



ELECTRICCANADIAN.COM
AGRICULTURE & WILDLIFE
ARTICLES
BETH'S FAMILY TREE
BOOKS
BUSINESS
CHILDREN'S STORIES
CLANS & FAMILIES

CULTURE & LANGUAGE
DONNA'S PAGE
ELECTRICSCOTLAND.NET
FAMOUS SCOTS
FAMILY TREE
FORUMS
FOOD & DRINK
GAMES

GAZETTEER
GENEALOGY
HISTORIC PLACES
HISTORY
HUMOR
JOHN'S PAGE
KIDS
LIFESTYLE
MUSIC

NEWSLETTER
PICTURES
POETRY
POSTCARDS
RELIGION
ROBERT BURNS
SCOTS IRISH
SCOTS REGIMENTS
SERVICES

SHOPPING
SONGS
SPORT
SCOTS DIASPORA
TARTANS
TRAVEL
TRIVIA
VIDEOS
WHAT'S NEW

HELP TERMS OF USE CONTACT US

Electric Scotland's Weekly Newsletter for October 2, 2026

Electric Scotland News

Lots of news about Canada this week and have completed the September edition of My Canadian Experience which you can read at:

https://www.electriccanadian.com/canada_add37.htm

Some of the topics covered are...

Widespread damage across southern Ontario following dramatic storm, Carney takes questions after Via Rail train car announcement in Thunder Bay, Ont. Prime Minister Carney launches Digital Transformation Canada to deliver better, faster, more reliable government services to Canadians. PM Carney and President Zelenskyy sign 100-year deal on defence and trade. Statement by Prime Minister Carney to mark 9/11 and the National Day of Service. Saskatchewan and Bell Canada announce \$52B to expand AI data centre. The first Canada Investment Summit unleashes nearly \$500 billion of new investment in Canada. Von der Leyen Hails Mark Carney, Proposes Historic EU Associate Role for Canada. Prime Minister Carney meets with General Secretary and President of Vietnam Tô Lâm and other world leaders. LNG Canada Phase 2, the second-largest single private investment in Canadian history. Historic investment to protect Canada's oceans.

The story this week is about the Truth and Reconciliation matter which has affected Canada for many years now. There is so much bias on this and I agree with Conrad Black's view which is why I've included his article as the story for this week.

Scottish News from this weeks newspapers and other media

I am partly doing this to build an archive of modern news from and about Scotland and world news stories that can affect Scotland and as all the newsletters are archived and also indexed on search engines it becomes a good resource. I might also add that in a number of newspapers you will find many comments which can be just as interesting as the news story itself and of course you can also add your own comments if you wish which I do myself from time to time.

Here is what caught my eye this week...

Russia and the Rule of Law: Scotland's relevance and our undoing

A new book about Russia which illuminates the state of Scotland today

Read more at:

<https://thinkscotland.org/2026/09/russia-and-the-rule-of-law/>

How to fix our asylum system

Radical action is needed to overhaul an unsustainable system that is undermining social cohesion and trust in democracy

Read more at:

<https://archive.is/3eFwI>

First woman captain of The R&A drives in at St Andrews

Claire Dowling earns historic honour after being among first women members in 2015

Read more at:

<https://www.scotsman.com/sport/first-woman-captain-of-the-ra-drives-in-at-st-andrews-9177806>

The gloriously cosy Scottish knitwear brand that's celebrating 40 years

Back when Madonna's Papa Don't Preach was at the top of the charts, a small Scottish knitwear brand was founded by Rosemary Eribé.

Read more at:

<https://www.scotsman.com/lifestyle/the-gloriously-cosy-scottish-knitwear-brand-thats-celebrating-40-years-9176809>

National Day for Truth and Reconciliation

From the Governor General of Canada

Read this at:

<https://www.gg.ca/en/activities/ndtr-commemorative-events-2026>

China has cracked down on AI relationships.

Is it ahead of the game?

Read more at:

<https://archive.is/IHzHO>

El Nino: Should we be frightened as chaos looms from the Pacific Ocean weather event?

It could have been the opening scene of some apocalyptic movie. A government minister telling householders to stock up on food and water in preparation for flooding, power cuts and storm damage.

