

Organizations



Participants at the first Canadian Deaf Youth Leadership Camp in Parry Sound, Ont. (1975)

Photo credit: Alldyn Clark (Bracebridge, Ont.)

It would take a separate book just to describe in detail all of the organizations of and for deaf people that have existed in Canada since the late 1800s. Further, a complete history of many of these organizations would be next to impossible, because the original documents — such as meeting minutes and membership rosters — have been lost or destroyed. Such files were often kept in the homes of the organization’s officers and passed from one elected official to the next. Defunct organizations sometimes left their valuable documents in the care of the last president, and when that individual died, the papers were often thrown away by family members who did not recognize their historical significance. For some of the organizations included in this chapter, therefore, it was necessary to piece together their history and contributions to the Deaf community by relying on brief accounts of their activities published in such documents as *The Deaf Canadian* (the one published between 1912-1915), *The OAD News*, *Deaf-Mutes’ Journal*, and *The Silent Worker*. These “chatty” reports describing banquets, meetings, and outings were written by members of the organization who served as “reporters” for the various Deaf community newspapers and magazines. It is often through their eyes — in their reports of the day-to-day activities and concerns of

the club or society — that the group’s history is revealed. In some cases, a great deal of information could be gleaned from these sources; in other cases, not much was found. For that reason, a few of the histories in this chapter are very brief and sketchy. And, unfortunately, some organizations were not included in these earlier publications, nor did they respond when asked to submit information for use in this book. The following, therefore, is by no means all-inclusive, but does present insight into some of the organizations created by the Canadian Deaf community.

In addition to data collection, another problem that arose in this chapter involved categorizing the organizations, especially those from the late 1800s and early 1900s. There was often no clear-cut distinction between the groups that hosted the various literary, social, and religious activities of a given Deaf community. The name of the debating society may have been slightly different from that of the religious organization, but careful reading of the newspaper accounts of their activities often reveals that the same individuals served in the same official roles in the social club, in the religious mission, and in the literary society. The participants at these different events were often the same

as well (and, in keeping with the social mores of the day, most were men). Thus, it is sometimes difficult to determine whether the organizations were really separate entities or the same group meeting on different nights for different purposes. (Of course, in some locations the Deaf community was so small that this duplication of participants is to be expected, and these distinctions may not be historically important.) Because of this tendency to overlap — both in participants and in functions — the following organizations are grouped under four general divisions — local and province-wide organizations, regional organizations, national organizations, and international organizations — rather than categorized by function or name of the individual groups (such as literary societies, religious organizations, or Deaf clubs).

It is interesting to note the similarity of issues addressed by the various Deaf clubs, organizations, and religious groups that sprang up in different parts of the country. For example, the Western Canada Association of the Deaf (WCAD) and the Ontario Association of the Deaf (OAD) both fought through the years to maintain sign language in the residential schools, to provide better vocational training for deaf youth, and to open the doors of employment to deaf people, especially in the areas of education, business, and government.¹ The struggle for the rights of deaf Canadians to live full and productive lives has been a focal point for many of these organizations.

Local and Province-Wide Organizations

Ontario

Ontario's deaf residents have formed a number of organizations in the past 130 years. Some were religious in focus, others athletic or social. And a few were devoted to literary interests. One of the earliest school-sponsored literary societies was formed in 1874 by Samuel Thomas Greene (b. June 11, 1843;



Members of the Dufferin Literary Society (1879)

The Silent Worker/Gallaudet University Archives

Seated on floor (left to right): Wm. Kay, W.M. Johnson

Seated (left to right): A.W. Mason, M. Ezard, J.J. Peake, S.T. Greene, D.J. McKillop

Standing (left to right): S.J. Busch, D. Bayne, A.A. McIntosh, C.J. Howe

Feb. 17, 1890), a deaf teacher at the Ontario Institution for the Education and Instruction of the Deaf and Dumb in Belleville. He formed this group — which was called the Dufferin Literary Society — shortly after the September 6, 1874 visit to the school by Lord Dufferin, then governor general of Canada (1872-1879). Greene served as the society's first president (1874-1890). Members included deaf teachers at the school and some of the older students.

Literary societies for hearing people began to spring up in major cities across Canada in the late 19th and early 20th centuries. However, deaf adults were usually left out of these debate and literary groups and had little opportunity to continue the intellectual development that their schools had started. Thus, they formed their own societies as a "company of friends for mental improvement."² Many were established in the Toronto area, where a substantial number of deaf adults lived and worked.

The Toronto Deaf-Mute Literary Association / Shaftesbury Literary Society / Toronto Deaf-Mute Society

The Toronto Deaf-Mute Literary Association, formed in 1875, is believed to be Canada's earliest literary association of adult deaf people. Its members met "every alternative Wednesday evening at 8 o'clock in Shaftesbury Hall (Young Men's Christian Association Building), Queen Street West, corner of James Street."³ Sometime within the first decade of its existence, the Toronto Deaf-Mute Literary Association was renamed the Shaftesbury Literary Society. At their gathering on December 18, 1885, several changes in the constitution and by-laws were voted upon that resulted in the organization being renamed again, this time to the Toronto Deaf-Mute Society.

Apparently, these early literary societies in Toronto existed only for a short time and then either reorganized or disbanded. Lack of membership involvement and inappropriate behaviour on the part of members seemed to be key causes for a group's dissolution. For example, two articles printed in the first two issues of *The Canadian Silent Observer* describe the beginnings of the Queen City Literary Society: "On Tuesday, Jan. 11th [1888], a meeting was held at the residence of Mr. R.C. Slater for the purpose of forming a literary society.... The President [A.E. Smith] ... urged upon the members the necessity of being careful whom they admitted to the society as members."⁴ The next month, "the first literary meeting of the society [the Queen City Literary Society] ... was held on Friday evening, 3rd Feb., in Association Hall. In opening the meeting the President, Mr. A.E. Smith, made a short address concerning the good that may be accomplished by the society, and also spoke about the former societies that had been formed in Toronto and he hoped none of their faults would be found in the present society."⁵ Unfortunately, the Queen City Literary Society seems to have met the same fate as its sister societies. A letter from the president to the editor of *The Canadian Silent Observer* (printed in the January 1, 1889 issue) indicated that the society had been plagued with a few "incorrigibles who attended one of our meetings in a state of intoxication, and

were put out by a policeman. We are all getting a hard character by the conduct of a few hard cases.... I regret to say I fear it is impossible for our society to exist much longer as only two or three members are taking any interest in it, and others who are not members will not attend our meetings. Unless there is a full attendance at our meetings I will resign all connection with the society."⁶ Apparently, he made good his threat and the society dissolved; no further mention of the Queen City Literary Society has been found in the publications of that time.

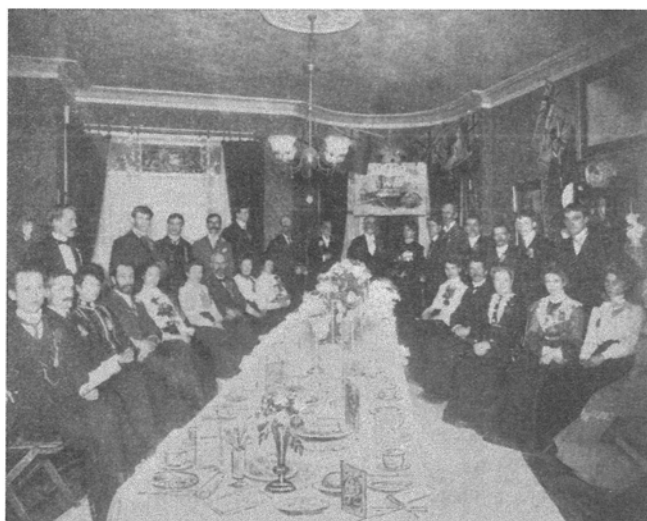
The Maple Leaf Reading and Debating Club — Toronto

In the early winter months of 1899, Richard C. Slater (b. 1849; d. Aug. 15, 1921), a deaf printer in Toronto, organized another literary club for deaf Ontarians. This newly formed society was known as the Maple Leaf Reading and Debating Club of Toronto. Affiliated with the International League of Success Clubs of New York in 1902, its members dubbed themselves "The Maple Leaves," and adopted as the club's motto "Learning must be won by study."⁷ Once every two weeks between October and April (sometimes May), the club held its two-hour meetings at the Rose Avenue home of Frederick Brigden (b. Apr. 20, 1841; d. Apr. 16, 1917), the deaf owner of a wood engraving business. Their activities generally included a study and discussion of selected literature, dialogues, or historical essays, as well as debates, readings, recitations, and cantatas — all in sign language. Robert Mathison, the hearing superintendent of the Ontario Institution for the Education and Instruction of the Deaf and Dumb (1879-1906), occasionally travelled by train from Belleville to join them. At the close of each season, one of the members would host a banquet or annual dinner. The Maple Leaf Reading and Debating Club of Toronto continued to meet regularly until its demise at the end of the first decade of the 1900s. Reports of its meetings often appeared in *The Canadian Mute* and an American publication, *The Silent Worker*.



A meeting of the Maple Leaf Debating Club, Toronto (1901)

The Canadian Mute/Gallaudet University Archives



The second annual banquet of the Maple Leaf Club, held in Toronto on April 30, 1903

The Canadian Mute/Gallaudet University Archives

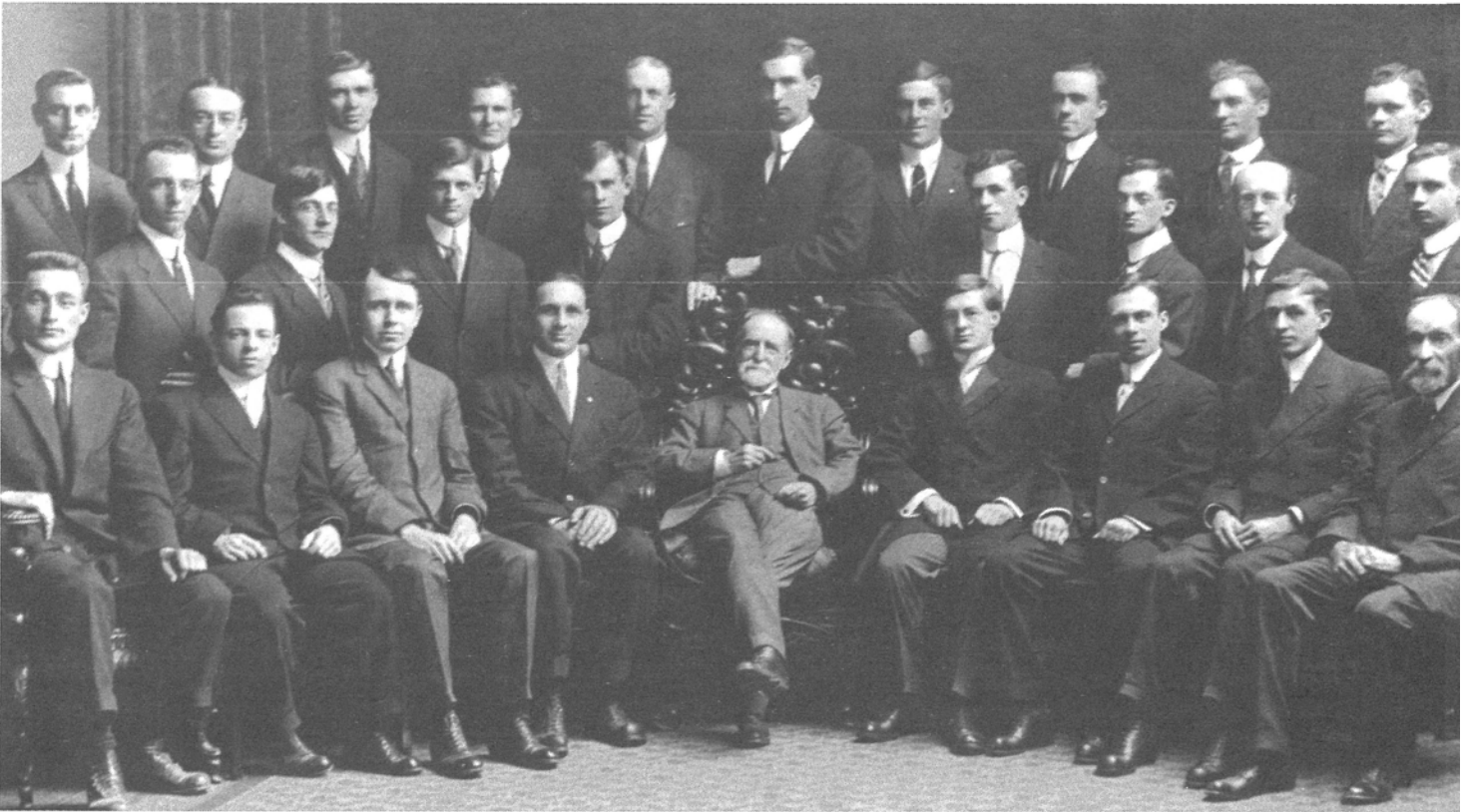
The West End Pleasure Club — Toronto

A few years after the Maple Leaf Reading and Debating Club of Toronto disbanded, an informal meeting was held on February 6, 1913 at the home of Slater and his second wife (a hearing cousin), the former Agnes Common of Galt, Ont. The purpose of this meeting was to discuss the possibility of forming a social club for deaf residents of Toronto. Because the majority of deaf people interested in this notion lived in West End, the resulting organization became known as the West End Pleasure Club. Their first official meeting was held on February 21, 1913. The club's chairman was the only elected officer. Membership was limited to 20 people, and the monthly meetings were held either at the home of the Slaters on Delaware Avenue or the home of another deaf couple on Brock Avenue. No record has been found to pinpoint the date of the West End Pleasure Club's demise.

The Brigden Club / The Brigden Literary Society — Toronto

On December 11, 1900, a club similar to the Maple Leaf Reading and Debating Club of Toronto was formed in the same city. This new, male-only organization was christened the Brigden Club (informally called "The Saturday Club").

Four years later, in November 1904, the organization was restructured and the name was changed to the Brigden Literary Society. That same year, women were admitted for the first time, with 25-year-old Margaret Hutchinson elected to serve as the first female officer (1st vice-president).⁸ The original purpose of this organization was to fill long winter evenings with social activities and recreation. For six months of the year (November-April), members met every evening except Saturdays and Sundays. Male members were charged a fee of five cents per week; the ladies' membership cost only 10 cents per month. All of the proceeds went towards the group's activities, which centred around games such as ping pong, check-



The Brigiden Literary Society, 1912-1913 (even though women had been allowed to join as members since 1904, the photographs of this period show only the male members)

Courtesy of Ontario Mission of the Deaf/Photo credit: Farmer Bros. Limited

Back row (left to right): S. Edwards, O. Brethour, E. Cuddy, W.R. Watt, W.C. MacKay, J. Bartley, A.B. McCaul, W. Hazlitt, A. Young, F. Young.

