



FRIENDS OF THE **camh** ARCHIVES

# NEWSLETTER

*A not-for-profit, charitable organization of hospital volunteers*

*Autumn 2022 Volume 30, No. 2*

## *Deporting Mad Girls: A Colliding of the Century of the Child and the Century of Canada*

*by Kira A. Smith – FoCA Hewton Archival Research Award – 2022*



*Toronto Asylum, 1910 – postcard, courtesy of Toronto Public Library, Baldwin Collection <https://digitalarchive.tpl.ca/>*

Through my current dissertation research, I examine the experiences of children in psychiatric facilities between 1880 and 1930. In the course of this research, I came across three patients' archival files that bring together 20th-century discourses on the future of Canada, immigration, eugenics, and youth. The experiences of Dorothy, Margaret, and Eileen – pseudonyms to protect their identities – at Toronto's provincial Asylum for the Insane (opened 1850, now CAMH Queen Street site) shed light on people who found themselves at the intersections of these discourses.

In particular, their files illustrate the consequences of discourses and policies for youth by bringing together the growth of mental hygiene beliefs, immigration policies, and

the growing anxieties around Canadian youth. These beliefs tied into the eugenic idealism that sought to forge a healthy

*The FoCA - Our 40 Years of Preserving & Sharing Canada's Mental Health History, 1982 to 2022 – page 5*



FRIENDS OF THE **camh** ARCHIVES  
**NEWSLET**

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and robust nation. Their stories are inescapably bound up in ideas bigger than a single person – ideas, however, that shaped their lives in ways that were *not* for the better. Rather, their stories reflect that big ideas may have harmful consequences on ordinary people.

Before discussing Dorothy, Margaret and Eileen, I propose to situate the connection between immigration, eugenics, and youth. Firstly, legislation played a key role in the stories of these three girls. In 1848, immigration legislation prohibited entry to anyone who could become a public charge. While broad in applicability, it reflected a rejection of needing to provide support to potential immigrants. Almost 50 years later, the 1896 act defined the ideal immigrant as honest, sober, industrious, and willing. This officially marked a discourse of desirable versus undesirable immigrants. That being said, the explicit exclusion of mad folks did not appear until the 1906 Immigration Act. That legislation allowed asylum administrators to initiate deportation for any psychiatric inmates who immigrated to Canada.

In 1905, Kingston Asylum Superintendent C.K. Clarke was transferred to that function at the Toronto Asylum for the Insane, where he had trained. By then his ideas on immigration, eugenics, and youth had already begun to take shape. While Clarke hesitated at first to accept eugenic ideas that madness was hereditary, he grew to adopt that position due to concerns about immigration. He was particularly concerned that the urban origins of people would have a negative impact on the Canadian citizenry. His position had been influenced by his participation in the 1896 inquiry on the Bernardo Children. This inquiry took place because the British orphans were subject to complaints that connected their presence to the growth of mental illness.

Again, Clarke was strongly influenced when he served as Royal Commissioner for an investigation on the New Westminster Asylum in British Columbia. While examining that facility, he was shocked by the number of Chinese patients. His position echoed anti-Asian racism that was present during this period. Widely systemic racism excluded many immigrants from Canada. In particular, Clarke believed immigration of mad folks could place an unfair burden on Canadians and increase the degeneration of Canadian society. These anti-immigration perspectives upheld a variety of class, race, sex, and ability discriminations. Clarke's perspective also contributed to the larger anti-immigration discourse that harboured long-term implications for institutionalized youth.



Immigrants skipping rope while en route to Canada aboard SS Empress of Britain, ca.1910 – courtesy of Library & Archives of Canada (LAC), Dept. of the Interior fonds, Immigration Branch <https://recherche-collection-search.bac-lac.gc.ca/eng/home/record?app=fonandcol&ldNumber=3193340>

At the same time, the 20th century saw a colliding of what was coined the century of the child and the century of Canada. With youth generally regarded as potential national assets came a shift in how they experienced institutionalization. This overlapped with the growing influence of experts on what “normal” youth should personify, which supported racial, class, gender, ability, and sexual oppressiveness. Clarke was among those concerned about youth, as he revealed in a 1920 editorial for the *Globe and Mail* entitled, “Deplorable Depravity of Youth Girls and Boys.” Discourse around youth added fear of the potential threats of delinquency and mental hygiene on the future of Canada. In 1908, the Juvenile Delinquent Act was a culmination of concern around modern youth, and child welfare. It emerged as one of the ways that youth could be managed and treated uniquely. As a result, all three girls flagged above arrived at the asylum via a legal system that was set up to deal with this question of delinquent youth. Yet it was another flawed system falsely working towards a sense of betterment of the Canadian “stock” that delivered negative impacts for youth.

