

*The Philosophical Society of Texas*

PROCEEDINGS

1947

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PROCEEDINGS  
OF THE ANNUAL MEETING  
SAN ANTONIO  
DECEMBER 5, 1947

XII

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DALLAS  
THE PHILOSOPHICAL SOCIETY OF TEXAS  
1948

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THE PHILOSOPHICAL SOCIETY OF TEXAS *for the Collection and Diffusion of Knowledge* was founded December 5, 1837, in the Capitol of the Republic of Texas at Houston, by MIRABEAU B. LAMAR, ASHBEL SMITH, THOMAS J. RUSK, WILLIAM H. WHARTON, JOSEPH ROWE, ANGUS MCNEILL, GEORGE W. BONNELL, JOSEPH BAKER, PATRICK C. JACK, W. FAIRFAX GRAY, JOHN A. WHARTON, DAVID S. KAUFMAN, JAMES COLLINSWORTH, ANSON JONES, LITTLETON FOWLER, A. C. HORTON, J. W. BUNTON, EDWARD T. BRANCH, HENRY SMITH, HUGH MCLEOD, THOMAS JEFFERSON CHAMBERS, SAM HOUSTON, R. A. IRION, DAVID G. BURNET, and JOHN BIRDSALL.

*The Society was reconstituted on December 5, 1936. Membership is by invitation. Active and Associate Members must have been born within, or must have resided within, the boundaries of the late Republic of Texas.*

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

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# The Philosophical Society of Texas

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**T**HE ANNUAL MEETING of the Society was held at a dinner in the Minuet Room of the Menger Hotel at San Antonio on the evening of December 5, 1947, with President Pat Ireland Nixon in the chair. The invocation was given by the Most Reverend Robert E. Lucey, S.T.D., Archbishop of San Antonio.

Attending were:

Miss Winnie Allen  
Mr. and Mrs. C. Stanley Banks  
Dr. W. J. Battle  
Mr. and Mrs. Merrill Bishop  
Judge Robert L. Bobbitt  
Dr. John H. Burleson  
Dr. and Mrs. Carlos E. Castañeda  
Miss Adina DeZavala  
Miss Mary DeZavala  
Mr. and Mrs. H. P. Drought  
Dr. E. A. Elliott  
Mr. and Mrs. O. M. Farnsworth  
Mr. Charles Folmer  
Mr. Roger Fore  
Miss Harriett Fowles  
Miss Llerena Friend  
Dr. and Mrs. Herbert Gambrell  
Rev. James P. Gibbons  
Mr. and Mrs. R. G. Halter  
Mr. Warren Henderson  
Dr. Ela Hockaday  
Dr. L. H. Hubbard

Mr. and Mrs. Thomas H. Jarrell  
Bishop and Mrs. Everett H. Jones  
Mr. and Mrs. Ike S. Kampmann  
Mr. L. W. Kemp  
Mr. Edward Kilman  
Mrs. Ruth Kipping  
Mr. and Mrs. Oran G. Kirkpatrick  
Rev. Stanley Kusman  
Mr. and Mrs. John A. Lomax  
Archbishop Robert E. Lucey  
Mr. and Mrs. Maury Maverick  
Judge and Mrs. W. O. Murray  
President and Mrs. P. I. Nixon  
Mr. and Mrs. George Parker  
Mr. and Mrs. Alonzo Perales  
Mr. and Mrs. J. M. Perkins  
Mr. and Mrs. John E. Rosser  
Dr. Joseph Schmitz  
Mr. and Mrs. Karl Strieber  
Mr. W. W. Watkin  
Judge Royall Watkins  
Mr. and Mrs. John Wheeler

## PROCEEDINGS

*President Nixon:* The San Antonio members of the Philosophical Society of Texas are greatly honored in having this distinguished Society meet in San Antonio for the second time in its history. This is the one hundred and tenth anniversary

meeting. In other years, we have listened with pleasure and profit to a group of distinguished speakers. Tonight, we are to hear from a man who is a profound scholar, an eminent clergyman, a true philosopher.

The world today is sick and discouraged and altogether fearful and weary. Through the ages, man has come ahungering for security and happiness in his physical and spiritual spheres. Hope and faith have brought him a long way, but real success has not followed his age-long quest. Too often and too long the passions and hatreds of the many or the autocratic decisions of the few have thwarted his progress.

Today, in spite of great material and cultural advances, the average man of every nation stands bewildered and afraid. Which way must he turn? Is there a solution? Must war follow war in ever increasing intensity and destructiveness? Must he expect a repetition of material and spiritual depressions as in the past?

What is the answer? Does the answer lie in the direction of religion? Do the principles embodied by the Master Teacher in the Golden Rule offer the solution? There are many who think that they do. Our speaker tonight thinks that they do.

Bishop Jones was born in San Antonio. He was graduated from the University of Texas and for a time was a reporter for the San Antonio *Express*. He had his theological training at Virginia Theological Seminary. In 1938 he served as canon-chancellor of Washington Cathedral. Prior to his elevation to the episcopacy, he was rector at Waco and at Saint Mark's Church, San Antonio.

Some years ago, Bishop St. George Tucker is reported to have said that Everett Jones was one of a half-dozen or so young men who gave promise of becoming the religious leaders of the future. In the eyes of his many friends, our speaker has fulfilled that promise.

It is a high privilege to present to you the Right Reverend Everett H. Jones, Bishop of the Diocese of West Texas, Protestant Episcopal Church, who will speak to us on the subject "The Old Faith in a New World."

## THE OLD FAITH IN A NEW WORLD

*Everett Holland Jones*

BISHOP OF WEST TEXAS

ALWAYS IN THE LONG HISTORY of Christianity there has been a tension between a this-world and an other-world emphasis. Occasionally, for example in medieval monasticism and asceticism, the other-world reference became dominant. On the whole, however, the tension has been resolved by a careful balance of one against the other. Early in Christian history the Church displayed a genius for coming to grips with the life of the world around it, not only in terms of moral evaluation but also by a capacity to express itself in the thought forms of the contemporary age. This capacity for adjustment has never meant the loss of the abiding and central core of Christian truth, but rather the re-interpretation of that which is unchanging in terms of the ever-changing life of the world, the expression of the eternal in relation to the temporal, or in Biblical language, the ability to "be in the world but not of it."

