



# THE OSLER LIBRARY NEWSLETTER

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Osler Library of the History of Medicine, McGill University, Montréal (Québec) Canada

## Fire at the McIntyre

Mary Yearl, Head Librarian

**O**n 13 July 2018, a fire broke out on the rooftop terrace that sat atop the Osler Library extension of the McIntyre Medical Building. It was one of so many improbable instances one hears about: a catastrophic result brought about by the careless disposal of a cigarette. While the financial costs will easily run into the millions of dollars, there are many aspects of the fire that can never be quantified.

### Response

At the time the fire occurred, the Osler Library was in the midst of planning several events to commemorate the centenary of Sir William Osler's death, which we will mark in 2019. The exigency of the situation has disrupted the planning process and all other operations at the library. Regardless, the general feelings are of gratitude and relief.

Before the fire was fully extinguished, a dedicated and knowledgeable team had been mobilized. The first responders from the Service de sécurité incendie de Montréal (SIM) were aware of the value of the library and took steps to safeguard its collections from within the building as soon as it was safe to do so. As the roof was destroyed and its drains failed, water entered the library; fortunately for our collections, the fire was external, so heat within the Osler never reached the level



The Wellcome Camera, as seen on the night of 13 July

required to activate the sprinkler system. Nonetheless, since water did start to leak in through the compromised drains, members of the SIM placed tarps on top of the bookshelves in the area housing the circulating collection to protect it from water and later covered shelves and work surfaces throughout the library with plastic sheets, as a precaution against the risk of further water infiltration.

As the situation was being assessed over the weekend of 14-15 July, several steps were taken to protect the collections. Notably, a preliminary investigation confirmed that – despite the roof being destroyed – there was no fire damage within the Osler Library. There was, however, considerable water damage. The initial fire was on the terrace above the circulating collection, so this was the location of the greatest impact. A secondary fire that was detected on 14 July was a less immediate threat, but did bring more water into the building. While there was also some water infiltration in the Robertson area (housing post-1840 rare materials), this was minimal. All investigations to date have concluded that there was no water infiltration in the Osler Room, which houses the pre-1840 items and Osler's own writings. In the areas that were affected by water, library materials were removed immediately; those that were wet, were frozen so as to preserve their condition until they could be freeze dried. Meanwhile, the response team from PremièreAction installed dehumidifiers to prevent the growth of mould.

In the weeks that followed the fire, as attention moved

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# McGill



# Fire at the McIntyre

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from emergency response to planning and assessment, the involvement of McGill Library staff increased considerably. In order for the building – including the Osler Room – to be thoroughly inspected to determine the extent of the damage, all of the contents had to be removed.

After it had been determined that the entire Osler Library needed to be emptied, the next challenge was to find a space that was large enough to store the collections in a climate-controlled environment. The solution we found is one that allows us to continue to serve those who consult the collections. Two kilometres of shelving were freed up within the locked space that houses Rare Books and Special Collections, on the 4th floor of the McLennan Library. The artwork and the most valuable artifacts, meanwhile, would go to a storage area belonging to the Visual Arts Collection.

Though the items in the Osler Room required the greatest level of care and attention, moving them was a relatively straightforward process. Thanks in large part to a dedicated HVAC unit that preserved air quality even when the larger systems of the McIntyre itself were contaminated, the items in the Osler Room were unaffected by the fire, and so were packed and moved directly to the McLennan Library. This work was done by a group of professional packers who first attended an information session led by local conservator Terry Rutherford and who then worked under the guidance of a team of around thirty managerial staff from the McGill Library; works of art and artifacts were handled by PACART, under the guidance of Gwendolyn Owens.

By the time this newsletter reaches virtual and physical mailboxes, all of the Osler Library's materials will have been rehoused in McLennan. Those items that needed to be freeze dried have already come through that process and have been assessed. The collections that needed to be deodorized have been treated, and the cleaning process is wrapping up for the books that were most affected. It is encouraging that Osler staff have served a number of researchers since the start of September, when the Osler Room materials became available in the Rare Books and Special Collections reading room.

## Impact

The fire has had a tremendous impact upon the entire Osler community, near and far. The staff of the Osler have moved, along with the complete contents of the library. Initiatives that were gaining momentum last year, particularly in the realm of public outreach, were put on hold.

The impact on the daily work of library staff is minor, however, when weighed against the many patrons who rely upon the Osler for teaching, research, and other activities. The lack of access to materials was rendered more serious because there was no opportunity to plan, as there had been during previous closures that took place during renovations. This



December 2018. The Wellcome Camera awaits a new face.

time, faculty members had to weigh whether they could teach classes; graduate students were concerned about whether our closure would affect their ability to make progress required by funding agreements; publications were delayed; exhibits were cancelled or postponed.

In other words, even as we celebrate our good fortune in having our collections spared, it is important to recognize that the unexpected inaccessibility of materials even for a few months can have a very real impact: on scholarly output, on funding decisions, on the availability of required classes. The McGill Library has made a monumental effort to soften the effects of the fire on the Osler community; materials were made available as quickly as it was feasible to do so, and colleagues in Interlibrary Loan helped our users obtain books from elsewhere, even when the catalogue initially threw up the alert that the books were “on the shelf.” Our colleagues in Rare Books and Special Collections and the McGill University Archives have graciously welcomed Osler staff into their already bustling space.

## Reflection

The Osler is not alone in facing uncertainty and disruption due to fire. As we go forward into the year that marks the centenary of Osler's death, we aim to see what good can come out of an unfortunate situation. How can we use our dislocation to bring about changes that we might otherwise only have hoped for?

In reflecting upon what works well at the Osler as we know it, we can look to the Osler Room itself. Without doubt, it is an inspirational space, designed with Osler's vision in mind. W.W. Francis, Osler's very dear second cousin and first Osler Librarian, conveyed Osler's vision:

*I like to think of my few books in an alcove of a fire-proof library of some institution that I love; at the end of an alcove an open fireplace and a few easy chairs, and on the mantelpiece an urn with my ashes and my bust or portrait through which my astral self.. could peek at the books I have loved and enjoy the delight with which kindred souls still in the flesh would handle them.<sup>1</sup>*



The entry to the library 3 weeks after the fire.



The grace of the Osler Room stood in contrast to the construction that surrounded it.

The Osler Room is a place that welcomes and delights Osler's "kindred souls." It is a place of inspiration, of humility, of education. Each visitor might experience it differently, and that is in keeping with Percy Nobbs' beautiful design. Intellectually, one knows that one is in the presence of a magnificent representation of medical historical knowledge. The Osler Room is also a place that encourages inspection and reflection. Just as each look at the shelves reveals some oeuvre perhaps not noted before, careful attention to the physical aspects of the room reflect the care with which Nobbs designed a space that W.W. Francis appropriately described as "Osler's shrine."<sup>2</sup>

The Osler Room is not an end. For many, it might well be a destination, but for Osler's inspiration to be complete, it must also be a starting point. At the Library, it is where we typically start with visiting classes. While a group of students may ostensibly be there to learn about a particular aspect of medical history, or to become acquainted with primary source research, the context of Osler's vision is an important part of what we convey. The feedback we receive confirms that using the room designed by Nobbs to weave Osler's narrative into our teaching has a positive and lasting impression on those who visit.

While the Osler Room itself has a palpable impact upon those who enter (e.g., a collective gasp of wonder as a group walks in for the first time), there are other aspects of the library that are not as effective as we would like them to be. The Osler Room is not currently set up as a reading room, and the W.W. Francis Room can only fit a small number of students and is not configured in a way that encourages the safe handling of materials in larger group situations. The lack of dedicated teaching space means that we need to clear the Wellcome Camera when larger classes visit or when we hold public lectures and similar events. Thus, those who might be enjoying our quiet study space to do research using our reference or circulating materials need to

find another place to work when the Camera is otherwise in use.

The challenges of teaching within our current configuration raises the question of whether during reconstruction we might be able to design a dedicated classroom. This in itself would help us realize our greater vision, for instance of encouraging more interaction with our materials by those teaching in the Faculty of Medicine. Moreover, as we look to the centenary and reflect upon how we can better realize Osler's vision, there

are specific areas of outreach where we can improve. Notably, Osler wrote in his memoranda relating to the establishment of the Bibliotheca Osleriana, "...I particularly wish my colleagues of Laval and my French Canadian brothers to take advantage of the many important works of the old masters of their native land, in the collection of which I have had them specially in mind."<sup>3</sup> Last year, we made progress by welcoming a few classes from the Commission scolaire de Montréal, but part of our plan for the centenary was to think about how we could reach out more effectively to our university colleagues in Montreal and beyond. A dedicated classroom would allow us to increase our engagement with scholars and students in many ways, including by hosting symposia.

Similarly, we wondered how we might use the opportunity of the fire to rethink the space available for exhibits. Our current gallery is effective in that it draws people into the library; however, we could better highlight the broad range of our collections if we created exhibition areas that enjoy better security and climate control.

It is difficult to enter a memorial year when there is so much uncertainty about the future, but we do hope that this will become an opportunity for us to articulate a renewed commitment to Osler's vision. Above all, we acknowledge how fortunate we were that the damage was limited and that we were able to find ways to mitigate the effects of an unavoidable disruption. In every sense, the situation could reasonably have been much worse.

### Acknowledgement

As we reflect back and look forward, we wish to acknowledge the incredible response by the SIM and the many individuals and teams who were vital to the security of the Osler during

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# Corps qui hantent d'autres corps

Caroline Boileau, artiste  
en résidence 2018 Michele  
Larose - Bibliothèque Osler

Je fréquente la collection d'histoire médicale Osler cet automne. J'y passe de longues heures à ouvrir et feuilleter des ouvrages anciens à la recherche de représentations du corps de la femme. Aux choses cherchées viennent s'ajouter des choses trouvées à côté, derrière, en parallèle et qui font hoqueter et bifurquer ma recherche. Une exposition à la Bibliothèque *Rare Books and Special Collections* viendra clore la résidence au début de l'année 2019.

Travaillant à partir d'une position féministe, avec un intérêt marqué pour la santé - intime, publique, sociale et politique - je crée des œuvres, souvent hybrides, qui s'élaborent par la pratique du dessin, de la sculpture, de la vidéo, de l'installation<sup>1</sup> et de la performance<sup>2</sup>. Par le dessin, je crée des identités hybrides en dessinant des corps improbables et en imaginant ce qui se trame sous la surface de la peau. J'invente des corps où se multiplient membres et organes et qui s'approprient sans scrupules ceux issus des règnes végétal et animal. Le corps hybride, les multiples représentations du corps - celui de la femme en particulier - est un thème récurrent dans ma recherche, inspirée par l'histoire de l'art, l'histoire de la médecine, des sciences et aussi de l'actualité.

