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A new initiative: a Genealogical and Family History Institute

by Dr. James Fraser, Scottish Studies Foundation Chair,
Guelph Centre for Scottish Studies

With the onset of the new academic year here at the University of Guelph, we at the Guelph Centre for Scottish Studies are excited to announce to our steadfast friends in the Scottish Studies Foundation the launch of a major new fundraising initiative.

GCSS owes its foundation, almost fifty years ago, in part to Stanford Reid's recognition of the size and the vibrancy of the Scottish Canadian community in our region, across our province and across our country, and in particular the high level of interest among Scottish Canadians in their heritage and ancestry. Since the 1980s, the Scottish Studies Foundation has demonstrated, through its tireless fundraising and charitable activities, just how passionate our community (I number myself amongst us) can be about its past. We at GCSS, and

in particular our students, have been the direct beneficiary of that passion, with the endowment of the Chair of Scottish Studies standing as a really singular achievement by our community, ensuring that our past enjoys academic credibility and attention in this country. To date, the research undertaken at GCSS has ranged across every period of the Scottish past, including its intersections with Canadian history, enabling our Centre to enjoy a high standing internationally in the field of Scottish studies. We are very proud of our achievements over the past fifty years; but there is scope to strengthen our ability to specialize in the history of Scottish Canadians and Scottish families.

One of the indicators pointing us in the direction of growth in this area is the fact that, right now, GCSS simply hasn't got the resources necessary to deal seriously with the wide range and large number of approaches and inquiries we receive, each and every year, from people working on Scottish family history projects. The community expectations reflected by these approaches are sending us a message to which we intend to make an ambitious response.

It is our aspiration, provided we are successful in our fundraising efforts, to establish a Genealogical and Family History Institute here at the Guelph Centre for Scottish Studies. The broad aims of this institute will be to breathe new life into GCSS's commitment to promote, support and advance research and teaching about Scottish Canadian history; to support, encourage and develop mutually enriching partnerships with non-academic researchers and to build on GCSS's record of achievement in the study of Scottish families across the ages in order to attain and sustain international stature in the field.

In December 2015, we will have an exciting opportunity to begin taking this initiative forward by taking part in a 'crowdfunding' trial sponsored by our university. Crowdfunding is a recent phenomenon which has seen charities and other groups successfully raise large sums of money comprising lots of small donations



James E. Fraser BA, MA, PhD, FSA Scot

from the worldwide 'crowd' (often using social media as the vehicle). GCSS's crowdfunding initiative will seek to raise funds to support the development of a 'special repository' of genealogical and other historical information, donated by members of the public, concerning Scottish Canadian families.

This repository is envisaged as a platform where family historians and genealogists can deposit their labours of love for access by future generations of academic and non-academic researchers with an interest in Scottish Canadians. It will probably be some time before such a repository can be created, but our crowdfunding initiative, if successful, will enable us to begin putting the groundwork in place by developing a website for collecting and evaluating expressions of interest from the public to donate material to us. Foundation members can learn more about this trial by visiting www.uoguelph.ca/scottish over the coming months. It is our hope that this initiative to become more deeply involved in family history is something that resonates with the Scottish Studies Foundation, whose backing has been crucial in helping GCSS to set and achieve ambitious academic goals for more than twenty years.

We cannot create a Genealogical and Family History Institute overnight; but, when we get there, the institute will help GCSS to work more closely with, and to 'give back' to, the Scottish Canadian community which has been so generous with its support. Together, we can continue to achieve great things in our mutual desire to preserve and understand our heritage.

Scots Wha Hae

*a desire to nurture and preserve
their heritage in Canada
are invited to join*



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Pipe Major John Wakefield: His Legacy Lives On



John Wakefield

All of us at the Scottish Studies Foundation were saddened to hear of the passing of our good friend, Pipe Major John Wakefield, on Saturday September 5, 2015.

John was a great supporter of the Foundation and was our piper of choice at all of our events going back many years.

A piper since the age of ten, it was his father, a drummer in a pipe band, who introduced John to the bagpipes. As a young pupil John described himself soaking up the pipes "like a sponge."

During the 1960s, the 1970s and into the 1980s, John led the pipe band of The Toronto Scottish Regiment.

As Pipe Major, John was the personal piper to the Queen Mother and during her royal visits he would play for her each morning outside the private residences where she stayed, as well as at public events attended by the Queen Mum. He counts playing at her 80th birthday celebrations in London, England as one of the highlights of his career.

John was proud to have recorded the pipes in Toronto's historic St. Andrew's Church and in Roy Thompson Hall and was so glad that the tradition of piping in Canada is strong and growing stronger.

John was a regular at Ontario Highland games, convocation ceremonies, weddings and even bar mitzvahs, and was the recipient of several honours, including the Order of Military Merit; the military equivalent to the Order of Canada.