Certain notable periods of such adjustment stand out. When the Christian message began its spread in the first century through the Mediterranean World, it came face to face with Greek philosophy. Greek was the language of the cultured circles, and the golden age of Greek thought had left a rich intellectual heritage. At once the Christian message related itself to Greek ideas. We see the beginning of the process in the first chapter of the Gospel of St. John, where we read: "In the beginning was the Word, (the Logos), and the Word was with God, and the Word was God." The central emphasis of the Logos in Greek philosophy was on the close relationship between God and man, or God and the

world. This term therefore became a valuable means of interpreting Christ as an expression of that unity. Such famous early Christian thinkers as Clement, Origen, Tertullian and Augustine contributed to this orientation of the Christian message within the framework of the Greek outlook on life.

Again, in the sixteenth century, there came the shift from an earth-centered Ptolemaic astronomy to the new Copernican theory that the earth moved about the sun. It was a revolution in man's outlook upon his environment. The first defensive reaction of the Church was bitter denial and a wave of persecution against those who espoused the new theory. But, when the smoke of battle cleared, the Church again had made its adjustment and the new conception of the universe was found to give all the greater glory to God and His work of creation.

A more recent adjustment began a century ago with the work of Charles Darwin and the development of the theory of evolution. As before, there were the bitter debates, and the fear that the power of God was being denied by the scientific description of a method by which He was at work. The echoes of the struggle have continued into our own generation. I remember well in my own college days the historic trial in Dayton, Tennessee, when the abilities of Clarence Darrow and William Jennings Bryan were joined over the right of a high school teacher to present the new approach to biology. Happily, there are but few areas of the Christian Church today in which the so-called battle of science and religion continues. The only skirmishes that remain are the occasional conflicts of an unscientific dogmatism in theology with an irreverent arrogance in science.

Into this long record of Christian grappling with the thought and life of each succeeding generation have gone the devotion and ability of many great leaders. It has been recognized as an essential task. Without it, Christianity would have suffered either of the two misfortunes. On the one hand, it might have become an outmoded religious sect cast aside because of its inability to adjust to a new intellectual climate,

just as the dinosaurs of the Mesozoic Era are said to have disappeared from the earth because of their inability to live in an increasingly cold climate. On the other hand—and this would be an equally tragic result—it might have lived on in isolation, safe from dangerous currents of new thought but utterly ineffective in guiding man as he faced his real problems.

This responsibility of the Church continues. The work of interpretation in one era is never sufficient for the next; "time makes ancient good uncouth." The formulation of the faith in the historic creeds of the Fourth Century was not an end, but a beginning. In every age, these creeds have required translation into the life of the time, and only when the work of translation has been done with skill has the Church exercised its full leadership and power.

Especially is this responsibility a heavy one today. It is heavy, in the first place, because it is so difficult. The process of change has been accelerated. Probably no men and women at any period of history have seen so many far-reaching changes in the world in their own lifetime as have the men and women alive today. I was born soon after the opening of the twentieth century, and I often think with amazement what has happened in my own lifetime,—the "revolution" in transportation, communication, industrial organization and expansion, and above all—in the attitudes and patterns of man's thinking. The members of the American commission that developed atomic energy say in the introduction of their report that, from the first basic discovery in 1940 to the day of Hiroshima in 1945, mankind traveled as far as from the discovery of fire to the building of the first locomotive. Such a tempo is terrifying!

In the second place, it is a heavy responsibility because it is so urgent. The processes of change have leaped ahead so fast and so far that they have given us a world that is out of control. The moral and spiritual guideposts of our past are inadequate for the present. The language of religion has not been translated adequately into the living thought of today.



The character and scope of modern man's economic, political and social life call for the application of Christian teaching to new realms and to new situations.

Is there anything on the world horizon to indicate that the Church is aware of this urgent necessity, which may mean life or death to its future power? I can answer tonight only for that group of churches around the world in which I find myself, known as the Protestant or Reformed Churches. I have good reason to believe that both Roman Catholicism and Judaism are aware of this crisis and are taking their own steps to meet it. But, necessarily, I shall limit myself in this discussion to non-Roman Catholic Christianity.

I find a good brief answer to the question I have raised in the words of one who is surely not a biased observer, the distinguished American rabbi, Dr. Morris Lazaron of Baltimore, who has recently written: "Postwar Christendom is stirring to what might be the greatest religious revival since the Reformation. A number of movements are clearly discernible. While they started before the war, the war brought them into sharp focus, justified them, gave them impetus and drive. These movements naturally derived from the questions which earnest minds were asking. Why is organized religion not more effective in civilizing the human race, in helping it control the brutal in man, in promoting righteousness and brotherhood? Why has it not been more successful in preventing war? What is the relation of the church to society and the state? What is the nature and where is the seat of authority in faith and government? How can organized religion claim the unreserved devotion of men and give them invincible will to realize religious ideals in their personal life and in national and international relations? . . . Such penetrating questions as these have led to an earnest reexamination of the bases of the Protestant Christian faith, its doctrines, its practices, its function. They have led also to a movement for ecumenicity or world unity among Protestant Christians."

The trend toward ecumenicity, or world unity, which is

mentioned in the above quotation from Dr. Lazon, will reach its highest expression to date in the meeting of the World Council of Churches in August, 1948, in Amsterdam. Preparations for this meeting have been under way for ten years. There will be delegates from 126 different communions, representing thirty-five nations. This total includes a number of the "younger churches," or those in missionary fields which have become autonomous. The meeting will include both Catholic and Reformation streams of historic Christianity, in that a number of the Eastern Orthodox churches will send delegations. It is still uncertain whether the Russian Church will be there.

