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IN THIS ISSUE

This highly illustrated issue announces another successful digitization project that began life as a rescue effort to save the contents of 2 photograph albums assembled by Marjorie Howard Futcher and donated to the Osler Library by her son, Palmer Futcher. Duncan Cowie, who catalogued close to 1000 photos, takes us on a brief tour of what we can now find on-line and intact.

Last April, Professor Emeritus Joseph Lella, delivered his presidential address to the American Osler Society, on William Osler's religious beliefs...attired as Osler, with an accent to match. The talk was an outstanding success and is reproduced in print for those who could not attend the live production.

Continuing the Osler theme, in 2009, Gary and Sara Fincham opened Osler House, in Dundas, Ontario, as a Bed and Breakfast. Gary tells us about what has become of the home that the Osler family occupied from 1857 to 1876.

Assistant History of Medicine Librarian, Chris Lyons gives us a more detailed description of our unusual collection of medical prints, collected by the New York collector William Helfand, mentioned briefly in our last Newsletter.

David Crawford uncovers a little known journal, *The Canadian Osteopath* and Samuel Prowse the first Dean of the Faculty of Medicine of the University of Manitoba is the subject of the late Chuck Roland's "Canadian Medical Miniatures."



THE MARJORIE HOWARD FUTCHER PHOTO COLLECTION BY DUNCAN COWIE



Figure 1: Gwendolen Marjorie Howard on the Porch of the Clouston family estate house, Boisbriant, in Senneville in 1901.

Riverboat parties, wealthy girls' private schools, picnics at Oka, and handsome naval officers (wearing women's hats) – for a library dedicated to the history of medicine, these are not images typically found in its collection. In late February, 2010 the Osler Library launched a new online photograph collection which does not document the life or work of a McGill physician or the history of a particular medical field but, rather, the early adulthood of a young Montreal woman during the late nineteenth and early twentieth centuries. Born Gwendolen Marjorie Howard (1882-1969), Marjorie (as she was known to her friends and family) was the youngest daughter of the McGill University physician and Dean of Medicine, Robert Palmer Howard. A keen amateur photographer during the early days of popular portable cameras¹ Marjorie's photograph collection illustrates not only her life, but those of many others in her social milieu.

As the daughter of a distinguished and influential McGill medical professor, Marjorie was acquainted with, related to, and/or the friend of many of Montreal and Canada's most influential families. Consisting of two albums and over 800 photographs, the new on-line collection offers the public a unique and intimate view into the social world of Miss Howard, her family, and friends. (fig. 1) Users are not only able to browse through or search the collection, but can also examine the two photograph albums page by page, zooming in on individual photographs, each of which is accompanied by detailed descriptions of their subjects, date, and location.

Donated to the Osler Library in 1998 by Marjorie's son, Dr Palmer Howard Futcher of Baltimore, the photographs were accompanied by several other documents, including a compendium on the family and life of his mother. Not the first work concerning his mother's past compiled by Dr. Futcher, his compendium was not only an invaluable aid in identifying the different people who appear in the photograph collection, but also in tracing the chronology of the photographs and determining where each photograph was taken² This text, in conjunction with names and identifying marks written on the original photographs by both Marjorie and her son, information provided in Canadian and British census³ and marriage⁴ records, local directories,⁵ as well as information found in the photographs themselves, allowed for almost all of the individuals and locations to be correctly identified and dated. The process of identifying many of the subjects of Marjorie's photographs was also greatly advanced by the loan of a family tree by Sally Drury McDougall, which clarified the often confusing web of relationships between, as well as names and nicknames used by, several of the families with whom Marjorie regularly socialized.

While Marjorie did arrange both of the albums in a rough chronological order, the two albums cover the same periods, and thus contain images which were captured at similar times during Mrs. Fitcher's young life. This photographic record begins in the 1890s, following the death of Marjorie's father in 1889, and then her mother three years later. Originally living at 47 Union Avenue in Montreal, now the location of The Bay department store, the Howard family moved to 1088 Sherbrooke Street after Robert Palmer Howard's death. When their mother died, Marjorie, her older brother Campbell, and eldest sibling Muriel, continued to live at 1088 Sherbrooke Street under the care of a Miss Rachel McGill, an Irish gentlewoman whom the Howard parents had employed to help raise the children. It was with Miss McGill that Marjorie travelled to Germany for schooling for three years. While attending school in Dresden from 1894 until 1897 Marjorie began her photograph collection, capturing images of her house at Bergstrasse 30, at least one friend, and an image of the city from the bank of the River Elbe. (fig. 2)



Figure 2: Gwendolen Marjorie Howard and her friend Elizabeth Lea, Dresden, 1895.

Following Dresden, Marjorie continued her schooling in England at Highfield, a boarding school for young ladies. Located in Golders Green, north of London, Highfield was a highly regarded boarding school for upper-middle class young women. Opened in 1863 by two spinster sisters, Anna Sophia and Fanny Metcalfe, the school educated its pupils according to Anglican social and moral principles.⁶ By the First World War the school had ceased operating and the building was converted into a recovery hospital (The First Home Recovery – Branch of Maida Vale Hospital for Nervous Diseases) for soldiers suffering from shell shock.⁷

At Highfield, Marjorie lived in residence and made friends with a number of girls with whom she appears, along with teachers and other school staff members, in a large number of the collection's photographs. At the time, Golders Green was a relatively small, rural community. The former stately home in which the school was located was on the edge of the village, allowing the students to walk and explore the surrounding countryside. Many of Marjorie's Highfield photographs show the young Marjorie and/or her friends walking or relaxing in farmers' fields, wearing their Highfield uniforms. (fig. 3)



Figure 3: Gwendolen Marjorie Howard and Constance Cuthell in country field near Highfield, 1899.

Since travelling home to Montreal for every school holiday was impracticable, Marjorie spent many of her vacations in Britain, visiting the homes and families of several of her classmates. Among these friends were Gertrude and Nellie Ward from Abbots Langley, Phoebe and Dollie Roche in Sunderland, and Constance Cuthell on the Isle of Wight. Marjorie's son explained that his mother spent several holidays visiting Constance and her family at their house in the village of Wootton Bridge. The family, headed by the then retired Lieutenant-Colonel Thomas George Cuthell of the 13th Hussars, were listed in the Pike Blue Book (the Wootton general directory) of 1888 as living at Oak Lawn.⁸ According to Marjorie, during the 1890s Lieutenant-Colonel Cuthell held "some minor official job with the Cohrans's, living at Carrisbrook Castle, and acting for Princess Beatrice of Battenberg, who was the official Governor of the Isle of Wight [in] 1897 or '99."⁹ In addition to socializing with the Battenberg children, Marjorie also met Queen Victoria while visiting the Cuthells for Christmas. Although she recounted in her writings, collected by her son, that she had often seen the Queen's carriage when Victoria was staying at Osborne House, it was when decorating the local chapel for Christmas with the Cuthells that she had the chance to meet the Queen. Learning that she was from Montreal, the Queen asked her whether she had ever seen Victoria Bridge and inquired as to its length.¹⁰ While Marjorie appears never to have captured any images of royalty on the Isle of Wight, she did collect numerous candid images of the Cuthell family at and near Wootton Bridge, as well as picture of local attractions such as Carisbrooke Castle and the Victorian pavilion on Ryde Pier. (fig. 4)



Figure 4: Ryde Pier Isle of Wight, 1897.

