

The Philosophical Society of Texas

PROCEEDINGS

1943

THE FOUNDERS

December 5, 1837

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ASHBEL SMITH
HENRY SMITH
JOHN AUSTIN WHARTON
WILLIAM HARRIS WHARTON

The Society was reconstituted on December 5, 1936. Membership is limited to persons who were born within, or have resided within, the geographical limits of the late Republic of Texas, and is by invitation.

Offices and Library of the Society are in the Hall of State, Dallas 1, Texas.

The Philosophical Society of Texas

PROCEEDINGS
OF THE ANNUAL MEETING
DALLAS
DECEMBER 4, 1943

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THE Annual Meeting of The Philosophical Society was held in the clubhouse of the Dallas Woman's Club in Dallas on the evening of December 4, 1943, with President Edward Henry Cary presiding.

Attending were: Miss Winnie Allen, Judge and Mrs. William Hawley Atwell, Miss Emily Anne Black, Dr. and Mrs. J. H. Black, Colonel and Mrs. Murrell L. Buckner, Mr. and Mrs. George Waverley Briggs, President and Mrs. Cary, Mrs. Edward H. Cary, Jr., Miss Katherine Cary, Dr. Carlos E. Castañeda, Judge and Mrs. Marion N. Chrestman, Mr. John C. Coit, Dr. Ruby K. Daniel, Dean and Mrs. E. E. Davis, Mrs. Donald Day, Mr. G. B. Dealey, Mr. and Mrs. J. T. Elliott, Mr. and Mrs. Herbert Gambrell, Professor and Mrs. S. W. Geiser, Mr. and Mrs. Harry D. Guy, Miss Ela Hockaday, Mr. Walter C. Hornaday, President L. H. Hubbard, Mr. and Mrs. L. W. Kemp, Mr. and Mrs. Frank H. King, Mrs. Ruth Kyle, Mr. Eugene P. Locke, President Edgar Odell Lovett, Mr. and Mrs. Stuart McGregor, Dr. William F. Mengert, Mr. B. G. Moore, Mrs. James M. Moroney, Mr. and Mrs. George A. Nicoud, Mrs. Rue O'Neill, Mr. and Mrs. John E. Owens, Mrs. Hally Bryan Perry, Dean

and Mrs. C. S. Potts, Professor Rupert N. Richardson, Mr. and Mrs. John E. Rosser, Mr. Victor Schoffelmayer, Mr. Elmer Scott, Dean and Mrs. Donald Slaughter, Mr. John Van Dyn Southworth, Mrs. Alex W. Spence, Professor I. K. Stephens, Mr. and Mrs. Leslie Waggener, Judge and Mrs. Royall R. Watkins, Professor and Mrs. Walter Prescott Webb, Dr. and Mrs. Guy F. Witt, Mr. and Mrs. W. F. Worthington.

Introductory Remarks

EDWARD HENRY CARY

Members of the Society, Ladies and Gentlemen:

THE annual celebration of one of the great events in the early history of Texas, the foundation of this Society—revived in 1936 and to be perpetuated for all time—requires little oratory from the President but very definitely requires an address from some notable person, who becomes the speaker of the evening for the delight of the members and friends of The Philosophical Society of Texas.

To have the honor of being your President stimulates the desire to become reacquainted with the history of that band of unique characters who fought and planned for the future greatness of the Lone Star State. Rugged individualism dominates the story of that heroic period.

One hundred and six years ago—on December 5, 1837—twenty-six immortal Texans who were busily engaged in laying the foundation for the infant Republic, met to form The Philosophical Society of Texas for the Collection and Diffusion of Knowledge, and adopted a comprehensive statement of purposes. Though many are familiar with this statement, their memory will be refreshed if I take the liberty of reading it on this occasion.

evening and who has served this Society as its President, told in an eloquent and learned address of the contributions that have been made in the collection and diffusion of knowledge by other philosophical societies, notably the Royal Institution of Great Britain and the American Philosophical Society, which was created by Benjamin Franklin—one of his many contributions to the cultural life of America.

These societies have lived because of endowments by public-spirited individuals. Funds of this character have been used to stimulate research which has enriched life, particularly among the English-speaking peoples. The benefactors, by serving humanity, have immortalized themselves.

Your Board of Directors at their last meeting considered the ways in which this Society, ancient in its foundation but modern in its superstructure, might worthily play its part in the enrichment of this great Southwestern region. It was the consensus that the nature and history of The Philosophical Society of Texas make it an ideal organization for the administration of trust funds for facilitating research into problems peculiar to this region, and I am authorized by the Board to say that persons interested in such a program are invited to consult with the Board of Directors.

It is now my happy privilege to present our notable fellow-member who is your speaker of the evening, himself a great Texan who has collected and diffused knowledge throughout the world. As a worthy Texan and a Southerner, he has understood the philosophy underlying regional economic relationships in our country, and has offered in his writings remedial suggestions.

He was born in Panola County, educated at The University of Texas where he has been a member of the history faculty since 1918 and also serves as director and editor of the Texas State Historical Association. In 1931 he was awarded the Loubat Prize; five years ago he was a Guggenheim Fellow and the Harkness Lecturer in American History at London University. He has recently returned from a tour of duty as the Harmsworth Professor of American History at Oxford.

Ladies and gentlemen, I present to you Walter Prescott Webb of The University of Texas.

THE ENGLISH UNIVERSITIES: OXFORD AND CAMBRIDGE

WALTER PRESCOTT WEBB

I

ENGLISH university life, as it exists at Oxford and Cambridge, is so different from American university life that any attempt at comparison or analogy is almost certain to result in failure. The organization and operation of American universities, especially state universities, is simple and logical. The complexities of the English universities are so great, and origins of customs so remote, that few individuals can hope to unravel more than a small part of their mystery. The folly of my undertaking to explain Oxford is no more apparent to anyone than to me. Large books have been written on Oxford and on most of the colleges, and more are appearing all the time, but these are intended for readers who have some familiarity with the system, and they are not easily understood by others. Oxford must be absorbed rather than studied at a sitting. There is an intangible quality and spirit about it that defies analysis and baffles all who seek to capture either.

The first thing I tried to do upon arrival at Oxford was to find the University, something very difficult to do. It has a shadowy existence among a group of colleges, each of which carries on an independent corporate life. It performs a few functions common to all the colleges. The most important of these functions is the giving of entrance examinations at the beginning of the student's career and the granting of his degree at the end. It may

never touch him in any way in the interval between. It is true that the University has certain disciplinary functions, which have come down from the Middle Ages, but it can exercise these functions only on the student when he is away from the protection of his college, outside the walls. The University appoints two proctors who have disciplinary jurisdiction over student activity outside the college, but all discipline within college walls is in the hands of the dean, who represents the head. There is a University regulation that Oxford gentlemen must not frequent public bars, and periodically the proctors make the rounds of the pubs, accompanied by their "bull-dogs" who are chosen for fleetness, strength, and ability to recognize a student wherever found. The appearance of the proctor with his bullers is a signal for quick flight by the student, and if he can outrun the bulldogs and scamper in any college gate, he finds sanctuary and can not be molested. In this case just any college will do, either the student's or another. I tell this story to illustrate how independent the colleges are of the University.