Read more at:

<https://www.sundaypost.com/fp/el-nino-should-we-be-frightened/>

Electric Canadian

Sketches of Canada and the United States

By William Lyon MacKenzie (1833) (pdf)

Read this book at:

<https://www.electriccanadian.com/makers/mackenzie/sketchesofcanada.pdf>

On the Canadian Rocky Mountains

With special reference to that part of the range between the forty-ninth parallel and the Head-waters of the Red Deer River by George M. Dawson, D.S., F.G.S., A.R.S.M., Assistant Director of the Geological Survey of Canada. (pdf)

You can read this at:

<https://www.electriccanadian.com/history/bc/rockymountains.pdf>

Ten Years of Upper Canada

In Peace and War, 1805-1815 being the Ridout Letters with annotations by Matilda Edgar also an Appendix of the Narrative of the Captivity among the Shawanese Indians, in 1788, of Thos. Ridout, afterwards Surveyor-General of Upper Canada; and a Vocabulary, Compiled by him, of the Shawanese Language (1890) (pdf)

You can read this at:

<https://www.electriccanadian.com/history/tenyearsofupper.pdf>

Thoughts on a Sunday Morning - the 27th day of September 2026 - Names

By The Rev. Nola Crewe

You can watch this at:

https://youtu.be/Bfa6V1hP9g0?si=ofOAVa_ux5scJjNK

The Beaver Magazine

Added No. 4 Outfit 273 March 1943 (pdf)

You can read this issue at:

<https://www.electriccanadian.com/transport/hudsonbay/thebeavermarch1943.pdf>

Electric Scotland

Alexander Smith

Added links to a few of his books which you'll see at the top of the page.

You can get to this at:

<https://electricscotland.com/history/skye/intro.htm>

Life of James Wodrow, A. M.

Professor of Divinity in the University of Glasgow from 1692 to 1707 written by his son, Robert Wodrow, A. M. (1828) (pdf)

You can read this at:

<https://electricscotland.com/history/nation/lifejameswodrow.pdf>

Robert Wodrow

By The Rev. W. J. Couper, D.D. (pdf)

You can read this at:

https://electricscotland.com/history/nation/wodrow_bio.pdf

Robert Wodrow and his Critics

By the Rev. W. J. Couper, D.D. (pdf)

You can read this at:

<https://electricscotland.com/history/nation/RobertWodrowandhiscritics.pdf>

The Book of Common Order

Commonly called John Knox's Liturgy, translated into Gaelic anno domini 1567 By Mr. John Carswell, Bishop of the Isles, edited by Thomas M'Lauchlan, LL.D. (1873) (pdf)

You can read this at:

<https://electricscotland.com/gaelic/bookofcommonorder.pdf>

Life of James Wodrow, A. M.

Professor of Divinity in the University of Glasgow from 1692 to 1707 written by his son, Robert Wodrow, A. M. (1828) (pdf)

You can read this book at:

<https://electricscotland.com/history/nation/lifejameswodrow.pdf>

Robert Wodrow

By The Rev. W. J. Couper, D.D.

You can read about him at:

https://electricscotland.com/history/nation/wodrow_bio'pdf

The Correspondence of the Rev. Robert Wodrow

Minister of Eastwood, and Author of the History of the Sufferings of the Church of Scotland edited from Manuscripts in the library of the Faculty of Advocates, Edinburgh by The Rev. Thomas M'Crie in two volumes (1842)

You can read this at:

<https://electricscotland.com/bible/wodrow.htm>

Scots Cybersecurity Expert Clears up Global AI Confusion

In this super-fast Digital Age the single biggest source of confusion when it comes to seeking effective cybersecurity is believing a vulnerability scan of an organisation is as effective as a penetration test.

You can read this article by Bill Magee at:

<https://electricscotland.com/magee/article0059.htm>

History of Scottish Regiments in the British Army

By Arch. K. Murray. Esq. (1862) (pdf)

You can read this book at:

<https://electricscotland.com/history/scotreg/historyofscottishreg.pdf>

Where Scottish Families Settled in Canada

Added a video on this topic.