Following her more than two years at Highfield, Marjorie returned to Montreal to live with her brother and sister, as well as Miss McGill, first at the family's Sherbrooke Street house, and then after 1900 or 1901, at 178 Mansfield Street. As is evidenced by the bulk of the photographs in the collection, Marjorie spent much of her time in the decade following her schooling visiting and socializing with friends in Montreal, in the nearby towns of Sainte-Anne-de-Bellevue, Senneville, and Como, down the Saint Lawrence River at Île d'Orléans and Métis-sur-Mer, as well as at Kingston, Ontario. Those friends included Phyllis Porteous, whose large family owned an estate on l'Île d'Orléans, Les Grosardières, which Marjorie visited numerous times. Phyllis and her siblings were cousins to the Drury family of Kingston, Ontario, headed by Major-General Charles W. Drury. Marjorie was a close friend to several of the Major-General's daughters and was briefly engaged to the family's eldest son, Victor. Often shown sailing on the St. Lawrence, the Drury's were frequent guests at their cousins' island estate, down river near Quebec City. As Marjorie's photographs show, other guests at Les Grosardières included several British naval officers she had met, and photographed, when on vacation in Bermuda in 1902, (fig. 5) as well as her close friend Alice Sutherland. Miss Sutherland, along with other members of the Montreal-based Sutherland family, appears in many photographs taken at Métis-sur-Mer, a fashionable resort village on the south shore of the Lower-St. Lawrence, particularly popular during the late 19th and early 20th centuries among families with ties to McGill. Being from Montreal, Miss Sutherland also often joined Marjorie on visits to their common friends Margery Clouston (daughter of the Bank of Montreal's General Manager, Edward Seaborn Clouston) and the children of the Shepherd family, whose father was the Montreal anatomist, surgeon, and McGill medical instructor, Dr. Francis John Shepherd. A former McGill medical school classmate of William Osler, Dr. Shepherd had also been taught by Marjorie's father. As several of the collection's photographs illustrate, the Shepherds' summer house on the Ottawa River in Como, Quebec was a short boat ride from the Clouston's estate in Senneville, as well as the Montreal west island waterfront estates of several other prominent families with whom Marjorie was acquainted. (figs. 6 & 7)



Figure 5: British naval officer Lyon as "Alice Ogilvie", Bermuda, 1902.



Figure 6: Phyllis Porteous, Gladys Henderson Drury, Edith Drury, and others, Kingston, 1902.



Figure 7: Group including Hazen Porteous, Alice Sutherland, and Phyllis Porteous in a park, 1903.

In addition to socializing and visiting various places in Quebec, Ontario, and Bermuda, during the first decade of the century Marjorie also made several trips to visit William Osler and his family in both Baltimore and then in Oxford after his being appointed Regius Professor of Medicine in 1905. As mentioned above, William Osler had been one of her father's medical students at McGill, and following both Dr. and Mrs. Howards deaths, felt a particular responsibility to watch over Marjorie and her older brother and sister. With Campbell Howard studying medicine at Johns Hopkins in Baltimore from 1902 until 1906, Marjorie made several trips to Maryland to visit her brother, as well as the Oslers at their home at 1 West Franklin Street. It was during one such visit that she first met her future husband, the young Canadian physician, Thomas B. Futch, who was also a student at Johns Hopkins and the Oslers' next-door neighbour. When the Oslers moved to Oxford, Marjorie was one of their first guests at No. 7, Norham Gardens. (fig. 8) During that same trip Marjorie also visited with the family of her older half-brother Jared in both England and Scotland. Twenty-three years her senior, Jared had been born of Robert Palmer Howard's first marriage and had married Margaret Smith, the daughter of Lord Strathcona, in 1888. They and their

Lord Strathcona's various estates in England and Scotland. Two years later, Marjorie again visited the Oslers in Oxford following a trip to see her brother Campbell who was studying in Berlin.



Figure 8: Gwendolen Marjorie Howard, the Oslers, and Dr Colin Russel at No. 7 Norham Gardens, Oxford, June 1905.

As Marjorie's son explains in his 1998 compendium on his mother, as of 1904 when her sister Muriel married, Marjorie had largely lived alone in Montreal, save the presence of her childhood caretaker, Miss McGill. While she appears to have spent much time socializing with her friends, as of the middle of the decade, those friends began to marry, limiting their freedom to socialize, a fact which may explain why few of the collection's photographs feature her close friends after 1905. With Campbell returning to Montreal in 1907 to practice medicine, she kept house for him at 58 McKay Street. However, this situation was disrupted in 1909 during another trip to Oxford and Scotland where, after being pursued by the Osler's friend, Thomas Futcher, she accepted his proposal of marriage.

Interestingly, Marjorie's marriage largely marks the end of the photograph collection. None of the photographs in the collection even feature Marjorie's husband, although there are a handful of images of her children and her British relatives. Rather, Marjorie's albums appear to be a pictorial record of a period when both she and her friends had the freedom and means to explore and enjoy their world of privilege and luxury, protected by their social position, but not bound to set regimes by husbands and children. This collection is a unique glimpse of that specific late Victorian and Edwardian world, as seen by one of its inhabitants.



Figure 9: Pass of Glencoe, near Lord Strathcona's estate, Glencoe, Scotland, 1905.

Endnotes

1. The use of paper, and then celluloid photographic film which, unlike dry or wet photographic plates, could be used in portable cameras, was pioneered in the 1880s by the American inventor George Eastman. The first mass market portable camera to use this film was Eastman's Kodak camera, released for sale in 1888. Richard Zakia and Leslie Stroebel, *The Focal Encyclopaedia of Photography*, 3rd ed. (Woburn, MA: Butterworth-Heinemann, 1993) 409-11.
2. In 1990 Dr Futcher published an article concerning the correspondence between his mother and Sir William Osler. While this article expands upon the nature of their friendship and the content of specific letters, much of the information concerning Marjorie's meetings with the Oslers in Montreal, Baltimore, Murray Bay, and Britain is repeated in Dr Futcher's 1998 document. See: Palmer H. Futcher, "The Letters of William Osler to Marjorie Howard: Shared Courtship, Family, and Bereavement," *Transactions & Studies of the College of Physicians of Philadelphia Series* 5, 12, no. 4 (1990): 413-443.
3. 1901 and 1911 Canadian Census returns found at: <http://www.automatedgenealogy.com>. British Census record found at: <http://www.nationalarchives.gov.uk/records/looking-for-person/record-scensus.htm>.
4. Canadian marriage records used in this research were found via: <http://www.collectionscanada.gc.ca/genealogy/022-906.002-e.html>. British marriage records used in research were found via: <http://www.nationalarchives.gov.uk/records/looking-for-person/birthmarriageanddeathenglandwales.htm>.
5. Local directories used included *Lovell's Montreal Directory* (<http://bibnum2.bnquebec.ca/bna/lovel/>) and the *Kelly's Directory* for various parts of Britain (<http://www.historicaldirectories.org/hd/index.asp>).
6. Janet Howarth, "The Church of England and Women's Higher Education, c. 1840-1914," *Politics and Culture in Victorian Britain: Essays in Memory of Colin Matthew*, eds. Peter Ghosh, Lawrence Goldman, Henry Colin Gray Matthew (Oxford: Oxford University Press, 2006) 165.
7. Thomas W. Salmon, *The Care and Treatment of Mental Diseases and War Neuroses* ("Shell Shock" in the British Army) New York: War Work Committee of the National Committee for Mental Hygiene, 1917) 93.
8. Pikes Blue Book, 1888-9 (as noted by the Wootton Bridge Historical Society: <http://www.woottonbridgeiow.co.uk/oaklawn.php>)
9. Futcher, 4.
10. Futcher, 5.