Depuis vingt ans, je développe des projets de résidence dans des lieux et des contextes non-dédiés à l'art : hôpitaux, laboratoires de biologie, musées d'histoires, et bibliothèques spécialisées, généralistes et de quartier. Ces contextes de travail me forcent à m'adapter à des contraintes logistiques, éthiques et relationnelles qui forment et transforment mes projets. Ces contextes, les gens qui y gravitent, les collections et objets qu'ils abritent, deviennent des matériaux qui me forcent à remettre en question mes propres façons de faire tout en explorant différentes stratégies de travail, dispositifs visuels et formes plastiques. Dans ces lieux, j'accepte d'y occuper la fonction de *non-spécialiste*. En alternance, j'y occupe les rôles de parasite, en m'attachant à des contextes qui me nourrissent, et de diplomate, en travaillant à lier et relier des gens et des choses.

Mais comment débiter ? À chaque nouvelle résidence,



Détails des différents carnets de notes et de dessins qui s'accumulent durant la résidence, 2018-2019.

CAROLINE BOILEAU, 2018

la question demeure. Un mois s'est écoulé depuis mon arrivée à McGill et, à cette première question s'ajoutent maintenant toutes les autres : Que faire avec ce que je trouve ? Comment transformer ces images historiques en œuvres contemporaines ? Quelles formes plastiques donner à cette recherche ? Dans quel but ? Pour les partager avec qui ?

Dans différents ouvrages médicaux d'Europe et d'Asie datant du 15<sup>e</sup> au 19<sup>e</sup> siècles, je cherche des représentations du corps de femmes. Il y en a peu. Au fil des pages, le corps générique est masculin. Les quelques corps de femmes, examinés et disséqués, sont souvent ceux de brigandes et

de criminelles ou alors, plus tard et plus près de nous, des corps non réclamés par les proches. Elles apparaissent ça et là sur les pages de précis de poche et aussi sur les pages éléphantiques de folios géants. Quelle vie ont eu ces femmes ? Elles occupent entièrement mon esprit. Elles me hantent.

Ainsi, je les dessine pour *voir* et c'est en dessinant que je comprends réellement ce que j'ai sous les yeux, que ça apparaît. Au fil du temps, je découvre des détails auparavant invisibles, une structure prend forme, la façon dont les images ont été construites se révèle lentement, des liens entre différents corpus d'images se tissent. Par le dessin, je cherche cette qualité du temps et du regard qui permet l'apparition de formes nouvelles au contact des anciennes. Comment regarder aujourd'hui ces illustrations présentant le corps de femmes réalisées il y a plusieurs siècles ? Comment réactualiser ces images ? Comment (re)poser la question de la place du corps de la femme dans la médecine et la société ?

Au crayon mine, j'isole dans mon carnet, des détails de certaines illustrations, des notes et citations. J'accumule ces fragments jusqu'à avoir envie d'en faire des collages, de plier les images les unes sur les autres, de les juxtaposer sur la page, de les calquer sur d'autres. Par le collage, je provoque la rencontre, je lie des temporalités, des lieux et des façons de faire à la fois similaires et disparates. J'essaie de penser ce que je vois ensemble.

Pour l'instant, le travail reste embryonnaire. Je fais des allers-retours entre McGill et mon atelier et ce nomadisme me force à repenser l'atelier, sa fonction et son accessibilité.

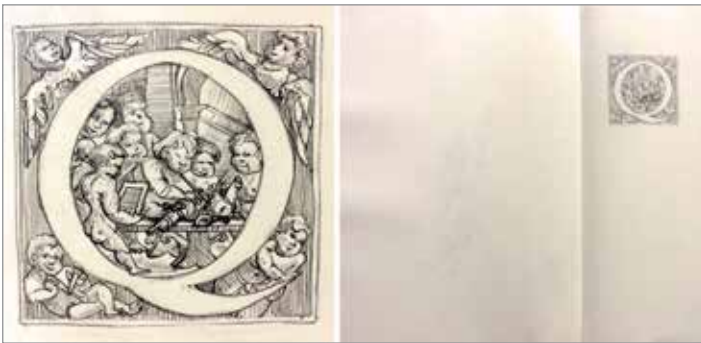
J'accumule ainsi plusieurs carnets de dessins comme autant d'ateliers portables : celui que je remplis au crayon mine de notices bibliographiques, de réflexions et de croquis réalisés à la bibliothèque ; le tout petit qui me suit partout et contient des aquarelles hybrides créées à partir des choses vues à Osler et des choses vécues dans mon quotidien ; celui où j'entremêle des détails d'illustrations obstétriques, de l'Europe au Japon, entre les 15<sup>e</sup> et 19<sup>e</sup> siècles ; celui, plus imposant, dédié aux lettres recopiées dans le *De Fabrica* de Vésale. À ces carnets physiques s'ajoutent aussi deux vidéos qui sont en cours de production, des lectures *performatives* de livres existants mais fragiles et difficiles à consulter. La première vidéo propose une lecture-dissection à plusieurs mains du *Cum Deo... Catoptrum*

*Microcosmicum* de Rémelin de 1619 tandis que l'autre propose le déroulement-enroulement d'un manuscrit de dissection japonais datant des années 1800.

Page après page, le verbe *hanter* revient dans les carnets depuis le tout début de ma résidence. Résider et hanter deviennent synonymes. Hanter, par contre, est réflexif car moi aussi, je suis hantée. Hantée par des images, des conversations, des objets, des choses lues et vues, imprimées profondément dans mon corps.

<sup>1</sup> L'*installation* est un environnement qui rassemble objets, dessins, vidéos, afin de proposer une expérience active du corps dans l'espace

<sup>2</sup> En *performance*, le geste, une action éphémère de l'artiste, devient l'œuvre



CAROLINE BOILEAU, 2018

Gauche – détail d'une des lettres du *De fabrica* de Vésale recopiée à main levée; droite – détail du livre d'artiste en cours, 2015-2019.

Dans un carnet du même format que l'original, je recopie soigneusement à main levée les lettres du *De Fabrica* de Vésale. Quelle étrange histoire parallèle que ces lettres qui semblent illustrer l'histoire maudite, presque grotesque de la dissection : petits angelots jouant avec des couteaux aiguisés, disséquant des sangliers, pillant des tombes, faisant bouillir des crânes... Peut-être s'agit-il aussi de l'histoire de Vésale lui-même qui, paraît-il, ne rechignait pas à déterrer des corps récemment inhumés... Page après page, j'isole les lettres ainsi que les quelques représentations du corps de la femme sur de grandes pages blanches. Qu'est-ce que ça raconte ? Qu'est-ce qui existe là, à la lisière du discours scientifique ?



CAROLINE BOILEAU, 2018

Gauche – Dessin (peinture à l'huile et encre de chine sur une reproduction d'une innervation) ; droite – documentation photographique des tests pour la vidéo, 2018. PL006581.

Comment regarder les manuscrits qui échappent à la définition traditionnelle du livre ? Par le biais de la vidéo, je propose l'ouverture et l'exploration du livre *Cum Deo... Catoptrum Microcosmicum* (Rémelin, 1619). Il s'agit d'un livre animé dont les planches, à feuillets superposés, permettent au lecteur « d'ouvrir » le corps de papier pour l'examiner en profondeur. La lecture du manuscrit nécessite plusieurs mains pour aider à soulever délicatement les peaux, organes, plis et replis menant jusqu'à une série d'organes flottants dans la cavité vide.



CAROLINE BOILEAU, 2018

Gauche – photographie de graffitis sur la porte intérieure d'une toilette du Pavillon McLennan; droite – dessin basé sur une illustration du *Fasciculus Medicinae* (Ketham 1500) avec ajout des phrases-graффitis, 2018.

C'est par le *Anatomia Uteri Humani Gravidi* de Hunter, confrontée à des illustrations grandeur nature de troncs de femmes enceintes, que je suis (re)tombée de plein pied dans l'obstétrique. Presque malgré moi, fascinée par les illustrations trouvées dans différents ouvrages d'époques et de lieux disparates, je débute une collection d'images et d'outils. Je les mélange tous jusqu'à en faire des hybrides. Je joue à les plier les uns sur les autres jusqu'à ce qu'ils se fondent ensemble. J'essaie aussi de les faire cohabiter avec des mots, dont ceux de jeunes femmes, inscrits à même la porte intérieure d'une toilette du pavillon McLennan.

# The Public Has Not Been Informed

Erika Biddle, Ph.D. candidate, York University

*The model of the ineffectual radical is the man or woman who spends a few brief years exploding in indignation, posturing, attitudinizing, oversimplifying, shooting at the wrong targets, unwilling to address himself to the exacting business of*

*understanding the machinery of society, unwilling to undergo the arduous training necessary to master the processes he hopes to change.<sup>1</sup>*

*The brain is small; the universe is large. In what way, if any, is the universe, the observed, affected by man the observer?<sup>2</sup>*

**M**y dissertation, *Plastic Publics*, investigates how digital networked technologies alter not only the way information flows and people communicate, but also the shape and composition of publics. Publics are plastic, keeping in mind the double meaning of plasticity—the ability to change and to hold form. My dissertation proposes we ‘rethink’ cultural and social shifts in the composition of publics over the last 150 years, in terms of our developing understanding of the brain in relation to technology, progress, speed, and the increasing use of networked digital platforms. The trajectory of the project arcs from early twentieth century theories of control (behaviorism and advertising), to mid-twentieth century (cybernetics and mind control) to recent developments in AI, AGI (Artificial General Intelligence), social media, and smart cities.

Plastic publics refers to the various technological, aesthetic, affective, and overtly political encounters that modulate people as connected, controlling, and controllable social groups—as compositions of neuronal subjects—as well as the processes of locating and reconfiguring ourselves within complex dynamic networks. What emerges is an understanding of control that extends beyond coercion and instead seeks to investigate how relentless, immersive, technologically mediated social engagement relies on the brain’s mechanisms for learning, understanding, building habits and making decisions to compose and program publics.

With the support of the Osler Library’s Dr. Dimitrije Pivnicki Award in Neuro and Psychiatric History, I have made three trips to the Osler Library to date. Each trip transformed my dissertation and there is still work I would like to do. I will discuss my ongoing cybernetic-era (mid-1940s-late 1960s) research here.