You can watch this at:

<https://electricscotland.com/history/scotland>

Video of Poland in the town of Hel

Taken from the videos of Steve Marsh

You can watch this at:

<https://electricscotland.com/history/poland>

The Depopulation System in the Highlands

Its extent, causes, and evil consequences with practical remedies by An Eye-Witness (1849) (pdf)

You can read this at:

<https://electricscotland.com/history/depopulation.pdf>

The Early Scottish Church

The Ecclesiastical History of Scotland from the First to the Twelfth Century by the Rev. Thomas M'Lauchlan, M.A.. F.S.A.S., Edinburgh (1865) (pdf)

You can read this at:

<https://electricscotland.com/bible/earlyscottishchu.pdf>

Story

Truth, damned truth, and reconciliation.

Conrad Black's Political and Strategic History. A call for truth on the National Day of Truth and Reconciliation - 29th September 2026

Words have meaning, and they matter. When the Truth and Reconciliation Commission opened its 2015 report with the proclamation that Canada had participated in “cultural genocide,” it was not providing a comprehensive assessment of Canada’s residential school policy; it was leading the witness before the testimony had begun. The suffix “-cide” is not a decorative appendage that is open for subjective interpretation. Suicide, homicide, fratricide, infanticide, regicide: every use of it means the taking of life. Genocide is its most extreme form. As defined by the United Nations in 1948, it means the attempted extermination of an entire nationality, ethnicity, race, or religious group. The UN convention does not mention culture. Bolting “cultural” onto “genocide” does not somehow redefine the term. It tells a lie. It hijacks the moral weight of a word that belongs in the death camps, in Rwanda, in Western Armenia and the Khmer Rouge’s Cambodia, and transplants it where it does not belong.

What actually happened already has a name. It is called assimilation. In the case of residential schools it was misconceived, often badly administered, and at times, as we now know, executed with real cruelty. But assimilation is not always a crime, and it is not always involuntary, and it does not deserve to be saddled with the horrors of genocide. More than ninety million people have relocated to North America over the past century and a half and they were, almost without exception, willing to fold themselves into the cultural life of the new place they had chosen to build their lives. If every encounter between cultures that resulted in assimilation counted as cultural genocide, then virtually every country on Earth stands guilty of it — a verdict so broad it means nothing.

This should not be mistaken for a defense of the residential schools themselves, neither in how they were administered nor as a policy. They were a tragic and often cruel failure. Children were taken from their families, frequently subjected to physical abuse and in many documented cases sexual abuse. They were left with lasting and legitimate grievances that Canada has not yet fully addressed. The policy, no matter how benignly its architects, starting with Sir John A. Macdonald, may have envisioned it, was patronizing in its conception and barbarous in aspects of its execution. That the intent was to help does not excuse the harms done, and no one should pretend otherwise. But it is also true that no one should confuse a misguided and unsuccessful attempt to help people with the concerted effort to exterminate them.

The record when examined honestly is not uniformly dark, despite the fact that the commission tasked with uncovering the truth intentionally obscured any aspects of it that did not suit its narrative. Were one to stoop to its level of cynical neologism, the commission might well be accused of factual genocide. But in any case, they did not tell the whole truth. Many former students have gone on record to speak fondly of their time at these schools, describing how they learned carpentry or another trade, received an education, learned a language, forged friendships, and embarked on career paths they could not have otherwise. Former students have praised the quality of the instruction and in some cases credited the schools with putting them on a path to becoming teachers themselves, where they went on to make a difference within their communities. These are not fringe claims. Some of them appear in the Commission’s own documents, buried beneath the accounts of

abuse. A report that presents only the negative and discards the positive is not making a meaningful attempt at reconciliation. It is lying.

It is also worthwhile to consider what many of these children were being taken from. The conditions on many reserves in this period were hellish, unsanitary, impoverished, unsafe, and the sites of many documented instances of neglect and abuse. Tuberculosis was the great killer of Indigenous children in this era, and it struck both at the reserves and the schools. The schools, tragically, often recirculated an infection that horrible conditions on the reserves had already made rampant. Canada's Indian Commissioner, in a review of residential schools in the prairies at the turn of the twentieth century, found consumption and other deadly diseases were as prevalent on the reserves as in the schools, and sometimes more so. This is not an argument that the schools were therefore blameless. But it is a fact that complicates the oversimplified story that has been used to justify the blood libel against Canada that was propagated by the Truth and Reconciliation Committee.

