



SIR BERTRAM WINDLE (1858—1929)

Author(s): JOHN J. HORGAN

Reviewed work(s):

Source: *Hermathena*, No. 94 (July 1960), pp. 3-20

Published by: [Trinity College Dublin](#)

Stable URL: <http://www.jstor.org/stable/23040121>

Accessed: 20/11/2012 09:46

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Trinity College Dublin is collaborating with JSTOR to digitize, preserve and extend access to *Hermathena*.

<http://www.jstor.org>

HERMATHENA

SIR BERTRAM WINDLE (1858-1929).¹

SOME men touch life at many points making each contact with equal facility. Sir Bertram Windle, of whom I am to speak in this discourse, was of that brilliant company. Anatomist, administrator, archaeologist, scientist, educationalist and writer, in each of these fields he was a distinguished and distinctive figure. Such remarkable versatility may perhaps excuse the intervention of one who is none of these things, and whose main qualification to undertake this pious duty is a close association with Windle during his time in Ireland.

Bertram Coghill Alan Windle was born just over a hundred years ago, on May 8th, 1858, at Mayfield Vicarage in Staffordshire, where his father, the Reverend Samuel Allen Windle, a Church of England clergyman, was vicar. His father's family were well-to-do middle-class English folk who originally came from Claverly, a small village in Shropshire. In 1854 the Revd. Samuel married Sydney Katherine Coghill. She was the daughter of Admiral Sir Josiah Coghill, Bart. by his second wife, Anna Maria Bushe, who was descended from an aunt of Sir Philip Sydney. The founder of the Coghill family was a German soldier of fortune, one Colonel Tobias Cramer, who after serving with the army of James the First in Ireland, settled there for good. As Windle sometimes reminded Cork audiences, one of his ancestors, Ambrose Cramer, was Mayor of Cork in the year 1724. Finally, by a series of inter-mariages the Cramers inherited the Coghill estates and assumed their name. Through marriage with a Butler

¹A Memorial Discourse delivered in the Graduates' Memorial Building, Trinity College, Dublin, on Trinity Monday, 25th May, 1959.

the Coghills on their side could claim lineal descent from the sixth son of King Edward the Third of England, and through him from St. Louis of France. Through another, and later, marriage with Mary Hort, a grand-daughter of Lord Kerry, they could also claim lineal descent from Brian Boru. On her mother's side Sydney Coghill was a grand-daughter of Charles Kendal Bushe, a member of the Irish House of Commons, and later Lord Chief Justice of Ireland. Bushe voted consistently against the Union, and there appears after his name in Sir John Barrington's 'Red List' the word 'Incorruptible'. Only one other member of that easily seduced House was thus described. Windle's family had other connections with County Cork, for the Coghill and Somerville families of Castletownshend are descended from the brother and sister of his mother; and her uncle, the Revd. Charles Bushe, who married a daughter of Sir Josiah Coghill by his first wife, was rector of the adjacent Castlehaven, Windle could thus claim kinship with that distinguished novelist, Dr. Edith Somerville, and with her distinguished brother, Admiral Boyle Somerville, the cartographer, who was so cruelly murdered in 1936. Accordingly when Windle came to Cork as President of the Queen's College he was returning to the home of his Irish ancestors. It was a return which, as will be noted later, undoubtedly affected his viewpoint and career. Windle, as this ancestral survey shows, was of Anglo-Germanic-Irish extraction, with the emphasis on the 'Anglo', one of that formidable, and, indeed, sometimes arrogant, caste who during the eighteenth and nineteenth centuries by an ironical historical twist furnished the spearhead of revolt against English rule in Ireland. Windle himself, however, always claimed to be Irish attaching, as he once wrote, 'much more importance to the amount of interest a man feels in Ireland than to the exact composition of his genealogical tree'.