In recent years he was appointed personal piper to The Honourable David C. Onley, Lieutenant Governor of Ontario.

The Scottish Studies Foundation extends its deepest sympathy and condolences to John's family and the many friends he made in his lifetime, in Canada and overseas. He will be sorely missed.

Fortunately, John's legacy lives on in the many young people he inspired and encouraged over the years. Among those who accompanied John at our many events is

violinist Stefanie Hutka, who came to our attention as a 12-year-old through our dear friend and associate, the late Gordon Hepburn, organizer of our Burns Nights at the Granite Club.

Since then Stefanie went on to study the association between music and language in the brain at the University of Toronto. She recently completed her PhD in the Department of Psychology at the Collaborative Program in Neuroscience program, in the field of Auditory Cognitive Neuroscience and is now working as a neuroscientist in Los Angeles.

Her research includes the study of how pitch processing in music or speech is related to perceptual and cognitive processing.

Her earlier graduate work examined the fundamental processes of auditory perception and cognition: how we are able to hear one particular speaker amongst many background talkers in a cocktail party setting? What aspects of perception make this more



Stefanie and her Mom

difficult for older, rather than younger, adults, and can music training help mitigate these difficulties? She addressed these questions by studying how age impacts how we perceive the sequential order of speech sounds, and through collaboration on a review paper on the benefits of musical training for the aging brain.

She has presented her research on these topics at conferences such as The Society for Neuroscience and Society for Music Perception and Cognition. She has also presented several invited lectures on music and the brain at the Ontario Science Centre, the University of Toronto's Faculty of Music, and Durham College.

As if all of this was not enough, Stefanie holds an ARCT in Violin Performance from the Royal Conservatory of Music, and has toured both locally and internationally on violin with her ensemble, *Strings in Motion Inc.* ■



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We're looking for Volunteers!

We are in the process of planning our Annual Meeting which will take place towards the end of the year. Some board members will be stepping down and we need volunteers to fill a number of positions. So please get in touch if you would like to put your skill and expertise towards helping our cause. We also would be delighted to hear from you with your suggestions and ideas for new activities or initiatives. Our contact for this is David Hunter at davidhunter@scottishstudies.com

I know many of you have been asking what the Scottish Studies Foundation does with the funds it raises. Well, our present commitments include the fulfillment of a \$150,000 pledge we made to the University of Guelph to enable its unique collection of Scottish books and manuscripts to be digitized and made available online for everyone to use. The collection is the largest outside of the UK and the digitization project costs the Foundation \$15,000 each year.

We also provide staff to the University of Guelph's Scottish Studies office at a cost of about \$10,000 per year. Other membership and other charges mount up and currently come to about \$6,000 a year. So as you can see, we need at least about \$30,000 to keep going and it is thanks to support from supporters like you that we have been able to "stay in business" as it were, going all the way back to 1986.

So on behalf of all of us on the board and members at large – thank you for your continued support – it is truly appreciated and cannot be over-emphasized.

Read, Transcribe and Enjoy Old Scottish-Canadian Diaries online

By Catharine Anne Wilson

Have you ever wanted to read someone's diary? Now you can. Nothing brings you closer to daily life in the past than reading an old diary.

The Rural Diary Archive at <https://ruraldiaries.lib.uoguelph.ca/> showcases over 130 diarists from across Ontario and is available online beginning September 24, 2015. It broadcasts the availability of diaries in archives across the province and makes these hand-written and fading sources accessible to all. The full text of the diaries of nineteen men and women are available to read, search and transcribe and more are continuously being added as new collections are located.

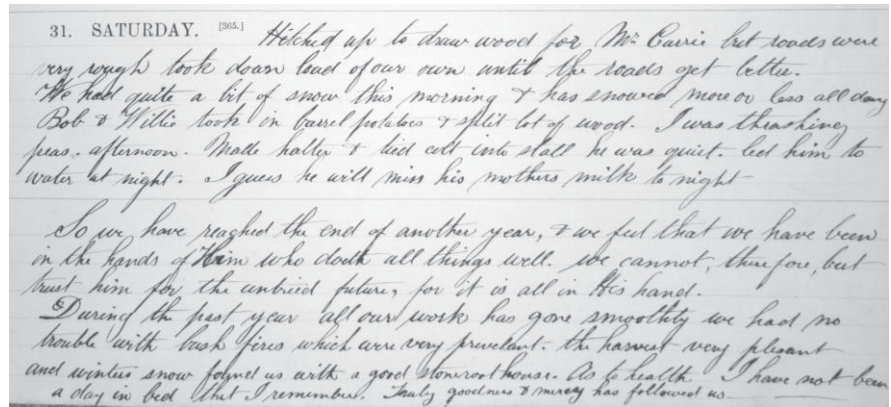
The Scots were particularly keen on writing diaries and many are featured on the Rural Diary Archive. Over 32 of the diarists are of Scottish heritage and some of them wrote diaries for several consecutive years. Their diaries cover the period from 1800 to the 1960s and depict migration, pioneering, farming, family and community life. Anyone interested in the Scots and their settlements in Glengarry, Lanark, Wellington, Huron and other counties will enjoy them.

