?"

Our tax system is increasingly out of touch and out of sync with the reality of modern Texas. It's great if you're a software company because you may pay a little bit in franchise taxes, but you don't have a personal income tax that hits your employees, and we're in a relatively low-cost state compared with other high-tech states. But if you run a big petrochemical facility, you're worried about your franchise taxes. Increasingly, our system taxes those who are the departing portion of our economy as opposed to the rising part of our economy.

How this will play out, I have no idea, and whether it will be played out at all is a big question. I suspect it will not be. But how it's played out affects the revenue stream and the fiscal health of our state in the long term.

The third battle that may take place that will have a big impact on how Texas state government looks in the year 2010 and how Texas looks for decades after that has to do with our educational system. We are beginning, after a fifteen-year battle, to reap the benefits of educational reform in Texas. Now, when exactly educational reform started is a question itself. I think it started in 1982 when Bill Clements took the first step toward educational reform by literally doing away with the part of the Texas state law that apportioned how much time in each school day had to be spent teaching what subjects in what grades.

In 1982, we had a law that existed in Texas for thirty-some-odd years that spelled out exactly how every minute of the classroom day was to be spent—that you had to spend fifteen minutes in each day teaching health, for example. The law had been changed continually so it had gotten wonderfully complicated throughout the years. But we had clearly made the reforms in 1984 on class sizes and classroom discipline and first started the accountability system.

The pace of reform picked up in 1995 when Senate Bill 1 strengthened the accountability system, with tougher, higher standards, removing ways that people gamed the accountability system. We had a new reading initiative that used important diagnostic tools to identify kids at risk of not learning to read by the third grade and giving them extra help to catch up.

We had a great new curriculum that's winning awards all around the country for being the best. It's focused not on how do we teach but what is it that we expect the child to know. And we had a pretty dramatic effort in 1999 with the ending of social promotion.

Think about this. In 1992, there were 42,000 kids who failed the third-grade reading test. Now, this is not the reading test that requires a perfect score to pass. Forty-two thousand kids could not read at the minimum acceptable level of reading in the third grade.

Do you know what happened to them? Thirty-eight thousand of them went to the fourth grade. Now, do that over decades and years, and there's a gigantic pipeline full of functionally illiterate Texans who cannot

learn to read and never catch up. And we've taken steps to end this kind of bigotry of soft expectations.

The changes are pretty dramatic. You talk to people in other states who observe these things around the country, and they're amazed at the progress we're making in Texas. Our improvement in African-American and Hispanic reading and math scores leads the country because of our tough accountability system.

Thirty-seven percent of the schools that are deemed to be failing—do you know what happens to them? Within one year the principal is gone because the local community demands change, because we've empowered teachers and parents and communities to know whether their schools are succeeding or not. Yet this educational reform, as hard fought and as long fought as it has been, is very fragile, and it faces opposition from the right and the left.

The right has been attacking it over the question of standardized tests, the heart of the accountability system. Some people on the right don't want tests. Do you know why? Because there are some who want the public school system to fail. They know instinctively that the accountability system makes it more likely that public schools will perform, and they don't like the public schools. And I admit that as somebody from the hard right.

There are those on the left who attack the accountability system with equal vengeance and equal vituperativeness, and it's because they don't like standardized tests for the same reason—testing shines a spotlight on failure.

How the education fight plays out in the years ahead is going to be really critical to the nature of Texas state government in the year 2010 and to the nature of Texas itself. If we have a society that's divided into two classes of people—those who we gave up on at an early age and passed on through and those who succeeded—where are we going to be as a society in 2010? A large group of people will enjoy affluence and the American dream, and a significant underclass will be doomed forever to look at but not taste that dream.

The fourth battle is similarly important in the long term, and it has both practical and practical-tactical considerations to somebody like me who's a political hack, and it also has importance to Texas as a whole, and that is the racial diversity of our political parties.

We face the possibility of creating a new myth here, and it's unfortunately a bad myth. Modern American political parties in the South could be divided between a party for whites and a party for minorities. And in Texas, we avoided this by having everything fought out within the Democratic Party, and then papered it over for the last 20 years as the Republican Party emerged.

But we do face the possibility that in the year 2010 we can find most whites in the Republican Party and the Democratic Party dominated by an even greater degree than it is today by blacks and browns. And I would

suggest that this is unhealthy and unacceptable, both to our society as a whole and to the party that I care about, the Republican Party.

If Republicans fail to broaden their appeal by the year 2010, then some time shortly after that, they will drop into permanent minority status because sometime in the year 2015, 2020, or 2025, our state becomes not a state where the population is majority minority—it will be that before then—but a state where the voters will be a majority minority.

The hopeful news here is that we have qualified and capable people like Tony Garza and Michael Williams who are Hispanic and African-American and serve as Republicans in statewide elected offices, and there will be something hopeful for the Texas to come if the influence of those two and others like them continues to grow.

The final interesting question is, Will government grow or not grow? Now, government in Texas is going to grow because we're a rapidly growing state. We add 70,000 schoolchildren to our school system every two years. You've got to spend more money for that. But the question is, How will it grow in proportion to population, inflation, and personal income? Because if you're like me, you might believe that growing government faster than those measures is a sign of something that will impede economic growth.

We have had this myth of limited government and low taxes in Texas, but it is not a myth borne out by the facts. For example, in the six years between 1989 and 1995, adjusted for population and inflation, real state spending grew at 31 percent, which meant that state government was taking a 20 percent larger share of personal income in Texas in 1995 than it had been in 1989.

Yet between 1995 and the year 2001, our state budget will grow in adjusted terms, adjusted for population and inflation, 2.7 percent, all while the budget has been reoriented toward education and justice system and roads.

We had, in the late 1980s and early 1990s, the highest percentage or per capita of full-time equivalent state employees of any of the ten megastates. We had more state government employees per capita than New York and California and Illinois and Pennsylvania and Michigan, states which are traditionally thought of as having much bigger government.

But whether or not we'll continue on the current path of limited growth of government and reorientation of priorities within the money that government spends, again, will be a big battle that will be fought out over the coming ten years.

Where do I think these things will end up? Well, I've said where I think redistricting will end up. It will be as fairly and impartially done by the Republicans as it was done unto them over the past fifty years.

I don't believe the tax system will be changed, and as a result, it will grow more decrepit and more out of touch and more distorting in its impact. There will come a fiscal crisis in Texas sometime, maybe in the

coming decade in which the train will hit the wall and something will happen. Whether it will be good or bad depends on the quality of leadership that Texas will enjoy at that moment.

I'm hopeful, probably too hopeful, about the ability of our state's leadership to withstand challenges to the wonderful, bright, optimistic, and hopeful educational vision that we have created in Texas in which our schools are being redirected to really serve the needs of our children, and I'm hopeful about racial diversity in our political parties and about the ability to keep government limited.

But whether or not we will achieve these things will be one of the great dramas of Texas for the next ten years, played out, unfortunately, by a less colorful group of characters than have populated our politics in the past, but with consequences as great as those for which any group has ever been responsible.

Thank you.

THE ONCE AND FUTURE STATE

A Writer's Texas

THOMAS F. STALEY

Thank you very much, Pat, for your leadership and for the fine program.

As we began planning for our meeting and our subject emerged, it seemed important to me that part of our program should concentrate on the images and myths of Texas as they've revealed themselves in our imaginative literature and film.

Literature and film embody myth, and in turn elaborate it, reinforce it, and even transform it. As Joyce's wonderful character Leopold Bloom—just a minor character in a minor work—divines as he's walking through Dublin past Trinity University's ugly jowls, he says and thinks, "Location myths depend upon parallax." And he isn't quite sure what he means, but he knows that the angle of vision determines how the object is viewed.

For example, living some years ago in Tulsa, Oklahoma, I especially enjoyed Dan Jenkins's novel about Texas. It was called *Baja Oklahoma*. More seriously, one of the important American novels of the past decade and one that moved me deeply was set in Texas, and that's the first of Cormac McCarthy's border trilogy, *All the Pretty Horses*. It's hard to believe that this remarkable novel takes place in mid-twentieth century Texas. It seems so remote from the Texas of today and yet so real in its own way.

To shape the subject of this panel, I asked a group of writers to come to the Ransom Center to try to bring some ideas together and form a topic, a topic that would bring these myths that we've been talking about into some focus. I asked Bill Broyles to moderate the panel, and my assistant, Stephen Smith, to help us with the film, which is going to be a real treat today.

I'll introduce our moderator, Bill Broyles, and then what I'm going to do is fade into West Texas, although now we haven't really determined where that is, after this morning's discussion.

Bill Broyles grew up in Baytown, Texas. He went to Rice and then to Oxford as a Marshall Scholar. He worked in the civil rights movement, and then he finished out the '60s as a Marine infantry lieutenant in Vietnam. He was the founding editor of *Texas Monthly* and then was editor-in-chief of *Newsweek*, after which he vowed never to hold a job again.

He's lectured and taught at UCLA, USC, Rice, NYU, Columbia, the U.S. Naval Academy, and The University of Texas at Austin. He's written for many newspapers and magazines. He wrote the book *Brothers in Arms*. He was co-creator of the television series *China Beach*, which won four Emmys. He teamed with his old *Texas Monthly* friend, Al Reinert, to write the film *Apollo 13*, for which he was nominated for an Academy Award and a Writer's Guild award and won the PEN Center Literary Award for best screenplay.

He's a contributing editor to *Esquire*, and he's working on more books and screenplays, most recently *Cast Away* starring Tom Hanks, which will be released, I'm told, Christmas 2000. I'm very pleased to introduce our moderator, Bill Broyles.

WILLIAM BROYLES*, MODERATOR

Thank you very much, Tom, and thank you very much for inviting us to do this today. Our topic is the relation of art to place, specifically Texas art to Texas.

For quite some time, and for many people extending even to the present, the expression "Texas art" has been as much an oxymoron as "Texas philosophy." The early settlers in Oklahoma put up a sign at the Red River, and it said, "Texas Begins Here." Those who could read turned back. So I think it's appropriate that we're going to begin our discussion of writing today by showing you something from the medium designed for illiterate people.

You may note at the end one of the benefits of being the moderator. Let's run the film.

(Whereupon a film was shown.)

What can I say? After that extraordinarily realistic portrayal of the state of Texas, we're going to have an informal discussion about Texas, its myths, and how it has affected writing.

What I'm going to do is introduce our panelists, make a few opening remarks myself, and then jump back into a panelist seat, and we'll throw the football around. I should also say that we will have a question period afterward, we hope, but if you have anything that comes up or jumps into your mind in the meantime, please just go ahead and say it.

Our panelists, beginning to my left, are Elizabeth Crook, who is from San Marcos and grew up in the Hill Country. We're going to notice a certain geographical diversity as we go across here. She's the author of *The Raven's Bride: A Novel of Sam Houston and Eliza Allen* and the novel *Promised Lands: A Novel of the Texas Revolution*.

And I should say, as we finish with *Apollo 13*—and I'm introducing Elizabeth—but it occurred to me that it's quite interesting here that the first word spoken by a human being on a heavenly body was the last name of a hero of the Texas Revolution: "Houston, the Eagle has landed."

Lest you think that our heroes of the Texas Revolution spent all their time cleaning their muskets and riding their horses, you need only to dip into one of Elizabeth's books. They show the extraordinary relation between emotion and history, and they are written with a clean, strong, and beautiful style.

Our second panelist, Steve Harrigan, is the author of several nonfiction books, among them *Natural State* and *Water and Light*. His first two

* William Broyles is a writer, the founding editor of *Texas Monthly*, the author of *Brothers in Arms* as well as of the screenplay for *Cast Away*, and the cowriter of *Apollo 13*.

novels were *Aransas* and *Jacob's Well*. His third novel, *The Gates of the Alamo*, is soon to be published by Knopf.

In my humble opinion, Steve is the most lyrical writer Texas has ever produced. His prose is as crystal clear as Barton Springs used to be.

The final panelist is Don Graham, who is the J. Frank Dobie Regent's Professor of American and English Literature at the University of Texas at Austin. He is also the author of *Cowboys and Cadillacs: How Hollywood Looks at Texas*; *No Name on the Bullet: A Biography of Audie Murphy*; and most recently, *Giant Country: Essays on Texas*.

In spite of his lofty title, Don is an author as strong as onions and as tart as Ruby Reds. He loves Texas the way longhorns love cactus. He thinks you should burn it first.

Now, as we get into this and we get to our distinguished panel, I'm going to exercise my prerogatives to set up our theme. When I went to college at Rice, writing was what happened elsewhere in England or Ireland or Russia or France, New England, the South, but certainly not here. I think that has something to do with the newness of our culture. We were too busy building Texas to write or read about it, and until very recently we were suspicious of those who did. I think it also has something to do with size, literature tending to blossom in tight, close cultures, fertile with memories and rich in human history.

Until recently the ratio of history to land in Texas has been about the same as that in Siberia, and I mean no insult to Siberia by that. We may not be the head, we may not be the heart, we may in fact be the wart on the toe of English-speaking culture, but we have given the world some enduring mythic characters, some of whom we've seen on this screen: the frontiersman, the cowboy, the wildcatter (that up-from-nothing James Dean shaking his rebellious, oily fist in Rock Hudson's face, giving the you-know-what to the established order), and of course, the astronaut, that can-do cowboy, riding off not into the sunset but to the moon itself.

We've also had our hand in cradling the blues, Tejano music, and literature, and Southern Gothic. But writing until recently in Texas has been like looking for oil. You didn't always find it in the pretty places. I grew up on the Houston Ship Channel, as yet unsung in poetry and song.

Sweet Ship Channel, flow softly until I end my song.

Oh, ship channel, I long to hear you, away you rolling channel.

Away, I'm bound away across the wide ship channel.

I'm still working on this, but you get the idea.

I grew up watching those ships go by, headed for romantic-sounding places like the Straits of Malacca, Veracruz, Zamboanga. I wanted to get on them and go, I didn't care where, just out of here, out of where I was, away from all those refineries that belched fire into the night, into a place where I didn't have to go in the back door of the library to check out books lest I be beat up by kids coming out the front.

I wanted to and I did, but no matter how far away I went, I kept coming back, both to live and to write. The film *Apollo 13* was set right down the road from where I grew up. There's something about Texas, something that keeps us here and writing about it. What is it? That's what our panelists are going to tell us.

How has our writing—this was our question—and our work in particular been inspired by, dependent on, or a rebellion against those myths we just saw on that screen?

Steve, you take the first shot at that.

STEPHEN HARRIGAN*

I've just written a novel about the Alamo, and the myth of the Alamo had a particularly strong hold on me when I was a boy. I literally was wearing a coonskin cap the first time I saw the Alamo. This was in 1955 during the Fess Parker-Davy Crockett phase, which was—for those of you not old enough to remember it, which would be virtually nobody in this room—maybe Elizabeth—it completely took the country by storm. It was the *Star Wars* of its time.

And it had such a profound effect on me that I wonder now if I've written this book not out of some sort of mature artistic judgment but just out of arrested development.

Thinking about my visit to the Alamo when I was a kid reminded me of what Dr. Silber said this morning about needing to live in a place where there are ghosts. In Texas, the Alamo is the haunted house. That's where the ghosts live. And I think it's almost impossible not to visit that place at an impressionable age and have a profound reaction to it.

In terms of the myth, in terms of writing a book about it, it's no fun for me as a writer just to recycle myths. I feel like I have to grapple with them. As you can tell, there was plenty to grapple with in those two film clips about the Alamo that we just saw. There is so much myth built up about it that has to be reexamined if you're going to write something that's even partly reasonable.

And what I discovered when I was researching this novel was that there was an equal amount of counter-myth built up about it, an equal level of revisionist history that I also had to wade through and find a way to tell the story in a way that was authentic, both to me and to what I perceive to be history. So that's how I've been dealing with the myth lately, the last seven or eight years. Other people have their own reactions, I'm sure.

* Stephen Harrigan is a novelist, journalist, and screenwriter.

ELIZABETH CROOK*

I grew up watching the kind of Westerns that we saw on these film clips, and they may not all have taken place in Texas, but I thought they did. Actually they were not my choice of viewing material. I had an older brother, and in our house, the law of the West was still fairly much intact, which meant, basically, if you were bigger you were in control of the television set.

With all of the outrageous stereotypes that you see in those old Westerns, the women are actually fairly interesting. They're better than anything on the Lucille Ball show. They're better than Ethel. They're strong, and they're independent.

Steve and I were talking earlier and saying it was in the Westerns and in film noir that you had decent women. I certainly wasn't watching any film noir, but I was watching these Westerns, and I remember this one scene where there was a woman—a peroxide blonde with about an eighteen-inch waist—and she was standing out in front of her cabin looking like a million bucks, and there were all these bad guys out there. And she drew these two pistols, and she said in this sultry voice, "Do you want to try that again, cowboys?"

