I graduated from McGill with a BA in History and I’m now a professor of Latin American history at Northeastern University in Boston. It might seem like my career trajectory was planned and straightforward. But like many of my friends from our undergraduate days, my path involved a lot of trial and error, ambivalence and luck. Upon graduation, with student loan payments looming, I continued bartending until I became fed up with the late-night shifts.

I embarked on a seven-year odyssey to earn a PhD in History from Yale University. I stuck with the programme not because I wanted to become a professor, but because I enjoyed the steps along the way. I studied Portuguese in Salvador, Brazil, where my time happily coincided with Brazil’s fifth World Cup victory. I lived for several years in Mexico City, a vibrant, cosmopolitan cultural hub and—in my view—one of the greatest cities in the world. I organised for the labour unions at Yale, for better working conditions for graduate students and employees. All the while I continued to enjoy what I started as an undergraduate at McGill: the puzzle of historical research, of digging into archives and trying to make sense of what I find.

The historian’s path, though, can be difficult. Sometimes it’s hard to even get in the archive door. Access to Mexico’s secret police archive, for example, was recently restricted. This archive had been opened to the public in 2001, part of a transparency law that was central to Mexico’s transition to democracy following the PRI’s 71-year rule. This was a massive declassification of intelligence reports that had been collected by Mexico’s Ministry of the Interior since the 1940s. The public gained access to a wealth of information about the PRI’s long rule. As a graduate student, I spent months in this archive reading dusty carbon copies of spy reports on citizens who protested rising inflation, peso devaluations and frozen bank accounts in the 1970s. The PRI returned to power in 2012, and in 2015 it clamped down on access to the archive. I’m not sure if I could do the same research again today.

Historical research is not easy and can be lonely. Being a historian means becoming comfortable with the unknown. Entering the archive, we hope to find a certain type of document. We usually don’t find it, and most of us must come up with new plans on the spot. We spend a lot of time sifting through heaps of documents, trusting our guts that it will be worthwhile, that we can piece together an understanding of what happened and write something that matters. I’ve been spoiled: Mexico City is a phenomenal place for archive work. I always meet other researchers who are ready to commiserate and brainstorm—at the archive table, or at the café or cantina down the road.

My own research is about the everyday history of capitalism in Mexico and Latin America. My first book examines how the middle classes shaped the history of economic and political crisis in the 1970s and 1980s, facilitating the emergence of neo-liberalism and the transition to democracy. My new project analyses conflicts over economic justice, such as arose when people did not pay their debts, from the 18th century to the present.

People often ask me how I became interested in Latin American history. My answer is simple: good teachers. At McGill I studied with inspiring professors, especially Catherine LeGrand and Nancy Partner. Professor LeGrand introduced me to Latin American history; and in her courses I began trying to understand inequality and revolution. With Professor Partner I learned to think critically about historical interpretation, about narrative and truth claims. I am forever thankful to them for getting me started on this path.

Louise E. Walker graduated from McGill University with an undergraduate degree in History. She later earned a PhD in History from Yale University. She is an associate professor at Northeastern University. Her book Waking from the Dream: Mexico’s Middle Classes after 1968 (Stanford University Press, 2013) won several awards and honours.
Welcome to the new edition of Chronos, and by extension to the Department of History and Classical Studies at McGill. As the incoming Chair of the department, I’d first like to thank the editors Catherine LeGrand, Catherine Desbarats, and Lorenz Lüthi for all their help in writing, editing, and otherwise preparing this magazine for prime time. I would also thank my two immediate predecessors as Chair, Elizabeth Elbourne and David Wright, for launching and supporting this magazine. Many thanks, finally, to our Work-Study student, James Ward, for doing the layout and helping with the copy-editing of this magazine.

My new job has given me a bird’s eye view of the department—and the view is quite impressive. Over the past year alone our professors have won University-wide teaching awards as well as book prizes for work done on the history of Canada and the Middle East, all while leading research groups that range in focus from the Indian Ocean to the city of Montreal, from historical materialism to political development. We’ve done field work and archival research on everything from ancient Roman villages to contemporary refugee policy, from medieval China to post-war Britain. Our faculty members have given invited lectures around the globe, from Brazil to Germany, as well as guest classes in nearby CEGEPs and universities. And we’ve written essays in magazines and newspapers about everything from #MeToo to Donald Trump.

This past year we also greeted three new professors: Prof. Kristy Ironside in modern Russia; Prof. Heidi Wendt in early Christianity; and Prof. Donald Nerbas as the inaugural Chair of Canadian-Scottish Studies. Our graduate program is bigger and more vibrant than ever before, and includes both MA and PhD students working in virtually every field of our huge and diverse discipline. And we’re happy to partner with the McGill Institute for the Study of Canada and the Dean of Arts in selecting and hosting the Cundill History Book prize, the largest prize of its kind in the world.

In short, we are thriving. And we’re eager to give you a sense of that through the pages of Chronos.

Sincerely,

Jason M. Opal

Faculty

PROMOTIONS
Professors Elsbeth Heaman (Canada), Laila Parsons (Middle East), and Faith Wallis (Middle Ages) were promoted to Full Professors in 2017-18, and Professors Judith Szapor (East Europe) and Anastassios (Tassos) Anastassiadis (Modern Hellenic) to Associate Professors.

BOOK PRIZES
For her book Elusive Refuge: Chinese Migrants in the Cold War, Professor Laura Madokoro received the Award for the Best Book in the Social Sciences by the Association for Asian American Studies (2018), the Dr. Edgar Wickberg Book Prize for the Best Book on Chinese Canadian History of the Chinese Canadian Historical Society of British Columbia (2018), and the Edgar S. Furniss Book Award of the Mershon Center at the Ohio State University (2016). Professor Laila Parsons won the 6th Annual Palestine Book Award (2017) for her book The Commander: Fawzi Al-Qawuqji and the Fight for Arab Independence 1914-1948. Professor Elsbeth Heaman was awarded the 2018 Canada Prize of the Federation for the Humanities and Social Sciences (English-language category), the Sir John A. Macdonald Prize of the Canadian Historical Association/Governor General’s History Award for Scholarly Research, and the book prize of the Political History Group, Canadian Historical Association, for her book Tax, Order, and Good Government: A New Political History of Canada, 1867-1917. Prof. Robin Yates’s co-authored Law, State, and Society in Early Imperial China was awarded Honorable Mention for the Patrick D. Hanan Prize for Translation at the Association of Asian Studies.

TEACHING AWARDS
Professor James Krapfl received the H. Noel Fieldhouse Award for Distinguished Teaching of the Faculty of Arts at McGill in 2017-18. Professors Laila Parsons and Daniel Heller won the Principal’s Prize for Excellence in Teaching in the categories of Associate Professor and Assistant Professor, respectively.