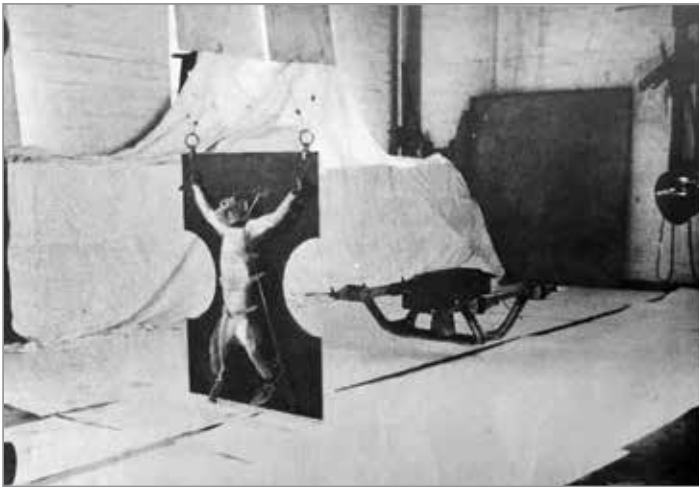
The Wilder Penfield Fonds contain boxes of “highly confidential” reports from various wartime committees, on topics ranging from psychiatric evaluation of inductees, rejectees, abstainers; mental hygiene and “war neuroses”; experimental group therapies, psychiatric management of neuroses, site requirements for psychiatric rehabilitation; problems with continence (e.g., addiction); and, the evolving discussion of what constitutes ‘post-traumatic stress’ in the cybernetic era.<sup>3</sup>

From Penfield’s handwritten notes, I was able to witness his initial resistance to the co-development of cybernetics and neurophysiology as it emerged in the late 1940s. Progressively, his writings reveal the degree to which cybernetic thought affected not only his understanding of the brain’s localization of function, but also his attunement to relations between institutions and individuals, how culture rehabilitates after the war, and new paradigms for learning and dissent that rely on principles of feedback. In one collection of unpublished notes, he works through connections between A.N. Whitehead, cybernetics, neurophysiological theories of learning, and Pierre Teilhard de Chardin’s at-the-time radical theory of the noosphere, a networked consciousness that envelops the universe.<sup>4</sup>

In the beginning, my search targeted neuroscientists’ encounters with soldiers or civilians in the WWII or postwar era who exhibited “neurasthenic” symptoms and what kinds of treatments were being innovated. Neurasthenia was a term coined in the late-nineteenth century and was tied in the pioneering work of George Beard to shifts in culture and technology. His work on neurasthenia described a culture of nervous exhaustion, a condition that exceeded the individual and was referred to explicitly as “the American disease.” At the time in America, vastly increasing urban populations and industrial labor disappeared some of the “old pioneer individualism” and gave rise to forces of social combination. With massive changes in how people lived and worked, it became an imperative of modern society for Americans to subordinate personal goals to fit the needs of larger organizations, to assimilate within systems and (consumer) groups.

I was hoping to find documentation that would explicitly acknowledge, address, and elaborate upon the mutually constitutive relationship between cybernetic technologies, the nervous system, and WWII-era “wounds of the nervous system.” Useful here were the ARPD Research and Experiments Branch studies on the effects of sudden acceleration on the brain, blast injuries, “cerebral shock,” and stress. These studies were conducted first on monkeys, then on humans.

With cybernetics, communication, control, speed and subjectivity are inextricably linked. The key cybernetic principles are prediction, communication, control, and learning

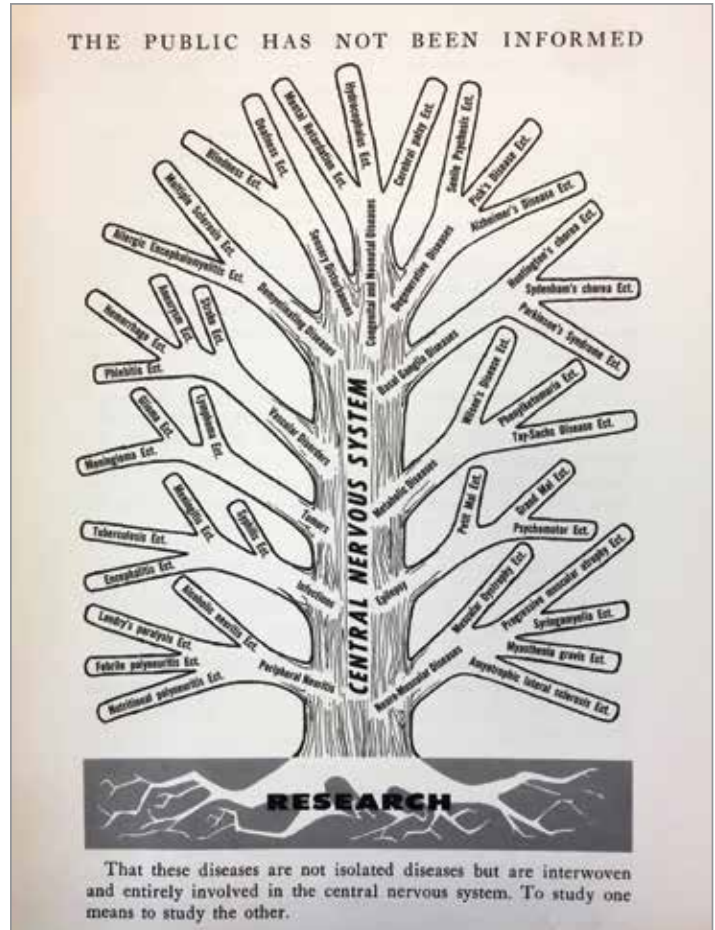


Apparatus holding monkey in place during simulated blasts, c.1939.<sup>5</sup>

by means of feedback. Feedback operates in a way that is similar to proprioception—it provides a constant sense of where the subject is and how it relates to other parts of the system and its environment. Cybernetic theories and theories of how the brain operates feed back and forth into each other, adapting and learning from each other.

Principal among the characters in my dissertation are American mathematician Norbert Wiener—credited with the “discovery” and “invention” of cybernetics<sup>6</sup>—and neurophysiologist-cybernetician William Grey Walter. During WWII, Wiener developed anti-aircraft technology, which made use of feedback to establish rapid prediction-based communication between the pilot, the gun-pointer mechanism, and the plane. Wiener noticed that the feedback principle is also a key feature of life forms from the simplest plants to the most complex animals, which change their actions in response to their environment and thus affect changes to the environment itself. Grey Walter’s book *The Living Brain* (1953) was hugely influential on Cold War countercultural discussions about the brain and techniques for modern control societies.

In the postwar years, media theorist Marshall McLuhan foresaw the social impact of the “electronic implosion” that occurred in the post-war period with cybernetic technologies that compel commitment and participation culminating in an Age of Anxiety, recalling George Beard’s work on neurasthenia. In the same vein as neurologists who argued the brain could only be understood in terms of the integrative action of the nervous system (Henry Head, 1920), McLuhan wrote, “There is no *ceteris paribus* [other things being equal or unchanged] in the world of media and technology. Every extension or acceleration



From 24-page brochure for the National Neurological Research Foundation (NNRF), c. late 1940s.<sup>9</sup>

effects new configurations in the over-all system at once.”<sup>7</sup>

There are resonances between Penfield’s pioneering work in cortical stimulation, the emergence of an “everything is connected” theory of the nervous system, the emerging field of cybernetics, the restructuring of management and institutional power structures, and social recomposition in the 1950s and 1960s.<sup>8</sup>

Penfield’s collaborative work with Donald Olding Hebb on cortical stimulation, from 1937–1939, provided for a new neurophysiological model for learning. From this work, Hebb developed his neurological explanations of behavior—which completely undermined theoretical psychology’s work with the behavioral aspects of learning (1930–1950) that ignored learning’s neural basis. Hebb’s book, *The Organization of Behavior* (1949), changed all this. This is where he developed

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# Reflective Pieces from the finalists of the Pam and Rolando Del Maestro William Osler Medical Students' Essay Awards

## OSLER DAY: AN OVERVIEW



The Vernon plaque,  
Osler Room Niche

*Osler Day is typically held on the first Wednesday of November. For the library, it is a day to mark Sir William Osler's legacy through a variety of activities: student presentations delivered as part of the Pam and Rolando Del Maestro William Osler Medical Students Essay Award; the library's annual board meeting; the Osler Lecture; and, finally, the Osler Banquet, during which the winner of the essay award is announced.*

*Given Osler's renown as an educator, it is fitting that the first event of the day is focused on students. Every spring, calls go out to encourage undergraduate and graduate medical students at McGill to "explore the historical, social, ethical, and humanistic side of their field." In practical terms, this means not only researching and writing a paper, but also producing a short piece reflecting upon the process.*

*This year, participants faced a particular challenge due to the July fire on the roof of the Osler Library. Summer is typically the time when students undertake the bulk of their research and writing, so from that perspective the timing of the fire – and the resulting temporary closure of the Osler – could not have been worse. For all involved, the events of the summer required a considerable degree of flexibility, and we were deeply impressed by the dedication of all of the essayists. Moreover, we appreciate that it is quite a commitment for medical students to take time to pursue an involved external – yet highly academic – project; equally, we extend a hearty thank you to the mentors who offer their time and guidance to the students. Of the entries received, a panel of judges had to pick three finalists. Those three, whose reflective pieces are published here, were Benjamin Mappin-Kasirer, Aditi Kantipuly, and Kacper Niburski.*

*The next public event after the essay presentations is the Osler Lecture, sponsored by the Department of Social Studies of Medicine. This year's Osler Lecturership was offered to Dr. Mark Ware, Chief Medical Officer of Canopy Growth Corporation and Associate Professor in Family Medicine and Anaesthesia at McGill (currently on leave). His talk, "100 years of cannabis: a journey from William Osler to the modern era," charted a path of medical thought on the efficacy of cannabis starting with Osler's endorsement of *Cannabis indica* as "probably the most satisfactory remedy" of migraine. From there, Ware moved to a discussion of society's changing responses to cannabis over the past century plus, with a particular emphasis upon medical benefits and risks. He concluded with a question session that allowed for a series of engaging questions about the impact of recent legislation on research into medicinal uses of cannabis.*

## BENJAMIN MAPPIN-KASIRER, 1ST PLACE WINNER

*Benjamin Mappin-Kasirer participated as a third-year medical student at McGill University. He worked with mentor Dr. Abraham Fuks on his essay, "Une médecine sans médecins?": Objectivity in the Paris Clinic."*

This was a particularly charged summer during which to conduct research in the Osler Library. As the committee knows all too well, the fire that struck the McIntyre Medical Building on July 13th began on the outdoor terrace, just above the Osler collection. It posed an immediate, material threat to the Library and to the treasures of medical history that it houses. Thanks to diligent work by firefighters and the Osler Library team, the rare holdings collection went unscathed, and was rapidly relocated to safety. Nonetheless, this frightening event raised questions: how best can we, as health professionals, make use of the Osler Library? And, more specifically, what does it represent to us as students, whose understanding of medicine is still taking shape?

My experience with the essay I submit today is unusual. I began my initial searches through the Library four years ago, in 2014, during my first semester of medical school at McGill. Thanks in great part to support from my professors in the Faculty, I was then afforded an opportunity to pursue graduate studies in Europe for two years that offered a wonderful complement to my medical education. I returned to McGill, and to my essay project, last year. On the one hand, a deferral of two years seems trivial in the life of historical documents that are centuries old. On the other, my years of medical school and graduate study—undertaken between 2014 and today—changed my understanding of the archival sources I analyze in my essay, and of the value of the Osler Library collection as a whole.