This stunned me, because she was so tough. I felt like there was something in this for me. I have come to realize, and probably had some rudimentary sense at the time, that these were not the greatest words ever written in cinematic or literary history. But when you are a three-foot-high kid with a four-foot-high brother who has control of the television set, they can sound like words to live your life by.

From that point on, the Westerns began to feel very comfortable to me. You can imagine that reading Jane Austen seemed anticlimactic after growing up on *Bonanza*. And so I began to find my way into these tougher stories. And what has been difficult for me as a writer has been divorcing myself from those old images, which are very powerful images. I have had to think in a fresh way about everything because those stereotypes were often wrong and wrongly done. I am a dutiful writer. I have wanted to achieve an authenticity and resurrect the ghosts of the real people who lived on the frontier rather than these aberrant derivatives that have been made up by bad novelists and Hollywood.

And so it has been a challenge to try to grope my way back to the authentic and the real and separate myself from the myths. It's been interesting watching Steve write his book. He hits on things that I missed. I feel like with each new book that comes out, that writer somehow comes a little closer to the bone than I was able to because more information is out

* Elizabeth Crook is an Austin, Texas, based writer.

or they're thinking a little more critically. You read these new things with your eyes shut because you did miss things. I think the trend—and we see it in these movies—has been to try to get back to what is real, and in a sentimental way appreciate some of the myths and then divorce ourselves from the ones that don't help us.

DON GRAHAM*

I was interested to hear Steve talk about his identification with the Alamo and Elizabeth with strong women characters and with the film clips we just saw. I identify with the loser kids in *The Last Picture Show*, with the boys who date cattle and so on.

But that really was my high school that's being portrayed in that film, and Larry McMurtry, the author of that novel and co-author of the screenplay, once said a great thing about small towns in Texas. He said he grew up in a bookless town in a bookless part of the state. And I thought, Well, he'd have to get in line. That's where we all grew up in the Texas of the 1950s.

The other character that I identify with more and more strongly as years go by is Jett Rink, and I was thinking if I could win the lotto tonight, I would *be* Jett Rink. He's this boy who would like to make it rich—like to get rich and so on. Now, he has some nasty characteristics, nasty practices along the way and wealth corrupts him. It wouldn't corrupt me at all. It would purify me.

And it would send me straight to Italy, which is my spiritual home.

But from a personal point of view, from the point of view of trying to write about Texas, I grew up in what I call the unmythic part of Texas, which is North Central Texas, Collin County, northeast of Dallas. And I grew up on a cotton farm, and our animals were not prancing cow ponies but mules, and there ain't nothing romantic about mules. And I was thinking if Fort Worth is where the West begins, Collin County is where the South ended.

So the Texas I knew was not a romantic place at all. It was a place pretty much of hard labor and small farms, quite decent people. And the Texas that mattered, the Texas that seemed real was the Texas I saw in the movies on Saturday afternoons and then at the theater with my family during the week, when we would go to what we'd call A-level pictures—*Red River*, movies like that. And that Texas seemed wonderful. There were beautiful, snow-clad mountains near Amarillo. There was beautiful desert country near Beaumont, and everybody owned vast cattle ranches and seemed to have a very jolly time of it.

And so I would go home, and my Texas wasn't at all like the Texas I saw in the movies. And since then, I've been writing about real Texas and my Texas and trying to connect the two, and they rarely connect.

The last note I would say is that, in 1978, the final insult to my Texas heritage came when the TV show *Dallas* became popular, and it turned out that Southfork is located three country miles from where I was born,

* Don Graham is J. Frank Dobie Regents Professor of American and English Literature at the University of Texas at Austin.

and in terms of mythology, about three million miles. But *Dallas*, for me, was the completion of a process of westernizing Texas, of erasing East Texas and its embarrassing connections with the South and so on.

And so for me, the movies have always been both an attraction and a source of amusement, and at times of irritation.

Discussion

WILLIAM BROYLES,* MODERATOR

Well, one of the things I think you might have heard in a certain consistent way is our grappling with the images, characters, and emotions in the attic of our culture. That is, we are an interesting culture in that the main elements of its myth are all disconnected from the reality most of us live. Texas is not a cattle state or even an oil state anymore. It is an urban state. And you did not see one image of a city in these clips, nor did you see any serious depiction of Hispanics, African-Americans, or the extraordinary reality of the modern Texas, which is we are as much the Ellis Island of the next millennium as New York was of the previous century. You can go into any place in any major city in Texas along the Gulf Coast and see an extraordinary mixture of peoples whose connection to these myths, to me, is very problematic.

So I think one of the things we might talk a little bit about, what we do as writers, is how do we bridge that gap? I want to get into that by just saying just one little thing about me, which is that I had my epiphany about Texas in the mountains of Vietnam, not far from the Chinese border, which sounds like a relatively unlikely place to do so, a village where they had not seen anyone from the West since World War II, in almost—over 40 years.

And first, I was interested in their reaction to me, which was as an animal in the zoo; that is, there was no human distance. They would come and put their faces right next to mine as if I was not aware they existed. But then I became interested in my reaction and curiosity about them, and that was—you could take their picture and capture a level of personality that is simply impossible to capture among people in the West who are used to having their picture taken, used to seeing images of faces.

There was a transparency and a freshness about them that I suddenly realized was what had so excited me about Texas in all the years of *Texas Monthly* and keeps bringing me back here, and that is this is very fertile ground. There are lots of things that haven't been written about. It's very fresh. People are very open. If you saw *Giant*, that is a dead-on attempt—as laughable as part of it is, but it's powerful to look at the transition from ranching to oil. There it is.

And what I'm curious about is why are we not doing more about what's going on now, and what has happened to the size and the scope of our ambitions about the present?

HARRIGAN: It's interesting. While you were talking, I was thinking about my seventh-grade Texas history book, which I found to be a vol-

* William Broyles is contributing editor of *Esquire* and is working on several books and screenplays.

ume of excruciating dullness after about the Civil War. Up to that point you had the Spanish explorers, you had the Indian wars, you had the Texas Revolution, you had the Civil War—you know, a sort of pageant of excitement. And then all of a sudden you had these black and white pictures of sorghum fields and refineries—no offense, Governor Bush, if you're here—but pictures of sort of dough-faced governors, one after the other, and I thought it was a failure of history when I was reading that.

I realize now it was a failure not just of the textbook writers but of my own imagination, and it wasn't until I—Bill recruited me to write for *Texas Monthly*, and I kind of made a sideways move into journalism that I realized that those sorghum fields and those refineries and those governors were really interesting. And I think that we've been suppressed, I think, somehow, some way, in our imaginative response to Texas by the size and just bombast of that myth.

And we look at *Apollo 13* now and it seems obvious to us that that is a great moment in Texas and world history, and it's this tremendous, exciting human drama that wasn't obvious at the time that Bill wrote that movie. And I think what we have to keep doing as writers—I mean, I think the most significant and most sacred duty of a writer is to pay attention. And I think a lot of the air in the room has been taken up by the size of that Texas myth in the past.

GRAHAM: This reminds me of several things. What Steve was saying—and I always keep coming back to McMurtry because he's such a significant figure in the cultural history of the state. And McMurtry wrote I don't know how many novels before he wrote *Lonesome Dove*, but he never really cashed in; he never really made it big until he went back to that myth that you're talking about, back to that mythic base of the Rangers and the frontier and so on.

So it seems to me that there is, with Texas, probably an expectation nationally that there's not with certain other kinds of states. Like what do Eastern editors expect from Nebraska, for example, a young writer from Nebraska? They don't expect anything. But from writers from Texas, they expect certain kinds of things. They want these mythic stories told that they know about from the movies and maybe from a few classic Texas books like *Lonesome Dove*.

So the Texas writer, to me, has an inherent set of problems that maybe writers from less—states with less interesting or colorful or extensive history do. I've always felt this. And I have a hunch that in the twenty-first century, which I keep hearing talk about, a lot of Texas stories of the past, a lot of Texas history, probably needs to be rewritten—that much of Texas history in the twentieth century has been essentially a form of mythology.

And I understand that this morning someone was mentioning Walter Webb's *The Texas Rangers*, and Webb's would be a perfect example of a book that has been revered by generation after generation since its publi-

cation in 1935, yet that book needs to be redone completely, it seems to me. And Webb himself even, near the end of his life, had thought about redoing it and revising it, particularly in the light of changing ideas about Mexican-Americans and the clash between the Rangers and the Mexican-Americans.

For me, the valley that Bill mentioned is the central source, I think, for future important writing about Texas. Many of the stories of the great ranches and so on probably need to be looked at again, retold. There's still power in those myths associated with the land.

The other thing about writing about contemporary material—it's hard to know where the drama is in computers. There may be. Somebody may be able to write a terrific Texas novel about Michael Dell. I don't know. It may happen.

BROYLES: Well, I think it's interesting that both Steve and Elizabeth are going back to these myths and reexamining them. It's almost like we need to look at where we've been, or the stories we tell ourselves about where we've been, before we figure out where we're going or where we are, which I think makes a certain amount of sense.

CROOK: I really agree with something that Don was saying, that the limitations don't only come from within Texas but are imposed on us by New York in our case, or Hollywood.

And a case in point, I brought this horrendous cover of my book to show you. You probably can't see a thing except the letters—

BROYLES: It's the Mojave Desert.

CROOK:—the romance letters with which Doubleday brilliantly tried to sell my war book to a Judith Krantz audience. My story takes place in East and South Texas during the rainy season, and the picture here looks like Montana during a drought. You have in the background this mountain range, and in the foreground there is just some dirt and what appears to be a few tumbleweeds. We have a dead cow skeleton and a Conestoga wagon, the likes of which had never been invented by 1836, and the Conestoga wagon is moving supposedly westward toward this nonexistent mountain range.

They were very surprised at Doubleday when I took issue with the cover. I suggested they could give me a stick of timber or something that resembled mesquite. But to them, this is what Texas looked like. They tried to convince me that Pierre, the artist, had grown up in South Texas. I wasn't quite buying that.

I sent them a lot of books with pictures of South Texas vegetation during the rainy season and eventually they did paint a tree line over the mountain range and take the tarp off of the Conestoga Wagon, and paint some grass over the dead cow. They kept the romance letters, but I was just delighted not to have the dead cow.

I think there's a sense in which we are all trying desperately to regain some sense of integrity and get out of this stuff, but it keeps being pushed

back on us from the outside. They don't perceive us in anything past the oil phase. That's where Texas was frozen.

BRYLES: Let's go to the audience now. We'll keep talking. If there are questions out there you can shout them, or you can go to the microphone.

And Mr. Palaima is going to the microphone.

MR. PALAIMA: Well, I'm a classicist, and as Bill knows—because he's come and lectured in my Plan II course—I also teach a course on myths of war and violence that covers Ancient Greece and the Vietnam War period, and also the First World War primarily, but also dabbles in the American West, to a degree.

And it seems that what you're talking about as panelists is being locked into a kind of traditional body of myth that we really can't shake. Mr. Harrigan went through the various myths, going back to the Spanish Conquest and the Alamo, when Bill referred to the tension between the cattle ranchers and the wildcat oil men, and this is a body of traditional myth that it seems you are locked into, or we are locked into dealing with.

But Bill raised the point of how do you now address contemporary Texas society and make these myths to respond to significant social changes that go beyond how to make computers exciting to how to speak to the current population mix, even in our cities and the changed circumstances.

And as a classicist, again, I'm thinking about what went on in fifth-century Athens, where again, one was locked into a body of traditional myth and yet one used the stories of the Trojan cycle. As Aeschylus has said, his tragedies were simply scraps from the banquet of Homer, and yet they constantly spoke and even sometimes in direct historical ways, for example, Euripides' Trojan women and the Medean affair in Athenian history, our first case—a very well-documented case—of historical genocide. And Euripides, using traditional myth about the Trojan War, was able to speak directly to that issue.

So is there a way in which you can talk about the Alamo and talk about the kind of myth that we see portrayed in *Giant* and talk about the Spanish exploration and settlement in missions around Texas that will somehow speak to contemporary life? Is there?

HARRIGAN: That's a tough one to answer, but if I could answer it personally, I think—I really—I'm not motivated as a writer by myth, I don't think, not consciously. In the case of the Alamo, it was unavoidable. But I think most of us up here would say we're just looking for something that stirs us.

You know, the idea of taking the Texas myth and giving a new spin to it and creating another myth is not nearly as interesting to me as telling a good story. Now, there are tons of great stories in Texas. I mean, I think the great novel right now is the Blanton Art Museum controversy.

That has everything. I mean, it's got the old Texas, the new Texas, the

sense of insecurity, the sense of what is art, what is not—I mean, a real clash of cultures.

You could sort of gin that up into a mythic novel, or you could just go out and write it, you know. And in my own case, I think more micro than that. I mean, I hope the book becomes a macro book, but I'm not looking at it from the outside. And I don't know how Elizabeth or Don work, or Bill, but I sidle into things from the inside.

GRAHAM: One thing that I would say in response to your question is that, just in terms of films, it's interesting to me that there aren't any *Giants* being made now. The last, I think—maybe somebody could correct me on this—the last serious, interesting film with any ambitions at all about Texas was a film made by a guy from New Jersey. It's called *Lone Star*, John Sayles's film, and I think it did take an excellent critical look at some areas of life in Texas and some myths, and it was set on the border.

But if you look at recent Texas films coming out of Hollywood or out of independent Texas filmmakers, they're very small. That's the key word. And I'll just mention four titles: *Dancer, Texas*; *Hope Floats*—which is impossible to see, impossible to finish watching that film. I tried three times out of a sense of duty, and it even stars Austin's own Sandra Bullock, and it's still impossible to see—*Varsity Blues*, which is a football film, and I think Bill liked *Happy, Texas*, another small-town Texas film.

And I think the father or the mother of all of these little films is Tuna, Texas. And it's all about these small towns full of eccentric people with accents derived from Georgia, mainly, and it's kind of interesting and depressing in what's going on in mainstream filmmaking with Texas as a subject.

Now, there may be some great ones out there that are going to be released in the near future. I don't know.

BROYLES: We are of our own times inevitably, and what we find interesting about these myths reflects what is going on in our lives and what we think is important, and—as Shakespeare did—we'll write about the past with very contemporary themes.

We do have these wonderfully mythic elements in common, a kind of common currency, a common vocabulary. And certainly you could use those elements to express whatever contemporary feelings we might have.

CROOK: Also, I think contemporary events will never have the opportunity to become rooted in the kind of mythology, say, that the Alamo has, because of journalism and media coverage. Can you imagine the Alamo taking place today? It would be on CNN: the continued 13 days of the siege. There would be no chance for the elements that were shoved under the rug to be hidden. The fact that James Bowie had made a good part of his fortune in the slave trade would be exposed from the beginning. So the heroes wouldn't become the heroes. They would be considered mercenaries.

So I think that we're not really making any new myths, because it's

impossible to do that under the kind of scrutiny that we have. Basically what you have when you have writers dealing with myths at all is writers trying to correct the old ones and, as Steve says, make them into a good story by getting as close to the reality possible.

BROYLES: I like what Don said. It's like instead of *Giant* now, we have *Pygmy*.

GRAHAM: But if you think about the two biggest historic events in Texas that have had national and international implications in the last 30 years, they would have to be the assassination of JFK and the Branch Davidian thing in Waco, and we even have the Branch Davidian thing on film, and we still can't figure out what happened.

It's very difficult, the closer you get to the present, to try to sort it out, and I would be much more inclined myself to try to write a novel about the Kennedy assassination—I would certainly not be the first; there are quite a few of them, some by Texas writers—than I would the Branch Davidian thing, simply because of the profound weirdness of that whole cult activity and what went on and so on.

But both of these events seem to be immensely complex and to pose all kinds of difficulties for a contemporary writer trying to sort out everything.

CROOK: And I think the instinct to want to sort it out comes from two different things that this generation seems to revel in. One of them is a sort of lurid voyeurism and wanting to know everything, but the other is a very genuine, authentic, and honorable desire to set the record straight. And I think that this generation has demanded this in a way that the writers writing about Texas 50 and 60 years ago did not.

BROYLES: Do we have a question here? Make it now, please.

DR. BARROW: I'm Tom Barrow from Houston. People keep using the word *myth*, and I think I would call it fables, myself. My family are old Texans. My great-great-grandmother came from Ireland, settled in South Texas as a widow. People don't remember—don't accept the fact that the Mexican government invited the Irish in to be a Catholic barrier to Protestant migration. That's one of those lesser-known facts of Texas history.

My great-great-grandfather fought at San Jacinto. I had three great-great-grandfathers who fought for the Confederacy. I had the ability to be with my grandparents and hear their stories. They didn't tell those kinds of stories. They told very, very different stories.

My great-great-grandmother was widowed, arrived in Refugio, Texas, in 1833, and they gave her the saloon to run. You don't hear stories about women running saloons. That's not the common picture.

My father was very well-involved in the oil and gas business, the Humble Company, and leased most of those large ranches in South Texas. I've been on almost all of them. I watched the development of that part of the state. *Giant* had little or nothing to do with the history of the industry

in the '30s. It was a different kind of world. We don't have myths; we have fables.