The meeting next year is very significant, partly because it is a swing in the pendulum of Christian history from disunity toward unity and partly because it is a co-operative effort on the part of the Church to accept its historic responsibility of speaking in terms related to the contemporary era.

Ever since the Reformation began in 1517, there has been, at least until the last half century, a divisive tendency that has broken the Protestant Church into more and more separate groups. In these latter years, a counter tendency has set in, namely a strong desire for unity, both the unity of co-operation and the stronger form of organic unity. Of this movement the World Council of Churches is the latest impressive expression. We have now what might be called a centripetal force at work in Church history, to take the place of the earlier centrifugal force.

Already the leaders in this movement, sometimes called the ecumenical movement, are holding preliminary meetings. They have chosen as the theme for Amsterdam, "Man's Disorder and God's Design." Five ably edited volumes known as the Inter-Seminary Series have been published especially for study by theological students. The discussions which are being held cover such subjects as the predicament of modern civilization, the sickness of society, the dominant cultural forces which control modern life, and the effect of these cultural forces upon the churches. All of these subjects have

been so presented as to indicate what is the true Christian message and how it is relevant to the present scene.

G. K. Chesterton once remarked that nothing is real that is not local. I have chosen as my subject, "The Old Faith in a New World" in order to bring to the attention of this audience of thoughtful people *a fact* and *a need*. The *fact* is that the Christian Church, as the conservor of the highest spiritual values through twenty centuries, is girding itself for the unprecedented challenge which now faces it, namely, that of understanding and evaluating the dominant forces of modern life. The *need* is that intelligent men and women everywhere—such citizens of our nation and of our world as I see before me—no matter what their religious affiliation or activity, should give this important task their deepest interest and concern. Not all of the thinking on the moral and spiritual need of our time can be done at Amsterdam; much of it must be done in circles such as this right at home.

How great and how immediate is the need was eloquently expressed by Sir Stafford Cripps, who is emerging as the strongest leader in Britain today, in this recent message to his fellow-countrymen: "I wish that today our country could refresh its heart and mind with a deep draught of that Christian faith which has come down to us over 2,000 years and has over those centuries inspired the peoples of Europe to fresh efforts and new hopes . . . call it by what name you will, self-sacrifice, honor, love or comradeship; it is the strongest power in our lives, and at this moment of deep difficulty in our history we need its supporting strength as never before."

If, then, we accept our responsibility to interpret spiritual values in modern terms, what are some of the underlying influences which create the special character of our modern era? What are the symptoms of man's disorder, which can be healed only by a new apprehension of God's design? For the purposes of this paper I have singled out three factors for our special consideration: the rise of science, man's rivalry for power, and the spread of secular culture.

## I.

Nothing has done more to shape the twentieth century than the rise and spread of scientific method in the nineteenth century. The results of the rise of science have been felt in two directions: it has shaped man's thinking and it has changed his daily life. First, look at the thought patterns of our day. As I look back on my own college training (and I use myself as an example solely because I believe I am typical of my generation in this respect), I think the greatest single habit of mind which I was taught was the necessity of scientific approach to every problem. Always there must be an adequate cause to produce a certain effect. The world is governed by natural laws, and there is never any deviation from these laws. The mysteries of the universe are all subject to analysis and experiment, and ultimately man will hold in his hand the answer to the riddle of life.

We would indeed be ungrateful if we did not acknowledge at once the debt our world owes to the scientists and to the temper of thought which they have developed among us. They have dispelled old superstitions and made men free. They have deepened and enlarged our understanding of life and the world in which we live. They have served us well. But whether it was deliberate or not, the rise of science led to a materialistic conception of the universe. Science, which we now recognize to be a system for describing how things act, became a substitute for metaphysics, philosophy and religion. I remember a biology professor of mine who was once asked in a campus census what was his religious affiliation and he replied, as though his answer was quite sufficient: "I am a scientist."

It has been a distinguished scientist, Lecomte du Nouy, who has given the best analysis of our situation. In his recent book, *Human Destiny*, he says he wants to fight "the paralyzing skepticism and destructive materialism which are by no means the inevitable consequences of the scientific interpretation of nature, as we have been led to believe." He adds: "In our opinion it is imperative for the layman to know

something of modern scientific and philosophic thought, and to learn how to use it so as to avoid being misled and impressed by the reasoning of materialistic scientists, who even if they are of good faith, are not always free from error."

The control of science over the mind of man has been made the more complete by the impressive contributions which science has made to the daily life of man. We have become a machine-centered civilization, and practically all of the advantages which a modern American associates with his "way of life" are the results of the telephone, the radio, the washing machine, the automobile, the airplane, the newspaper, canned and bottled foods, gas ranges, fountain pens, typewriters, threshing machines and so on ad infinitum. We are men living among machines, and we have been shaped far more than we recognize or admit by our machine environment.

Recently I read a little book called, "Dear Bishop," by Catherine de Hueck, consisting of letters written by the author as she tasted the life of our time by working in factories, hotels, and taverns. She describes her war time employment in a factory making paper cups for the Army: "The job is a rush job, so you stand on your feet for eight hours, watching the machine make the cups, endlessly vomiting them out in neat rows of a hundred. Catch them . . . pack them . . . before the next inexorable hundred pops out. You've got to work fast with five machines, so fast that after a while you kind of figure you are part of the machine yourself. The noise beats in your brain . . . until you can't think. Your hands move automatically, with a rhythm all their own, in tune with the beat of the machine."

It would be idle and foolish to suggest that man surrender the results of scientific invention and progress. A Gandhi may turn his spinning wheel in protest, but the course of the world goes on—and machines multiply by the minutes. But if man is to be more than the machines that surround him and live in more than a machine universe, it will be because he has transcended the situation in which he finds himself and faces

his true nature and needs. Machines can serve human welfare, but they cannot meet the deeper needs of man. Indeed the sickness of our civilization is in part the very hunger of man for that which will give him emancipation from a machine-centered life through faith in God and in his own destiny.