RESEARCH GRANTS
Professor Travis Bruce is the winner of an FRQSC grant for his new project on “Translator and Translation: Dragomans as Cultural Mediators in the Medieval Mediterranean.” Professor Subho Basu is the co-recipient of a research grant by the German Gerda Henkel Stiftung for the research project “My Golden Bengali: The Making of a Muslim Nation in Bangladesh.” Four professors received three-year SSHRC Insight Grants in the spring 2018: Professor Daviken Stud-
nicki-Gizbert for the research project “Weaving Buglé and Ngäbé Histories into the Columbian Encounter - Veragüa, Panamá January 6th - April 16, 1503”; Professor James Krapfl for the research project “The Other 1968: a Cultural History of East Central Europe in the Prague Spring Era”; Professor John Zucchi for the research project “Late Nineteenth-Century Failed Group Migrations: Why did Prospective Migrants Subscribe to Migration Scams”; and Professor Judith Szapor for the project “The Numerus Clausus in Hungary: Antisemitism, Gender, and Exile a Hundred Years On.” Professor Gwyn Campbell received an SSHRC Partnership research award for a 7-year international multidisciplinary research project, valued at $2.5 million, entitled “Appraising Risk, Past and Present: Interrogating Historical Data to Enhance Understanding of Environmental Crises in the Indian Ocean World.”

FELLOWSHIPS

Professor Brian Cowan was a visiting professor with the Halbert Centre for Canadian Studies and Department of History at Hebrew University in Jerusalem in June 2018. Professor James Krapfl won a six-month fellowship at the Imre Kertész Kolleg in Jena/Germany, which he will take up in the academic year 2018-19. Professor Lorenz Lüthi received a Fernand Braudel Fellowship from the Department of History and Civilization at the European University Institute in Florence for February 2019.

APPOINTMENTS

Professors Laura Madokoro, Elsbeth Heaman and Jason Opal are among the 37 scholars named by the L.R. Wilson Institute for Canadian History of McMaster University as Wilson Associates for the period 2017-2020.

PRIZES

Hassan Umut received the Award of Outstanding Achievement in Research from Ingenium – Canada’s Museums of Science and Innovation for his doctoral research in the Petrovic Collection of over 130 mathematical instruments at the Canada Science and Technology Museum.

JOBS AND POST-DOCS

Rebecca Robinson, who earned her PhD in 2017 with a dissertation comparing cults in the Qin, Han, and Roman empires, was appointed Research Assistant Professor in the Department of History at Hong Kong Baptist University after spending a year as a post-doc at Hebrew University in Jerusalem. Huang Wenyi, who graduated in 2017 with a dissertation entitled cross-border migrants in Early Medieval China, received a post-doc at Harvard University to work on an environmental history of the Huai River in pre-1194 China. Hussam Ahmed, who received his PhD in 2017 for a dissertation on Egypt’s great 20th-century intellectual Taha Hussein, won a two-year FRQSC post-doctoral fellowship, which he will take up at Cambridge University in January 2019, after the end of his current one-year post-doc at the University of Leuven in Belgium.

UNDERGRADUATE ACHIEVEMENTS

Magdalene Klassen-Marshall won the 2017 Viv Nelles Essay Prize of the Wilson Institute for Canadian History for her seminar paper on Labrador Inuit sent to Germany for display in anthropological exhibitions in the 19th century. Sam Hull received the Undergraduate Essay Prize from the Canadian Association of Slavists in 2018 for his research paper on the coup in Czechoslovakia in 1948.
Montreal, it is often said, stands on “unceded territory.” The same could be said of all of southern Quebec, not to mention most of Atlantic Canada and British Columbia, for these areas were never subject to the kind of treaties of cession that formalized the transfer of land from First Nations to the Crown in most of Ontario and the Prairie Provinces. These latter are areas that were occupied by colonists mainly in the nineteenth century, a time when treaties of cession had become the legal norm in the British Empire for dispossessing indigenous peoples and establishing tenure for settlers, while asserting the sovereignty of a territorial state. Colonization worked differently in earlier periods and in other empires, which is why Montreal and the rest of the St Lawrence Valley, occupied by the French in the seventeenth century, were not covered by a treaty of cession. The terms in which we discuss Indigenous rights, as well as the territorial claims of federal and provincial states, were shaped by a long and poorly understood history.

My recent book, Property and Dispossession: Natives, Empires and Land in Early Modern North America, examines the formative early centuries of colonial occupation of French Canada, as well as Mexico and New England. Though it deals mainly with an era long before the ceded/unceded territories distinction emerged, I believe it provides useful historical background that can contribute to a better understanding of the origins of current issues, concerning not only Indigenous rights, but also public lands and private property, territorial sovereignty and the making of the modern state. The comparative approach puts practices such as treaties of cession into perspective as only one procedure among many to configure relations between First Nations and colonizers.

My research suggests that land rights as we understand them today were not a major issue when Europeans made their entry into this continent. The terrible violence of Cortés’s invasion of the Aztec Empire, the pillaging of palaces and temples, the reduction of the population to servitude, were not accompanied by significant land-grabs. Even as they ruthlessly imposed their rule across Mexico, the Spaniards officially recognized indigenous property and even upheld indigenous forms of land tenure; they were motivated partly by a desire to ensure that Nahua people could support themselves as they paid tribute and served the conqueror. What the Spanish claimed was the right to rule rather than ownership of land.

A century later, small parties of French and English attempted to establish themselves further to the north. They were repelled at some points, but tolerated – even welcomed – at others: cases in point include the French at Quebec and the English “Pilgrims” in New England. The Innu and Wampanoags involved had no way of knowing that they would later be overwhelmed by massive (and well armed) reinforcements from Europe; instead they apparently saw an opportunity to develop mutually beneficial commercial and military ties with the newcomers. They allowed the latter to occupy land for their houses and their fields because territory was generally seen as fluid and inclusive rather than bounded and exclusive. For the Wampanoag sachem Massasoit, the English settlement at Plymouth potentially strengthened his nation rather than diminishing his territory. Likewise, the Innu had no reason to consider Champlain’s Quebec post as lost land, since this was still their country. The key questions raised by these incursions were human and political – amity and support versus hostility – rather than territorial.

