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THE LATE CHANCELLOR OF THE UNIVERSITY OF OXFORD

(Installation Portrait reprinted from the *Periodical*)

The Marquess Curzon of Kedleston, Chancellor of the University since 1907, died on March 20, aged 66. His Romanes Lecture, *Frontiers*, was published in 1907, and, two years later, his Introduction to the Report of the Hebdomadal Council on Principles and Methods of University Reform.

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Ten years
in Oxford.

'May 28th, 1915, was an anniversary, and Osler noted in his account-book:

Completed to-day ten years in Oxford. Extraordinarily happy years. Everyone as kind & considerate as could be wished. Grace has been happy & the boy has thriven. Yesterday he went off to join the Canadian Unit from Montreal, with Colonel Birkett. It is a curious thing that with so much more leisure the literary output has been much less than in the previous decade. . . . I have got a good deal of education. I have made a great collection of books for my old school at McGill. I have not done much in the profession here, but I have done 3 useful things, or better, helped to. (1) The Assoc. of Brit. Phy. (2) The Quarterly Journal of Medicine. (3) The Historical Section of the Roy. Soc. Med. The profession has treated me very well; locally I have been most fortunate in my relations, & from the profession at large I have had the kindest treatment. Altogether it has been a most successful experiment. I have kept very well. I have not had many substernal threatenings such as I used to have in Baltimore. I had one attack of renal colic—the second in 12 years. The one thing I miss is the active teaching & the close association with students and a large group of young doctors, but I console myself with the 31 years of strenuous work I had in Canada & in the United States.' . . .



The library
as an
intimate
record.

'If one were to pursue this distinguished alienist [Charles Mercier] further in Osler's library it would lead to the "Death, Heaven, and Hell" corner. For his "Spiritualism and Sir Oliver Lodge", published at about that time, stands on the shelves beside "Raymond", a book which just then was making an extraordinary appeal to many heart-broken people. With the wave of spiritualistic revival which spread over the afflicted world as an almost inevitable reaction to the losses of war Osler had little sympathy, and felt that it had done many people enormously more harm than it had brought them comfort. There was nothing new in it. Saul had consulted the Witch of Endor. Osler's curt rejoinder was that Lodge should "put up or shut up". Pasted in the back of his copy of "Raymond", catalogued among the volumes on spiritualism, witchcraft, and so on, are the verses "Non tali auxilio", which begin:

"Have we not earned our rest?" Oh, hear them plead
Whom death has drawn across the dividing line.
You should have kept their memory as a shrine,
A holy place, where he who runs may read
The lovely record of a noble deed. . . .

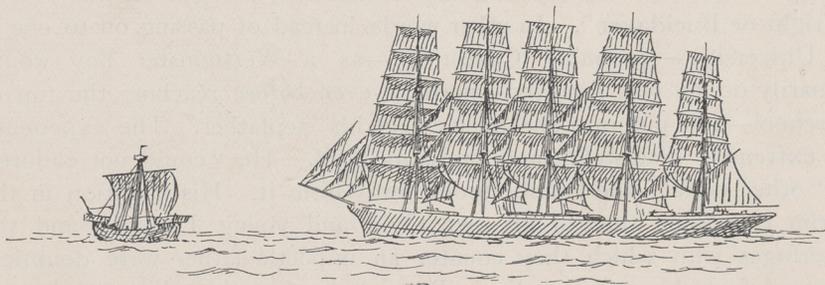
So Osler's library constitutes an intimate record. His communings were reserved for his books alone. Spiritualism was distasteful and appeared to him to be unreligious: just as psychoanalysis appeared to him undesirable and often unprofessional.' . . .

'His theme [at Aberystwyth, 1917] was the profession of librarianship, and he laid stress on the haphazard way that librarians for the most part had, in the past, come into being—not five per cent. of them college bred. "The condition confronting us", he said, "is that between two and three thousand persons, actively engaged in an all-important work, are in backwaters, and not in the broad stream of educational life. This is bad for them, bad for the libraries, and worse for the public." He spoke of bibliography, of classification, of cataloguing; and in the last section of the address went on to elaborate his pet scheme of a "School of the Book". . . . Such a school, he went on to say, "would prove an active ferment in the departments of literature and history." And in a vein reminiscent of his own methods, he continued:

The 'School
of the Book'.

Take Milton, for example. The booklet with "Lycidas"—what a story in its few pages, and how it completes the fascination of the poem to know the circumstances under which it was written! Only a few libraries possess the 1638 edition, but in an enterprising seminar, one member would get a photograph of the title-page, another would write an essay on these college collections, so common in the seventeenth century, a third would discourse on Milton's life at Christ's College, while a fourth would reconstruct the story of Edward King. The 1645 edition of the Poems, with Milton's famous joke beneath the ugly reproduction of his good-looking youthful face, would take a term, while the Paradise poems and the prose writings considered bio-bibliographically would occupy a session. How delightful to deal with Erasmus in the same way! . . . A term could be spent with Sir Thomas More and his books, and the student would take, on the way, much of the helpful history of the Reformation. . . . How different would be the attitude of mind of the average student towards the "Essay on the Human Understanding" if the splendid story of Locke's life served as an introduction. The man and the book must go together; sometimes, indeed, as is the case with Montaigne, the man is the book, and the book the man!

[From *The Life of Sir William Osler*. By HARVEY CUSHING. 2 vols. Published by Humphrey Milford. Price 37s. 6d. net.]



It is a long way from the little mediaeval cog with her one sail to the huge five-master with nearly fifty for her ordinary working canvas.

(From Sir ALAN MOORE'S *Last Days of Mast and Sail*)



AN ALCHEMIST AT WORK, BY PISTER BREUGHEL, 1558

(From HOLMYARD'S *Chemistry to the Time of Dalton*)

A craft
Jonson
could not
endure.

‘From the studies of Westminster, Ben Jonson was “taken”, in his own words, “and put to ane other Craft”, a deliberately ambiguous phrase which Drummond did not venture to ask his formidable guest to explain—adding, however, on hearsay information that he “thought” it was “to be a Wright or Bricklayer”. In other words, instead of passing on to one of the Universities—probably Cambridge—as a Westminster boy would ordinarily do, he was removed—perhaps even before reaching the top of the school—and put into the business of his stepfather. The experience was extremely distasteful, and probably brief. He “could not endure” the “other craft”, and finally broke away from it. His situation in the interim resembled that of his own Ovid and young Lorenzo, and the subterfuges with which they counter an unpoetic father were doubtless borrowed from his own practice. Beyond the fact that this unendurable “other craft” occupied at least some months, weeks, or days after leaving Westminster about 1589, and that he cannot have been entirely a novice in stage affairs when, in July 1597, he makes his sudden appearance in