Someone has pointed out that the thinking of our era has been shaped largely by three men: Darwin, Marx and Freud. Each has made a significant contribution to human knowledge, but each has contributed to that root illness which paralyzes the higher life of man in our time, namely, a deterministic materialism which rules out God and the soul. Darwin's discoveries about the origin of species have been extended to a philosophy of the universe as a closed system of natural law; Marx's theories of class conflict have led to the this-world religion of Communism and belief in the inevitable rule of the proletariat; and the Freudian reduction of all mental problems to sexual repressions have closed for many the door to prayer and faith. These are the "acids of modernity" associated with the rise of science which may turn a blessing into a curse. They are part of the intellectual climate of our day, threatening to corrode the inner life of modern society.

I have spoken of the "rise of science" but it might be more accurate to speak of the "rise and fall of science," for one of the disintegrating factors in modern life is that many educated people are losing faith in science as a means of salvation. The new discoveries which were supposed to deliver us from present evils and give a better world have instead created an unprecedented age of fear, based not on a superstitious dread of nature, but upon the certain knowledge of threatening destruction. Science as a religion is more and more seen to be a false faith. Its followers are disillusioned—but have not yet embraced, or returned to, a faith that will hold their allegiance.

Dr. Harry Emerson Fosdick (in his volume, "On Being Fit to Live With") has made an interesting summary of the four

relationships in which science and religion have existed in our western world. First, science was in bondage to religion during the time when no scientist dared to contradict an established dogma of the church. Secondly, we passed into the state when science broke free from dogmatic bondage. It destroyed old world views and forced on the church the readjustments which were mentioned earlier in this paper. Thirdly, science became religion's competitor. In one field after another, science appeared to be providing what men needed and wanted. From scientific agriculture to medicine and psychiatry, what need of man could not be met? And, under this sway of scientific progress, many began to feel that religion was unnecessary and irrelevant. But now a new era has begun, in which science demands religion to save the world from itself. In Dr. Fosdick's vivid words: "Science is now preaching like an evangelist, with hell and heaven on earth to choose between, saying to mankind, Seek wisdom and character that can control these powers for mankind's good. . . . I can give you power, says science, but by myself alone I cannot guarantee what will be done with it. Something more than myself must decide that, something that mankind has always called its religion, the spiritual values it ultimately cherishes, the faith about life's meaning it supremely holds. In God's name, says science to religion, if you still believe in God take Him seriously, and somehow get control of what I am giving you—or else ye shall all perish!"

## II.

Just as the life of modern man is shaped by machines, so also is it shaped by the varying conflicts for power which exist around him. The love for power is a deep-seated human instinct and it expresses itself in a multitude of personal and social relationships. Bertrand Russell in his book *Power* points out that men have not been content simply to control nature (which science has made possible to an unprecedented degree); they have sought to control each other. So we are

caught up in power rivalries that are all-pervasive: rivalries between nations, between races, between management and labor, between social institutions, between political parties, between sectional interests, between urban and rural areas, and between individuals for positions of power.

We may, for convenience, divide these rivalries into those which operate chiefly within the nation and those which are international in character. On the national level, we have the constant spectacle of conflicting interests contending for political and economic power. Within limits this conflict is a healthy symptom, for political democracy means a diffusion of power. It is a system of checks and balances. Democracy, as contrasted with totalitarianism, is essentially pluralistic and its constant problem is to prevent the monopolistic usurpation of power by any special interest. In practice, however, the rivalries become so intense that power becomes an end in itself. The welfare of the whole community is sacrificed to the advancement of group privilege. A whole new morality is introduced, based not on the best interests of humanity but on the desires and demands of the group to which one belongs.

The net result of this division into political and economic "blocs" is a kind of "bloc" thinking. Men do not think or plan or make moral decisions as men, but as members of the white race in distinction from the black race, as members of the management class in distinction from the labor class, as city-dwellers in distinction from those in rural areas. We cannot escape power rivalries nor can we deny that modern industrial society puts new instruments of power into the hands of conflicting groups. But the exercise of power by groups within the nation will never be creative or constructive until it is expressed within the framework of a total community life. This calls for deeply shared moral purposes, and a sense of loyalty to the common good. This is the missing element in the present situation. Can anything less than a profound new religious consciousness meet the need?

It is interesting to note, in passing, how few are the rituals



in which the whole community, whether local or national, takes part. Stated religious observances, harvest festivals, even patriotic demonstrations do not command the attention of the whole community, as was once the case when our nation was younger and smaller, and as is still the case in simpler societies, e.g., Mexico. The lack of such spontaneous expression of an inclusive group loyalty and conviction is at once an evidence and a cause of our disunion.

Recently I heard an address by a young man of Armenian descent who told of his first visit to this country and his decision to become naturalized. While he was still unfamiliar with many English words, he was given a questionnaire in the school which he attended, and among other things he was asked to state his race. He consulted dictionaries to make sure what his answer should be and finally decided to put the one word: "Human." He answered more wisely than he knew!

Someone has said we need a Lincoln for the reconstruction of the world. If that be true, it is because we need a man with Lincoln's ability, which grows all the clearer as it is tested by time, to think in inclusive human terms in the midst of bitter conflict.

On the international level, the picture is even more alarming. It is the nature of every political state to seek an indefinite expansion of power. We justify the action of the United States in demanding control of Pacific bases or of keeping the secret of atomic power on the basis of national defense, but our acts seem to others more aggressive than they seem to us. We are unable to escape that rivalry for power which is the world climate in which any state strives to maintain itself.

This rivalry for power between states is economic as well as political. There is a continuing struggle for the control of natural resources and for the control of world markets. Two world wars have not made a basic change in the pattern of international life, but have only sharpened its realities. It is increasingly evident that the struggle for power leads to war

and modern warfare is total war. The atom bomb merely carried a step forward, though to be sure it is a long step, a process of annihilation already in use. Now, the consequences of war are so far reaching, in the total life of the world, that we are forced to agree with a recent statement: "Warfare between civilized nations has become nothing less than treason to civilization itself."