All of that changed as settlers poured in and threatened to take over entire countries. The English style of colonizing began to distinguish itself from that of the Spanish and French by its drive to secure lands for the exclusive use of settlers. To the oral agreements of cohabitation and tribute payment negotiated with sachems, the New England Puritans started attaching signed documents in the form of real estate purchases. Semi-meaningless to people for whom territory had never been a saleable commodity, these “Indian deeds” implicitly recognized indigenous property rights the better to nullify them. Colonists constructed territory as property in order to appropriate it for themselves. The deeds served the double purpose of documenting settler title while eliminating native claims within the growing colonial zone. For Massachusetts and the other colonies, they helped establish full territorial jurisdiction for the settler state. English claims to the land became far more exclusive and absolute than those asserted by French and Spanish colonizers. As settler numbers and settler power grew, such transactions proliferated; fraud and intimidation became so common as to make a mockery of the pretense that they recorded voluntary, mutually beneficial
agreements. The paradoxical tendency in New England was to accord formal recognition to indigenous territorial and property rights as a means of thoroughly eliminating them. Consequently, natives who felt they had concluded treaties of peace and friendship with the Puritans soon found that there was literally no place for them in their own country.

French and Spanish colonization, no less destructive from the indigenous point of view, tended to be more inclusive than exclusive. Rather than clearing out natives, these imperialists tried to incorporate them, and their lands, into their colonial enterprises. Without being very numerous, the French were able to construct a far-flung North American empire based on trade, alliance and the strategic use of violence. In the areas they colonized along the St Lawrence River, they developed tenure forms such as the seigneurie and the censive in which property claims were multiple and overlapping. In a crucial contrast with the English, French-Canadian land grants did not require the prior extinction of aboriginal title. Native and settler tenures could, and did, coexist. The French did not formally “recognize” indigenous property rights because, unlike the English, they saw no need to eliminate these in any systematic way. Dispossession did indeed take place, notably in the case of seigneuries established for indigenous communities whose lands were later illegally transferred to settlers by Jesuit and Sulpician missionaries.

In the Spanish American empire, indigenous lands were protected by the Crown and were not supposed to be transferable to Spaniards. However, the power imbalance between colonizers and colonized peoples ensured that the lands of the former would grow at the expense of the latter; over the long run, giant haciendas encroached on indigenous fields in an incremental process of dispossession. Even so, the largest part of Mexico was still in indigenous hands at the end of the colonial era.

Violence and devastation accompanied colonization everywhere, but the English colonies specialized in ethnic cleansing while creating strong property rights and territorial jurisdictions for colonists. The “Indian deeds” of early New England gradually morphed into treaties of cession as governments monopolized land transfers in the eighteenth century. The Royal Proclamation of 1763 capped off an evolution in which colonization and the assertion of imperial/settler sovereignty were constructed as a real estate transaction. Thus, around the time that Canada came under British rule, the treaty of cession was emerging as the prime legal instrument for expanding the spatial reach of colonial rule into native territories.

A century later, during the Confederation era, Canada was created as a territorial state on a continental scale and treaties of cession played a central role in anchoring its tenuous claims to sovereignty over the West. Most of what is now the Prairie Provinces was deemed to have been legally ceded through the “numbered treaties” concluded in the 1870s. For the indigenous nations involved, the treaties were oral agreements, but the government side focused instead on the accompanying legal document, something that looked very much like a real estate transfer: natives supposedly surrendered all claim to the land in exchange for a small reserve, annuity payments and other benefits. In indigenous traditions, treaties generally implied coexistence and mutual respect, but according to legal traditions that the British had developed over centuries of colonization, the treaty had come to be a device for buying out indigenous territories in order to establish unadulterated settler property and settler state sovereignty. That is the sort of “ceded territory” Canada sought to create in the nineteenth-century west: a land essentially cleared of the indigenous presence.

French colonization in earlier centuries involved a less drastic transformation of legal space. There was no “ceded territory” in New France because property and sovereignty were neither absolute nor exclusive. With the British takeover of the 1760s, First Nations would face the threat of an expanding empire that, while willing to negotiate, came with exceptionally exacting territorial demands.

Allan Greer is Professor and Canada Research Chair in Colonial North America at McGill University’s Department of History and Classical Studies. A prize-winning author, he has published extensively on the history of early French Canada, the Canadian Rebellion of 1837-38, state formation, the early modern Jesuits, religious change and colonization, colonial saints, and native dispossession in North America in the period from the 16th to the 19th century.
Why academic historians should write op-eds

Professor Jason Opal

And why I don’t want to anymore

“Soon?” was the one-word email I received from an editor, just two hours after he had first contacted me about writing an op-ed for the newspaper’s online version. That morning I had to prepare for class; I was planning to write the piece that afternoon and had given myself a pre-emptive pat on the back for being so prompt. Evidently, though, I was already late.

I started writing op-eds in April of last year, largely because I had just finished a book about Andrew Jackson, to whom the current US President, Donald Trump, looks as a model and hero. My impatient newspaper editor wanted to know what Trump saw in Jackson, and I was happy—if that is the right word—to provide some context.

This is the most common function that historians provide in the 24/7 news cycle of 2018: We are a specialized kind of “fact-checker” for pundits and politicians. We can evaluate the relative (dis)honesty or (in)sanity of something that world leaders say or do. And we can do so not just by verifying or disproving a certain fact or figure but also by giving readers a broader and deeper look at the past and present.

But let’s not sell ourselves short. History is unique among the social sciences and humanities (not to mention the STEM fields) in that tens of millions of people like to read history and biography. We’re a major contributor to the vast outpouring of nonfiction books and articles that come out each year. What we lack in access or funding we make up for in audience.

To be sure, “academic historians” live and work in very different conditions than “popular historians” or “public historians.” Yet each historian stands on the shoulders of all the others. We all write about the human experience through time, and it’s hard to imagine a subject matter more relevant, interesting, or timely than that. No matter how specialized or technical our research is, we’ll usually find a wide and broad interest for it—so long as we adapt to the style and, yes, the pace of newspapers, journals, blogs, and other mass media.

Lately I’ve been trying to branch out from the tired Trump-Jackson story. I wrote one piece about gun violence in the United States, another about the #MeToo movement, and a third about my home state of Rhode Island and the lessons it holds about immigration. (Short version: Rhode Islanders aren’t worried about immigration because they don’t think that any “national” essence is at stake in their weird, tiny part of the United States.) Mostly I write for US audiences, because that’s where my training and experience are most relevant. But with the help of McGill’s Newsroom, including its excellent Senior Communications Officer, Cynthia Lee, I’ve also written for Canadian outlets such as The Walrus. And I’m trying to branch out further by writing essays that blend historical context with political and moral philosophy.

What have I learned so far, other than the fact that editors want the work done two hours ago? First, my topic must be timely, meaning within the current news cycle. As such it’s best to have an article waiting until some relevant news breaks. Second, my writing needs to be direct rather than subtle. And finally, I must never, ever read the posted comments that appear below. They are never helpful, often crazy, and sometimes homicidal.