Middle row (left to right): D. Lawrence, V. Crowder, A. Wilson, J. Kelly, N. Yager, E. Lawson, F.D. Markham, A. Buchan.

Front row (left to right): G. Elliot, L.D. O'Neil (treasurer), F.E. Doyle (secretary), T. Law (second vice-president), F. Brigiden (honourary president), A.H. Jaffray (president), F. Terrell (first vice-president), F.E. Harris (assistant secretary), F.J. Wheeler.

ers, dominoes, and crokinole. A silver trophy was awarded once a year to the person winning the highest percentage of games played within the club. Results were usually posted in *The Canadian Mute*. As time went on, the group added other activities to its schedule, such as bi-weekly discussions on current events (similar to those previously held at meetings of the Maple Leaf Reading and Debating Club), lectures on topics of interest, and entertainment such as debates, mock trials, or pantomime skits. In the summer of 1912, the Brigiden Club formed its first baseball leagues. These activities continued until the early 1930s, when the club finally disbanded — a victim of the Depression.

The Dorcas Society / The Maple Leaf Sewing Circle — Toronto (and other cities)

The Dorcas Society (an offshoot of the Toronto Mission to the Deaf similar to the Mission's current Women's Auxiliary) was formed in 1897 by a hearing church worker and interpreter, Annie (née Fraser) Byrne (b. Sept. 18, 1869; d. May 24, 1958), who was married to a Toronto deaf man. She also served as president of the society for a time. The main purpose of this organization was to "arouse interest and practical sympathy of deaf women in Christian work outside their homes, and to give

them the blessing of realizing that they also had the power to become fellow-workers with God by labouring for the good of others."⁹ Meetings, which were usually scheduled between October and April, were held in the homes of the members. The Dorcas Society ladies performed such tasks as supplying impoverished deaf students with clothing before they left for the Ontario Institution in Belleville, providing assistance to "overburdened deaf mothers," and sewing clothes for the Canadian Home Missions.¹⁰ In 1907, the Toronto Dorcas Society re-organized; men were encouraged to join the women in such fundraising activities as the annual "entertainment" night.

Dorcas societies also sprang up in other Ontario towns where branches of the Ontario Mission of the Deaf were stationed. In December 1904, the Oakville Dorcas Society changed its name to the Maple Leaf Sewing Circle. This group of four women — Mary F. [née DeLong] Thomas (president), Nellie Cunningham, May Cunningham, and Annie M. [née Gilleland] Koehler — met to sew clothes for the poor every Wednesday evening at "Georgiana Cottage," the home of the president.¹¹

The Silent Worker

"The foundation of every State is the education of its youth."—Demosthenes.

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5 CENTS A COPY

The Maple Leaf Sewing Circle

AN ORGANIZATION OF DEAF WOMEN WHO WORK FOR "BEST CHARITY."



MISS MARY A. CZERWINSKI.



MISS PHILIP CZERWINSKI.



MISS U.J. KUZMA.

PATIENCE, hope and charity, and the greatest of these is charity, and the most "charity" is a loving patience in the hours and minutes of the minutes of the above named circle and they are all deaf and dumb too. Although seated in pews (for there are only four) they are kind and large at heart, and every a year send the good relief at their hands to the way of comfort and cheering in the very time they receive the money and with their helplessness before them and their own eyes who have been helped out of most trying circumstances to these noble ladies who are always in sympathy with the poor and needy. They have often been praised everywhere for their charitable enterprise, and they are very proud of their work.



MRS. M. THOMAS.

The meetings of this circle are held every Wednesday evening at the residence home of the president, where a few ladies are spent in sewing social garments for the poor, and all the expenses and trouble are borne cheerfully by the members who strive to keep everything in order, always hoping to be rewarded when they pass from this world of sin and sorrow to a higher and better one. The motto of the circle is "The deaf shall inherit the kingdom of God."

It surely can be said of them: "The things of our eyes shall be hidden from our eyes, and the things which our eyes shall see shall be hid from our eyes."

HERBERT W. ROBERTS.

What Can Deaf Women Do?
 This question is often asked by hearing people unacquainted with the achievements of deaf women. "What can the deaf do?" "Can they read and write?" "Can they sew?" "Can they work?" and so on are often asked and needless questions. The following article by our Toronto correspondent partly answers these questions. It is one instance of how the deaf manufacture on the following page what our deaf ladies can do.

and have done with the thread and needle and crochet. They are all reproductions of the original work executed by deaf women in Trenton and vicinity, and although a man is no judge of such work, we think our hearing lady readers will agree that the work is uniformly good.

There in Trenton there are about two deaf women and only one more plenty of "the money" as one of the other branches of needlework. Some earn their living in dressmaking establishments or in what is called "the store" of needles, but those who are married do most of the family sewing besides a little for outside parties. In fact, they get more orders than they can fill.

They do equally well at fancy work and last fall one of them earned a piece at the Interstate Fair and was a prize.

An able deaf lady is quite skilled at what is called "the lace" of the lace. She has made a number of lace pieces of hand knitted lace and at the Art School in Trenton all her designs were accepted and placed on exhibition.

All these ladies referred to received instruction in the sewing and art departments at either the New Jersey, Freedmen's, or St. Mary's (Philadelphia) and Michigan schools for the deaf.

Scattered all over the State, and in fact the whole country, will be found numerous deaf women who sew regularly as well as those shown in our illustrations, and it is only the case that their names do not appear here. They are all deaf, but they are contented and happy in their homes, their children well loved and their lives well spent and peacefully and happily the rest of their more fortunate brothers and sisters.

In view of these facts, no State can afford to neglect the education of its deaf women by denying the schools for the deaf what is really needed for their maintenance or educational improvement, for it is in these schools that they are trained to become independent, self-supporting and useful members of society.



Twelve members of the Silent Songsters (1905)
 The Silent Worker/Gallaudet University Archives

Toronto Deaf-Mute Sick Benefit Society

Around the turn of the century, George William Reeves (b. Apr. 25, 1876; d. Sept. 12, 1953), a graduate of the Ontario Institution for the Education and Instruction of the Deaf and Dumb (1885-1894), became concerned with the growing number of deaf residents in Toronto who had little or no money put aside for sickness or serious accident. He came up with the idea of establishing a benefit plan to assist those in need. On March 1, 1903, the Toronto Deaf-Mute Sick Benefit Society came into being with founder Reeves as its first elected president. In order to become a member, each individual was required to pay an initial fee of one dollar, which went into a reserve fund. Thereafter, members were charged 10 cents per week, which was deposited in the benefit fund. If a paid-up member missed work for more than one week due to illness or accident but had no employee benefits to cover the lost wages, that individual could get money from the fund to help pay the bills. A physician's certificate was required by the society before these funds were released. If the claim were found to be valid, the member would receive three dollars the first week, and 50 cents a day thereafter for a period not exceeding eight weeks. At the annual dinner held each year on the anniversary date of the founding of the Toronto Deaf-Mute Sick Benefit Society (March 1st), the balance of unused "benefit" funds were evenly split among paid-up members. The reserve fund remained intact and untouched. Then, each member would be asked to renew their weekly payments for another year. The Toronto Deaf-Mute Sick Benefit Society was still active in 1905, but no further information on it has been unearthed after this date. Its demise may be related to the emergence of the National Fraternal Society of the Deaf, a new beneficiary society for deaf people (including Canadians) established in the United States in 1901.

The Maple Leaf Sewing Circle in Oakville, Ont. (1905)

The Silent Worker/Gallaudet University Archives

Silent Songsters — Toronto

In the 1890s, and during the first decade of the 1900s, hymn-signing was a new craze among deaf people in the Toronto area. The practice began at the Ontario Institution for the Education and Instruction of the Deaf and Dumb when Samuel Thomas Greene, a deaf teacher, instructed some of his pupils in the art of using sign language to sing hymns. Sometime after his death in 1890, two of Greene's former students (Mary E. O'Neil and [Mary Annie] Maude McGillivray) created a class in Toronto to teach other deaf people (mainly women) how to recite hymns in signs. As a result of this class, a group of deaf females banded together to perform public concerts. Their stirring translation of hymns was much in demand. An article about this group — which was dubbed "the Silent Songsters" — appeared on the front and second pages of *The Silent Worker* in June 1905. The author lavishly praised Miss O'Neil and a Mrs. Waggoner "as the *prima donnas* of our silent sphere, for their beautiful and graceful signs are beyond the expression of words and never fail to elicit the admiration and applause of the audience."¹² Signed hymns and patriotic songs were also very popular at large gatherings of deaf people, such as the OAD conventions, and hymn-signing choruses can still be seen today in a some churches where deaf people congregate for weekly Sunday services.

Deaf Clubs in Hamilton, Ontario

On the evening of January 26, 1894, deaf residents of Hamilton gathered in the city's YMCA building. There, John Rutherford Byrne, chairman of the meeting, asked those in attendance if they wished to form some kind of official organization to better structure their informal gatherings. Those attending the meeting unanimously decided to establish an organization called the Hamilton Deaf Mutes' Literary Association.¹³ The first elected officers were John R. Byrne (president), Thomas Thompson (vice-president), and William Bryce (secretary-treasurer).

In the spring of 1894, advertisements for an organization called the Hamilton Deaf-Mute Association (which sponsored both literary events and religious activities) began to appear in publications such as *The Canadian Mute*.¹⁴ The religious services met every Sunday at 3 p.m. in Treble Hall (John Street North, near King Street). The literary and debating events were held every Friday evening at 7:30 in the YMCA Building (corner of Jackson and James streets). However, by the turn of the century, papers were no longer carrying advertisements for this organization. Its fate is unknown, but it probably disbanded or became dormant around that time.

The population of deaf people in Hamilton continued to grow, and another new club was formed during the winter of 1906-1907. Its meetings were confined "to the sterner sex" (men), with women invited only for social functions, "for successes of this kind are never assured without their presence."¹⁵ The name of this organization is not known, but a few of the members are shown in a photograph taken around 1907. It appears to have disbanded a few years later.



Members of the 1906-1907 Hamilton (Ontario) Deaf Club

The Silent Worker/Gallaudet University Archives

Back row (left to right): Frank Walker, George Bridgeford, F.W. Walton, Andrew S. Waggoner, and Charles Mortimer.

Middle row (left to right): Robert McPherson, Ernest Hackenbusch (treasurer), Nelson Wood (president), Arthur Cullen (secretary), and James O'Neil.

Front row (left to right): Robert Eusminger, J. Taylor, and James Mosher.

In 1929, Norman Lawrence Gleadow (b. July 16, 1891; d. Dec. 11, 1943), a graduate of the Ontario Institution for the Education and Instruction of the Deaf and Dumb in Belleville (1898-1909) and a long-time resident of Hamilton, decided to form "a club with literary interest, games, cards, etc., meeting once a month."¹⁶ Starting with 15 members, this organization became known as the Hamilton Social Club of the Deaf. Carl Harris was the first president, and Gleadow was the first secretary-treasurer. Most of its members were graduates of the Belleville school; a few had attended the schools for deaf students in Halifax, N.S. and Winnipeg, Man. This organization appears to have been short-lived.

The Canadian Home for Aged and Infirm Deaf

At the 12th Biennial Convention of the Ontario Association of the Deaf (June 25-29, 1910) in Grimsby, Ont., John Tyler Shilton brought up the idea of establishing a Canadian Home for elderly deaf people. He had become aware of the need for such a senior centre in Canada's Deaf community following his 1907 tour of the well-equipped home of the Pennsylvania Society for the Advancement of the Deaf in Doylestown (near Philadelphia). As he later explained, "the primary reason for such a Home is found in the considerable and fast increasing number of aged and infirm deaf persons crying for such a home where they can spend their last days in physical comfort and social enjoyment."¹⁷ The delegates



John Tyler Shilton (1927)

The Frat/Gallaudet University Archives

to the 12th Biennial convention were not sympathetic to Shilton's project, but those attending the OAD's 13th Biennial Convention (June 15-19, 1912) in Belleville viewed the proposal in a more favourable light. The delegates formed a committee — with Shilton as chairman — to undertake a fundraising campaign for the project. By June 1917, the fund stood at \$360, and four months later, it had reached \$480, with a goal of \$1,000 by March 31, 1918.

A provincial charter was granted in 1918 so the OAD could legally raise funds and organize what was now being called the Canadian Home for the Aged and Infirm Deaf. The charter required that the home have a slate of officers separate from the OAD's. However, the project was temporarily suspended in 1920 when the Protestant Deaf community in Toronto launched its own fundraising campaign to construct a church and social centre on Wellesley Street. Renewed interest in the Canadian Home for the Aged and Infirm Deaf surfaced at the 20th Biennial Convention of the OAD (June 30-

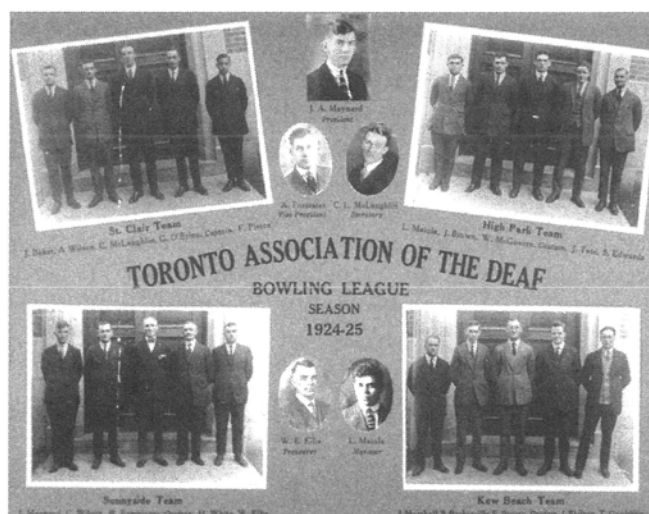
July 4, 1928) in Windsor, when the majority of the members voted, by secret ballot, in favour of resuming the project. Shilton was re-appointed chairman.

In spite of hard times during the beginning of the Depression years, the building fund had increased from \$600 in 1928 to \$1,910 in 1931. By 1938, the Upper Canada (Ontario) Home for the Aged and Infirm Deaf had become a separate entity with its own charter of incorporation, a building fund, and a committee to administer it — but had no actual building or residents. However, because the combined federal and provincial governments had begun to issue old age pensions to Canadians 70 years of age and older (starting in 1927), the need for such a home lessened. In 1946, the project's assets and funds were liquidated and donated to the Inter-Provincial Association of the Deaf (now the Canadian Association of the Deaf) to form the nucleus of its Canadian Deaf Scholarship Fund. The home for aged deaf citizens never became a reality, but the money collected for that project provided support to another segment of the population — Canada's deaf youth.