There is another illustration of the same point. Though the University conducts all entrance examinations, it can not admit a student to anything. The University simply certifies that the student has passed the requirements and is free to make application for admission to some college. If the colleges refuse to have him, there is nothing the University can do about it.

The head of the University is the Chancellor, but in keeping with good English tradition, the Chancellor has little to do with either the University or the colleges. The present Chancellor is Lord Halifax, who probably has not been in Oxford since he was appointed am-

bassador to the United States, and may never appear there unless he desires. The office is "honorific." The Chancellor is chosen for life by all holders of the master's degree, a nebulous body called the Convocation. Very democratic, these English, I hear some reader say. This is only a first example. Oxford University is so democratic that any American state university is a dictatorship compared with it.

The real head of the University is the Vice-Chancellor. According to law, he is appointed annually by the Chancellor, but in practice he serves three years. He is always the head of a college, and he is usually succeeded by the next senior head in service. That is to say, the office rotates in order of seniority among the heads of the colleges. It is as if a state governor should also be President of the United States. The Vice-Chancellor rarely, if ever, appears in public except in full academic dress. He is preceded by the beadle, who carries a golden mace, and is often accompanied by two proctors. Though his actual power does not appear to be great, his influence is enormous.

The University can not be understood, and in reality does not exist, apart from the colleges. *The Oxford University Handbook* says: "The University is not a federation of colleges; it *is* the colleges. Apart from them, it is only an empty conception and a row of monuments." This statement is perhaps clarified, or confused, by two others, viz., that the University is a self-governing corporation and that the colleges are with slight modifications autonomous bodies. That is to say, the whole is self-governing and the parts within are also self-controlled, always with slight modifications, a sort

of educational solar system with definite planets revolving gently in, rather than around a much less definite and very nebulous body—the University.

The difficulty the American has in understanding the relation between the colleges and the University is similar to that which an Englishman has in comprehending the American federal form of government. The analogy is one of the best that can be found, with the forty-eight states representing the twenty-five colleges and the federal government representing the University. When Lord Bryce undertook in *The American Commonwealth* to describe the American dual system, he might have had in mind Oxford or Cambridge. If in the following quotation from Bryce we substitute university and colleges for national government and states respectively, we probably have as good brief description of Oxford and Cambridge University-college relation as has been written.

The central or national [University] government and the State [college] governments may be compared to a large building and a set of small buildings standing on the same ground, yet distinct from each other. It is a combination sometimes seen where a great church has been erected over more ancient homes of worship. First the soil is covered by a number of small shrines and chapels, built at different times and in different styles of architecture, each complete in itself. Then over them and including them all in its spacious fabric there is reared a new pile with its own loftier roof, its own walls, which may perhaps rest on and incorporate the walls of the older shrines, its own internal plan. The identity of the earlier buildings has, however, not been obliterated; and if the larger structure were to disappear, a little repair [in Oxford very little] would enable them to keep out the wind and weather, and be again what they once were, distinct and separate.

Whether the colleges were ever "distinct and separate" is a moot question because so many origins are lost in antiquity. The best authority holds that the University antedates the colleges. Nor is there a balanced power between the two. At present the University seems to be encroaching on the colleges, though to a much less extent than the federal government is encroaching on the states. It has not always been so, and at any time the colleges may bestir themselves and take back whatever power they have lost. Regardless of the importance of the University, any discussion of life there is concerned almost entirely with the colleges.

II

As near as I can determine Oxford has twenty-five colleges. Of these twenty-one are for men and four for women. I shall describe Queen's College with occasional reference to others, but it must be remembered that each college has its own customs and traditions, though the general outlines of conduct and procedure are perhaps sufficiently similar to permit one to be used as a type.

Each college is completely cut off from the city and from other colleges by its buildings and high walls. The buildings inclose a court which may be twice as long as wide. This court, at Queen's, is cut into two squares or quadrangles by a cross-row of buildings which are of the greatest importance. One is the Great Hall for cooking, dining, and other uses; one is the Chapel for worship. Where buildings do not complete the inclosure, stone walls twelve or fifteen feet high are erected and surmounted by all sorts of hazards for undergraduates who would scale them either to get in or out. Steel spikes are most common, but barbed wire is not absent on these

walls. One college, St. John's, has used broken champagne bottles sunk in a cement crown. The college seal stamped J. C. can be seen on the fragments.

The structure of the buildings and the high walls emphasizes the extent to which life is lived inside the college. The head of the college, most of the faculty or fellows and many of the students or undergraduates "live in." Staircases lead up three flights with two or more rooms off each landing. Student quarters consist of a large living room heated by a coal grate or gas and a small bedroom which may bow to modernity with an electric reflector. The apartments of the college staff—tutors, fellows, dons, professors—are often more elaborate.

Everything possible is done to make student and faculty quarters private. There is only one entrance to the apartment, and that through double doors. The inner door is in harmony with the interior of the room, but three feet beyond it is something else, a heavy door made of solid oak with more thought to strength than to beauty. This rugged structure has double locks which are protected from would-be lock-pickers by a steel plate eighteen inches long which protrudes so as to cover, when the door is closed, the whole surface around the locks. When the student closes this outer door, it is a sign to all that he wants to be alone with his soul, that he has retired to his castle. He is said to "be sporting the oak." The use of the oak does not add to one's popularity and has been discouraged by driving screws in from the outside so that the studious one finds his impregnable stronghold converted into a prison. At Oxford they say that such a one is "screwed in."

The physical comfort of the faculty and students is looked after in peace time by a very large service staff. The first one that the visitor comes in contact with is the porter at the Lodge. The Lodge guards the only public entrance to the college, and opens directly off the street. The porter knows everybody and everything, but he admits nothing. He receives and distributes mail, express, and verbal messages; he serves as a telephone exchange and able guide to the newcomer; his intelligence, energy, tact, and service should recommend him for a better title. At least, this is my opinion of those I came to know. I was much impressed by the high quality and gentle bearing of the college porters.

The scouts were, up until the war, men. Their duty is to look after "the gentlemen," bring their coal, build their fires, serve their breakfast, and render such other service as they may choose. At Cambridge, the bedmakers, I was told, are women who all day flutter up and down the stairways, muttering to one another and putting the rooms to rights. These jobs are often handed down from generation to generation. A case was cited at Cambridge where three generations have been in this service. There are many stories at Cambridge about the hierarchy of rank and circumstances among the women. The bedmakers—known as gyps—hold the highest rank, followed by helpers, called "help." The head bedmaker ranks all bedmakers in her college, and her rank as among colleges is determined by the prestige of her college. At Cambridge, Trinity outranks the other colleges and therefore the head bedmaker of Trinity is the bedmaker superior to all other bedmakers. As for the lower orders, they don't count. When the staff has a picnic, there is one table for bedmakers and another

for helpers. The story is told of a very pretty little helper who seated herself at the wrong table. The head of the table called the Chef who holds highest place and said:

"Will you have that impudent girl move to the other table. She ain't proper."

"Why, ma'm, I thought that girl was your niece."

"My niece she maoy be and my niece she maoy not be. Niece or no niece, no helper sits at this table."