Lord Acton declared that all power corrupts, and absolute power corrupts absolutely. The history of man provides ample evidence to support his dictum. It was as a safeguard to absolute power that political democracy was developed. With all its failures it continues to provide a measure of governmental accountability to the people. There can be no world security until some similar principle is extended to the family of nations in the form of world government. The doctrine of absolute national sovereignty is but another expression of the desire for absolute power. The question is not how nations may be rendered powerless, for that would condemn them to death. The question is how power may be controlled for human ends, and how force may be progressively subordinated to law.

The above may sound like wishful thinking to some who call themselves realists. I do not set a date for its realization (Christianity has never lowered its demands on society to the immediately attainable), but I was interested to find that so able an historian as Arnold J. Toynbee has predicted that out of the battering of one parochial social heritage against another, and the consequent world wreckage, there will spring a new life, a new common life. Writing in *Harper's Magazine* for April, 1947, under the title, "Encounters Between Civilizations," he says: "The historians of A. D. 4047 will say that the impact of the Western Civilization on its contemporaries, in the second half of the second millennium of the Christian Era (that is from 1500 to 2000 A. D.) was the epoch-making event of that age because it was the first step toward the unification of mankind into one single society.

By their time, (i.e. 4047) the unity of mankind will perhaps have come to seem one of the fundamental conditions of human life, just part of the order of nature."

The special conflict for power which threatens the unity of mankind today is that between the United States and Russia. It is more truly the conflict between two social and political philosophies—capitalistic democracy on the one hand and communism on the other. Its implications are so wide and varied I hesitate even to bring up the subject, but I do so because there are some aspects of it that can be illuminated by a Christian perspective.

From that supra-national point of view which true Christianity represents, it is not so important that one side or the other should win a total victory as it is that a method of resolving the conflict be found for the peace and security of the world. So far there has been a notable lack of willingness, especially on the side of communism, to use discussion, reason and good-will as means of finding the common good. It has resolved into a power-conflict, on economic, political, and military levels without regard to those large areas of common agreement that might be found to the mutual advantage of all.

Another important question which Christianity brings to the conflict is: Where are human values most truly preserved? There are those who believe the excitement and fear now abroad in our own country are not so much because of the strength of Russia as because of the weakness in our own society. History, as Toynbee has painstakingly shown in his *Study of History*, has a way of bringing to ruin the civilizations which lack the foundations of morality and justice. It is generally admitted that there is a kind of economic justice under communism but at the expense of freedom. We face the test: Can our private ownership and control in the economic sphere provide justice as well as freedom? Even more important than what to do about Russia (and in the long run this is the best answer to Russia) is what we do about possible unemployment, the utilization of our vast means of

production to serve the needs of the many and not just for the enrichment of a few, how we give a sense of life's meaning to those in slavery to machines. It is supremely the business of those who still believe in the adaptability of democracy to see that Western civilization meets the cry of hunger as it arises so tragically in many parts of the world. It will be bad for us if we ever allow the peoples of the world to be forced to this choice: bread without freedom under communism or freedom without bread under democracy.

### III.

We come now to that aspect of modern life which I have called our secular culture. In a sense it is not an "aspect," but rather the atmosphere of our whole life. It is the air we breathe in all the subtle and intimate conditions of life. It is the mental outlook of all sorts and conditions of men. It is the context of moral and spiritual evaluation which operates in the actual world, even though it may not be the same as our profession of moral and spiritual values. It is the prevailing *Weltanschauung* of the college campus and the industrial factory, of our engineers and our scientists, of our writers and our artists.

Sometimes we are unconscious of how different is the culture of our day from that of our forefathers, especially in the early days of our country. This was brought home to me recently in a roundabout way. I found in a book called "The Romance of the American Theatre," (by Mary Caroline Crawford. Little, Brown, 1925) the copy of a hand bill advertising the first production of *Othello* in Newport, Rhode Island, in the year 1761. It read:

"King's Arms Tavern, Newport, Rhode Island. On Monday, June 10th, at the Public Room of the above Inn, will be delivered a series of Moral Dialogues, in Five Parts, Depicting the Evil Effects of Jealousy and other Bad Passions, and Proving that Happiness can only Spring from the Pursuit of Virtue. Mr. Douglass will represent a noble and magnificent

Moor named Othello, who loves a young lady named Desdemona, and after he has married her, harbors (as in too many cases) the dreadful passion of Jealousy . . .

"Mr. Allyn will depict the character of a specious villain, in the regiment of Othello, who is so base as to hate his commander on mere suspicion, and to impose on his best friend. Of such characters it is to be feared, there are thousands in the world . . .

"Mrs. Morris will represent a young and virtuous wife, who being wrongfully suspected, gets smothered (in an adjoining room) by her husband.

"Various other dialogues, too numerous to mention here, will be delivered at night, all adapted to the improvement of the mind and manners. The whole will be repeated Wednesday and Saturday. Tickets, six shillings each, to be had within. Commencement at seven, conclusion at half-past ten, in order that every spectator may go home at a sober hour and reflect upon what he has seen before he retires to rest."

Put this alongside a review of the latest Broadway success, and you will sense what I mean by the change in the spirit of our culture!

The culture of any era is the result of many forces. It has its roots in history. Our culture has been affected by the liberation of spirit we call the Renaissance, by the rise of nationalism, by the rationalism of the 18th century, by the scientific discoveries of the 19th century, and by the effects of two World Wars within the first half of the 20th century. Still more, it is the result of applied science in the last one hundred years. This has been called the age of technology, and it is true that technical developments—the rise of empires of economic power and industrial organization—have been the most dramatic and impressive achievements of our age.

