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Preface

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In his Pulitzer Prize winning study *The Swerve: How the World Became Modern* (2011), the new-historicist literary scholar Stephen Greenblatt outlines the chance survival and rediscovery of the first-century BCE Roman poet Lucretius's *On the Nature of Things*.¹ Seemingly lost for centuries, a copy of the work was discovered in a remote monastery by the fifteenth-century CE Italian book-hunter Poggio Bracciolini (1380–1459), who recognized it, managed to make a transcription, and re-introduced the poem to the world. Greenblatt shows how Lucretius's account of Epicurean monistic philosophy had a profound influence on the early modern thinkers who subsequently encountered it (at least one of whom, Italian cosmological theorist Giordano Bruno [1548–1600], would go to the stake for sharing its heretical views), altering the course of scientific thinking in the Western world.

Similar stories of the survival and transformation of ideas are found in this special issue, although the specific historical context of the stories here is of course both tragic and sinister. But one of the shared insights of the essays is that the movement of ideas is not a transparent, immaterial process. In order to travel, ideas must be carried, by persons or other media, and the material basis of transmission, human or otherwise, necessarily affects the ideas transmitted. Ideas, and their development, are thus as much shaped by contingency as anything else: the history of ideas — and by extension also the history of intellectual culture — is a history of chance survivals and unexpected and sometimes unknown losses. Further, these essays show, contingency also affects these ideas after their transmission and reception: the institutions and socio-cultural contexts into which they are received continue to shape their development, as they in turn shape their new contexts. Different intellectual traditions and contexts will encourage different research trajectories; what is welcomed in one setting may be met with indifference in another.

The histories of the émigré psychiatrists, psychologists, and cognitive scientists discussed in this special issue demonstrate these general truths, as well as, of course, offering more specific insights into how these forced migrations altered the development of science both in the contexts from which they were removed and in the new places and institutions into which they were relocated. Moreover, we see that the effects of these migrations often went beyond purely scientific contexts, as Daniel Burston shows in the discussion of the life of Karl Stern (1906–1975), who became a novelist and a frequently cited public intellectual in Quebec.

The Calgary Institute for the Humanities has intersected with this larger historical narrative and some of these individual lives in a number of ways. The Calgary Institute for the Humanities is Canada's oldest

¹ Stephen Greenblatt, *The Swerve: How the World Became Modern* (New York: W.W. Norton & Company, 2011).

humanities institute, founded at the University of Calgary in 1976 with the mission of supporting and promoting humanities research; over our history we have hosted many research fellows, conferences, seminars, and reading groups. While the Calgary Institute for the Humanities proudly supports research in the traditional humanities disciplines such as history, literary studies, and philosophy, we take a broader approach to what constitutes humanistic research, to embrace many forms of study that explore what it means to be human.

Most recently, we are proud to have been the institutional home for the working group that produced this special issue, as well as hosting Dr. Alexandra Loewenau as a visiting postdoctoral fellow in 2015–2016. Each year, the Calgary Institute for the Humanities is home to a number of interdisciplinary working groups that together bring scholars from different disciplines to pursue common projects that might not otherwise find support in more defined disciplinary contexts. In the recent past, groups have explored such topics as the societal implications of energy transition, the ethics of genomics research, the digitization of archives, and questions of social justice in “smart cities.” Our goal is to help foster the creation of research networks and clusters that will bring diverse scholars from our university and beyond, to engage in multidisciplinary research projects and collaborations.

The interdisciplinary group that investigated the effects of the forced migration on the history of medicine is part of a longer institutional tradition at the Calgary Institute for the Humanities in the history and philosophy of science. The historian of science and University of Calgary professor Margaret J. Osler (1942–2010) was three times a resident fellow at the Institute; in her final resident fellowship, she completed her monograph *Reconfiguring the World: Nature, God, and Human Understanding in Early Modern Europe*.² During an earlier residency, she organized an international conference at the Calgary Institute for the Humanities on the theme of “Epicureanism and Stoicism.” This conference resulted in her edited collection *Atoms, Pneuma, and Tranquillity: Epicurean and Stoic Themes in European Thought*,³ which explored the influence of Lucretian and Epicurean thinking long before Greenblatt’s celebrated volume.