HARRIGAN: I'd like to respond to that if I could. One of the main characters in my novel is a woman in Refugio running an inn in 1835.

BROYLES: We're finally catching up here.

HARRIGAN: It's not a tavern—I mean, it's not bar or a saloon; it's an inn. But I think you are absolutely right. The complexity of life gets sort of distilled down in the history books and in the kind of mythic takes or fabled takes that we're fed.

For instance, in the period you're talking about, in 1833, yes, the Irish were extremely grateful to be part of Mexico. They had no possibility of owning land in their own country, and here they could enter their names in this calfskin book saying they owned land. They were very reluctant to rebel against Mexico. It was a highly complex situation. It was a Mexican civil war that a lot of people—some willingly, some not—were drawn into.

And I feel like the level of scrutiny of almost any subject needs to be high for a writer to write a credible book, and I think Bill did that in *Apollo 13*. I think Elizabeth did it in *Promised Lands*, which is about the Goliad massacre and the Battle of Coleto.

But the standards have risen. I think all of us up here feel that, that we—that the bar has been raised and we'd better step up to it, because we can't just, like I said before, recycle the same old myths.

MS. CARPENTER: [inaudible/off-mike]

CROOK: Liz, this reminds me of the dinner party, when you had everybody go around the table and tell the most embarrassing thing that had ever happened to them. I think I'm going to pass on it.

Are you going to pass, Steve, or—

HARRIGAN: Well, no. I'm going to defer to Betty Sue, who earlier this morning—

CROOK: —articulated this very well.

HARRIGAN:—said it very well, that one of the key elements of the Texas myth is an awareness that Texans have of this, you know, inflated identity. And I think people are always consciously or unconsciously trying to live up to that, or trying to run it down, but that's what makes Texas an interesting place to write about, I think, because there is this internal conflict.

There are people who think that they should be living according to this scheme that their ancestors sort of set into motion and that other expectations, like the people who designed this cover, have of them. And I think that creates a certain amount of baseline drama with all of us, and so I do think to that extent Texans are different, because, there are plenty of states with no myth.

BROYLES: Having lived outside of Texas, and I've kept trying to leave forever, and I keep—I'm a serial leaver. I keep leaving and coming back,

leaving and coming back. And part of it was in that story I told about Vietnam—this extraordinary kind of openness and awareness and language and the way people talk, and all those kind of mystical things that go into the creation of a common culture: the things we share, experiences that now you see through different lights in the prism. They're different for someone in a small town versus a city, someone who is Hispanic versus someone who is African-American versus someone who is Vietnamese.

But there's something there that we all can get together and talk about that transcends all of those things, even as you recognize the differences. I was thinking, Mr. Barrow, as you talked, I had all these pictures of my dad as a little boy, growing up in the oil fields. My grandfather was a surveyor, and he surveyed pipelines out on the oil fields, and we have all these pictures of tents and things, and of course, he thought that you should never invest in oil, and, of course, he never did.

And I'm glad to know, Liz, that—and I want to say that so long as you are here and people like you are here—we're always going to be different, and bless you for that.

UNIDENTIFIED SPEAKER: All day long I have heard everyone talk about how bleak their adolescences were, and I have been curious about that, particularly about the furor in Texas, because I suspect there is a grand tradition that we are overlooking, in our views. Seventy years ago, Katherine Ann Porter's work was not the kind of demythologized work. It was highly mythological, as I recall, and yet it was highly particular and realistic in terms of the small Texas town. It wasn't invented by McMurtry in *The Last Picture Show*.

I remember George Sessions Perry wrote a series of brilliant Depression books immediately after the Depression that depicted Central Texas with a poignancy and a horror that is almost impossible to miss. And then I think, of course, of Tom Lea, not only—I guess he could do anything twice—not only an interesting painter, but *The Wonderful Country* is a book that does not blow up the Texas man in such a way that he is a braggadocios bumpkin in buckskin, although he is a sensitive character in buckskin and, of course, a *caballero*, a cavalier, and a man on horseback all at the same time, who has to meet the life on the edge, as I recall, in El Paso, on foot.

I wonder about our real pride in thinking that we have discovered the small and the particular and the well-wrought word.

GRAHAM: I would agree 100 percent. You basically gave an outline of my syllabus for the first part of my course. Yes. But I teach George Sessions Perry and Katherine Ann Porter and so on.

Yes. Texas literature wasn't invented in 1992 or anything. There's been a lot more writing than we've suggested today, but we've been talking about things from our perspective, basically.

HARRIGAN: And literature is a corrective to that kind of stuff. I mean,

any good book, I think, deflates the sort of cartoon imagery that we've been fed, and there's certainly been plenty of those.

I mean *The Last Picture Show*, the book and the movie—there's a wonderful scene, I think, where you hear them singing, "Texas, our Texas, all hail the mighty state," and they couldn't be more bored, and their eyes are glazed over, and that's a really powerful social commentary, I think.

And when Don was talking about the smallness of Texas movies, I think there's a small movie that's really big because it's telling the truth. And that's what literature does. It tells it in a particular way but in a way that's trustworthy.

CROOK: And I will say, in reference to Liz's comment also, that all of us, even though our endeavor may be not really to debunk the myths but to escape from them, we are still all living in Texas and writing about Texas, and I think there's a reason for that.

When my great-great-grandfather immigrated here from England, he was a schoolmaster who had run a private school in Yorkshire, and the school went belly-up when the wool trade collapsed and nobody could afford private education and public schools came into effect in England. And so he got on a boat with his son and came over here and homesteaded in Zavala County.

He knew nothing about homesteading, nothing about cattle. It took him almost fifteen years to get the house built. He didn't know how to hammer any boards together. But he stayed. And his sisters came over, and they set up a tent attached to this little pen that he was living in, and they called it the west wing, and they stayed too.

And what we always wondered was why he didn't go back to England, because he was never successful in Texas. His sons grew up to be successful, but he never was. And it's interesting that with all that sense of Englishness that was passed down in our family—and the deepest roots were English—none of us have ever thought of leaving Texas, and we're spread out all over Texas, several generations deep now.

STALEY: I was visiting a writer in New York about two months ago who's been away from Texas for 40 years. I went to college at Columbia and lived in New York for twenty years, and he's recently had a very controversial play in New York. His name is Terrence McNally. He'd been away for 40 years.

And he said, "You know, I still, though, have this yearning to go back to Texas. I wasn't very happy when I was there as a boy, but I still smell that Gulf air." And he said, "I have this urge." And I asked him, "Well, now, what really brought you back to thinking about Texas?" He said, "Well, for example, I had an English teacher here who visited you, and she said, 'Would you be interested in having Terrence McNally's papers at the Ransom Center?' I said, 'Absolutely.' She said, 'You know, I taught him English in Corpus Christi, I believe it was.' And she said, 'I'll just tell him to get them down here.'"

And I called him up, and I said, "Mr. McNally, your old English teacher told me to have you send your papers down here." He said, "She did? Well, I guess I'd better get them down here then. But there's a problem." I said, "What? Well, they're in Madison, Wisconsin. I think I lent them—I put them on deposit at the University of Wisconsin in Madison." I said, "Well, that could be a problem. I guess they really ought to be in Texas." He said, "Forty years I've been away, but I'm still a Texan. I'm coming back."

I was also pleased that someone mentioned Katherine Ann Porter. And there are—writers make myths, but frequently so much of what is Texas is the individual myth-maker.

Another person who has such a reputation in Europe that many of you admire who also did some interesting films is Patricia Highsmith, another Texan, who still, after her 55 years of exile in Switzerland and France, still talked about this sense of Texas.

So it isn't just simply the big picture. It's also these individuals whose work seems to reflect the myths that are part of Texas. Maybe they're private myths, but they are real to these writers because they're Texans. Even though they don't write necessarily about Texas subjects, they have still been shaped and formed by much of the culture that was here.

CROOK: Yes. I think also our school systems have kept that alive. We're one of the few states that still teaches state history in the public schools. While I was researching *Promised Lands*, I came across this wonderful book called *Early Times in Texas: The Adventures of Jack Dobell*, which is the story of a young man who came to fight in the Texas Revolution.

He ended up in the Battle of Coleto and imprisoned at Goliad and was let out during the massacre to be shot with the other prisoners, and he escaped and survived in the wilderness for a couple of weeks until he found Sam Houston's army and fought with them at San Jacinto. His tales of having survived in the wilderness are very interesting, and I ended up liking him enough to base a character on him.

Later when I was promoting the book in San Marcos, I came across my seventh-grade teacher, and he said, "I'm really not surprised that you decided to use *Early Times in Texas* and the character there as one of your characters. You loved that book." I didn't know what he was talking about. I said, "Do you mean I read that book in seventh grade?" And he said, "You took that book home with you. You were in love with that book in seventh grade." And I said, "I just discovered that book three years ago when I was doing my research."

I think that these stories get so imbedded in our minds that we don't shake them. We don't quite know they're there. We're like these plants that are soaking up the sun, but we don't see our roots down there and don't know that that's where the ideas are really coming from. And it was just very surprising to me that I had ever laid eyes on that book before and that it wasn't a new discovery.

BROYLES: I want to say something that's, I think, the inverse of what Tom was just talking about, which is the way Texans take their Texanness with them when they leave.

When I was living in California doing a magazine there, we once did an article about LAX and how many coffins they transported back of people who had lived in California for thirty, forty, fifty years but wanted to go to Illinois or Michigan or wherever it is to be buried because that's who they still thought they were. I think there was one thing very interesting about Texas. You don't have to be born here. There's something about the early Christian church that Texas has in common—you don't have to be born here to be one. It's never too late to be saved.

Right? And there is a kind of inclusiveness. Hey, come on in, we'll close the doors of the Alamo behind you. Davy Crockett was here—how long?—a couple of months? We claim him.

I think there is this something about this inclusiveness. In California, where I lived for ten years, you see this extraordinary number of license plates from other states. People don't give up their origins. They still think they're from somewhere else.

Whatever power is working on us doesn't work so clearly there. I think that's something also to be considered: we take Texanness with us. We make it available to those who come in.

We're at the end of our session. I can take one more question, or if any of our panelists has an idea that would eloquently wrap this up? I think, Don, you're a good candidate.

GRAHAM: Oh, I'm not prepared to wrap it up, but I just wanted to add one little anecdote about how difficult it is if you are a Texan to escape being a Texan. For me, it was impossible.

I went to teach in the early 1970s at the University of Pennsylvania in the Ivy League. And so I thought, Well, I'll become a new person now, and I put on a pinstriped suit and so on. I knew I was doomed to be the Texan forever when I would walk down the hall late in the afternoon and there was a guy—who became a very famous professor of American literature—and he would see me and he would go into a crouch and draw his pistol. And I knew then I could not escape the gunfighter. I don't own any guns, by the way.

BROYLES: Steve, do you or Elizabeth have anything more to add?

HARRIGAN: I just wanted to mention that, during this research I did for the Alamo book, the most inspiring quotation I came upon was something written by Stephen F. Austin in 1835. He said, "I hope a dead calm will reign over Texas for many years to come and that nothing of consequence will happen whatsoever."

The reason that that was inspiring to me was that I got this guy; I mean, I knew who he was. He was tired. He was exhausted. He was not this synthetic Texas hero. He was a human being. And as writers, I think, we're kind of inspired or spurred on by those kind of larger-than-life

things, but what we're really looking for and what we have to look for are those moments where people are vulnerable and real.

CROOK: I once heard Elmer Kelton being interviewed, and someone asked him what the basic difference was between his books and the books of Zane Grey. And he thought for a moment and he said, "Well, Zane Grey's characters are all six-foot-three and indomitable, and mine are five-foot-nine and nervous."

I think that, in a way, what novelists and writers today are trying to do is glorify and dramatize the story of those of us who are five-foot-nine and nervous.

BROYLES: Do you have one thing?

HAYES: For the new members of the Society, you should be given a little pamphlet that sets out the founding statement of the Philosophical Society in 1837. And it ends, "Texas has her captains. Now let her have her wise men."

Sunday Morning

HAYES: Welcome to this time that we have set aside to raise our lingering questions, to react to what we've heard, and to enjoy conversation with one another. Some of our speakers have been able to remain with us for this discussion: Charles Ramírez Berg from the Radio, Television, and Film program at The University of Texas at Austin; Steve Harrigan, who participated in the wonderful writer's panel; Betty Sue Flowers from UT, who was one of our co-keynoters; Jim Blackburn, an environmental lawyer and activist from Houston; John Silber, who along with Betty Sue did a wonderful job in framing our program yesterday; and Peter Zandan from IntelliQuest, who talked about where technology is going to take us over the next ten to fifteen years.

I have asked Betty Sue and John, since they had the first word and then listened to a lot of reflections yesterday, if they would kick off the panel this morning with just some brief thoughts.

FLOWERS: I'm going to throw three things into the mix that I thought might have been left out yesterday—and then I think John is going to address, more specifically, some of the issues that were raised yesterday as a way of getting into what I hope will be some spirited debate.

Of the three things I want to mention, the first is an aspect of Texas myth that is very strong—the appreciation for characters. Someone once said you could say anything about someone if you ended it, "Bless his heart." When I heard this, I thought of all the stories I'd heard my East Texas relatives tell over the years and how even the villains were treated with a kind of loving appreciation.

The first thing my great-aunts would do with the cousins when we would come visit them in Clarksville, Red River County, is take us on a driving tour through the graveyard. They would talk about the tombstones as if they were people. A couple of years ago, I took my own son

through the same graveyard. After I'd described one relative I'd heard lots of stories about and so knew very well as a character, my son asked, "What did he look like?" It was only then that I realized I had never met this guy. And then I looked at his tombstone and saw he'd died in 1922, but he was as alive to me as any of the many others because of the stories I'd heard. So that's one thing we should keep in mind—the deep appreciation in Texas of stories of characters.

The second thing that I want to throw into the mix, besides praising all things that are spare and original for being in Texas, is a way of relating technology, perhaps, with mythology. Peter talked a lot about this brave new world we're moving into, and I agree with him. We really are. I see that with my students. But I also see in my students a deep need—a deep hunger for the kind of meaning that stories provide.

I give one example from Friday when a student came to my office quite depressed. This is an honors student who's working on a thesis with me. I asked her what had happened, thinking that maybe she'd had problems with her boyfriend and so forth. And she said, "I died." I said, "I'm sorry. Would you elaborate on that since I see you sitting here?" She said, "I died last night."

It turned out that for three years she had been in one of these—I don't know whether it's a MUD or a MOO —Peter, you're going to have to help me here. What is it where the people go and assume characters? A MUD.

She'd been in a MUD for three years with a number of people from all over the world, and she'd developed a character then that was quite unlike her independent stance in the real world. In the mythological world of the MUD, her boyfriend had been her protector. The night before, someone in the game had just killed her for no reason—like a virtual drive-by shooting. So she was out of the game she'd been in for three years, and she mourned the loss of the character she'd made. Not only that, but her boyfriend felt guilty for having been unsuccessful in protecting her.

Now, that may sound bizarre to some of us, but many of my students have these other personas and lives on the Internet, which are very strong and form part of their daily meaning. So what I conclude from this is that the world is not necessarily becoming less mythological simply because it's becoming more technological. In many ways, I see mythology being very prevalent in the lives of young people.

And my third and final comment—I was recently doing a television interview with Michael Lewis, the author of *The New New Thing*. This book is about technology, especially about Jim Clark, the founder of Netscape and Silicon Graphics and Healtheon. Clark founded all these companies on stories. There was almost nothing there when he started selling stock. As Lewis described these extraordinary feats of storytelling, I thought, this guy must be a Texan. Sure enough, he is. He really is. So I would say our ability to tell tall tales about ourselves is not antithetical to

the rise of technology. They're not mutually exclusive.

SILBER: I'm going to try to touch on several issues that have been mentioned by a variety of our participants to see if we can't set the stage for a fairly lively discussion. I noted one of the last things said yesterday was that it's never too late to be a Texan. Just to take that concept in perspective, I think it's true. I think there's a certain welcoming in Texas. And when I went to Boston, one of the first things I was informed of was that I would never be a Bostonian until my family had lived there for thirteen generations. That sets a kind of contrast in the size of the welcoming mat.

I'm not at all convinced with what Betty Sue said about saying "Bless his heart." I have a feeling that when they talk about somebody that's not too good and they say, "Well, bless his heart," I think what they really mean is, "God have mercy."

FLOWERS: That could be too.

SILBER: Now, when Professor Ramírez Berg talked about the need to stress multiculturalism, I wish he would consider, what is a multiculturalism? Multiculturalism by itself, it seems to me, is the absolute antithesis of culture. There's got to be some way you pull all the strands and motives together to have a single culture. Yugoslavia does not serve as a paradigm. It's multicultural as hell, and that's why it's hell. And I think Arthur Schlesinger, Jr., wrote a very fine book on the desperate need for unity in our culture, and I think that needs to be put in the balance.