PRESIDENTIAL ADDRESS AMERICAN OSLER SOCIETY

A DOCTOR'S RELIGION BY JOSEPH W. LELLA IN THE GUISE OF SIR WILLIAM OSLER

Introduction

It is an honour and a real delight, although somewhat embarrassing, to be standing before you this evening. Heavens, a banquet of the AMERICAN OSLER SOCIETY! And in the year two thousand and nine, some ninety years after my departure from this mortal coil! And in Cleveland, Ohio, no less, where the roots of my dear friend and colleague Harvey Cushing were nourished.

Yes, here I am! Well, it is I, that is, in the slightly altered body of that FELLA, LELLA! Actually, he was somewhat flustered to be standing as himself before you, as your President... imagine! A Sociologist, no MD he, and not even an Historian! I know he wants me to thank you for this honour, standing at a presidential podium where so many distinguished men have stood before, some recently and sadly departed. Lella has made it a habit, if not an addiction, to 'put me on.' When he was at McGill, at his office in the Osler Library, his mind would ponder my ashes, my words and my books trying to absorb something of my essence.

And now, I present my RELIGION, my religious views, dare I say, *A Doctor's Religion* to use Sir Thomas Browne's own language. To call a talk on me, *Religio Medici*¹ might be somewhat pretentious since I had "small Latin, and less Greek."² The Religion of a Doctor! How dare Lella go back and rake over my cold, cold ashes... Osler's Religion indeed!

And yet... and yet... did anyone ever really understand? Why didn't they just take me at my word "...all sensible men keep religion to themselves."³ Or as some say these days quite rationally "don't discuss religion or politics at the dinner table."⁴ So, what do and don't I mean by religion?

First of all I should say that it's easier to say what I don't mean, since I'm not a theologian, nor a philosopher, "Cheerfulness was always breaking in!"⁴

Seriously though, I don't mean anything that can be reduced to that sausage grinder of human experience, and foisted upon mankind these days by psychologists, sociologists and other telephone surveyors, called a multiple-choice check-off list or questionnaire.

Do you believe in God? Yes or No. Check off! Are you Christian? Jewish?" Muslim? Hindu? Check off again. Then, fill in!

Other— Spiritualist? Voodoo practitioner? And: How often do you go to Church (temple, synagogue, mosque): More than once a week? Once a week? Once a month? Etc. Etc. Etc. If Christian, do you believe in: the Trinity? the divinity of Jesus? the immortality of the soul? the existence of heaven? Hell? Purgatory? the intervention of the Saints? the efficacy of prayer? Certain? almost certain? neither certain nor uncertain? Uncertain? don't believe... etc. etc. etc.

Lella as Osler in front of the stained glass window, Osler Library



All of these aspects and nuances may be involved but don't necessarily imply a religion or exhaust what I mean by religion—forgive all this uncertainty since I never have given it systematic attention. It probably resists systematic thought because of the immensity and uncertainty of the object.

Looking back, for me religion as I lived my life was the way in which I felt, thought and behaved about the ultimate meaning and destiny of humanity, about my individual life, and the values that guided me through it. And as I grew up and aged (like whiskey or wine in the barrel) all of these changed as I changed, and the world changed around me. However, that is not the whole story, for "what was bred in my bones came out in my flesh."⁵ I was formed, however, not only by my genetic inheritance, but the past which gave birth to what changed and how it changed...in the solid flesh of my brain and its lived life.

My modern biographer, Michael Bliss, has said that the mask of cheerful equanimity almost always hid my deeper emotions and religious beliefs.⁶ Harvey Cushing in an earlier magisterial biography, said, "Almost never did Osler betray his deeper feelings by any show of sentiment."⁷ But when it comes to religion sentiment is exactly what we are talking about or at least what I am talking about. So now, I'm being made to talk about it through this faulty medium-- this colleague of yours with the false mustache.

A Digression into Jane Austen

But let me digress to make an important point. In recent years in North America, in Great Britain, and even on the continent of Europe and elsewhere, people have been under the spell of Jane Austen's novels, and especially of the movies, television productions, videocassettes and DVD's of her most popular works. I never paid too much attention to the novels when I was alive. They certainly never made my bedside library, but how many of you have seen films, videos, or read any of the following? Raise your hands and keep them up!

1. *Sense and Sensibility* (1811)
2. *Pride and Prejudice* (1813)
3. *Mansfield Park* (1814)
4. *Emma* (1815)
5. *Northanger Abbey* (1817)
6. (posthumous) *Persuasion* (1817)

As I suspected, at least eighty percent of you have raised your hands.

I was watching a DVD of that first novel whilst hovering over Lella's shoulder one night. He and his wife are addicted to such period pieces, and I and they were absorbed in it. Why? Because there in vivid colour and in flesh and blood was a dichotomy that defined my life: sense and sensibility-- the contrast between good practical, down to earth common sense, reason, and almost raw emotion. My 'aequanimitas' ⁸ was really common sense. And sentiment, feeling, the stuff I rarely talked about, was sensibility.

Or, as the French would have it Raison et Sentiment.

In French the words Raison et Sentiment catch the dichotomy perhaps more exactly. And I think that what appeals to you twenty-first century types is the contrast, the tension between the two. It has always existed but it was precisely defined in that way in my father's and my generation, but now, of course you blur it over with psychologizing and sociologizing.

For me, religion was in the second category sensibility or sentiment. Oh, I know religion can mean good sense, to many people. Conventional religion, the ritual obligations—church on Sunday, prayers and readings all day Sunday, marrying well, for women especially, finding a man with income or at least good prospects, but marrying according to the rites and ordinances of the church, and following the rules of marital relations.

"Grace, Wilt thou have this man, William, to be thy wedded husband, to live together according to God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as you both shall live?"⁹

And of course it can be good sense to respect his Lordship the Bishop and his decisions and his clergy; to adopt the creed, the beliefs canonized by church councils for centuries. All this means stability for King and Country. Good sense... eminently rational. I never felt comfortable with all this. I was too rambunctious as a child and young man. But I did conform most of the time. It was what one did.

But what I found most attractive in religion was its aura of sentiment, behind and beneath belief, its artistic and poetic elements. Yes, I almost never did abandon my 'vaunted' equanimity (my rational or commonsensical stance toward living a happy and useful life). I kept any deep show of sentiments and romantic sentimentality distinctly off stage, but that doesn't mean that I lacked them. They were there in my professional life linked to religion and more superficially in my slapstick, zany practical joking. If you took yourself too seriously watch out! You might 'slip on a banana peel' or get a 'pie in your face' from me. Figuratively speaking, of course.¹⁰

My Religious Sentiment

In my farewell to the medical profession of the United States I said,

Century after century from the altars of Christendom this most beautiful of all prayers has risen from the lips of men and women, ...*The desire for unity, the wish for peace, the*

longing for concord, deeply planted in the human heart have, stirred the most powerful emotions of the race... It is but a sentiment, you may say: but is not the world ruled by feeling and by passion. What but a strong sentiment baptized this nation in blood; and what but sentiment, the deep-rooted affection for country which is so firmly implanted in the hearts of all Americans, gives to these states too-day, unity, peace, and concord?" ...before peace can be attained the physician, like the Christian, must overcome the three great foes—ignorance which is sin, apathy which is the world, and vice which is the devil.¹¹

My religion was also deeply coloured by England in its sentiment. Remember, I was raised in a parsonage, of English parents, in a society that was part of the Empire. That parsonage and its Church, was of the English establishment. The head of the Church was Queen Victoria. I was a Victorian and the established church was the church of the English Crown. In my talk on the Immortality of the soul... I said, "matins and evensong, evensong and matins, sang the larger hope of humanity into [my] young [soul]."¹² Yes, I bridled at the Sunday discipline, no novels, only spiritual reading, on Sunday¹³... but the chanted liturgy did sing into my soul and I kept attending regularly through medical school...¹⁴ the glorious English of the King James Bible remained engraved on my heart. As Michael Bliss observed "'No one could hear [me] talk for five minutes on most subjects without concluding from [my] biblical language and allusions and ... Christian imagery that [I] had a religious cast of mind. Although [I] had distanced [my]self from a particular creed."¹⁵ But how distant, and in what particulars?