I have given some attention to the physical plant and to the service staff because they are such an essential part of the Oxford system. The plant is compact and unified; the service staff is faithful, loyal to the institution, and though doubtless conscious of the foibles of those they serve, "they never tell nor make a fuss."

III

Before taking up the faculty (the term is not used at Oxford in reference to the staff) I should say a word about the students, another term that is not used. The Oxford equivalent is undergraduate. The number of undergraduates in a college is by American standards very small. Queen's is a large college with about 240 students in normal times. Christ Church is largest with about 350. Merton has about 150. Corpus Christi has eighty, and All Souls, being a research college, has none. It is a society of scholars.

The boy who wants to go to Oxford or Cambridge must pass the requirements imposed by the University, and having done this, he then applies for admission to

the college of his choice. If accepted, he enters the walls, is assigned rooms, and begins his three- or four-year college career. He specializes from the day he enters. He elects to "read" classics, mathematics, perhaps English or science. He is then assigned to a tutor in his chosen subject. The tutor may reside in his college or in another, as students are free to seek under proper guidance instruction anywhere in the University. The books he is to master in his special subject are rigidly prescribed, and if he can master these books and satisfy his tutor, he will be prepared to pass the examinations, which are given by the University and not by the tutors or any of the student's teachers, without ever having attended a lecture. The tutors require the students to read the books and write careful essays based on their study. This constant writing, together with much work in the classics, probably explains why the educated Englishman writes on an average better than the educated American. The American might say that the Oxford man spends four years cramming and the tutor an equal length of time coaching, all with a view to the tough examinations. Actually more is involved as the intellectual undergraduate explores hard and far. He has the advantage of much personal contact with his tutor who guides him, and often takes him to the continent on a reading trip.

By American standards Oxford and Cambridge operate with low efficiency. There are three terms, beginning about October 10 and ending about June 20, but there are two "short" vacations, Christmas and Easter, of six weeks each, and a summer vacation of three months. The session is actually less than six months out of twelve, or twenty-four weeks out of fifty-two.

Theoretically the students read during vacs, but they are under little compulsion. Such a system would be fatal in America because all the students would run off and get jobs and forget practically all they had learned. There is not now, and probably never has been, a "working student" in Oxford or Cambridge. Even in the provincial or municipal universities such as Swansea in Wales or London University, students do not "work their way through" as in America. I once discussed this subject with some Welsh students, explaining that in America thousands of boys and girls worked their way through the universities. No, they said, none of them worked.

"Are you all rich?" I asked.

"Far from it," they replied.

"Then it would seem that some of you would find jobs to help defray your expenses."

"The business men would not give us jobs; they don't want us." They explained that business men and shopkeepers looked with some suspicion on university men, a prejudice which has about passed away in America. The same subject came up in a conversation with an Australian aviator who before the war was an accountant. He wanted a university education, felt that he had been greatly hindered, if not cheated, by the lack of it. He expressed the wish that some mission would go to Australia from the United States to persuade the business men to co-operate in promoting the working student movement there. It would be a better mission than many that go out, and not a difficult one in my opinion—in Australia.

The easy assumption for the American to make is that Oxford and Cambridge are rich men's schools, the playground of wealth and aristocracy. Nothing could be further from the truth at the present time. At Queen's fifty or sixty per cent of the undergraduates receive emoluments and are known as scholars. A scholar is a boy who has won by his own ability a scholarship to the University. Very few of these boys are rich, and some are from homes that are indeed poor. In spite of this the scholars are honored at Oxford, and as a mark of honor they are permitted to wear a longer gown than the commoner who may be a top flight nobleman, temporarily lost in the democratic society of college undergraduates. One or two of the colleges—Christ Church and Magdalen—are patronized by the nobility. Edward attended Magdalen, cut a wide swath, and was known in the argot of Oxford as the Pranger Wanger—Oxford dog-latin for Prince of Wales. Though I have not investigated, my guess would be that the average wealth of the Oxford undergraduate is less than that of the American student in state universities. Moreover the proportion of scholars to commoners is increasing all the time.

There is another error I must mention, even though the correction this time is not favorable to Oxford or to the English educational system. It has to do with physical training, physical well-being. The old American idea that the English boys spend their spare time on the playing fields or elsewhere developing their muscles and bones is today not generally true. There is no such thing as supervised physical training for all undergraduates at Oxford. The playing of games is on a voluntary basis and not all the students engage in it.

Since the boys do neither physical work nor strenuous play, they do not develop a physique comparable with Canadians, Australians, South Africans, or Americans. Of course weight may be off, due to rationing, but English boys are not as tall nor as muscular as they ought to be. I will not elaborate this point, but I am convinced that I have raised a problem here worthy of thought by the after-war planners.

After the boy has studied at Oxford for three or more years, he may take the examinations. These may not be given by any of the men who taught him, and the questions are certainly not prepared by them. If he passes the examination, he is certified for the B. A. degree. The training he has received is very thorough in his chosen field, but it is not nearly as broad as are the requirements for the same degree in America. The rigid examinations have, however, screened out all but the best, and therefore the ability of the few who get to Oxford is doubtless superior on an average to that of an equal number of American students.

When a boy enters Oxford, he is said to "go up." When he leaves, he "goes down." The terms are evidently of Oxford's making, and have no relation to topography, because Oxford was established in a marsh between the Thames and the Cherwell. When the student goes down, his formal education is ordinarily completed. This means that Oxford is primarily an undergraduate institution. The M. A. degree is awarded without any further work, provided the student pays the college fee for a period of seven years from the date he entered, usually three years after he has gone down. This coming by the M. A.

degree seems most odd to American students who achieve it only by a year or more of hard work, and in most institutions the writing of a thesis. But Oxford is an odd place. By its constitution the control of the University is in the hands of the body of M. A.'s. The extra years which must intervene before the M. A. is awarded is a sort of cooling off period which gives the recent graduate time to mature, and perhaps to lose interest in Oxford. So far as either achievement or training is concerned, the M. A. degree means nothing. There are a number of research degrees, corresponding to our own, including the D. Phil, but there is nothing at Oxford or Cambridge corresponding to the American graduate school.

From what I have said it should be obvious that Oxford is primarily a college, an undergraduate institution. It assumes that its B. A. degree is superior to any degree from any institution with the possible exception of Cambridge. It is only slightly superior to Cambridge. If a man came from any American state university or from Harvard or Yale, with all the degrees that those institutions could confer, and applied for admission to Oxford, he would be admitted only as an undergraduate. The conventional undergraduate garb would be put on him even though he might have held a high position in some university or have written books of scholarly merit. The god of Oxford is indeed a jealous god. In a way this is a beneficial regulation because it tends to keep Oxford an undergraduate institution. Few self-respecting scholars will submit to freshman status, and incompetent graduate students turn to more tolerant institutions. Thus the Oxford field is left to the younger fry, real Oxford men.

This difficulty may be got over, if Oxford desires, by conferring the Oxford M. A. For example, no one can teach in Oxford without either the Oxford or Cambridge degree. Therefore when a faculty member is brought in from the outside, the degree must be conferred on him before he can become a fellow of a college or a professor of the University.