The first girl I will discuss is Dorothy. She was admitted in 1909 and recorded as dangerous and suicidal. The main reasons for her deportation proceedings appeared to be the supposed threat of violence and suicide, and the fact that she appeared to be pregnant. The only suicidal thought in

above arrived at the asylum via a legal system that was set up to deal with this question of delinquent youth. Yet it was another flawed system falsely working towards a sense of betterment of the Canadian “stock” that delivered negative impacts for youth.

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Dorothy's file was that she would rather die than be sent back to England. This does not seem to be a legitimate threat of suicide but, rather, a demonstration of her desire to stay in Canada.

Despite their efforts to demonstrate Dorothy's potential threat to Canadian citizenry, she was deemed not insane. Nevertheless, she was deported. When she arrived in England, she found herself at a poor house in Liverpool and wrote to the doctors to ask for them to return her wages that she had possessed upon admission to the asylum. There was no indication of follow-up communication. She likely never received her wages. The actions of these administrators and doctors that led to the deportation of Dorothy put her in a much worse position. In Toronto, she held a job and lived with her family. In Liverpool, she found herself destitute and without family support.

Similarly, Margaret was admitted in 1914 and was also recorded as dangerous and suicidal. She had arrived from Jamaica four years before being sent to the asylum via a warrant. To admit her, doctors wrote that she did not act compliantly, that she may want to commit suicide, and that she was sometimes violent. In the discussion of her mental status, we begin to see how the doctors evoke fear of youth, immigration, and urbanization to demonstrate that Margaret was not of sound mind. Her non-compliance and attitude were directly tied to living in Toronto. This was particularly notable since Margaret conceivably could have been admitted on the grounds that she had visited the Toronto General Hospital for epileptic fits – which was also grounds for deportation. During this period, epilepsy was a reason for confinement. Interestingly, Margaret was not deported until her second admission shortly afterwards. It was noted in her file that she was likely going to Jamaica where her family no longer resided, since having moved to Canada.

Finally, Eileen's experience continues major themes, but offers insight into how compliance and work extended her time in Canada – albeit within the confinement of the asylum. She was first admitted through the Juvenile Court system in 1915 after expressing a desire to jump in front of a streetcar in Toronto. She stayed for just under two months before she was released back to her sister. Almost a year later, however, her sister brought her back. Eileen would spend ten years institutionalized

at the Toronto Asylum before being deported. Part of her extended stay was likely because she was considered a staff favourite. Eileen would run errands for staff, do ward work, and bring letters from one place in the institution to another. No matter how many times she was let out of the asylum to purchase things, she never tried to elope. However, after a man spoke to her, a nurse berated her and revoked her outside privileges. While pleading to go outside for her well-being, she remarked that going back to Wales, where she had not been for seventeen years, “would be better than this.” After her remark, she was promptly deported. While in Wales, Eileen wrote to a doctor to express her unhappiness and how she was saving to return to Canada – something that would never happen.

All three girls have two things in common as their markers of insanity: the threat of violence and suicide. Despite pathologizing all three girls for their potential to be violent, while in the asylum they were often recorded as quiet, or calm. When they are not quiet, it was to express non-compliance, or frustrations about their situation, not to enact violence. The only incident of note was that Dorothy mentioned an occasion when she held a pistol, although she felt really bad for being involved. There was indication that she used it, nor any remorse from something happening. While it was possible that she may have fired it, it does not appear to be linked to any violent actions. The use of violence as a marker for insanity reinforced tropes that mad people may be dangerous – a misconception that still exists today.

Similarly, all three patients were pathologized for their expressing a will to die. On two occasions, a seemingly hyperbolic statement was taken as a serious interest. In the third case, Margaret was never recorded as actually expressing a will to die. The inclusion of suicidality in Margaret's assessment makes little or no sense, except to add to the list of reasons why they should deport her. The other two expressed a will to die in relation to stressors – which does not necessarily equate with actual suicidality. None

of the girls enacted a suicide attempt. It was not unreasonable nor unusual for someone to express hyperbolically a wish to die, rather than experience whatever form of pain or angst that they felt. Many people express a will to die without acting upon it.

