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William Osler at Work: Reading John Richard Green – Introduction

A considerable amount of manuscript and archival material relating to William Osler is still unexploited. Much of it is in the Osler Library, of course, but a great deal is in the archives of institutions he was associated with, such as The Johns Hopkins University and the Pennsylvania Hospital. This material includes notes on his lectures taken by students, day-books, notes on his reading, patient records, research notes, and multiple drafts of speeches and papers.

To demonstrate how one of these categories might be used to illuminate Osler's biography and writing, I have examined some reading notes he made and present them as a case study of how he read and how his notes can show what interested him at a particular time. Of course, we need more than one case study to generalize about his reading, but I do hope this brief report will encourage a more systematic study of his notes. At the same time this report will introduce readers of the *Newsletter* to an important contemporary of Osler, the influential English historian John Richard Green.



Figure 1. Osler at Point-à-Pic, 1902

In August of 1902 Osler vacationed, as he often did, at Point-à-Pic, Québec (Fig. 1). While there he read a number of books, among them Leslie Stephen's edition of the *Letters of John Richard Green* (London, 1901).¹

As he usually did, Osler made notes on his reading in one of his commonplace books, in this instance in what is now *Bibliotheca Osleriana* 7665: ix, pp. 31 and 113.

John Richard Green (1837-1883) was one of Victorian England's premier historians (Fig. 2). His *Short History of the English People* (London, 1874) was a bestseller in England — selling 35,000 copies within a year of publication² — and probably also in the United States, although exact sales figures there are not known. (I have not yet found a Canadian issue or edition of this work). Well into the 20th century it was read by the general public and used as a textbook in schools. It was translated into French, Italian, German and Russian. All in all, between 15 and 20 editions were published before World War II.

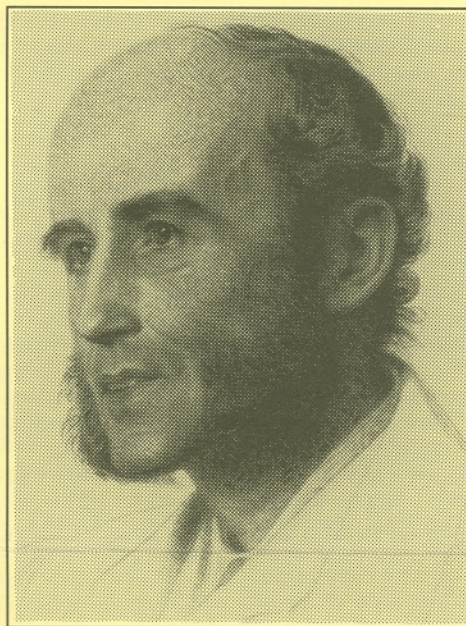


Figure 2. John Henry Green (1837-1883)

Besides his *Short History*, Green wrote a longer *History of the English People* and specialized works on the history of England before the Norman Conquest. Although primarily remembered as a historian of England, his interests were universal and synthetic. He wrote one of the most important 19th-century essays on the *Aeneid*, a geography of England (with his wife, Alice Stopford Green), and many essays on Italy, France, and Oxford, his birthplace. An inveterate traveler — in part to escape the English weather and preserve his health — he inves-

Readers of the *Newsletter* will recall that Philip M. Teigen, author of the leading article of this issue, was our Osler Librarian and, as such, a frequent contributor to the *Newsletter* and a member of its Editorial Committee. He is now Deputy Chief, History of Medicine Division, National Library of Medicine, Bethesda, Maryland 20209.

tigated thoroughly on foot cities and historical sites he was writing about. Ill with chest diseases for much of his life, he died when only 43.³