Toronto Association of the Deaf (TAD)

Originally founded in 1929 as the Silent Athletic Club (SAC), the Toronto Association of the Deaf received its official name when its charter for incorporation was granted in 1937. The TAD relocated seven times before it finally moved on December 24, 1976 into its permanent home at 1 Howard Park Avenue in Toronto; as a result of its many moves, much of its written history has gone astray. Prior to the 1920s, members of Toronto's Deaf community often got together informally to enjoy different activities. Centre Island, one of Toronto's eight large islands south of the mainland, was a popular spot for deaf people to picnic, play sports, and hike on Saturdays. In the evenings during the week, they would take turns visiting each other's homes for a game of cards, Bible study, a meeting, or social chat. On Sundays, the Toronto Deaf-Mute Association (an organization founded in the late 1880s or early 1890s as both a religious and literary society) held religious services at various locations. Sport activities were often spontaneous and informal, but a few individuals did try to form more structured sports organizations. For example, a group of five-pin bowlers set up the Toronto Bowling Club of the Deaf in 1921, and at one time, a group of young deaf hockey players joined together and called themselves the Toronto Association of the Deaf. This group faded out of sight after only a few exhibition games, however.¹⁸

There were not many other ways for deaf people to entertain themselves during their free time. Diversions such as captioned movies or television did not exist, teletypewriters (TTYs) were not yet around as a means to contact other deaf people, and travelling by automobile was not yet very common (at least among the Deaf community at that time). So getting together with other local deaf people was a favourite pastime. "The result was impromptu meetings on street corners and large cafeterias and it was not unusual for the deaf to be treated as loiterers by the police and told to move on."¹⁹



The Toronto Association of the Deaf bowling league (1924-1925 season)

From the private collection of Anne E. Mc Kercher (Milton, Ont.)

Recognizing the need for a permanent club where deaf adults could go regularly for organized entertainment, sports, and socializing, a group of concerned deaf Toronto residents (in particular, William H. McGovern, Lorenzo Maiola, and Joseph Goldman) began promoting the idea of forming what they called the Silent Athletic Club (SAC). It was not until 1929 that the SAC came into existence, with McGovern as president, Goldman as secretary, and Maiola as manager of bowling affairs. The club first held its social activities in rented premises on St. Clair, not far from Yonge Street (at that time a suburban area of Toronto). Soon the membership grew, and a more centrally located site was found at 123 Church Street, near Queen Street East.

When the SAC attempted to incorporate, the name of the organization caused some problems. The officers were informed by the Ontario Provincial Secretary that their activities did not fall under the classification of "sport," and they were advised to change SAC's name to one that more accurately reflected its purpose. So they became known as the Toronto Association of the Deaf (which incorporated in 1937 with McGovern [president, 1937-1947], Marcel Warnier, and Clarence McPeake as its first directors). The members held their first annual picnic on August 1, 1936 at Hanlan's Park (located on one of the Toronto Islands). Included in the program booklet was the following statement describing the TAD's philosophy:

We have often stressed the fact that in union there is strength. The deaf, acting individually, cannot accomplish much, but as a unified body, such things are not beyond attainment, so if you are anxious to bind yourselves together, to become, as it were, one man with the strength of a thousand, why not become a member? There is every reason why you should. So far as we can see, there is no reason why you shouldn't.... Join the T.A.D. NOW and become a member of a big and happy family.²⁰

Many deaf people were out of work during the great Depression of the 1930s, and the TAD was unable to collect membership fees to maintain its rent. A cheaper location on Victoria Street was found, but its use was short-lived because financial difficulties soon forced the doors of the TAD to close. Despite its periods of dormancy during the Depression, the members held small meetings to work on the charter of incorporation, which was granted in 1937. After becoming incorporated, the members met only once a year as required to maintain the charter; this continued until the financial condition of Toronto's Deaf community improved when more jobs became available during World War II. It was then that the TAD was reactivated, and its members leased a larger site in the upper flats of 764 Yonge Street, just south of Bloor Street. When this lease expired, the association moved into a basement on Bloor Street, near Avenue Road. Another move was made soon after to a site north on Yonge Street, near the old North Toronto railway station. This new location was spacious, but somewhat isolated for the membership, so the TAD moved again to its last rented site, on the third floor of a building on Vaughan Road, north of St. Clair. This building was "remembered by the long steep flight of stairs which were a hazard for older members or those who had too much to drink!"²¹

Sometime around 1944, the group began raising funds to establish a community centre for Toronto's deaf population. An estimated 1,000 deaf people lived in the city at that time. It was hoped that such a centre would serve both as a social gathering spot and as a place "where welfare work might be carried on.... The association hopes to be able to help reduce the rate of juvenile delinquency by its efforts to promote sports and educational facilities for young deaf people who are just leaving school."²² Apparently such a site was difficult to find or finance, because it was not until late 1976 that the TAD finally purchased its own building at 1 Howard Park Avenue. Despite the help of a matching grant of more than \$30,000 from the Wintario Lottery Corporation, the TAD almost exhausted its cash reserves buying the property; it took three years to pay off its two mortgages.²³ Then extensive renovations had to be made to the building for it to meet the municipal requirements as a community centre. Over the years, the TAD has held different activities to raise funds, with its annual Grand Banquet and Ball (which has been held since 1958) being one of its more popular fundraising events. (The first banquet was attended by more than 400 people.²⁴) On March 21, 1987, the Toronto Association of the Deaf celebrated its 50th anniversary (1937-1987) in L'Hotel Ballroom at the Metro Toronto Convention Centre on Front Street West. At that time, renovations to the Howard Park Avenue headquarters had not yet been completed. In 1994, TAD faced rising property taxes and higher operational costs. The building needed extensive renovations, and the number of volunteers willing to carry out the responsibilities of planning and implementing activities was dwindling. So the members agreed to sell the building and put the money aside for the eventual purchase of a fully accessible, more affordable building in the future. For the present time, all activities of the TAD are on hold, except for occasional meetings of the "Buy and Sell" committee (responsible for the sale of the old building and the purchase of a new one).

Ottawa Association of the Deaf / National Capital Association of the Deaf

Like the deaf residents of Toronto, deaf people in other Ontario cities also formed local associations. One such organization is found in Canada's capital city, Ottawa. The National Capital Association of the Deaf was originally known as the Ottawa Association of the Deaf. It was formed in 1932 by Archibald Wright, who assembled a committee to host the 22nd Biennial Convention of the Ontario Association of the Deaf (OAD), scheduled for 1934. Fourteen people gathered on November 3, 1932 for the first meeting of the Ottawa Association of the Deaf, which was held at the Bytown Inn on O'Connor Street. The founding officers included Gerald Huband (president), Romeo Dallaire (vice-president), Archibald Wright (secretary), and Dorothy (née Hazlitt) Huband (treasurer). Directors were Angus McGillivray and Thomas Brigham. To raise funds for the convention, the newly formed organization presented talent shows, held sleigh rides, gave public addresses, and organized socials and card nights. After the 1934 OAD convention, the Ottawa Association of the Deaf continued as a recreational and social organization.

As was the case for many organizations, meetings and socials were suspended during World War II (the organization was inactive from December 2, 1939 to November 13, 1943). The membership became active once again after the war, thanks in part to new members who had moved to the city to take war-related jobs. In 1966, the group changed its name to the Ottawa-Hull Association of the Deaf, reflecting the number of members who lived in the Hull, Québec area. The name changed again in 1974 with incorporation, and the organization became the National Capital Association of the Deaf.

Ottawa Silent Athletic Club / Ottawa Deaf Sports Club, Inc.

This organization, a splinter group formed by members of the National Capital Association of the Deaf, began on July 1, 1978 during a camping weekend at the Farran Provincial Park near Upper Canada Village (approximately 80 kilometres south of Ottawa). The deaf founders were John Bruce Ullett (president), Daniel James Wojcik (vice-president), Robert Ernest Rockwood (secretary), Gerald Wurtele Richardson (treasurer), and Anthony E. Hebert (director of sports).²⁵ The primary purpose of the club was "to unite the members toward sports activities; encourage fellowship and leadership; [provide] other activities to the greatest benefit of all interested in the advancement of causes relevant to the deaf, and to prevent, where possible, any injustice to the deaf."²⁶ In September of that same year, the club started its newsletter, *The OSAC Star*, which continued for 52 issues (until December 1983). This publication was honoured in 1980, when it received the Literary Award from the Ontario Cultural Society of the Deaf. In 1979, the OSAC became a member of the Ontario Deaf Sports Association and was incorporated a year later, on February 8, 1980. In 1986, it became known as the Ottawa Deaf Sports Club (ODSC) and began publishing its news bulletin, *The ODSC*

Newsletter. (This publication was discontinued after the first four issues [September 1986 to April 1987] were published.) The ODSC joined the National Capital Sports Council of the Disabled in 1988. Activities of the members include basketball, curling, darts, ice hockey, slo-pitch baseball, volleyball, bowling, and golf. This non-profit organization has raised its operating funds through membership fees, donations, fundraising projects, and grants from the National Capital Sports Council of the Disabled.

There are many other local organizations of deaf people throughout southern Ontario. In addition to those already detailed above, there are also a number of organizations in northern Ontario (e.g., the Thunder Bay Centre of the Deaf in the city of Thunder Bay on the western shore of Lake Superior). Similar local organizations exist in other provinces as well, and are too numerous to mention in this edition of *Deaf Heritage in Canada*.

Ontario Association of the Deaf (OAD)

Originally called the Ontario Deaf-Mute Association (1886-1910), the OAD is the oldest provincial association of deaf people in Canada. It also has been one of the most active. The founding fathers of the OAD were Samuel Thomas Greene and William Nurse, deaf teachers at the Ontario Institution for the Education and Instruction of the Deaf and Dumb in Belleville; most of the earlier members were alumni of that school.

The first circular calling for a convention of the Ontario Institution alumni was prepared by Greene for distribution and printing in Deaf community publications such as *The Silent Nation*.²⁷ The concept had first been discussed at a special September 8, 1885 meeting attended by people from the Ontario Deaf community. In May 1886, another circular appeared, informing the public that much interest had been expressed in the proposed gathering and that Toronto would be the site of the convention. The subsequent meeting, the first of many such reunions, was held in Shaftesbury Hall at Toronto's YMCA on September 6 and 7, 1886 and was attended by approximately 100 people.

The Ontario Deaf-Mute Association was formed at this first reunion of Belleville students, with Greene elected as the first president and Nurse as the first secretary.²⁸



Samuel Thomas Greene, co-founder (1886) and first president of the Ontario Deaf-Mute Association

The Silent Worker/Gallaudet University Archives



William Nurse, co-founder (1886) and first secretary of the Ontario Deaf-Mute Association

The Canadian/Gallaudet University Archives

Contrary to popular belief, one of the topics *not* discussed at that meeting was the Congress of Milan and its edicts in favour of the oral method of education. Neither the minutes of the planning committee meeting nor of the first reunion have any mention of Milan and what occurred there.²⁹ The first convention focused instead on forming an organization to remove "the impediments [sic] to deaf-mute progress after graduation" that resulted "from their forced social isolation and consequent degeneracy."³⁰ The constitution clearly stated the objectives of the new association: "To bring together all deaf-mutes of suitable age and intelligence at appointed meetings; to afford opportunities for consultation on all matters of interest to them, and otherwise endeavor to devise means for the promotion of the moral and intellectual well-being of those concerned."³¹ The members agreed to hold biennial conventions at various locations in the province. The early conventions were largely social functions, with the bulk of the programs consisting of congratulatory speeches, recitations, and religious services. As time passed, however, and the members of the OAD began to believe in their own ability to make a difference, the meetings also began to tackle issues that were adversely affecting the lives of the province's deaf people. Included in these advocacy issues were unemployment among deaf people; the problem of deaf peddlers and imposters; the needs of poor and elderly deaf people; discrimination involving insurance; the rights of deaf drivers; the educational dangers inherent in the spread of oralism; and the dwindling number of deaf teachers being employed at the Belleville school.

The minutes of the biennial conventions appeared in the Belleville school paper, *The Canadian Mute* (later called *The Canadian*), until the 1930s. In 1941, the OAD began printing its

own periodical, *The OAD News*, which included convention minutes. In addition to detailing the day-to-day proceedings of the conventions, these reports provide a glimpse into the lives and concerns of deaf Canadians during the late 1800s and early to mid-1900s. Apparently the hearing public's perception of deaf people was of concern to the delegates, for example. The successes of former Belleville students were often extolled at the meetings. The write-up about the 4th biennial convention, held at the Belleville school on June 16-19, 1894, described the former students who attended the meeting thusly: "Nearly all of those young men and young women have now comfortable homes of their own; many of them are happily married and all of them are successfully engaged in some congenial and remunerative employment."³² This success, of course, was attributed to the fine education they had received through the "combined method" at the school in Belleville.

The OAD members also objected to being classified "with the insane, criminal and those who are objects of charity," and disapproved of the school in Belleville being under the Department of Asylums, Prisons and Charities rather than the Department of Education.³³ They lobbied successfully for its transfer from the former to the latter. Regarding the public's perception that deaf people should not receive insurance because they were more accident-prone than hearing people, the delegates to the 1900 convention "Resolved, that this Convention considers that the deaf are entitled to enjoy the same privileges and benefits of Insurance Companies and Associations as hearing people, there being no proof that the deaf are more liable to accidents than the hearing."³⁴

The 1908 convention was a landmark in the OAD's history when the members elected as their president a young man named John Tyler Shilton (b. Aug. 28, 1884; d. Nov. 1, 1950), graduate of the University of Toronto (B.A., 1909). It was "an unusual honor for one so young" to hold such a high position in

the organization, "but then Mr. Shilton, with his splendid record in the University, is the pride of the deaf in Ontario."³⁵ Shilton was a man filled with ideas; he had a number of issues he wanted the organization to address, including the problems of the elderly deaf population, the situation at the Belleville school, and the role the OAD could play in the area of unemployment among deaf adults. During the 1908 convention, motions were passed to request that the Ontario Institution for the Education of the Deaf and Dumb drop the word "Dumb" from its name. The OAD also wanted the school publication, *The Canadian Mute*, changed to *The Canadian*. (Two years later, the association changed its own name from the "Ontario Deaf-Mute Association" to the "Ontario Association of the Deaf.") Also in 1908, the OAD unanimously adopted motions to support compulsory school attendance for all deaf children and to raise the educational courses at the school in Belleville to the high school level.

At the 1910 convention, President Shilton brought up the idea of a home for aged deaf people. The members voted on this proposal at the 13th biennial meeting in 1912; it passed with 119 delegates in favour and 10 opposed, and a committee was formed to begin fund-raising efforts. At the 1914 convention, this committee expressed its dissatisfaction with the response from the Deaf community, but was asked by those attending the convention to continue trying to raise interest in and money for the project. By the 1918 convention, the OAD had received a charter from the provincial government, granting it the power to organize and build a home for aged and infirm deaf of Ontario. Plans moved slowly, however, because there had been very little response from the public in the form of financial contributions.