It is also worth noting that the government was responding to the legislated requirement (which still remains in effect today) that all children receive an education. One could imagine that had the government deprived large numbers of Native children of an education, they would face a different sort of accusation of discrimination. The reality was that many native families were scattered across remote, sparsely populated areas, where it was not possible for schools to be built. Residential schools were the only logistically viable option. And the great majority of the students were enrolled by their own parents, not forcefully torn from their arms.

On the question of violence and abuse, I will state my position without qualification: abuse is abhorrent in any institution and against any child, and I yield to no one in my opposition to it, having grown up in and collected first-hand experience from an era when corporal punishment was not the exception in schooling, but the norm. That is a point too often overlooked in this discussion. The brutal disciplinary measures documented in Indigenous residential schools were not a feature unique to them. It was the ordinary practice of boarding schools across Britain, Ireland, and Canada alike, visited upon all children without distinction. Boys at Britain's most prestigious school, Eton, were flogged by the dozen each day, prompting William Pitt (Pitt the Elder) to say he had "hardly known a boy whose spirit had not been broken at Eton." Students at elite private schools across the Commonwealth were beaten with canes and abused for centuries. Children in Irish institutions endured beatings so systematic that a state commission described daily terror as a defining feature of their childhoods. The abolition of corporal punishment in Canadian schools did not begin until the 1970s, and was not officially banned nationwide until 2004. That abolition stands as a genuine and welcome mark of social progress, but a recent one that came far too late for children of every background, not only those in residential schools. This context does not excuse what happened to Indigenous children. It does mean that treating residential school abuses as a unique, targeted campaign against one group of people, rather than as a horror endemic to the institutional child-rearing practices of the entire era, misstates the nature of the crime.

It also must be said that there is a real cost to a society that trades honest reckoning for perpetual self-flagellation. When Justin Trudeau knelt in public mourning at a memorial for children whose graves, months later, turned out to be empty, he converted an unverified claim into a national ritual of guilt before the facts had been established. The harm to our national identity should not be understated, and cannot easily be reversed. Flags lowered to half-mast for months no longer functioned as a traditional way of mourning and became a way to signal false virtue and national self-hatred. The same is true of the wave of renamings and toppled statues of figures like John A. Macdonald (who fought hard to give Indigenous people the right to vote). They have been tried in absentia, convicted without evidence, and judged by the standards and sensibilities of a later century, by a commission that has no interest in wading through the complicated realities of our history.

Len Marchand, Canada's first Status Indian MP, who attended the residential school in Kamloops at the time the mass graves were being dug, wrote that he "was never abused, and... never heard of anyone else who was mistreated." Several highly respected and accomplished Indigenous figures, including Cece Hodgson-McCauley and Tomson Highway, who attended residential schools in different parts of the country decades apart, independently described their school years as among the best of their lives. Accounts like these are not the whole truth either — but a country that only makes room for one version of its past, and reconciles wrongs

through performative land acknowledgements, false self-incriminations, lowered flags, and toppled statues rather than through policy that actually accomplishes something for the Indigenous people who are in need of help, has confused the appearance of atonement with the substance of it. While anecdotes, even if there are thousands of them, do not negate the evils that took place at these schools, one would be hard-pressed to find any similar stories from Auschwitz, the Killing Fields, Ottoman-occupied Armenia, or in the pages of Romeo Dallaire's *Shake Hands with the Devil*.

Lies and reconciliation are not compatible. To summarize plainly: the residential school system was a mistake, conceived in condescension and executed, in far too many cases, with real cruelty that deserves neither defense nor euphemism. But it was not everything the harshest accounts suggest, it did not proceed from an intent to destroy a people, and the abuses committed within it were symptomatic of a broader and less politically convenient truth about how an entire era treated children in institutional care. Calling this genocide does not sharpen our understanding of what went wrong. It obscures it, and in doing so, makes the honest reckoning the survivors actually deserve considerably harder to reach.

END.

Weekend is almost here and hope it's a good one for you.

Alastair