Visitors can engage the website in three basic ways:

MEET THE DIARISTS showcases over 130 diarists. It gives the name of the diarist, township, occupation, religion, birth date etc. and location of the collection. People can search this table to find diaries that exist in archives across the province written by those of Scottish heritage and/or living in areas of



*University of Guelph staff
examining one of the diaries*



Example of handwriting from George Bremner's diary circa 1881

Scottish settlement.

The **SEARCH** section contains the full text of several transcribed/typed diaries which visitors can peruse. These diaries are searchable and accessible to those who use Assistive Technology readers.

George Easton, for example, grew up in Lesmahagow, near Lanark in Scotland and emigrated in 1820 aboard the "Prompt" as part of an immigration scheme to settle weavers in what would become Lanark County in Ontario. He and other neighbouring Scottish settlers formed a St. Andrew's Society. George's diary (1830-39) suggests he was a crusty Scot struggling with his conscience. He is lonesome for his homeland, unhappy with teaching the local children and busy clearing more stony land for farming. You can glimpse inside his kitchen as he writes: "Jess in a woman fuddle. Mind that. Jenny making my coatee." You can join him as he passionately reflects on Scottish history: "... the Dirk of Glencoe... shall reeking glance glory in blood of the foe. Reform.. reform.. reform.." What does he mean in another entry when he cries "Disappointment! Disappointment!! Disappointment!!" or warns of "Chambering and Wantonness"?

Other full-text, typed diaries in this section are those of Douglas McTavish and Mary Green of Huron County. Douglas usually makes very brief entries such as "plowing all day," but on May 9, 1877 his routine is interrupted by the tragic death of his wife. Left with six young children, Douglas must cope. You can also follow the trials and eventual release of Mary Green. Mary, age 29, keeps house for two uncles in 1899. She rarely goes anywhere and is lonely. She bakes, scrubs, churns, gardens, and feeds the hired men while her siblings begin interesting careers. Then Mary leaves to better herself. She enrolls in the Dairy College at Guelph.

The **TRANSCRIBE** section contains the full text of several handwritten diaries which visitors can help transcribe. This means turning the handwritten words into typed

script. Visitors can see the original handwritten pages and transcribe them online adding to what others have done and in the process make these diaries readable, searchable and accessible too.

William Suters's detailed, handwritten, daily entries in 1857 tell of events on his farm in Wellington County and trips to Guelph. He debates with the schoolteacher about virtue and vice. And he shares his love of horses and recipes for cough medicine with us.

John Ferguson's diaries for 1869 and 1870 bristle with the strivings of a young third-generation Scottish-Canadian trying to be his best. His high school education is cut short when his father falls ill and he has to take charge of the farm in Peel County. For the next fifteen years he writes of agricultural improvements, taking his prize-winning horses to the fair and his activities as a school trustee, devout Methodist and temperance advocate. John shares more details, observations and opinions than most diarists.

We hope that you enjoy visiting the website. We encourage you to try transcribing and join others as together we make valuable historical sources available for the future. Historical societies might consider organizing a transcribe-a-thon for one of their own local diaries. Or perhaps a genealogist might organize a family project whereby several relatives participated in transcribing Aunt Margaret's diary. My distant cousins in Australia and Seattle and I, who have never met in person, are currently transcribing our great, great grandmother's diaries online. The possibilities are endless and exciting.

If you know of old diaries needing a good home or would like further information, don't hesitate to contact us at ruraldiaryarchive@gmail.com.

Hugh Miller, Geologist and a Lad o' Pairs

From an extract from the introduction in Michael Shortland's book: "Hugh Miller's Memoir" and on information by Martin Gostwick, the former manager of the Hugh Miller Museum & Birthplace Cottage. Thanks also to loyal member Donald Crosbie for his donation of a number of books by Hugh Miller which he acquired in Scotland during his genealogy work.

Scotland in the eighteenth and nineteenth centuries, almost alone among the nations of the world, prided itself on an educational system open to all, peasant and peer alike. The farmer's boy who tended the plough in the summer and truded off to college in the winter with a bag of oatmeal on his back had a special place in the national pantheon. He was the symbol of Scottish democracy, flesh-and-blood proof that there was no cleavage or animosity between the classes and that in Scotland advancement and career were open to the able long before the French Revolution.