At the 1912 convention, Shilton successfully pushed through a motion to establish an employment bureau for deaf people, which he called the Bureau of Industries. By 1914, only one job request had been received, and Shilton suggested that the bureau be closed.³⁶ However, the OAD members voted to



The fourth convention of the Ontario Deaf-Mute Association was one of many held at the members' alma mater in Belleville (June 16-19, 1894)

Courtesy of Marion (Belle) Van Luven (Cupar, Sask.)

keep the service active for awhile longer in case unemployment became worse. Also at the 1912 meeting, Shilton expressed his dissatisfaction that OAD members were so inactive between conventions. He suggested that the association work “to establish local associations of the deaf in leading cities, and also districts in Ontario, and have them hold Saturday evening meetings in which they might have entertainments, lecturers both literary and scientific, debates and mock parliaments. The Ontario Association executive could supervise the programmes for local meetings and arrange for lecturers to attend such a place.”³⁷ At their next meeting (1914), the OAD took up the issue of immigration laws that refused admission to deaf people “unless accompanied by relations able to provide for them.”³⁸ The members felt that these laws reflected negatively on deaf people; they formally requested that deaf immigrants be admitted on the same basis as hearing immigrants.

While the OAD fought for the rights of deaf immigrants and elderly deaf adults, they overlooked one important group — deaf women within their own ranks. Women had always been included in the OAD’s activities, but only in limited roles. For example, 134 men and only 22 women attended the 1888 convention. By 1914, the attendance had increased to 192 people, 78 of them women. However, the report of this convention stressed the importance of attracting young deaf *men* to the ranks: “We wish to impress upon the young deaf men of the province the importance and necessity of attending the conventions regularly so as to gain experience as to how the affairs of the Association are managed. The time will surely come when they will be called upon to hold office.”³⁹ Mention of women at the 1914 convention showed that they participated in the athletic events (in walking competitions, ball throwing, and foot races that were divided into such categories as “75-yard dash — unmarried women,” “75-yard dash — young married women,” and “50-yard dash — married women over 45”). Their contributions to the entertainment portions of the gathering were acknowledged in the following thanks “to Miss Ada James, Mrs. N. Moore, Miss Brethour, Mrs. H. Mason, and all the other ladies who rendered valuable assistance in the way of hymns and patriotic songs.”⁴⁰ However, no women held office in the OAD from its inception in 1886 until 1924, when Ethel May (née Irvine) Waggoner (b. May 8, 1877; d. Dec. 9, 1949) of Hamilton was elected the first woman officer of the organization. This former student at the Ontario Institution for the Education and Instruction of the Deaf and Dumb (1886-1894) served one term as vice-president (1924-1926) and then was elected as the OAD’s first female president (1926-1928). However, another 50 years passed (until 1976, when Dorothy Ellen [née Ouellette] Beam [b. Mar. 3, 1918] became president) before a woman again held this rank within the organization.

Because it was an organization composed primarily of Ontario Institution alumni, the OAD naturally had a vested interest in the affairs of the school in Belleville. Over the years, the educational philosophy at the Ontario Institution changed from a manual approach to a more oral one. The OAD members began to take strong positions on the educational practices they saw occurring in the school, and expressed their

opinions on personnel issues and the language of instruction. For example, at the 7th biennial convention in 1900, the members

Resolved, that this Convention is of the opinion that the Combined System is the only one to give instruction to the deaf as a class, with assured success.

Resolved, that Oralism, exclusive of any other method for the deaf of different mental capacities, be condemned.

*Resolved, that Articulation for the deaf, who show a good aptitude to speak, be heartily endorsed....*⁴¹

In 1922, the OAD went on record as opposed to the establishment of day schools in Ontario, feeling that the residential school in Belleville could best serve the needs of the province’s deaf students. By 1931, the organization was taking an even stronger stand on the changing educational attitudes:

Whereas, the sign language is a most beautiful language and of priceless value to the deaf,

Resolved, that any policy of education which tends to destroy, or impair or restrict the use of this beautiful language is opposed to the best interests of the deaf.

*Resolved, that we call upon schools for the deaf not only to preserve but to improve on this sign language, and to give systematic instruction in the proper and correct use thereof.*⁴²

Although the OAD made an effort to keep its distance from the administrative decisions of the Ontario School for the next few years, the following statement appeared in the minutes of the 24th biennial convention in 1938:

*It has long been maintained that the Association should keep its hands clear of anything in the Ontario School for the Deaf, but I [President John Tyler Shilton] firmly assert its right to be interested therein, at least, to a certain extent.... We rather suspect that lip-reading, so much stressed at the School for the Deaf, has interfered with the time given to the teaching of English.*⁴³

In 1941, *The OAD News* carried this warning:

*At the Belleville School our pupils have been deprived of beneficial influence exerted by deaf supervisors of high character and intellect. There have been no professionally trained deaf teachers at the Belleville School for deaf youngsters to aspire for exemplary attainment of mind and character. Deaf teachers are tabooed at the Belleville School for fear their employment would constitute a retrograde step. The O.A.D. has been protesting vigorously against such a slur.*⁴⁴

And at the 1942 OAD biennial convention, held in London, Ont., members were understandably upset at the actions of the Ontario School’s superintendent, who walked out of the

“Saturday morning session, refusing to hear former pupils tell why they found the oral system of teaching the deaf in itself was not enough.”⁴⁵ In response to this event, one OAD member (Howard J. Lloyd) is quoted as saying, “If Morrison [the superintendent] was here, I’d slap his wrist.”⁴⁶ The OAD then discussed the drastic but (in their eyes) necessary possibility of establishing a new school in Toronto, somewhere near the University of Toronto. This new school, financially supported by benefactors “friendly to the deaf,” would use the old combined method of communication, rather than the oral-only approach. “There was much head nodding in agreement, but the matter did not get to a motion, nor a vote.”⁴⁷

The OAD did not limit its energies to protesting the conditions at the Belleville school, however. Members also vigorously campaigned on behalf of deaf drivers and against deaf peddlers. The association took a stand on the issue of insurance, feeling that deaf drivers were no more accident-prone than hearing drivers. In 1928, the delegates at the biennial convention formed a committee to follow developments that might restrict the rights of deaf drivers. In 1931, the committee members were pleased that they had nothing to report, stating that “the members were simply chained watchdogs, watching for somebody to attack the deaf and their rights, and to them ‘no news is good news.’”⁴⁸

The issue of deaf peddlers first came to a head at the 1926 OAD convention, when the delegates resolved that a deputation should be sent to the Ontario cabinet to ask for legislation forbidding deaf peddlers. They were concerned with the negative image such people (including hearing people posing as deaf) presented to the hearing public. In 1931, the organization changed the by-laws to exclude any deaf peddler from membership. This issue obviously was not resolved in the 1930s, however, because the OAD has continued to express its opposition to the practice of peddling by deaf individuals. On December 10, 1965, the organization submitted a brief to the Canadian minister of justice regarding peddling, to which the OAD was still vehemently opposed. They cited three evils of the practice:

*Pseudo-deaf mutes are cheating the public of money by false pretences; this peddling reflects badly on the hard working deaf and impedes their educational efforts as regards the deaf and as regards the public; the Government is being deprived of proper tax revenue for these peddlers do not, we are convinced, report income taxes.*⁴⁹

The OAD cancelled its 1940 convention because of World War II. During that same year, the National Society of the Deaf and the Hard of Hearing (NSD&HH) was established, and OAD members David Peikoff and John T. Shilton served on its board of directors. At that time, the OAD supported the new organization, especially its efforts in the area of employment. Later the two groups disagreed on a number of issues, including the NSD&HH’s involvement at the Ontario Institution in Belleville.⁵⁰ The situation at the school in Belleville was not improving in the opinion of OAD members. By 1942, the association was extremely concerned about conditions there and

about the actions and attitudes of the NSD&HH. In the eyes of some OAD members, the NSD&HH was out to sabotage the OAD’s efforts in the educational arena. This concern was articulated in a letter from the OAD Executive Committee to Dr. Duncan McArthur, Ontario minister of education, dated November 6, 1942:

*The National Society of the Deaf and Hard of Hearing expects the Ontario Association of the Deaf to collaborate closely in its contemplated national set-up, and yet the society’s constitution and bylaws, which have never been submitted to the O.A.D. for ratification, are so drawn up that the existence and the objectives of our organization can conveniently be ignored.*⁵¹

The same letter expressed the OAD’s concern regarding the lack of deaf teachers at the Belleville school:

*Several years ago the O.A.D. wrote to Dr. Harry E. Amoss [director of professional training in the Ontario Department of Education] and asked him to place on the Belleville teaching faculty a college-trained and accomplished Belleville deaf graduate. Dr. Amoss came out with a lame reply that only those with Normal certificates could be accepted and he could not see his way clear to accepting our nominee. The then president of the O.A.D. wrote back with a proposition that if the O.A.D. financed this deaf girl’s Normal course and if she succeeded, would Dr. Amoss then reconsider her application? At once came a brusque reply to this effect: “The matter is definitely closed.” That was all. We were stunned, but time has softened our shock and we will now swing into this all-out battle to secure the right of qualified deaf teachers to serve on their school faculty.*⁵²

The OAD also objected to the school’s screening test (the Ontario School Ability Examination), which the organization felt was being used to deny average deaf children an education at the school:

*The O.A.D. takes the stand that the Belleville School is supported by the tax-payer and that it should be open to EVERY deaf child regardless of his ability or possibilities. We insist that the average child, if educable, must be afforded every chance to secure an education comparable to his ability, effort, and capacity.... The fact that wise and experienced superintendents have never yet discovered any foolproof tests for beginners does not deter the Belleville authorities from carrying on its test with which we most emphatically disagree.*⁵³

Finally, the OAD linked its concerns with the school and the NSD&HH in the following statement:

*Until the mess at the Belleville School is first cleaned up and EVERY deaf child who is educable is given a decent chance to become equipped with a first-class education so that he can lead a full and useful life upon graduation, we are not in the least interested in the National Society of the Deaf and Hard of Hearing which — if you will please pardon us for boldly saying so — impresses us as a smoke screen to hide the blunders constantly committed at the Belleville School.*⁵⁴

Over the years, the OAD has continued to let the government of Ontario know its opinions on issues related to education and society's treatment of deaf people. On October 22, 1945, OAD representatives presented a brief before the Royal Commission on Education that emphasized the need for better educational standards and vocational training for the province's deaf children.⁵⁵ This was the first time that members of the Canadian Deaf community had made such a personal presentation before a royal commission, and there was much hope that their concerns would be addressed by Commission members. The OAD was understandably upset when the Commission released its report, which supported the strictly oral method of educating deaf children. Thirty-six years later (in 1972), the OAD's Education Committee, chaired by E. Marshall Wick, submitted a report on total communication to the Provincial Committees on Communication Policy in Schools for the Deaf. In this report, the OAD responded to discussions that were occurring within the Department of Education regarding the total communication philosophy as an alternative to the oral system then in place at the residential schools. The association, always opposed to oralism, supported the implementation of total communication. Today, the OAD continues to work "together to insure a better future for Deaf Ontarians," with special focus on education (especially bilingual/bicultural education for deaf children), employment, and the rights of deaf individuals.⁵⁶

Canadian Hearing Society (CHS) — Toronto

The Canadian Hearing Society of Toronto started out as the National Society of the Deaf and the Hard of Hearing (NSD&HH), which was incorporated on March 11, 1940. The organization's present name was legally adopted on May 1,

1956.⁵⁹ The first edition of its publication, *The Listening Post* (December 1940), gave an account of the society's origins, which was the result of three separate meetings held by three separate groups — a June 1937 meeting of the Canadian Federation of Lip Reading Organizations in Winnipeg, a meeting of deaf people in Hamilton, Ont., and a December 1937 meeting of the Toronto Lip Reading Club. Following these three meetings, a luncheon was arranged for April 29, 1938 in Toronto.⁶⁰ In attendance were "W.J. Morrison, G.F. Stewart, Belleville; Dr. Lorne Pierce, Miss Helen McMurrich, Mrs. H.I. Turner, S.H.F. Kemp, Mrs. W.J. Moss, John T. Shilton, David Peikoff, H.J. Lloyd, the late W.S. Morphy, and Dr. H.E. Amoss, Toronto."⁶¹ An organizing committee was formed to establish "an independent organization, incorporating under one roof a combination of services available to both the deaf and hard of hearing" similar to the Canadian National Institute for the Blind (CNIB).⁶² At first, this new organization was unofficially called the Canadian Federation of the Deaf and Hard of Hearing (CFD&HH), but changed to the National Society of the Deaf and the Hard of Hearing (NSD&HH) when its charter was granted two years later.⁶³

The 14 charter members of the NSD&HH and the organizations they represented included: Helen Maude McMurrich (a hard-of-hearing registered nurse — representing the Toronto Lip Reading Club); Minnie Faircloth (hard-of-hearing widow — Toronto Lip Reading Club); Christine Millicent Moss (hard-of-hearing widow — Toronto Lip Reading Club); Edward Annand Corbett; Gladys Turner (hard-of-hearing registered nurse and famous teacher of the Jena method of lipreading — Toronto Lip Reading Club); Lorne Albert Pierce (hard-of-hearing managing editor of the Ryerson Press, Toronto — Toronto Lip Reading Club); Stanley Heber Franklin Kemp (hard-of-

David Peikoff, Activist



David Peikoff in the 1920s

Courtesy of Western Canada Association of the Deaf

David Peikoff (b. Mar. 21, 1900; d. Jan. 28, 1995) was a man who practiced what he preached.⁵⁷ He once said, "It is my firm conviction that a person grows stronger and happier when he practices the principle of Rotarians: 'Service above Self'."⁵⁸ Born in Yanoschina, a village in the province of Poltava, Russia in 1900, Peikoff was the fifth child in a family of 15. One

morning when he was five, he followed his two older sisters to a rural school without the knowledge of his parents or his sisters. Suddenly, a blizzard struck. Young Peikoff became separated from his sisters and was lost in the storm. He was later found unconscious and nearly frozen to death. During his six months of hospitalization, he developed "brain fever" (an old term for spinal meningitis) and became profoundly deaf. Peikoff later wrote that "the last voice I ever heard was my own — calling for my sister during the blizzard.... Since then my eyes have been my ears — my fingers my voice, and the sign language the Alpha and Omega of my very existence."⁶⁴ His family emigrated to Canada in 1906 and settled on a farm at Birds Hill near Winnipeg, Man. According to admission records of the Manitoba Institution for the Education of the Deaf and Dumb, Peikoff was enrolled on September 17, 1906.⁶⁵

A bright but restless student, Peikoff found himself bored with school and quit on his birthday in 1917. He was "tired of a teacher who kept repeating the same subject over and over for three years!"⁶⁶ His father then

(Continued)

David Peikoff, Activist ... cont'd

sent him to the Mergenthaler Linotype School in Chicago, Ill., where he began his career as a printer. In 1918, he worked at *The Chicago Telegram* printing office as a Linotype operator.