When he was four years old the family removed to Kingstown, County Dublin, where his father had been transferred as incumbent of the Mariners' Church. In

the Windle home a severe and narrow piety of an evangelical kind prevailed and this atmosphere left an impress on Windle's mentality which was never wholly eradicated. 'How I loathe Calvinism', he was to write long afterwards, 'and with good reason for it did me an injury from which I shall never quite recover in this world, namely, making me think of God as a policeman instead of a tender father'. And this early experience was undoubtedly responsible for that tyranny of scrupulosity which, after he became a Catholic, he once described as his bane. He was educated at a Dame's school at Kingstown, a day school in Dublin, and then at Repton, an English public school, chosen, no doubt, for its evangelical atmosphere. At ten years of age he had already made a collection of fossils and formed a herbarium of botanical specimens, a presage of his future career. When his father took up duty for a time at Wells, that fascinating mediaeval English town, Windle's taste for archaeology developed. He haunted the beautiful cathedral, and so familiar was he with its interior, that on busy days the vergers permitted him to conduct visitors around the precincts. But his real ambition was to become a sailor. This his father opposed for reasons of health. Writing as late as March 1923, Windle complained: 'I have never quite forgiven my father for preventing me from going to sea, and my Admiral cousin, Boyle Somerville, says that I have "an admiral's stripes under my skin". I would exchange all the distinctions I possess to have them on my coat'. At Repton the considered verdict of his teachers was 'Plenty of brains, no industry, no application'. For the Classics he had no liking, but to one master, a Mr. Hughes, who introduced him to the masterpieces of English literature, he was always grateful. 'Never shall I forget', he wrote, 'the Sunday afternoon on which he read *Lycidas* to us. It was revelation to me, the opening of gates leading into a new and beautiful land in which I have never since been weary of walking.'

After coaching by a private tutor he passed the Trinity College entrance examination on November 1st, 1875, and

entered College as a pensioner, his tutor being Mr. Poole. He shared rooms in Number Six the 'Front Square', with his kinsman, George Green. The love of literature which had been nurtured by Mr. Hughes now bore fruit, for in both 1876 and 1877 he obtained first class honours in English literature. His scientific bent also became obvious, for as a student of Natural Science he invariably attained first class honours, finally graduating with a senior moderatorship in Natural Science in Michaelmas term 1879, obtaining the gold medal and second place. By 1878 he had decided on a medical career and entered the Medical School. The course at that time was of four years' duration. His father's early death in January 1881 left the family in straitened circumstances, and thence forth he had to maintain himself by coaching backward students and extra-collegiate tuition. At the final examination in February 1882 he gained the highest mark, not only of his year, but of any in the previous twelve years. In 1883 he was admitted to the M.D. degree, which in those days was awarded on two theses. Early in his undergraduate days he became a member of the Orange Order, sharing to the full its historic detestation of Papists and the Pope. But before he left Trinity a natural revulsion from his father's extreme views led him to a condition of complete agnosticism, and all revealed religion became anathema to him. After qualifying he was appointed demonstrator in Anatomy and Histology at the College of Surgeons and held various hospital posts in this city. Then, like many other Irish doctors, he sought wider experience in England, and, in September 1882, was appointed as Pathologist at the General Hospital in Birmingham.

In this great city, which he was destined to enrich with a university, he spent twenty years of his active career. His great ability was quickly recognised by his appointment at the first professor of Anatomy at the Birmingham Medical School, then affiliated to Queen's College, an Anglican seminary. Shortly afterwards, largely as the result of his agitation and advice, the Medical School