Osler does not say why he chose to read Green's *Letters* during his summer holiday. Because of Green's continued popularity, Osler would likely have known about him and his writing. Osler certainly knew the work of the editor of the *Letters*, Leslie Stephen, who also edited the *Dictionary of National Biography*, one of Osler's favorite works. Perhaps it was as simple as one historian recognizing another with similar interests and commitments. Although they both wrote on quite different subjects — the history of medicine and the history of England, they shared similar approaches to the writing of history. They both had engaging styles, vivid historical imaginations, and keen perception for representative details. Both melded their daily work — Osler as physician and Green as curate in the poverty of east-end London — with their historical writing. Both felt early in life a strong inclination to a religious calling and then, after choosing their life's work as physician and historian respectively rather than the church, remained intensely concerned with spiritual matters and infused their new occupations with the fervour usually given to a religious vocation.⁴

In what follows I have presented each of Osler's notes in italics, followed (in Roman) by the passage in Green's *Letters* to which the note refers.

The Notes

[A.] p.73 "What a grand friend Work is!"

My Oxford papers I intend now completing, the work will amuse me, and will pay its expenses. What a grand friend Work is! [Green to his friend W. Boyd Dawkins in 1861.]⁵

[B.] p.113 *Genius is the power of bending circumstances to our will. Talent is a peculiar aptitude for a certain branch of study [.]*

You defined "genius" when here as a peculiar aptitude for a certain branch of study. Pardon me, that is Talent. Genius is a much higher thing: the power of bending circumstances to our will. In other words, it is something to have a special aptitude for Stones, like you, or Dates-cum-facts, like me; it is something more to be able to elicit greatness and fame out of a Surveyorship or a Curacy. [Green to Dawkins, a geologist.]⁶

[C.] 169 *Superiority of passmen over classmen.*

[D.] "For preaching you want general culture rather than special culture[.]"

The truth is — for preaching you want general culture rather than special culture. Great refinement, extreme accuracy are useless in what must be in its essence an appeal to the feelings. However one may argue in a sermon it must all centre itself in the closing appeal to religious feeling. And the force of this appeal can only come from a power of sympathy — the one power lacking in "dons" and weaker in men, I think, as they grow into some special subject of study. The croquet you despise, the cricket, the frank mingling with all the joys and sorrows of men and women about them, — this is the real training of a preacher. And of this the Curate has a far greater chance than the Fellow of a College.

Of course I am not asserting that we have "14,000 good solid young orators." All I say is that (1) the presumption of a Curate's being a Classman is as great as that of an Incumbent being a Classman; (2) that eloquence and the power of speaking is a special gift in no wise identical with the power or wish to get a class; (3) that in fact the training which a Curate receives in practical work is more likely to make him a good preacher than the training of the Fellow of a College. [Green to the historian E. A. Freeman in 1866, commenting on the latter's article, "Genesis of Curates."]

[E.] 192. *describing Hayward "but then he means to talk very well, which spoils it[.]"*

Hayward is down here, and is good to study; he talks very well, but then he means to talk very well, which spoils it....[Hayward: so far unidentified.]

[F.] 240. *For the Short History "Macmillan agreed to give L/350 down a[nd] L/100 if 2000 copies sell in 6 mos.*

So to live, and also partly that I may set down a few notions which I have conceived concerning history, I have offered Macmillan to write a *Short History of the English People*, 600 pp. octavo, which might serve as an introduction to better things if I lived, and might stand for some work done if I didn't. He has taken it, giving me L /350 down and L /100 if 2000 copies sell in six months after publication.⁸

[G.] 276 "Circumstances" spur as much as they hinder us; it is in the struggle day by day with them that we gain muscle for the real life fight[.]"

The thing is, I think, to think less of ourselves and what we are to our work, and more of our work and what it is to us. The world moves along, not merely by the gigantic shoves of its hero-workers, but by the aggregate tiny pushes of every honest worker whatever. All may give some tiny push or

other and feel that they are doing something for mankind. "Circumstances" spur as much as they hinder us; it is in the struggle day by day with them that we gain muscle for the real life fight; and the sense of the superiority of others is a joy to those who really work, not for themselves, but for the good of man. [To a friend, Miss Louise von Glehn, in 1870.]