As Erna Kurbegović outlines in her article on the career of Hugh Lytton (1921–2002), the University of Calgary has also had more specific and direct connections with the forced migration of scientists and intellectuals. Lytton was born in Germany and trained in the United Kingdom, and eventually became a professor of educational psychology at the University of Calgary. Lytton seems never to have been a fellow at the Calgary Institute for the Humanities, but his friend and colleague Frank Eyck (1921–2004), whom Kurbegović also discusses in her article, held a fellowship at the Calgary Institute for the Humanities from 1985 to 1986. Our files for that year include three essays Eyck published discussing his family’s early history in Berlin, their forced migration to England, and his own subsequent work in psychological warfare and later as a journalist in occupied Germany; one of the projects he was working on at the Institute concerned the journals of his grandmother in Berlin.⁴ Eyck was the son of Erich Eyck (1878–1964), the distinguished historian of the Weimar Republic and biographer of the British statesman William Ewart Gladstone (1809–1898) and German Reichskanzler Otto von Bismarck (1815–1898). Taken together, the life stories of father and son parallel those of the scientists and physicians discussed in this issue, both the older generation who

² Margaret J. Osler, *Reconfiguring the World: Nature, God, and Human Understanding in Early Modern Europe* (Baltimore, MD: Johns Hopkins University Press, 2010).

³ Margaret J. Osler, *Atoms, Pneuma, and Tranquillity: Epicurean and Stoic Themes in European Thought* (Cambridge, UK: Cambridge University Press, 1991).

⁴ Frank Eyck, “A Diarist in fin-de-siècle Berlin and her Family Helene, Joseph and Erich Eyck,” *Leo Baeck Institute Year Book* 37, 1 (1992): 287–307; Frank Eyck, “Psychological Warfare and Newspaper Control in British-Occupied Germany: A Personal Account,” in *Men at War: Politics, Technology and Innovation in the Twentieth Century*, eds. Timothy Travers and Christon Archer (Chicago: Precedent, 1982), 137–47; Frank Eyck, “A German Refugee and a Changing Germany,” *Worcester College Record* 32, 1 (1995): 69–79. All the details below about the lives of Erich and Frank Eyck come from these essays.

trained in Germany and Austria before being forced out by the Nazis, and the younger generation who were educated abroad.

Erich Eyck was born into a cultured Jewish family in Berlin. He received a doctorate in history from the University of Berlin and became a lawyer and public notary. Through the 1920s he was the law editor of the Jewish-owned liberal newspaper *Vossische Zeitung* and served on the Berlin City Council in the late 1920s. Eyck was active in leftist political circles, including as a member of the Deutsche Demokratische Partei, and in 1932 in a public forum he argued for the rule of law in a debate with a National Socialist member of the Reichstag who was defending the Nazi theory of criminal justice. When Adolf Hitler (1889–1945) became chancellor the following month, writes his son, “Eyck’s influential activity as a writer and speaker on matters of concern to a democracy and a *Rechtsstaat* came to an end.”⁵ His law practice dried up, he was forced out of the civil service, and the newspaper stopped publishing. Erich and his wife Hedwig (*née* Kosterlitz, 1888–1971) emigrated to England, but Erich could not practise law there, and he returned to the discipline he had originally studied in Berlin, which was history; he subsequently completed a renowned three-volume biography of Bismarck, and doubtless his three-volume biography of Bismarck and the later work *Bismarck and the German Empire* were coloured by his direct experience with twentieth-century German politics; it is also quite likely they never would have been written had he not been forced out of his legal career.⁶

Frank Eyck was born in Berlin in 1921. He attended a prestigious school in Berlin, but in 1935 the schoolmaster urged his parents to send him to England; he began studying at St Paul’s School in London in 1936. Two older sisters emigrated to Australia and Brazil, and his parents arrived in England in 1937. Like Hugh Lytton, Eyck was interned as a “friendly enemy alien” on the Isle of Man in 1940.⁷ Soon after his release, he joined the British army, eventually working for the Publicity and Psychological Warfare Branch of the 21 Army Group, at one point producing material for the broadcasts of the propaganda outlet Soldatensender Calais.⁸ At war’s end, he helped in the de-Nazification effort, working to re-establish newspapers and journalism in Hamburg. Later, he studied at Oxford, worked for the British Broadcasting Corporation, and finally joined the University of Calgary in 1968, where he wrote on British and German history. He retired in 1991 as professor emeritus of history.

While neither father nor son were scientists, their pre- and post-war experiences offer numerous parallels to the careers of the physicians and scientists discussed in the following articles. Their subsequent academic careers and intellectual interests as historians were very obviously influenced by their experience of migration, and their published work would go on to help shape their disciplines. At the University of Calgary, one tangible piece of evidence of this influence on the institution itself is the Frank Eyck Memorial Lecture Series, on the topic of modern German history.

⁵ Eyck, “A Diarist,” 306.

⁶ Erich Eyck, *Bismarck. Leben und Werk*, 3 vols. (Erlenbach-Zurich: Rentsch, 1941–1944); Erich Eyck, *Bismarck and the German Empire* (London: Allen & Unwin, 1950).

⁷ Eyck, “A German Refugee,” 73.

⁸ Eyck, “Psychological Warfare,” 139.