Oops. I just looked at the comments to my most recent piece. I couldn’t help it. So I think I’ll go back to writing long, complex, difficult articles for academic journals that measure time in months or years rather than hours.

Jason Opal is Associate Professor and Chair, History and Classical Studies at McGill University. He has published books on ambition in the post-Revolutionary American countryside and more recently on the rise of Andrew Jackson’s “democracy” in the United States.
Imagine that there's a story that takes 25 hours to tell, maybe longer. That's not so hard, actually—Game of Thrones has already taken nearly 70. But imagine that there's only one person telling this story, and they're telling it to you live, over a series of days, or maybe even weeks, or maybe even months. Maybe now you're thinking of the Iliad.

I'm addicted to television and I love ancient epic, particularly the Iliad, and my shared love of these two forms, of being immersed in complex narratives far from my own life, started to suggest analogous narrative strategies between the two. At the same time, my work in live performance over the last several years here in Montreal/Tiohtià:ke allowed me to start thinking critically and practically about how those narrative strategies might work in live performance. So the project that I'm currently working on, "Previously On...the Iliad," represents a huge personal opportunity and achievement, and the culmination of more than a decade's work on the Iliad and in live performance.

"Previously On...the Iliad" is an FQRSC-sponsored research creation project where I'm performing the whole Iliad as a live serial to test out several of the hypotheses about the Iliad's narrative and performance strategies that I have laid out in earlier research. As my sabbatical project, which started this past January, the schedule is very demanding: Tuesdays, I translate the week's "episode" (usually between 500 and 600 lines of text). Wednesday, we sit down with the week's director for the first time and read through the episode. Thursday through Sunday we rehearse the episode (up to five hours a day plus my two to three hours working on my lines). Monday evening, I perform for about an hour at Bar des Pins, to a live audience that usually consists of about eighty people. As I write this, we're currently in Week 21 of the project, with approximately 8 or 9 weeks to go, and this episode will just get into the Iliad's Book 18 (out of 24). Each week has a different director, from a wide range of creative professions, including translators, dramaturges, theatre directors, filmmakers and choreographers. My strategy in choosing different directors has been to get a wide range of dramaturgical input into what an epic "episode" might look like, and how the one-person storytelling of the Iliad might best work for contemporary audiences today. At the same time, the project experiments intensely within oral tradition, as I only work from the Homeric Greek, and never write down an English translation: my English performance on the night is as much informed by the moment as by my rehearsal process.

People ask me all the time what I've learned so far. More than I can process with the schedule that I'm on, which makes me grateful for the grant's second year, where I can work more extensively on the translation, performance, and narratological outcomes that the project has produced. But there are a few things that have become immediately apparent. First, my past methods of close reading in philological analyses of the Iliad have been woefully subjective and left me only knowing very specific parts of the Iliad well: you really don't know what you're missing until you've had to translate, memorise, and perform every single line of the Iliad. Second, my ideas going into the project about epic having narrative structures in its seriality analogous to contemporary television are not quite right: even outlier television like Twin Peaks: the Return is much better at giving its audiences plot and character recaps at regular time intervals across episodes than the Iliad is, suggesting that seriality might not be (nor ever has been) the best way of presenting the Iliad. Finally, even if the epic's narrative structure strategies do not quite align with those of serial television, that has not diminished the Iliad's overwhelming audience response, both in person and on our youtube channel: after nearly three millennia, the Iliad remains, as ever, live.

Lynn Kozak is Associate Professor in Classics at McGill University. They have published on the Iliad, Thucydides, and Greek tragedy, with current research focusing on serial poetics, from ancient epic to new media forms, especially television.
Why did I write a book about taxes of all things? Because taxes matter. If sex (as Foucault says) is the truth of our being, taxes are the truth of our social being. I can best tell that story in terms of its debt to McGill History (and Classical Studies)—the place where I did my BA and MA work.

Back then, I wrote two major research projects: a study of epidemics in 19th-century France, done with George Weisz; and a study of Canada at the 19th-century international exhibitions, done with John Zucchi. The two projects sound different but were closely connected. New “anticontagionist” ideas about environmental and social causes of epidemic disease upset many political applecarts. I learned that socio-economic pressures intertwined with new scientific facts (e.g. epidemic statistics), in ways that states could neither ignore nor integrate easily. New facts were inconvenient and confounding. What about Canada? In John Zucchi’s class, we read Suzanne Zeller’s argument that science helped to construct the idea of Canada as a transcontinental nation. I tried to test the claim by looking at newspaper coverage of science at the time of Confederation and decided that coverage of Canada at the Paris Exposition of 1867 made a good proxy. I followed that question into a PhD program at the University of Toronto (partly persuaded by departmental parties, where Canadianist students spoke more confidently about their archival experiences than the Europeanists).

Those core perplexities—how did popular opinion, scientific facts, and national politics interact?—also animated my next book, a commissioned history of St Mary’s Hospital and Medical School in Paddington. What did the social and scientific experiences of that one institution tell us about how medicine wormed its way to the centre of national politics in England? And when, soon after I came back to McGill as an assistant professor in 2003, Shirley Tillotson at Dalhousie invited me to join her research group on Canadian tax history, I saw another opportunity to write “a social history of politics, grounded on a social history of knowledge.” You cannot tax unless you have knowledge of the things and people being taxed. How did that knowledge take institutional form in Canada?

Late-Victorian Canada, like late-Victorian St Mary’s Hospital, proved surprisingly inhospitable to new forms of knowledge and new science. Central to my argument is a reflection by the British Spectator on a Montreal bread riot in the mid-1870s: “The fact of destitution is one that cannot safely be disregarded.” The British state created a bureaucracy to identify and manage destitution that I had studied in poor-law archives in England. John A. Macdonald’s state remained strategically blind to destitution, long after economists wrote such “facts” into their discipline. But my study of exhibitions had shown me a progressive public repudiating top-down projects of governance and I saw something similar happening here. Grass-roots tax reform movements turned Macdonald’s liberal and imperial fiscal state into something very different. I borrow a science-studies concept, “symmetry,” to argue that the liberal state had to learn to govern wealth and poverty more empirically and symmetrically.

In early 2014, the tax project was in the doldrums, as book projects sometimes are. My evolving understanding of tax history in Canada seemed to be at odds with what everyone else said about progressive tax reform. Then came Thomas Piketty’s Capital in the Twenty-First Century—which (nudged by Tassos Anastassiadis), I read within days of its publication and with mounting excitement. It confirmed my theory: the more serious challenge to capital was not income tax but taxation of capital, reflecting tensions that I was peculiarly equipped to understand. Finance capital had learned how to monetize public opinion—the speculative investment value of stocks and bonds—in lucrative new ways. Market capitalization exploded at the turn of the century; the First World War saw comparable financial leveraging of the state itself. But tax reformers then began to demand political accountability to the opinion being monetized. Fact and opinion, poverty and wealth, national politics: here were all the old questions again. And here, of course, they remain. If an informed and empowered public does not hold the financial sector to account, no one else is going to do it for them. History points the way.

