

The church of St. Peter-in-the-East, where the first part of the funeral service was held, was thronged. The Dean of Christ Church conducted the service and the President of Trinity, an old pupil, read the lesson. It was announced in the Press that Sir William Osler was absent owing to illness.

SIR WILLIAM OSLER, BART., F.R.S.

Dr. Osler was world famous before he went to Oxford as Regius Professor of Medicine in 1905, and became a Delegate of the Press. He was born at Bondhead, Ontario, on July 12, 1849. After graduating in Canada, he continued his medical studies in London, Leipzig, and Vienna, and held professorships at Montreal, Philadelphia, and at Johns Hopkins University, where he was also physician to the Hospital and practised as a consultant.

He had great forerunners at Oxford in Acland and Burdon Sanderson. 'He found the Medical School', the *Times* says, 'at a very important period of its development, and he at once recognized its possibilities and devoted himself to the solution of its problems. His own enthusiasm and the charm of his personality made it comparatively easy for him to harmonize the divergent interests which formed an obstacle to the success of the school. He brought about more close and intimate relations between the University and its graduates in London teaching schools of medicine, and thus prevented the possibility of a breach, which was in some danger of arising.'

He has been described as 'the beloved physician', and all tributes to him speak of his personal charm, his wonderful influence, and his versatility. Last year he delivered the presidential address to the Classical Association, and for the last seven years he had been president of the Bibliographical Society, in connexion with which he was engaged on a work dealing with early medical works printed in the fifteenth century. He was a Curator of the Bodleian Library as well as a Delegate of the Press.

When Dr. Osler (he was made a baronet in 1911) became a Delegate the medical books published by the Press were few; now, thanks largely to him, the Press stands in the front rank of medical publishers—with the *Quarterly Journal of Medicine* (of this he was an editor) and the important Oxford Medical Publications, among which is his own *System of Medicine*, in five volumes. Other works by the Professor, published by the Oxford Press, include an introduction in Playfair's translation of Neuburger's *History of Medicine*; *An Alabama Student* (biographical essays on, among others, Keats, O. W. Holmes, Locke, Sir T. Brown, and Harvey); *The Evolution of Medicine*—six Silliman memorial lectures (Yale University Press); *Bacilli and Bullets*, one of the Oxford War

he was preternaturally clever, but his wit was always under government. Men of all kinds trusted him and worked for him, because they realized that his formidable manner concealed—if it seldom expressed—a devotion to duty, a passion for truth, and a wealth of sympathy and kindliness.

‘His relations with the Delegates’, one of them is reported to have written, ‘were those of complete confidence and understanding; he spared no trouble and wasted no words; he always made himself felt, but he lost no chance of eliciting opinion and taking counsel.’

The General Catalogue of the Press, issued in November 1916, certainly not the least remarkable among its publications, was planned by Mr. Cannan, who also contributed occasionally to these pages.

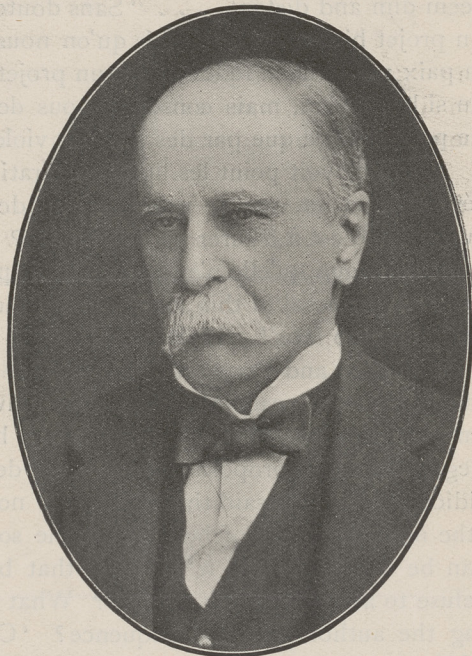
The *British Medical Journal* published a tribute from Dr. Charles Singer. Mr. Cannan’s death, he wrote, will come with a sense of real personal loss to many members of the medical profession. ‘Mr. Cannan brought to his office a ripe scholarship, a fund of kindly humour, and an experience of men and things that earned for him the respect and affection of a whole generation of scholars. Though he wrote little, his broad interpretation of the duties of his post and his sympathetic outlook towards all departments of knowledge have set their stamp, deeply and permanently, upon British learning. Mr. Cannan was among the greatest Aristotelian scholars of his time, and many must have carried away from an interview with him the impression of a man who was not only an authority on the works of the master, but also one of his true disciples. His extraordinary fund of unexpected knowledge, extending to science and medicine, his flashes of humour, his eager love of truth and desire to help all good literary work, made up a most delightful personality, very thinly veiled and never hidden by a somewhat taciturn temper. His literary courage, the openness and freshness of his mind, the matter-of-fact manner in which he would discuss and undertake the biggest ventures, were truly remarkable. . . . It was impossible to come in contact with Mr. Cannan without being influenced by his very powerful and interesting character.’