President Natalicio spoke about bilingual education and tried to explode the myth that Hispanic parents or Spanish-speaking parents don't want their children to learn English. She's absolutely right. There have been any number of polls taken on this in California, Massachusetts, and elsewhere that show that the parents recognize that the children must learn English in order to survive in American culture. But let us not overlook the fact that this is not the role of a Hispanic politician. The Hispanic politician does his best to push a form of bilingual education that continues competence in the Spanish language and reduces and retards competence in the English language. That's happening in Chelsea, Massachusetts, where Boston University administers the schools. It's happening in Texas. And this is a pernicious influence that we need to address, I think, quite clearly. It largely explains the failure of the Spanish-speaking children. They lag behind blacks. They lag behind every other minority group, and it's very largely because they can't speak the language. We need intensive programs, it seems to me, in English.

Peter Zandan is one of the most charming mythologists that I have heard in a long time. He is a mythologist. He has proposed a future of a new species that's something like H. G. Wells, in talking about a future utopia, talking about a new species of humanity, more intelligent. We won't know by 2010 that they are more intelligent—the machines are more intelligent—but by 2010, we will know that they can become or will become more intelligent.

I would like to observe just a few difficulties with this mythology that need to be taken into account. One, the machines are created and programmed by human beings. We are the creators; they are the creatures. And when you talk about a chess machine, the enormous intelligence in that machine was put there by human beings who finally figured out how to program this complex machine so that it could scan all kinds of options in a fraction of time that it would take a human being. But it's not because the human being is not intelligent. The human being was intelligent enough to recognize exactly how he had to design that machine in order to make it work, and the machine then behaves robotically, following the program.

Secondly, the machines are not conscious; and third, they have no effect. These are critical qualities that are essential to humanity. And another point that I think is worth mentioning, is that the species that created these machines can pull the plug, and that's not irrelevant.

Most important, however, is that when we program a machine, just as when we use a calculator or we use a computer, we'd better have very sound judgment and a great deal of knowledge so that we can assess the results, because sometimes the program comes up with the wrong answer. It can be a tragically wrong answer, and human beings have to assess the answers.

We have seen the intrusion of calculators in elementary schools, a disastrous development in education because the children never learn the mathematical functions and so they never have any notion about whether the computer or calculator gets the right answer or not.

When I'm using just an ordinary calculator and doing certain functions, I can tell at a glance if something's wrong—if I punched it in wrong or if the battery is weak and it's giving me a wrong answer. You have to have some approximate math and some understanding of what the functions look like.

I delayed the development of computers on the campus of Boston University for 15 years because I said I would not introduce major computers for faculty until faculty demonstrated the capacity to program them. If they didn't program them, they didn't know how they got out of the machine what was put into the machine, because somebody else put it in. As a result, we went through four generations of computers in that length of time and saved millions of dollars.

Now, the thing that bothers me most about the mythology that Zandan has developed is this notion of a kind of virtual reality or a virtual civilization that will take place as these machines begin to take over—or not to take over necessarily, but to be relied upon more. A virtual plane does not fly. A virtual car does not run. A virtual ship does not sail. We have to continue to make things.

We often say the United States is a post-agricultural society. It is not. It produces more agriculture than it ever did in its history; it just does it

with fewer people. It is not post-industrial. We still have industry, and we'd better have industry if we want national defense and if we want to be players in a world economy.

We are a service industry now, but not because we have ceased to be industrial or agricultural. And if we move to this virtual notion, then we have to ask, what's the future like? The virtual university is a colossal fraud at the present time. I do not know a single virtual university that has introduced the human interchange between the student and the faculty member necessary to develop the conversational capacity or to test the genuineness of the work being submitted. Those are hurdles that have not yet been met by the virtual university.

And most of all, I don't see the possibility of the procreation of virtual children. There's going to have to be some intercommunication. The isolation of the individual, such as they fantasize on *MUD*, is a good example, I think, of a current pathology. I think that this is a pathology in which the right answer is that old cliché, "Get a life." Not a life on that machine, but a real life.

Mr. Rove talked about education, but I don't think he answered Mr. Dunnam's question adequately about the contribution of business and the failure of business to stand up to the issue.

Business has an enormous power to influence the Congress. They haven't used that power to influence education reform. The influence on the Congress is through the National Education Association and the American Federation of Teachers. That is where the dominant influence on the Congress comes from. That's where the control of the Democratic Party comes from.

In 1989, President Bush and all the governors got together and decided on the goals for 2000. By next January, we're supposed to be first in science. We're supposed to be first in mathematics. All the kids are supposed to be civilized and capable of graduating to get a good job, et cetera, et cetera. None of it's true, because although they designated the ends, they never voted on the means to achieve those ends and there was no business community support to get there.

Sixty million dollars has been given to the National Board for Professional Teaching Standards. It is an organization started by Governor Hunt of North Carolina, and Governor Hunt was taken in by professionals. Who are the "professionals"?—I use that word in quotes, for they just think they're professionals—the NEA, the AFT, and the National Council for the Accrediting of Teacher Education, which accredits the worst schools of education in this country. The best schools of education do not even wish to associate with that organization.

And those are the people who are setting the standards for board-certified teachers. It will be the professionals dumbing-down the expectations of teachers and pushing all of these methodological courses and ignoring the subject-matter competence.

We have parents who are the engine behind social promotion. Schools of education are the largest obstacle to the recruitment of competent people in teaching. The legislatures are opposed to high standards, high-stake testing. That hasn't happened in Texas yet, but I suspect it will. I suspect the governor will have his hands full resisting it when a large number of students fail to get their diplomas.

Maybe Texas will make it because certainly the governor here has been very realistic and very supportive. But in Massachusetts, the legislature has opposed our high-stakes exams, and the board of education crumbled and voted that one point above failing is all that is required in order to get a certified Commonwealth diploma.

Steve Harrigan talked about the duty of the writer to pay attention and not let reality be obscured by myths. And there's much to be said for that. Elizabeth Crook picked that up and talked about the importance of debunking myths. But I think we've got to be very careful that by debunking myths, we don't lose the myth, because myths have a very important function. They have a normative function, a function of stimulating aspiration, in the absence of which we'll be a lot worse, it seems to me, than we are.

Mr. Graham talked about the Texas Rangers and Walter Webb's book. He ought to take a look at an M.A. thesis that was never published by C. B. Smith. He was a local automobile dealer here in Austin. He wrote a fine book that introduced dimensions that Mr. Webb had overlooked.

But I don't think Mr. Graham answered adequately the excellent question about why it isn't the duty of writers or at least the opportunity of writers to adopt myths. Think of the way in which Euripides took over the myths that had been worked over by Aeschylus and so utterly transformed them. For example, he took the Oresteia and flipped it, turned it around, but still kept the power of that myth.

Now, coming to a conclusion, Liz Carpenter asked what's different about Texas, a very good question and one that you'd expect of her. There is a difference, and I think one of the differences is that Texans still have heroes. I think that's very important. We must avoid, it seems to me, at all costs, reductionism that trivializes the human spirit and lowers the dimension of human potentiality.

I think we can learn a great deal from *The Death of a Salesman*. Miller wrote about the life and death of an ordinary salesman, and all of the professors and departments of English around the country at that time were saying, "Well, this is not a tragedy, because Willy Loman is not a hero; he's just a salesman." It was Miller's point that the death of a salesman—the life and death of a salesman—is worthy of the highest art. It's about us and we should not be ashamed to read it, it seems to me, and to respond emotionally to the recognition.

We find ourselves voicing both sides of the climactic scene between Willy Loman and his son, Biff, where Biff, out of a life of failure, tells his father, "Pop, I'm dime a dozen and so are you!" Willy replies, "I am not

dime a dozen! I'm Willy Loman, and you are Biff Loman!"

Then Biff, at a peak of fury, said, "Pop, I'm nothing. I'm nothing, Pop. Can't you understand that?" And Biff collapses in tears and Willy says, "What are you doing? What are you doing?" He turns to his wife and says, "Why are you crying? Isn't it remarkable. Biff, he likes me. He cried to me." Then Willy, who chokes with love, cries out his promise, "That boy—that boy is going to be magnificent!"

Now, we don't have to choose between Biff and Willy. Both are right. Both are a dime a dozen, and both of them are magnificent. The great fact about human beings is that we are both a dime a dozen and magnificent. If we believe only that we're magnificent and suppose that we incorporate the myths at their normative peak, we become insufferably arrogant at best or, at worst, Tamberlaines or Hitlers.

On the other hand, if we believe we're merely dime a dozen, we lose our reason for being and we lose our motivation for excellence and our ability to aspire. We lose our ability to sustain disappointments and losses that go with even the happiest and most fortunate lives.

I would like to close by quoting Saul Bellow on the subject. I want to know why should we—and I don't think Texans have yet—why should we resign ourselves to insignificance and forfeit our promise—it's a mythological promise, a mythic promise—of greatness unless, in the words of Augie Marsh, and here I quote Bellow, "You want to say that we're at the dwarf end of all time and mere children, whose only share in the grandeur is like the boy's share in fairy tale kings, being of a different time from times better and stronger than ours."

In Texas, as contrasted with other parts of the United States, it's unlikely that men and women shall fail because they lose their reason for being or their motivation for excellence and the ability to sustain the disappointments and losses that go with even the happiest and most fortunate lives. I think the Texans set a different standard, and I think it's very largely as a consequence of its mythic foundation.

HAYES: Thank you, John, and thank you, Betty Sue.

Panelists, a few quick responses and then I'm going to open it up.

RAMÍREZ BERG: Okay. I guess I need to respond to the question about multiculturalism. It seems to me that's a lightning rod of a word and people react to it in different ways, but the problem is, how do you define multiculturalism? So let me tell you how I define it. I think about ethnicity as not an either/or proposition, that ethnicities can coexist, and I think about multiculturalism as a response to the extremes of assimilation. You think about assimilation as it has been practiced in this country. The way it works is, we are an immigrant nation, and the way you move from that immigrant generation to the mainstream is by a process of more or less enforced cultural amnesia. The more you forget your root culture, ethnicity, nationality, language, and all of that, the more mainstream you can become, to the extent that you need to forget all of that.

And I remember when I was growing up, the adults would tell me,

“Speak English.” And what they were telling me was—and this is the Mexican-American adults—what they were telling our generation was: Speak English because that is the language you need to speak so that you won’t suffer the way we suffered. They understood from their experience that because they didn’t speak English or they spoke English with an accent, although they understood everything, they spoke two languages. They were perceived to be of lesser importance, lesser intelligence, those kinds of things. So as I say, the extremes of assimilation.

So I think for me, multiculturalism raises the question, Can’t you be a good American and still celebrate your ancestry? Can’t you be a good American and more or less eat hot dogs and hamburgers and tacos and enchiladas? Can’t you be a good American and enjoy John Philip Sousa and a *mariachi variedades*? Does it have to be either/or? I guess that is my question. And the way I define multiculturalism is, it’s kind of bringing it back to the center. You don’t have to forget everything that your ancestors struggled for to get you to the point where you are. There is a certain joy in enjoying the past of your ancestors and at the same time being a good American.

And the other thing about multiculturalism is that we can enjoy the pasts of other ancestors and other ethnicities, and so I can enjoy Irish music and folklore and Lithuanian, and et cetera and et cetera. So, multiculturalism depends on what you mean when you’re talking about it. Too often the debates really center around the fact that people are talking about different varieties or different definitions of multiculturalism.

HARRIGAN: Well, I’m not quite as full of opinions as Dr. Silber. I wish I were. There’s a lot of provocative stuff he’s put out on the table, along with Betty Sue.

But I’d like to respond to two points. One, I don’t know what a MUD is; some sort of fantasy game involving computers and role-playing, I assume. Whatever it is, I’m not quite as afraid of it as I feel like we’re supposed to be, because it seems like the next generation of imaginative life. I don’t really see a qualitative difference between imagining myself to be a character in a computer game and reading a book and imagining myself to be that character, and so when we’re warned to “get a life”—I remember people telling me “get a life” when I had my head buried in a book. So I’m not quite as afraid of that as others might be, and I’m kind of intrigued by it and anticipating it and excited about it in many ways.

The other thing I’d like to bring up is the fact that this whole weekend has been about the Texas myth, and during the course of the weekend I think we’ve chewed on and pondered this myth so much that we have mythologized ourselves. And I guess the question I would like to ask for anybody who wants to grab at it is, Why do we need this myth so bad? Is it a deep cultural insecurity that’s driving this need to believe in all these heroes and to believe in this glorious, nostalgic history? Or are we, in fact, that different from any place else?

I go back and forth on this. I'm not totally convinced that Texas is better than North Dakota, for instance. You know, they're just places, and a place has a certain character, and maybe we haven't examined the character of North Dakota in quite the detail we should. I think we need a devil's advocate somewhere in these proceedings. So if anybody wants to throw tomatoes at me, that's fine, but if anybody would like to take up the notion of "Is Texas really that great?" I'd be happy to discuss it.

BLACKBURN: I'd like to comment on really a couple of things. One is I'm fascinated by some of the comments that Peter made, and while I'm not as conversant in technology as I suppose I'd like to be and I think I will be in the future, I think the implications of technology—I don't think we've even begun to realize those. I think what Peter said yesterday about sense of place—and it ties back to some of the fantasy games and things like that—I think the deeper we get into a virtual mindset, the more important the natural environment may actually become, so that the contrast between the life within the machine and then true, living creatures—this concept of reverence for life, which I didn't speak about yesterday—will actually become much more pronounced. And it ties in directly with creation theology and other things, but reverence for life and living things, I think, will become different. And frankly, that's something—and here, I'd like to debunk the myth a little bit—in Texas we don't have any reverence for life, not in any real sense.

We were talking to our neighbors up in the Hill Country about, you know, there was a snake that someone had seen and said they were talking to a local boy that lives up in the Hill Country, and he said—this guy was from the Midwest, our neighbor—looked up, and said, "Well, what do I do with that snake?" The boy from the Hill Country says, "Keel it." We "keel" everything. You know, if it flies, it dies.

And I think that reverence for life and living things may be sort of what comes out of the technology, and I think that might be an interesting sort of juxtaposition.

I think the other thing is that the environmental movement, environmental issues, are very young. In my mind, they started in the United States with Aldo Leopold's publication of *Sand County Almanac*. We didn't even have a science of ecology that was taught in any rigorous sense until Eugene Odum created the book in 1960.

I think the environmental movement has alienated a lot of people with its attitudes and exclusions. And I think one of the things I'm looking to do is to try to find ways that environmental conservationism reaches out and incorporates rather than excludes, and I think that mythology is one of the ways to do it. And the Joseph Campbell work—you know, we have no environmental mythology. I think that's one of the reasons that creation theology appeals to me so much. It's trying to sort of graft onto the creation myth and bring it back into the mainstream of environmental thinking.

But I think sort of that combined with the fact that there are mythical lives being lived on the Internet, and I think there's an attractiveness there. I'm not sure I truly understand it. But those are a couple of thoughts.

ZANDAN: Where to start? Actually, let me start with what I learned from this conference because I've worked in the technology industry now for about 20 years and never had a discussion about mythology. Never. It has not crossed the lips of any technologist, and I think that says a lot. But it's interesting, by being here over the last couple of days and listening to the discussions about myth, I understand myths are something that make us human, and it's a very important part of our humanness. And no wonder technologists don't talk about myths, because it's not what they're all about. And so, just in understanding the myth, it's part of being human, and I've learned that I will remember that as I move forward in my career.

Nevertheless, computers don't use myths. They don't create their own myths. We create some myths about them, and that's how they think, and I will say the computers do think. They use algorithms to think. They process information. They don't use the type of information that humans do to make sense of things. So they construct a different reality, and that's a reality that is actually becoming more real in our economic world.

There are so many computers that are connected. They do communicate with each other and they create their own reality. I know that for all of us, that's a really hard thing to think through, but when you really start giving computers some sense of being, when things communicate, does that mean that they're more human? I think so. That's one of the definitions of being human.

Dr. Silber said one thing about pulling the plug, that we can pull the plug. How many people here think we can pull the plug on computers? Does anyone in here believe we can pull the plug on computers? No. They're running. In places where they want to pull the plug, like in China, there's just an incredible underground, and now with satellites, there isn't even a plug. It's wireless. So I think that's real and that's continuing, and we really can't stop it.

Also, Dr. Silber made the point that we created the machines, and therefore, they are an extension of us. I would like to pose to him a question. He helped create his 24 grandchildren. Can he get them to do anything? Do you have power over them?

My sense is that we have created machines, and my sense is that those machines will learn how to create themselves. And let me say that again—that computers are getting more and more intelligent. They will determine how best to design themselves and create themselves, and you can see some of that in our day-to-day lives. Computers are designing our cars for us. Right? Humans are not doing that anymore. Yes, we're programming them, but computers are coming up with designs superior to what humans can do, and I would say that the likelihood of computers creating computers—it's probably already happening. As a matter of fact, I'm sure

it's happening, but it can happen to a much greater extent so humans won't control them. The computers will control themselves.