Indeed, the Scottish "lad o' pairs" became a celebrated phenomenon all over the world: wherever there were engineers, Presbyterian ministers, ships' captains, army officers, colonial administrators or merchants, there was a community of self-made, literate Scotsmen, admired for their hard-headed devotion to the matter at hand and their talent for disputation.

Though the term "lad o' pairs" only came into use in the 1890s, those it described had long been lauded — and mythologised — as the glory of Scotland's uniquely accessible

educational system.

Since the days of John Knox, open paths for ability had existed throughout Scotland, and particularly in rural areas, allowing "men of genius" to become ministers, doctors or schoolmasters.

Of course, thoroughgoing equality of opportunity was itself a myth. Having boasted of Scotland's success in overcoming the "gross ignorance and stupidity" of its people, Adam Smith conceded that "rank and fortune would also guarantee far better instruction."

Most "lads o' pairs," after leaving their early teenage years one at of the public schools established by statute in every parish, went promptly to work, usually as apprentices to skilled craftsmen or professional, proved their quality on the job and moved on to posts elsewhere.

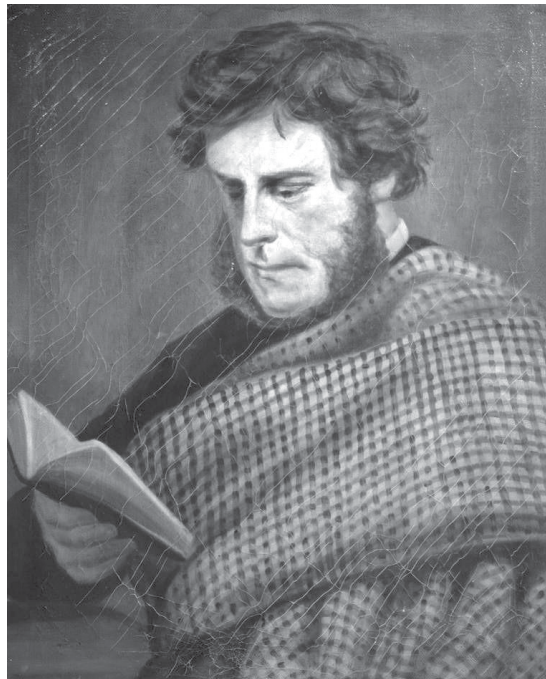
Scottish gardeners and engineers, renowned for their shrewdness and skill, Scottish ministers and doctors, even bakers and shoemakers might become celebrated if they combined scientific pursuits with the business of earning a living, as Samuel Smiles's biographies of Robert Dick and Thomas Edward attest.

The passport to success was book learning. Education was a valuable commodity that every man of sagacity wished to possess. Poor but talented Scots were, indeed, as greedy for learning as popular wisdom held them to be shrewd about money. Learning was their peculiar treasure, an invaluable resource in their struggle to rise in the world.

A popular culture of libraries, debating societies and self-help classes thrived in the towns and villages. Miller vividly depicts this milieu in his memoir and in *My Schools and Schoolmasters*. Indeed, the remarkable expansion of the Scottish economy in the late eighteenth and early nineteenth centuries was at the time attributed to its educated populace, low rates of pauperism, and social contentment.

A pamphlet by Alexander Christison, one of many on the topic, forthrightly announced its argument with its title, *The General Diffusion of Knowledge One Great Cause of the Prosperity of North Britain* (1802).

Book learning alone was not greatly valued: every Scot knew



Hugh Miller (1802-1856)

of supposedly learned schoolmasters who were utter failures in life, and many Scots had unqualified teachers because qualified men could command better jobs.

Even a college education conferred no benefits, it was assumed, without the knack of knowing how to make use of it. Scots, as a result, reserved special admiration for the self-educated man: the man had sought learning because he knew what to do with it, and who made his knowledge the foundation for a distinguished career.

Respect was even accorded to those who put their learning to use writing verse. Remarkably enough, verse writing was a marketable skill. Competent verse-writers attracted public attention and the patronage of the Edinburgh literati long before Robert Burns appeared on the poetic scene.

Newspapers and magazines in the capital — indeed, virtually every newspaper in the country — ran a poetry column, and editors were inundated with verses; every social class was struck by the Muse.

Most would-be poets were impelled by personal enjoyment and never entertained high ambitions. But for others, poetry represented an honourable means of improving their social and economic standing.

To them, Burns's success demonstrated verse-writing to be a means of upward social mobility. For most rural versifiers, however, the importance of Burns was that his work seemed dignified. Burns had made no concessions to the great in order to rise in the world.

He was proud to be a countryman and proud to have earned his living by the sweat

Hugh Miller was a Scottish geologist and lay theologian who was considered one of the finest geological writers of the 19th century and whose writings were widely successful in arousing public interest in geologic history.