Graduation exercises, as well as most formal exercises, are conducted in Latin. The Vice-Chancellor is seated on a sort of throne chair, flanked by lesser officials on lower levels. Symbolism runs throughout, as when divinity students are whacked on the head with a Bible to show that they have received the accolade. At intervals two proctors march twice the length of the hall with robes flowing near the audience. If some student has unpaid bills, the tradesman—merchant, tailor, confectioner—plucks the proctor's gown, gives the name of the student, and his degree is withheld. Probably a proctor's gown has not been plucked for a century, but Oxford has not found this out, and the ceremony is still carried out with the utmost solemnity. Everywhere is the most meticulous observance of rules of procedure, marred somewhat by uncertainty as to what they are and by no little academic awkwardness in their execution.

There is no doubt that three or four years at Oxford leave an indelible mark on the English boy who has heard of the place all his life. He lives as a gentleman with boys of his own age, in a communal way and is surrounded from the time he arrives until the time he leaves with gentle ceremonials whose origins are so old that no one knows exactly whence they came. The entire college is brought together for dinner in the Great Hall,

and there the whole body of students dine in the presence of High Table where the faculty assemble.

IV

It is, of course, improper to speak of a faculty in reference to the Oxford college. The term is not used as in America, but more accurately to designate the staff in a field of knowledge such as law or medicine. Perhaps the best term would be the college society, that is the group or corporation of scholars who live co-operatively and conduct the teaching and business affairs of the college.

I spoke earlier of the democratic nature of Oxford. This appears in the method of selecting the college head. He is elected for life by the members of the college society, of which he is usually, though not necessarily, one. In America the head of a college is a president, though the term chancellor is used in some universities. In Oxford no less than seven terms are used for this office. There is the Warden of All Souls and Merton, Master of Balliol and Pembroke, Principal of Brasenose and Jesus, Dean of Christ Church, President of Trinity and Magdalen (pronounced Maudlin), Rector of Exeter and Lincoln, Provost of Oriel and Queen's. These titles indicate the inherited clerical character of Oxford which will be commented on later.

The fellows of the college correspond with what we would call the faculty. Fellowship means membership in a society of more or less communal work and living. For example I had to become a fellow of Queen's before I could take up residence, live in the college, dine in the hall, or participate in college life except as a guest.

And to become a fellow I had to take an oath in the presence of the governing body of the corporation.

After I had taken this oath and "signed the book," I sat down with the governing body as a full-fledged voting member to discuss, among other things, the desirability of purchasing a 233-acre farm for 6,000 pounds. I listened and thought of the significance of the relative price of land in England and in America. The price was approximately \$100 an acre for improved land that contained an historic abbey. This is about the price of improved agricultural land in America without an abbey and suggests that land prices have about reached their maximum. The gross proceeds from this land were estimated at 300 pounds or a little more than \$1,200. Owing to war conditions, land is much higher than in ordinary times.

The fellows consist of two classes, professors who are employed by and paid by the University, and tutors who belong to the college, and receive their pay from the college chest. The term instructor does not exist and there is no such title as assistant or associate professor. Moreover, the professor holds no college offices, such as dean, bursar, or chaplain. He has to have somewhere to live, and as there is nowhere to live except in a college, he is simply attached to the college by agreement between it and the University. He is the contribution of the University to the instructional staff. He gives lectures, which may assume the form of a seminar, but he may have little contact with those who hear him. He is supposed to be distinguished for his scholarship and to produce. Actually he is rather isolated and a little lonely, since he performs no indispensable function.

The tutors do the yeoman service. Oxford could function without a single professor, and I doubt seriously that they would be missed, but to take away the tutors would destroy it. At best professors are a sort of long-range speculation in scholarship which may pay and may not. The tutors have a wholly independent status and are responsible only to the college. Among the fellows are two other categories, university lecturers and college teachers, but I will not complicate this account too much.

Each college has two business officials. The Estates Bursar looks after investments and the numerous farms and estates that the college owns. This is a full-time job. The Domestic Bursar has charge of the physical plant, supplies for the rooms, and for the kitchens and dining room. The chaplain attends to the spiritual welfare of the undergraduates and listens patiently—usually over a glass of college beer—to the terrible problems that afflict adolescent youth. Discipline inside the college walls is in the hands of the dean whose duties, owing to the excellent behavior of English youth, seem nominal. All these officials, except the dean, are elected by the fellows or the governing body. The dean is the representative of the head and is chosen by him.

It should be clear from what I have said that there is something monastic about life inside Oxford and Cambridge college walls. This monastic quality is indicated by the titles of warden and rector, and by such college names as Jesus, Christ Church, Trinity and Magdalen. It is felt most keenly by one who has been nurtured in a worldly state university of America. The head of Christ Church is at the same time Dean of the Cathedral,

and some of the members of the corporation are canons instead of fellows. Until comparatively recent times (19th century) every fellow of Queen's had to be in orders, and there is still a regulation that each fellow should conduct chapel service and deliver a sermon. Somewhat to my relief the regulation was not enforced. Another feature which suggests religious orders is the wearing of the black college gowns by both faculty and students. These must be worn on all formal and official occasions, in lecture rooms, and at dinner. The fellows wear long gowns and the undergraduates short ones. No member of any college can appear in the presence of the Vice-Chancellor except in cap (square) and gown without breaching the Oxford etiquette.

There are three centers around which the life of a college revolves, the chapel, the Great Hall, and the common rooms. Everything pertaining to worship and religious festivals occurs in the chapel. Choir boys are recruited from the city and supplemented by college boys with singing voices. The sermon, which is formal, is brief and is delivered by some member of the college and only occasionally by the chaplain.

The Great Hall is used for dining and for most non-religious exercises. As a building it is as imposing as the chapel which it balances. At Queen's the architect designed the Great Hall with a fifty-foot ceiling and stained glass windows. From the walls oil paintings of kings, queens, and other dignitaries look down on the massive oaken tables, some of which are three hundred years old. The student tables are set the long way of the hall with heavy oaken benches on either side. The fellows' table, at the farther end, is set on a raised platform and is called

High Table. No table cloths are used during the war, and everyone eats off the boards in good English school style.

The evening meal is the affair of the day, and at Queen's it emphasizes in a quaint manner the religious sentiment of its founder, Robert Eglesfield. Dinner is announced, now as from the first, by two blasts from a trumpet, the first with the trumpeter facing east and the second facing west. Whether this symbolizes Gabriel's call is not clear, but when we consider the other practices we see that it may be so. The fellows, who have assembled before the huge fireplace in which coal burned in peace time, move on the second signal more or less in procession through half the length of the hall to High Table, where tall candles burn and flicker. The Provost, when present, occupies the center of the long table facing the hall, with the honor guest on his right, and the others seated at liberty. The founder provided for twelve fellows and designated that the table should be arranged to represent Christ and the twelve apostles. Viewed from the doorway the resemblance to the familiar painting of the Last Supper is really striking, though I found some ludicrous thoughts running through my mind when I undertook to identify the different apostles, and wondered which one I was. The fact that in peace time everyone wears formal dress detracts somewhat from the Christ-like simplicity, though the situation is partially redeemed by the somber black robes. The undergraduates below are supposed to represent the seventy disciples. The fellows remain standing; the butler lets his gavel fall; and the students rise while grace is said in Latin by one of them, a theologian. In vacation, when the students are away, grace is said by the Provost or senior fellow.