was transferred to the undenominational Mason College, and he was made dean of the Medical Faculty. Then a more important event took place. In the year 1883, shortly after his arrival in Birmingham, his active, inquiring mind was once more providentially directed towards the Christian religion, and after much reading, and at no little personal sacrifice to his career, he was received into the Catholic Church, of which he was destined to become one of the leading and most effective English apologists. During this period he also enlarged and developed his scientific knowledge and the proceedings of many famous scientific bodies record his numerous papers on various aspects of anatomy and physiology. His teaching experience at Mason College had made him realise the necessity for the establishment of a university at Birmingham, and to this great objective he now turned his attention and energy. He naturally approached the problem from a medical standpoint, but in October 1892 he chose the subject of 'The Modern University' for his Presidential address to the Birmingham Philosophical Society, using this theme to advocate the scheme he had at heart and pointing out that a university must be informed by the spirit and influenced by the life of the district in which it was located. He continued for several years to pursue his campaign for a local university and in 1898 he addressed an open letter to the Lord Mayor of Birmingham, in which he pointed out that the existing Medical College could not continue as it was. Finally his efforts bore fruit when he enlisted the whole-hearted support of that powerful personality and politician, Joseph Chamberlain, who obtained a Charter for the new University of Birmingham in February 1900. Windle was naturally appointed first Dean of the Faculty of Medicine. The fine Windle Anatomy School building, erected by the University since his death, is a permanent memorial of his work in Birmingham.

In the meantime honours had been showered upon him thick and fast. In 1891 his own University of Dublin had conferred on him the degree of Doctor of Science, in

acknowledgment of his contributions to pure science, and in June 1899 he received the signal honour of being elected a Fellow of the Royal Society. He was now recognised as one of the leading anatomists in the United Kingdom and acted as extern examiner at several universities. These activities were not, however, enough to occupy his active mind and during this period he began to write. The result was a number of remarkable books on scientific, archaeological, historical and topographical subjects. Amongst these, to illustrate the variety and width of his interests, may be mentioned: 'The proportions of the human body' (1892); 'Life in Early Britain' (1897); 'Shakespeare's Country' (1889); 'The Malvern Country' (1900); 'The Wessex of Thomas Hardy' (1901); 'Chester' (1903); 'The Prehistoric Age' (1904), and 'A School History of Warwickshire' (1906). These works, each excellent of its kind, were the fruits of his scientific and historical studies and of his holiday travels. His book on Hardy's country, written with the great novelist's approval and advice, remains the leading guide to its literary geography, and is a lasting memorial of Windle's holiday rambles in Dorset. Hardy's pessimistic outlook was something Windle could well understand for, as he wrote many years afterwards, 'As to the end of the world, if I were not a Catholic, being of the most pessimistic frame of mind naturally, I should believe with Schopenhauer that the best thing that could happen to the world would be the instantaneous and complete disappearance of the human race. Being a Catholic I am bound to believe that its Creator thinks better of mankind than I do'. In Birmingham he found not only honours and opportunity but also a devoted wife, for in 1886 he married Madoline Mary Hudson the daughter of a leading Birmingham printer. His last years in Birmingham were darkened by her death which took place in January 1900. She bore him two sons who died in infancy and two daughters, the eldest of whom predeceased him. In 1901 he married, secondly, Edith Mary Nazer, a relative of his first wife,

who remained his faithful companion to the end. His association with the Catholic life of Birmingham, in which he played an active part, brought him into touch with other Irish exiles and he became a supporter of various Irish organisations and keenly interested in the future of Ireland. He became a popular speaker on Home Rule platforms and his knowledge of Irish history combined with his gift of presenting clearly and concisely the issues at stake, were used to good purpose. He had also begun to take a lively interest in the wider aspects of education, having, in the Catholic interest, served on the Birmingham School Board, and as a member of the Consultative Committee of the English Board of Education.

These various activities placed Windle in a prominent position amongst English Catholic educationalists, and this, together with his well known Irish sympathies, led George Wyndham, then Chief Secretary for Ireland, on the advice of their mutual friend Charles Gatty, to offer Windle in the autumn of 1904 the position of President of Queen's College, Cork, which had just become vacant. It was characteristic of Windle that before accepting the offer he came privately to Cork to investigate the situation he would have to deal with. It so happened that on his return journey from Cork to Dublin I sat next him in a railway carriage. We got into conversation and, after discussing various aspects of the Irish language movement, in which he was much interested, and the general position of education in Ireland, he began to question me closely about Queen's College, Cork, and the attitude of the Catholic Church towards its activities. He was particularly anxious to obtain information about the ban placed on Catholics attending the college. From personal experience I was able to assure him that this prohibition was more apparent than real, and, that, at least so far as 'bread and butter' studies were concerned, there was no difficulty whatever in obtaining permission to enter the College. My travelling companion, a fair-haired, clean shaven man of middle age, whose character was indicated by a firm