After early literary ventures and a six-year period as a bank accountant in Cromarty, Miller went to Edinburgh in 1840 as editor of the newly founded newspaper *The Witness*. The newspaper, which opposed patronage in the Church of Scotland, gained a wide reputation through Miller's leading articles. He also wrote a brilliant geological series for it, part of which was published in book form as *The Old Red Sandstone* (1841). In this work he described his discoveries, in Cromarty, of fossils found in formations of the Devonian strata. Of his remaining works on geology, *Footprints of the Creator* (1849) was the most nearly original.

The book recorded Miller's reconstruction of the extinct fishes he had discovered in the *Old Red Sandstone* and contended, on theological grounds, that their perfection of development disproved the theory of evolution. It was largely from Miller's writings that the Devonian Period became known as the Age of Fishes.

of his brow. The weaver toiling at his loom anticipated turning to verse-writing at the end of the day not just as a solace and a lonely hobby, but as a shift from honest toil to the more refined but equally honest toil of the world of letters.

The workingman-poet usually drifted into a non-manual occupation — as a minor government official, schoolmaster, or shopkeeper — but he continued in most cases to regard himself as simply a working man who had done well for himself. If not exactly a champion of proletarian values, he did at least articulate what he regarded as working-class virtues.

Scotland was until the beginning of the nineteenth century essentially a land of small towns. Even after population growth and industrialisation had transformed Glasgow, Edinburgh and Dundee into cities, the social environment of most of the population was still centred on the farm and on communities of fewer than 2,000 inhabitants.

Thus the seemingly paradoxical absence in Scotland, even by mid-century (by which time it had become the second most urbanised country after England), of a culture that took into account, or even acknowledged, town and city life. Literature instead idealized the folkways of small-town and city life. The need to earn a livelihood let many a workingman-poet to the big towns, but few regarded them as home. Allan Cunningham, the stonemason-poet from Dumfriesshire, lived for thirty years in London devoting all his leisure time to writing about the Scotland of his childhood. And the craziest of all workingmen-poets, William McGonagall, a handloom weaver, professed to see in the nineteenth-century cities of Scotland only leafy squares and greenery.

The Scottish Lowlands maintained longest the conditions in which working-class poets thrived. North of Aberdeen there were no towns of any size, and the parish school system was in better order than elsewhere in Scotland.

The people, though poor and isolated from the rest of Scotland, enjoyed strong traditions and, as a seafaring folk, many connections with the outside world — notably the West Indies and India.

Located as they were almost at the end of the world, they found it necessary to make their own amusements. Inverness, Elgin and Wick each had its own little circle of literary folk and, in time, newspapers, and educated ladies of good family kept an eye open for young men of talent. A workingman-poet could hardly fail to be noticed in such an environment.

Such was the background of Hugh Miller, who grew up in one of the backwaters of the north. He was born at Cromarty on 10 October 1802, into a family of seamen and

craftsmen. The small, neat town of about 2,000 inhabitants had prospered as a herring-curing station in the early years of the nineteenth century, but had begun to decline by the time Miller published his *Letters on the Herring Fishing* in 1829, never to recover.

Far from the main trade routes, Cromarty fared badly by comparison with Wick to the north. Thomas Chalmers on a visit in 1839 commented that he had had no idea of this being so primitive and sequestered a place. Miller himself spoke of Cromarty towards the end of his life as a deserted place with ruinous houses and a general aspect most desolate. Although he was to spend most of his adult life in Edinburgh and spoke sometimes disparagingly of his birthplace, Miller was generally prone to rhapsodize on the semi-mythical world from whence he came, and to which he often returned and seems never to have left in spirit. Cromarty not only fascinated Miller but was essential to his sense of place in the world.

Miller stood just short of 6ft tall, a man of most striking appearance with a great mass of flaming red hair and "sapphire" blue eyes (according to his wife, Lydia). He was proud of immense physical strength, until ill-health laid him low. He possessed an intellect driven by an insatiable curiosity, and quite an extraordinary range of interests. His whole life and outlook were shaped by his love of Cromarty and its environs.

He lost his father, sea-captain Hugh Miller, in a shipwreck when he was only five years old and his two sisters a few years later. His widowed mother sewed funeral shrouds to put food on the table. A wild boy who frequently played truant, he had the inestimable support in his education of two uncles. From 1817 onwards, he would toil for 17 years as a journeyman stonemason.

After making an initial impression as a writer with articles on Cromarty affairs for the *Inverness Courier* (1829 - 1835) and a poetry volume, Miller first gained national attention with his epic book of folklore collected from the Cromarty firesides of friends and family. *Scenes and Legends of the North of Scotland* (1834) is a masterpiece in a canon inspired by such luminaries as Walter Scott and James Hogg.