[H.] "A single life need not be a selfish life, but it must be an incomplete one[.]"

It is the lot of man and woman here and there to face life alone, and if it be one's lot I suppose one must bear it bravely and silently. But it is a lot which no one need woo for themselves. A single life need not be a selfish life, but it must be an incomplete one. The "stronger women" of the future will no doubt get rid of a vast deal of empty sentiment which English girls out of sheer idleness call love; the men playing at affections which they go in for, "cos they've nothing else to do!" I have always protested (lightly or gravely) against the degradation of love in the hands of the ordinary English girl — her perpetual fingering it and playing at it, as I have always protested against her like degradation of music or art. But this was not because I disbelieved in love, but because I believed in it so intensely. [To Miss von Glehn in 1871.]

[I.] 284 *His friend Miss Ward "When I think of that freshness that nobleness, wrought out in a life so pampered and bound down to the commonplace."*

[J.] 285 *His fine tribute to her influence on him[.]*

I went before I left England to see her [Mrs. Henry Ward's] grave at Tooting. They are building fast all round, so that even in death she will lie in that hideous wilderness of brick and mortar that killed her; for she longed for air and sunlight and the songs of birds. Ah, when I think of that freshness, that nobleness, wrought out in a life so hampered and bound down to the commonplace, I turn angrily from all my moans, and other people's moans at their life rendering real greatness impossible. I see people straining after power, longing to be able to influence and what not. I long to tell them, "There has been in my whole life among the thousands I have met one person, and one only, who has influenced me, before whom my whole soul bent in reverence and adoring love. And she was the quiet wife of an East-End parson, in a dingy London square, who would have laughed at the thought of 'influencing' anybody." [To Miss von Glehn in 1871; Green's sermon in memory of Mrs. Jane Ward appears on pp. 485-495 of the *Letters*.]

[K.] 359. "It is the one advantage of being a sceptic that one is never very surprised or angry to find that one's opponents are in the right[.]"

Securus judicat orbis terrarum [Securus judges the world] and I have been wrong so often during this life of mine in great conclusions which seemed to me at the time irrefragable, that it is quite possible I am wrong in Little Book [his *Short History of the English People*]. It is the one advantage of being a sceptic that one is never very surprised or

angry to find that one's opponents are in the right. [To E.A. Freeman in 1873, who had written detailed criticisms of the *Short History*; Green ignored them.]⁹

[L.] 370 *death bed utterances Sir Thos. More's "Do not hurt my beard. That has never committed treason" & Goethe. "More light[.]"*

I doubt whether an instance can be found of any really great person who died with a sounding phrase of this sort on his lips, and that for a very simple reason, that with the very great soul the mystery of life and death leaves no room for the sense of an "audience" which phrases of this kind spring from. Compare Joan of Arc's words as she looked for the last time over the city which was burning her: "Oh, Rouen, Rouen, I have great fear lest you should suffer for my death," — or Sir Thomas More's "Do not hurt my beard; that hath never committed treason!" or Nelson's "Kiss me, Hardy", or Goethe's "More light". How strangely different all, and yet all how like in this that they are words of the inner spirit to the inner spirit of the dying one himself, — that they have no rhetorical or stagey turn about them, no sense of an audience. But the rhetorical, forced tone is not merely in the language of the time. It is in the characters too. [To Miss Olga von Glehn in 1873.]

[M.] 390 *The dullest men improve under the cultur[e] of the pen.*

"I fear I should be too kindly for a critic. As I work out my criticisms, I discover beauties and forget the faults. In fact, the dullest men improve under the culture of the pen. The effort of composition is a net that drags up much mud, but a grain or two of fine gold with it. There is not a mind in the world that has not something worth extraction in it." [From Green's diary in 1859.]