And I strongly suggest, if you have some patience, to go watch the movie *Matrix*. I don't know how many of you have seen that, and it is Hollywood so there's a lot of noise in there, but there is a view of the future that really addresses issues of reality, and the strength of computers and the role that humans might play in the future.

And finally, I actually appreciate the comments by Stephen. I'm intrigued by this new future. I can judge it, and I'm not sure it's going to be a better place, but I do think we have—still do have—some control over that future. I think in another 20, 30 years we won't, and so what I'm kind of intrigued with is that there are some wonderful things about technology. I mean, if you think about it, technology is not racist. Computers don't necessarily know how to discriminate. There's some real power to that.

At the same time, if everyone doesn't have access to this technology, we will have a world of haves and have-nots. And so I think, as the century changes—and it's probably more and more important for us to use the power that we still have in our society—that it's extremely important for us to make sure that this development of technology happens in a way that coincides with our values.

And one other point, because I do see this in my industry—and this is probably the scariest part, why I think the industry is so powerful—a lot of it is motivated by greed. There is an awful lot of money being made, and that is pushing people to develop technology and not ask the value-driven questions. What about some of the deeper questions? And because of that drive, if we as a society don't put some sort of control on that, I think it will be driven by greed. I talk about computers changing, and computers can change in a generation, literally in a matter of months. Humans don't change that quickly. It takes generations for us to change. Human nature is not changing. Greed has been with us and continues to be with us, whereas computers will evolve literally in a period of months.

HAYES: It is a massive effort in self-restraint for the panel not to just keep talking to each other, but it is your time.

CHARLES GALVAN: Thanks, Peter, for the reference to *Matrix*. My grandchildren got the video from Blockbuster over the Thanksgiving holiday, and I watched about half of it, and I said, "Oh, God, I can't stand any more of this." They then convinced me to come back, play it over the next day, and see the finish of it. Now there's to be a *Matrix 2*, and your explanation makes me realize I was seeing something that I now understand a lot better than I did at the time.

I'm sorry Karl isn't here, because his comments and John Silber's further elaboration on elementary and high-school education, I think, are important. Let me tell you a little bit about Dallas. Dallas was designated as the number one city in the country for business—for "bidness"—and

we're the best. We're the greatest. But let me tell you about the Dallas Independent School District—tenth largest in the country; operates on a budget of over \$1 billion a year; students are ninety percent African-American, Hispanic, and Asian; sixty percent drop out between the ninth and twelfth grades, forfeiting all chance for junior college, senior college, university, professional education, and even forfeiting the opportunity for employment for those who must have a high-school diploma.

We had a former superintendent who we sent off to the federal penitentiary for being on the take. We still are auditing the books, trying to find out where the money went for contracts that were never performed. We've just hired her successor from San Francisco and have paid him—or are paying him—the highest salary among superintendents in the country, and he's already in deep conflict with his trustees over his proposal to employ the Edison Group to come in and manage some of the schools. Our test scores are below the state average, and they're below the national.

So I enjoyed Karl's optimism and projections ahead, but in the city that's the greatest for business, I'm afraid it's going to get worse before it gets better in terms of elementary and high-school education. This is kind of the dark side of the discussion we are having about education.

SAM DUNNAM: I would like to do maybe a bit more preaching on the importance of reforming our elementary and secondary public education system. Ninety percent of the children in this country are educated in public schools. There is a culture in the education establishment that operates largely on what many of the most informed critics like E. D. Hirsch consider a completely flawed system or approach or educational philosophy. The control of elementary and secondary education by the people who have a financial stake in it, namely the great army of employees, is not complete. There are successes somewhere, but it comes very close to being complete. The way it operates is that we see that principals and superintendents really cannot fire people very easily, so what they do, responding to political pressures, is transfer them. And the worst tend to end up at the places that have the least clout politically, and that is in our minority and a lot of the Hispanic and black communities.

So we are systematically, in the management of our education, by letting the people who manage it manage it, creating a disenfranchisement of a large number of people. We are creating a permanent underclass that will not have any employment opportunities in the bright kind of world that Peter talks about, and I think we have a time bomb here. So the urgency of education reform, certainly by business and by all people who are fortunate and have a stake in this society, I think, is probably one of the most serious and challenging problems that we face, and I think it's been very much underestimated.

FLOWERS: You asked the question about the relationship between our myth and this dichotomy. There's a very close relationship, I think,

because we've put such a stress on the hero myth, and the hero myth has very little place in it for community. Our stress on the individual and success leaves very little room for community. Now, Texas has a lot of community endeavor, which comes out of other mythological systems, but it's not part of the Texas myth to help children. Yesterday, for example, none of the movies had any role for children in them. Oh yes, I forgot all the bored schoolchildren singing "Texas, Our Texas."

LAWRENCE GILL: Yesterday Peter and I were talking—because I saw a program recently on television that I found really disturbing and at the same time I didn't understand it, where two individuals were talking about how, within the next ten to fifteen years, technology is going to be advanced to the point that we can implant chips into humans' heads and the humans will have total recall of all intelligence—not only total recall of all intelligence, but using their own minds and eyes, can call up a video, without a telephone, and talk to someone anywhere in the world. And I think, if this is possible, what are the implications for education? And going back to the idea of the haves and have-nots, this is dramatic. And I think we intuitively don't want to face the fact that these chips could be put in our heads, but it is coming, I'm afraid, and I'd be interested in some conversation about that.

BLACKBURN: I think I've been called by a similar thing. When I first went to Rice, everybody had a slide rule on their belts. None of us know how to use a slide rule today; it's not necessary. And, you know, I think the question is actually quite a good one.

In terms of the future, what are we required to know? To my mind, at least, issues of ethics, issues of reason and rational thought become, perhaps, more important than some of the more functional skills that were what my early education was concentrated upon. And I'm no expert in education, but it's just something that has struck me over the years watching the evolution of technology. And, Dr. Silber, you were talking about the fact that you made all those poor faculty people know how to program before they could do something and in the process perhaps you did save a lot of money, but there's an implication there that knowing that thought process is extremely important—knowing how the machine worked, knowing how the answers came to you was extremely important. And while on one level I agree with you, on another level I think that it's extremely important to know how to use this information and how to rationally process through it.

GEORGE WRIGHT: First, I'd like to make a general comment about how much I've enjoyed the session and all of the comments and presentations of the panelists, but I would have to say as a person who was a faculty member at UT Austin beginning in 1980 and then an administrator there, I heard so much about John Silber over the years, as Betty Sue mentioned yesterday, that it's really been a pleasure personally to hear his comments because I've heard so many—I don't know if they're mytholo-

gies about him or exactly what—over the years. I'm always reluctant in a group when people don't know me to mention my main area of study, which is race relations, because I'm always afraid that people will assume in mentioning certain things that I and people who study my discipline are merely negative individuals, that we tend to emphasize the lack of progress and so forth, brushing off all the other things, and that's not the case at all. But when Steve Harrigan made a comment a few moments ago, it kind of triggered one of my main thoughts that I didn't think came out as clearly yesterday, and that is if you look at the African-American experience, so much of what's happened in Texas—yesterday if you recall the films of the independent spirit and certain other kinds of things showing Texans as being unique in some ways—well, I think in my discipline we would say in many respects that Texas has been very much American, very much Southern in its attitude toward black Americans, and that has implications as we go into the future.

During my early days here in Austin, the Goddess of Liberty was taken down from the State Capitol, and I thought about that incident and how people were talking about it at great length. And it made me think about when that present State Capitol was built many years ago, and the state used convict laborers. On one occasion when I was touring the Capitol, I saw a picture of many of these convict laborers. I'm sure there may have been other groups, but the picture that they decided to hang up was of an all-black group of convict laborers. My reaction was, Why didn't they at least do the politically correct thing and maybe whiten up some of them to make it look like it had been an integrated group?

But I thought that it in some way symbolized, Here's our State Capitol, having been built by this type of people. Violence after the Civil War was very real in Texas, the number of lynchings of Afro-Americans extraordinarily high, very Southern in that respect. The white primary system, denying people the right to vote, was played out in this state for some 40 years. The most famous college desegregation case, *Sweatt v. Painter*, started in 1946. The State of Texas spent, by today's standards, \$40 million when all they had to do is look elsewhere and see that they had—that all the other states had—lost on the same kind of case, yet they spent the equivalent today of \$40 million defending that case.

Perhaps one of the worst episodes in all of United States military history happened here—the Brownsville, Texas, episode that was covered up until the 1980s. My point is that while a lot of progress has occurred—and yesterday we even spoke about that at some point, Mexican-Americans will be the largest minority majority—I would argue that black Americans will remain the minority of conscience in Texas and America even though the percentage of their population will go down.

I worry personally about the poverty of the spirit. The gentleman just spoke about the problems in the Dallas School District. Well, too many black Americans, for whatever reasons, too many black Texans don't believe that changes can occur for them in our society.

I would end with this story. I don't know how many of you have watched "Saturday Night Live" over the years, but one episode many years ago, I think, captured where a lot of black Americans are. Eddie Murphy whitened his skin and got on a bus, and at first there were all kinds of people on there—normal. Eventually the minorities, black people, got off the bus, and the bus driver looked around and they all of a sudden started to party. They brought out all this food and all these other things. Eddie Murphy was just shocked by this. He went to the bank as a white person to ask for a loan, and the banker looked around to make sure there are no blacks around and then said, "Here, just take the money." Eddie Murphy said, "Wow. What is this about?" "You don't have to borrow. We just give you this once a week." Here's your white allotment, so to speak.

Well, this was supposed to be a horrible spoof, but many black Americans believe that's the way the world is, that they don't have a chance. How tragic that these people believe that this is a world they have no opportunities in.

HARRIGAN: Well, in terms of myth, yes, it is a huge can of worms that George and Charles and Diana and also other people have opened. But just to take a little piece of it, I think myth is a form of nostalgia, and in Texas, it's particularly an Anglo nostalgia. And the thing that we need to remember is that nostalgia is not history. I feel that it's certainly my duty, as somebody who writes fiction and nonfiction about Texas, to examine the real story, and that's why I'm a little bit resistant this morning about myth. I mean, we've talked at length about how valuable and positive and culture-building myths are, but, you know, we've also talked about how destructive they can be, and I think that we have to be very careful to make sure that this myth is either all-inclusive or that there are myths for everyone that make as much sense because it's really critical that the whole society of Texas is represented in this mythology.

PORTER STOREY: I don't think myths are nostalgia at all. I see them much more as like an archetype of the unconscious that's critical for building meaning and for making us human. What I'm disturbed about, though, is that what's been brought up today is that both our myths about heroes who disregard danger and go to the edge of death and don't have much place for children in the myth, and also new technology, which quickly throws out the old and brings in the new, or businesses that trim unproductivity so that they can be more productive, yet there's something about this combination that's not very life affirming, that doesn't include ecology or kindness to more vulnerable populations.

And I worry that this sort of leaving out of our Hispanic or black members of our society, being concerned about more vulnerable aspects of our human population or the natural world, how that may be a byproduct of our myths, our hero stories, or our new technology, which finds no use for something that's outdated.

LLOYD LOCKRIDGE: I think Porter Storey, my friend from Houston,

has stated my concern, which I will get to at the end of my little talk here. I'm very concerned about what the future may hold as a result of all this wonderful technology that we've developed, but let me give you a little background. This fine conference has given me kind of a sense of myths and sort of where I came from. Both my grandfathers, my parents, and most of my family were born in Texas. The exception was my youngest sister, who had the misfortune of being born in Colorado. The meanest thing we could say to her was, "Chloe, you weren't even born in Texas." All my life as a child—and my father's business took us from Austin to Houston to Omaha to Denver and ultimately to New York—we were sort of recognized as people who were a little different around New York. My father would get up—they'd be playing what they thought was "I've Been Working on the Railroad"—and he'd stand up and sing "The Eyes of Texas." So you see, we've got something of a myth in us.

And I have heard the talk about heroes. I think the heroes are very important, and when I'm really disappointed in this country, it's when some of our political figures don't seem to be heroes, and I keep trying to think of the presidents who have been heroes. I would like heroes. I think they're important to us.

I think my concern that Porter has expressed is a little bit like what John Silber, I think, was expressing, and that is that we're losing something here, or may lose something. I've not heard this panel or any of the speakers say what we're going to be like in 2010, and I'm worried about it. I'm worried about it in Austin. I was born here. It's always been a very friendly place. We were away for a few years. I've only been back this time 40 years, but it's changed. You'll hear people in Austin say—they don't call it road rage; that's a Houston term—but there's a lack of courtesy developing here in Austin.

I lived in a small town on the Mexican border and have a great affection for the Hispanic people. I don't have any trouble with any of them or with the African American people. But in our small towns of Texas there is a sense of community, and none of the speakers have been talking about urbanization, but everybody knows that's what's happened. Agriculture may be a great thing in our state still, but there are very few people on the farms. There are fewer people in the small towns. And if you live in a small town, as I have, those people are very close. They look after each other. And I think we're losing a lot of that.

Now, I don't know what a MUD is either, and I may never find out, and I don't know where our conscience comes from, but it comes from our mothers and our fathers, and I think we need something to keep our civilization sort of on course. And that worries me a little, and I wish that some of you up there would reassure me, please.

HAYES: I'd love to hear the panel talk about whether there is an emerging mythology—here are a hundred of the most significant leaders of Texas—that could create the greatness that is part of Texas's inner self

in 2010. As you hear threat of technology, threat of racism, where is the power for something to emerge that will evolve—your word yesterday, Betty Sue—the mythology for as great a future as Texas really wants? I think that's what I heard Lloyd ask.

HARRIGAN: I don't know that you can forecast the mythology. I think mythology is something that happens when the future happens.

FLOWERS: I was trying to point to what I think is a very hopeful thing, which is that we can take the ingredients that you so eloquently touched on in your own family history—the ingredients of the Texas myth—and turn them to different ends. That is the power of myth. I don't think you can create a myth out of whole cloth, but you can take the elements that are here and with a different will and with consciousness and with thought and with intent, you can create a different end for these elements. So I'm very hopeful about the ability to be conscious about the myths that we hold so that we can create something new with these mythological materials.

Steve, you asked why do we need this myth so badly. I think of what we have on the dollar bill, "*E pluribus unum*"—out of the many, one. It's not just "*unum*," "one," and it's not just "many." But out of the many, one. A myth is a story that creates coherence. It does not erase difference, but it puts the different elements together. We do that at night when we dream. I think storytelling is a biological need. We dream in stories that put together the meaninglessness of different things that have dropped out during the day. So I think that I'm very hopeful about the possibility of a new myth arising from the elements of the old if we consciously intend this.

ZANDAN: I would like to talk about the character of this century. I wonder, as historians evaluate the last 100 years, if they will be very positive about how humans treated each other. My guess is that they will not. This century has been defined by major world wars in which fascist military dictatorships used technological warfare to kill millions of citizens.

Hopefully, this next century will be better than the last. It should not be difficult to improve upon. Although we made great discoveries and advanced our scientific knowledge, we have also opened the door for a whole new biological and technological warfare. Hopefully, the human race will decide to use these advances for enhancement of our lives instead of destruction.

If we put on rose-colored glasses and take a look at Texas, we can say there is a whole new generation of young folks who offer the intellect, creativity, and energy to improve Texas. I am fairly optimistic that this new generation will get more engaged in civic and community life and continue to strengthen our state.

I am hopeful because I see so many young citizens wanting to participate in civic and community affairs. Success to many of them means not only making it in their chosen professions but also giving back to the system that made their success possible.

SILBER: I think it would be a grave mistake to describe the last century as one of fascism and then ignore Marxism. I think vastly more people were killed by Stalin than by Hitler. They deserve equal billing, I believe, in terms of characterizing the last century. But what they did is also something that followed on the heels of the First World War, which was a terrible destruction of culture and human dignity.

But I think what's happened in intellectual history is actually more important than what's happened in political history because I think the way we conceive of ourselves and our humanity definitely influences what we do in politics and in business and in all other aspects of life. Freud pointed out that with Copernicus, the importance of humanity was reduced. We were no longer on Earth at the center of the universe, but we were simply one small part of a vast universe. Then along came Darwin and further diminished the significance of the human being simply as a chance offspring of an evolutionary process. And then Freud came along to suggest that the ego is not even master in its own house, but we are influenced by other forces such that he described as the id.

And now we have a new movement to say that human beings really are just becoming rather inferior machines. It is a consistent process of reductionism with regard to the dignity of the human spirit, and we have a very large group of scientists who have no idea of their profound level of superficiality. You have Carl Sagan saying it is science that understands the nature of creation and there's no need to turn to religion for any of this because it all began with the big bang. I met Carl once at a cocktail party, and I said, "You know, you had an associate cosmologist named Immanuel Kant, who also offered you the antinomies, and he pointed out that every first cause can be reduced to an infinite regress. You've got this big bang. What bang? Was there any stuff to bang? Presumably yes, because it was the collapse of the preceding universe into a black hole that then was ready to explode, *ad infinitum*."