mouth and alert, piercing, blue eyes behind gold rimmed spectacles, was much interested in all I had to say. I took him to be an Englishman studying Irish educational problems. When after a long and friendly conversation we eventually reached Dublin he expressed the hope that we might meet again and handed me his card. The reason for his interest in Irish education in general and the Queen's College in particular became clear when I read soon afterwards of his appointment as its new President. In reply to my letter of congratulation he wrote: 'It was nothing short of providential that I should have sat by you in the train on my way back from Cork where I had been to look at the College. I could not mention my errand to you then, for I was asked—seeing that the whole matter was in an unsettled state—not to mention who I was or what I was in Cork for. After a great deal of consideration, and after once having refused to consider the appointment, I was led by representations as to the possible use that I might be to the cause of higher education in my own country to accept the appointment. I do not for a moment suppose that it will be a bed of roses at first, but I have lain on thorns before and managed to turn them into down and I will try what I can do in Cork. I hope I may not be too badly received there, but I am happy to think that there is one person who knows that I am of Irish heart as well as of Irish race'.

At that time the Cork College was little more than an efficient medical school, having small connection with the life of the country and being tolerated rather than approved by the Catholic hierarchy. Outside the football field the students had few opportunities for social intercourse. Moreover the College was poorly endowed; and neglected, not only by the Government, but by those responsible for its management. Such a situation offered Windle a field for difficult but congenial work, and he did not hesitate to tackle it boldly and decisively. From the moment of his arrival both professors and students quickly realised that circumstances had changed. The Queen's

College had at last an effective head, a man who, unlike his immediate predecessors, was both seen and heard. No detail of college life was too small to escape his attention, no student was refused admission to the President's study. A new social life began in the President's house, in which professors, students and citizens participated, and which brought 'town and gown' into normal contact. The appearance and voice of the new President became familiar at civic gatherings and on many public platforms throughout Ireland. New projects for the development of the College were successfully launched. . With the warm support and financial aid of old students from all over the world a badly needed Students' Club was established ; new faculties were inaugurated, new lecturers appointed, and grants for additional and essential building squeezed from a reluctant Treasury. More important developments quickly followed. In 1908 after much agitation and protracted negotiations, in which Windle played the part of one of the chief advisers, not only to the Government, but to the Irish political leaders, and the Catholic Hierarchy, the University Act was passed, the religious ban was completely removed, and the Queen's College, as a constituent college of the National University, was able to take its proper place in the national life. As one of the special Commission appointed to prepare the statutes and regulations of the new university, Windle, with the great experience he had acquired in Birmingham, was in a position to play a prominent part. But his activities were not confined to Cork alone. As a member of the General Council of Medical Education, Senator of the National University, Commissioner of Intermediate Education, and President of the Irish Technical Education Association, his knowledge of educational problems was of much assistance to the whole country ; whilst as President of such bodies as the Cork Literary and Scientific Society, and the Irish Industrial Conference of 1908—which at his suggestion established the Irish National Trade Mark—his practical experience and wide knowledge of affairs were of real value to the community. At the same time

he contributed to the prestige of the Cork College by himself holding the newly-established Chair of Archaeology—a subject to which he was always devoted. All this public work necessitated much travelling and frequent absence from home, but in spite of the strain on his health, the development and interests of the College remained his first and constant care. A new chemical and physical laboratory, a new biological laboratory, a new engineering school with laboratories for testing materials, a re-organised medical school, and, on the recreation side, large playing fields,—these remain as permanent monuments to his foresight and energy. Private benefaction was also enlisted in support of projects for which Government assistance was not available. Prominent amongst these gifts were the Honan Hostel, the Honan Scholarships, and the Honan Chapel, which he succeeded in persuading a wealthy Cork family to bestow on the College. The Honan Chapel, dedicated appropriately to St. Finbar, the patron of the diocese of Cork, a unique Romanesque building with its splendid stained glass windows, including some of the best work of that great artist Harry Clarke—and its beautiful fittings and vestments, fulfilled Windle's desire to bring the life of the College into intimate, artistic, and permanent relationship with religious observance. In 1909 he was honoured by the Pope when he was made a Knight of St. Gregory the Great, and three years later he received the further honour of Knighthood from the King.