Elsbeth Heaman is Professor at McGill University’s Department of History and Classical Studies. Her book, Tax, Order, and Good Government: A New Political History of Canada, 1867-1917, was published by McGill-Queen’s University Press in 2017, and won the 2018 Canada Prize (English language) of the Federation of Humanities and Social Sciences, the Sir John A. Macdonald Prize of the Canadian Historical Association/Governor General’s History Award for Scholarly Research, and the book prize of the Political History Group, Canadian Historical Association.
Books from the Department

Gwyn Campbell, ed., *Bondage and the Environment in the Indian Ocean World*

Monsoon rains, winds, and currents played a central role in determining the systems of bondage and human trafficking in the mid-eighteenth century Indian Ocean World from Sudan to Réunion and from the Cape Colony to China.

More info


Jabotinsky’s *Children* draws on a wealth of rare archival material to uncover how fifty thousand Polish Jews were instrumental in shaping right-wing Zionist attitudes for the construction of a Jewish state.

More info

Hans Beck and Philip J. Smith, eds., *Megarian Moments: The Local World of an Ancient Greek City State*

Based on an international symposium at McGill in 2016, this collection of essays focuses on the small ancient Greek city-state Megara at the Isthmus of Corinth and its little-studied political discourses on external and internal conflict.

More info

John Zucchi, *Mad Flight? The Quebec Emigration to the Coffee Plantation of Brazil*

In 1896, five hundred people boarded a steamer in Montreal to seek fortune on the coffee plantations of Brazil, many of whom quickly returned impoverished. Why did they begin a journey that would almost inevitably end in failure?

More info


1968 was the pivotal year for a new anti-colonial and anti-capitalist politics from Latin American to Asia which sparked a complex and intense round of mass mobilizations in Japan through the 1960s and early 70s.

More info

Allan Greer, *Property and Dispossession: Natives, Empires and Land in Early Modern North America*

Allan Greer analyzes how land tenure emerged and natives were dispossessed in New France (Canada), New Spain (Mexico), and New England from the sixteenth to the eighteenth centuries.

More info

Louise Dechêne, *Power and Subsistence: The Political Economy of Grain in New France*

This newly-translated classic brings rural and agricultural history into conversation with colonial political economy, examining the official measures taken to regulate the grain economy in New France, the frequency and nature of state interventions in the system, and the responses these actions provoked.

More info

John Zucchi, *Mad Flight? The Quebec Emigration to the Coffee Plantation of Brazil*

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More info

Catherine C. LeGrand, Luis van Isschot, Pilar Riaño-Alcalá, eds., *Land, justice, and memory: challenges for peace in Colombia*

This special issue explores how more than 50 years of war have wracked Colombia, with essays on rural inequality, displacement, impunity, the illegal drug economy, the military, private armed groups, new social demands, innovative memory projects, and the changing role of the state.
Eigh looms large in our collective memory, but individual recollections vary from person to person and even from country to country. The year was not only eventful but also extraordinarily violent. Most Vietnamese people still recollect the Tet Offensive. Americans do so too, but they also remember the assassinations of Martin Luther King and Robert Kennedy. West Europeans think of furious student protest. And the people of former Czechoslovakia recall the military suppression of the Prague Spring by Soviet and Warsaw Pact troops. Yet the events, which these recollections invoke in a seemingly unrelated manner, were frequently connected in surprising ways.

The year opened with the Tet Offensive in South Vietnam in late January. In a joint operation, Communist forces—guerillas from the south and regular troops from the north—attacked over 100 cities and military installations in the Republic of Vietnam during the Chinese Spring Festival. The offensive's overall goal was to overthrow the southern regime, force American withdrawal, and establish a unified national government under Communist (northern) leadership. Among national liberation movements around the world, the Tet Offensive quickly assumed a model role. In March, for example, the Palestine Liberation Organization dubbed its defensive battle against Israeli forces in the Jordanian city Al-Karameh the Palestinian Tet Offensive.

But militarily, the Tet Offensive in Vietnam was a disaster. Within 24 hours, all attacks were repelled—except the one on the old imperial capital Huế. American and South Vietnamese troops quickly went on a months-long campaign to root out the infrastructure of the guerilla forces. All in all, over 75,000 Communist fighters lost their lives, compared with 5,000 each for the South Vietnamese and the American forces. While American units committed atrocities against civilians—such as the indiscriminate killing of 500 villagers at My Lai—the Communist attackers treated populations that fell under their control in an equally brutal manner. During the four-week-long occupation of Huế, 2,800 persons—categorized by the Communists as enemies of the people—were summarily executed or buried alive. These targeted killings only ended when American and South Vietnamese troops retook Huế, though they destroyed the city completely in the process. Similar killings would have likely happened elsewhere if the other Communist attacks had been more successful. The news about the events in Huế led to an outpouring of popular support by southerners for the regime. But the military government's own political ineptitude and corruption squandered away the newly found support within a short period of time.

In political terms, the Tet Offensive was a partial success for the Communist side. The offensive's scale and ambition belied the assessment, spouted for years by the administration of U.S. President Lyndon B. Johnson, that there was light at the end of the tunnel. By late March 1968, Johnson announced that he would not seek re-election; instead, he would dedicate the remaining ten months of his presidency to finding a political solution to the Vietnam conflict. In mid-May, peace talks started in Paris, after French President Charles de Gaulle, a long-term critic of American policies in Vietnam, had offered to act as host.

In the United States, the Vietnam War, and particularly the Tet Offensive, helped to unify heterogeneous protest movements—African-American civil rights advocates, women's liberation activists, and student protesters—by providing them with an issue to rally around. But they also deepened pre-existing divisions in American society. In early April, a white supremacist assassinated the Afro-American civil rights leader Martin Luther King. Two months later, a radical of Palestinian descent shot Robert Kennedy dead because the Democratic Presidential contender had supported Israel in the Six-Day War in June 1967.