Returning to Canada in 1922, Peikoff began an active career within the Deaf community. He and several members of the Winnipeg Association of the Deaf (previously known as the Winnipeg Silent Club) formed the Western Canada Association of the Deaf (WCAD). This organization included members from all four of the western provinces (British Columbia, Alberta, Saskatchewan, and Manitoba). The new group was officially established during its first triennial convention in Winnipeg in June of 1923. Peikoff was elected as its first president.

While Peikoff was working in a print shop one day, an old deaf man (one of his fellow printers) wisely tried to convince him that he was wasting his time in the print shop and should go to college instead. The man told Peikoff about a school in Washington D.C. that was especially for deaf people. Realizing that his education was far from complete, Peikoff headed to Gallaudet College in the fall of 1924 at the age of 24, the oldest preparatory student enrolled in the institution at that time. During his undergraduate days at Gallaudet, he supported himself by working for *The Washington Post* newspaper. He was also active on campus, serving as the Grand Rajah (president) of the Kappa Gamma fraternity, editor of *The Year Book* (forerunner of *The Tower Clock*), and editor-in-chief of *The Buff and Blue* (the student newspaper). He participated in drama, the Ballard Literary Society, track and field competitions, and varsity football.

In those days, the Canadian provinces refused to provide financial support to deaf persons who wanted to attend Gallaudet or other post-secondary institutions. In 1928, while still a Gallaudet student, Peikoff turned his attention to fundraising and began raising money for what later became known as the McDermid Scholarship Fund (named in honour of Duncan Wendell McDermid and Dr. Howard John McDermid, the illustrious father and son hearing educators at the Manitoba School for the Deaf). In 1930, the WCAD assumed responsibility for this money. Originally a loan fund, the McDermid Scholarship Fund merged with the Canadian Deaf Scholarship Fund in 1949. In 1950, Peikoff — ever the fundraiser — convinced the trustees of the Joseph Atkinson Foundation to provide scholarships to Ontario students attending Gallaudet.⁶⁷

In 1929, Peikoff received his bachelor of arts degree from Gallaudet with a major in English and journalism (which included journalism courses taken at George Washington University). For a few months, he continued to work at *The Washington Post* with hopes of pursuing

a master's degree either at Gallaudet or at another local university. Instead, in 1930, Peikoff began travelling the continent before his student visa to the United States expired, working at the Linotype trade up the coast from Washington, D.C. to Hartford, Conn., then on to Halifax, N.S. and westward through Montréal, Ottawa, Toronto, Winnipeg, Regina, Saskatoon, Edmonton, and Vancouver. Settling in Vancouver, he got a job at the Wrigley Directories, Ltd. printshop as a "machinist-operator on a Model 14 and finds plenty of work on four directories with hundreds of small jobs thrown in between. The scale is of \$50 a week of 44 hours."⁶⁸ Peikoff emerged as "a fighting deaf leader" when deaf people in British Columbia were banned from driving automobiles between early 1928 and late 1931.⁶⁹ (Peikoff treasured the freedom offered by the automobile. He got his first licence in 1922 and averaged between 24,000 and 32,000 kilometres a year in his car, travelling across Canada on behalf of its deaf citizens.⁷⁰ So it's no wonder that he wanted to defend the right for deaf people to have driver's licences.)

In 1932, Peikoff settled in Winnipeg and opened Central Press, a commercial printing business he shared with a hearing partner. In November of that same year, he married Pauline ("Polly") Pearl Nathanson (b. Sept. 17, 1913), an alumna of the Manitoba School for the Deaf (1921-1930), Kendall School (1930-1931), and Gallaudet College (1931-1932). Peikoff and his wife moved to Toronto in 1936 and remained there for the next 24 years. He was employed as service manager in the Sealy Mattress Company of Toronto, a business owned by his father-in-law. Bringing with him his continued dedication to deaf rights, Peikoff served as president of the Ontario Association of the Deaf for 18 years (1938-1956) and started its newsletter, *The OAD News*, in the fall of 1941. In March 1940, he was one of the charter members of the National Society for the Deaf and Hard of Hearing (NSD&HH, now known as the Canadian Hearing Society [an Ontario organization]). Peikoff resigned from the NSD&HH in protest later that year, and was one of the founders of the Inter-Provincial Association of the Deaf (now the Canadian Association of the Deaf). He was elected its executive secretary (essentially the chief officer) and held that position until 1960. He was also chairman of the Canadian Deaf Scholarship fund and president of Toronto Division #98 of the National Fraternal Society of the Deaf (NFSD). The NFSD selected Peikoff as its second grand vice-president (1943-1947) and chief agent in Canada (1959-1960). He also published the *Gallaudet Alumni Bulletin* (1946-1949) and was a key figure in the United States' National Association of the Deaf from 1949 to 1960.

Peikoff was a strong advocate in the areas of education and employment. He once wrote that the "objective of education for the deaf is not to develop speech alone,

(Continued)

hearing commercial artist — Toronto Lip Reading Club); John Tyler Shilton (deaf proprietor — Ontario Association of the Deaf); David Peikoff (deaf foreman — Ontario Association of the Deaf); Alexander MacGowan (hearing clergyman — the Evangelical Church of the Deaf, Toronto); Lewis Miller Wood (hearing financial agent); Leo Charles McClosky; Harold Edwin Amoss (hearing administrator of schools for the deaf and blind — Ontario Department of Education); and William John Morrison (hearing superintendent — Ontario School for the Deaf, Belleville). The first board president (1940-1957) was Lewis M. Wood, a prominent Toronto businessman (hearing) who was at one time president of the Canadian National Institute for the Blind. The first managing director (1940-1955) was Edward B. Lally (b. circa 1898; d. Dec. 16, 1955), a former hearing teacher at the Ontario School for the Deaf (1922-1940). The organization's first office was located in Suite 51, 2 Bloor Street East, Toronto.

One of the primary concerns of the organization was the employment of deaf and hard-of-hearing adults (at that time, "deaf people were defined as those who had attended schools for the deaf and hard-of-hearing people were those who had not").⁷² Their initial efforts focused in the areas of placement and counselling assistance for those young deaf and hard-of-hearing people who were recent graduates (or dropouts) of

Ontario schools (both provincial and local). Another area of concern in the early years of the organization centred on serving adults who had become deafened as a result of serving in the armed forces during World War II.

The board of directors was composed of hearing, hard-of-hearing, and deaf individuals. However, during the early days of the organization, the needs of the deaf members appear to have been overlooked or ignored. For example, according to the minutes of the earlier meetings, an interpreter was present only one time.⁷³ During this same time, a significant difference of opinion between the NSD&HH and the Ontario Association of the Deaf (OAD) began to grow, centred around the Ontario School for the Deaf (one of the OAD's primary focuses at that time). The OAD felt that the education being provided was inadequate to prepare deaf youth for employment after they left school. The NSD&HH, on the other hand, seemed to support the personnel and procedures at the Belleville school and ignored the OAD's request for more focus on educational issues. Instead, they turned their attention primarily to occupational placement of deaf adults (a noble cause but one that the OAD felt was shortsighted). Another possible reason for the two groups' enmity could have stemmed from the OAD's perception that the NSD&HH ignored the respected deaf leaders at that time (i.e., those sanctioned by the OAD) and had begun

David Peikoff, Activist ... cont'd

but to produce a well-adjusted deaf adult, capable of enjoying life and functioning as a taxpayer, not a tax consumer."⁷¹ During World War II, he worked in his spare time as a licensed placement officer for the Dominion Manpower Commission, locating jobs for more than 200 deaf people. After the war, Peikoff's attention turned to the educational arena, where he fought for the rights of deaf children to be taught through an accessible language. An advocate of the combined method, he led the battle against the purely oral method and campaigned for the re-opening of the Winnipeg and Belleville schools for the deaf, both of which had been closed during the Second World War.

In 1961, Canada lost Peikoff to the United States when the Gallaudet College Alumni Association persuaded him to become chairman of their Centennial Fund Drive. He became an American citizen in 1967 (although he continued to root for the Toronto Maple Leafs, his favourite hockey team). Three years later, in June of 1970, he retired as the college's director of development, but continued serving the school as a consultant and volunteer in the alumni office and as data compiler and proofreader for *The Gallaudet Almanac*.

Among his numerous Gallaudet awards are two honorary degrees (a master of arts in 1950 and a doctor of laws in 1957), the Kappa Gamma fraternity Alumnus of the Year Award in 1961, the Alpha Sigma Pi fraternity Man of the Year Award in 1962, the Laurent Clerc Award in 1970 for outstanding social contributions by a deaf person, and

the Delta Epsilon sorority Man of Merit Award in 1970. His Canadian honours include a 1970 citation naming him an Honorary Citizen of the City of Winnipeg. In 1971, Peikoff became the first North American recipient of the Gold Medal of Honour presented by the British Deaf and Dumb Association, in recognition of the many years of service he has contributed to deaf people in Canada and the United States. The Canadian Association of the Deaf presented him with a special award in 1972 for his 50 years of service to the Deaf Community and inducted him into its Hall of Fame in 1994. He was also inducted into three other Halls of Fame: the National Fraternal Society of the Deaf Hall of Fame in 1973; the Canadian Cultural Society of the Deaf Hall of Fame in 1976; and the National Congress of Jewish Deaf Hall of Fame (on August 8, 1986, during the group's 16th Biennial Convention in Philadelphia, Pa.). Another recent tribute in his honour was the naming of the David Peikoff Chair of Deafness Studies at the University of Alberta in Edmonton in May 1987. This \$1.2 million, endowed professor position is designed to support research and outreach projects on behalf of deaf people. It is the first such chair in the world to be established in honour of a deaf person. And following his death in January 1995, the Gallaudet University Board of Trustees voted to rename the building housing the alumni association. What was once known as "Ole Jim" is now called the "Peikoff Alumni House" in honour of both David and Polly Peikoff. It is fitting that the first letters of each word in "Peikoff Alumni House" spell "PAH," a Deaf culture expression that means "success" or "victory." ■

to choose instead their own “pliant Yes-men” for the board.⁷⁴ “Their action did not inspire our confidence, but rather prejudiced our enthusiasm for the cause of the NSD&HH. The society, by ignoring the OAD and by not inviting that body to collaborate in making the aforementioned by-laws mutually satisfactory, and by going over the head of the OAD in nominating ‘representatives of the deaf’ without consultations is, in fact, pursuing a policy of ‘Divide, conquer, and destroy’.”⁷⁵ Whatever the causes for their disagreements, by 1945 all of the deaf members of the NSD&HH board had resigned. It was not until 1965 (the 25th anniversary of what is now called the Canadian Hearing Society [CHS]) that William Hugh Joseph McGovern (b. May 19, 1904), then president of the Ontario Association of the Deaf (1962-1966) was elected to the board (1965-1988). With this election, the two organizations were finally able to work together once again, and deaf representatives again had a role in the management of what is now the CHS.⁷⁶

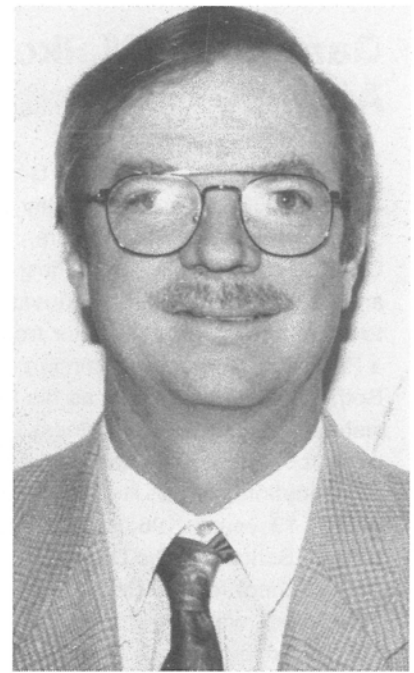
The Toronto Women’s Auxiliary to the society was formed in 1954. The Auxiliary worked long and hard (and successfully) on fundraising and public relations efforts; for example, when the society was trying to raise funds to purchase a building at 56 Lowther Avenue (also known as 60 Bedford Road), the women raised almost half of the money while continuing with their other scheduled activities (such as raising funds for the purchase of hearing aids for distribution to children and adults). The money they raised also went toward the decoration and landscaping of the buildings the society occupied. In addition to building funds, the auxiliary contributed to “the Parent-Child Guidance Centre, the Helen McMurrich accommodations for parent and child attending the hearing prevention clinic at the Hospital for Sick Children, and activities with teachers and students attending special classes for the hard-of-hearing in the Toronto area.”⁷⁷

In 1958, the Canadian Hearing Society became responsible for publishing the newsletter *The Hearing Eye* (which had previously been printed by the Canadian Federation of Lip-Reading Organizations). The name of this periodical was later changed to *The Canadian Hearing Society Review*, then to *Vibrations*, and finally to *Vibes*, its current name. The CHS logo was chosen after a logo contest in March 1973. The first regional office of the CHS opened in London, Ont., in December, 1961. In April 1963, a second regional office opened in Ottawa, and another opened in Montréal in 1966 through the financial assistance of Bell Canada (it closed in 1970). Other regional offices were added over the years, and by the early 1990s, there were 23 branches and 12 sub-offices of the CHS located throughout Ontario.