What we mean by the secular character of our culture is that it is rooted in the here and now. It is man-centered and it is this-world centered. It exalts the material needs and the material achievements of man. It is concerned more with

material satisfactions than with those of the mind and of the spirit. It does not look for an explanation of life beyond nature and history. It is, by and large, an era that has "outgrown" God. J. Middleton Murry, the English literary critic, summed up its scepticism and its loneliness in an epigram: "There is no God, and we cannot live without him."

I hasten to add that our era is not without religion. Man must have a faith, and in the loneliness of his soul he has turned to secular religions. He has espoused social amelioration and proclaimed a Utopian ideal for human society. Communism and fascism have both served as substitutes for historic religion, and so has "the American way of life." They have had, and still have, their devoted—even their fanatical—followers.

I remember that in my college days we read with avid interest all the works of Mr. H. G. Wells. He seemed the prophet of the new age in which science and education would liberate mankind and bring the day of peace and brotherhood. Wells believed that to cope with all the unruly forces in the world, and in the soul of man, man had only to embrace all that a scientist would call reasonable, and reject all that a scientist would call unreasonable. When he died in the summer of 1946, *Time Magazine* (August 26, 1946) made an interesting comment: "It was H. G. Wells's tragedy that he lived long enough to have a second thought. All his life he had worked to warn and teach the human race, and within the limits of thought, to save it. At the end he was forced to realize that his work and his hopes were vain; that either he or the human race were, somehow, dreadfully wrong. . . . There is no anguish to compare with that of a man who has lived on a faith of any kind, and found it wanting."

The secularism of our age has been so strong and pervasive that it has reached into the very strongholds of the Christian Church itself. We have had, and we still have, many evidences of secularism in the Church. There has been a dilution of historic emphases to fit the mental climate of our time. There has been a shallow this-world optimism, which was

little more than a pious humanism. The Church itself is waking to see that it has failed to be different enough to function as "salt" or "light," as the Scripture enjoins. The new prophets within the Church itself, and the ones whose words and writings will have deep influence at Amsterdam, are those who have been calling the Church back to its peculiar and distinctive character and its real gospel. We are hearing again, as we could not hear in the midst of secular confusion, the message of a transcendent God, a supernatural revelation, a real redemption from real sin, and the eternal issues of man's moral life. Through the re-discovery of the Danish theologian, Kierkegaard, the writings of Karl Barth, and the teaching of men like C. S. Lewis in England, and Reinhold Niebuhr and Paul Tillich in this country, we are beginning to see that the old faith is more than a pale reflection of wishful thinking in the new world.

But I go back to point out certain manifestations of our secular culture which are evident to any careful observer.

One is its depersonalization of life. As the result of machine methods and the rise of large-scale industrial organization, men have been thought of—and worst of all, have thought of themselves—as tools. They have lived as cogs in the machine of modern industrial life—a standardized, mechanized and highly regimented way of life. The important relationships of life have been those related to economic survival,—their machines, factories, unions, etc. There has been little time for, or interest in, the development of those peculiar gifts and abilities which are the mark of the individual,—which make a person different from all other persons. What we call the life of the spirit—the enjoyment of nature, the reading of books and the hearing of music, the worship of God—has been crowded out to make way for the life of the body. The people massed about us in cities and subways, in apartments and factories, are not fellow human beings with inner battles and dreams and sorrows, but friendly or unfriendly forces in the struggle for survival.

Another mark of our time is its moral relativity. There are

no absolutes, either in our thinking or our moral conduct, which are commonly accepted. Man is the measure of all things. There are no times and places which have general acceptance as a means of keeping alive the sense of life's mystery and meaning,—as the Church and Sabbath did for an earlier generation. In an address at a recent meeting of the American Association of University Professors, the president of the association argued for a variety of viewpoints and values in the university. It was specifically stated that “anarchy” was the proper intellectual situation for such institutions.

Still another mark of our present culture is its day-to-dayness, or the loss of roots in the past. This is closely akin to the lack of moral absolutes, and it contributes an additional reason for the moral confusion, the mediocre taste, and the inner sterility of modern life. Men have reacted against tradition because it seemed to them a straightjacket demanding conformity, but they have found that life without tradition is impoverished. It lacks the broad dimensions which give humanity a dignity and a meaning. As someone has put it, modern man is man without a face, who struggles for the sense of his identity and for status. He is not sure that he “belongs” anywhere. With all its distractions and impressive material creations, the contemporary world leaves its children inwardly hungry for that which its day by day values and objectives cannot provide.

At least one evidence of the inward groping of our time is the fact that a recent volume by a Jewish rabbi in Boston called “Peace of Mind” topped all non-fiction book sales in this country for more than a year. It is a good book, but its popularity cannot be explained apart from the state of desperate need to which secular culture has brought us.

A man who chooses a subject so vast as “The Old Faith in a New World” can never pretend that he has covered it. All he can hope to do is to indicate the importance of what he discusses and to open in the minds of his hearers avenues of thought which they will pursue in their own way. I would



like to add this final observation. While there is a real gulf between the temper and spirit of our modern world and that of the historic Christian faith, it is not an impassable gulf. Indeed, if our analysis is at all correct, there is a root weakness in modern civilization which only an infusion of fresh moral and spiritual power can correct. History has moved rapidly in recent decades, and we are far more aware than we were a century ago of our human need. Modern man is hungry for a vital faith. Humanity's extremity is God's opportunity. Especially is today the opportunity for those institutions which in man's recorded history have spoken for God and brought to men the way of God.

One hundred and ten years ago this night twenty-six gentlemen from different parts of the Republic of Texas met to organize the Philosophical Society of Texas. When they drew up their statement of purpose, they included these words: "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 travellers,—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." I pray that this paper, in some small measure, has fulfilled the tradition of our organization by presenting "correct information regarding the moral and social condition of our country."

## BUSINESS PERIOD

*President Nixon:* Bishop Jones, we are greatly obligated to you for this inspiring address. We all realize that you have put a great deal of time on it and we have profited by it. After listening to you, we can more fully appreciate the beauty and the urgency of the prayer of Reinhold Niebuhr, to whom you referred in your address, which goes about as follows: "God give us the courage to help change those things which need changing, the serenity to accept those things which cannot be changed, and the wisdom to distinguish one from the other."