Having revived and re-organised the Cork College he was once more able to devote himself to literary and scientific writing and produced several more important books. Amongst these were: 'What is Life? A Study of Vitalism and Neo-Vitalism' (1908); 'The Romans in Britain' (1906); 'A Century of Scientific Thought' (1915); and his most important work, 'The Church and Science' (1917). This last was awarded the Gunning prize by the Victoria Institute in 1919, the first time this distinction had been awarded to a Catholic writer. As

a scientist and a believer he realised the necessity for establishing a satisfactory synthesis between faith and science. He knew that while a scientist must of necessity be sceptical and inquisitive, he must also concede that there are many things which he accepts but cannot explain. He believed that no truth clearly established by science can conflict with the truth revealed by God. It was also his profound conviction that the findings of science, as so far recorded, pointed to the evolution hypothesis as the most plausible explanation of the known facts.

An incident which occurred in 1913 is not without interest, because as a result it is possible that the course of Irish political history was indirectly influenced. In the spring of that year the position of Professor of Mathematical Physics in the Cork College became vacant, and Mr. de Valera, then a teacher of mathematics at Blackrock College, Dublin, was selected for the position by the Governing Body of the Cork College. Windle, however, favoured Mr. Harper, the other candidate, and used his great influence with the Senate of the University to secure a rejection of the Cork recommendation.

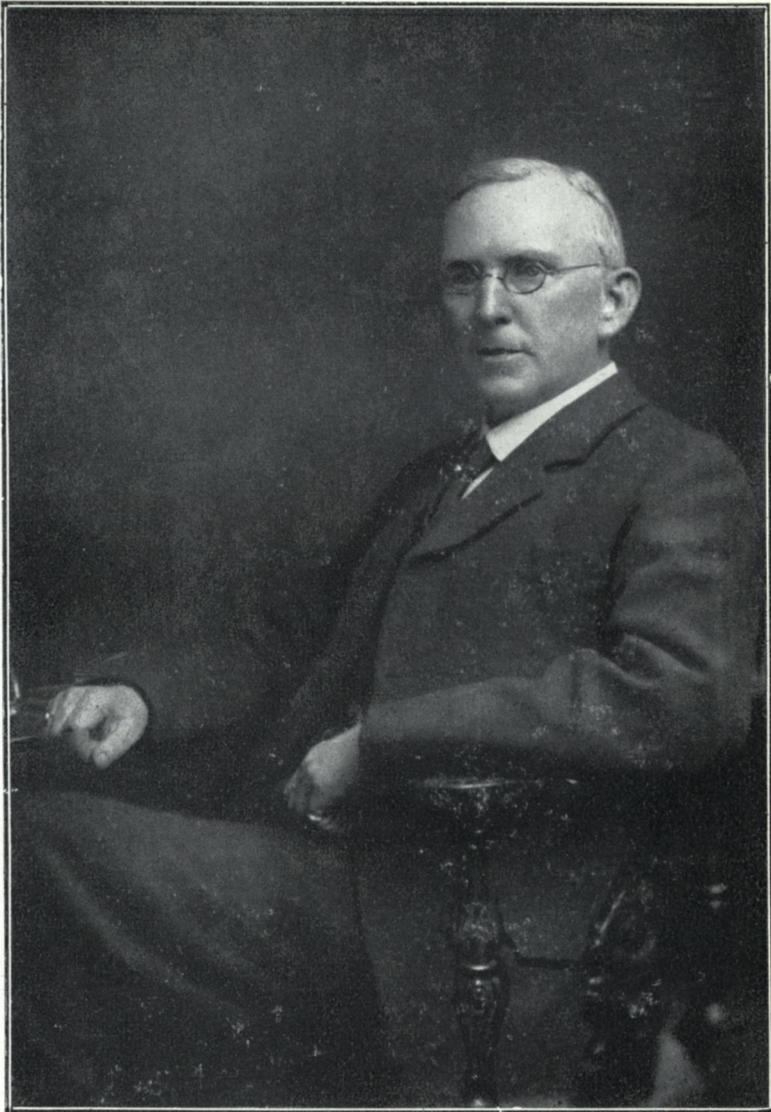
The First World War, in which Cork graduates played their full part, brought many new problems in its train. So in 1917-18, Windle, as a member of the Irish Convention, became involved in an effort to secure unity between North and South. This body was created by Lloyd George ostensibly to formulate an agreed scheme of self-government for Ireland, but in reality to placate American opinion. Windle was not specially interested in politics and would probably have agreed with Burke that the relations between Great Britain and Ireland should be based on a 'close interest and affection' rather than 'on any nominal union of government'. But as a patriotic Irishman he felt that it was his duty to make his contribution to the discussion. He therefore agreed to become a member of the Convention and applied himself with characteristic enthusiasm to the study of the political situation, believing that with good will and common sense