[N.] 451. *Des[cription] of Norman Moore in '77 and his knowled[ge] of Irish matters old & new. He wished Moore to write a History of the displacement of Protestan[t] by Catholic Ireland.*

I had a man at breakfast this morning who would have interested you, Norman Moore, one of the surgeons at St. Bartholomew's but a man of marvellous knowledge in all Irish matters old and new. He came to talk over the translation of an old Irish manuscript he is making; but gradually our talk turned on modern Ireland, and as usual I learned a great deal. Indeed he is the only Irish person from whom I ever learned anything about Ireland...I want Moore to write the History of this silent revolution and displacement of Protestant by Catholic Ireland.

[Green in 1877? to his future wife and collaborator, Alice Stopford.]¹⁰

[O.] 469 "I fear I shall always be more Hellenic than Xtian[.]"

...But these owls always bet between one's soul and the sun — as if sunshine was something dangerous. Ah me, I fear I shall always be more Hellenic than Christian — but life, life in all its energy and brightness and quick movement, life in all its quick interchange of laughter and tears, why do these men fear it so and preach it down? They preach it down! They go their way and the sun shines on, and the world laughs for freedom and for joy! [To Alice Stopford in 1877.]

[P.] "My one way of getting right is that of sitting still" (1878[?]).

...And I was happy, too, to hear that you are getting really better and stronger. My one way of getting right is that of sitting still; and in spite of Hellenic temptations at Agrigentum and elsewhere I hope you will sit all the stiller when you feel a bit stronger than you do now. It is just when people "feel better" that they generally set to and throw away all the good they have gained. [Green to E.A. Freeman in 1878.] [Q.] Green, in *Letters* 1902

p.309[,] says at Basel "I saw one charming book, the very copy of the praise of folly which Erasmus lent to Holbein, and in the margin of which, opposite a description of a "ragged mendicant scholar" the painter maliciously sketched Erasmus. Where when Erasmus turning to the description of "the drunken profligate" and just jots opposite "Holbeinus ipse" [.]

When I was at Basel I missed the Library, but I saw one charming book, the very copy of The Praise of Folly which Erasmus lent to Holbein, and on the margin of which, opposite a description of "the ragged mendicant scholar", the painter maliciously sketched the portrait of Erasmus. Whereupon Erasmus turns to a description of "the drunken profligate" and just jots opposite it Holbeinus ipse. [To E. A. Freeman in 1871.]

Conclusion

Although Osler obviously enjoyed reading Green and even quoted him, finding in him a kindred spirit, I do not want to assert that Green "influenced" Osler. By 1902 Osler was long a mature historian. More importantly, the simple concept of influence cannot do justice to the complicated writing process in such a subtle and sophisticated a writer as Osler. But, as said in the introduction, the examination of Green and Osler together does reveal what interested and stimulated Osler at a particular time. More importantly, this brief look at Green and Osler together helps to establish bearings on Osler's historical writing. He, like Green, was a late representative of a variety of historical writing that had thrived in England earlier in the 19th century. This variety of history — written by men now called the Liberal Anglican historians — stressed the importance of imagination in recreating a "sympathetic" understanding of the past, concrete and pictorial representations of events rather than accounts of abstract causes and general laws, a reliance on organic metaphors to explain historical change, and the conviction that history, philosophy, and the daily life of the historian were and should be related in practical choices of how to live and how to act. The early representatives of this school, such now-forgotten writers as Richard Whately (1787-1863), Connop Thirlwall (1797-1875), H. H. Milman (1791-1868) and Arthur P. Stanley (1815-81), had learned this from the German Romantics, directly in some cases and in others through Samuel Taylor Coleridge.¹¹ These men wrote classical and church history while Green wrote "modern" English history and Osler the history of medicine. Therein lay their originality: they extended an older

way of writing history to new subjects. Their achievement lies in writing it so well they both are still worth reading today.¹²

Notes

1. Harvey Cushing, *The Life of Sir William Osler* (New York, 1925), 1:586.

2. Charles Morgan, *The House of Macmillan, 1843-1943* (London, 1943), P.107.

3. There is a valuable account of Green's life in the *Dictionary of National Biography*.

4. Rosemary Jann, *The Art and Science of Victorian History* (Columbus, Ohio, 1985), pp. 141-169 and Philip M. Teigen, "William Osler's Historiography: A Rhetorical Analysis", *Canadian Bulletin of the History of Medicine*, 1986, 3:31-49.