As the junior fellow I could have had the duty of saying grace only if I dined alone. During vacation there was some likelihood of this contingency, and I always scouted for a senior and never entered the room until some one of senior rank appeared.

Grace differs from college to college and with the occasion in the college. In some instances there are responses. The effect, even of the simplest grace, is most impressive, depending on voice and intonation more than on meaning. Certainly any boy who has heard the musical variations of the beautiful concluding phrase:

. . . *per Jesum Christum Dominum Nostrum*
Amen.

for three or four years must carry the memory of it to the grave and be a little better for it. I dare anyone with a feeling for words to repeat the phrase five times without being affected by its majestic rhythmic beauty.

High Table is served by the butler, with assistants if need be. Silver tankards are brought for those who want cider or beer with the meal. Some of these come down from the 17th century and are a part of the enormous chest of college silver. The menu for January 1, 1943 was:

Cherry Soup
Roast Goose
Crisp Potatoes and Cauliflower
Parsley Sauce
Apricot Russe
Mushrooms on Toast

When dinner is over and the table cleared, all must wait until the head makes a move to go. As he makes this move, the butler's gavel falls, and all rise for the

brief benediction. Then the head moves toward the door, and none must precede him. The others fall in behind him with black robes flowing. The door is held open by a servant as the procession files out to the Common Room. At the door of the Common Room the head of the college gives up his authority. He can enter there only as a guest. The Common Room belongs to the fellows and the college head has no rights there whatever.

Before describing the Common Rooms, I must tell of two ceremonies which are held annually in the Great Hall, the Boar's Head Dinner and the Needle and Thread.

The Boar's Head Dinner is held on Christmas night. The tradition is that once a Queen's man was reading in the park when he was attacked by a wild boar. He saved himself by "stuffing his *Aristotle* into the boar's mouth" and shouting "*Graecum est.*" The boar's head is brought into the hall on a great trencher. It rests in a bed of holly and bay leaves and holds an orange in its open mouth. The procession moves slowly followed by choir boys in white surplices singing the old carol:

The boar's head in hand bear I,
Bedecked with bays and rosemary.

The procession is received at High Table by the Provost, the orange is given to the trencher bearer and the "bays and rosemary" are distributed among the choir and the spectators who have come in to the ceremony. The fact that the boar's head is now an ersatz production from a London costume maker does not affect the situation at all. I have thought of sending a javelina head from Texas, but I doubt that a Texas javelina could make any headway at all against the Oxford tradition.

One of the service staff told me that once when he was one of the trencher bearers a prankish undergraduate tried to bribe him to drop the boar's head, and failing in this, bribed the choir boy behind to upset the tray on which it rested. The strain of preventing this calamity, he said, "made the sweat roll down my face." On another occasion the boys greased the floor, hoping that the trencher bearers would slip and fall.

The Needle and Thread Dinner is held on the night of January 1st. On this occasion, the Domestic Bursar presents to each fellow a needle and thread, red to arts, black to theologians, and blue to law, with the admonition, "Take this and be thrifty." Each fellow sticks the needle in the lapel of his coat, wraps the thread around it, glad to get such useful articles in wartime. The Needle and Thread is said to be derived from the founder's name, Eglesfield, *aiguille et fil*.

These special occasions, of which the ones described are the most important, are called gaudies. On gaudy nights the wine is free and flows accordingly. Some generous benefactor provided this boon to good fellowship, and no one has ever tried to break the provisions of his gift. Wine is served generously at gaudies, often more than one kind, and then the great auroch horn filled to its golden brim with wine is borne to the Provost's seat. The horn is mounted on eagle's feet of solid gold; it is rimmed in gold, but even so it is but a replica of the real horn which has been put away because of its ancientness. To the horn is attached a white napkin.

The Provost receives the horn, and all recite in Latin—what I never could find out. Then he says a toast to departed benefactors and friends. He drinks from the

horn, wipes the rim of it with the napkin, and passes it to the left. Each man repeats the performance around the table. When I was first confronted with the ceremony, I really concentrated on the Latin which for me almost ruined the wine.

The Common Room is completely separated from the Great Hall, from which we saw the fellows moving in procession led by the Provost or head. At the door of the Common Room, the head gives way to the senior fellow. Inside the room the academic dress is never worn, but is left on pegs or tables outside. The room is large and richly furnished and more paintings look down from the walls. There are newspapers, magazines, a few reference books, the ever-present dictionary which is in constant use, and a large dining table or several small pie crust tables, or both. The center, however, is the fireplace in which burns a coal fire. The senior fellow is the head, and if the large table is not used, he sits on the right side of the fireplace with the next in order opposite him. Before each man is a small pie crust table on which the last course is served. This consists of fruit, nuts, wine, and coffee. The Common Room wine is port as the English are the greatest port drinkers in the world, taking almost the entire export from Portugal. The colleges are not embarrassed by the shortages of war, thanks to the foresight of Blackstone the jurist. When he was a fellow at All Souls, writing lectures which became his famous Commentaries, he held the stewardship of the common room, and initiated the custom of "laying down the wine," that is, buying far in advance of need, buying new wine and ageing it in the college cellar. The colleges are today drinking port that is from twenty to thirty

years old, and can keep on doing this for from twenty to thirty years from the time war began, without additional purchases. Their stocks, which I have seen in the college cellar, are enormous, valued conservatively at \$50,000. The wine, which is served from glass decanters, is supposed to go around three times, but in some colleges this has been reduced by one-third as a gesture to conservation.

The conversation in the Common Room is free, sometimes witty and sparkling, but rarely sustained. There are cynics and satirists among the dons, but the men live so close together as to make it dangerous for them to let drive at one another with violent argument over politics, religion, or international affairs. They comment on the wine, Winston Churchill's speech, and numerous other topics. As a conversational center the Oxford Common Room surpasses any American university club I have ever seen. A constant source of conversation is the meaning of words for which the Oxford dictionary is the final arbiter. In my brief experience I saw men go to the dictionary over the meaning of sorghum and millet, for derivation of O. K., whether mumps and measles take a singular or plural verb, and the relationship between ermine from which judges' hoods are made and miniver which means white. One rather heated argument was over the question of whether the prefix Mc or Mac, meaning son, could appear before a plural name or a name ending in "s." One Greek scholar argued that it was a biological linguistic impossibility, and an Egyptologist brought in the next night a list of half a dozen such names taken from the London telephone directory, to prove that linguistics sometimes overrides biology.

An interesting feature of the Queen's Common Room is the betting book where bets between the fellows are recorded, signed and witnessed. The wager is always in wine, the amount ranging from one bottle to six bottles. The first bet was entered on January 21, 1803, and reads as follows:

Mr. Beeby betts Dr. Lamb half a Dozen of Wine, that the Honble Charles James Fox is at this time lawfully married.
Jany 21-1803

Other bets are:

Mr. Morris betts Mr. Harding half a Dozen of Wine that Preliminaries of peace between Great Britain and France are signed before the first day of January 1806.
Dec. 27, 1804

Mr. Lancaster betts Mr. Lattimer $\frac{1}{2}$ a Dozen of Wine that Napoleon Buonaparte, commonly called Emperor of the French & King of Italy, is not alive this day twelve months.
Aug. 25, 1812

Mr. Latimer betts Mr. Grayson half a dozen of wine that Buonaparte beats the allied armies in the first pitched battle.
Feb. 1, 1814

Mr. Fox bets Mr. Drury half a Dozen of Wine that he, Mr. Drury, does not kill two Partridges out of the first ten Shots at Partridge flying in the ensuing season.
Aug. 30, 1815

Mr. Dallin betts Mr. Simcox 2 bottle of wine that it was the skin of John Ziska and not that of Procopius which was converted into a drum in the Hussite wars of the 15th century.
March, 1865.