Soon after I landed in England's green and pleasant land as Regius Professor of Medicine, I spoke at Guy's Hospital in London, not too far from the dome of St. Paul's. The date was October 12,th one week before the 300th anniversary of the birth of Sir Thomas Browne. His work, the *Religio Medici*, had been my life's companion since introduced to it by Father W.A. Johnson, warden of the boarding school of my late adolescence. And his sense and sensibility permeated that school, Trinity College School. He used to read to us from Browne, and part of his and Father Johnson's influence upon me was in their expression of religious sentiment.¹⁶

Some considered Johnson 'a papist' by for his anglo-Catholic liturgical usages.¹⁷ (Later, in Montreal I attended the Church of St. John the Evangelist, which from that day to this has been committed to the "fullness of Catholic faith and worship within the Anglican Communion. ... serving God in "the beauty of holiness" the beauty of statuary and paintings, and through the perfection of ritual [smell the incense], word, and music."¹⁸ Johnson also introduced me to a love of science, of precise observation of nature, its workings and its beauty.¹⁹

These sentiments and good scientific sense suffused Sir Thomas Browne's work, all encased in a love of the beauties of the English countryside, its rhythms of family and professional life, and the order and beauty of religious ritual.²⁰ Both of these men and others by whom I was influenced in my young life impressed me with their sense and sensibility, in short with their clear heads and loving hearts.

Indeed, later in life after absorbing the immense gains of science, especially, Charles Darwin's, I could no longer accept literally, the elements of faith and creed that I grew up with. I moved from "a faith diversified with doubt, to a state of doubt only somewhat diversified with faith."²¹

But Thomas Browne, my life's companion also prepared me for this. His "Doctor's Religion" is peppered with expressions of orthodox Christian faith, his loyalty to the Crown, and to the decisions of duly constituted Church authority.²² But he deeply honoured systematic observation stating that God's servant nature was a "publick manuscript" lying open to the eyes of all.²³ In short, he was a man of good sense.

At the time, those who read his work differed in their assessment of his Religion. "Much discussion occurred on the continent as to the orthodoxy of the *Religio*. It is no slight compliment to the author that he should have been claimed by one as a Catholic, by another denounced as an Atheist, while a member of the Society of Friends saw in him a likely convert."²⁴ I daresay that I could appear in the same ways to those who would read me superficially. And, I am proud of it. We human beings are never, never totally consistent in thought, word, deed, and emotion. We are perhaps the most complex constructions, or should I say, products, or results, or creations in the universe. Our brains, our personalities, our souls are expressions of a creative chaos that permeates this universe and who knows what elements of that 'chaos' define the deepest and most characteristic thoughts of each of us.

Sir Thomas confessed to being "naturally inclined to that which misguided zeal terms superstition." He cannot "hear the Ave-Mary Bell without an elevation" and states: "At my Devotion I love to use the civility of my knee, my hat and hand, with all those outward and sensible motions which may express my invisible Devotion. I should violate my own arm rather than a Church; nor willingly deface the name of Saint or Martyr. At the sight of a Cross or Crucifix I can dispense with my hat, but scarce with the thought or memory of my Saviour. I cannot laugh at, but rather pity, the fruitless journeys of Pilgrims, or condemn the miserable condition of Fryars; for, though misplaced in Circumstances, there is something in it of Devotion.... At a solemn Procession I have wept abundantly, while my consorts, blind with opposition and prejudice, have fallen into an excess of scorn and laughter."²⁵

At the end of my lecture on science and immortality, I think I disappointed those who wanted a definitive statement of my view of the matter, my personal view on the immortality of the soul, as a physician and a man of science. I said, in my own confession on this key element of Christian faith, that I would rather "be mistaken with Plato than be in the right with those who deny altogether the life after death."²⁶ Science or the sense of the senses might deny, but sensibility, or the internal movements of faith would indicate the other if only a "vague sense of eternal continuity."²⁷

On my death-bed, beset by the discomforts of diseased lungs, liquid drained from them, coughing regularly, and getting weaker as the days past, I was lovingly tended by relatives and friends. I was read to from my favourite books. Willy Francis read one poem that I could not hear to this, its ending, Milton's, *On the Morning of Christ's Nativity*,

But see! the Virgin blest
Hath laid her Babe to rest,
Heaven's youngest-teemed star
Her sleeping Lord with handmaid lamp attending;
And all about the courtly stable
Bright-harnessed Angels...²⁸

No, I could not hear the poem to the end—one I had read to my dear boy, then lying in a field in Flanders.

Willy also read to me from Walter Pater's Novel, *Marius the Epicurean*. Marius, a non-Christian subject of the emperor Marcus Aurelius, died rather than reject the persecuted Christian community that had cared for him. He was considered one of them at his death as they chanted the traditional "go forth Christian soul."²⁹ I was not a fully orthodox Christian. But I was sung forth from the Church of my fathers, from the Chapel at Christ Church College. My favorite hymns were sung:

O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast, and our eternal home.³⁰

O Quanta Qualia
Oh how many, how great are the Sabbaths
Which the celestial court celebrates eternally
Which are the rest of the weary, the reward of the strong
When god will be all things
In all things...³¹

Sir Thomas Browne's *A Doctor's Religion* was on my casket—a companion to the end.

Yes, 'fed on the dry husks of facts (which sciences and the senses supply) the human heart has a hidden want which science cannot supply.'³² What sense cannot supply, sensibility can. 'We can have all we want of the oil of faith and the water of science, but they cannot, and do not mix.'³³ The latter cannot prove or disprove faith, nor can faith supply for the essentials that we need, too, as material, sentient beings. In me, sense and a religious sensibility walked if not arm in arm, then side by side, down the same life's road. After visiting dying patients, **with great good sense I might whistle to stifle sorrow's tears.**³⁴



William Osler's own print of Thomas Browne.