5. About a year after reading Green's *Letters*, Osler wrote one of his most famous and influential essays, "The Master-Word in Medicine", as a speech at the University of Toronto. The master-word is, of course, 'work'. Reprinted in *Aequanimitas, With other Addresses to Medical Students, Nurses and Practitioners of Medicine* (New York, 1906), pp. 349-371.

6. Osler and Green were never ones to bow to circumstances nor be hindered by them. Osler, the son of a frontier curate, and Green, the son of an Oxford clothier, in both lives transcended the circumstances of birth and upbringing to reach the pinnacle of English life.

7. Although Green writes about the preparation of preachers, and Osler no doubt had opinions and experience on that subject, I prefer to think that Osler noted this passage because it paralleled his view of the calling of the physician. Indeed, by substituting the word physician for preacher, Green's passage is one that Osler not only would agree with but perhaps wished he had written.

8. Like all successful writers, Green and Osler were interested in their sales figures — and royalties. As noted in the introduction, the actual sales for the *Short History* were far beyond the hoped-for 2000 copies.

9. Osler quoted this passage in the last section of "Chauvinism in Medicine" (*Aquanimitas*, p.284), an essay written at about the same time he was reading Green which he gave in Montreal in September of 1902. This quotation is ascribed to Osler not Green by Robert Bennett Bean and William Bennett Bean, *Sir William Osler: Aphorisms From His Bedside Teachings and Writings* (New York, 1961), p.118.

10. Norman Moore, later Sir Norman Moore, became a friend of Osler's in London.

11. Note 4 above and Duncan Forbes, *The Liberal Anglican Idea of History* (Cambridge, 1952).

12. I am indebted to Peter Greig for finding and giving me a copy of Green's *Letters*.

Philip M. Teigen

Two New Graduate Programs at McGill

The Faculty of Medicine and the Faculty of Arts have announced the creation of two programs: an M.A. in Medical History, and an M.A. in Medical Anthropology.

The Department of Humanities and Social Studies in Medicine is involved in both. For the former, it has joined with the Department of History to create a two-year M.A. with research paper. Seminars and tutorials will be conducted by faculty members in both departments, but the degree will be awarded by the Department of History. A small number of candidates with an outstanding background in either History, one of the health professions, or both, will be accepted, and their program of studies will be tailored to their differing requirements. Preference will be given to those intending to go on to doctoral studies. Applications are now being accepted for candidates to register in September, 1988.

A similar, joint program has been arranged between the Department of Humanities and Social Studies in Medicine and the Department of Anthropology. Because the former department has faculty in both History and Anthropology, and is involved in both programs, students in medical history will receive a limited amount of instruction in medical anthropology and *vice versa*.

Dr. Edmund Evan Simpson: Bibliophile and Benefactor

In 1983, Dr. Edmund Evan Simpson of Placer-ville, California gave the Osler Library an important collection of works by and about Austin Flint; this gift was described by Dr. Philip Teigen in *Newsletter* no. 43 (June 1983) as "a good example of scholarly book collecting" and "a particularly welcome addition to the Osler Library". Fortunately for the Library, neither Dr. Simpson's scholarly passion for books nor his generous intentions towards us were exhausted by Austin Flint. Over the past several months, he has sent to us approximately one hundred valuable volumes from his private library. Ranging in time from a 1564 Avicenna to J. Marion Read's history of the California Academy of Medicine (1930), the collection boasts historic editions of Baglivi and Boerhaave, of Daniel Drake and Fowler the phrenologist, as well as Elisha Kent Kane's accounts of the expeditions mounted in the 1850's to search for Sir John Franklin, the works of Stokes on the heart and Warner on the gout. A most unusual item is an Italian manuscript, dated 1760, and containing a charming regimen prescribed for a gouty nobleman by his physician, one Dr. Nichea. This fine gift represents a lifetime of intelligent collecting in the field of medical history, and we are deeply honoured that Dr. Simpson has confided his treasury to us.