I said, "The whole question that the scientist is not asking is why is there something and not nothing? There you go right back to the problem of creation—that we have something and we don't have the slightest notion, and no scientist does, of where it came from. We have an evolutionary process that is clear. It is factually supported, but we don't understand it. Why is it formative? Why does it develop? All of this is just to talk about what chance does, to obscure this whole religious dimension."

And when we speak about myths and no concern for children and no concern for the vulnerable, we have to remember that we've had more than just one myth. There's damn little concern for the vulnerable in Homer's *Iliad*, but we also have the Christian myth. We also have all of the development in the Old Testament where you had prophets talking about the downtrodden and talking about the need for justice, and that Jewish Bible became the foundation of the Christian Bible and became the foundation of the Muslim religion.

One of the most popular hymns in America and certainly in Texas was

"Abide With Me," which has one line that says, "Help of the helpless, abide with me," recognizing the ultimate dependency and weakness and vulnerability of every single living human being. But what one has to have at the same time is some notion that this isn't just something trivial, something unimportant. If life is to have meaning, there's got to be some upward possibilities, some sense of dignity, some sense of importance.

And is that going to continue? Our whole psychological industry is designed to erode responsibility and to make all people into victims. The president of the United States is a victim. He's not responsible. We have Waco in Texas that has to be explained. The Texas Rangers were pretty decent folk compared with what happened in Waco, and were there any indictments? There were people killed with no conviction, no indictment, no justification whatsoever. You had Ruby Ridge. Again, no public responsibility. This erosion of the moral dimension of human beings and their responsibility seems to me characteristic.

So what I would answer to Mr. Lockridge is to say, Read that little poem by A. E. Housman, that in the closing line says, "Prepare for ill and not for good." You can be a congenital optimist, as I am, but intellectually speaking I don't see the alternative to pessimism.

BLACKBURN: The world that I was born into was the world of the nuclear bomb, and I can still remember being a school kid when we would do the exercise of going underneath our desks and putting our hands over the backs of our heads—as if that was actually going to help anybody. But I mean, I'll take my chances with modern technology and the issues associated with that as opposed to nuclear explosion.

ZANDAN: A myth that is developing in Texas today pulls together many of these issues. The last scene from the movie shown yesterday (*Apollo 13*) reflects the beginnings of this myth. Interestingly, although we continue to send humans into space, we have also discovered that humans do not survive well in space for long periods of time. We are relying on computer technology more and more to explore this frontier. Texas is in the center of this development and it provides us with the opportunity to do something noble and inspiring.

I believe Dr. Silber misunderstands the process of how computer programs are written. The programming of the chess-playing machine would have been completely impossible without computers. Computers do most of the programming. Humans may design the overall architecture, but you cannot "program" a sophisticated computer today without another computer and/or tools doing most of the work. So we are increasing our dependency on computers. I also imagine many of us would choose to have a "knowledge" chip implanted in our brains. I could have used one last night when I discovered I did not know exactly which building the conference was being held in today. I would have loved to have just called up my internal computer and asked, "Where is St. Edwards?" and have the information readily available at any time. Is there something wrong with that idea? It is inevitable that we will continue to become more

dependent on technology to help us to access the information where and when we need it.

ELSPETH ROSTOW: First of all, I'm in the odd position of being about to reassure my lawyer—Lloyd Lockridge is our family attorney—and I want to give him a certain amount of consolation, but let me explain. The first thirty years of my life were spent in Manhattan, the most recent thirty in Texas, in Austin. What I thought Texas was before I came was quite clear. It was a place that went in for brag talk. And as someone who tried to understand why people exaggerate, I assumed that this was because of a deep insecurity that had to be masked by over-assertion of virtue. This element of myth I don't think has been stressed adequately, because there is an element of truth in my stereotype.

But what I've learned since I've been here is that as Texas has become much more, not just urbanized—and it is almost totally an urban community at this stage—and has taken on the characteristics of a sophisticated society, it has less need to exaggerate and a greater degree of self-confidence because those who are totally self-confident don't need to parade their virtues steadily to others.

We heard the concept of Harvard on the Border, other concepts that try but that are based in a sense on the idea that we are not an educational institution the equivalent of Harvard. As one with a Radcliffe degree, I can say that there are elements in my past that I regard favorably, but they do not compare in one sense with the quality of students whom I've been teaching here for 30 years.

The false sense of virtue, which may relate to an endowment that comes from the past, has not been a Texas characteristic. We've compensated, therefore, by using the heroic—and it's real—by using the mythic—and it's important—in order to explain to ourselves that we are as good as everyone else.

I think we are becoming the equivalent of not just a highly sophisticated technological wonder—and that's obvious—but also, because I am a teacher, and because I'm in the midst of correcting midterm examinations—that's a moment of pessimism usually for a teacher—but as I've been reading these papers, I have a sense that we tend to generalize out of the still inadequacies, and certainly in early education there are many such inadequacies. But in terms of the quality of students whom I now have after 30 years at the University of Texas, I find that it's extraordinary that I have far more who are competitive with the very best and far fewer who—well, when I first came here, there were moments of desolation, but I have fewer such moments at the present time. Now admittedly, these are non-dropout students. These are people who've succeeded, and extrapolating from an elite is a dangerous exercise. But it goes beyond that, because I, well, very early—I think I've mentioned this one meeting before—a student of mine went on to get a degree from the Harvard Law School, wrote in a paper apropos of the administration of Abraham Lincoln, and said that in

1861 the Republican Party still had many high hurdles to straddle. I was never clear which words she did not understand, but the hurdles are still there and—well, I won't carry that image any further.

But I would say to Lloyd Lockridge that you cannot operate in a classroom; you cannot operate with young people with a sense of pessimism. Like John Silber, I'm inherently, I think, a Calvinist, and my deep pessimism comes from my genes, but having been married to Walt Rostow for 52 years, I've been betting against him over those years on all social and political issues, and we bet—now inflation has set in, it goes up to 25 cents a bet—but I've lost a good deal of money over the years simply because he understands very deeply that the human potential, given any opportunity, can transcend the most miserable of circumstances.

What we have to do, of course, and what some of us are trying to do is to develop this sense of community so that the Texas myth can embrace not just children but community. And I think it is happening, and I see it in the degree to which volunteerism is a characteristic of this young generation. They don't want to go into politics, but they do want to help insofar as they can. Whether it's Habitat for Humanity, whatever it is, you can get volunteers, and serious ones, who stay the course to a very remarkable degree. I asked someone who had made a study of this—this is a national characteristic now—young people will do almost anything on a volunteer basis, almost anything possibly but vote. We'll have to see a change in that, I say as someone who believes deeply in politics as I would almost an art form, if properly used, and that puts me in the most minority position of anyone here today.

But in the end, Lloyd, your society, your Texas, I think is becoming—yes, it's becoming more the pattern of the end-of-the-century state. And in the degree to which its new sophistication and confidence can lead it to exaggerate less, to be confident to a greater degree, all of this, I think, makes the relationship of our topic in this interesting session we've had the past few days not only one of importance but one that can leave us with the best that anyone can have: modest residual optimism.

EDWIN DORN: I think the question I have eventually will lead toward Peter Zandan, but let me begin with a little story about my days in Washington. When I took a job a few years ago, I received a little certificate—it's called a commission—which referred to me as Edwin Dorn of Virginia. That made a great deal of sense because I'd lived in Virginia for the preceding fifteen years. That's where I paid my taxes and voted. But I then, a year later, took another job, and I made certain that this one read Edwin Dorn of Texas because, while I lived in Virginia, I just felt like I belonged in Texas, where I grew up.

Upon returning here, I guess I began to sense some of the reasons why there was a sense of history. We captured a little bit of it in, if you will, a kind of humorous way on film—these kids singing "Texas, Our Texas." It's an experience that I suspect many of us in this room remember going

through, some of us painfully. But nevertheless, that and lots of other little lessons going through a Texas history that admittedly excluded lots of folks—in fact, excluded folks like me from the pages—but nevertheless provided some useful lessons. I guess one of the things that intrigues me is the sense in which we can have communities that give one a sense of belonging and communities that give one a sense that you have to fight to belong, to prove that you belong. John Silber captured it rather nicely in his recalling what folks told him about moving in to Boston, and I think we all know that that's true of a lot of communities. It's also, to reflect on something Professor Ramírez Berg said, the experience of lots of groups. You have to prove that you belong.

I think Texas has always wrestled with that tension, as have all parts of the United States, with whether or not you need to prove that you belong or whether you are welcomed instantly. My experience in returning to Austin is one of being instantly welcomed into a community. By the way, I sort of had to explain to my wife—who also grew up in Houston but had been away a relatively longer part of her life than I've been and had spent most of that time on the East Coast and was accustomed to a rather businesslike way of doing business—that in Texas and particularly in Austin, doing business is rather like visiting an Arab souk. You do not go in to buy a product; you go in to establish a relationship. Drove her crazy that in order to get her clothes out of the dry cleaners you had to talk about the weather and about children and all of that stuff, but eventually she said, "I've settled into it."

I think my question, Peter, leading to you, has to do with the way in which one develops—I think somebody called it a sense of community, but I call it a sense of belonging—in a group of people who, I guess, actually remind me of the character James Dean was playing yesterday in *Giant*. We now have a group of, if you will, technological wildcatters, of people who, it seems, go anywhere, are very individualistic, are highly mobile, for obvious reasons. They're not carrying capital; they're simply carrying their own brainpower, their own ambition. How does one—and you've worked at this so I'd like you to share with the rest of us—how does one help members of one's community develop that sense of belonging that will lead to the community spirit that you alluded to earlier? What's the process?

ZANDAN: Great question, and it does a nice job of tying mythology into this new emerging economy and the folks who are part of it. Much of our technological progress is being driven by a significant amount of creativity. Where does creativity come from? I'd like to go back to what Ms. Rostow discussed—the sense of inadequacy which in turn creates the tension that is an essential ingredient for creativity. I'm not sure we really know the complete formula for ensuring creativity. However, Texas seems to have what it takes to encourage creativity and produce so much entrepreneurship within its borders. As a matter of fact, Austin's sense of irrev-

erence has attracted many artists from music, film, literature, and technology. So two key ingredients for creativity appear to be a sense of inadequacy and a willingness and permission to challenge the status quo.

Returning to the question of how do you engage these new players into the community, I believe it is best to examine people's need for heroism. It is a driving force for entrepreneurship and the composition of myths. Jett Rink in *Giant* wanted a legacy. He dreamt of living the myth of the glory of business success. Today's entrepreneurs are also looking for wealth and recognition—to be the heroes of today. It is essential that their heroism be judged not only in business but also in the communities that they live in and depend on for their business success.

The desire to be heroes is one of the key motivators for the leading participants in the new economy. A conference that I helped to found, called the 360 Summit, is attempting to get greater community involvement from new business leaders. We invited 360 CEOs from the technology community to come to a regional conference to discuss business and community. As these leaders get involved in community activities, they receive a tremendous amount of heroism. I believe that most of these leaders enjoy the recognition and the inner satisfaction of knowing they are giving back. Our society still loves heroes, and we offer these leaders a forum to be acknowledged and appreciated for what they have done. I believe this will serve as a role model for greater involvement and ultimately for building future myths for Texans to live by.

EDUARDO RODRIGUEZ: I wanted to speak to the issue of education, but I think that it can be applied to what has just been talked about. With respect to some of the comments that have been made throughout the last day and a half, I would agree with Mr. Silber that, by and large, most Hispanics do not necessarily want a bilingual education to prevent their children from learning English. The Hispanic parents recognize the necessity for their children, in order to succeed, to be versed in English.

But it also reminds me of a story about a young man who graduated number one at one of the high schools in Brownsville a few years ago. He was giving his valedictory speech at the stadium graduation, and halfway through his speech, he began talking in Spanish, thanking his parents for helping him get where he was. They knew no English, and yet he was the number one graduate in a high school of about 1,800 students. So we do want people to challenge the politicians who are out there trying to create and retain power by extending this myth of bilingual education.

The gentlemen from Dallas spoke about education, and I agree with Dr. Ramírez Berg. I was telling him that, coming from Brownsville, we're almost in the United States. And as far as Texas is concerned, we're not from South Texas, because South Texas ends in San Antonio. Nobody ever thinks of the Rio Grande Valley as being in South Texas. But with respect to what we can do, we all have an opportunity to participate in the education of our kids. There are presently many programs in many of

the schools—I'll mention one: HOST, Helping One Student to Succeed—whose purpose is to bring people from the outside to go to a school to help a student learn to read on a one-to-one basis.

I know many of you all because of the legal profession, and I wonder how many of us who are now heads of law firms and many of you all who own businesses, how many of you all actually encourage your lawyers, your secretaries, your staff—to take an hour off a week or thirty minutes off a week to go to a local school to help one child learn. It's incredible what you can do and what effect we can have on one child—it happens in Brownsville—to see what impact an adult can have on a child who's coming from one of the *colonias*, whose parents may not speak English.

And that can happen in Dallas. That can happen in Houston and in San Antonio and in all the cities. We need to go back, to realize that now we are at the heads of some of the businesses, to encourage our young lawyers to get involved and do things instead of being concerned so much about how many hours they billed this month. We need to recognize that we have a responsibility, and we should encourage it to fulfill what we learned when we first started, that you have to give to the community, and in doing so, we will all benefit.

And I believe, as Ms. Rostow said, some of the younger people—because we went through a period of time in the Rio Grande Valley when all of the young people were leaving and not coming back. And in the last three or four years, we've had a resurgence of kids coming back who have gone out throughout the state, throughout the United States, getting degrees from all of the major universities in the country, returning back. And they're coming back and they want to volunteer. They want to participate. We need to encourage that, and we have the opportunity.

All of you here have the opportunity and the responsibility to make sure that we continue to do that. And I think if we do, we will see that many of these things that we've talked about will be beneficial, and we will succeed in the future, and it won't be as dark and as dreary as some of us might think it is.

RUFUS CORMIER: First let me also say what a pleasure it has been to be here this weekend. This has certainly been one of the most provocative seminars that I've had the pleasure of participating in, and I do thank Ewell Murphy for nominating me and for you all permitting me to be a part of this. I rose to say that I agree very much with the importance of myth. I think that my comment relates to the fact that I think that myth is terribly important, and it should relate, however, to the model of modern reality, that the importance of myth relates to its aspirational value. And I think that what we aspire to needs to match reality. So while I think that the myths we talked about should not be debunked or destroyed, they possibly should be massaged or modified and redirected to some degree.

I believe that there are certain tensions that arise from the inevitable trend toward globalization and something of a bias in those myths

that relate to xenophobia, to some extent, over a more global view. There is a certain bias for the rural over the urban. There is a tent of anti-intellectualism in a knowledge-based economy, and to some extent it's exclusionary in an increasingly diverse and independent—interdependent world. So I think that we should not attempt to debunk or destroy those myths but rather try to promote and venerate some of the virtues that I think Dr. Silber spoke about, such as individual responsibility, the energy, the imagination, that are so associated with those myths, but to direct them more toward the furtherance of common interests in this increasingly interdependent, diverse country, state, and world.

THOMAS BARROW: I'm Tom Barrow from Houston, and I apologize for being up twice, but I can't resist the temptation. I want to make the point that myths are derived from history of one kind or another, accurate and sometimes inaccurate. We have myths about Texas. We talked about some of them yesterday. I spoke briefly on the oil side of it. We live in this century, as I would call it, in this state, in an oil economy. It's not going to be that for the next century, but certainly I would argue that it was in the past century.

I was very fortunate in having a father who grew up in the business, so I have a span of about 82 years in the oil industry through vicarious contact with my father and mother, who were both geologists. Tradition that you hear from those stories will be with me forever, but I'd like to address another tradition that is here, that Mr. Blackburn mentioned, that I would argue is not true, and that is that we have no interest in ecology and life. There are many people in this state who have gone to great expense, using their wealth—derived in some cases from land, in some cases from oil, in some cases from real estate—to set up ways of conserving things. And I have one story that I think I should tell, which, frankly, I've never told in public before but that I think is important.

In 1968, some of you may remember, there was a tremendous oil spill in California out of which a lot of environmental law came. I went to Washington, met with Russell Train and with the Secretary of the Interior, Secretary Hickle, and we had devised a system and had tested it—we tested it off of Puerto Rico, off of South Africa, and again in the West Indies—and we were confident that it would work. But we had not gotten proper approval from the federal government to use it in the United States. We went through all of our technical evidence, spent well over two hours with them, and we got absolutely nowhere. And as I walked out of the room, Russell Train came over and said, "Dr. Barrow, you do not understand. Politically, we want a disaster."