Moreover, the Tet Offensive had a major impact on protest in Europe. In Germany, conflict was mainly intergenerational. The post-war baby boomers wrestled with their parents over Germany's responsibility for World War II and the Holocaust. Actual protest occurred mainly in West Berlin—the western island in Communist East Germany. Some of the protest activities received clandestine funding from the East German security service on the other side of the wall that divided the city. The Tet Offensive unexpectedly occurred just weeks before students in West Berlin convened a long-planned conference. They had intended to use the gathering to protest the Vietnam War, including the alleged West German governmental and business involvement in it. This coincidental timing amplified the conference’s political message while it further fired up student protest. In April, a rightwing extremist tried to assassinate the student leader Rudi Dutschke, leaving him with permanent brain damage. By May, the West German parliament adopted emergency laws that allowed the country's government to clamp down should civil unrest deepen further. But it thereby merely fanned the flames of student protest against the supposedly fascist West German state.
Protesting West German students inspired their fellow students in France, where poor study conditions and the paternalistic attitudes of the Gaullist state had triggered unrest in the fall of 1967. The Franco-German student leader Daniel Marc Cohn-Bendit, who studied in Paris but frequently travelled to West Berlin for demonstrations, played a central role in linking protest in both cities. By early spring, French student demonstrators almost paralyzed public life in Paris, attacking American businesses over the Vietnam War, and then disparaging de Gaulle, the vociferous critic of U.S. military involvement in Indochina, for ordering police to protect them as required by French law. Poignantly, the opening of the Vietnam peace talks in Paris in mid-May had to be postponed because French students erected barricades and occupied the city center. In late May, de Gaulle escaped the chaos to safety in Germany—the old WW II enemy—but quickly returned with a call for counter-demonstrations. The subsequent announcement of snap elections moved unrest from the street into the political arena, where the Gaullists won.

But student activism was not confined to Western Europe. In March, Polish students demonstrated against the governmental ban of a play by the country’s national poet Adam Mickiewicz. And Czechoslovak students supported the Prague Spring, a reform movement headed by the country’s Communist party to democratize the political system, at least within the confines of state socialism. Yet, student activists from Western and Eastern Europe did not see eye to eye on the many issues of the day. When they met in East Berlin in the summer, Western students praised the Chinese revolutionary Mao Zedong and the Vietnamese nationalist-Communist Ho Chi Minh while bemoaning what they saw as the fascist nature of West European democracies. Eastern European students were dumbstruck by such revolutionary rhetoric, and instead admired the wide range of cultural and political liberalism, which they saw in the western half of the continent, but missed on their side of the Iron Curtain.

In the night of August 21/22, Soviet and other East European troops occupied Czechoslovakia with the intent of restoring socialism at the frontline of the European Cold War. While this intervention was more successful than the Tet Offensive, its death toll was much lower—just over one hundred. The Soviet leadership decided to intervene because it had grown afraid that Czechoslovakia’s Prague Spring would develop into a counterrevolution. But the Soviet intervention ultimately failed to shore up Cold War cohesion in the Socialist Camp in the face of increasingly centrifugal ideological developments.

Since the late 1950s, the People’s Republic of China had challenged Soviet leadership in the Communist world. After the military intervention in Czechoslovakia, the East Asian country launched a propaganda campaign against what it called Soviet imperialism. By March 1969, the two Communist giants went to war over territorial claims to a God-forsaken little island in the Ussuri River. Moderate West European Communists, particularly those in Italy, were equally appalled by the Soviet intervention. Within a few years, Eurocommunism embraced both liberal democracy and the American-led North Atlantic Treaty Organization, while denouncing Soviet-style communism. Finally, the Soviet intervention in Czechoslovakia also helped to discredit student protest, especially in West Germany. The tragedy in Prague reminded many West Europeans that it was better to live in imperfect liberal democracies than under Soviet-style Communism.

The end of 1968 heralded political change in the United States as well. After Kennedy’s assassination, the Democratic Party nominated the hapless Hubert Humphrey. During the final weeks of the campaign, Johnson disavowed his party’s candidate while still trying to get a peace agreement in Vietnam. Through court-approved wiretaps, meanwhile, the President knew that the Republican nominee, Richard Nixon, had committed high treason by sabotaging his peace efforts through illicit contacts with the recalcitrant South Vietnamese government. On the false pretense of having a plan to end the Vietnam War, Nixon won the election in November 1968. As soon as he was in office early the following year, he escalated the war in Indochina with the goal of bombing North Vietnam into surrender at the negotiation table in Paris. The majority of the three million Vietnamese and almost sixty thousand American war deaths occurred on his watch. The violent 1968 thus bred even more bloodshed in subsequent years.

Lorenz M. Lüthi is Associate Professor of International History at McGill University’s Department of History and Classical Studies. He is currently finishing a major reinterpretation of the Cold Wars in Asia, the Middle East, and Europe beyond the superpower conflict.
The 2017/18 academic year was an exciting one for the History and Classics Graduate Student Association (HCGSA) as we launched new academic and community-building initiatives, while continuing the legacy of the tried and true. Our new graduate students were welcomed to the Department of History & Classics and Montreal with the 2nd Annual GRO-SH orientation events, which included a night of karaoke and a BBQ at Parc Jeanne Mance. As part of our mission to promote camaraderie between departmental scholars at all levels, we continued hosting our ever-popular Coffee & Cake and Wine & Cheese mixers, in addition to launching a Works-in-Progress lecture series. Some friendly competition even arose between the MAs, PhDs, and professors at our first-ever historical trivia night. Our Topics on Tap seminar series remains a staple of HCGSA programming as it continues to provide a friendly atmosphere for students to explore new research interests and practice presenting their work. This year also saw the launch of Cundill Fringe, where a panel of graduate students convened to discuss the three books shortlisted for the 2017 Cundill History Prize. Both the panel and the audience agreed with the Cundill Prize jury in awarding the Cundill Fringe Prize to Daniel Beer for his monograph, The House of the Dead: Siberian Exile under the Tsars. Last but not least, thanks to generous book donations by the History & Classics faculty, HCGSA raised over $200 to help fund the 2018 McGill-Queen's Graduate Conference in History. To stay informed of HCGSA and other departmental events, please visit the new HCGSA website at https://mcgillhcgsa.wixsite.com/home or follow us on Twitter @hcgsa_mcgill.