My essay is concerned with the notion of objectivity in a specific period of the history of medicine. As a starting point, I was interested in the ways in which we present information as objective—that is, freed from human interference—and whether or not we assume that this somehow makes it true. There is a rich scholarly tradition in the history of science describing objectivity as an ideal and as a set of scientific practices, which I encountered in the Osler Library. As I read more deeply, a research question emerged: did the founding figures of scientific medicine—the physicians who, in nineteenth-century Paris, declared medicine to be a science—embrace the ideal of scientific objectivity? In other words, despite dealing inherently with patients who are "subjects", has modern medicine always sought to be "objective"?





At the Osler Banquet. Left to right: Kacper Niburski, Rolando Del Maestro, Benjamin Mappin-Kasirer, Aditi Kantipuly, Pam Del Maestro.

The Osler Library allowed me to approach these questions directly, using prints, treatises, and texts from nineteenth-century France. I studied original versions of the large, vivid illustrations of dermatological pathologies that made Jean-Louis Alibert known as the pioneer of French dermatology. His use of paint and colours in the rare prints offered a striking perspective that reproductions could not have. I examined first editions of medical treatises by Pierre Jean Georges Cabanis and Jean-Baptiste Bouillaud, in which certainty in medicine, as well as the personal involvement of the doctor in the clinical encounter, were discussed. Finally, I studied foundational writings on auscultation and percussion that provided insight into how doctors thought of their role vis-à-vis a medicine newly proclaimed to be scientific.

My first reading of these sources was fruitful and enriching, yet I notice that my relationship to them has since evolved. Although it is tempting to treat historical artefacts as permanent and immutable, my participation in the Del Maestro Osler Essay Contest has taught me otherwise. For one, the threat of the July fire put the collection's permanence into question: it made clear that the wealth of knowledge that the Library provides us cannot be taken for granted, and is contingent on the efforts we make as a community to preserve and protect it. Secondly, I learned that the historical texts I analyzed in my essay were not entirely unchanging: my understanding of them transformed significantly from the first time I read them as a new medical student to now, years later, as I approach them as a clinical clerk. Cabanis's reflections on relating to the suffering patient, for example, take on new meaning when having met several such patients on the wards, and witnessed in them how complex suffering can be.

I have come to see the Osler Library not a site of pilgrimage, to be visited once in a career, but rather a place to which to return as my identity as a physician matures. The meaning and relevance of the collection are ever changing, both to us trainees, on a personal level, and to the medical community more broadly. I suspect that Cabanis's thoughts on suffering will continue to speak to me in different ways as I meet more patients as a resident, and eventually, as a practicing clinician. Furthermore, I have come to understand that what the

collection has to teach us constantly changes over time. I now see that, if interrogated purposefully, the artefacts in the Osler Library will continue to provide answers to new questions in the face of emerging challenges in the medical field – whether the ethics of genetic testing, the possibilities of personalized medicine, or whatever awaits us next.

It was a privilege to learn these lessons, and partake in the Del Maestro Osler Essay Contest. I am grateful to Dr. Mary Hague-Yearl, to the whole Osler Library Team, to the Committee, and, especially, to my supervisor Dr. Abraham Fuks for making this unique adventure possible for me.

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## ADITI KANTIPULY, 2ND PLACE

*Aditi Kantipuly participated as a second-year medical student at McGill University. She worked with mentor Dr. Richard Fraser on her essay, "Surgery of the Soul: Lobotomy in Quebec."*

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After doing a cursory review of the lobotomy literature at the beginning of the summer, I concluded that everything to know about lobotomy had already been discovered and addressed. Unfortunately, the Osler Library was closed due to the fire, limiting our access to special collections. As a result, I learned to take advantage of digital and remote resources as well as those within my network of university libraries.

When I worked in clinical and bench side research set-ups, I felt that discovering answers was more straightforward because the scientist controls or manipulates variables. This was my first research venture into the history of medicine, so I learned to compensate for my lack of control over the variables by approaching the material systematically and assessing the likelihood of a particular event.

One of the most helpful resources I encountered was the ability to chat online with a librarian. Often, I could not gain access to resources without the help of a librarian, and they knew how long it would take to access print material that was not accessible on the shelves.

I grew as a researcher when I started paying attention and following up on footnotes and references, specifically in the theses of several graduate students at McGill University in the early 1950s. I reached out to experts in the field, which was extremely helpful in guiding my critical analysis and helping me ask better questions. One challenge I faced was that the terminology for psychosurgical procedures varied by country,

## Reflective Pieces from the finalists of the Pam and Rolando Del Maestro William Osler Medical Students' Essay Awards

hospital, and physician. Psychosurgery evolved over the decades, along with new techniques and the development of adequate instrumentation. My database search methodology became more expansive, thanks in part to the guidance of Brianne Collins, who completed her dissertation at the University of Calgary on lobotomy in the province of Ontario.

I was fortunate to exchange ideas with Yvan Prkachin, a lecturer at Harvard University who has investigated the role of lobotomy in Quebec. During our two-hour Skype conversation, we reviewed primary sources such as annual reports, and tried to make sense of them. Our conversations brought to life the original theses of several McGill University graduate students who had assisted in the Veterans Affairs Lobotomy Program, as well as the annual reports of the Montreal Neurological Institute.

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### KACPER NIBURSKI, 3RD PLACE WINNER

*Kacper Niburski participated as a second-year medical student at McGill University. He worked with mentor Professor Thomas Schlich on his essay, "Imprinting Care: The Creation and Standardization of Medical Records." Previously, he pursued an MA in History of Medicine and Philosophy of Science. His interests are in poetry and writing.*

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How does one realize history? How do they understand that it has hardly past, but it continues on into the present in bounds?

The Pam and Rolando Del Maestro William Osler Medical Students Essay Awards is one way. It saw me in the Archives of Ontario (AOO) and the Massey College Robinson Davies Library both doing original research on patient charts in the 19th century and recreating them using 19th century printing processes. Each work was individual. The first was archival, knee-deep in the microfiche, gloved so as to hold, fragile ledgers. I sat among the lives of many. In between each chart, in each document chronicling the process of hospitalization, there were previous patients whose ills were forever unknown, physicians perplexed at the developing nature of disease, and there was a medical culture that is both eerily familiar and distant.

This mirror to the present became exceptionally clear as I charted the evolution of charts – from accountable measures to measuring accounting. A cold displacement became evident in the forms. Physicians no longer shared the unknown. They seemed omniscient. Curiosity was irrelevant, prognosis a matter of fact. Only what they said ruled. I thought back to my

While it was a privilege to explore primary and secondary resources, digital archives, and special collections at McGill and George Washington University, interacting with someone who had been affected by the practice of lobotomy was life changing. Listening to Rod Vienneau's testimony forced me to ask myself difficult questions: what practices that are endorsed today by the medical community may cause more harm than good? How can I be sensitive to such issues? How do I delineate between what's real and false? How do I prevent myself from becoming apathetic? Rod's testimony has heightened my social conscience, and I will continue to share Paul's story, not for the sake of sensationalizing history and alarming individuals, but it is my hope, that as a society, together, we develop immunity to the adage of "history repeating itself."

classes, to my general uncertainty, to the fact that I still did not know which profession I wanted to enter exactly. How could anyone know so much at a time of so little knowing?

Fittingly, I was not sure. But I tried to find out. This led to the second part of the project – the recreation of the culmination of this scientific certainty, the Queen West Index Card. Originally tied to further research not contained in this essay due to word limitation (archival work at St Michael's Hospital, Women's College Hospital, and Toronto General Hospital), I needed to see how this culture fitted on the form, and ultimately, how this form required this culture. Without one, the other could not exist.

It was dirty, sweaty work. Compared to the airy silence of the AOO, machines whirled, gears pounded, and ink splatted onto glass. Technicality became key. I needed to ensure each alignment was perfect, each element would work as a facsimile. Any immediate change would be too obvious, and so this art of traditions became not only industrious, but personally inspiring. Here I was, recreating a patient's life, watching an entire medical society come back into existence with each type selected, each letter printed.

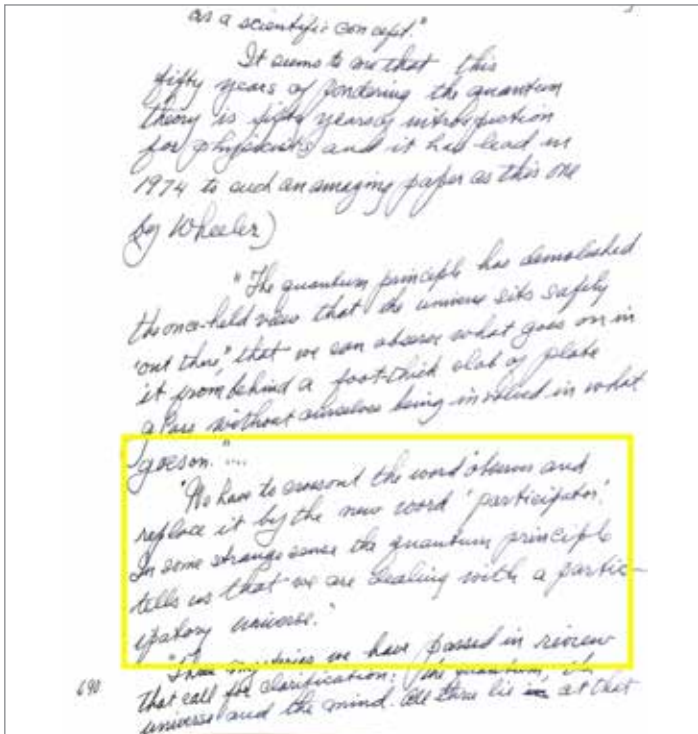
In this recreation, I myself became recreated. I realized how I wanted to be understood as a patient, how I wanted medicine to not only cure me, but see me as more than needing curing. I was whole already. Illness was just gaining more of this wholeness from a unique lens. It was special.

Such a proposition is not trite or inconsequential; rather, it looks at medicine as it was, how it came to be, and how it is created by the very forms at its core. These considerations remain relevant today, particularly as people like myself will enter practice. We must not only realize history, but make it, to change it, to recreate it by investigating how it is from what it was. This is the strength of the Osler Essay competition, and I thank you for the opportunity for it.

# The Public Has Not Been Informed

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hypothetical neural mechanisms (e.g., the cell assembly, a circuit of neurons firing together in response to a particular stimulus, “neurons that fire together, wire together”). Important in this insight is his emphasis on the adaptive nature of not just behavior but mental attitudes and how it was perceived as a fundamental utility at the time that the masses “manage to adapt themselves satisfactorily to wartime traumas.”<sup>10</sup>



Penfield's notes on Wheeler; quantum theory related to the mind's role in the new "participatory universe."<sup>11</sup>

Among Penfield's "home files" (c. 1967–1968) were handwritten notes on learning in children and adults (e.g., his theory of the "uncommitted cortex" in children and his "plasticity hypothesis"). This is where I found his encounters with the neuropsychology of Karl Lashey (learning, memory, localization, and resistance to the dominant behaviorist school) and the neurophysiology and biophysics of J.A. Wheeler (shift from control by observation paradigm to control by participation). A collection of annotated articles on dissent in the university in the late 1960s reveal Penfield's concern with how to make institutions more responsive to social change, with the suggestion of shifting from a disciplinary to a problem-based framework in the university so it could "assume an expanded role in dealing with society's problems." In his notes, Penfield works through a deep interdependence of function and objective at work between and within nature, society and technology, contemplating Teilhard's notion of noospheres.