HAYES: Ladies and gentlemen, I think it may be that the clock rules in this case. Let me make a couple of closing comments. One, in appreciation to you, I've always believed that great parties came from great participants, and I believe the same thing about conferences. And I appreciate your energetic comments and your disagreements and your fears and opti-

mism and certainly your respectful listening to one another. My experience—my wonderful experience with the Philosophical Society—has been that it has always been a learning opportunity, and I've always come away with new categories to think about and new information, and certainly by the good graces of these speakers and our other speakers, I think we have received that today. I've always come away energized, in part by your camaraderie, and in part by the kind of emotional challenging kinds of insights that have come from our speakers. And again, with my appreciation for all of you, I hope we come away with that today.

My particular passion with this program was that, on top of that or throughout that, we would also bring this milestone we come to soon, to this millennium, a real intentionality around these issues of who we are and who we want to be as a people lived out in this locality that we call Texas. And again, through your energetic participation, so many of you this morning made wonderful comments to complement the views that were expressed from the podium by our speakers.

So I thank you. I hope you go away with some of those good results, and I think our program for this 1999 Texas Philosophical Society is officially adjourned.

MEMORIALS

HENRY M. BELL JR.

1928-1999

On August 24, 1999, Henry M. Bell, Jr., of Tyler departed this life, leaving behind a host of loved ones, friends, and admirers.

This beloved gentleman, a product of early Texas forebears, left giant footprints wherever he walked. After graduation from Yale University in 1948, Henry, who was to become one of Texas's leading bankers, provided unequalled leadership for his beloved Citizens First National Bank of Tyler (now Regions Bank of Tyler), serving as its President, Chairman of the Board of Directors, and retiring as senior chairman in 1993.

Henry's influence was statewide. As an example, for thirty-one years he was board member and chairman of the Teachers' Retirement System of Texas, the state's largest pension fund. In demonstration of the esteem with which he was held by this significant organization, its board room was named for Henry.

In Tyler, the name Henry M. Bell, Jr., is synonymous with civic accomplishment. He is credited with being one of the individuals directly responsible for Tyler's widely acclaimed medical facilities, the establishment and development of one of the area's most important educational institutions, the University of Texas at Tyler, and for attracting much of Tyler's noted industrial expansion. He was duly recognized as the recipient of both the T. B. Butler and W. C. Windsor awards as Tyler's outstanding citizen. Every community issue and proposal was filtered through Henry's relentless inquiry, "What good could come out of it for Tyler?"

He led such important local civic endeavors as the University of Texas Health Center Foundation, the Salvation Army, the Texas Chest Foundation, Texas Rose Festival Association, the United Way of Greater Tyler, the American Red Cross, the American Heart Association, the Tyler Area Chamber of Commerce, the Tyler Industrial Foundation, the Tyler Better Business Bureau, and the East Texas Medical Center Regional Healthcare System as well as its foundation. Henry's entire career was a magnificent exemplification of the highest accomplishments. His life defined what it is to be a leader: strength overlaid with gentleness and good spirit.

Henry's interests were varied. Although Henry's schools were The Citadel and Yale University, he was a devoted supporter of the University of Texas at Austin. He and his beloved wife, Nell, actively supported the University of Texas athletic program. Henry and Nell probably had more influence upon Heisman Trophy winner Earl Campbell's enrolling at Texas than any other persons.

Henry Bell was a devoted and active churchman. He served Christ Episcopal Church as senior warden and was a past board member of the Episcopal Diocese of Texas and the Bishop Quin Foundation.

We sorely miss Henry. He was an inspiration to us, and we have benefited from his counsel and example on uncounted occasions. He was one of the best of men. The death of this splendid gentleman has left a vacuum in our lives and in this Society and our State.

T.B.R., Jr.

GERALD (GERRY) PURCELL DOYLE

1913-2000

Gerry Doyle was born and reared in Chicago, Illinois, on December 14, 1913. He graduated from the University of Notre Dame Magna Cum Laude in 1935 and did graduate work at Columbia University. He later received a Master's Degree from Lamar University in Beaumont.

He was Export Manager for the Beaumont Rice Mills, where he worked to open markets in the Caribbean and Latin America. He also served as Chairman of the Export Trade Commission of the Rice Millers' Association and as a member of the U.S. Department of Commerce's Regional Export Expansion Committee.

He retired in 1961 to pursue his love of language, education, and the art of calligraphy and its importance in communication. He taught Latin in the Beaumont Independent School District until 1977 and was active in numerous educational and civic organizations, including serving as a trustee of the Beaumont Art Museum, the San Jacinto Museum of History in Houston, and as Regional Director of the National Graphic Arts Society.

At the San Jacinto Museum, he volunteered for many years as Publications Director, when he wrote and edited many awarding winning publications, including *A Picture Book Introduction to the San Jacinto Museum of History* and *Documentos Tejanos*. In 1976, he created and served as curator for a major exhibition, "Calligraphy on the Spanish Borderlands," and in 1990, he was honored with the prestigious Jefferson Award from the American Institute of Public Service.

He died on February 23, 2000, and is survived by his wife, Katherine Belle Broussard Doyle, and five children. Friends can remember Gerry by a favorite quote from Emerson: "To laugh often and much; to win the respect of intelligent people and the affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty; to find the best in others; to leave the world a bit better whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you have lived. This is to have succeeded."

J.C.M.

JOSEPH MACGLASHAN HILL
1905-1999

Dr. Joseph Hill was born on March 26, 1905, in Buffalo, New York. He was a graduate of Lafayette High School and received his bachelor's degree from the University of Buffalo. Following graduation from the University of Buffalo Medical School in 1928, he served an internship at Fitzsimmons Army Hospital in Denver. He completed specialty training in pathology, served one year teaching at the University of Oklahoma Medical School, and in January 1934 became director of laboratories for Baylor Hospital in Dallas.

Dr. Hill was an internationally prominent physician and medical scientist. He was founder and first president of the International Society of Hematology, a founder of the American Association of Blood Banks, a founding professor of Southwestern Medical School, and founding CEO of the J. K. and Susie L. Wadley Research Institute and Blood Bank.

Dr. Hill was a pioneer in treatment of cancer, leukemia, and blood diseases. When the Texas City disaster occurred in 1947, Dr. Hill worked closely with Dr. William C. Levin, then director of the John Sealy Hospital Blood Bank in Galveston, to collect more than 2,500 pints of blood to supply the hospitals treating the injured in Galveston. One of Dr. Hill's greatest joys was his ability to administer new research treatments to children previously thought to have incurable diseases.

The J. K. Wadley Research Institute served as an internationally known blood and research center as well as Dallas's regional blood bank for more than 40 years. Dr. Hill served as its CEO until 1976 and served on its board of trustees for 40 years.

Dr. Hill was a philanthropist, donating all of the dollars from one of his most important patents for L-Asparaginase to the Wadley Institute for Research.

Dr. Hill held an honorary professorship at the University of Guadalajara in Mexico where he received an honorary degree in 1944. In 1945, he was honored by Baylor University in Waco with an honorary degree. He received numerous other civic and medical society recognitions.

Dr. Hill died on May 21, 1999.

P.A.H.

[Substantially derived from the TMA Library listing in Austin.]

W. PAGE KEETON
1909-1999

Werdner Page Keeton, born August 22, 1909, in the unincorporated community of McCoy, Red River County, Texas, entered the University of Texas as a 16-year-old, 89-pound freshman in 1925. Subse-

quently he rendered outstanding service to the University of Texas School of Law during six decades. This included 25 years (1949–1974) as the school's highly respected and revered dean. The law school deans following Page Keeton have praised him as "the greatest dean" the school ever had and as the person who built the law school into "one of the greatest law schools in America." Dean Mark Yudof said, "Page taught all of us on the faculty that it is possible to achieve excellence while nurturing civility, respect, and community." After retiring as dean, Page Keeton taught for an additional 21 years in his beloved law school.

Page graduated from the University of Texas School of Law in 1931 as first in his class, practiced law for one year, and returned to his law school as an Assistant Professor in 1932. Adding to his B.A. and LL.B. from Texas, Keeton earned an S.J.D. degree from Harvard in 1936. In 1940, he served as Assistant Dean of the UT Law School. Rejected for military service in World War II, he was Chief Counsel for the Fuel Division of the Office of Price Administration. He returned to his law school in 1945 to teach the large classes of veterans then beginning the study of law.

From that point on, Page's career surged. In 1946, at age 36, he became dean of the University of Oklahoma Law School and presided over the integration of that school. Three years later, Keeton returned to Texas as dean, and—a giant among deans—spent 25 years moving the school into the top ranks of the country's law schools. He greatly increased private financial support of the law school, primarily by creating the University of Texas Law School Foundation. The Law School Alumni Association was created during his tenure as dean.

Dean Keeton's influence went far beyond the law school itself. He prepared a widely adopted casebook on torts and he was an active participant on the advisory committee in writing the Restatement of Torts (Second). In later years he was the co-author of a highly popular textbook on the law of torts. In 1961, Dean Keeton served as President of the Association of American Law Schools.

Page Keeton also actively participated in many civic activities for the betterment of Texas. These endeavors included active involvement in an effort by the State Bar of Texas during 1965–1970 to revise the Penal Code and in the Texas constitutional revision process of the 1970s. He chaired the State of Texas Medical Professional Liability Study Commission, 1975–1979, and he was Chairman of the State of Texas Ethics Advisory Commission in 1983–1985. In 1988, he received the Anti-Defamation League's Torch of Liberty Award.

Yet a catalog of Page Keeton's accomplishments and recognitions does not fully describe the great strength and charisma of this astute, warm, affable, gentle, aggressive, tenacious, friendly man. He was sought out by lawyers and non-lawyers alike because of his rare combination of good sense, keen judgment, practical insights, and sound theoretical scholarship. Perhaps fully as important, Page had the unique ability to skir-

mish—indeed, to “go to the mat”—with anyone and everyone who intentionally or unintentionally tried to slow his progress in raising the quality of his law school while at the same time remaining dearly loved and greatly admired by all who knew him. And everyone knew it was “Page’s” law school.

In 1998, the name of Austin’s 26th Street was changed to Dean Keeton Street in his honor. More recently, the classroom wing of the Law School was formally dedicated as the Page Keeton Wing.

Dean W. Page Keeton died January 10, 1999. He is survived by his wife, Madge Stewart Keeton; a daughter, Carole Keeton Rylander, the Texas Comptroller of Public Accounts; a son, Richard Page Keeton, a Houston lawyer; a sister, Willie R. Keeton Spencer; two brothers, Judge Robert E. Keeton and Dr. Morris T. Keeton; and several grandchildren.

J.F.S., Jr.

VIRGIL W. TOPAZIO

1915–2000

Bill Topazio was the epitome of what the phrase “scholar and gentleman” was intended to convey. His record of scholarship is clear and unequivocal. To those who knew him, there is no doubt that he was the consummate gentleman. He was well mannered, suitably reserved, sometimes animated when the proper occasion arose, and always interactive with those around him.

His biography depicts his scholarly contributions well. Sufficient to say here that he had a deep interest in eighteenth-century French literature, especially in the works of Voltaire, about which he published a number of articles plus a book, *Voltaire: A Critical Study of His Major Works*, published by Random House in 1966. He also was an authority on the works of Baron Paul Heinrich Dietrich d’Holbach, a French philosopher of the eighteenth century. In 1976, the French government named him an *Officier dans l’Ordre des Palmes Academiques*.

Following receipt of his Ph.D. from Columbia University in 1951, he joined the University of Rochester faculty and left there as professor in 1964. He was a Fulbright Visiting Professor at the University of Rennes in France in 1964–1965.

He came to Rice University in 1965 as chair of the Department of French and Italian. He was Dean of the School of Humanities and Social Science from 1967 until 1981. He then resumed the departmental chair he started with until he retired in 1983. In all of this time in administration, Dr. Topazio maintained his scholarly output. Indeed he accepted the Lawrence H. Favrot Chair of French Literature in 1972 and held it until his retirement eleven years later.

He dealt with both undergraduate and graduate students and got

good marks from both groups. He was certainly not a reclusive scholar. He worked with students enthusiastically, just as he did with his fellow faculty members. Certainly in his numerous dealings with many age levels and with various degrees of sophistication, he may have felt frustration at times. However, aside from an occasional "Aye caramba," a bystander would have seen no evidence of perturbation.

He was a good, well-educated, civilized person who gave willingly of his time, talent, and energy. The world is better for his having been with us.

N.H.

RALPH WEBSTER YARBOROUGH

1903-1996

United States Senator from Texas was the only statewide office that Ralph Webster Yarborough ever held, but in that fourteen-year span (1957-1971) he was one of the most influential and productive senators that twentieth-century Texas sent to Washington. Ideology aside, his unwavering support helped make the Cold War G.I. Bill of 1966 a reality. He supported the Civil Rights Act of 1964; he was one of only five southern senators to vote for the Voting Rights of 1965. He either sponsored or co-sponsored the Elementary and Secondary Education Act of 1965, the Higher Education Act of that same year, and the Bilingual Education Act of 1967. He also supported the Endangered Species Act, the Occupational Health and Safety Act, the Community Mental Health Center Act, and the National Cancer Act of 1970.

To Yarborough may also be attributed the legislation that created Padre Island National Seashore, Big Thicket National Biological Preserve, Guadalupe Mountains National Park, the Fort Davis National Historic Site, and Alibates National Monument. Yarborough was a six-year member of the Senate Appropriations Committee and had risen to the chairmanship of the Senate Labor and Public Welfare Committee in 1969, when he was upset in the 1970 Democratic primary election by Senator Lloyd M. Bentsen, Houston insurance executive and former congressman from the Lower Rio Grande Valley. Efforts to restart his senatorial career in 1972 ended in the Democratic primary, and John Tower went on to win reelection to the Senate seat.

Born at Chandler, Texas, on June 8, 1903, to Nannie Jane and Charles R. Yarborough, young Ralph was educated in local schools and received an appointment to the United States Military Academy in 1919, but dropped out the following year. For a time he alternately taught school and attended classes at Sam Houston State Teachers College in Huntsville and then worked his way through the University of Texas Law School, graduating in 1927. The following year he married Opal Warren; they had one son, Richard, who preceded his father in death. The Yarboroughs lived for three years in El Paso, where he worked in the firm of W. H.

Burges and W. W. Turney. In 1931 Yarborough took a job in Austin as assistant attorney general under James Allred, with particular responsibility for the Permanent School Fund. In this post he was instrumental in winning large settlements against several major oil companies with leases on state land who had maintained that the state's share of the income was limited to royalty payments only. Yarborough contended that, in addition to royalties, the state was entitled to one-half of all bonuses and rental payments as well. His success in arguing the case (*Magnolia v. Walker*) proved a huge windfall for the schoolchildren of Texas. The principle had similar implications for the Permanent University Fund.

In 1935 then Governor Allred appointed Yarborough a Travis County district judge, a position to which he was elected later that year. In 1938 he took a six-week leave from the bench to wage an unsuccessful race for attorney general. In 1939, while still serving as judge, he was elected president of the Travis County Bar Association. Yarborough joined the United States Army at the outset of World War II and served with the 97th Division in the staff judge advocate section in both the European and Pacific Theaters, receiving a Bronze Star and a Combat Medal, among others, and emerging at war's end as a lieutenant colonel. After spending eight months with the military government of occupied Japan, he returned to his Austin law practice.

In the Democratic primary of 1952 Yarborough made the first of three unsuccessful races for governor but increased his vote total each time. In 1957 he won a special election to fill the United States Senate seat that Price Daniel, Sr., had vacated when he won the governorship that year. In a field of twenty-one candidates, Yarborough prevailed with thirty-eight percent of the vote in a match that required only a plurality of votes to win. The following year he won a full six-year term and was reelected in 1964 over Representative George H. W. Bush, the future president.

There were always those among Yarborough's long-standing friends who maintained that his political views became increasingly liberal as he realized that the state's conservative political establishment would never accept him. And they didn't. In the Senate he hewed closely to the political agenda of the national Democratic party as home-state conservatives seethed. George H. W. Bush was primed to take him on in the 1970 general election, but was caught off-guard when Lloyd Bentsen upset Yarborough in the Democratic primary that year. Two years later Yarborough's comeback effort in the Democratic primary was derailed by then U.S. attorney, now federal district judge, H. Barefoot Sanders. Thereafter Yarborough devoted his later years to practicing law, paying campaign debts, and addressing convocations of loyalist Democrats, to whom he remained a hero. Yarborough died in Austin on January 27, 1996, and was buried in the state cemetery. He is survived by his widow, his daughter-in-law, and three grandchildren. A sympathetic political biography is forthcoming from the University of Texas Press.