It is plausible that both violence and suicide were used to evoke societal anxieties around youth and the



*"Institutionalization" – photo for a 1972 planning report, Rideau Regional Hospital School, Smith Falls (ON) – courtesy of CAMH Archives, Donald E. Zarfaz fonds, file 11.9*

future of Canada. Those were two easy and subjective markers that could be used to prove insanity, if necessary. In the case of Dorothy, they were used to work immediately towards her deportation. She was not given an opportunity to stay even though she came to Canada with her family. This could also be in part because they believed Dorothy to be pregnant. Her pregnancy would be a marker of lack of morality because she was not married. It was possible that the doctors believed her to be unfit to parent, and thus not only was Dorothy herself not welcome in Canada due to eugenic ideology, but neither was her prospective baby. Her experience highlights how class, madness, and gender intersected with vilification against unmarried pregnancy, further stigmatizing single mothers and, in immigrant circumstances, a move to exclude them from Canada.

A pattern also emerged in how and when these girls were deported. Two girls, Margaret and Eileen, were not deported until they were admitted for a second time. This suggests that deportation was not necessarily the first step for certain individuals admitted into the asylum. I am curious to see with my research whether this will have been relatively consistent across teenagers and children who were deported. The prospect would have been particularly significant if, in deporting them, they would have sent children or youth to a country with no close nor distant relatives. If youth could show that they were compliant – hard working, moral, and religious – perhaps they would have been afforded another chance at a future in Canada, rather than being deported.

The century of the child and the century of Canada coalesced, marking a significant change for the twentieth century. This led to the development of welfare systems, legislation, and ideology that shaped the lives of young people living in Canada. Not only were youth a focus of expert concern within the development of professional and medical fields, they were also the subject of anxieties around how Canada wished to shape its future – a theme that was deeply embedded in eugenic discourse. These various intersections, and how they played out with youth coming to Canada who were later institutionalized in asylums, will be further scrutinized in my dissertation.

### Sources and Further Readings

For C.K. Clarke and his relevance to my discussion, see: Ian Dowbiggin, “‘Keeping This Young Country Sane’: C.K. Clarke, Immigration Restriction, and Canadian Psychiatry, 1890–1925,” in *The Canadian Historical Review* 76, 4 (1995): 598-627;; and “Biography – CLARKE, CHARLES KIRK – Volume XV (1921-1930) – Dictionary of Canadian Biography,” [http://www.biographi.ca/en/bio/clarke\\_charles\\_kirk\\_15E.html](http://www.biographi.ca/en/bio/clarke_charles_kirk_15E.html).

For information on youth and children in 20th century North America, see: Tamara Myers, *Youth Squad: Policing Children in the Twentieth Century* (Montreal: McGill-Queen’s

University Press, 2019); Tamara Myers, *Caught: Montreal’s Modern Girls and the Law, 1869-1945* (University of Toronto Press [UTP], 2006); Cynthia Comacchio, *The Dominion of Youth: Adolescence and the Making of Modern Canada, 1920 to 1950* (Waterloo: Wilfrid Laurier University Press, 2006); and Mona Gleason (ed.), *Lost Kids: Vulnerable Children and Youth in Twentieth-Century Canada and the United States* (University of British Columbia Press, 2010).

On the intersections of immigration and disability, see: Natalie Spagnuolo, “Defining Dependency, Constructing Curability: The Deportation of ‘Feebleminded’ Patients from the Toronto Asylum, 1920-1925,” *Histoire Sociale / Social History* 49, 98 (2016): 125-155; Bryan Hogeveen, “Impossible Cases Can Be Cured When All the Factors Are Known: Gender, Psychiatry and Toronto’s Juvenile Court, 1912-1930,” *Canadian Bulletin of Medical History* 20, 1 (2003): 43–74; Alejandro Hernandez-Ramirez, “The Political Economy of Immigration Securitization: Nation-Building and Racialization in Canada,” *Studies in Political Economy* 100, 2 (May 4, 2019): 111–31; Valentina Capurri, *Not Good Enough for Canada: Canadian Public Discourse around Issues of Inadmissibility for Potential Immigrants with Diseases and/or Disabilities, 1902-2002* (UTP, 2020); and Geoffrey Reaume, “Eugenics Incarceration and Expulsion: Daniel G and Andrew T’s Deportation from 1928 Toronto,” in *Disability Incarcerated* (eds. Liat Ben-Moshe, Chris Chapman & Allison C. Carey, New York: Palgrave Macmillan US, 2014), 63-80.