His vivid account of his early life, *My Schools and Schoolmasters* (1854), is another classic, proffered to readers as an example of what self-education and aspiration can do for you. It relates his remarkable boyhood adventures, the harsh masonry work, the development of his talents as a geologist, his courtship and marriage (1837) to Lydia Mackenzie Falconer Fraser and the call to edit *The Witness* newspaper (1840).

While toiling as a jobbing mason, Miller absorbed Christianity of the evangelical type, and religion would come to dominate the

second half of his life. The turning point on this came when he wrote his *Open Letter to Lord Brougham* (1839) challenging the abuses in Church of Scotland ministry, such as patronage. This led to his appointment as the editor of the reformers' newspaper, *The Witness*. He helped to found a new Presbyterian Church, and gave it its name, the Free Church of Scotland.

He gained a deserved reputation for the ferocity of his polemics, both on kirk matters and on injustices, such as the Highland Clearances and the conditions of the industrial working classes. For all his ferocity in print, he was shy, introverted and prone to depression. He avoided the company of "the great and the good," and ended up a rather isolated figure after falling out with powerful figures in the Free Church, although he spoke to a mass audience who read his newspaper.

Miller developed his lifelong fascination with natural history initially as an almost entirely self-taught amateur geologist. His discoveries of Devonian fossil fish described in *The Old Red Sandstone* (1841) and *Footprints of the Creator* (1847) elevated him into the front rank among the natural scientists of his time. He won pre-eminence as a populariser of this then new science, with his wonderful powers of description.

His geological output, originally published as pamphlets and in *The Witness*, was posthumously published as *Testimony of the Rocks* (1857), *The Cruise of the Betsey* (1858) and *Sketchbook of Popular Geology* (1859). These also became bestsellers, and were reprinted in many editions for some 50 years after his death.

His fossil collection of over 6,000 specimens formed the founding core of what is today's Scottish national collection in the National Museums of Scotland. Some of his and other collectors' outstanding specimens can be seen in the Beginnings gallery, situated in the basement of the NMS tower on Chambers St, Edinburgh.

In his last years, intense overwork, combined with the silicosis which had plagued his lungs since his youthful toils as a stonemason, progressively undermined his health. In his final days he underwent torments of acute pains in his brain, and terror of madness.

He died by his own hand — a single shot in the chest — in the early hours of Christmas Eve 1856 at his home in Shrub Mount, Portobello, just outside Edinburgh. He was deemed to have acted on "an impulse of insanity" and given a Christian burial in one of the biggest funeral ceremonies Edinburgh had ever seen. ■

A Tale of Two Doctors

by Juan Camilo Velasquez
McGill University

Imagine being trapped in a small room. Your hands covered in gloves, your sight blocked by translucent glasses, and your head covered by a pillow. You cannot touch, taste, see, smell, or feel. You are totally deprived of your senses. This is the imagery of torture in foreign wars, of espionage blockbusters, of terrible nightmares. It seems hardly something that would occur in Montreal. But it did occur, right here at McGill.

Today, many journalists, doctors, and the general public see the Allan Memorial Institute in Royal Victoria Hospital as the cradle of modern torture, a cradle built and rocked by Scottish-born Dr. Donald Ewen Cameron. To his patients, our university was the site of months of seemingly unending torture disguised as medical experimentation — an experimentation that destroyed their lives and changed the course of psychological torture forever.

Cameron's experiments, known as MK-ULTRA subproject 68, were partially funded by the CIA and the Canadian government, and are widely known for their use of LSD, barbiturates and amphetamines on patients. In the media, they were known as the "mind control" studies done at McGill and were reported as a brainwashing conspiracy from the CIA and the Canadian government. For journalists, the story was a goldmine. LSD use in a CIA experiment was an angle no sensationalist media could reject, especially in the anti-drug frenzy of the 1960s.

At its worst, the prolonged periods of sensory deprivation and induced sleep used in the experiments left many patients in a child-like mental state, even years after the experiments were finalized. Even today, remnants of Cameron's experiments at the Allan Memorial appear in torture methods at places like Guantanamo Bay.

This story begins on June 1, 1951 at a secret meeting in the Ritz Carlton Hotel on Sherbrooke. The purpose of the meeting was to launch a joint American-British-Canadian effort led by the CIA to fund studies on sensory deprivation. In attendance was Dr. Donald Hebb, then director of psychology at McGill University, who received a grant of \$10,000 to study sensory deprivation. It would be fifteen years after this meeting at the Ritz that Cameron would disastrously pick up where Hebb left off.