I got my name in the book by betting the chaplain that the lights would be on in Oxford on November 29, 1943, and I paid the bet before leaving England.

Any fellow may have a guest to dinner and later in the Common Room, but the guest may be introduced to only three or four of the fellows, and rarely to all. The English shy from introductions and from being introduced, and they engage as little as possible in hand-shaking, something that Americans who go to England should bear in mind. The Englishman is rather awkward in this American custom, and often extends his hand as if it were something he did not want, and he seems to have grave doubt as to whether or not you want it.

While there is no rule excluding women from the Common Room, there is a tradition more binding than any rule. The appearance of one there would create mild consternation, and bring down on the responsible one pointed disfavor.

The clearing of the Common Room after the smokes and conversation is very English. The individual arises and goes out without saying goodnight or giving any parting salutation. The last to go turns out the light, and the act for that day is finished, to be repeated with slight variations for all the days to come.

In searching for some American institution to compare with the Oxford and Cambridge Common Room, I can think of nothing better than a western cow camp. That too is a male society, made up of men who work together and live together without much contact with the outside world. There is the same informality of meeting and parting, the same group discipline by indirect reference and subtle innuendo. Nowhere do you find faster intellectual byplay or reference to things understood only by the initiated than among the cowboys and dons. Of course the cowboys do not have a dictionary,

but they use the words they command in an art that the sophisticated Oxford don has all but lost, that of thrilling narrative made up from the fabric of lusty living. When I made the comparison at Oxford, the men thought it very strange, and they may not have approved. This is just another point in common, because I am confident that the cowboys would react in the same way. Fortunately both groups are extremely polite to him whose rare fortune it has been to smell the smoke of both campfires.

If I were asked to pass on the merits of the Oxford system of education, I would have to resort to history, and history quickly proves that all argument against it is utterly futile. In the room above where I wrote this, Walter Pater lived and began his writing career. Out in the garden across Queen's Lane, Halley set up his telescope which still stands, and discovered his comet, though how he discovered a new star in the Oxford sky is beyond one who comes from a starlit land. Here lived Addison, who was "stolen," as one book says, by Magdalen just down High Street, and there gave his name to the circular walk through Magdalen Park and wrote his Spectator papers. Next door above, Blackstone wrote his Commentaries as lectures for All Souls, and put all in his debt by "laying down the wine." Burne-Jones lived in this college and is supposed to have painted the ceiling and doors of his room, though the proof is not yet established. Sir Christopher Wren, who designed many of the buildings, was fellow of All Souls. Christ Church nurtured Sir Philip Sidney, Richard Hakluyt, the historian, and gave a degree to Ben Jonson, who thought he hardly deserved it. All Souls is distinguished for having dismissed the philosopher John Locke for his political

views, and expelled William Penn as a non-conformist. John Wesley was trained there for his life work at Lincoln College nearby, and there also was George Greenville whose stamp act "lost England her American colonies." The list may be ended with the queer mathematician who wrote *Alice in Wonderland*, who always had children around him, but forgot them when they grew up. The list could be extended indefinitely.

If I were to hazard a guess as to the factors contributing to these achievements, I would certainly name as one the conditions under which men live at Oxford. There is quiet and absolute privacy for those who want to work. There is not the drive and urge, the bustle and confusion always present on an American university campus. I might add, in view of the increasing tendency of outside forces to interfere with scholarship in America, that this baleful influence does not operate in these self-governing bodies. There has been interference in the past as in the expulsion of John Locke for his political views and of William Penn and of Gibbon, the historian, on religious grounds. At the present time, however, men at Oxford are really free to follow their compass of truth wherever the needle points, and without looking over their shoulder to see what hounds are pursuing them. Professors are not even under suspicion. They are at liberty to turn over a chip that is moving just to see what is underneath or to remove a log to reveal what the woodpile hides. An Oxford man can, if he likes, attend a mass meeting in London or in Plymouth—which is about as far from Oxford as Dallas is from Austin—and participate without jeopardizing his job. The truth he knows is not limited to the municipality. An Oxford man can say, anywhere at anytime,

that labor and capital both ought to have their rights, but he would deal in platitudes because the rights of both are, in theory, generally recognized throughout England. Sir William Beveridge is the head of University College. He is solely responsible for the Beveridge Report which surpasses any proposal yet made in a democracy for social reform. Nobody wants to fire him, and no one in England seems to think that he is a dangerous man. Know the truth and truth will set you free—to hunt a new job—is not a part of the creed of ancient Oxford. It fired men for political and religious views in the seventeenth and eighteenth centuries, but it does not do so in the twentieth. England may not agree with the views, but it stoutly defends the right to hold them and, what is more important, England is not afraid to have political or economic views expressed. England, with all its apparent inconsistencies, seems to know what a university really is. In some ways England sets a fine example.

Is Oxford a good place for the average American boy, or even a Rhodes scholar, to take an education? Much depends on the disposition of the boy. Oxford is geared to English life and not to American life. The American boy who spends three or four years in Oxford loses touch with American life, and forms acquaintances who will be too far from him when he starts out to make a living to be of practical help. It is my opinion that Oxford is not the place for the aggressive youth who wants to make his way in the practical affairs of the United States. For the future scientist, diplomat, or writer such as O. Henry whose touch of genius needed only leisure to enable it to flourish, Oxford may be ideal.

Business Period

President Cary: I have the honor officially to announce the election to membership of the following Texans who, by vocation or avocation, have made contributions to our common life:

Miss Winnie Allen, of Austin
Dean Chauncey Leake, of Galveston
Admiral Chester W. Nimitz, of Fredericksburg
Dr. Pat Ireland Nixon, of San Antonio
Professor Rupert N. Richardson, of Abilene
Judge Royall R. Watkins, of Dallas
Dr. Hugh Hampton Young, of Baltimore

Wartime conditions and professional engagements have made it impossible for some of the new members to be with us this evening, but I am happy to be able to present to you Miss Allen, Dr. Richardson, and Judge Watkins.

The Society has sustained the loss by death during the year of four of its valued members: General M. M. Crane, the Rev. Thomas W. Currie, Judge J. N. Gallagher, and Dean Henry Winston Harper. With your consent, I shall ask that Mr. Locke, Mr. Briggs, Dr. Lefkowitz, Dr. Clyce, Professor Trantham, and Dean Brogan serve as a committee to prepare suitable notices for the *Proceedings*.¹

The Report of the Committee on Nominations was presented by Mr. Locke and unanimously adopted.²

¹ See pages 45-51.

² See page 52.

Upon the announcement of the election of Dr. Randall to the presidency for 1944, the orchestra struck up "The Eyes of Texas" and the audience stood.