For more on the Toronto Asylum in this era, see: Geoffrey Reaume, *Remembrance of Patients Past: Patient Life at the Toronto Hospital for the Insane, 1870-1940* (UTP, 2009).

For eugenics and mental hygiene, see: Erika Dyck, *Facing Eugenics: Reproduction, Sterilization, and the Politics of Choice* (University of Toronto Press, 2013); C. Elizabeth Koester, *In the Public Good: Eugenics and Law in Ontario* (McGill-Queen’s University Press, 2021); Angus McLaren, *Our Own Master Race: Eugenics in Canada, 1885-1945* (McClelland & Stewart, 1990); Carolyn Strange and Jennifer A. Stephen, “Eugenics in Canada: A Checkered History, 1850s–1990s,” in *The Oxford Handbook of the History of Eugenics*, Alison Bashford & Philippa Levine, Eds. (Oxford University Press, 2010).

### Acknowledgements:

Thank you to John Court and Geoffrey Reaume for their support and encouragement while writing this article.

### Author:

Kira A. Smith, Ph.D. Candidate at York University is studying the experiences of children in Canadian psychiatric facilities, 1880-1930. Her dissertation is supported by funding from SSHRC in honour of Nelson Mandela, the FoCA’s Hewton Archival Research Award, and the Pierre Elliott Trudeau Fellowship.

# The Friends of the CAMH Archives (FoCA) – Our First Forty Years

by Syd Jones, FoCA Past President

“Those who cannot remember the past ...” (George Santayana, 1905) and “those who fail to learn from history (Winston Churchill, 1948) are condemned to repeat it.”

As most readers will know, the Friends of the CAMH Archives (FoCA) is a not-for-profit charity and a recognized volunteer organization at CAMH. We are managed by a board of directors elected from our membership.

Our aim is to promote, encourage and facilitate research and public engagement related to the history of mental health services, as well as the archival collections of CAMH, including its pre-merger institutions. The primary focus is the Canadian historical experience.

Most notably, through an annual and juried competition, the FoCA Board grants awards that provide financial assistance to students, faculty members, and others not necessarily associated with an academic institution. They must propose to undertake archival research on an aspect of the history of mental health, including addictions and substance abuse, in Canada. The Board approves awards to a maximum of \$5,000.

Also notably, FoCA's semi-annual *Newsletter* supports us in achieving these aims. Past editions from 2008 may be enjoyed as links indexed at our website. <http://www.camh.ca/en/health-info/camh-library/camh-archives/friends-of-the-archives>

This year marks our 40th anniversary and what follows is a summary of our rich history.

In the late 1970's, two highly respected clinicians, Dr. John (Jack) Griffin and Prof. Cyril Greenland had teamed up post-retirement to assemble a broad range of archival material, from both Indigenous and Settler origins, intending to publish an illustrated, evidence-based *Documentary History of Canadian Mental Health and Illness*. In the end, it was assessed as too extensive in volume, while too specialized in scope and theme for a print publication format.

Then, in 1982, the Queen Street Mental Health Centre's

(QSMHC) Administrator (CEO) accepted a creative proposal from Jack and Cyril. They proposed collaborating with the Centre to preserve and celebrate the facility's historical record, dating from 1845, as well as the broader historical record of Canada's mental health initiatives and experiences. As a result, much of the content for their unpublished history was

donated to QSMHC and now forms part of the CAMH Archives' holdings. Digitization would make much of this content available to a wide audience, and FoCA would support such a project.

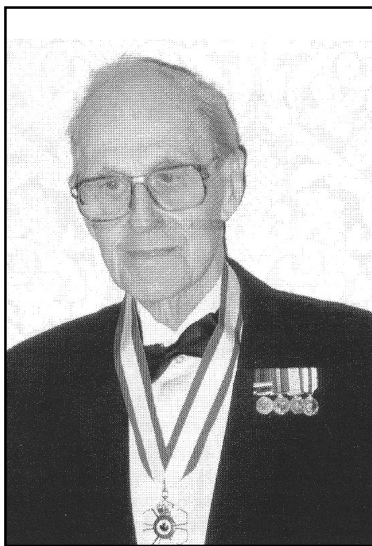
Having been welcomed into permanent quarters at Queen Street, FoCA was initially known as the Archives for the History of Canadian Psychiatry and Mental Health

Services (AHCPMHS). The first issue of what has become the *FoCA Newsletter* was published in 1986. The *Newsletter* has been published continuously since then and now sees two issues per year. Archival research award winners have made significant contributions to the *Newsletter's* success, as have other historians, researchers, clinicians and writers from the wider psychiatric communities.