Yarborough's public persona was that of the old-style, glad-handing, back-slapping politician with a gift for forceful, pulpit-pounding oratory. It was a style that did not adapt well to television. In private he was a lively, informed conversationalist and thoughtful listener, especially when the subjects were books and history—especially Texas history. He enjoyed telling on himself the story about his Christmas 1951 courtesy call on Price Daniel, Sr., then the state's attorney general. Knowing that Daniel shared his passion for history, Yarborough had taken along a copy of *Lincoln the Litigant*, a 1925 book by William H. Townsend. On the front free endpaper Yarborough had written a glowing inscription: "To Price Daniel—Lawyer for the people of Texas, tenacious fighter and diligent student of the law. With all the greetings of the season, Ralph W. Yarborough."

In the heat of the campaign Yarborough, in a statewide telecast, accused Daniel of valuing corporations more than people. Ironically, Yarborough and Daniel confronted each other in the 1956 Democratic primary for the governorship. In the heat of the campaign, Yarborough questioned Daniel's competence in a statewide telecast. Daniel bought time for a reply the following night and proceeded to read Yarborough's fulsome tribute from six years earlier. Daniel won the election.

By 1963 Daniel was out of office, but Yarborough was still in the U.S. Senate. This time Daniel was in Washington paying a courtesy call on Yarborough. As Daniel prepared to leave, Yarborough searched his well-stocked bookshelves, seeking a parting gift for his visitor. In a moment he found an appropriate title, which he handed to Daniel. Daniel, in turn, asked Yarborough to inscribe the book to commemorate their visit. Pen poised, Yarborough prepared to write, stopped in midstroke, and said, "Hold on, Price, you've gotta promise you won't read this back to me on statewide television!" In later years Yarborough and Daniel served ably and amicably on the Texas State Library and Archives Commission. They found more common ground when they volunteered counsel to the Tigua Indians of west Texas and the Alabama-Coushatta tribe of East Texas, whose lands and identities were being challenged before sundry federal and state agencies, courts, and legislative committees. Somewhere there is a photograph of both men standing side-by-side wearing business suits and ceremonial headdresses.

The political gulf between Yarborough and Daniel was never as wide as that between Yarborough and J. Evetts Haley, but again it was a love of books and Texas history that could bridge the gap between adversaries. On a Saturday morning in the spring of 1974, Carl Hertzog, El Paso's legendary book designer/printer, had agreed to a 9:00 A.M. conference at Guynes Printing Company with J. Evetts Haley, vigorous champion of conservative causes, concerning Haley's forthcoming family history book. But at 8:00 the phone rang at Hertzog's residence. It was Ralph Yarborough, in town to address a steelworkers convention; he had a satchel full of Hertzog books he wanted Hertzog to autograph. Due to scheduling

problems it had to be done right away. Hertzog told him of the 9:00 meeting with Haley. Undaunted, Yarborough replied, "I'll meet you there."

Hertzog's stomach knotted as he remembered how these two had nearly come to blows on a campaign platform at Hearne, Texas, during the 1956 Democratic gubernatorial primary, a happenstance that caused no little anguish to Opal Yarborough and Nita Haley, who had been friends since girlhood. Later, when Hertzog told Haley to anticipate Yarborough's interruption, Haley puffed a bit and then paid Yarborough an unexpected compliment: "At least he's honest; you always know where he stands." When Yarborough appeared, the two greeted each other with wary cordiality, but when it came time for Hertzog to sign the books, it just happened that five of them had been written by Haley himself. Haley was in quite an expansive mood when Yarborough asked if he would mind adding his inscriptions to Hertzog's. Yarborough was amazed and gratified as Haley's inscriptions ran to full pages and more.

Never reluctant to embellish a perfectly good story, Hertzog would later claim that he feared so much as to go to the bathroom lest the two get in a political argument. Sure enough, when the book signings were finished, the conversation turned political and highly animated as both men began telling war stories and discovering that each had been sold out at one time or another by some of the very same people. Time flew as each topped the other's tales of betrayal and ethical hanky-panky. Here were disclosures of political history that had never been—and may never be—made public. After Yarborough left for his speechmaking assignment, Hertzog recalled Haley's earlier words: "At least he's honest; you always know where he stands."

A. L.

OFFICERS OF THE SOCIETY

For the Year 2000

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PAST PRESIDENTS

* Mirabeau Buonaparte Lamar	1837-59
* Ira Kendrick Stephens	1936
* Charles Shirley Potts	1937
* Edgar Odell Lovett	1938
* George Bannerman Dealey	1939
* George Waverley Briggs	1940
* William James	1941
* George Alfred Hill Jr.	1942
* Edward Henry Cary	1943
* Edward Randall	1944
* Umphrey Lee	1944
* Eugene Perry Locke	1945
* Louis Herman Hubbard	1946
* Pat Ireland Nixon	1947
* Ima Hogg	1948
* Albert Perley Brogan	1949
* William Lockhart Clayton	1950
* A. Frank Smith	1951
* Ernest Lynn Kurth	1952
* Dudley Kezer Woodward Jr.	1953
* Burke Baker	1954
* Jesse Andrews	1955
* James Pinckney Hart	1956
* Robert Gerald Storey	1957
* Lewis Randolph Bryan Jr.	1958
* W. St. John Garwood	1959
George Crews McGhee	1960
* Harry Hunt Ransom	1961
* Eugene Benjamin Germany	1962
* Rupert Norval Richardson	1963
* Mrs. George Alfred Hill Jr.	1964
* Edward Randall Jr.	1965
* McGruder Ellis Sadler	1966
* William Alexander Kirkland	1967
* Richard Tudor Fleming	1968
* Herbert Pickens Gambrell	1969
* Harris Leon Kempner	1970
* Carey Croneis	1971
* Willis McDonald Tate	1972

* Dillon Anderson	1973
* Logan Wilson	1974
* Edward Clark	1975
Thomas Hart Law	1976
* Truman G. Blocker Jr.	1977
Frank E. Vandiver	1978
* Price Daniel	1979
Durwood Fleming	1980
Charles A. LeMaistre	1981
* Abner V. McCall	1982
* Leon Jaworski	1983
Wayne H. Holtzman	1983
Jenkins Garrett	1984
Joe R. Greenhill	1985
William Pettus Hobby	1986
Elsbeth Rostow	1987
John Clifton Caldwell	1988
J. Chrys Dougherty	1989
* Frank McReynolds Wozencraft	1990
William C. Levin	1991
William D. Seybold	1992
Robert Krueger	1993
Steven Weinberg	1994
* William H. Crook	1995
Charles C. Sprague	1996
Jack S. Blanton	1997
William P. Wright Jr.	1998
Patricia Hayes	1999

* Deceased

MEETINGS

of the Philosophical Society of Texas

- | | |
|--|-----------------------------|
| 1837 - Founded at Houston,
December 5 | 1965 - Salado |
| 1840 - Austin, January 29 | 1966 - Salado |
| 1936 - Chartered, January 18 | 1967 - Arlington |
| 1936 - Reorganizational meeting -
Dallas, December 5 | 1968 - San Antonio |
| 1937 - Meeting and inaugural
banquet - Dallas, January 29 | 1969 - Salado |
| 1937 - Liendo and Houston,
December 4 | 1970 - Salado |
| 1938 - Dallas | 1971 - Nacogdoches |
| 1939 - Dallas | 1972 - Dallas |
| 1940 - San Antonio | 1973 - Austin (Lakeway Inn) |
| 1941 - Austin | 1974 - Austin |
| 1942 - Dallas | 1975 - Fort Worth |
| 1943 - Dallas | 1976 - San Antonio |
| 1944 - Dallas | 1977 - Galveston |
| 1945 - Dallas | 1978 - Houston |
| 1946 - Dallas | 1979 - Austin |
| 1947 - San Antonio | 1980 - San Antonio |
| 1948 - Houston | 1981 - Dallas |
| 1949 - Austin | 1982 - Galveston |
| 1950 - Houston | 1983 - Fort Worth |
| 1951 - Lufkin | 1984 - Houston |
| 1952 - College Station | 1985 - College Station |
| 1953 - Dallas | 1986 - Austin |
| 1954 - Austin | 1987 - Kerrville |
| 1955 - Nacogdoches | 1988 - Dallas |
| 1956 - Austin | 1989 - San Antonio |
| 1957 - Dallas | 1990 - Houston |
| 1958 - Austin | 1991 - Galveston |
| 1959 - San Antonio | 1992 - Dallas |
| 1960 - Fort Clark | 1993 - Laredo |
| 1961 - Salado | 1994 - Austin |
| 1962 - Salado | 1995 - Corpus Christi |
| 1963 - Nacogdoches | 1996 - Dallas |
| 1964 - Austin | 1997 - Houston |
| | 1998 - Abilene |
| | 1999 - Austin |
| | 2000 - San Antonio |

PREAMBLE

We the undersigned form ourselves into a society for the collection and diffusion of knowledge—subscribing fully to the opinion of Lord Chancellor Bacon, that “knowledge is power”; we need not here dilate on its importance. The field of our researches is as boundless in its extent and as various in its character as the subjects of knowledge are numberless and diversified. But our object more especially at the present time is to concentrate the efforts of the enlightened and patriotic citizens of Texas, of our distinguished military commanders and travelers,—of our scholars and men of science, of our learned members of the different professions, in the collection and diffusion of correct information regarding the moral and social condition of our country; its finances, statistics and political and military history; its climate, soil and productions; the animals which roam over our broad prairies or swim in our noble streams; the customs, language and history of the aboriginal tribes who hunt or plunder on our borders; the natural curiosities of the country; our mines of untold wealth, and the thousand other topics of interest which our new and rising republic unfolds to the philosopher, the scholar and the man of the world. Texas having fought the battles of liberty, and triumphantly achieved a separate political existence, now thrown upon her internal resources for the permanence of her institutions, moral and political, calls upon all persons to use all their efforts for the increase and diffusion of useful knowledge and sound information; to take measures that she be rightly appreciated abroad, and acquire promptly and fully sustain the high standing to which she is destined among the civilized nations of the world. She calls on her intelligent and patriotic citizens to furnish to the rising generation the means of instruction within our own borders, where our children—to whose charge after all the vestal flame of Texian liberty must be committed—may be indoctrinated in sound principles and imbibe with their education respect for their country’s laws, love of her soil and veneration for her institutions. We have endeavored to respond to this call by the formation of this society, with the hope that if not to us, to our sons and successors it may be given to make the star, the single star of the West, as resplendent for all the acts that adorn civilized life as it is now glorious in military renown. Texas has her captains, let her have her wise men.

MEMBERS OF THE SOCIETY

(As of August 2000)
(Name of spouse appears in parentheses)

ABOUSSIE, MARILYN (JOHN HAY), chief justice of the Texas Third Court of appeals, *San Angelo*

ALLBRITTON, JOE LEWIS (BARBARA), lawyer; board chairman, Riggs Bank, N.A., *Washington, D.C.*

ANDERSON, THOMAS D. (HELEN), lawyer, *Houston*

ARMSTRONG, ANNE LEGENDRE (TOBIN), former U.S. ambassador to Great Britain; regent, Texas A&M University System, 1997, *Armstrong*

ARNOLD, DANIEL C. (BEVERLY), private investor, *Houston*

ASHBY, LYNN COX (DOROTHY), former editor, editorial page, *Houston Post*; member, Houston Philosophical Society; author, columnist, *Houston*

ATLAS, MORRIS (RITA), lawyer; senior partner, Atlas and Hall, *McAllen*

BAKER, REX G., JR., lawyer, *Houston*

BARNES, SUSAN J., independent curator and art historian; candidate for Holy Orders, Episcopal Diocese of Texas, *Austin*

BARNETT, LYNN (RANDY), director of the Abilene Cultural Affairs Council, *Abilene*

BARROW, THOMAS D. (JANICE), president, T-Bar-X, Ltd., *Houston*

BASH, FRANK (SUSAN), director, McDonald Observatory, The University of Texas at Austin, *Austin*

BASS, GEORGE FLETCHER (ANN), scientific director, Institute of Nautical Archaeology, Texas A&M University, *College Station*

BATISTE, JOHN PAUL, executive director of the Texas Commission on the Arts, *Austin*

BELL, PAUL GERVAIS (SUE), retired general contractor, *Houston*

BENTSEN, LLOYD (BERYL ANN "B.A."), former U.S. senator and U.S. secretary of the treasury, *Houston*

- BLANTON, JACK S. (CINDY), chairman, Houston Endowment, Inc.,
Houston
- BOBBITT, PHILIP C., professor of law, The University of Texas at Austin;
author, *Austin*
- BOLES, JOHN B. (NANCY), William Pettus Hobby Professor of History at
Rice University, managing editor of the *Journal of Southern History*,
Houston
- BOLTON, FRANK C., JR. (JO ANN ETHERIDGE), lawyer; former head of
legal department, Mobil Oil Company, *Houston*
- BONJEAN, CHARLES M., Hogg Professor of Sociology and executive direc-
tor of the Hogg Foundation for Mental Health, The University of
Texas at Austin, *Austin*
- BOWEN, RAY M. (SALLY), president, Texas A&M University, *College
Station*
- BRANDT, EDWARD N., JR. (PATRICIA), physician-medical educator;
Regents Professor, University of Oklahoma-Health Sciences Center,
Oklahoma City, Oklahoma
- BREUNIG, ROBERT G., executive director of the Lady Bird Johnson Wild-
flower Center, *Austin*
- BRINKERHOFF, ANN BARBER, chair, UTMB Centennial Commission;
Hogg Foundation national advisory board; vice president, Houston
Community College Foundation; chairman emeritus, Liberal Arts
Foundation, The University of Texas at Austin; chair, Women's Insti-
tute, Austin, *Houston*
- BROWN, MICHAEL S. (ALICE), professor of molecular genetics and direc-
tor, Jonsson Center for Molecular Genetics, the University of Texas
Southwestern Medical Center at Dallas; 1985 Nobel laureate in phys-
iology or medicine, *Dallas*
- BROWNELL, BLAINE A. (MARDI), president, Ball State University, *Muncie,
Indiana*
- BROYLES, WILLIAM, JR. (ANDREA), author; founding editor, *Texas
Monthly*; former editor-in-chief, *Newsweek*; co-creator, *China Beach*;
author, *Brothers In Arms*; co-screenwriter, *Apollo 13*, *Austin*
- BRYAN, J. P., JR. (MARY JON), CEO, Torch Energy Advisors, Inc.; former
president, Texas State Historical Association, *Houston*
- BURNS, CHESTER R. (ANN) James Wade Rockwell Professor of the His-
tory of Medicine, University of Texas Medical Branch, *Galveston*
- BUSH, GEORGE W. (LAURA), governor of Texas, *Austin*
- BUSH, LAURA WELCH (GEORGE), first lady of Texas, founder of the Texas
Book Festival, *Austin*
- BUTT, CHARLES C., chairman, HEB, *San Antonio*

- CALDWELL, JOHN CLIFTON (SHIRLEY), rancher; former chairman, Texas Historical Commission; former president, Texas State Historical Association, *Albany*
- CALGAARD, RONALD KEITH (GENIE), chief operating officer, Austin, Calvert and Flavin, Inc.; former president, Trinity University, *San Antonio*
- CARLETON, DON E. (SUZANNE), director, Center for American History, The University of Texas at Austin, *Austin*
- CARPENTER, ELIZABETH "LIZ," former assistant secretary of education, Washington correspondent, White House press secretary; consultant, LBJ Library; author and speaker, *Austin*
- CARSON, RONALD (UTE), Harris L. Kempner Distinguished Professor in the Humanities in Medicine and director of the Institute for the Medical Humanities, the University of Texas Medical Branch at Galveston, *Galveston*
- CATTO, HENRY E. (JESSICA), former U.S. ambassador to Great Britain and El Salvador; vice chairman, Aspen Institute; vice chairman, National Public Radio, *San Antonio*
- CAVAZOS, LAURO F. (PEGGY ANN), former U.S. secretary of education; former president, Texas Tech University and Texas Tech University Health Sciences Center, *Port Aransas*
- CHRISTIAN, GEORGE (JO ANNE), writer and public affairs consultant; former press secretary to President Lyndon B. Johnson, *Austin*
- CIGARROA, JOAQUIN G., JR. (BARBARA), physician, internal medicine and cardiology, *Laredo*
- CLEMENTS, WILLIAM P., JR. (RITA), former governor of Texas; former chairman, SEDCO, Inc.; former U.S. deputy secretary of defense, *Dallas*
- COOK, C. W. W. (FRANCES), company director, former chairman, General Foods Corporation, *Austin*
- CORMIER, RUFUS, JR. (YVONNE), attorney and partner in the Houston office of Baker & Botts, L.L.P., *Houston*
- CRAVEN, JUDITH LYNN BERWICK (MORITZ), professor of public health administration, The University of Texas Health Science Center, Houston; director of public health, Houston, *Houston*
- CRIM, WILLIAM ROBERT (MARGARET), investments, *Kilgore*
- CROOK, MARY ELIZABETH (MARC LEWIS), author; council, Texas Institute of Letters, *Austin*
- CRUTCHER, RONALD A. (BETTY), provost and executive vice president for academic affairs, Miami University; cellist, *Oxford, Ohio*
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