A pattern of much of the content of these folders is that the

rapid advancement of cybernetic thought into neurophysiology extended the diagnostic lens beyond the individual patient to focus on the expanded social field of new technologies and neuronal subjects. In a *Times* article dated June 17, 1941, British physiologist Prof. A. V. Hill, M.P., Secretary of the Royal Society, writes:

*The war is one of unparalleled speed. Success depends upon rapidity of communication, and of detection and interception of the enemy. The time-scale of earlier wars is no guide; science must now be as rapid in dealing with new problems as its products must be rapid in bringing the enemy to action. The essence of effective communication is speed; the essence of effective cooperation in research is speed; until frequent personal contacts and rapid communication are available, that speed will not be reached and the potential advantages of collaboration... will not be fully realized.*<sup>12</sup>

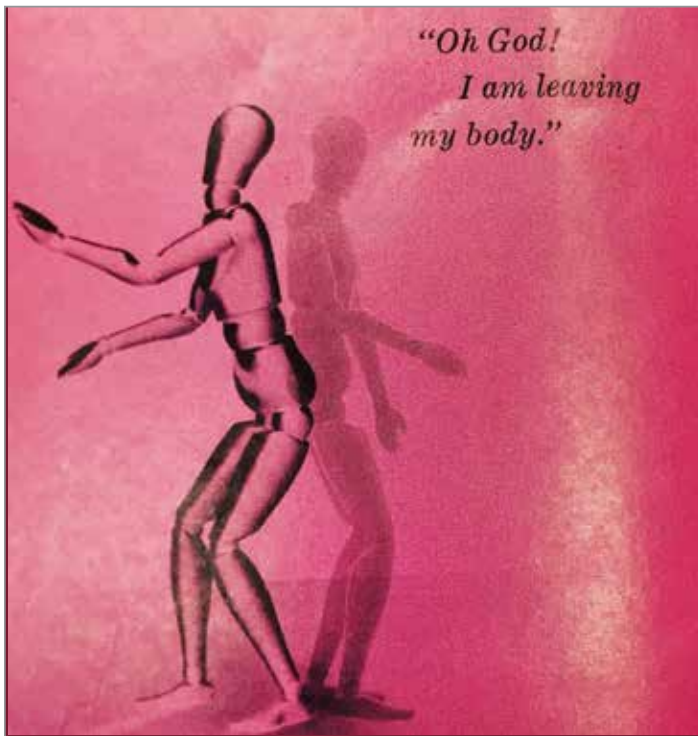
Hill was uniquely situated to observe the impacts of technological change, with ties to both the military-industrial complex and to the scientific study of the human body. He was one of the first to investigate anti-aircraft gunnery in the post-WWI years. In 1935, Hill served on the committee that gave birth to radar. But his background was in physiology, working principally on muscle activity and he would later go on to help found the field of biophysics.

His analysis anticipates the discussion of the traumatic effects of technological change by sociologist Alvin Toffler and later, philosopher Paul Virilio. For instance, in 1970 Toffler published his book *Future Shock*. He warned that systemic change would accelerate to such a degree that it would be impossible for people to adapt. "The illiterate of the 21<sup>st</sup> century will not be those who cannot read and write, but those who cannot learn, unlearn, and relearn."<sup>13</sup> He too said we live in an age of anxiety, which he called "future shock," and we're in endless combat with our environment in our struggle to make sense of change.

Virilio's work investigates the phenomenological effects of information technologies, specifically how technological innovations are welded to military needs and grafted onto the social body. He writes, "the history of armed conflict has been one long series of procedures for dematerializing military tools.... A dematerialization that has thus affected both the weapon and its display, the fort and the fortified town, the troop and the trooper."<sup>14</sup> He refers to the post-nuclear weaponization of new communicative technologies and social controls as the era of the "information bomb," where control at a distance is made manifest in the autonomous, fully automated expert system of devices and our relations to them and each other. Virilio recognizes that speed's impact on time, space, and social and human organizations is to annihilate, compress or otherwise transform.

Working to salve the traumatic effects of technological

# The Public Has Not Been Informed



Clipping from article describing MNI research on brain mechanisms for attention, learning, memory, c. 1960.<sup>15</sup>

change gained a new prominence with the war. During WWII, the M.R.C. Committee of Traumatic Shock was part of an international group working to innovate new methods of group psychology. Research, experimentation, and implementation were required to keep pace with “the speed of war.” A letter dated January 7, 1941 from the Josiah Macy Foundation announced an award for \$1,500 towards research into the application of the Rorschach method of personality diagnosis—at the time a new group method to evaluate psychological aptitude, and used as an experimental test for potential pilots.<sup>16</sup> Months later, a letter dated April 15, 1941 from Penfield to Sir Frederick Banting at the Canadian National Research Council advises that recruitment of subjects should start amongst those in “the field of aviation.”

The work was often overseen by vast committees but undertaken by military psychiatric social workers (also classified as soldiers) who sought to provide “living evidence of the men’s capacity to come to grips with their own problems and come out of their psychoneurotic isolationism into a group unity in the Army.” The approach put “genuine responsibility on the patient to participate in his own improvement, and lifts diagnosis from the coldness of categories into the wealth of a developmental process” [Miss Ross]. Practitioners also argued against institutionalization and institutional settings in general for recovering patients because they lacked feedback between patients and the constantly changing social environment. Their goal was to provide tools “to help men rebuild their own social qualities.”<sup>17</sup>

Experimental trends in postwar social psychology possessed a sense of urgency with regard to public morale. Confronted with the cumulative effects of technological change and its impact on traditional roles in the home and at work, and the anxiety of the Cold War, Americans sought positivistic theories for human potential and found them in humanistic psychology and related techniques, such as encounter groups, body work, and psychedelics.<sup>18</sup> The aim was to steer psychology away from scientism and back towards its philosophical roots. One of the central questions humanistic psychologists attempted to answer was how to mitigate the alienating effects of an increasingly mechanized and technologized world, and how to redeem or find a new sense of human agency?<sup>19</sup>

On the Osler’s shelves, I discovered the early experimental work of Timothy Leary, in texts like *The Interpersonal Diagnosis of Personality* (1957). Before his legendary psychedelic experiments, Timothy Leary’s work involved the rehabilitation of anxious subjects through therapeutic self-management. Leary posited the world as a madhouse in which, “Everything that can be found in mental disorder can be found in anyone.”<sup>20</sup> Problems, he wrote, are not caused by external factors—race, parents, instinctual heritage—but by the subject’s own repetitive and self-limiting responses.

Leary believed that by changing inaccurate perceptions and rigid reactions—fixed mindsets—a person could *determine his or her own role in the world*.<sup>21</sup> This was a novel idea at the time, and stood in contrast to the dominant behaviorist rendering of humans as composed of, and striving toward, depersonalized behavioral schematics. Leary classified social interaction as a game, one in which subjects could be taught to “play.” It also provided a working method for clinics to deal with an overload of patients.

In the late 1950s, Leary worked toward developing a practice he referred to as “the new psychology,” a series of observations detailing “the limiting artifactual nature of the mind, the unfolding possibilities of mind-free consciousness, the liberating effect of the ancient rebirth process that comes only through death of the mind.”<sup>22</sup> This is before his famous experiments with drugs. According to one of his graduate students as late as 1960, Leary was well known for being “radically against drugs or any kind of authoritarian intervention, electric shock or anything like that. It was a control issue and he absolutely put drugs in the same basic category as well.”<sup>23</sup> Unfortunately, because his work with drugs is so seductive and so sensational, his work to radically democratize psychology—to make it collaboration between doctor and patient, to not use one’s position as a scientist to get an unfair advantage, to share information and share the power to make decisions about subjects—too often gets overlooked.<sup>24</sup>

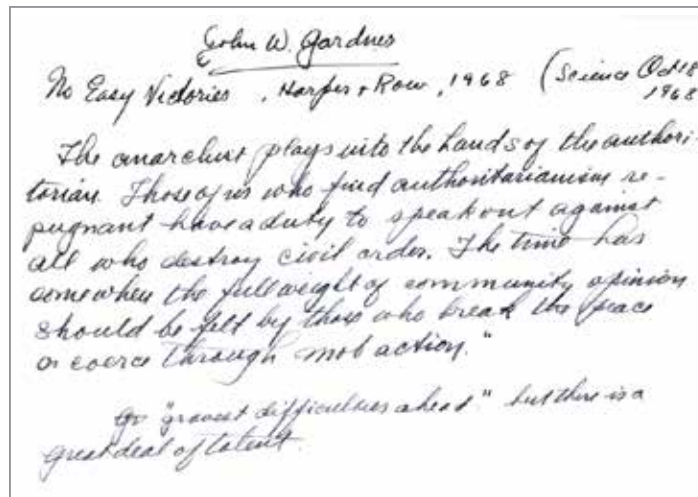
In 1957 he was also working on his book *The Existential Transaction*. By existential, he meant that psychologists should work with people in real-life situations. “The existential psychologist should observe behavior in the trenches rather

than impose any sort of model on them. In the actual transaction between patient and therapist, the psychologist should not remain detached but, rather, become involved with the person or event being studied.”<sup>25</sup>

Leary discouraged his Harvard students from seeking answers in Rorschach inkblots and in “Freudian-oriented labs and hospitals” and instead encouraged them to do fieldwork in “skid rows, ghetto community centers, Catholic orphanages, marriage clinics, and jails.”<sup>26</sup>

He organized field trips with his students to the streets, where they interviewed junkies, cops, and social workers. He arranged conferences with Bill Wilson, the founder of Alcoholics Anonymous and Charles Dederich, the founder of Synanon. His stated goal was to “develop new ways of feeding back to human beings what they are doing and what noises they are making.”<sup>27</sup>

There is a palpable reluctance in my field (within my chosen discursive sandbox) to discuss the provenance of our ideas about participatory culture, process-based systems for emergence, philosophies of autonomy, embodiment, technologically mediated collaborative interaction, the humanizing of technology and the incentivizing of nonhuman agency have within cybernetics and wartime military research. This reluctance can at least in part be attributed to reliance on the popular understanding of cybernetics as built on technocratic ambitions for humans, society, and nature that are the product



Penfield's notes on John W. Gardner, "No Easy Victories," *Science*, October 18, 1968.<sup>28</sup>

and uncritical expression of capitalism, militarism, scientism, etc.

It's an uncomfortable fact that doesn't fit the countercultural mythology of these ideas as emerging not from within, but in reaction to, postwar technocracies. As Karl Popper (1963) put it, "science grows by conjectures and refutations"—not by cherry-picking a narrative that is palatable to our ideology.<sup>29</sup> Everyone, ideally, takes responsibility for the habits in thought that make zeitgeists and social realities

take shape.