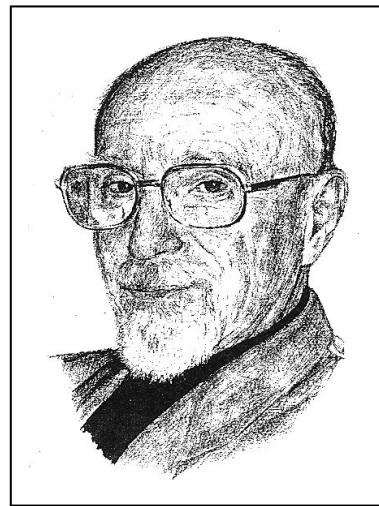
While Jack and Cyril continued to be involved during the 1980s, a small group of Queen Street staff began to volunteer their time and expertise to further the organization's goals.

In 1988 the AHCPMHS incorporated as an arms-length, not-for-profit charity, overseen by a Board of Directors, known officially as the Museum of Mental Health Services (Toronto) Inc. (FoCA as an alternate name was adopted in 2000.)

Partnered public initiatives were launched in the 1990's. For example, in 1990, the Board developed the text for the Provincial historical plaque. Originally unveiled at the main entrance, it was later remounted in 2012 as part of CAMH's



Col. J.D.M. (Jack) Griffin, O.C., MD, FRCPC



Pencil portrait of Cyril Greenland, 1998, by Irma Coucill, courtesy of the artist and Robert Davies Multimedia Publishing Inc.

“Proud of Our Past” exhibition at 101 Stokes Street.

After participating in the plaque unveiling ceremony, Ian Wilson, then Archivist of Ontario, arranged for some financing for staff support and subsequently for part-time secondees from his professional staff.

Today’s Archivist/Manager for the Stratford-Perth Archives, Betty Jo Belton has thoughtful recollections from that early-1990s era:

*I was hired as part-time archivist in the fall of 1991, and I was the original professional archivist. I found Jack’s & Cyril’s enthusiasm and devotion to their longstanding project quite impressive. It was my job to move the archives to a new phase in its evolution – initially from research materials for their proposed encyclopaedia on Canadian psychiatry history, while now aimed as a publicly available collection of unpublished materials for other historians.*

*The staunch support of some retired Queen Street staff, notably Vivienne Gibbs and Lil Hewton, helped us become accepted as a ‘real’ unit.*

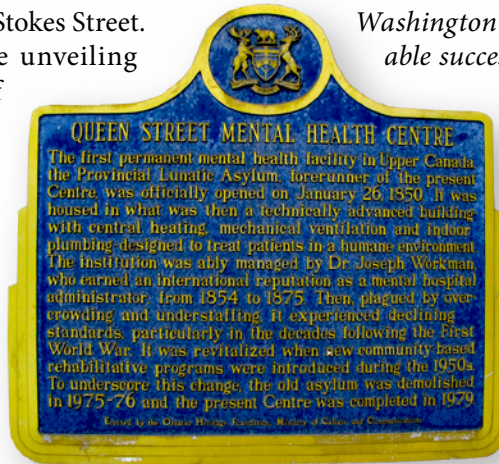
Retained in the late-1990s as the contract archivist, Cynthia Cochrane recalls that:

*My service on contract at AHCPMHS was part-time. It was formative for me, learning much from Dr Jack Griffin and Cyril Greenland. Looking back, I’m amazed the duration was only a year. The Provincial Archives’ Advisor paid a visit and was extremely helpful in assisting me. My experience concerning conservation and event/exhibition management was also valuable. Dr. Griffin was always encouraging, and Cyril Greenland remained a very good friend. We stayed in communication after I relocated to*



Vivienne Gibbs (left) and Celia Denov, 2001

Timothy Findley, NOW newspaper excerpt for promoting “The City and the Asylum” Arts Festival at 1001 Queen Street West, 17-23 June 1993



Washington DC and Australia, as I have with my able successor and friend, recently-retired CAMH Archivist, John Court.