Projects undertaken by the CHS include job placement (began in 1940), the TTY program (which “resulted in the installation of thousands of TTYs in the homes of deaf people and in a few businesses and emergency services”); the Hearing Aid Program (started in 1977), which provides hearing aids to adults and children who were unable to pay for them; the Ontario Interpreter Services (a joint project with the Ontario Association of the Deaf); audiological screening for adults and children; the Technical Devices project and the Noise and Hearing Health Services (both begun in 1983); and a mental health ser-

vice for deaf and hard-of-hearing clients, to name a few.⁷⁸

In August 1971, a joint proposal for a national organization within Canada (to be known as the Canadian Institute for the Deaf) was submitted to the Department of National Health and Welfare by the CHS and the Western Institute for the Deaf in Vancouver, B.C. This proposal resulted in a number of meetings, a controversial report on services by Dr. Graeme Wallace called *Canadian Study of Hard of Hearing and Deaf* (1973), a national



Gordon D. Ryall, first deaf executive director of the CHS (1992-1994)

Courtesy of Gordon D. Ryall (Toronto, Ont.)

consortium, and finally the founding of a new national organization called the Canadian Coordinating Council on Deafness (CCCD).⁷⁹ (Note: The CCCD, a “national umbrella organization which provides support and direction to organizations of the deaf and hard of hearing throughout Canada,” was incorporated in March 1975.⁸⁰ It was originally composed of 24 provincial representatives [both deaf and hearing]. Provincial councils were established in each province. However, from its inception, the CCCD was criticized by the Deaf community for not representing its views and needs adequately. In 1987 and 1988, meetings were held to discuss restructuring the CCCD or forming a separate national forum of organizations representing deaf and hard-of-hearing people, as well as hearing individuals providing services to them. Despite restructuring efforts on the part of the CCCD, both deaf and hard-of-hearing groups continued to withdraw their support. In 1989, a new group called the Canadian Deaf and Hard of Hearing Forum [CDHFF] was formed to replace the CCCD. The CDHFF included the Canadian Association of the Deaf, the Canadian Hard of Hearing Association, the Canadian Cultural Society of the Deaf, the Canadian Deaf Sports Association, and Deaf Youth Canada. Representatives from other national organizations [including service and professional groups serving deaf and hard-of-hearing people] joined as well, with the understanding that the CDHFF would replace CCCD as “the coordinating body of national organizations of/for the deaf and hard of hearing.”⁸¹ As CCCD began to fade away, its offices closed and staff dispersed. The CDHFF continued until its October 1994 meeting, at which time members voted to end operations, primarily due to financial reasons: lack of recognition “gave it some problems in getting funds and project grants to carry out

Gary Louis Malkowski, Activist

To many deaf Canadians, Gary Louis Malkowski (b. July 26, 1958) is the modern-day Deaf champion of educational rights for deaf children. His story, like that of David Peikoff, has been an inspiration to deaf people around the world. Malkowski was born profoundly deaf to a French-Canadian mother from New Brunswick and a Polish father who had immigrated to Canada in 1949. Both his parents, as well as his two brothers and three sisters, could hear. His deafness was probably a result of being born three months premature, combined with a complication from an RH blood factor.

For 13 years (1963-1976), Malkowski attended the Ontario School for the Deaf in Milton (now the Ernest C. Drury School for the Deaf). At that time, American Sign Language was forbidden in the classrooms. As Malkowski explained, "You would be strapped if you were caught signing. They used the oral method, so I was labelled a slow learner."⁸² Despite this discouraging label, he planned to attend Gallaudet College upon graduation, and was outraged in his junior year of high school when his name was not included on the eligibility list to take the Gallaudet entrance examinations. Determined to have a chance to compete, Malkowski vigorously protested his exclusion from the list and finally was allowed to take the examinations — which he passed.

When he walked onto the Gallaudet College campus for the first time in the summer of 1976, Malkowski experienced a "cultural shock." Deaf students were communicating in their own sign language, had their own Deaf identity, and were proud of both. This was a surprise to Malkowski, who had been taught to conceal his deafness in order to better live in the "hearing-speaking world." Gallaudet was the starting point of his new sense of self. While at the school, Malkowski began to develop his political aggressiveness. His first experience in activism was in a 1977 protest march held in Washington, D.C. to the offices of Joseph Califano, then U.S. Secretary of Health, Education, and Welfare. The rally was to draw attention to the relationships between the civil rights bill and discrimination in Section 504 of the Rehabilitation Act of 1973. (Subsequently, amendments to the Act were made to enforce legislation pertaining to sign language interpreters and independent living programs.)

Malkowski was also involved in Gallaudet activities. He served as president of the Canadian Club (1979-1981) and chairperson of its American Sign Language Workshop (1981); member of the Kappa Gamma fraternity (recruited in 1979); sports editor of *The Buff and Blue* (the student newspaper); and director of the Student Body Government athletic affairs (1979-1981). In 1977

and again in 1981, he had his head shaved, a traditional Gallaudet expression of campus spirit. Malkowski also participated in varsity soccer as a goalie (1978-1981), and was lauded as a hero at one game for saving three out of four penalty kicks (a new Gallaudet record). He represented Canada in table tennis at the World Summer Games for the Deaf in Bucharest, Romania (1977) and in Los Angeles, Calif. (1985).

In 1982, he received his bachelor of arts degree with a double major in social work and psychology. He then remained on the campus and earned a master of arts degree in rehabilitation counselling in 1984. Malkowski was also inducted in *Who's Who Among Students in American Universities and Colleges*, an annual biographical publication honouring noteworthy men and women of higher learning. In addition to pursuing his undergraduate and graduate studies, Malkowski worked in several different jobs while in the Washington, D.C. area, including positions at the Model Secondary School for the Deaf on the Gallaudet campus (evenings and weekends as an activity sponsor [1979-1981], night supervisor [1982-1984], and residence counsellor [1984-1985]). He also taught a course in American Sign Language at Prince George Community College in Maryland (1982). His graduate internship (1983-1984) was as a program counsellor at Otis House, a group home for deaf mentally impaired people in Washington, D.C., operated under the auspices of the National Health Care Foundation for the Deaf.

Upon returning to Canada in 1985, Malkowski was employed as a vocational counsellor (1985-1990) among Toronto's estimated 25,000 deaf people. He worked under the auspices of the Ontario Ministry of Community and Social Services, with an office in the Canadian Hearing Society building. He taught continuing education courses in politics and Deaf culture to deaf adults at George Brown College of Applied Arts and Technology (1988), and held the following positions: director of the Sign Language Instruction and Certification Committee for the Canadian Cultural Society of the Deaf (1983-1988); board member of the Ontario Association of the Deaf (1986-1990); and board member of the Ontario Deaf Sports Association (1986-1988). He was also on a committee that succeeded in setting up the Bell Relay Service for deaf and hard-of-hearing people throughout Québec and Ontario in 1987.

Following the threatened dissolution of the OAD during its centennial (1886-1986) celebration in Toronto, Malkowski recruited a new group of young leaders to carry on the activities of the organization. He emerged as a staunch activist in promoting the interests of the Deaf community. As chairman of the OAD's Education Task Force Committee (1986-1990), he co-ordinated rallies and played a leading role in getting the Ministry of Education to begin its 1988-1989 *Review of Ontario*

(Continued)

its own special role. The federal government made it clear it would not continue to provide sustaining funds for the CDHFF in 1995.⁸³ With its demise, the Canadian Association of the Deaf assumed responsibility for the CDHFF resource library and communication activities; and the Canadian Hard of Hearing Association took over the clearing-house responsibilities.)

In March 1985, the Canadian Hearing Society moved into a new, \$4.7 million facility at 271 Spadina Road, where it is still located. The organization's 50th anniversary was celebrated at the Holiday Inn (now Colony Hotel) on Chestnut St. in Toronto in May 1990. Joining the CHS at this event were the Canadian Association of the Deaf and the Canadian Hard of Hearing Association. The CHS's annual general meeting was held during the anniversary celebration, and delegates elected Kathryn Woodcock (b. Nov. 29, 1956) as the first deaf board president (1990-1992).⁸⁴

Two years later, CHS hired the first deaf executive director in its 52-year history. Gordon Douglas Ryall (b. Mar. 3, 1949) replaced Denis Wilfred Morrice (b. July 27, 1943), a hearing man who was retiring after 17 years of service to the organization (1975-1992). Ryall, who views himself as both "Deaf and Hard of Hearing," is a graduate of the Ontario School for the Deaf in Belleville (1963-1967) and Gallaudet College (B.A., 1967-1972).⁸⁵ Prior to his appointment as CHS executive director, he had served as its regional director in the Windsor-Chatham-Sarnia (Ont.) district for seven years (1974-1981) and had another 10 years of administrative and advocacy experience as the first executive director of Services for Hearing Impaired Persons, Inc. (now the Saskatchewan Deaf and Hard of Hearing Services) in Regina (1982-1992). He resigned in June 1994 for health and personal reasons. Ryall is married to the former Linda Mae Heavenor (b. Aug. 10, 1949), a native of Powell River, B.C., and graduate of the Jericho Hill Provincial School for the Deaf (1960-1968) in Vancouver. His wife is well known for her

Gary Louis Malkowski, Activist ... cont'd

Programs for the Deaf and Hard of Hearing Students. The outcome of the review sparked the development of a Deaf Education Movement led by Malkowski. Numerous rallies to pressure the Ontario provincial government into implementing the changes recommended in the study occurred in many towns and cities, including one at the Canadian Embassy in Washington, D.C. Malkowski and his supporters practically lived in Toronto's legislative halls lobbying for the enactment of Bill 112 — provincial legislation that would recognize American Sign Language (ASL) and Langues des Signes Québécoise (LSQ) as heritage languages of instruction and in deaf education. He learned how to use the media effectively to heighten the urgency of his cause. Unfortunately, the elections of 1990 led to a change in the ruling political party, and the legislation proposed in Bill 112 had to be re-introduced, this time as Bill 4. (Bill 4 received its third and final successful reading on July 21, 1993 and was granted Royal Assent on July 29th. It was then amended to Ontario's Education Act, making ASL and LSQ languages of instruction for Ontario's deaf students.)

In November 1989, Malkowski received a Community Action Award from the Hon. Shirley Collins, then Ontario Minister Responsible for Disabled Persons, in recognition of his commitment to promoting educational reforms for deaf children. He made headlines again on August 1, 1990, when he won the nomination from the New Democratic Party of the York East Riding association (in Toronto) as Canada's first Deaf candidate for a provincial legislative seat. For the next five weeks, he campaigned strenuously and, through an ASL interpreter, gave speeches on various issues. September 6, the night of the election, found Malkowski and his supporters glued to the television, waiting for word of the election results.

The room was filled with excited people when he was officially declared a winner. This victory made Malkowski the first elected Deaf Member of Provincial Parliament (MPP) in the history of the Ontario legislature, and the first elected born-deaf politician in the world to use sign language in conducting parliamentary business.

In 1995, Malkowski stood before the Ontario Legislature to introduce a bill called "The Ontarians with Disabilities Act." This bill, if passed and signed into law, would require equal access to services and institutions (such as post-secondary educational sites, transportation, and the like) for people with special needs. Also in 1995, Malkowski was again acclaimed the NDP candidate for the York East riding in the upcoming elections. In response to this nomination, he vowed to "fight like hell to make sure I'm re-elected."⁸⁶ However, on election day (June 8th), Malkowski came in second in a field of six, losing his seat in Provincial Parliament to John Parker, a hearing Progressive Conservative candidate.

Malkowski's history of political activism has set an extraordinary example for deaf people from all walks of life. He is committed to the philosophy that "action speaks louder than words." His actions (and his words) have impressed other politicians, the voters, and those who report on the political scene. One reporter expressed his impressions of Malkowski in this manner: "[He] is no token minority rep. He's the real thing, someone straight from the community."⁸⁷ The same reporter noted that "he is as proud of being deaf as blacks are of being black, or as women are of being women. He doesn't think of being deaf as an illness or deficiency, not something he wants to 'cure' with cochlear implants.... For him, being deaf is a state with its own nature and advantages and he's determined not, as he says, to be deprived of it."⁸⁸ ■

pro prowess in competitive swimming, winning medals at the World Summer Games for the Deaf in 1965 (two golds and a bronze) and in 1969 (two silvers). At the 1974 National Festival of the Arts (held in Belleville, Ont., July 4-7, during the 41st Biennial Convention of the Ontario Association of the Deaf), she represented Vancouver in the Miss Deaf Canada Pageant, and was chosen 2nd runner-up.

When Ryall left CHS, the board was composed of 29 members (three deaf, four hard-of-hearing, and 22 hearing individuals).

Silent Voice Canada Inc.

Silent Voice Canada Inc. is a Toronto-based organization. It began in 1970 when Brian Dwyer, a young hearing Roman Catholic priest, began serving the congregation of Holy Name Church on Gough Avenue in the city. On Saturdays, he taught religion to two deaf children. He was assisted by Victoria Kargul, a hard of hearing volunteer. This small class soon grew to 45 children, followed by separate classes for the adult deaf. With the help of a Local Initiatives Project grant, four full-time employees were hired in 1974, and seven in 1975. There were as many as 150 part-time deaf and hearing volunteers at that time. Located at 699 Coxwell Avenue in Toronto, Silent Voice currently offer services to deaf children, adults, and families through the Family Communication Program, the Sign Language Program, the Saturday Program (social-recreational activities), and the Adult Special Assistance Program (which includes tax clinics, interpreter services, and the like).

Manitoba

The Pharnorth Literary Society / McDermid Literary Society

In Manitoba (as in Ontario and other provinces), the presence of a school for deaf students led to the creation of one of the earliest organizations for deaf adults in that province — a literary society. The organizational meeting of the Pharnorth Literary Society was held in a classroom at the Manitoba Institution for the Education of the Deaf and Dumb in Winnipeg on December 6, 1890. The name came from the fact that it was the “farthest northerly” literary organization of the deaf at that time. Thus, the term “Pharnorth” (a play on the words “far north”) was used. The deaf founders were John Rutherford Byrne (b. Dec. 23, 1865; d. Nov. 21, 1930), who became secretary, and Angus Alexander McIntosh (b. Nov. 20, 1860; d. Jan. 6, 1930), who became vice-president. Both men were graduates of the Ontario Institution for the Education and Instruction of the Deaf and Dumb (1877-1883 and 1877-1879 respectively). McIntosh and Byrne lived in Winnipeg for eight years (1885-1893, with the exception of six months in 1890 when Byrne lived in British Columbia and worked on a track gang building a Canadian Pacific Railroad line). Both men later returned to Ontario and settled in the Toronto area. The Pharnorth Literary Society, which was later renamed the McDermid Literary Society, met every two weeks, and the election of officers took place every October. The meetings

continued until the school closed in 1940 during the Second World War.

The Winnipeg Community Centre of the Deaf and Its Forerunners

Most, if not all, of the earlier clubs in the city of Winnipeg were forerunners of what is today the Winnipeg Community Centre of the Deaf (WCCD). From the roots of the first organization — the Silent Hockey Club (1908) — grew the Silent Athletic Club (1910-1911), the Winnipeg Silent Club (1913), the Winnipeg Association of the Deaf (WAD, 1914), and finally the WCCD (1939). The story began in the fall of 1908 when deaf sport enthusiasts met in the YMCA building on Portage Avenue “for the purpose of organizing a hockey club.”⁸⁹ The result was the Silent Hockey Club, which in 1912 joined the city’s Independent Amateur Hockey League.⁹⁰ Its first officers were Clarence Pettypiece (president), Bert P. Partridge (vice-president), and Charles William White (secretary-treasurer).⁹¹ The team colours were yellow and black, and the team itself was nicknamed the “Silents.”