Congratulations to our recent PhDs

PhD: Hussam R. Ahmed
Supervisor: Laila Parsons
Title: Statecraft and Institution Building between Two Revolutions: Taha Hussein and Egypt's Road to Independence (1919-1952)

PhD: Michael Max Hamon
Supervisors: Elizabeth Elbourne, Elsbeth Heaman
Title: The Many Worlds of Louis Riel: A Political Odyssey from Red River to Montreal and Back 1840-1875

PhD: Isabel Harvey
Supervisor: Paula Clarke
Title: (Re)construire une identité monastique à travers le corps: normalisations, traductions et utilisations des discours et pratiques corporelles entre les murs des cloîtres féminins dans l'Italie de la réforme Catholique

PhD: Wen-yi Huang
Supervisor: Griet Vankeerberghen
Title: Negotiating Boundaries: Cross-Border Migrants in Early Medieval China

PhD: Alexandra Ketchum
Supervisor: Suzanne Morton
Title: Serving up Revolution: Feminist Restaurants, Cafes, and Coffeehouses in the United States and Canada from 1972-1989

PhD: Raminder Saini
Supervisor: Elizabeth Elbourne
Title: Imperial Responsibilities: Britain's Destitute Indians and Questions of (Un)belonging, 1834-1914

PhD: Daniel Simeone
Supervisor: Suzanne Morton
Title: State of Failure: Bankruptcy and Imprisonment for Debt in Nineteenth-Century Montreal

History Students’ Association

The History Students’ Association (HSA) had a fantastic year. We began the year by discussing how the undergraduate HSA could better serve the needs of history students at McGill. From this discussion, it seemed clear that history students were in desperate need of clearer articulation of departmental requirements from advisers and the departmental website, and that they were searching for more engagement with their professors. To address the first problem, we met with Undergraduate Program Director Professor Michael Fronda throughout the year to address website-related issues and to voice undergraduate students’ concerns with the clarity of information given. We also drafted an unofficial history department guide of sorts, an online document filled with helpful dates, website links (such as the Purdue OWL bibliographic website and various archival websites) as well as advice for newly entering history students at McGill. The guide can be found at https://sites.google.com/view/hsamcgill/home.
No. 4 2018

This was another successful year for the Classics Students’ Association (CSA), which always draws a large number of students. For the fourth year in a row, the Arts Undergraduate Society of McGill named us the “Most Outstanding Small Department Association”, and AUS gave our 2017-2018 Montreal Classics Colloquium, organized in coordination with UQAM and Concordia, its “Most Outstanding Event” award for the second year running.

Sponsored by our undergraduate journal Hirundo, this past fall the CSA debuted the first full year of our well attended undergraduate lecture series, Rostra, Rostra. We thank Neha Rahman, Celia Taylor, and Sijia Li for their wonderful talks. This year also marked the launch of our new classics magazine, Volare. Founded by Maya Keshav, Volare publishes creative projects by students each month, including poems, short stories and drawings.

Most of our activities lie somewhere in the middle ground between the academic and the social. A perfect example of this is our joint lecture series with the History Students’ Association to mark Halloween and then Valentine’s Day, which, having become a sort of tradition in our department, attracts an audience from far and wide. Students enjoyed listening to professors and graduate students give short, topical presentations in a casual setting while munching on festive sweets and baked goods. This year was special as, for the first time, the Halloween and Valentine’s Day celebrations featured a couple of musical and poetic performances!

To address the second problem, each and every member of the HSA executive worked tirelessly to come up with new and exciting ideas to facilitate fun, interactive events that would get more students and professors involved. Facilitated student/professor engagement was a particularly important issue for our team to address, as we felt that students were often aching to better understand their professors’ research. These events included various wine and cheese get-togethers, a pizza-in-the-library study session, and the ever-popular holiday-related speaker events, in which professors shared holiday-related historical anecdotes with students. Additionally, and incredibly important in this year of #MeToo (and for an all-female executive team), was the HSA’s first ever “Women in Academia” roundtable, which brought together women professors to discuss the issues women face working in academia, and in McGill’s Department of History and Classical Studies in particular. This discussion was an enlightening, and at times enraging, look into the problems women academics face in dealing with enormous bureaucracies. Finally, our first-ever “Research Brunch” proved equally enlightening. The brunch involved professors discussing their upcoming research projects with students over timbits and coffee.

The HSA team this year was composed of Eleanore Musick, Rachel Almuli, Linnea Kornhauser, Sonia Mahajan, Praise Lanya Feng, and Mary Zhu. We deeply thank all of the students and professors who participated in our events this year.

One of our most popular events, which reaches beyond the university, is the annual McGill Classics Play, translated by students from the original Greek or Latin text over the summer and then rehearsed and performed in the winter at the Mainline Theatre on Boulevard St. Laurent. This year’s play, in which 30 students took part, was the old classic (pun intended) Plautus’ Pseudolus, reimagined in 1930s Montreal. It was translated and directed by the fantastic Celia Taylor. Dance numbers, love, extortion, and a handsome leading man: this play had it all. We eagerly await next year’s play, Euripides’ Cyclops, a hilarious retelling of the famous Odyssean myth and the only surviving satyr play that exists in full.

Cyclops will be translated and directed by Neha Rahman and Daniel Whittle.

Our year ended, just as it began, with another successful wine and cheese social where we proudly presented the most recent annual issue of our journal Hirundo, which includes seven fine articles by undergraduates. This year’s journal, edited by Ella Hartsoe and with a cover design by Emilie Lucas, was one of the most visually striking yet. On behalf of the many professors and students in attendance, the CSA would like to thank all members of the student editorial board for their hard work. It really paid off!

Thank you to everyone in the department for another stimulating year. We look forward to the next.

Daniel Whittle

Classics Students’ Association

The 2017-2018 HSA team

McGill Classics Play cast and crew on closing night
In February 1948, the Communist Party of Czechoslovakia took power and ended the Third Czechoslovak Republic. Conventional wisdom usually portrays this as the valiant martyrdom of a democratic state and its heroic noncommunist leaders. However, in my research, I found that the republic was far from innocent. Its president, Eduard Beneš, had been deeply complicit in the violent expulsion of millions of Germans and Hungarians, stripping them of their citizenship and their property, since the end of World War II.

This subject first caught my interest during Professor James Krapfl’s course on East-Central Europe since 1944, which focused on Hungary, Poland, East Germany and Czechoslovakia. That Hungary and Poland had become communist didn’t surprise me, given the Soviet commitment to ensuring that nearby states joined its sphere of influence. Communism in East Germany appeared inevitable as well, given the heavy Soviet military presence and Iosip D. Stalin’s desire to prevent a united Germany from joining the West. However, Czechoslovakia seemed like something of an outlier. It stood at the crossroads of Europe, where East meets West. While a Slavic state, it had historic linkages to states like Austria, and although the Soviet Union left some army units across its territory, it didn’t seem willing to commit massive resources to supporting the communists there immediately. What other factors may have contributed to communism triumphing in the case of Czechoslovakia?

“Violence can destroy power; it is utterly incapable of creating it,” as Hannah Arendt once postulated. Her theory of the relationship between violence and power struck me as having significant explanatory power in this case. Arendt argues that “rage and violence turn irrational only when they are directed against substitutes”; this is precisely what transpired when the government turned its ire against the general German populace as a scapegoat for Nazi crimes. Exiled in London, Beneš may have had an exaggerated sense of the punishments his compatriots were calling for. Upon his return, Beneš’ inflammatory rhetoric inspired both violent, spontaneous expulsions and more formalized processes.