In 1993, AHCPMHS volunteers teamed with the Workman Theatre Group, today’s “Workman Arts,” founded and led by Lisa Brown – now a FoCA Board member. Together they produced a week-long festival of perspectives from art and culture on the history of mental health in Toronto, entitled “The City and the Asylum – Finding the Balance.”

Public presentations in Queen Street’s Joseph Workman Auditorium featured Timothy Findley, reading from *Headhunter*. Leading Canadian literary historian, Sherrill Grace, wrote (*Tiff*, p.341) of Findley’s stirring presentation, noting that “asylums for the mentally ill played an important role in his life,” about which he would be writing more.

Dr. Paul Garfinkel, CAMH’s founding President and CEO recognized the crucial role of institutional archives and heritage in 2000, authorizing John Court’s contract status evolving to full-time, regular CAMH staff. John had arrived in 1998 with managerial and archival backgrounds from



FoCA information booth at Queen Street for CAMH’s educational fair, June 2008 – (l.to r.) Cyril Greenland (1919-2012), Thelma Wheatley, Shirley Morris, Syd Jones



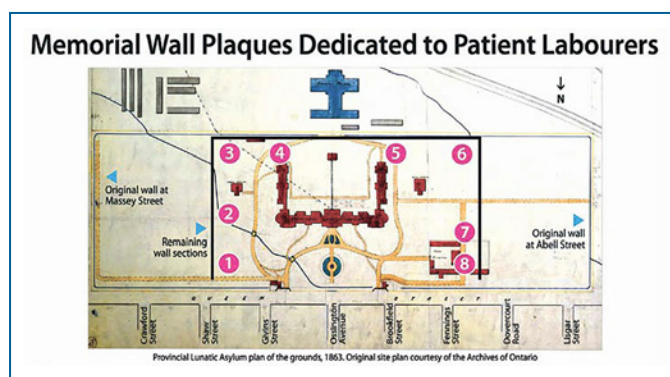
A similar public event with outdoor booths in 2003: (l. to r.) FoCA Board volunteers Cassie Kent, Syd Jones and Robert Bell

the private and public sectors, serving commendably for more than two decades as the inaugural CAMH Corporate Archivist, which included certain FoCA joint functions. John retired last year, transitioning as a hospital volunteer for election to today's FoCA Board of Directors.

FoCA's ability to extend its reach was significantly enhanced in the late 1990's, when staff physiotherapist Lillian Hewton bequeathed a substantial endowment which, since 2001, has funded our annual Hewton Archival Research Awards. So enthusiastic were responses from all sectors that this initiative was later supplemented by special funding for additional award grants to honour our late colleagues, Drs. Jack Griffin (via his family and friends) and Quentin Rae-Grant (via the Laidlaw Foundation).

Over the last twenty years, FoCA has granted a total of 95 such awards. Recipients are expected to submit a final report within two years, and many such reports are published in the *FoCA Newsletter*.

From the outset, the staff archivists and the AHCPMHS were respected as heritage and archival preservation advisors for the Centre, particularly on matters of civic & community interest. As well as the Provincial plaque and staff and public presentations, our advocacy included mid-1990s' negotiations for a Heritage Designation by-law, enacted under *The Ontario Heritage Act*, for preserving and ethically restoring Queen Street's surviving, 19th-century Boundary Walls.



An unusual event occurred in 2010 when FoCA's then-President, Vivienne Gibbs and CAMH Archivist John Court, appeared as witnesses at a trial, held in Belleville (ON) to secure the recovery to CAMH from private hands of a long-missing artifact. Our original Asylum's engraved, silver cornerstone plaque had been ceremonially laid in 1846 by Chief Justice

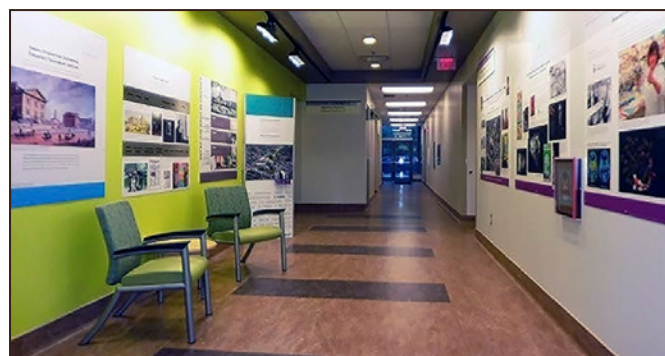


FoCA Board member, Dr. A.S. (Sandy) Macpherson (1932-2020) with archivist friends, Beth and John Court – Robbie Burns Night, 2011

Sir John Beverley Robinson. The judge ruled in favour of CAMH's rightful claim for its return, and FoCA donated full funding for the settlement payout. Linked here is a brief video clip about this fortunate event. <https://www.youtube.com/watch?v=98VFlaeGxwc>

CAMH's ongoing site redevelopment project at the Queen Street campus has been viewed as an opportunity to highlight our rich history of the predecessor institutions, with FoCA's advice and participation at several additional preservation & educational junctures.