Dr. Hebb paid a group of his own psychology students to remain isolated in a room, deprived of all senses, for an entire day. In an attempt to determine a link between sensory deprivation and the vulnerability of cognitive ability, Hebb also

played recordings of voices expressing creationist or generally anti-scientific sentiments — clearly, ideas psychology students would oppose. However, the prolonged period of sensory deprivation made the students overly susceptible to sensory stimulation.

Students suddenly became very tolerant of the ideas that they had readily dismissed before. As a history professor at the University of Wisconsin, Madison, Alfred McCoy described in his book, *A Question of Torture*, that during Hebb's own experiments "the subject's very identity had begun to disintegrate." One can only fathom the cognitive effects of Hebb's work.

Yet, Hebb was more Dr. Jekyll than Mr. Hyde. According to McCoy's research, Hebb was described as a gifted man whose ingenuity revolutionized psychology as a science; in fact, seven years after the publication of this research, McGill University and the American Psychological Association nominated him for a Nobel Prize.

Unknowingly, Hebb reached conclusions that would set the agenda for CIA investigation on emerging techniques of psychological torture and interrogation. Five years later, Dr. Donald Ewen Cameron, this story's Mr. Hyde, entered, with an unstoppable will to finish what Hebb had started.

When Cameron started his research, he was the head of the Allan Memorial, which at the time was McGill's psychiatric treatment facility. Although they were separate legal entities, the Royal Victoria Hospital and McGill were unequivocally bound through their medical professionals. Cameron received a salary from McGill but was medically responsible to the hospital. Besides his work on campus, he was a world-renowned professor and a leading figure in the psychological sciences, serving as president of multiple psychiatric associations.

It was determination and ambition that made Cameron a world-renowned psychiatrist. During his most controversial experiments, he strove to break barriers in the understanding of mental illness, but at the expense of his patients' well-being. In a report to the Canadian government in the mid 1980s, sources reveal that Cameron was "ruthless, determined, aggressive, and domineering ... He seemed not to have the ability to deeply empathize with their [patients] problems or their situation."

When the whistle blew on Allan Memorial, Cameron's stern portrait turned

into the evil stare of a "mad scientist," as media reports explained the nature of his research.

Cameron's research was based on the ideas of "re-patterning" and "re-mothering" the human mind. He believed that mental illness was a consequence of an individual having learned "incorrect" ways of responding to the world. These "learned responses" created "brain pathways" that led to repetitive abnormal behaviour.

Dr. Cameron wanted to de-pattern patients' minds with the application of highly disruptive electroshock twice a day, as opposed to the norm of three times a week. According to him, this would break all incorrect brain pathways, thus de-patterning the mind. Some call it brainwashing; Cameron called it re-patterning.

He held the view that mental illness was also a result of poor mothering. Thus the de-

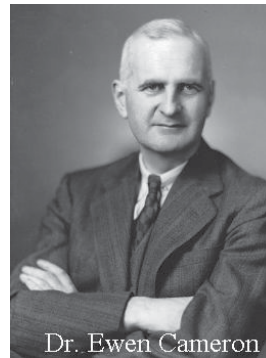
patterning processes rendered the patient's mind in a child-like state and through re-patterning the patient could be "re-mothered."

With this framework in mind, Dr. Cameron set out to prove his theory using questionable methods on unwitting patients.

Step 1: To prepare them for the de-patterning treatment, patients would be put into a state of prolonged sleep for about ten days using various drugs, after which they experienced an invasive electroshock therapy that lasted for about 15 days. But patients were not always prepared for re-patterning and sometimes Cameron used extreme forms of sensory deprivation as well. Cameron described the experience: "there is not only a loss of the space-time image but a loss of all feeling that should be present...in more advanced forms [the patient] may be unable to walk without support, to feed himself, and he may show double incontinence."

Step 2: Following the preparation period and the de-patterning came the process of "psychic driving" or re-patterning, in which Cameron would play messages on tape recorders to his patients. He alternated negative messages about the patients' lives and personalities with positive ones; these messages could be repeated up to half a million times.

The experiments done at McGill were part of the larger MK-ULTRA project led by Sidney Gottlieb of the CIA. In 1963, the year in which MK-ULTRA ended, the CIA compiled all the research into a torture manual called the Kubark Counterintelligence Interrogation Handbook. Yes, a "torture manual" that would eventually define the agency's interrogation



Dr. Ewen Cameron

methods and training programs throughout the developing world.

The Kubark, which is nowadays readily available, cites the experiments conducted at McGill as one of the main sources of its techniques for sensory deprivation. The document presents some eerie conclusions. An excerpt from the instructions to CIA interrogators reads, "Results produced only after weeks or months of imprisonment in an ordinary cell can be duplicated in hours or days in a cell which has no light, which is sound-proofed, in which odors are eliminated, et cetera." In essence, the psychological paradigm taken by the CIA would not have been possible without Hebb and Cameron's research on sensory deprivation and psychic driving.