The Oxford correspondent of the *Guardian* describes Mr. Cannan as ‘a scholar, even a bibliophile, an Aristotelian of the first order, a brilliant lecturer on logic, a remarkable influence on his generation young and old, eager if not enthusiastic about education, deeply attached to his two colleges—Corpus and Trinity—and to his old school, Clifton College, he was through the Press the intellectual friend and stimulating helper of men and women all the world over. The gathering at the funeral’, it is added, ‘was most significant and impressive, especially the long phalanx—a veritable army in numbers and in the regularity of their march—of the staff of employés, which formed a guard of honour and preceded the bier to the quiet little Holywell Cemetery’.

Pamphlets; *Science and War*; *The Treatment of Disease*; *The Growth of Truth* (the Harveian Oration for 1906); and an address to the London School of Tropical Medicine.

A charming selection from his writings, compiled by C. N. R. Camac, was published in 1908 under the title *Counsels and Ideals*. In the general publications of the Press—his bent was more particularly to historical and antiquarian books—the Regius Professor took a lively interest which was much appreciated by his co-Delegates.

'C. A.' in *Nature* states that two days before Sir William Osler died there had arrived in Oxford the 'Festschrift', compiled by his friends for his seventieth birthday. 'This volume, which had been presented in form but delayed in completion, he was never to see; it is now a monument, one among many, to his memory.' Another, it may be stated, is an anthology of poetry compiled by friends who kept in mind what they understood to be his special tastes.



SIR W. OSLER



PERPETUAL PEACE

The best known projects of perpetual peace (modern), Mr. D. P. Heatley points out in *Diplomacy and the Conduct of Foreign Policy*, are those of the Abbé de Saint-Pierre, Rousseau, Bentham, and Kant. 'Wheaton has drawn attention to the "almost verbal coincidence" between Saint-Pierre's Project and those of the fundamental act of the Germanic Confederation established by the Congress of Vienna. He goes on to say: "Fleury, to whom Saint-Pierre communicated his plan, replied to him: 'Vous avez oublié un article essentiel, celui d'envoyer des missionnaires pour toucher les cœurs des princes et leur persuader d'entrer dans vos vues.' But Dubois bestowed upon him the highest praise expressed in the most felicitous manner, when he termed his ideas: 'les rêves d'un homme de bien.''" . . . Rousseau wrote his *Jugement sur la*

Paix perpétuelle in the year of the outbreak of the Seven Years' War. The right moment for instituting a league for perpetual peace might well seem dim and distant. . . . "Sans doute la paix perpétuelle est à présent un projet bien absurde; mais qu'on nous rende un Henri IV et un Sully, la paix perpétuelle redeviendra un projet raisonnable: ou plutôt admirons un si beau plan, mais consolons-nous de ne pas le voir exécuter; car cela ne peut se faire que par des moyens violents et redoutables à l'humanité.

"On ne voit point les ligues fédératives s'établir autrement que par des révolutions: et, sur ce principe, qui de nous oseroit dire si cette ligue européenne est à désirer ou à craindre? Elle feroit peut-être plus de mal tout d'un coup qu'elle n'en prévienendroit pour des siècles."

"A proposal of this sort is one of those things that can never come too early nor too late," said Bentham when he was introducing his "Plan for an Universal and Perpetual Peace" (1786-9). . . . "The only objection to the plan of a peace that shall be universal and lasting is its apparent impracticability—that it is not only hopeless, but hopeless to such a degree that any proposal to this effect deserves to be called 'visionary and ridiculous'. It is said that the age is not ripe for such a proposal. Then 'the more it wants of being ripe, the sooner we should begin to do what can be done to ripen it'. Who that bears the name of Christian could refuse to assist with his prayers? What pulpit could refrain from seconding the author with its eloquence? 'Catholics and Protestants, Church-of-England-men and Dissenters, may all agree in this, if in nothing else. I call upon them all to aid me with their countenance and their support.' . . .

"Mark well the contrast. All trade is in its essence advantageous—even to that party to whom it is least so. All war is in its essence ruinous; and yet the great employments of government are to treasure up occasions of war, and to put fetters upon trade."

'Bentham laid down "two propositions: 1. That in no negotiation, and at no period of any negotiation, ought the negotiations of the cabinet in this country to be kept secret from the public at large; much less from parliament and after inquiry made in parliament. 2. That whatever may be the case with preliminary negotiations, such secrecy ought never to be maintained with regard to treaties actually concluded." . . .

'Kant's contribution to the cause of Perpetual Peace is measured not merely by his essay bearing that title but by essential parts of other works written by him on the Philosophy of Right and Politics . . . The Federation of Peoples has to be prepared for and entered upon. "Every State, even the smallest, may thus rely for its safety and its rights not on its own power, nor on its own judgement of right, but only on this *Foedus Amphictionum*—on the combined power of this League of States, and on the decision of the common will according to laws." This, said Kant,