Endnotes

- 1 *Sir Thomas Browne, Religio Medici and Other Writings*, Introduction by MR Ridley, Everyman's Library. (1635; reprint, London: Dent, 1965).
- 2 William Osler, "The Old Humanities and the New Science" (1919, reprint), in *The Collected Essays of Sir William Osler*, JP McGovern and CG Roland, eds, 3 vols. Birmingham, Ala, The Classics of Medicine Library, 1985), 1:472. Further references to Osler's essays will be cited with the author's name, the title of the essay, its original year of lecture or publication, then MR (McGovern and Roland), followed by volume and page number(s).
- 3 Michael Bliss, *William Osler: A Life in Medicine* (Toronto: University of Toronto Press, 1999), p. 289.
- 4 William Osler, "The Old Humanities and the New Science," op. cit. 1: 493.
- 5 For a discussion of this phrase see: Jo Allen Bradham, "Affirming the Artistic Past: the Witness of What's Bred in the Bone," *Critique*, Vol. 32, 1990. See online: www.questia.com/PM.qst?a=o&se=gglsc&d=95135945.
- 6 Bliss, loc. cit.
- 7 Harvey Cushing, *The Life of Sir William Osler* (Oxford; Clarendon Press, 1925) Vol. 1, p. 683.
- 8 See: William Osler, "Aequanimitas,(1889)," MR 1:21ff.
- 9 *The Book of Common Prayer...According to the Use of the Anglican Church, Canada* (Toronto: Anglican Book Centre, 1962), p. 565.
- 10 See: Harvey Cushing, op. cit. especially, Vol 1, pp. 239-242; Bliss, op. cit. pp. 115-16, 235-7; Richard L. Golden, ed., "Vaginitis," Chapter 2 in *The Works of Egerton Yorrick Davis, MD: "Sir William Osler's Alter Ego"*. Number 3, Osler Library Studies in the History of Medicine (McGill University, Osler Library, Montreal, 1999).
- 11 William Osler, "Unity, Peace and Concord (1905)." MR 1:299-300,306.
- 12 Adapted from William Osler, "Science and Immortality (1904)," MR 1: 258,
- 13 Anne Wilkinson, *Lions in the Way* (Toronto: Macmillan, 1956), p. 96.
- 14 Cushing, op. cit. p. 75.
- 15 Michael Bliss, loc. cit.
- 16 Cushing, op. cit. p. 50.
- 17 William Osler, "Sir Thomas Browne (1905)," MR 3: p. 371.
- 18 See web site of St. John the Evangelist Church, Montreal: <http://www.redroof.ca/>.
- 19 Cushing, op. cit. pp. 34-35.
- 20 See Arthur Benson's elucidation of the charm of Browne's work for Walter Pater: Arthur Benson, *Walter Pater* (N.Y. The Macmillan Company, 1906), p. 120. Pater's essay on Sir Thomas Browne referring to a range of Browne's writings can be read to underline the presence of what Osler is quoted as saying about him. "Sir Thomas Browne" in Walter Horatio Pater, *Appreciations, With An Essay on Style* (The Project Gutenberg etext, Release Date: May, 2003 [Etext #4037], pp. 124-160.
- 21 William Osler, "Science and Immortality (1904)." MR 1: 240. Lella puts these words in Osler's mouth as applying to his own state of mind. In the text, Osler, however, applies them to his generation and not specifically to himself. Lella feels that in context Osler is referring as well to his own evolution.
- 22 See, for example, Browne, op. cit. pp 1-6.
- 23 Browne, op. cit., p. 17.
- 24 William Osler, loc. cit.
- 25 Browne, op. cit. pp. 4-5.
- 26 William Osler, "Science and Immortality (1904)." MR 1: 259.
- 27 William Osler, loc. cit.
- 28 John Milton (1608-1624). *Complete Poems*. The Harvard Classics, 1909-14. "On The Morning of Christ's Nativity: The Hymn, XXVII," as made available at: <http://www.bartleby.com/4/101.html>.
- 29 Walter Pater, *Marius the Epicurean* (reprint 1885; The World's Classics, Oxford University Press, London, 1986), p. 266.
- 30 Text by Isaac Watts (1674-1748) see (and listen to) melody at: www.hymnsite.com/lyrics/umh117.sht.
- 31 Translation from the 11th-12th century Latin by Peter Abelard
O quanta qualia
Sunt illa sabbata
Quae semper celebrat
Superna curia
found at: www.kristinsweetland.com/Lyricsshort.htm.
- 32 William Osler, "Science and Immortality (1904)." MR 1:257.
- 33 Adapted from: William Osler, "The Masterword in Medicine (1903)." MR 1: 200.
- 34 Edith Gittings Reid, *The Great Physician: A Short Life of Sir William Osler* (New York: Oxford University Press, 1931), p. 50; also, William Osler, "The Master-Word in Medicine (1903)," MR 1:204. The words in bold here are an adaptation of Osler's and were borrowed by him from Uncle Toby in Laurence Sterne, *The Life and Opinions of Tristram Shandy*, Gentleman (reprint 1760-1767; New York: Heritage Press, 1935) 1:45. And at the meeting in Cleveland, the assembly sang "Gaudeamus Igitur" the old university drinking, song to stifle sorrow's tears for our recently departed colleagues.

THE WILLIAM H. HELFAND PRINT DONATION BY CHRISTOPHER LYONS

One of the fundamental responsibilities of a rare book and special collections library like the Osler Library is to build and maintain collections that serve the needs of current and future researchers and students. The quality of the collection helps to determine the work that can be carried out both within the institution and beyond. The Library needs to keep abreast of historiographical trends as well as collect the “high spots” in order to ensure that the collection continues to be relevant.

In the history of medicine context, this can be a comparatively straightforward matter when it comes to collecting historical material published for the medical profession, such as medical books and journals. The rise of the social and cultural approaches to medical history, however, has made things more complex. In order to understand how health, illness and care were perceived and experienced by ordinary people, researchers need to go beyond the professional publications and study material created for and often by nonprofessionals. Collections of textbooks and JAMA have been joined by family health and advice books, children’s text books, and even more ephemeral publications such as almanacs given out by drug companies, public health pamphlets, posters, brochures and even ink blotters advertising medicines and services. Although this is a very exciting development, finding this material in sufficient quantities can be difficult.

This is one of the reasons why the generous recent donation of popular medical prints to the Osler Library mentioned in the last *Osler Library Newsletter* is so important and appreciated. The donor, Mr. William H. Helfand, is a retired executive with Merck & Company currently residing in New York City. He will be familiar to many readers of this newsletter from his various activities as a medical historian, especially in the field of the pharmaceutical industry. He has published numerous articles and books which can be found in the Osler Library or online. He is a noted speaker, curator of exhibitions and a prominent member of numerous historical and bibliographical societies. He owns an extensive collection of popular medical prints. Several years ago he acquired a substantial collection of material from the estate of Pierre Julien of France. Given that there was considerable duplication between the new material and his existing collection, Mr. Helfand kept one copy and donated the others to the Osler Library and other institutions.

The donation consists of almost 150 prints spanning the eighteenth to the twentieth century. Most, however, were produced in France in the nineteenth and early twentieth century. They were printed using a variety of techniques, although engravings and lithographs predominate. There are also a variety of genres represented, from advertisements to Catalan healing prayers called Goigs. Perhaps the most common type of print is the multi panel cartoon or single image caricature, commonly referred to as *Imagerie d’Épinal*, after the northeastern French town where so many were produced.¹ The most notable printer was the pioneering firm of Pellerin and Company, which is well represented in our collection. These were printed for a variety of purposes for different readers, such as morality tales and educational instruction for children and caricatures and advertisements for adults. These were sold throughout Europe and beyond and even given as school prizes. The examples

given to the Osler Library date from the mid nineteenth to the early twentieth century. These are hand coloured lithographs and generally in fine condition, which is quite remarkable given that they were printed on newsprint and are quite fragile. They provide a fascinating glimpse of the world of physicians, medicine and health during the period.

One particularly interesting series is a set of numbered public health cartoons of nine panels. Each narrates a story with a specific health message, such as *Cracher à Terre est un Danger*, in which a young male teacher discovers the grandfather of a family he is visiting spitting on the floor. The teacher takes the young husband aside to explain that this dangerous habit could infect his baby with tuberculosis and warns him to forbid it. A second cartoon deals with the danger of microbial infection from flies, although in this case it is a young mother who receives the lesson from a visiting female friend upset that there are flies around the baby. Others deal with sterilizing baby bottles and milk, the importance of keeping one’s body and home clean and treating infectious diseases in order to protect the health of children. Though undated, the style of the clothing and hair suggests that these were made in the period between the First and the Second World Wars. It is known that Pellerin printed hygiene prints for the French Ministère de l’Intérieur. Although one can only speculate, the emphasis on infant and family health may have been a desire by the French state to encourage the population to have healthy families, and counter the detrimental effects of the First World War and the declining birth rate. In addition, these cartoons popularize the idea of healthy behavior in light of the then recent advances in bacteriology.