As Neuropsychiatric committees during WWII, Penfield's work on learning, and Walter's stroboscopic studies reveal, the cybernetic focus on feedback, applied to neurophysiology in the years following WWII, opened the door to alternative forms of conditioning and to the experience of radically altered states.<sup>30</sup> With neuroplasticity's emergence we now have a neuroscientific framework that recognizes and seeks to understand the changes that occur when we plug into the rapid feedback mechanisms in networked culture, but we have yet to come to terms with the implications on a scale beyond the individual. While past movements that sought to instill change have always focused on the individual, today's technologies create, shape and reconfigure groups or publics. It is this new plasticity on the level of publics that my dissertation investigates.

<sup>1</sup> A copy of an article written by John W. Gardner, "editorial in *Science*—from Godkin Lectures, Harvard, March 1969," with handwritten annotations by Penfield. Readings-Home Files 1-8-Notes on Talks, Unpublished Papers, Folder VI: Readings from Home 8 – Reprints re: University Education, Box 180B, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>2</sup> Penfield quoting J.A. Wheeler. Readings-Home Files 1-8-Notes on Talks, Unpublished Papers, Folder IV: Readings from Home

<sup>3</sup> Anniversary Lecture, Box 180B, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>3</sup> See in particular, boxes 187, 190, 198a, 204a, 205, 221b, 445.

<sup>4</sup> See Readings-Home Files 1-8-Notes on Talks, Unpublished Papers, Folder II: Readings from Home 1 - Readings 196, Box 180B, Wilder Penfield Fonds, Osler Library

of the History of Medicine.

<sup>5</sup> The effects of direct concussion on monkeys in underground shelters. Secret document, Ministry of Home Security, ARPD Research and Experiments Branch, by Prof. S. Zuckerman, December 1939 (R.C. 65), Folder I: WP-CTEE 0.63, Box 204a, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>6</sup> I'm inclined toward Gregory Bateson's attributing the foundation of cybernetics to the collaborative work of the Macy conferences, held from 1942–1953.

<sup>7</sup> Marshall McLuhan, *Understanding Media: the Extensions of Man* (Cambridge, MA and London: The MIT Press, 1994/[1957]), 184.

<sup>8</sup> Cybernetics is a heterodox research field of mathematicians, engineers, neuroscientists, neuropsychiatrists, physiologists, sociologists, anthropologists, and philosophers built on the idea of unity of control

and communication mechanisms in living organisms and in complex self-regulating machines.

<sup>9</sup> The NNRF pamphlet called for the holistic study of neurological diseases, "pulling together all the degenerative diseases of the nervous system and studying them as a whole and in their relation to one another, not fragmented and split. This is the practical way and the way the scientists want it." WP-CTEE 67–70 and J10, Folder IV: National Neurological Research Foundation (NNRF), Box 205, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>10</sup> See Major Julius Schreiber, "Morale Aspect of Military Mental Hygiene" (1943), WP-CTEE 2.1-2.12, Box 198a, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>11</sup> Readings-Home Files 1-8-Notes on Talks, Unpublished Papers, Folder IV: Readings from Home

3 – Anniversary Lecture, Box 180B, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>12</sup> Clipping from British daily national paper *The Times*, June 17, 1941, Folder II: WP-CTEE 0.64 Canadian Liaison Reports Secret, Box 204A, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>13</sup> Alvin Toffler, *Future Shock* (New York: Bantam Books, 1970), 211. Here, he is quoting Herbert Gerjuoy, a psychologist at the Human Resources Research Organization, on the enhancement or optimization of human adaptability.

<sup>14</sup> Paul Virilio, *Landscape of Events*, trans. Julie Rose (Cambridge: MIT Press, 2000), 84–85.

<sup>15</sup> Quotation from patient during Penfield and Jasper's attempts to locate brain function with electrocortigraphy, E/PN 5.1-6-6

*Continued on page 15*

# The Role of McGill Psychiatrists in the Early Attempt of International Social Psychiatry

Harry Yi-Jui Wu, MD. DPhil

Harry Yi-Jui Wu is Assistant Professor in Medical Humanities at the Medical Ethics and Humanities Unit, Li Ka Shing Faculty of Medicine, The University of Hong Kong

Since the 1960s, McGill has become not only a hub for psychiatrists coming from around the world to study transcultural psychiatry, it has also had an essential role that transformed the development of international social psychiatry. The story began when Eric Wittkower (1899-1983) and his colleagues developed a newsletter and a network of psychiatrists to exchange information about the effects of culture on psychiatric disorders. They managed to redefine culture as the measurable determinant of mental disorders while the projects of international social psychiatry were still taking shape. From the mid-1950s, led by the British psychiatrist Ronald Hargreaves, experts based in the World Health Organization (WHO), Geneva, attempted to establish the universal profiles of mental disorders and create a common language for psychiatric diagnoses. It was during this period that the methods applied in the field of psychiatric epidemiology matured as a useful tool for the analysis of data collected internationally. By the end of the project, it successfully rewrote the fifth chapter of the International Classification of Diseases (ICD), 9th Revision.

Wittkower received medical and psychiatry training at the Charité of Berlin and the Tavistock Clinic in London. In 1955, he set up a research unit of transcultural psychiatric studies with the anthropologist Jack Fried. They were the first two editors of *Newsletter of Transcultural Research in Mental Health Problems* and their efforts appeared to compete with the WHO. He at first disagreed with the WHO's grandiose attempt. Immediately after the publication of the newsletter's first issue, he sent a copy containing a description of the first survey study to Marcolino Candau (1911-1983) at the WHO. The study was produced by circulating a questionnaire among specialists from eighteen countries concerning the influence of culture on mental disorders. Wittkower provided alternative perspectives to look at mental disorders in different countries, followed by further comments on epidemiology. He asserted that the prevalence of mental disorders treated by psychiatrists in different countries varies considerably, and that transcultural comparison of the prevalence of marked disorders was impractical. Wittkower concluded with the somewhat skeptical comment that "it is obviously impossible to draw any definite conclusions from the heterogeneous material which has arrived from psychiatrists of 18 different countries." Wittkower was probably the most critically minded among social psychiatry specialists sharing the WHO's perspective.

Despite early objections and methodological differences, the WHO was able to proceed with its initiative, charting a middle ground between universal humanity and Boasian cultural relativism as a theoretical foundation. Margaret Mead (1901-1978), who served as president of World Federation for Mental Health between 1956 and 1957, exemplified this middle ground. She was torn between the two extreme approaches but also enthusiastic about the application of anthropology to international relations and public services. Her concept of "one world, many cultures" became one of the bases for neo-Freudian psychiatrists, who rejected the attribution of causation for mental illnesses to the mental capacities of different ethnic groups and instead looked to social and cultural factors determining individual mental integrity. In the meantime, anthropological disciplines, at least in the United States, were gradually weaned from biodeterminism and shifted from studies of "racial types" to "populations." With this momentum, survey studies similar to Hargreaves's initiative became acceptable worldwide.

Also during the early 1950s, UNESCO commissioned the World Federation for Mental Health (WFMH) project Cultural Patterns and Technical Change, led by Margaret Mead, to study possible methods of relieving tensions caused by industrialization in various countries. WFMH was an organization created in the end at the World Congress of Mental Health, held in London in 1948. It was established to divert psychiatrists away from "psychiatric imperialism" that attempted to impose Western standards of behavior on cultures, including the ways mental disorders were assessed and treated. By that time, Margaret Mead was already a celebrated anthropologist who had published influential books, such as *Coming of Age in Samoa* (1928), *Growing Up in New Guinea* (1930), based on her fieldwork in the South Pacific. Collaborating with UNESCO, Mead offered anthropological input for international mental health. Unlike the WHO's vertical model, Mead's project aimed to collect and disseminate existing knowledge of various cultures "with respect for their cultural values to ensure the social progress of the people." Sociologists and anthropologists comprised a relatively high proportion of WFMH participants. In 1957, however, Mead, left the WFMH disillusioned, as psychiatric specialists had gradually dominated the work over anthropologists in the Federation. Her idealistic objectives were thus left unfinished, and the WFMH became less influential.

The end of the 1950s saw nuanced debates over whether social science research design could contribute to comparative studies. In his first newsletter, Wittkower questioned the feasibility of the WHO's planned cross-national study because psychiatrists lacked training in sociology or anthropology and

so made only limited assistance of the social sciences. In 1957, while commenting on J. C. Carothers' criticism of the need for modes of simplification for comparisons, the Johns Hopkins psychiatrist Paul Lemkau (1909-1992) optimistically expressed to the newsletter that correlations between then-available studies could still be envisaged and a significant generalization would eventually emerge if sufficiently complete, descriptive, and comparative studies were at hand. In September of the same year, 25 psychiatrists gathered in Zurich for the Second International Congress of Psychiatry. A roundtable meeting on transcultural psychiatry was convened by Eric Wittkower and Ewen Cameron, both from McGill, revealing diverse attitudes toward transcultural psychiatry. The U.S. delegate, for example, supported the feasibility of transcultural epidemiology as the basis for large-scale studies of mental disorders, while the U.K. delegate questioned transcultural research and the Cuban representative favored qualitative studies. Delegates raised the need to standardize terms and profiles of mental disorders and agreed to submit accounts of statistical materials, literature reviews, research facilities, and classification systems to the newsletter. Epidemiology thus became the primary basis for proposed, though still unlikely, comparative studies.

1959 saw the turning point of the international social psychiatry project. Hired by Eric Wittkower, Henry BM Murphy (1915-1987) did not practice at McGill. He was appointed in the transcultural psychiatry research unit as a pure academic. Prior to relocating to Canada, he had extensive cross-cultural exposure while working in Malaya and Singapore by overseeing research into student mental health and studying culture-bound syndromes. He suggested new principles for transcultural psychiatry research: making comparisons, simplification of

observed data, contextual determinants, and methodology. More importantly, he viewed cultural traits as behavioral patterns that could be shaped by situational determinants rather than intrinsic elements of the mind. He later joined the editorship of the journal *Transcultural Psychiatry*, establishing transcultural psychiatry as a social-scientific discipline. Dialogue between transcultural psychiatrists and WHO members thus became possible, and today, Murphy has become an icon of transcultural psychiatry while he was less credited by experts in Geneva.

After Hargreaves's proposal for a "manageable project," the first large-scale cross-national study of the Mental Health Unit was not realized until 1965 and was not completely in accordance with its original intention. Participants at headquarters invested the project with their own interests and with an awareness of their own country's niche. Experts involved in the WHO's expanding network agreed, however, about the necessity and urgency of studying mental health issues across cultures. By now, a monotonous tone was formed among experts that epidemiology was the very method to study mental disorders worldwide. A 10-Year Plan in Psychiatric Epidemiology and Social Psychiatry was proposed by Tsung-yi Lin (1920-2010), the Medical Officer scouted by the WHO from Taiwan, who profited from the WHO's outsourcing mechanism. The plan became the prologue for the unit's epidemiological studies of schizophrenia and classification of mental disorders. The work was continued under the leadership of Norman Sartorius (1935-) after Lin resigned from the WHO in 1969. Most participating scholars agreed that the project was a collaborative effort, not the achievement of any single visionary; their legacy remains influential in today's Global Mental Health initiatives.