President Cary paid eloquent tribute to his successor in office, expressed appreciation of the work of the committee on arrangements for the meeting, and declared the one-hundred-and-sixth anniversary meeting of the Society adjourned.

NECROLOGY

MARTIN McNULTY CRANE

1855-1943

Martin McNulty Crane died at his home in Dallas on August 3, 1943. The title "General," which derived from his service as Attorney General of Texas, stayed with him to his death as a symbol of the esteem and respect of his fellow Texans.

General Crane was born on November 17, 1855, at Grafton, West Virginia. All but the first fifteen of his eighty-eight years were spent in Texas. At twenty-two he was admitted to the bar. Eighteen years later he became Attorney General after an already considerable public career as County Attorney, State Representative, State Senator and Lieutenant Governor.

Shortly before the turn of the century it fell his lot as Attorney General to carry the fight in support of the newly adopted Texas anti-trust law. The result was a resounding victory in the Supreme Court of the United States in the first Waters-Pierce Oil Company case, and his eminence was established.

With the new century came added public achievements. Although he gave up political office in 1899, he continued on the public scene as the faithful and effective advocate of probity and the repression of selfish interest in public office. Two conspicuous episodes in this period of his career shed national luster upon his fame. His debate with Senator Joseph Weldon Bailey on the proprieties of public service transcended, in celebrity if not in consequence, all other forensic contests in the contemporary political history of Texas. Truly a struggle of intellectual Titans battling in an atmosphere surcharged with partisan feeling flowing from the State's most rigid and uncompromising political alignments of the era, it was waged, nevertheless, by both mighty adversaries, without breach of the amenities of courtesy, or parliamentary decorum. Among Texans, regarding it

through the perspective of the State, with allowance for the more limited scope of its influence, it was deemed to have found, in power, dignity, and popular acclaim, if not in substantive effect, its only counterpart in the great discussion between Webster and Hayne.

Again, as counsel for the House of Representatives, inquiring into the official conduct of Governor James E. Ferguson, General Crane possibly touched the zenith of his mastery of the strategy and the tactics of the law as an implementation of moral force. His direct examination of the President of The University of Texas elicited such graphic, complete, and impressive portrayal of the indispensable purpose of higher education in the social economy that restraint upon its diffusion or interference with its processes became vividly self-evident as gross and inexcusable disservice to the public weal. He comprehended his cause in simple, clear, convincing exposition of the nobility of the functions of the University, and rested its fate upon the response which he knew intelligent minds and patriotic hearts would promptly give to his appeal for its safety.

His extraordinary achievement in this, one of his most fruitful opportunities for service, as in the great debate, was devoid of the least taint of animus, vainglorious ambition, and disingenuous or unmanly method, and was destitute of all semblance of the prosecutor's incentives or subtleties. In the drama of these pre-eminent scenes in his life, he was, only in the circumstances of the setting, the critic of error, but rather was he still, in all his vigor and deftness, the advocate—the ardent and effective sponsor—of truth.

General Crane's private career as a lawyer was characterized by the same sense of personal and professional honor and strength which underlay his public career. Vigor of mind and body, devotion to first principles, skill in advocacy and exceeding personableness made him the expression of all that is exemplary in a life at the Bar. No adversary sounded his name save with respect. Much of what is good in Texas is attributable to this man. His passing is Texas's loss.

General Crane's membership in The Philosophical Society of Texas dates from the first meeting after the Society's re-establishment in 1936.

—E. P. L., G. W. B., D. L.

THOMAS WHITE CURRIE

1879-1943

Thomas White Currie, son of David Mitchell and Ira Ione White Currie, was born at Durango, Falls County, January 23, 1879; he died at Temple, April 22, 1943. The Curries moved from Dumfries County, Scotland, to North Ireland in the seventeenth century, whence Dr. Currie's grandfather migrated to the United States. In 1859 the widowed grandmother, with her eight children, moved from North Carolina to Colorado County, Texas.

Dr. Currie received the B.A. degree from Austin College in 1907, and continued his studies at The University of Texas (M.A., 1911) and Austin Presbyterian Theological Seminary (B.D., 1911). In 1911 he became general secretary of the University Young Men's Christian Association at Austin and began his life-long official connection with the Seminary. Originally appointed Associate Professor of English Bible, he succeeded President Robert E. Vinson as Chairman of the Faculty in 1916 and four years later became President and Professor of Church History. For many years he taught English Bible in The University of Texas in addition to his Seminary duties, and from 1932 to 1937 he was also pastor of the Highland Park Presbyterian Church, Dallas.

He served as Moderator of the Synod of Texas and in 1930 became Moderator of the General Assembly of the Presbyterian Church in the United States. He officially represented his Church at the Universal Christian Conference on Life and Word, Stockholm, 1925; the Pan-Presbyterian Conference, Cardiff, 1925; Belfast, 1933; and the World Conference on Faith and Order, Edinburgh, 1937. He was Chairman of the General Assembly's Committee on Co-operation and Union from 1938 to 1941.

Austin College conferred on him the D.D. degree in 1915 and Daniel Baker College the LL.D. in 1937. He was a member of Phi Beta Kappa, Alpha Tau Omega, and the Masonic fraternities.

He was married to Jeannette Roe of Colorado City on August 26, 1913. Their children are Thomas White Currie, Jr., David Mitchell Currie, Stuart Dickson Currie—all, like their distinguished father, Presbyterian ministers—and Elizabeth Jeannette Currie of Austin.

Dr. Currie was a man of rare charm and character, whose manner of speech and teaching was *sui generis*. Significant as were his services to his own Church, he ministered to a vast group of Texans who professed other faiths, or none, but who regarded him as a notable exemplar of the Way of Life to which he had dedicated himself in his youth.

—T. S. C.

JESSE NEWMAN GALLAGHER

1861-1942

The death of Jesse Newman Gallagher in Los Angeles on December 16, 1942, recalled to many friends in Waco a personality of rare gentleness, yet forthright and forceful in its impact upon the life of this community. Judge Gallagher was in the best sense a pioneer. Largely self-educated, he came in 1882 when he was twenty-one years of age, from his ancestral home in Tipton, Missouri, to Waco to become the first principal of the Waco Central School. After one year he was named supervisor of the Waco Public Schools and in 1885 elected the first superintendent of the consolidated public school system of the City of Waco.

Even before coming to Texas Jesse Gallagher had begun the study of law in the only law school available to him—the offices of Rice and Walker in Boonville, Missouri. There the “orientation” was that supplied by association with a respected firm of hard-hitting attorneys learned in the law; the “curriculum” was mainly Blackstone and the Statutes of Missouri. It was therefore no sudden change of mind or heart that prompted him in June, 1888, to relinquish the superintendency and read law again in the offices of a distinguished firm—that of Waller S. Baker and A. C. Prendergast in Waco. He was admitted to the practice in December, 1888.

J. N. Gallagher's professional career was notable not merely for the public offices he held—Justice of the Peace (1890-1896), County Judge (1896-1900), member of the Commission of Appeals of the Supreme Court of Texas (1921-1923), Chief Justice of the Court of Civil Appeals of the Tenth Supreme Judicial District (1923-1940)—but rather as the steady fulfillment of an early ambition to serve his country as an upholder and expositor of the law. In public office for thirty-five years, he was never a “politician” of the pushful type.