In the beginning, the group was purely an ice hockey club. It produced two famous deaf Canadian ice hockey players — “Dummy” Molisky and “Silent” Ulrich. (Details about these players can be found in Chapter 15: SPORTS.) When the two stars left in 1909 to join the Garry Hockey Club of Winnipeg (a hearing team), the Silent Hockey Club members were understandably upset but continued to compete.⁹² Later, the organization changed its name to the Silent Athletic Club and added a few other sports to its roster. In 1913, the name changed again to the Winnipeg Silent Club. When the members of the Winnipeg Silent Club convened for a meeting on November 24, 1914, President Archibald Howard McDonald (who disliked the word “silent” used in relation to deaf people) urged the membership to rename their organization one more time. By a unanimous vote, the name was changed to the Winnipeg Association of the Deaf (WAD), and its function changed from an athletic organization to more of a social club. The group affiliated with the Western Canada Association of the Deaf as one of its branches in 1923.

Meetings of the WAD were held at Columbus Hall every second and fourth Saturday at 8 p.m. The other activities of the association, such as religious services and athletic events, had to be held in other rented halls around the city (included among these were the Board of Trade building, Columbus Hall, and Mall Plaza). As time went on, deaf Winnipeggers became tired of both the rental expense and the time spent travelling to the different sites. This dissatisfaction resulted in the formation of a “Church and Hall Committee” in 1935, jointly comprised of representatives from the WAD and the Winnipeg Church for the Deaf (WCD), another active local organization. The committee’s purpose was to secure a building for both groups to use. Two hearing gentlemen, John Affleck (b. 1879; d. Feb. 28, 1946), owner of a shoe shop on Portage Avenue and member of the Kiwanis Club of Winnipeg, and the Rev. Dr. J. H. Riddell of Wesley College (now the University of Winnipeg), were also members of the committee. They made suggestions on ways to



Members of the Winnipeg Association of the Deaf enjoy a picnic in June 1921

The Echo/Gallaudet University Archives

attain the objectives, but left all the decision-making to the deaf members.

In 1937, a committee member spotted a newspaper advertisement announcing the sale of a small hall (formerly the Church of the Nazarene) at 285 Balmoral Street in Winnipeg. The price was \$2,500. After the Church and Hall Committee inspected the property, the members declared that it was an ideal location and an excellent buy, so the WAD called a meeting to consider ways and means of buying the property. Joining the WAD in contributing to this purchase were the Winnipeg Church for the Deaf, the McDermid Memorial Fund, the Kiwanis Club of Winnipeg, the Ladies' Aid Society of the WCD, and some generous friends.⁹³

After renovations were completed, the hall was ready to be opened (free of debt). It was christened the "Winnipeg Community Centre of the Deaf" (WCCD) on November 21, 1939 at the official opening ceremonies led by John Queen, mayor of Winnipeg. The first board of trustees included deaf members George William Sutherland (president), Annie Lavina (née MacPhail) Cook (secretary), Harold Norman Phillips (treasurer), Archibald Howard McDonald, and Lloyd



Some warmly dressed hockey players from the Winnipeg Association of the Deaf (circa 1926)

The Silent Worker/Gallaudet University Archives

Mervyn Locke. Affleck and Riddell were the only two hearing persons elected to the board.

Recreational activities such as bingo, whist, and bunco were played during weekdays and on Saturdays. Religious services were conducted on Sundays by the Winnipeg Church for the Deaf. During World War II, a group of deaf women gathered at the WCCD once a week to sew for the Red Cross. They volunteered their time to perform this wartime service for the Canadian soldiers who were fighting overseas. In 1946, the WCCD received a bequest of \$25,000 from Affleck (who died in February of that year). Administered by the Kiwanis Club of Winnipeg, interest from the Affleck Trust Fund was given to the WCCD annually for the hall's upkeep. A bronze memorial plaque in his honour was unveiled at the WCCD on May 26, 1959.

In February 1948, the WCCD began publishing *The WCCD Booster* which eventually became the *Blue and Gold Newsletter* (in January 1959) and the *WCCD News* in January 1984 (the latter is still being printed monthly). The year 1953 marked a milestone for WCCD, as the Balmoral building was altered, enlarged, and redesigned to meet the needs of the growing population of deaf people in the city. On November 8th, the WCCD proudly held special re-opening and re-dedication services. A five-pin bowling league, a carpet bowling league, and a bridge club were added to their social activities. After five years of fundraising to pay off a \$6,000 mortgage, a "burning of the mortgage" celebration was held on June 6, 1958.

The WCCD has continued to be a sponsor of social gatherings and conventions for deaf Canadians. Its first annual grand ball was held at the Grant Motor Inn in Winnipeg on September 17, 1977. The WCCD has hosted several WCAD conventions in Winnipeg, including the 1st (at the Manitoba School for the Deaf, June 20-24, 1923); 2nd (also held at the school, June 17-21, 1926); 4th (at the Marlborough Hotel, June 28-July 2, 1932); 7th (in the new WCCD building, June 27-July 2, 1941); 9th (at



The Ladies' Aid Society of the Winnipeg Church of the Deaf was one of four groups supporting fundraising efforts for the Winnipeg Community Centre of the Deaf. This picture was taken in 1950.

Courtesy of Kathleen V.F. (née Stinson) Staubitz/Riley (Winnipeg, Man.)
Back row (left to right): Vera Vincent, Annie E. (née Nicholson) Sutherland, Muriel J. (née McShane) McDonald, Alice E. (née Smith) Yeaman, Louise E. (née Turner) Tomlinson, Annie L. (née MacPhail) Cook.
Seated (left to right): Olive Jenkins, Pauline P. (née Nathanson) Peikoff (visitor), Sarah A. (née Phillips) Pettypiece, Mary K. Lonsdale.
Absent: Kathleen V.F. (née Stinson) Staubitz.

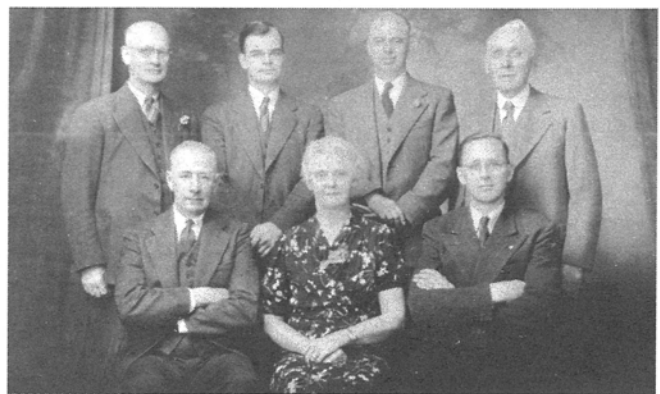
the Marlborough Hotel, June 29-July 3, 1948); 14th (at the Fort Garry Hotel, July 2-6, 1963); 16th (at the Marlborough Hotel, July 6-10, 1970); and the 22nd (at the Marlborough Hotel, July 11-16, 1988). The latter was held in conjunction with the 100th-year celebration of the education of deaf children in Manitoba.



The Winnipeg Community Centre of the Deaf at 285 Balmoral Street (1939-1975)

Courtesy of Winnipeg Community Centre of the Deaf (Winnipeg, Man.)

In 1975, the members of the WCCD sold their historic Balmoral Hall to a beauty salon owner (James Kavadas of Salon De Seville) for \$65,000. The organization's offices were moved into the newly constructed Kiwanis Centre of the Deaf (now known as the Deaf Centre Manitoba) on Pembina Highway. The first WCCD meeting in the new facility was held on January 30, 1976; the organization continues to meet at this site today.



The first board of trustees of the Winnipeg Community Centre of the Deaf, 1938-1943

Courtesy of Winnipeg Community Centre of the Deaf (Winnipeg, Man.)
Standing (left to right): John Affleck, Lloyd M. Locke, Archibald H. McDonald, J.H. Riddell.
Seated (left to right): Harold N. Phillips, Annie L. Cook, George W. Sutherland.

Kiwanis Centre of the Deaf / Deaf Centre Manitoba

Renamed the Deaf Centre Manitoba (DCM) in 1990, the Kiwanis Centre of the Deaf (KCD) is a public housing project in Winnipeg built on Pembina Highway between Jessie and Warsaw avenues (bounded on the west by Nassau Street). It was officially opened on January 23, 1976.

The project was the inspiration of Sister Olive Fiola (b. Feb. 9, 1920), a hearing nun of the Oblate Sisters of St. Boniface, Man. Her mother, also hearing, had a deaf cousin (Albina Emond, a graduate of the Manitoba School [1894-1902]). After learning sign language in 1966-1967, Sister Fiola was recruited by a Franciscan priest to conduct religious education at the Manitoba School for the Deaf one afternoon a week. She eventually broadened her apostolate to work full-time with deaf and hard-of-hearing people through the Winnipeg Catholic Centre of the Deaf (which became the St. Francis de Sales Manitoba Catholic Church of the Deaf in the mid-1970s). One day she was approached by a deaf lady who wanted to know if she could live with the nun in the convent so she could be around someone who knew her language. This encounter (in either 1968 or 1969) made Sister Fiola realize that deaf people, particularly senior citizens, were often isolated and lonely, and needed to have "a home of their own."⁹⁴

It was not until September 1, 1970 that a meeting was held at the Winnipeg Community Centre of the Deaf (WCCD) to discuss the strategies for such a housing project. The next day Sister Fiola and a few WCCD representatives presented their proposal to the provincial health minister, who then got the co-operation of the Manitoba Housing and Renewal Corporation (MHRC). A year later in June, the 22-member Elmwood-East Kildonan Kiwanis Club of Winnipeg became actively and enthusiastically involved in the project. On January 3, 1973, a board of directors for the new facility was established, with five members representing the Deaf community (committee chairman,



The Kiwanis Centre of the Deaf in Winnipeg, Man.

From the 1983-1985 calendar sponsored by the Alberta Cultural Society of the Deaf (Edmonton, Alta.)

Rev. Allen R. Simms [hearing Anglican minister of the Winnipeg Church for the Deaf who later became the first administrator of the Centre], Sister Fiola (hearing), David Bruce Jack, William Henry Smith, Ted Borsa [hearing son of deaf parents]), and five hearing members from the Elmwood Kiwanis Club of Winnipeg (Leonard F. Wolechuk, Alex Turk, Don Lagergren, Rick Keeler, and Arnie Charles). On March 15th of that year, the incorporation of the Kiwanis Centre of the Deaf was officially announced. Preparation of the site and construction of the building began in April 1974; the cornerstone was laid on November 7th that year.

In late fall 1975, the \$4-million, six-storey, red-brick structure of the Kiwanis Centre of the Deaf was almost completed and ready for occupancy. The first resident was Rachel Madeleine Irene (née Stephenson) Christie (b. June 7, 1897; d. Apr. 28, 1977), who moved in on November 17th. Centrally located on a one-acre site in the residential part of the city, the "W"-shaped complex opened with "21 one-bedroom apartments, 120 bachelor, and one two-bedroom apartment for the resident caretaker. All are self-contained with private bath, kitchen, and telephone and cablevision connections. Also, there are 36 bachelor units without kitchens and 22 personal care units. Each floor has 3 lounges. In several lounges there is recreation equipment such as ping-pong tables, pool tables, card tables, etc."⁹⁵ Offices, meeting rooms, kitchen and dining room, an amphitheatre for 200 people, an auditorium, and a large recreational area are located on the main floor. Every room is designed to meet the needs of its deaf residents (e.g., equipped with flashing doorbells and fire alarms).⁹⁶ On May 1, 1976, the WCCD held an appreciation night at the Centre in honour of Sister Olive Fiola for her indefatigable efforts in bringing the project to reality. (She had been previously honoured by the Canadian Association of the Deaf, which named her the "Woman of the Year" for 1974. She was later honoured by the International Catholic Deaf Association, which awarded her the 1994 ICDA-Canada Rev. John Gallagher Award for Outstanding Pastoral Worker of the Year.)

Several rooms in the Deaf Centre Manitoba were named in honour of special individuals. The Cook Room, a cafeteria/dining area, was named for Annie Lavina (née MacPhail) Cook (b.



The Kiwanis Centre of the Deaf was renamed Deaf Centre Manitoba in 1990

Photo credit: Dennis J. Zimmer (Winnipeg, Man.)

Jan. 31, 1878; d. Aug. 3, 1959), the sixth deaf teacher to be employed at the Manitoba School (1906-1940).⁹⁷ She is remembered for her many years of tireless activities within the WCCD and the Western Canada Association of the Deaf (WCAD). The theatre area is named for Forrest C. Nickerson (a deaf person whose background and achievements can be found elsewhere in this chapter under "The Canadian Cultural Society of the Deaf" and "Forrest Curwin Nickerson, CCSD Founder.") The remaining rooms are named after the following hearing persons who dedicated their time to the Deaf community of Winnipeg: John Affleck, T. MacKay Long, and Gertrude Allison (née Warner) Kent.⁹⁸ Local deaf organizations are welcome to hold meetings in the facility and some, such as the Winnipeg Community Centre of the Deaf and the Manitoba Deaf Seniors Club, have office space there as well.

The DCM is currently administered by a board of directors (of which 51 percent must be from the Deaf community). Counting interim directors, Douglas Michael Momotiuk (b. June 23, 1955) is the centre's 5th administrator and its first deaf executive director. He assumed his position in January 1991. Momotiuk, a native Winnipegger, was educated at the Manitoba Day School for the Deaf (1961-1965), the Manitoba School for the Deaf (1965-1973), and Gallaudet College (B.Sc., 1973-1978).

Manitoba Deaf Seniors Club

The Manitoba Deaf Seniors Club is a group of retired deaf adults over the age of 55 who are residents of the province of Manitoba. It was established in 1981 to address the needs and interests of the senior population in the Deaf community and to provide activities and services in areas such as recreation (including such games as bingo and cards in addition to crafts, parties, and day and overnight excursions), advocacy and legal issues, leadership development, nutrition and health (including exercise programs), and personal counselling. The club also provides information on aging and on deaf people. Beginning as a volunteer-only organization, the Manitoba Deaf Seniors Club hired its first staff person in 1984. The management and decision-making remain in the hands of the members.

Manitoba Association of the Deaf (MAD)

On October 17, 1938, the Winnipeg Branch of the Western Canada Association of the Deaf met to discuss important business. It was at this meeting that member Archibald Howard McDonald proposed that an organization called the Manitoba Association of the Deaf (MAD) be established to plan the first reunion (June 29-July 1, 1939) and 50th anniversary celebration of the Manitoba School for the Deaf (1889-1939). Those in attendance favoured the idea and formed a committee, which included McDonald (chairman), Mrs. E.M. Mathias (vice-chairman), Bert P. Partridge (secretary), and Theodore Wilkie (treasurer). Alice Lonsdale was later added to the committee. A membership fee of 25 cents per individual was also introduced.⁹⁹ The MAD's newspaper (the *Manitoba Association of the Deaf*) began with the January-February 1939 edition. This four-page, 11-inch-by 14-inch paper (sometimes containing photographs) was published by the organization until the 1939 reunion, after which time the group became inactive.