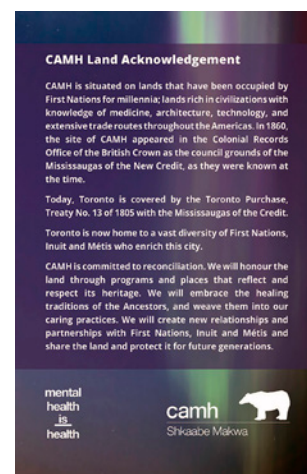
In 2012, a new Archival-Historical exhibit was created in the main floor corridor of the Doctors Association Building (101 Stokes Street). FoCA partnered via Design Committee participation and the donation of historic artifacts included among the CAMH Archives' displays. During HRH Prince



Harry's 2017 visit, despite limited time available the CAMH and Foundation CEOs toured the Royal visitor to view this exhibit.

In 2019, FoCA published an original article on an ongoing health crisis, with "The Opioid Crisis: A Brief Historical Perspective" by Connor Brenna, a University of Toronto MD candidate and FoCA's inaugural recipient of our Quentin Rae-Grant Archival Research Award: <https://www.camh.ca/-/media/files/archives-newsletters/foa-newsletter-autumn2019-pdf.pdf>

In 2021, in support of CAMH initiatives for Indigenous truth and reconciliation, the *FoCA Newsletter* documented CAMH's site-related Indigenous history. Researching and publishing primary-source documentation from both Indigenous and Colonial records related to the Queen Street property has enabled a more definitive *CAMH Land Acknowledgement* of indigenous occupancy and use through verifying their land settlement at today's Queen Street site, as well as its ceremonial purpose for



Ojibwe-Mississaugas' Council gatherings.

Published in two instalments for the FoCA's 2021 Spring and Autumn *Newsletters*, one Indigenous staff leader, Kahontakwas Diane Longboat of CAMH Shkaabe Makwa, thoughtfully contributed for publication that: "This paper is critically important to CAMH as a foundational document supporting our assertion on the use of our lands by the Mississaugas of the Credit. In fact, it should be considered an asset to the Land Acknowledgement and an affirmation of the importance of the Truth and Reconciliation Action Plan for the continuance of stewarding the land for the coming generations."

FoCA volunteers and Board members are also published authorities for other aspects of CAMH's and Canada's mental health services' history – including Shirley Morriss (*J.G. Howard's Architectural Journals*), Thelma Wheatley (*And Neither have I Wings to Fly*), and Megan J. Davies via her impressive range of scholarly publications.

Throughout our history we have enjoyed the support of the Queen Street Mental Health Centre, and more recently CAMH, through the provision of physical facilities and technical support for our publishing program. Over the years, our volunteer board members have worked to assist our corporate partners in preserving, understanding and celebrating their history, as well as encouraging and supporting original research in the broader Canadian context.

As I write this, we are about to embark on a strategic review to determine how best to leverage our resources to further our goals and to ensure support for the preservation and use of archival resources to document the past and enlighten our future.

### **Author:**

Syd Jones, a Past President of the Canadian Library Association, has been an FoCA supporter since joining CAMH in 2000 as Director, Libraries & Archives. After retiring he became FoCA's President in 2016 and is now continuing as our Past President.

### **Further Reading:**

Several FoCA Board members contributed chapters to the Toronto Region Architectural Conservancy's 2000 volume: Edna Hudson (ed.), *The Provincial Asylum in Toronto: Reflections on Social and Architectural History*.