It may be truthfully said of him that both as a jurist and as a private practitioner, he adorned the profession of law and made a significant contribution to its tradition in Texas. His instincts were scholarly, and his judicial decisions were scrupulously supported by intelligently selected citations from the opinions of the appellate courts and informed by a profound apprehension of the Common Law. His was in a remarkable degree the judicial temperament. Diligent in his exploration of facts, discreet in his appraisal of issues, meticulous in his interpretation of concepts, and almost fastidious in his regard for the niceties of diction, his pronouncements were logically consistent and, within the limitation of their premises, authoritative. At all times sure of his ground, his frankness and courtesy carried conviction to counsel, while his resolute devotion to reality vindicated the majesty of the law.

Judge Gallagher's interest in the public welfare manifested itself in many directions. He was a useful member of the Baptist Church, and served the First Church of Waco as superintendent of the Sunday School, as a member of the pulpit committee, and as teacher of a Bible class of Baylor University students. While county judge he inspired the formation of a voluntary charity organization for the city of Waco which he himself served as a director until his death, and which eventually grew into the United Charities of McLennan County. He was prominent in the work of the Masonic Order and was an esteemed member of The Philosophical Society of Texas.

His devotion to all good causes had its source in a firm Christian faith and its constant inspiration in a happy domestic life. He was probably closer to wife and children than are most men who give themselves to the public service. In his home his genial humor and sympathetic interest in the affairs of the family and of a few close friends helped to create an atmosphere of cordiality and simple dignity which still hovers about those who cherish his memory. His widow, born Mary Sears and united with him in marriage in 1889, survives him. He lives on in a very real way in the lives of their three children, John Sears, now residing in Los Angeles, California; Mary (Mrs. Edwin Kyser Herring of Hubbard); and Sarah (Mrs. W. H. Martin of Boonville, Missouri).

HENRY WINSTON HARPER 1859-1943

On August 28, 1943, Henry Winston Harper died, shortly before his eighty-fourth birthday. He had completed forty-nine years of service in The University of Texas. His early years and his general education were in Boonville, Missouri, where he was born on September 20, 1859. He received the Ph.G. degree from the Philadelphia College of Pharmacy in 1881, and the M.D. from the University of Virginia in 1892. In later summers he did advanced work in chemistry at the University of Virginia and at laboratories in London, Paris, and Wiesbaden. In 1881 he came to Texas, where he was a manufacturing chemist for three years in Fort Worth. For two years he was in Mexico as a chemist and metallurgist. He then returned to Fort Worth as a chemist and pathologist and later as a physician.

In 1894 he was appointed adjunct professor of chemistry in charge of the School of Chemistry at The University of Texas. In 1897 he was promoted to an associate professorship, and in 1903 to a professorship, which he held until his death.

The scientific interests of Dr. Harper were numerous. His training in pharmacy, medicine, and chemistry turned his interest to things biological and analytical in the field of chemistry. He became interested in the poisons of the vegetable and animal kingdoms and their effect on the human body and also in mining engineering and assaying. Dr. Harper was a member of many scientific and honorary societies. In 1899 he was appointed Fellow of the Chemical Society of London. He was President of the Texas Academy of Science in 1900-1901. His name was starred in the first edition of *American Men of Science* (1906).

In 1900 Dr. Harper became Chairman of the Committee on Graduate Courses; in 1910, when the Graduate Council was created, Dr. Harper became its chairman; and in 1913 he was made Dean of the Graduate School, which position he held until he became Dean Emeritus in 1936. The soundness and wisdom with which the policies of the Graduate School were developed led to the inclusion of The University of Texas in the Association of American Universities in 1929. Though associated with strong committees during all these years, it was Dr.

Harper who initiated and directed the policies affecting graduate work. This was a duty and an opportunity which his phenomenal patience, his comprehensive acquaintance with the problems of humane and scientific learning, his interest in students as human beings, and his unfailing courtesy eminently qualified him to perform. Knowing the standards of graduate instruction in the best American institutions, he was unwilling to compromise with lower standards. Thus it was not until 1915 that the first Ph.D. degree was conferred by the University of Texas. Both social instinct and his conception of official duty caused him for many years to establish a personal relationship—which often ripened into friendship—with every candidate for a graduate degree; and he abandoned with genuine reluctance the aspiration to read every thesis which he officially approved. There can be no dearth of problems to be solved in the future development of the Graduate School; but it is a happy tribute to the wisdom and efficiency of the unassuming gentleman who, more than any other, shaped its foundations, that his work need never be undone.

His personal interest in all of his students, which continued after they left the University, endeared him to all who knew him. He was a kind and generous friend; he was a loyal and co-operative colleague; and he was a staunch advocate of truth in all of its forms and manifestations. In his going, the University lost a loyal, distinguished faculty member and the citizenry of the state a friend of long standing.

When The Philosophical Society of Texas was re-established in 1936, he became one of the charter members and in 1942 served as vice president.

—A. P. B.

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. *Fredericksburg*
- NIXON, PAT IRELAND, physician *San Antonio*
- O'DONNELL, CHARLES FRANCIS, president, Southwestern Life Insurance Company; past president, Texas Life Convention . *Dallas*
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. *Fort Worth*

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- RIPPY, JAMES FRED, professor of history, University of Chicago; member, editorial staff, *Hispanic American Historical Review* *Chicago, Illinois*
- ROSSER, JOHN ELIJAH, former secretary, University of Texas . *Dallas*
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- SELLARDS, ELIAS HOWARD, director, Bureau of Economic Geology, and of the Texas Memorial Museum, University of Texas . *Austin*
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- SMITHER, HARRIET WINGFIELD, archivist, Texas State Library . *Austin*
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- SPIES, TOM DOUGLAS, associate professor of internal medicine, University of Cincinnati *Cincinnati, Ohio*
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- TRANHAM, HENRY, professor of Greek and history, Baylor University *Waco*
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- VINSON, ROBERT ERNEST, former president, University of Texas, and of Western Reserve University . . . *Lordsburg, New Mexico*
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- WATKIN, WILLIAM WARD, professor of architecture, Rice Institute . . . *Houston*
- WATKINS, ROYALL RICHARD, lawyer; president, State Board of Education . . . *Dallas*
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- WEISER, HARRY BOWYER, dean and professor of chemistry, Rice Institute . . . *Houston*
- WEST, ELIZABETH HOWARD, librarian, Texas Technological College; past president, Southwestern Library Association . . . *Lubbock*
- WIESS, HARRY CAROTHERS, president, Humble Oil & Refining Company . . . *Houston*
- WILLIAMS, ROGER JOHN, professor of chemistry, University of Texas . . . *Austin*
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- WRATHER, WILLIAM EMBRY, Director, United States Geological Survey; past president, American Society of Economic Geologists, and of the Texas State Historical Association . . . *Dallas and Washington*
- YOUNG, HUGH HAMPTON, clinical professor of urology, Johns Hopkins University; founder and editor, *Journal of Urology*; past president, Congr s Internationale d'Urologie, and of American Urological Association . . . *Baltimore, Maryland*

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