a *modus vivendi* could be found between North and South. He exerted all his influence in support of a reasonable solution on the lines advocated by John Redmond, for whom he had a great personal regard. But he rightly deplored Redmond's high-minded refusal to form a Nationalist group amongst its members which could have agreed on a common policy. This, as Windle foresaw, led to ultimate division and weakness. Amongst other contributions to the Convention's work was a series of leading articles in the *Cork Examiner* designed to inform public opinion, in which he and I jointly collaborated. No one was more disappointed than Windle at the inconclusive result of the Convention's labours which became inevitable when Lloyd George refused to implement the majority report because of Northern dissent.

In spite of his youthful flirtation with Nationalist doctrines in Birmingham, Windle was by tradition, breeding and temperament an Anglo-Irish conservative. He was in reality far more English than Irish, and much of the worry and anxiety he suffered during his sojourn in Ireland was due to a conflict between his English outlook and his Irish surroundings—a conflict from which so many others like him have suffered. How often people overlook the fact that although we speak English we do not share the English outlook. During the Convention he wrote of its Southern Unionist members these revealing words: 'These are the men who really appeal to me, and of course by birth and association I belong to them and understand them. They are gentlemen and you know that their word is their bond. I like all of them although I began with the greatest prejudice against Midleton, Jameson, and several others. Yet I was wrong. These men acted in a most patriotic spirit and if all the rest had been like them then the Convention would have been a great success'. But during the Convention and afterwards he found himself in deep disagreement with the political attitude of the Catholic Hierarchy, and in March 1918 his old friend Father Michael Maher, S.J., warned him of the dangerous position

he was in. 'What you say', he wrote, 'about your own feelings and the pressure of the external situation pushing you into increasing hostility towards the action of the bishops has been making me a little anxious. If you really felt serious danger of drifting into a line of action in opposition to that of the body of the *bishops*—that would be the one thing that would lead me to agree with the view that it was wiser for you to return over here—I mean of course religious not merely political questions, though it is not often easy to separate them in Ireland. A "born" Catholic receiving his religion and the whole collection of his traditional beliefs and instincts by heredity can sometimes live in opposition, or carry on a feud with, ecclesiastical authority for a time and somehow keep his religion isolated from it. During the acute state of the Parnell Split some good Catholics were in that position—but such a position is extremely difficult for a convert. It would be all but impossible for *you*. Temperamentally you cannot easily I fancy localise a serious disagreement in part of your life and keep up warm friendly relations over the rest. The hostilities will spread. Now this is particularly so in the matter of religion. In your case it energises your whole life and your happiness is bound up with its congenial working, consequently if you get into any continuous conflict with ecclesiastical authority, not only would it seriously damage your spiritual life, but it would ruin your happiness.' This was not only an accurate diagnosis of Windle's dilemma but sound and necessary advice. His difficulties at that time were not in fact resolved till he left Ireland. The failure of the Convention was a sad blow to his hopes, but worse was yet to come. Shortly after his arrival in Cork he had come to the conclusion that the peculiar talents and interests of Munster justified the establishment of an independent university at Cork. In his Presidential address to the Cork Literary and Scientific Association in 1907 he took as his subject, 'The University and The City', thus following the same road as he had travelled in Birmingham. The