In trying to understand and justify the violence in which they had just participated, many Czechs and Slovaks would turn to communism as an ideology that legitimized their anti-German actions and promised a potential bulwark against a return of German power. The Beneš regime’s use of violence, which desensitized and atomized the public, made similarly violent acts by the Communist Party seem more within accepted norms. Through a complex interplay of a number of variables, Beneš’s use of violence ultimately contributed to his own defeat. It made it impossible for him to build a powerful and cohesive postwar state—a failure that paved the way for a communist takeover.

Sam Hull is the winner of the 2018 Undergraduate Essay Prize from the Canadian Association of Slavists and a 2018 McGill graduate with a Joint Honours degree in History and Economics. Sam will be working as a research assistant at the Bank of Canada next year before likely entering graduate school.

Let a Hundred Debates Bloom, let a Hundred High School Students Contend

It was a smoggy April evening in Zhengzhou, the sprawling, industrial capital city of central China’s Henan Province, and the final round of a local high school debate tournament was underway. “China is well-positioned to promote peace in the Middle East,” declared a young competitor from the Zhengzhou Foreign Language School, in fluent English. “Unlike during the Cold War, today China has balanced relations with Palestine and Israel.”

I smiled from the judge chair. One year prior, I had been a student in Dr. Lüthi’s HIST 552/553 seminar, learning and debating the international dimensions of the Cold War. I was now at the helm of a similar debate, playing out every weekend at tournaments across China.

In the summer of 2017, shortly after my graduation from McGill, I moved to Beijing to work for an organization called the National High School Debate League of China (NHSDLC). I had competed with the McGill Debating Union for four years and I wanted to learn Chinese; the NHSDLC offered me an exciting opportunity to apply my debate experience in China. The league organizes English-language debate tournaments in over 30 Mainland Chinese cities every year, and thousands of students compete annually. In my capacity as League Co-Director, I am responsible for running tournaments, as well as visiting schools to promote the league and teach debate skills.
On March 2nd and 3rd, 2018, the History and Classical Studies Graduate Student Association welcomed 27 graduate speakers from 19 universities throughout Canada, the United States, and Britain, to the 15th Annual McGill-Queen's Graduate Conference in History. The conference theme—"Violence and the Mind"—invited burgeoning scholars from an array of disciplines to consider how violence has been produced, elaborated, interpreted, and experienced by the mind throughout history. While successfully facilitating inter-collegiate exchange, MQ2018 stimulated intellectual discussion across a diverse set of conference panels, including Violence and the Sacred, Languages of Violence and Resistance, Violence and Memory, and others.

The Organizing Committee was honoured to present Dagmar Herzog, Distinguished Professor of History and Daniel Rose Faculty Scholar at the Graduate Center of the City University of New York, as this year’s keynote speaker. Professor Herzog delivered an engaging talk on "Contentious Suffering: The Post-Holocaust Controversies Surrounding the Emergence of PTSD as a Medical Diagnosis," based on her recent book Cold War Freud: Psychoanalysis in an Age of Catastrophes (2016). The Faculty Lecture was given by the Department of History & Classics’ very own Professor Subho Basu, on the compelling issue of "Forgetting Genocide: 1971 in Bangladesh." Both lectures and the impressive line-up of graduate student papers drew a significant audience from the Department of History and Classics, as well as from the larger McGill and Montreal communities. The discussion on “Violence and the Mind” can be re-lived, or experienced for the first time, via our live-tweeted feed @MQ_2018.

Overall, my experiences living, working, and travelling in China have given me a deep appreciation for the country’s cultural vigour, diversity, and international significance. My Chinese has improved along the way, too. I am signing on for a second year.

Liam Mather graduated from McGill in 2017 with a B.A. in Honours History.

Graduate Conference in History - “Violence and the Mind”
David Aiken and Cynthia Tang

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Nearly a year has passed since the St. Andrews Society/McEuen Scholarship Foundation Chair in Canadian-Scottish Studies came into existence. There have been significant developments in that short time.

One of the highlights of the first year was the colloquium to inaugurates the Chair in April. Co-sponsored by the McGill Institute for the Study of Canada, the event featured a range of talks on the role of Scots and Scottish influences in the history of northern North America and beyond. Department members Elizabeth Elbourne, Elsbeth Heaman, Jason Opal and myself were among the presenters. The colloquium was well attended, and the discussions were lively and important. Plans are in the works to make the colloquium an annual event.

New opportunities for students have also been developing. In collaboration with the Faculty of Arts Internships Office, three internships, each with an honorarium of $4,000, were awarded to McGill students to work this summer with the collections of the Black Watch Museum and Archives, the St. Andrew's Society of Montreal, and the 78th Fraser Highlanders. Shawn McCutcheon, PhD candidate, was awarded a travel award to conduct research this summer in Scotland. And more funding opportunities for students working in the area of Canadian-Scottish history will be made available in the future.

Looking forward, on 20 September, the Chair in Canadian-Scottish Studies and the Montreal British History Seminar will be co-sponsoring a talk at McGill by the eminent Scottish historian Sir Tom Devine, Professor Emeritus, University of Edinburgh. The subject of Professor Devine's talk will be the Scottish factor in nineteenth-century Canada. I hope to see you there.

I would like to extend my sincere thanks to the Canadian-Scottish Studies Fundraising Committee and all the donors for their generous support and commitment. My thanks also to colleagues in the department for their enthusiasm and collegiality, which has created a dynamic intellectual environment for the Chair.

Professor Don Nerbas, Chair of Canadian-Scottish Studies

The Department of History and Classical Studies is launching a fundraising campaign for an endowed Fellowship for an indigenous student to pursue graduate work in History. The final report of the Truth and Reconciliation Commission (2016) issued a number of Calls to Action, including requests to build capacity in post-secondary education for Indigenous peoples and to commemorate and investigate Indigenous history. Our department’s initiative complements McGill’s recent creation of an Indigenous Studies Program and its ongoing commitment to integrating Indigenous perspectives and experiences in all facets of McGill’s academic mission. For more information about this fellowship, please contact Scott Corbett, Senior Development Officer, Faculty of Arts at (514) 398-5005 or at scott.corbett@mcgill.ca.

We are deeply grateful for all donations, which make a significant difference in the lives of students. We are also grateful to the Canada Science & Technology Museums Corporation and to the donors to the Arts Internship program for generously supporting public history and student research. For more information on all departmental fundraising campaigns, please consult: https://www.mcgill.ca/history/outreach-donate/