Other panel cartoons were aimed at instilling good health habits in young readers, often in the form of fables. *Couche-Huit-Heures* tells the tale of the sand man, who punishes children who go to bed too late or get up too early by tossing painful handfuls of sand in their eyes. In *Le Gourmand Puni* a young boy develops a terrible stomach ache from eating unripe apples despite his mother’s warning. A wise old doctor cures him and the boy promises never to eat green fruit again. Although these two examples were not printed by Pellerin and Company, they show the popularity of the moralistic tales developed by that firm in the 1850s. Is it not surprising that these were distributed in schools?²

Caricature or satire was another common genre of the *Imagerie d’Épinal*. Several prints within the collection poke fun at health professionals, which suggests an ambiguous relationship between them and the general public. In *Polichinel Docteur*, the clown doctor Polichinel treats the sad clown Pierrot, who is ill after overeating. With the help of four clyster syringe bearing apothecaries, the doctor overinflates the patient’s stomach and the doctor is blown over the roof as a result. A similar fate awaits the patient in *Une Cure Merveilleuse*. In this case, however, the doctor’s ridiculous insistence that the patient drink buckets of water is not fatal. The exploding stomach ejects a frog. The doctor manages to reassemble the patient, who gratefully has a statute erected to the Celebrated Doctor Hydroman, which may also be poking fun at hydrotherapy. (fig.1) A single panel satire reproduces La Fontaine’s fable *Les Médecins*, in which two vain and silly physicians argue over a dead patient. We are very fortunate in that we have two copies of this print, which helps to illustrate the different uses to which the same print was put. One version has a chocolate advertisement on the bottom and back, whereas the other is blank. (fig.2) Lest our

physician readers feel persecuted, it should be noted that there are other examples in which doctors are wise and helpful. Dentists are subject to ridicule as well, being labeled charlatans in more than one cartoon.

There are a number of non-Épinal prints as well, some with the artist identified, that offer a variety of impressions about other aspects of medical history. Some of the prints illustrate the complex and contradictory attitudes held towards the Roman Catholic Church as seen through its ministrations to the sick in late nineteenth century France. *Chez les Soeurs*, a late nineteenth century lithograph, presents two nuns treating a young woman in a humble but orderly infirmary while another bandaged girl waits her turn. Concerned and distraught family members are shown waiting while the children are being attended to by the serious faced sisters. Given the clothing of the girls and their families, one has the impression that the nuns are dutifully serving the poor in a charity clinic. Contrast this scene of pious dedication with a contemporary illustration from the satirical liberal journal *L'Assiette au Beurre* entitled *Les Marchands du Temple* (fig.3) This features a nun selling a woman a bottle of holy water, claiming that daily consumption will do everything from treating rheumatism and stopping balding to gaining entrance into Paradise. This is a biting satire on the popular Catholic Sanctuary of Our Lady of Lourdes, called Bourdes here, where the waters were believed to have miraculous healing powers. Far from the selfless healers, the nun in this image is being accused of contemptuously exploiting believers with outrageous promises. The title also evokes the biblical story of Jesus driving the merchants from the temple, seemingly in order to contrast the behaviour of the nun (and perhaps by extension the Roman Catholic Church) to the actions of Christ himself.

There are also differing portrayals of illness and patients. Several lithographic images from the mid nineteenth century depict ill fathers, mothers and children surrounded and succored by devoted family members, usually of fairly humble status. In the example of *L'Enfant Malade* (fig.4) the weeping mother and the praying sister suggests that there is little hope in this case. Although these images are no doubt idealized, they do underscore the prevalence of illness, the importance of family as caregivers and the hard reality of child mortality during the period. Other prints appear to treat the afflicted with less sympathy. An 18th century engraving of La Fontaine's fable *La Goutte et l'Araignée* shows a rather impervious looking gouty patient in an luxurious bedroom attended by a doctor and onlookers, evoking the traditional belief that gout was a rich man's disease. In *Le Glouton* another wealthy invalid is shown being served more food. His doctor appears cross while his assistant is holding a clyster syringe ready to operate. Given these two rather unsympathetic portrayals, could there be a class based sensibility here? Several examples also treat illness with humour. One colour lithograph from c1850 highlights the kind, yet hypocritical things one says to the sick. This print depicts a young woman visiting a very ill old man with parallel commentaries underneath. On the side labeled *Ce Qu'On Dit* the woman tells the old man not to worry about his illness and that he has the look of an Emperor. By contrast, in what *Ce Qu'On Pense*, she thinks to herself that the dear old man doesn't have much time left.(fig.5)

Despite its recent arrival, the collection has already proven useful. Dr. Mary Hunter, Assistant Professor in the Art History and Communication Studies department, studies the relationship between art and medicine, particularly in nineteenth century France. She

feels that the collection has great potential for research projects at McGill. She has also incorporated it into her teaching. The students in her graduate seminar *Medical(izing) Bodies in Nineteenth-Century France* held a class in the Osler Library looking at some of the prints along with other material from the Osler's existing collection and will be spending a entire class devoted to the prints at the end of the term. No doubt more opportunities will arise as more people are made aware of this collection. Having it catalogued is a priority. The Osler Library is very grateful to Mr. Helfand for his kind donation.

Endnotes

- 1 "Image d'Épinal," in *Grove Art Online*. *Oxford Art Online*, <http://www.oxfordartonline.com/subscriber/article/grove/art/T039972> (accessed March 12, 2010).
- 2 Jean Adhémar, *L'Imagerie Populaire Française* (Milan: Electa, 1968). Leonard L. Marcus, *An Epinal Album: Popular Prints from Nineteenth-Century France*. (Boston: Godine, 1984).

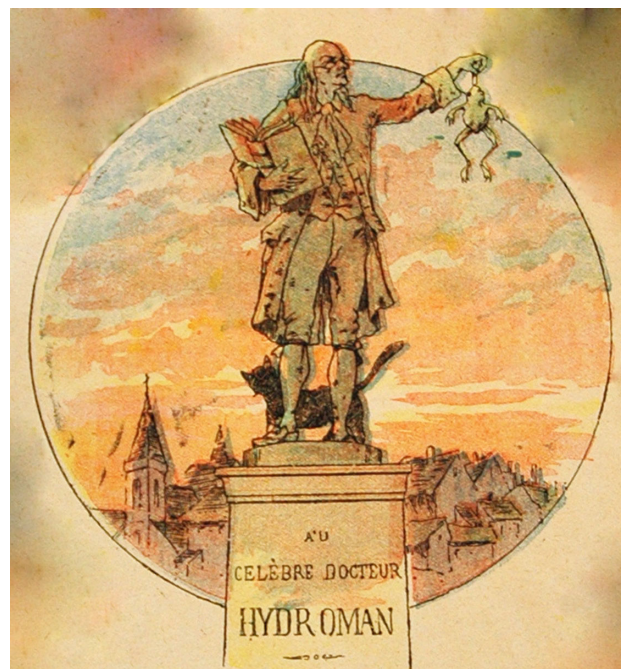


Figure 1



Figure 2



Figure 3



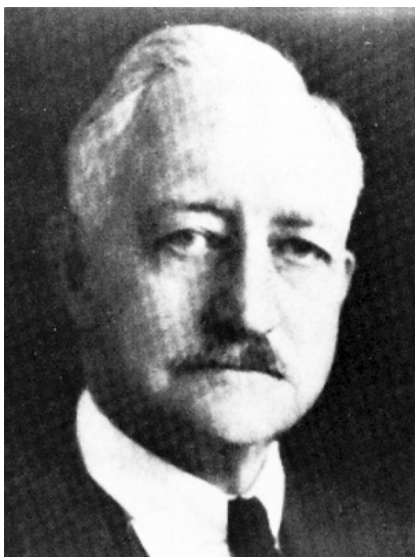
Figure 4



Figure 5

SAMUEL WILLIS PROWSE MANITOBA DEAN

BY CHARLES G. ROLAND



Samuel Willis Prowse (1869-1931)