"The Public..." Continued from page 13  
MNI RESEARCH, Folder VI: MNI Research – Brain Mechanisms – Dr. H. Jasper, Box 445, Wilder Penfield Fonds, Osler Library of the History of Medicine.

RESTRICTED, WP-CTEE 2.1-2.12, Folder II: Neuropsychiatry: Committee of CMR USA WP-CTEE 2.10, Box 198a, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>20</sup> Robert Greenfield, *Timothy Leary: A Biography* (Orlando: Harcourt, Inc., 2006), 90.

<sup>21</sup> *Ibid.*

<sup>22</sup> *Ibid.*, 103.

<sup>23</sup> Greenfield, quoting George Litwin, *Timothy Leary: A Biography*, 115.

<sup>24</sup> This work will be featured in my dissertation, as will Leary's related psychotropic-influenced work on cellular equality and mutual respect.

<sup>25</sup> See Greenfield, 103–106. Also see New York Public Library personal archives of Timothy Leary, acquired in 2011.

<sup>26</sup> Greenfield, 106.

<sup>27</sup> *Ibid.*

<sup>28</sup> Penfield's handwritten notes on social scientist John W. Gardner's "No Easy Victories" and *Self-*

*Renewal: The Individual and the Innovative Society* (1964), Readings-Home Files 1-8-Notes on Talks, Unpublished Papers, Folder VI: Readings from Home 8 – Reprints re: University Education, Box 180B, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>29</sup> See Margaret Boden, *Mind as Machine: A History of Cognitive Science*, Vols. 1 & 2 (Oxford: Clarendon Press; New York: Oxford University Press, 2006), 20.

<sup>30</sup> See Andrew Pickering, *The Cybernetic Brain: Sketches of Another Future* (Chicago and London: University of Chicago Press, 2010).

<sup>16</sup> Excerpts from an article by Lt. Comm. Barry Bigelow (Medical Corps, United States Naval Reserve, "The Evaluation of Aptitude for Flight Training: The Rorschach Method as a Possible Aid." WP-CTEE 2.1-2.12, Folder I: M.R.C. Committee of Traumatic Shock, Box 198a, Wilder Penfield Fonds, Osler Library of the History of Medicine.

<sup>17</sup> Transcript of NRC, Div Medical Sciences, Comm on Medical Research, Conference on Group Therapy, November 1, 1944,

<sup>18</sup> *Ibid.*

<sup>19</sup> I found more material on this in the Wilder Penfield and Harold Elliot Fonds than I could manage in the time I had available. In future visits I will prioritize these files. In particular Folder II: Neuropsychiatry: Committee of CMR USA WP-CTEE 2.10, which details specific neuropsychiatric projects on "morale" in the early 1940s, such as studies in how to control and modify publics via the "sculpting" of neural subjects.

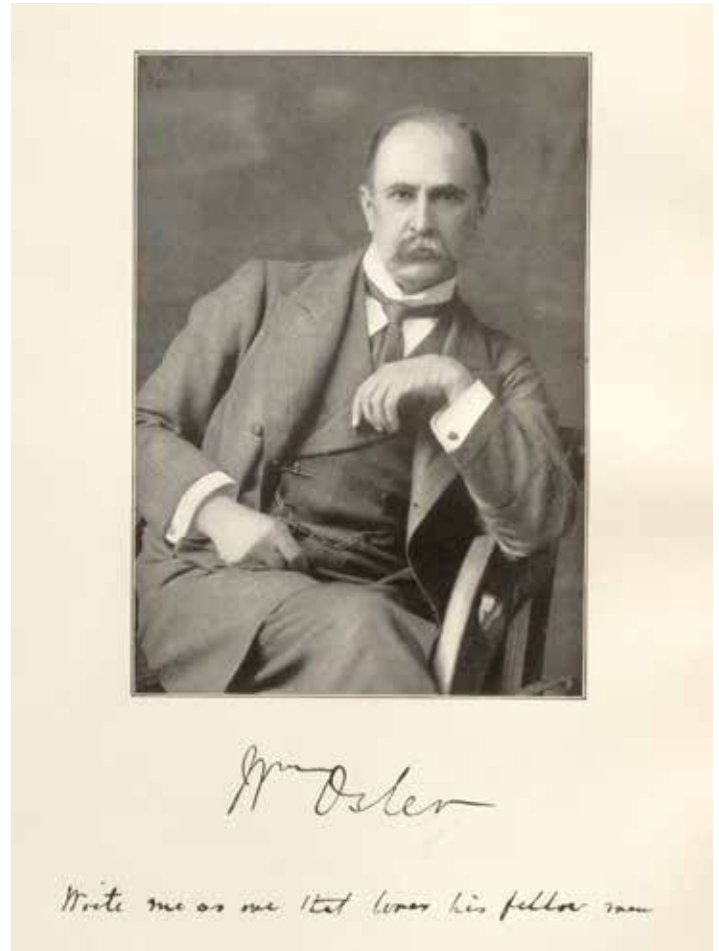
# Welcoming the American Osler Society to Montreal

**F**rom May 12-15, 2019, the American Osler Society (AOS) will return to Montreal for its 49th annual meeting, to be held at the Hotel Omni Mont-Royal; previous AOS meetings convened here in 1972, 1999, and 2007. Many of the conference details are being worked out locally by an organizing committee that includes representatives from the Maude Abbott Medical Museum, the Medical Students Osler Society, the Montreal Neurological Institute, and the Osler Library of the History of Medicine.

The focus of the conference will be two and one half days of papers and lectures that relate to the society's mission of "perpetuating the life, teaching, and ethical example of Sir William Osler." One of the high points of each annual meeting is the McGovern Lecture. At the 2019 meeting, the lecturer will be Dr. Marie Wilson, whose talk will draw upon her experience as one of three commissioners of the Truth and Reconciliation Commission of Canada (2008-2015). Another highlight of the conference will be a reception at the McCord Museum, which will include access to the galleries for attendees. The Banquet and Presidential Address, meanwhile, will take place at McGill's Faculty Club and will likely incorporate some elements of the annual Osler Banquet.

While the rooftop fire of 13 July 2018 means that activities originally planned for the Osler Library's space within the McIntyre Medical Building had to be relocated, the organizers still plan to hold a variety of special events to mark the 100th anniversary of Sir William Osler's death. Two exhibitions originally planned for the McIntyre will now be held in the Osler's temporary home, the McLennan Library (located near the Omni Hotel). "Sir William Osler's Leonardo da Vinci Collection," curated by Rolando Del Maestro, will be installed in the exhibit area on the 4th floor landing; the opening for the exhibit will be held prior to the meeting to coincide with the 500th anniversary of Leonardo's death, on 2 May 2019. Within the rare materials reading room, also on the 4th floor, will be a guided tour of an exhibit curated by Pamela Miller, "William Osler as you never knew him."

In conjunction with planning for the annual AOS meeting, organizers have issued a call to add titles to the Osler Fellows' Library. The original set of books was gathered in cooperation with the Osler Fellows programme, which provides faculty mentorship to physicians in training, encouraging those at the beginning of their medical formation to develop an appreciation for the importance of reflection in the medical art. The current list of books in the Osler Fellows' Library is available online, where each book's inscription has been recorded in its catalogue record (see: <https://goo.gl/TSJX4j>).



Dinner to Dr. William Osler Previous to His Departure for England ... May 2, 1905... (Philadelphia, 1907). The inscription below the photo reads, "Write me as one that loves his fellow man."

Local students are working on a series of projects in preparation for the meeting. These include various materials to be added to welcome packs: lists of places to visit (such as the historic Old Port and the Olmsted-designed Mount Royal Park) and exhibits that will be showing at area museums (Château Ramezay, McCord Museum, etc). They are also developing a set of Oslerian quotations for display during the meeting sessions and a series of descriptive notes to accompany an annotated map so that attendees can take self-guided tours of the McGill campus.

Members of the Osler community are welcome to attend and can find out more about the meeting from the American Osler Society: <http://www.americanosler.org/>. We look forward to seeing many of you in May!



# William Osler. An Encyclopedia - AN UPDATE

*Charles S. Bryan, M.D., MACP, FRCP(Edin.), FRCP (London)*

To mark the celebration of the fiftieth anniversary of the American Osler Society, and also to observe the centenary of the death of William Osler, a collaborative effort is underway to bring out an encyclopedia of Osleriana. We project a volume of about 900 pages, to be published by Norman Publishing of San Francisco.

As of October 25, 2018, the text is more than 80 percent completed. The 94 contributors to date represent Canada, the United States, England, Scotland, Wales, Japan, and Australia. Several hundred articles remain to be completed. Any readers of this newsletter who are interested in contributing can contact me at [cboslerian@gmail.com](mailto:cboslerian@gmail.com).

Here is a review of our aims:

- To pull together and make easily accessible the enormous scholarship pertaining to William Osler that has accumulated since his death in December 1919.
- To depict Osler as he was perceived by the contemporaries. For the first time, we will make available in one place the published impressions of Osler's peers along with biographical sketches of these persons (who, by and large, were an extremely impressive group of people).

- To summarize, with commentary, essentially all of Osler's non-technical writing.
- To present selective aspects of Osler's activities, character traits, and opinions on a wide range of topics.
- To situate Osler's life and work in the context of his times, with due appreciation of his contemporaries (many of whom made contributions of at least equal importance to his).
- To present, selectively, historical figures that influenced Osler, recalling his advice to "spend the last half-hour of the day in communion with the saints of humanity."
- To provide concise biographical summaries of the various periods of Osler's life.
- To air criticisms of Osler made by his contemporaries, by later observers, and by the contributors to this volume.
- To supply a starting place for anyone wishing to undertake a project pertaining to Osler in one or another area.
- Above all, to produce a credible work of scholarship pertaining to Osler and his era.

Parenthetically, I'm also working with an artist toward commissioning a new portrait of Sir William Osler, and look forward to doing whatever I can to help the Osler Library of the History of Medicine mark these occasions.

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## *Fire at the McIntyre*

*Continued from page 3*

the initial McIntyre fire of 13 July, the secondary fire on 14 July, and for the months that followed. In no particular order and with apologies to those missed, special gratitude goes out to: Martha Robinson, Janice McGraw, Tony Vaccaro, Nick Kopajko, McGill's plumbers and electricians, those from fire prevention and security, Viking Fire and Protection, those servicing the sprinkler system, and the various teams from PremièreAction and King's Transport (with special thanks to project manager Shawn Leblanc of PremièreAction). The McGill Library had staff members on the scene immediately and many individuals have continued to assist in what is a sustained and evolving, effort.