With names like MK-ULTRA and Kubark, these experiments sound like they are out of Anthony Burgess's *A Clockwork Orange*. Hebb and Cameron's work feels so far removed from modern North American life. However, there is strong indication these methods have been used in the United States of America. Following 9/11 and the war on terror that ensued, the Bush administration changed the rules of the game out of concern for homeland security. Then-U.S. Secretary of Defense Donald Rumsfeld approved special practices that included the "use of isolation facility for up to thirty days." All of a sudden, the U.S. allowed the use of methods first developed by Cameron.

Only decades later, in the 1980s, did past victims speak about their experiences, and by the nineties, the lawsuits began to pile up. In response, the Canadian government launched "The Allan Memorial Institute Depatterned Persons Assistance Plan," which provided \$100,000 to each of the former patients of Dr. Ewen Cameron. The compensation came from a recommendation by lawyer George Cooper, in which he clarified that the Canadian government did not have a legal responsibility for what happened, but a moral responsibility.

Some time ago, I met with Alan Stein, a Montreal lawyer who has handled some of the most notable cases of Dr. Cameron's patients against the Allan Memorial and the Canadian government.

Stein is an affable and zealous man whose passion for the practice of law became evident after few minutes of meeting him. Sitting at a big table, in what perhaps was the office boardroom, Stein showed me his signed copy of prominent Canadian author Naomi Klein's *The Shock Doctrine*. On the cover she had scribbled, "To the lawyer who had the guts to take on the shock doctors and win." Stein's cases have set important precedents for former patients of Dr. Cameron trying to receive compensation. He has been one of the most important figures in offering Cameron's victims some peace of

mind. To this day, Stein receives calls and emails from people seeking compensation.

Curiously enough, Stein is also a man in full dedication to his work, in the same vein as Hebb and Cameron but with different results. As he recited by memory the many MK-ULTRA cases he has handled and talked about each of them as if they were still happening, I came to notice a connection between these three men. Hebb, Cameron, and Stein, in their respective eras, had the same relentless determination to their occupation. However, what set them apart so vastly was their morals and in a sense, their ability (or inability) to empathize with other individuals.

When the news broke of the true nature of Cameron's research, McGill University and Allan Memorial were the names on everyone's lips. A respected educational and research institution had hosted some truly macabre events and shaped the course of torture methods for many years to come. As Abraham Fuks, Research Integrity Officer and former Dean of the Faculty of Medicine, explained to me in an email, the ethical framework for research has undergone vast changes in the past half a century. Since the seventies and early eighties, Canada and McGill have a regulatory framework for the ethical conduct of research with various mechanisms to ensure its implementation. New rules, stricter journals, and peer reviews are set to uphold medical standards.

Cameron's research at the Allan Memorial could not be possibly carried out today. With hindsight, it is easy to condemn Cameron, Hebb, and possibly every person associated with the MK-ULTRA project. Although some of these men deserve condemnation, it is important to recognize our own privileged position: A position with more information and a different set of values in which judging the past almost happens by default.

But the legacy lives on, and what Cameron did fifty years ago will always be part of our collective consciousness and identity. Unmistakably, reviewing dark stages of our history exposes the volatility and fragility of the research conducted, not only at McGill, but at all universities. This story highlights the importance of criticism on all types of research done at this institution, be it military, pharmaceutical, or medical: every piece of research will impact lives and perhaps change the course of humanity.

It's likely that 50 years from now, a bigheaded student journalist with the gift of hindsight will denounce a McGill research project that is currently underway. On that day, we will be accountable for letting it happen. ■



This cover photo of Prince Charles was sent to us from loyal member John Court whose late uncle, Lt. Col. Fred Court, served in the Toronto Scottish Regiment (Queen Elizabeth The Queen Mother's Own) in both World Wars. John belongs to the Regimental Foundation and the Toronto Scottish Officers Association.

The striking image of the future king in kilt and sporrans is one that has only recently been published.

Wearing the regimental dress of the Toronto Scottish Regiment of which he is Colonel-in-Chief, Prince Charles stares regally at the camera.

Apparently the picture was taken in 2012 for use by the Canadian army but has only now appeared in public on the cover of *The Rake*, an international publication for "affluent, stylish, intelligent" men. It is accompanied by an article describing the prince in his uniform as a "style icon."

The Queen Mother was Colonel-in-Chief of the regiment for more than 60 years until her death in 2002. Charles, who holds honorary posts with more than 20 military organizations, took over in 2005. This picture was taken by photographer Andrew Errington at Clarence House three years ago. A spokesman said Charles uses this and similar military images to accompany messages that he sends to his regiments when requested.

The regimental motto of the Toronto Scottish is "Carry On!" – and John encourages the Regimental Foundation to do likewise.

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