Dr. Samuel Prowse (1869-1931) was the fourth Dean of the Manitoba Medical College and simultaneously the first Dean of the Faculty of Medicine, University of Manitoba. These were the same institutions physically, but the College handed over all its property and equipment to the University in 1917, in order to become a part of the University. Before that, the college had been affiliated but independent.

It is nevertheless rather a mystery as to how Prowse came to be chosen Dean of the new Faculty; he was thousands of miles away at the time it happened. In 1917, Prowse was the Officer Commanding, No. 4 Casualty Clearing Station, in France. Presumably the negotiations had begun before he left Canada with No. 4 CCS in 1916. Certainly Manitoba knew what it was doing, for it acquired a Dean who had wisdom, sense, and creativity.

These attributes Prowse must have inherited from his parents in Prince Edward Island. He was born at Murray Harbor on 25 August 1869. His grandfather had emigrated there from Devonshire, and his father was a successful merchant and Senator.

He received his BA from Mount Allison College in New Brunswick, and then, like so many young men from the Maritimes, he went abroad to study. He chose Edinburgh University for medicine, earning his MB, ChB in 1896, and the FRCS (Ed.) two years later.

Prowse practiced for two years in Scotland but then returned to Canada -- not to the Island but to Manitoba. From 1898 until his death in 1931, Winnipeg was his home.

He opened an office on Main Street, doing general practice at first,

then limiting his work to ophthalmology plus ear-nose-throat disorders. For some years he was the only specialist in this field in the city. At the same time he began his association with the Manitoba Medical College, first as a lecturer in physiology, later teaching his specialty of ENT.

Prowse's major contribution to Manitoba medicine derives from his work as Dean of the medical school. When the Carnegie Institute surveyed all the North American medical schools -- their results published in 1910 -- Manitoba Medical College received a positive but guarded assessment. It was better than many, but much improvement was needed. Formal amalgamation with the University of Manitoba was one necessity, and was achieved simultaneously with the beginning of the Prowse regime.

Medical schools needed clear-thinking visionaries in those days. Medical education was changing profoundly. The increasing and dramatic success of laboratory methods in fields such as bacteriology made it evident where the future lay. But laboratories needed space, and space cost money, as did laboratory equipment. And Manitoba was not a rich province.

Under Prowse's leadership, the Rockefeller Foundation became interested in the school. In 1921, it offered major support: the then immense sum of \$500,000 to be matched by Manitoba. Manitoba responded. With this money, new laboratory-oriented buildings were built, and the school achieved an unencumbered A rating when next surveyed. Thus was laid the foundation for the continuing excellence of this faculty, whose graduates adorn so many professorial chairs in Winnipeg, across Canada, and abroad.

Prowse may have died because of his stubborn dedication to duty. When No. 4 CCS was sent to England the unit was dispersed among several other units. But Prowse determined to bring it together again, and to help make his point he set up headquarters in a tent on St. Martin's Plain in England. He spent the acutely and unusually bitter winter of 1916-17 there, and reputedly his health was irreparably damaged. He suffered from bronchitis and then angina for years. When he died on 1 August 1931 the cause was a heart attack.



From the history of the Faculty of Medicine University of Manitoba
http://www.umanitoba.ca/faculties/medicine/dean/fom_history.html
(Retrieved April 16, 2010)

SMALL TREASURES BY DAVID S. CRAWFORD

The Osler Library is often a source of small treasures and unexpected finds. A recent item that was revealed while the library's accumulation of pamphlets was being catalogued is a single issue, dated August 1900, of a journal called *The Canadian Osteopath*. The journal's subtitle is given as *Official Organ of the Dominion Institute of Osteopathy* and its editor is A.S. Burgess, D.O. No other copies or issues of this title are known, and as our copy is vol. 1, no. 1, the journal is probably a 'one-issue-wonder.' (fig. 1)

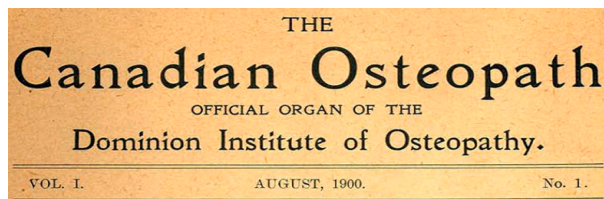


Figure 1

In the 1901 Canadian census, Arthur S. Burgess (born in 1873) is listed as an American citizen. Prior to moving to Montréal we know he worked in Minneapolis-St. Paul — *Polk's Medical Register and Directory of North America* lists him as a physio-medical practitioner — and he was certainly living there in July 1899 when he was elected as second vice-president of the American Association for the Advancement of Osteopathy. *The American Osteopath* gives his location as Minneapolis from the December 1899 issue (vol. 1, no. 1) until the June 1900 issue (vol. 1, no. 4), but the September issue (vol. 2, no. 1) includes an advertisement by him from Montréal. (fig.2) According to the 1901 census, Burgess arrived in Canada in 1900, and it is probably safe to assume that he produced the August 1900 issue of *The Canadian Osteopath* very soon after he arrived.

DR. BURGESS.

3 Bellview Apartments.

Calls given especial attention. MONTREAL, P. Q. (Canada.)

Figure 2

The issue is fairly thin — nine pages and a cover — but contains some interesting material, and was probably intended as an advertisement for Burgess' new practice in his new city. The journal starts with a page of definitions of osteopathy, followed by a four-page short history and explanation of the discipline. An editorial entitled "Greeting" comes next, which ends, "Therefore to those who know nothing of Osteopathy and to those who would know more, to those who seek the aid of Osteopathy and to those engaged in its practice, we commend this journal for kindly consideration." This is followed by a number of quotations from a variety of US Senators and Governors who support osteopathy.

The back of the journal introduces and advertises both the Dominion Institute of Osteopathy and the Dominion College and In-

firmary of Osteopathy, with the statement, "We open our doors to all who are looking for new and better methods for the treatment of diseases and will be glad to meet you and greet you, whether you come for a talk or a treatment. See cover for our location, hours and other desired information." There is then information on where osteopathy can be learned and an advertisement for the Dominion College and Infirmary of Osteopathy. (fig. 3)

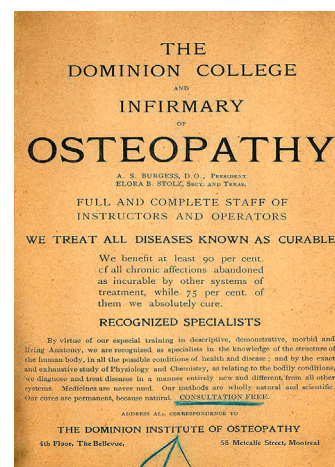


Figure 3

The Institute and the College and Infirmary were obviously interconnected and appear to share the same address, i.e. The Bellevue, (or Bellview), 58 Metcalfe Street. They were in fact a family enterprise: the Editor and Associate Editor of *The Canadian Osteopath* (Official Organ of the Dominion Institute of Osteopathy) were A.S. Burgess and M.M. Stolz. The President and Secretary Treasurer of the Dominion College and Infirmary were A.S. Burgess and Elora B. Stolz. Elora (or Flora) Burgess Stolz was Burgess' elder sister (born in England in 1859 but by 1901 a US citizen) and Mabel Burgess (or Mabel M) Stolz was his niece (born in Germany and also a US citizen.)