desire for a Munster university had long smouldered in the South and Windle had no difficulty in fanning it into a blaze. Backed by the leaders of opinion and the resolutions of public bodies, a Committee was formed in 1918 to promote the project. Considerable progress was made, a draft bill prepared, and Government support obtained, but then, when success seemed assured, the general election of December 1918 swept away the constitutional movement overnight and completely changed the situation. The new Sinn Féin party refused to countenance a scheme which necessitated legislation at Westminster, and other interests, with less altruistic motives, were glad of an excuse to kill the project. The British Government somewhat reluctantly dropped a plan no longer assured of general support. Sinn Féin, naturally enough, was thinking in terms of political strategy, and Windle in terms of educational progress. The two attitudes were irreconcilable, and so Munster lost a university. Windle had hoped to do for Cork what he had previously done for Birmingham, but the two cities were very different and political conditions even more so. Under a man like Windle a Cork university might at first have succeeded: but it is highly debatable whether under different, and changing, circumstances complete divorce from central control and supervision might not have resulted in the lowering of standards. Windle's noble dream of a Munster university, to give effect to the proud motto of the Cork College: 'Where Finbar taught let Munster learn', remains, and is likely to remain, unrealised. How bitterly he felt his failure is revealed in a letter he wrote to his old Birmingham friend, John Humphreys—on May 17th, 1919: 'I can hardly write for the future is so black and uncertain. Desperate Sinn Féin opposition is on foot against the Munster university scheme on the grounds—perfectly ridiculous—that nothing should be asked for from a British parliament—which really means that Sinn Féin not being able to do anything themselves don't want anyone else to be allowed to do anything. If I do not get the university this year I think



SIR BERTRAM WINDLE (1858-1929).

I must resign ; at present I see nothing else for it. I can't go on for ever standing the strain of low intrigue, and the constant stream of abuse directed at me, as at anyone else in this country who tries to do anything for it'. Although Windle exaggerated both the abuse and the intrigue to which he was then subjected, there can be no doubt that he then experienced, especially from some he had greatly helped, not only misrepresentation but ingratitude and hostility. Providentially at this moment St. Michael's College, Toronto, one of the constituent colleges of Toronto University, offered him the Chair of Philosophy, an offer which he immediately accepted. If his departure was a sad loss to Cork and to Ireland it was for him a happy and entirely justified release from a situation which would have become increasingly difficult. 'Had I stayed', he wrote afterwards, 'I should most certainly have been murdered. I could not, and would not; have put up with what my successor had to put up with from the students. I should have expelled some of them, with the inevitable result, that I should have been shot'. Those who knew Windle must agree that his apprehension was not unfounded.

There followed for him ten years of continuous and congenial work in Canada. These, indeed, were the happiest years of his life and he often deplored that he had not come to Canada as a younger man. Freed at last from the drudgery of administrative work he was able to devote all his time to the more congenial task of writing and lecturing. He was appointed Lecturer in Ethnology at the University of Toronto and, for several years in succession, he delivered a series of brilliant lectures on the races of the world, their origins, customs, and religions to crowded audiences in one of the University's largest halls. In 1920 he was appointed Lecturer to the American Anthropological Institute and lectured all over North America as well as broadcasting on scientific subjects. Honorary degrees and distinctions were showered on him by American Universities and learned bodies. Characteristically he interested himself in the educational and cultural life of

B

Canada, and his advice was eagerly sought on problems affecting education and culture throughout the Dominion. He continued to write abundantly and six more valuable works on scientific and religious subjects were the result. In 1928 a slight stroke reduced his activities, but he was lecturing and writing articles only a few days before he died. The end came at his home in Toronto on February 14th, 1929, as the result of pneumonia. He died quietly, fortified by the last rites of the Church, and surrounded by his devoted wife and loving friends. A week before he had expressed the characteristic wish that he might 'die in harness'. It was fulfilled.