The Head Librarian was at a history of medicine conference in the UK at the time of the fires, so the initial library response came from a number of colleagues with expertise caring for rare and valuable collections. Former Head Librarian, Chris Lyons, was on site immediately and guided a response that

prioritized the protection of rare materials. Joining Chris in the Library's response were: C. Colleen Cook, Trenholme Dean of Libraries; Diane Koen, Associate Director Planning and Resources; Gwendolyn Owens, Director of Curatorial Affairs, Visual Arts Collection; Yves Lapointe, Director McGill University Archives; Francisco Oliva, Finance, Planning & Resources Manager; Carole Urbain, Director, Academic Affairs; Lily Szczygiel, Documentation Technician, Osler Library; Melissa Como, Head Library Clerk, Rare Books and Special Collections; and Cat LaRiviere, AUS Intern, Visual Arts Collection.

To all – named and unnamed – we are deeply grateful.

<sup>1</sup> *The Quotable Osler*, ed. Mark E. Silverman, T. Jock Murray, and Charles S. Bryan (Philadelphia: American College of Physicians, 2008) 657 (p. 211).

<sup>2</sup> W.W. Francis, "At Osler's Shrine," *Bulletin of the Medical Library Association* 26 (1937): 2.

<sup>3</sup> "Bibliotheca Osleriana (memoranda relating to)," March 24, 1919, P100, Sir William Osler Collection, Box 110, Osler Library Archives.

# Looking Forward to 2019: Conservation Work on B.O. 7603

Mary Yearl, Head Librarian

When packing up items from the Osler Library after the roof fire one of the items that stood out was a thin volume, bound in vellum over board. The spine read in golden lettering, “Indenture of Edward Osler 1811.” Within the antique-seeming binding was the 1811 indenture, attached in highly acidic card stock. Also included in the binding was a much larger indenture, filthy with black dust and twice folded to make it fit. Finally, there were three sheets containing twelve pages of notes about Edward Osler. Seeing these Osler family documents in a lovely modern vellum binding but attached to acidic paper prompted the library’s decision to draw upon the Beverly Millar and Diana Catherine Muirhead Fund to have these documents conserved.

Other than concern about their condition, one of the first observations was that not all of the documents bound together existed in William Osler’s description in the *Bibliotheca Osleriana* (B.O.). He identifies the primary document as “Indenture of Edward Osler of Falmouth as surgeon’s apprentice to James Dunn Trevosso of Falmouth, for five years from 22 Mar., 1811, with signatures and seals.” He then notes the presence of the accompanying biographical notes, “by his daughter, Miss Jennette Osler, the donor.” Near the end of the entry, Sir William adds his own genealogical connection to the subject of the indenture: “Edward Osler was my father’s eldest brother. After serving his apprenticeship he went to the United Hospitals of Guy’s and St. Thomas’s and took the M.R.C.S....” He continues, describing letters that Edward Osler had sent to his family, and which existed among family papers in Toronto.

What Osler’s description did not mention was the indenture granted to a different Edward Osler. This one was described instead by W.W. Francis on a small typed paper pasted opposite the document:

*Indenture 1772 granting the remainder of a lease (1739-1838) of property in Falmouth to Edward Osler (1732-86), W.O.’s great-grandfather, my great-great-grandfather. Sent by G. Stuart Osler, March 1953.*

W.W. Francis’s decision to have the elder Edward Osler’s land indenture bound in with the younger Edward Osler’s indenture as a surgeon’s apprentice is an interesting one. The decision is also somewhat revealing of the role Francis played in developing the Osler Library. Not to diverge too far, but it is worth acknowledging that there are cases in which Francis seems to have done what he thought William Osler would have done. In this example, there is an identifying note with Francis’s initials alerting future readers to his addition; there are other cases where it is difficult to discern what was Osler and what was Francis.

One result of the conservation treatment is that the documents are no longer bound together, though they are

kept together. The smaller surgeon’s indenture, the notes that accompany it, and the vellum binding that once held them together now live in a custom-made box; the indenture itself is on a mat with an acid-free frame designed to make sure that the wax seals are protected from pressure. The land indenture is more than four times the size of the other documents. This piece of parchment has been carefully cleaned (initially visible was a less-than-delicate previous attempt at scrubbing) and flattened, and a tear repaired; it now lives in a custom-made folder where it can lie flat beside its boxed companions, all the while being preserved for generations to come.



Left:  
Land indenture of Edward Osler, 1772. The streaking is from a previous, undocumented, cleaning effort. See the spot tested for effective and safe cleaning of the parchment. Filed with B.O. 7603.



Below:  
Indenture of Edward Osler as a surgeon’s apprentice, 1811. Note the frame designed to protect the raised seals.

# Wikimedia as Outreach and Access at the Osler

*Anna Dysert*

More and more, the kind of research serendipity that we expect from a physical experience of the library—roaming the stacks, browsing the shelves—is being displaced to the realm of the internet. Students and researchers are just as likely to begin with a scan of the digital resources available as a glance at the library stacks. This is the philosophy behind attempts to make quality collections information easily findable on the open Internet—that is, in particular, Wikipedia and other Wikimedia platforms.

Wikipedia, dedicated to aggregating and making freely available “the sum of all human knowledge,” is the fifth most frequently used website in the world. Many librarians and archivists have now moved through rejection and begrudging acceptance to enthusiastic adoption of Wikipedia and its sister projects for their ability to bring information to where users are while helping to break down data and information silos.

While Wikipedia, founded in 2001, is a familiar staple of the internet, the Wikidata project is a new and still evolving resource. The goal of Wikidata is to create a comprehensive knowledge base of structured, linked, machine-readable information. Rather than the free prose of Wikipedia, information in Wikidata is built up in small factoids (called “statements”) that combine a property (for example, “country”) and a value (for example, “Canada”) about a piece of information, called an “item.” for example, “Osler Library of the History of Medicine.”<sup>1</sup> An item can be anything from a person or place to a thing or a concept.

The highly structured nature of information in Wikidata means that researchers can conduct extremely detailed and granular research queries. For example, a potential Wikidata query could list doctors in Canada who were born in the U.S. and graduated from McGill Medicine in the 1930s. Compiling this information from traditional encyclopedias and research sources would take a substantial amount of work! Research queries are programmed in a language called SPARQL, and Wikidata provides a service to help non-programmers build elaborate research queries. Information in Wikidata is linked, meaning that the value “Canada,” is a stable value that is clickable and links out to information about Canada. The linked nature of Wikidata allows for a wealth of cross-referencing. Wikidata’s data structure allows for it to be machine-readable, meaning that a computer can parse the information and reproduce it in effective ways for a user. Wikidata already powers some of the information that appears on Wikipedia; for example, some instances of Wikipedia use Wikidata to populate the info boxes that appear on the right hand of the page and give overview information related to an entry.

Enriching Wikipedia and Wikidata content by directing readers to the most relevant digital and physical resources from the Osler collection has now been established as part of our cataloguing practice, both in migrating finding aids to the

McGill Library’s new Archival Collections Catalogue and in processing new additions to the Osler Archives. The basis of our practice relies on a contribution guide for archivists and cultural professionals working in Wikipedia.<sup>2</sup> Our approach has been to note within the text of an entry that a collection or fonds is held at the Osler Library; e.g., the Wikipedia entry on John A. Schweitzer mentions that, “[m]any of his posters can be found in the AIDS Collection held at the Osler Library of the History of Medicine, McGill University,” and each citation includes a link out to the relevant record in the archival catalogue.<sup>3</sup> For entries with no natural point in the text at which to enter information about existing archival documents, our practice has been to add a link out to the McGill Archival Collections Catalogue record in the “External Links” section of the Wikipedia entry. We know that users are regularly beginning their research or complementing their research through the use of Wikipedia and internet search engines, and we view linking to Osler Library materials on these platforms as an additional way of connecting potential researchers to relevant resources, going beyond the constraints of library catalogues.

In addition to improving discovery of and access to Osler archives by translating collections information into Wikipedia entries and Wikidata structured data, an added benefit to participation on these Wiki platforms is the possibility of increasing representation of richly relevant but previously marginal figures in the history of medicine in Canada. For example, someone like McGill medical illustrator Shirley Goodall (P161, Shirley Goodall Fonds)<sup>4</sup> may not have a place in what we consider the “traditional” historical record (until recently, the biographical history of her finding aid described her only as “daughter of the late Dr. J. R. Goodall”) and thus would likely not qualify to have an entry in Wikipedia devoted to her. Through the open policy of Wikidata, we have been able to create a definitive record for Shirley Goodall that not only provides a link to the full archival description from the library but vastly increases the chances of a student or researcher being able to find this fascinating but overlooked resource that has relevance to the history of medicine at McGill, academic medicine, medical publishing, and women’s contributions to medicine. Through this partnership between the Osler Library and McGill Library’s Collection Services, we hope to both provide new and fruitful avenues of access to collections information and to find ways of leveraging the Osler’s archival collections to bring to the surface previously passed over pieces of Canada’s medical history.<sup>5</sup>

<sup>1</sup> <https://www.wikidata.org/wiki/Q7106994>

<sup>2</sup> [https://en.wikipedia.org/wiki/Wikipedia:The\\_Wikipedia\\_Library/Cultural\\_Professionals#The\\_template\\_just\\_for\\_archives\\_and\\_archivists](https://en.wikipedia.org/wiki/Wikipedia:The_Wikipedia_Library/Cultural_Professionals#The_template_just_for_archives_and_archivists)

<sup>3</sup> [https://en.wikipedia.org/wiki/John\\_A.\\_Schweitzer](https://en.wikipedia.org/wiki/John_A._Schweitzer); the entry links to the Osler Library’s record for the AIDS collection, <https://archivalcollections.library.mcgill.ca/index.php/aids-collection>

<sup>4</sup> <https://archivalcollections.library.mcgill.ca/index.php/shirley-goodall-fonds>

<sup>5</sup> <https://www.wikidata.org/wiki/Q59881007>

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The library gratefully acknowledges the support it has received from the Friends who responded to our last Annual Appeal for funds for the 2017-2018 academic year.

Just under 114 people contributed approximately \$88,889 to the Annual Appeal.

The 2018-2019 Annual Appeal can be found with this issue of the Osler Library Newsletter.

We heartily thank all our Friends who sustain the Osler Library. To your right is a list of those who have given us permission to print their names.

If you donated and your name does not appear, that is because we haven't received written permission to do so, which is required under Quebec's privacy laws. If you would like to see your name listed in future issues, please let us know by writing to: [osler.library@mcgill.ca](mailto:osler.library@mcgill.ca). If you would like to learn more about the Friends of the Library, please visit: <https://www.mcgill.ca/library/branches/osler/friends>.



Medical Recipes and Health Regimens in French and Latin, compiled by Archbishop of Lyon François II de Rohan for his brother, Charles de Rohan Gié, c.1515-1525. This deluxe presentation copy was purchased to honour Sir William Osler's memory as we plan for commemorative events in 2019.

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