Nothing more is known of either the Dominion Institute or the Dominion College and Infirmary, but A.S. Burgess continues to be listed in Montréal street directories until 1911, moving from Metcalfe Street to Peel Street and Côte St. Antoine. The 1903/04 *Standard Medical Directory of North America* lists him at the Northern Institute of Osteopathy (whose Peel Street address was also home to his sister and brother-in-law) and *Polk's Medical Register and Directory of North America* lists him in Montréal until 1908. In the *Canada Lancet* of 1907 (vol. 40, pages 1047-48), "Mr A.S. Burgess D.O. of the Dominion Institute of Osteopathy" is mentioned in conjunction with a proposal to incorporate osteopathy as a system of practice and create a registration system for osteopaths. As can be imagined, the medical profession was not too keen on this idea! Burgess is not listed in the 1911 census but Flora B. Stolz is, along with her husband Joseph, who is listed as being German and a "medicine." Both J.A. and F.B. Stolz are listed in the Montreal street directories from 1905/06 to 1912/13 as "osteopathists". We do not know what happened to Dr Burgess after 1907/08, but the supposition is that he returned to the United States — possibly the whole family moved there sometime between 1908 and 1913.

The Canadian censuses of 1901 and 1911 are available without charge at: <http://automatedgenealogy.com/index.html>

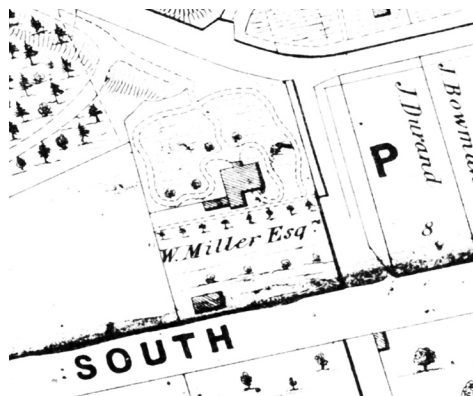
OSLER HOUSE

BY GARY FINCHAM

We purchased the Osler House in Dundas, Ontario in 2006. We were bidding against another person who was planning to demolish the house and develop the property into several homes. The previous owner had lived in the house for 60 years; indeed, the house has only had seven owners in its history.

The house was built 162 years ago in 1848, by William Miller, a lawyer who later became a judge in nearby Waterloo County. The Osler family lived here from 1857 until 1876, and a young William Osler lived here from the age of five until going off to boarding school in 1864. At that time, the house was known as the "rectory property", as Sir William's father was the minister in charge of the Anglican Church and nearby parish.

A Dundas map of 1851 clearly shows the house and property boundaries. It also clearly shows a tree in the front yard which still stands to this day. It is a magnificent Cucumber Magnolia, one of the rarest native trees in Canada according to the University of Guelph. As there are only 226 cucumber trees in south-western Ontario, the only place this tree grows in Canada, it is protected under the Federal Species at Risk Act and the Ontario Endangered Species Act. The property boundaries have not changed, and the property is as sprawling and private as it was in the old days. Not only does the original house stand, but there is a carriage house which is still intact as it would have been in the age of horse and buggy; complete with stables, feed bins, and hayloft.



Map 1851

One of the interesting items in the house is an original notice that was posted to announce the sale at auction of the property in 1885; it sold at that time for \$2,700. A plaque affixed to the exterior of the house is dedicated to Sir William.

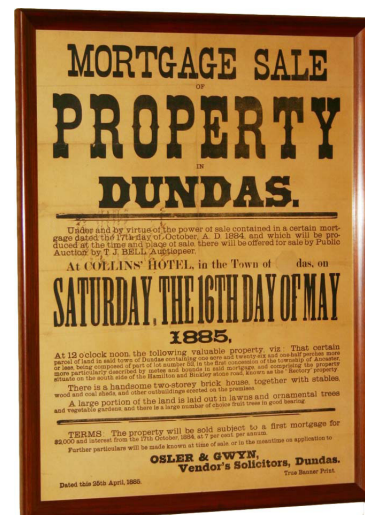
After more than 3 years of painstaking restoration, we opened Osler House as an upscale, boutique inn at the beginning of 2009. The quality of the finish and furnishings is complemented by modern amenities such as heated bathroom floors. The home has been

furnished with a collection of antiques and reproductions which provide guests with a warm, homey feel. We live in a separate area of the house that was once used as the servant's quarters; what is now the master bedroom was previously an unheated cloakroom with numerous coat hooks and shelves for hats.



Undated early view of the Rectory at Dundas Ontario.
(William Osler Photo Collection CUS_031-015A_P)

The house was restored to appear, as much as practical, as it would have a hundred years ago. A century of paint was removed from the exterior woodwork, and all of the original windows were returned to working order, re-glazed, and repainted. Decades of wallpaper were removed from the walls, the original plaster repaired, and finished in historically accurate colours. Behind the scenes, the knob-and-tube wiring was replaced with modern electrical components. Cables and telephone wires that had been routing along the 12" high baseboards over the years were replaced with modern communication cables and located neatly within the walls. A mixture of cast iron, lead, and galvanized plumbing was replaced with modern specification material. The hardwood floors were stripped and refinished, as was the ornate stairway and balusters.





Osler House today



Parlour



Foyer

For more information, photographs, or to book a reservation, you can reach Osler House at 289-238-9278, or through their website at www.oslerhouse.com. Dundas is located just a few minutes from the McMaster University and Medical Centre, and downtown Hamilton; it is close to the major attractions of Toronto and Niagara Falls.

The kitchen area has been totally renovated, expanded and modernized. However, the design is a traditional one that complements the rest of the house. Here, the radiators were removed and the hot water relocated as radiant floor heating. A gas fireplace was added, and what had been a small 1930's kitchen was expanded and relocated to the former laundry room adjacent.



Dining Room



[http:// www.oslerhouse.com](http://www.oslerhouse.com)

NOTES FROM THE OSLER LIBRARY

Prescriptions for Healthy Living in the British Tropics, 1897-1913

The Osler Library is pleased to announce its latest exhibition, *Prescriptions for Healthy Living in the British Tropics, 1897-1913*, which is dedicated to the development of tropical medicine as a distinct discipline in the late nineteenth and early twentieth century in response of the growth of European settler colonies in Britain's tropical empire. Drawing from material held in the Osler Library and elsewhere, it highlights the work done by medical pioneers such as Ronald Ross (1857 – 1932), Patrick Manson (1884-1922) and Andrew Balfour (1873-1931) in combating debilitating tropical illnesses, specifically malaria and heat stroke. The exhibition also shows how theories of illness in turn had an impact on tropical housing design, urban planning and clothing. The display is set up in the Osler Library lobby and will run until the Fall. Steven Serels, a doctoral student in McGill's History Department, is the guest curator.