The following members have written letters concerning the present meeting: Dr. C. W. Hackett, Dean C. S. Potts, Dr. Umphrey Lee, Dr. E. H. Cary, Mr. George Waverley Briggs, Dr. Edgar Odell Lovett, Dr. I. K. Stephens, and Dr. W. M. Whyburn.

Governor Jester has sent this telegram: "My congratulations to the Philosophical Society as you commemorate the 110th anniversary of its founding and best wishes to those present. Regret previous engagements prevent my being with you."

It is a pleasure to welcome so many visitors here tonight. We want you to know we are glad to have you and hope that you will be with us again.

Our thanks go to the Committee on Arrangements, which is composed of Mrs. Farnsworth, Mrs. Jones, Mrs. Drought, and Mrs. Nixon. They have put a great deal of work on the preparation for this meeting, and we are grateful to them. We also want to thank Mr. Joe Peacock and Mrs. Sally Frampton Bourn for what they have done. Their assistance and their co-operation have given added prestige to the hospitality of this old hostelry which has been famous for nearly a hundred years.

We cannot forget Dr. Herbert Gambrell, who is the main-spring of the Philosophical Society of Texas. He has laid the groundwork for this meeting and what we have done has

been to add to his efforts. He is a very busy man, what with his teaching chores at Southern Methodist University and his duties with the Dallas Historical Society. And yet, over a period of years, he and his very capable wife have been working on the life of Dr. Anson Jones, the last president of the Republic of Texas, and a founder of this Society.

It is a pleasure to present the following new members:

Mr. C. Stanley Banks of San Antonio  
 Dr. John H. Burleson of San Antonio  
 Mr. Edward Kilman of Houston  
 Archbishop Robert E. Lucey of San Antonio

New members who are unable to attend are:

Mr. Carl Hertzog of El Paso  
 Admiral James L. Holloway, Jr., U. S. Naval Academy  
 Mr. Hobart Huson of Refugio

The Society has sustained losses, severe losses, during the year in the deaths of Judge John H. Bickett, Jr., of Dallas, Professor Herbert Spencer Jennings, of Los Angeles, Judge Ballinger Mills of Galveston, and Dr. Albert O. Singleton of Galveston.

The following committee is appointed to draw up proper resolutions: Mr. D. K. Woodward, Jr., Dr. S. W. Geiser, and Dean Chauncey D. Leake.

The Nominating Committee then presented its report, and in moving its adoption, Mr. Rosser took occasion to pay eloquent tribute to the leadership of the Hogg family—General Joseph L. Hogg, Governor James Stephen Hogg, Mr. Will Hogg, and Miss Hogg herself—in Texan affairs since the arrival of General Hogg in the Republic in 1839, two years after the founding of this Society.

The report was unanimously adopted\* and Judge Bobbitt responded in behalf of the newly elected officers.

The one hundred and tenth anniversary meeting then adjourned.

\*See page 32.

## NECROLOGY

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### JOHN HAMILTON BICKETT, JR.

1892-1947

JOHN HAMILTON BICKETT, JR., was born at Cameron, Texas, July 29, 1892 and died at Dallas, Texas, on May 1, 1947. He was the son of John Hamilton Bickett, a man of excellent character and standing, and Minnie Muse, member of a family distinguished for generations in the professional and political life of Texas.

He attended the public schools at Cameron and later at Dallas and San Antonio, after which he entered the University of Texas, from which he received his B.A. and LL.B. degrees in 1914.

He was a capable, conscientious student who showed early those traits which were to distinguish him in later life. He reached his conclusions deliberately on the basis of fair play, honesty, intelligence and truth, and once having formed a conviction he held it with determination. He was a devout member of the Presbyterian Church throughout his college days and ever thereafter, and there can be no doubt of the great influence of this association on his way of life.

A characteristic remembered by his classmates in the University was his willingness to take responsibility—a trait which ordered his life to the end and which may well have contributed to his untimely death.

He was admitted to the bar in 1914 and from that time forward held himself to be an officer of court bound by his oath to uphold the Constitutions and laws of his State and of the United States and to seek justice rather than gain through his professional skill.

On June 30, 1924 he married Lulu Wright Styles, member of a distinguished early Texas family, who survives him.

Professional and judicial honors came to Judge Bickett unsought and in each endeavor his was a record of distinction. From 1924 to 1934 he served as a member of the State Board of Legal Examiners, a position of honor and trust for which his love of his profession and his high ideals of the responsibility of the lawyer to his client and to the state made him especially suited. He resigned this position in 1934 to become Chief Justice of the Court of Civil Appeals, at San Antonio, where he served with his accustomed ability until June 29, 1935, when he resigned to accept appointment as General Counsel of the Southwestern Bell Telephone Company, a position of great responsibility in which he continued to the time of his death.

During this final phase of his professional career he was once more

called to important and exacting public service as a member of the Board of Regents of the University of Texas, on which he served from April 1942 to November 1, 1944 and as Chairman of the Board from January 8, 1943 to the date of his retirement.

At the time of his appointment to the Board the University had been involved for months in internal strife of a most destructive nature. To this situation, for which he was in no way responsible, he devoted every resource at his command, always in the hope that differences could be honorably adjusted and impending tragedy averted. No finer example can be found of public service given to the limit of human endurance in an effort to bring peace through charity and patience without compromise of principle. No man has served or will serve the University with greater devotion than his and none will bring to its service higher character and courage.

One of the last honors to come to him was his selection by his brother lawyers as President of the State Bar of Texas, an organization in the development of which his had been an important influence.

Strong friends came to this strong man as he went quietly and with effect about the heavy tasks which always lay before him—friends who loved him as a man for that he was kindly and patient and wise and because his was a philosophy of life where charity prevailed and compromise of principle was unthinkable. Notable as were his professional and public accomplishments, they were but incidents in a life the glory of which will always rest securely upon the character of the man who lived it.