Friends of the Osler Library: A Report and an Appeal

With each passing year it becomes increasingly difficult to imagine how the Osler Library could continue to expand its collections and enhance its services without the support of the Friends of the Osler Library. In 1986-1987, funds donated by the Friends have enabled us to make purchases and undertake projects that would otherwise have been, frankly, impossible, and Friends who make the impossible happen richly deserve our

sincere gratitude. This brief report is our expression of thanks for the generosity of our Friends, and for what is even more precious, their confidence in our work and in our future.

This year, the Friends of the Osler Library provided two student Fellowships as part of the Osler Library Fellowship programme. This new type of fellowship was described in last October's *Newsletter*, and the recipients were announced in the June issue. As of 1988, the Fellowships will be supported by a permanent endowment provided by the Class of Medicine 1936, but we will always remember with gratitude the support shown by the Friends for this fledgling enterprise from its inception in 1985.

Most of the Funds provided by Friends in 1986-1987 — approximately \$10,000 — went into the purchase of books for our collection, some of a rare and historical nature, others recently published. In the latter category, our most significant acquisition has been the five volumes of Gilles Maloney and Winnie Frohn's *Concordantia in Corpus Hippocraticum* (Hildesheim, Zurich, New York: Olms-Weidmann, 1986). This outstanding achievement of Canadian scholarship in the history of medicine was produced at the Laboratoire de recherches hippocratiques at Laval University in Quebec City, and represents over a decade of research in Greek philology and computerized information management. Every word of the Hippocratic text is indexed within its context; that is, the entire phrase in which it appears is reproduced, enabling the researcher to see at a glance how the word was employed and applied. References will then guide him or her to the best critical editions.

This marriage of modern technology with an ancient medical classic is, we feel, practical investment in medical-historical research that the Friends would be pleased to support. However, they have also enabled us to invest in a rather different type of research resource: a unique and fascinating eighteenth-century manuscript. The manuscript comprised verbatim reports of eight law suits relating to the practice of medicine and surgery held before the court of the *Arte dei Medici e Speziali di Firenze* — the guild of licenced medical practitioners in Florence — between 1722 and 1745. The reports include corroborating documents and letters, and provide a vivid illustration not only of the laws regulating the medical profession in Tuscany, but also of the diseases treated and the drugs used. Most of the cases deal with the practice of medicine or surgery without a licence. This document is a fitting complement to the Library's recent acquisitions in the field of the social dimension of medicine in eighteenth and nineteenth century Europe, and we are indebted to the Friends of the Osler Library for making this extraordinary purchase possible.

Gifts from the Friends continue to provide for the printing and distribution of the *Osler Library Newsletter*, and have enabled us to hire a consultant in rare books cataloguing, Mrs. Tamara Seni, to work on the incunabula and

litteraria of Sir William Osler's collection. Finally, the Friends have made an important contribution to the Library's physical attractiveness by financing the cleaning and repair of the three antique Caucasus rugs in the Osler Room.

Books and beauty, fellowships, cataloguers, communications: the variety of projects undertaken with donations from the Friends of the Osler Library is great and growing daily. At this time of year, we launch our annual funds appeal, in the hope that old Friends and new will lend their support to the Library's goals by continuing to make the impossible happen.