No account of Windle would be complete without some reference to his remarkable personality. A Birmingham student's magazine once depicted him as a prehistoric man with stony stare grasping a stout club, while written beneath were the words: 'He fixed me with his glittering eye', a quotation which admirably suggested an aspect of his appearance with which his students were only too familiar. This fierceness of demeanour and abruptness of manner were in part due to an instinctive concealment of his natural feelings, and in part also to a reticence which was a shield for an ardent and affectionate nature, that too seldom emerged from this cloak of shyness and reserve. But at his best, and in congenial company, no one could be more pleasant and entertaining. In his private conversation and intimate letters he revealed a quaint sense of humour and a whimsical turn of phrase which were vastly entertaining. May I quote a few examples. 'Personally', he once wrote, 'I have long believed that hell is not paved with good intentions, but with politicians'. Of nuns he said: 'I suppose God should have his share of the good-looking girls'. Of the female mentality, he wrote: 'The female mind is a dark, impenetrable jungle around the outskirts of which, holding his breath in awe and terror, the male may timidly walk, but, enter which he never can'. Again this paradoxical observation about life in America. 'America is the most unfree place in the

civilised world'; and finally his humorous description of the jazz dancers in an American hotel as 'bobbed, bejewelled, and bedizened babes of Belial'. He did not make friends easily nor suffer bores gladly. If his geese were, at first too often swans, they later sometimes became birds of darker plumage. Although he had no real taste for business affairs he was a splendid administrator, knowing when and where to delegate. He had also the happy gift of being able to inspire others with some of his own enthusiasm. He showed no mercy on slackers of any kind: but the culprit had to acknowledge that the industry Windle demanded he practised himself in superlative degree. No one could be more helpful when the need arose and many of his students owed their start in life to his influence and advice. While the amazing width of his intellectual interests sometimes led to diffuseness and undoubtedly prevented him from reaching preeminence in any department of learning, his large and almost encyclopaedic knowledge was combined with a simplicity of mind and intellectual humility. It was this trait which at the very height of the attack upon revealed religion caused him to take his stand with the most conservative form of religious authority. He was, indeed, one of the first scientific writers to expose and discredit the popular fallacy that religion and science are irreconcilable and to show that they were two separate activities, moving each in its proper sphere. He was a scholar of the old school, loving the classics of English literature, taking his major interests seriously, but curious about all things. His books do not, however, reveal the full flavour of his personality. To discover the real Windle one must read his private letters and diaries, which show what a lively autobiography he might have written.

In his cultured mind there was a strange lacuna. On one occasion his partner at a dinner party asked him if he liked music. 'Well,' replied Sir Bertram, 'I don't like *good* music', and he often added that he did not know 'God Save the King' from 'Pop goes the Weasel'. As

a scientist, if his place was not in the first rank, he will be remembered as an indefatigable worker and a great teacher. Few writers have explained so clearly to the unscientific reader the basic facts of science. But if his researches showed an observant and well-informed mind, they opened up no new horizons. He was content to remain a guide rather than an explorer, to map the country others had discovered. On his work as an anatomist his scientific fame will most securely rest.

This College had always a high place in his affections, and in his will he left legacies to both the Philosophical Society and the Chess Club. In an article on Goldsmith, written shortly before his death, he recalled with obvious affection a Trinity student gathering at which 'She Stoops to Conquer', was read and secret libations drunk to Oliver's memory. He would have greatly appreciated the tribute which you have paid to-day to his own memory, a tribute which happily bears out the truth of his family motto: *Non omnis moriar*. His hopes, his beliefs, and, indeed, his whole life's work, may be summed up in that affirmation of immortality.

JOHN J. HORGAN