Truly we honor ourselves when we pay tribute to this distinguished son of Texas.

—D. K. W.

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## BALLINGER MILLS

1879-1947

THE PHILOSOPHICAL SOCIETY OF TEXAS lost one of its most substantial members in the death of Ballinger Mills on April 30th, 1947. Mr. Mills was the senior member of the well-known law firm of Terry, Cavin, and Mills, and was one of the most prominent Texas lawyers.

The law firm of which Mr. Mills was the senior member, is the oldest institution of its sort west of the Mississippi. It was founded in Galveston by William P. Ballinger, who was granted a law license by the Republic of Texas. The firm was established in November, 1846. Mr. Ballinger was Mr. Mills' grandfather.

Ballinger Mills was born in Galveston on January 2, 1879, the son of

Andrew Graham Mills and Lucy Ballinger Mills. Following his attendance at the famous Ball High School, Galveston, Mr. Mills went to Yale University where he received his B.A. degree in 1899. He attended Harvard University Law School for one year, and then finished his law work at the University of Texas in 1901. He at once began practicing law in Galveston with the firm to which he was admitted to partnership in 1904, and of which he later became the senior partner.

Widely interested in civic and philanthropic affairs, Mr. Wells had been a Director of the Galveston Orphans Home, the Rosenberg Library, and of the Sealy and Smith Foundation. He was also a member of the Board of School Trustees, and a director of numerous business corporations. Mr. Mills was interested in historical and economic development, and frequently contributed from his experience to broad public discussions on these matters. Well versed in Texas history, Mr. Mills contributed consistently to the preservation of Texas lore and tradition. Ever a cautious and conservative critic, he was also a courteous and wise counsellor. Ballinger Mills well exemplified the sturdy steadfast legal tradition which has meant so much to the development of Texas.

—C. D. L.

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## ALBERT OLIN SINGLETON

1882-1947

WITH THE DEATH of Albert O. Singleton in June, 1947, Texas medicine lost one of its most influential and respected leaders. As the outstanding surgeon in the area, Doctor Singleton was largely responsible for the development and maintenance of a high standard of surgical skill and practice throughout the Southwest. With Doctor Singleton's passing, Texas lost a great civic leader devoted to the highest standards of gentlemanly conduct and education, and enthusiastic in his support of progressive cultural effort.

Albert Olin Singleton was born in Ellis County, Texas, on July 16, 1882. He was a vigorous student at the University of Texas, and won his "T" in baseball. After the award of his Bachelor's degree from the University of Texas in 1905, he came to Galveston to study medicine at the Medical Branch. The M.D. degree was granted to him in 1910. Shortly after his appointment as Instructor in Surgery at the University of Texas Medical Branch in 1911, Doctor Singleton married Will Dean Bevins of Corsicana, Texas. Doctor Singleton's two sons, Albert Olin Singleton, Jr., and Edward B. Singleton, have followed in his footsteps in the study of medicine, and are carrying forward his productive contributions.

When Doctor Singleton was made Adjutant Professor of Surgery at the University of Texas Medical Branch in 1914, he began that intensive training in surgery which resulted from his conviction that special preparation is essential for the skill demanded of modern surgeons. His devotion to specialty training in surgery was rewarded by his appointment as Associate Professor in Surgery at the University of Texas Medical Branch in 1920. Receiving his inspiration from James Edwin Thompson (1836-1927), who had come from England to be the first Professor of Surgery at the University of Texas Medical Branch, Doctor Singleton undertook special surgical research, and published a number of significant contributions in association with Doctor Thompson. Upon Doctor Thompson's death in 1927, Doctor Singleton was appointed Professor of Surgery and Chairman of the Department at the Medical Branch and at once embarked on a broad program of postgraduate education in the surgical specialties.

Doctor Singleton inaugurated at the University of Texas Medical Branch in Galveston the first special postgraduate training program for specialty certification in Texas. He himself led the way by becoming a member of the Founder's Group of the American Board of Surgery. He perfected his skill in orthopedic and plastic surgery, and then undertook to train others in these fields. In like manner he established his own successful technique in neuro-surgery, and in thoracic surgery, and then began the training of others in these specialties.

In addition to his many technical achievements in surgery, Doctor Singleton was interested in the cultural phases of the medical profession. He was particularly attracted by the exciting history of the development of medicine in the Texas area. His address as President of the Southern Surgical Association was an account of surgery in the romantic story of Texas (*Ann. Surg.*, 111:673-687, 1940). His presidential address before the Texas Surgical Society in 1932 was an account of the early history of medicine and surgery in Texas.

Doctor Singleton was widely known for his skill as a teacher. His warm and sympathetic understanding led his pupils to work their best for him. He stimulated great devotion among his colleagues and associates for the high quality and character of his work. Doctor Singleton's fine personal qualities made him an extremely successful practitioner. His patients adored him.

Doctor Singleton's reputation among his colleagues was evidenced by the many honors extended to him. He was Vice-President of the Southern Surgical Association in 1928-29 and was made President in 1938-39. He was President of the Texas Surgical Society in 1930-31. He was a member of the Board of Governors of the American College of Surgeons from 1937 to 1940. He was Vice-President of the American College of

Surgeons in 1939-40, and was Vice-President of the American Surgical Association in 1944. He was also a member of the American Association for Surgery of Trauma, of the International Society of Surgery, and of the American Association of Thoracic Surgery.

Doctor Singleton was widely recognized in this country and abroad for his effective leadership in promoting and maintaining the best standards of professional skill, particularly in respect to surgery and its special fields. Texas and the Southwest area has been vastly enriched by the inspiration which he gave in promotion of medical and surgical education and standards. Worthy of every emulation was the steadfast example set by Doctor Singleton in patient cheerful devotion to his duties and responsibilities in the face of any obstacle. —C. D. L.



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