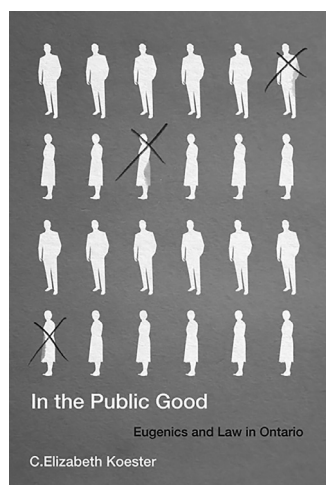
A range of print copies of this FoCA *Newsletter* are available in the CAMH Library, and are also indexed & linked online from 2008 to the present at the FoCA website:

<https://www.camh.ca/en/health-info/camh-library/camh-archives/friends-of-the-archives>

## BOOK NOTICE:

### *In the Public Good: Eugenics and Law in Ontario*

by C. Elizabeth Koester – FoCA Hewton Archival Research Award - 2017



McGill – Queen's University Press  
<https://www.mqup.ca/in-the-public-good>

many leading proponents of eugenics, came close to doing the same.

**I**n the early 20th century, the eugenics movement won many supporters with its promise that social ills such as venereal disease, alcoholism, and so-called feeble-mindedness, along with many other conditions, could be eliminated by selective human breeding and other measures. Alberta and British Columbia passed legislation requiring that certain "unfit" individuals undergo reproductive sterilization. Ontario, with

*In the Public Good* examines three legal processes that were used to advance eugenic ideas in Ontario between 1910 and 1938: legislative bills, provincial royal commissions, and the criminal trial of a young woman accused of distributing birth control information. Taken together, they reveal who in the province supported these ideas, how they were understood in relation to the public good, and how they were debated. Elizabeth Koester shows the ways in which the law was used both to promote and to deflect eugenics, and how the concept of the public good was used by supporters to add power to their cause.

"Studies of eugenics in Canada have primarily focused on Alberta and British Columbia. Koester convincingly demonstrates that eugenic enthusiasm and activity was also robust in Ontario, thus contributing to both the history of Canadian eugenics and to wider debates over how best to assess eugenics' popularity."

*Diane B. Paul, University of Massachusetts, Boston*



## Hewton and Griffin Funding Awards to Support Archival Research in 2023

The Friends of the CAMH Archives (FoCA), dedicated to the history of Canadian psychiatry, mental health and addiction, have established two endowment funds. These endowments annually provide funding in memory of their late colleagues, Ms. E.M. (Lil) Hewton and Dr. John D.M. Griffin, OC.

These funding awards will provide financial assistance to students, and others not necessarily associated with an academic institution, who propose to undertake archival research on an aspect of the history of mental health, including addiction, in Canada. The FoCA Board may at its discretion approve awards to a maximum of \$5,000 each.

There is no application form. Candidates are invited to submit a letter of intent, not exceeding 500 words, together with a budget and résumé, not later than November 30, 2022. These research awards are conditional on the recipients agreeing to submit progress reports within one year, and a final report including a financial synopsis within two years of receiving their financial allocation.

For examples of the archival research projects (formerly “Bursaries”) previously awarded, please refer to that feature as included in the SPRING editions of our past years’ Newsletters, indexed at: <https://www.camh.ca/en/health-info/camh-library/camh-archives/friends-of-the-archives>

To apply for a 2023 award, please submit an application by the November 30, 2022 deadline, preferably via e-mail, to: [friendsofthecamharchives@gmail.com](mailto:friendsofthecamharchives@gmail.com)



Lucy Strang and Ethel Turtle, Community Mental Health staff, Sioux Lookout Project at Pikangikum First Nation, 1970s - CAMH Archives

Or by surface mail:

Sandhya Patel – President,  
Friends of the CAMH Archives (FoCA)  
Centre for Addiction and Mental Health  
1001 Queen St. West, Toronto, Ontario M6J 1H4

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## Membership Renewal Notice for 2023

*New & renewal memberships and donations are preferred via our safe, secure, online partner:*



[www.canadahelps.org](http://www.canadahelps.org) or by surface mail

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\* Membership: \$30.00 or \$25.00 for students & seniors, on a calendar year basis (currently valid through Dec. 31, 2023)

\* Donation: \$ \_\_\_\_\_ (optional, at your discretion) Total: \$ \_\_\_\_\_

*\* An Income Tax receipt will be provided for your membership remittance plus any additional donation.*

*Please consider remitting online or, alternatively, by mailing this form together with a cheque, payable to “Friends of the CAMH Archives”  
Surface mailing address: Friends of the CAMH Archives, 1001 Queen Street West, Toronto, Ontario M6J 1H4*