Faith Wallis
History of Medicine Librarian

Thomas Joseph Sullivan (1928-1987)
Contributor of "the perfect quotation"
to the Francis volume

In 1956, on the occasion of the 35th anniversary of the Osler Society of McGill University, the Society published a volume entitled *W.W. Francis: Tributes from his friends*.^{*} One of the contributors to this Francis volume was Thomas Joseph Sullivan, then an assistant resident at the Montreal General Hospital. There were good reasons for inviting Sullivan to be a contributor. As a medical undergraduate at McGill (1950-54), he had been a very active member of the Osler Society and, in his final year, had served as its President. He had been a frequent visitor to the Osler Library and had become an admirer of Francis, the Osler Librarian. As expected, he submitted a warm tribute; in addition he made his tribute unique by concluding with the following quotation from a poem by Owen Meredith.

That man is good and he alone
Who serves a greatness not his own
For neither praise nor pelf:
Content to know and be unknown,
Whole in himself.

Sullivan recognized the appropriate nature of this quotation in relation to the life of Francis, and in particular to his dedication to the memory of Sir William Osler. Lloyd Stevenson, who had been the senior editor of the Francis volume, called it "the perfect quotation". Others agreed. It was read from the pulpit of Christ Church Cathedral at the funeral service for Francis in 1959. In later years, with minor changes, it formed part of the inscription of the Francis memorial plaque erected in the Osler Library.^{**}

Following medical graduation, Sullivan became a dermatologist and made his home first in Montreal and later in San Francisco. Last April he died at the age of 58. He deserves to be remembered with gratitude by the many friends of Dr. Francis and the Osler Library.

^{*} Stevenson, L.G., MacDermot, H.E., and Bensley, E.H. (eds.)

W.W. Francis: Tributes from his friends, Osler Society of McGill University, 1956.

^{**} Bensley, E.H. The Francis Wing: A progress report. *Osler Library Newsletter*, no.25, June 1977.

E. H. Bensley

Osler Society of McGill University
Report for the Academic Year 1986-87

The year started off with Dr. Faith Wallis, History of Medicine Librarian in charge of the Osler Library, giving us a most interesting presentation on Osler's life, library, and books. Copies of "Osler's Bedside Reading List" were distributed. The added advantage of this meeting was the pleasant opportunity to meet so many new members of the Society.

In late October Dr. J.D. MacLean and Rosamund Lewis (Med III) gave us both staff and student perspectives on "The Benefits of an Elective Abroad" illustrated by slides based on their travels through Nepal, India, Malaysia, Japan, and a variety of African countries.

The next event for the Society was Osler Day which featured the Annual Osler Lecture given this year by Dr. Stephen Jay Gould on "The Basis of Creativity in Evolution" (see *Newsletter*, No. 52, June 1986) followed by the Osler Banquet at the McGill Faculty Club where we were pleased to honour both Dr. Gould and the Canadian author Hugh MacLennan, Honorary President of the Society for 1986/87.

The Society then lay dormant until January when Dr. Dawson Shultz, Clinical Ethicist at the Montreal Children's Hospital and Dr. Anthony Garami, McGill Paediatrics Resident and a former president of the Society, led a discussion of "Ethical Decisions in Clinical Practice". The discussion of each of the cases presented was quite lively and the multitude of different approaches to the problems was almost as numerous as the number attending.

The final event of the academic year required a great deal of preparation for which we must thank those involved. The evening started with an amusing but educational lecture by Dr. Faith Wallis on "The History of Wine as a Medicinal". This was followed by a tasting of six wines led by Andrew R. Lewis from the *Académie des Vins*. This meeting was held in the Osler Library which lent a special ambience to the event. We are sure Sir William would have approved.

The Society promises to flourish in 1987/88 and its executive will give welcome representation to the II, III and IV years of medicine. Our mailing list is now computerized and if you would like to become a member and receive the Society's mailings please send six dollars to the Osler Society, Faculty of Medicine, McGill University, 3655 Drummond St., Montreal Quebec, H3G 1Y6.

N. Kevin Wade MDCM III President.
David Clarke MDCM II Vice President.

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