Québec

The usual tradition in the province of Québec has been for francophone and anglophone residents to establish separate organizations. Deaf Quebecers were no exception — francophone deaf adults who used *Langue des Signes Québécoise* (LSQ) established the *Centre des Loisirs des Sourds de Montréal, Inc.*, while the anglophone deaf residents who used American Sign Language (ASL) established such organizations as the *Montreal Association of the Deaf* and the *Québec Association of the Deaf*.

Cercle Saint-François de Sales / Centre des Loisirs des Sourds de Montréal (CLSM)

What is today known as the *Centre des Loisirs des Sourds de Montréal, Inc.* (CLSM) began on April 28, 1901 as the *Cercle Saint-François de Sales*, a social club of deaf francophones in Montréal. From 1949 to 1965, the group was known as *Centre de Loisirs et du Service Social*, and in 1965 changed to its present name. The principal founder of *Cercle Saint-François de Sales* was Joseph Lamothe (b. Apr. 18, 1870; d. July 9, 1960). Four other gentlemen were also involved in the group's founding: Victor Prévost (president, 1904-1906; secretary, 1908-1909; vice-president, 1911-1912), Edouard Audet (president, 1902-1903, 1930-1932, 1933-1934; vice-president, 1915-1916; treasurer, 1924-1926), Victor Champagne, and Brother Louis Garneau.

Lamothe, one of the prominent leaders in the francophone Deaf community, became deaf at the age of three. Following his graduation from the *Institution Catholique des Sourds-Muets* (1880-1887) in Montréal, he began working for the *Montreal Herald* newspaper, where his father was foreman of the book-binding division. In 1900, Lamothe married a deaf woman, the former Elia Martel (they later had three sons). That same year, he joined the staff of the *Montreal Gazette*, where he remained until his retirement on January 1, 1947. He served as president of the *Cercle Saint-François de Sales* several times (1901-1902,

1903-1904, and 1919-1921) and was an active member until he died, "maintaining the esteem and the respect of all who knew him. Moreover, he was a fervent and skilled billiard player, while possessing the qualities of a good comedian amongst his peers."¹⁰⁰

The main purpose of *Cercle Saint-François de Sales* was to strengthen and maintain the bonds of friendship among the francophone Deaf community through frequent meetings and social activities, or — as one publication expressed it — "to continue to mold them [former students of the Institution] intellectually and morally; to find pleasant pastimes [sic] for them in order to protect them ... from the dangers of the city; and to provide them with opportunities to help one another."¹⁰¹

The group originally met in a room at the now-defunct *Institution Catholique des Sourds-Muets*. The organization's first newsletter, *L'Ami des Sourds-Muets*, began in 1908. At that time, the club was open on a daily basis; members who lived close to the school dropped by almost every night to relax and enjoy each other's company, while those who lived further away attended meetings on Sundays. In 1912, the club organized and held its first celebration in memory of the Abbé Charles Michel de l'Épée (b. Nov. 24, 1712; d. Dec. 23, 1789), the hearing founder of the world's first permanent school for deaf children in Paris, France.¹⁰² During the first banquet, the suggestion to establish a credit union for the members was made and approved. "The aims of the credit union were to encourage individual savings and to make this saving bear fruit, to the profit of the shareholders, more specifically



The first seven presidents of the *Cercle Saint-François de Sales* (1901-1913)

L'Ami des Sourds-Muets/Gallaudet University Archives

through speculation in real estate.”¹⁰³ The credit union opened on May 1, 1912 and continued to serve the members until it closed during the Depression years.

By 1960, the membership had split into two autonomous groups: The Cercle Saint-François de Sales (by this time known as the Centre des Loisirs et du Service Social [CLSS]), and a new club called Club Abbé de l'Épée (CAE). The two groups met in the same building. Two years later, the officers of the CAE became responsible for running the entire centre, because not enough candidates from the CLSS membership had been nominated to hold an election of officers. The financial affairs of the two groups remained separate, however. The CAE continued to be in charge for another year or so, and then control of the centre reverted back to the original organization. It was not until 1964 that the first women were invited to be part of the CLSS administrative council. The first four to join this group were Jeanne-d'Arc Paradis, Claire Rodrigue, Sylvain Jalbart, and Magdalena Nicodemo.

The members formed their first hockey team in 1916; it competed against the senior students at the Institution Catholique des Sourds-Muets and against hearing teams from the Montréal area. In 1973, the club organized its first deaf hockey tournament, with five teams competing for the trophy: the Western Ontario Athletic Association for the Deaf, the Toronto League Hockey for the Deaf, the United States' Deaf National Hockey Team, l'École Lucien Pagé team, and the centre's team (which won). The next year, the centre inaugurated a new hockey league, composed of four deaf teams. Other activities enjoyed by its members include billiards, broomball, bowling, skiing, parties, and camping trips.

The Cercle Saint-François de Sales/Centre des Loisirs des Sourds de Montréal, Inc. (CLSM) was housed at the Institution Catholique des Sourds-Muets for 74 years. In 1975, as plans to close the institution began to surface, the CLSM moved to temporary quarters at 7016 St. Denis Street. Since 1976, it has been located a few blocks down the same street (at no. 7888) in Montréal and continues to serve as a meeting place and social service agency for the francophone Deaf community of Québec.

The Beaver Deaf and Dumb Association

During the first decade of the 20th century, anglophone deaf citizens of the city of Montréal were “desirous of organizing a society, a club, an association or something similar where-in they could indulge in pleasant meetings, games, etc.”¹⁰⁴ On March 31, 1909, such an organization was formed. Called the Beaver Deaf and Dumb Association, its object was “to encourage the deaf to exercise their minds on moral and religious purposes, to help the deaf when in distress and to make the dull evenings brighter.”¹⁰⁵ On the day of its founding, 20 young deaf men (but no women) assembled in a large and comfortable room in the Montréal YMCA. The officers elected that day were George F. King (president), Charles C. Hart (vice-president), and A. Stanley Walker (secretary-treasurer). The executive committee was composed of William Dickson, Frank A. Conant, Fred Baker, and W.H. Paterson (who also served as

fleet captain for sports). The next year, the organization sponsored a tea party (which *did* include women). Although small in number, the members of this organization hoped that it would grow and prosper over the years. By 1910, the association had rented a more conveniently located room in the Stanley Chambers and had purchased “a beautiful new bagatelle game of mahogany wood on a table of the same kind.”¹⁰⁶ The Beaver Deaf and Dumb Association did not hold formal meetings between May and September because they had no access to their meeting hall during those months; however, the members got together several times during the summer for informal meetings and picnics in Edward Park.¹⁰⁷ No further information has been found about this organization's existence after 1910.

Homes for Aged Deaf in Québec

At the turn of the century, deaf anglophones in Québec turned their attention to the idea of homes for deaf senior citizens. As early as the fall of 1903, an association was formed and weekly meetings were being held “for the purpose of drafting the best plans to raise funds [to establish a home for the aged and infirm deaf-mutes].”¹⁰⁸ One of the strongest advocates of this idea was Samuel Beinger, who served as president of this Montréal group. To raise money for the project, the organization established “a theatrical troupe [sic] of deaf-mutes.”¹⁰⁹ On November 7th that year, the first play was performed before an audience of about 80 deaf people, followed by an oyster party for cast and guests. The evening was a success, raising \$40. Encouraged by this response, the troupe gave another performance at a public hall in Montréal on the evening of November 28th, and “in different parts of the city and outlying municipalities from time to time thereafter.”¹¹⁰

Not all deaf people in the province were supportive of the idea of homes for elderly deaf people, however. Some of the members of the Club St. Viateur in Montréal (with a membership of more than 60 francophone deaf people at that time), disagreed with their deaf anglophone neighbours. They felt that it would be impossible to raise enough money to establish a home “worth living in.”¹¹¹ The Club St. Viateur members may have been correct in their predictions, because no more information has surfaced on this venture.

“Gospel Meetings of the Deaf” / The Montreal Deaf Society

An organization called “Gospel Meetings of the Deaf” (also known by some at that time as the Montreal Association of the Deaf) was a deaf anglophone group that began sometime around January 1914 for religious purposes. The first advertisement of this group appeared in *The Deaf Canadian* on March 4, 1914. Services were held every Sunday evening at seven o'clock at 91 City Councillor Street in Montréal, led by two deaf men, William Wiggett and William Dickson.¹¹² At a January 1915 meeting, the members of this association voted unanimously to form a “Benefit Circle” for the purpose of assisting deaf families who were “victims of hardship during

the present hard times by providing them with clothing and other necessities of life.”¹¹³

Also meeting in the city at this time was the Montreal Deaf Society. Its exact origins are unknown, but it came into existence as a social organization shortly after the Gospel Meetings of the Deaf began. The Montreal Deaf Society usually held its meetings at Gordon Hall. The first annual banquet was held on April 25, 1914, at which time the organization’s Ladies’ Circle was recognized in a speech given by Frank Conant. He described “the aggressive spirit always displayed by the ladies for the success of their meetings and entertainments.”¹¹⁴ At the banquet, the members were informed that the Montreal Deaf Society would be moving to new quarters at 296 Mountain Street in May of that year. Later in May, the Ladies’ Circle sponsored a picnic attended by more than 45 members. In 1915, the Society proposed establishing a provincial organization. News from the Montreal Deaf Society was sparse after 1915. By February 1917, the organization had “closed its doors” by order of the president, “as a result of the inability of its members to attend meetings, due to the fact, that they are very busy at their occupation.”¹¹⁵ A March 1922 item in *The Silent Worker* mentioned that the Montreal Deaf Society had gone “to pieces due to its membership leaving the city, but its capital is still in the bank.”¹¹⁶ Both the Gospel Meetings of the Deaf and the Montreal Deaf Society appear to have become inactive at this point, and deaf anglophone Montréalers were without a formal organization until the end of the 1920s.

Montreal Deaf Association (MDA) / Montreal Association of the Deaf (MAD)

Montréal did not have another formal association of deaf anglophones until 1929, when the Montreal Deaf Association (MDA) “was formed through the imagination of one Reginald Garner of England, who, having accepted a position in Montréal, decided to settle there and discovered there was no meeting place for the Deaf.”¹¹⁷ The first meeting was held in January of that year at William Dickson’s residence, with five other men in attendance (Reginald Garner [elected as interim secretary], Carl Morgler, Harry Armstrong [elected as interim treasurer], Frank Ferry, and Philip Archand [elected as interim president]). They immediately decided to call a general meeting to formally establish the Montreal Deaf Association and to elect a new slate of officers. This general meeting took place at Mount Royal Hotel in September 1929, with 95 people in attendance. The interim officers were sustained, with the addition of William Dickson as vice-president. The group was incorporated as the Montreal Deaf Association on October 30, 1935. Dena Isabel Louise Hagen, who was then principal of the Mackay Institution for Protestant Deaf-Mutes and an honorary member of the MDA, served as interpreter whenever hearing people were present at meetings and events.

The 1937 schedule gives an indication of the group’s agenda. Programs for that year included opening and closing parties, frat nights (which included a picnic in July), lectures on current events, a sports tournament (most likely indoor games, as it was scheduled for early spring), a sleigh ride (subject to

the availability of snow), a whist drive, “moving pictures,” Halloween and Christmas parties held for the children at the Mackay Institution, a valentine party, bingo games, story-telling, a St. Patrick’s Day party, and monthly business meetings (open only to paid members, not visitors). Some events (such as story-telling) were cancelled, however, due to “lack of enthusiasm on the part of the members.”¹¹⁸ Those who did participate (about half of the total membership of 50 people showed up for the monthly business meetings) were involved in a number of causes.¹¹⁹ Money was donated to the Mackay Institution every year to be used for prizes to outstanding male and female students at the school. At the May 31, 1941 business meeting, a motion was made, seconded, and approved that an employment bureau designed to help deaf people get jobs be established at the Mackay Institution. With the beginning of World War II, MDA members directed their attention to war efforts. The ladies held fund drives (such as card games) to provide such things as blankets for the Red Cross.¹²⁰ The group also contributed to the Queen’s Canadian Fund for Air Raid Victims.¹²¹

In 1944, the members of the MDA elected their first female president, Annie (née Bell) Shand (b. Jan. 26, 1914). She had been a student at the Mackay Institution for 12 years (1922-1934), and later was a popular teacher-supervisor of a weaving class known as “The Mackay Deaf Ladies Sewing Group” at her alma mater (1944-1958). On the 2nd of September, 1944, she married James Wilson Shand (b. Oct. 31, 1912; Oct. 31, 1985), a deaf man who received his education at two well-known oral schools for deaf children — the Wright Oral School in New York, N.Y. and the Clarke School in Northampton, Mass.

The Montreal Deaf Association changed its name to the Montreal Association of the Deaf (MAD) some time in late 1945. In 1950, to honour the memory of the deaf man who founded the first school for protestant deaf children in the city of Montréal, the members of the MAD presented a portrait of Thomas Widd to the Mackay Institution. The presentation ceremony was held at the school on May 7th. Unveiling the portrait was 81-year-old Jessie Skelly MacFarlane (b. Nov. 21, 1868; d. Nov. 23, 1952), who had been taught by Widd when he was principal of the school (1870-1882). (The painting, which hung in the school’s lobby, disappeared some time in the early 1960s.)

For several years, the MAD met in a building on Drummond Street until they learned that the city planned to widen the road and demolish the building. They were able to rent a temporary hall on Dorchester Street before the May 1, 1954 deadline, but had to change their meeting night from Friday to Thursday.¹²² By late fall 1955, they had moved into Salon L, 10th floor of the Mount Royal Hotel in Montréal. Meetings were held on the second and fourth Fridays of each month. Details of the activities of MAD since 1956 are not known.

Québec Association of the Deaf (QAD)

The idea of establishing a provincial organization within Québec, similar to the Ontario Association of the Deaf and the

Maritime Association of the Deaf, became a topic of discussion at the February 3, 1915 Montreal Deaf Society meeting. The turnout for this important gathering was disappointing, prompting these comments from a correspondent to *The Deaf Canadian*: "The majority of the deaf out this way seem to have the words 'impossible' and 'impracticable' glued on their minds, which should not be the case at all. It has been possible for them to fight life's battle as well as they have done. Why is it not possible to form an association and place it in the hands of capable officers and watch results?"¹²³ The Montréal Deaf community was not enthusiastic about the idea, but a new — as yet unnamed — organization was formed anyway, and two temporary officers were appointed (A. Stanley Walker as president, and H.C. Siegler as secretary).

Despite the lack of enthusiasm in the Montréal area, support for the newly conceived society was quickly forthcoming from other organizations in Canada. An editorial in the March 3, 1915 edition of *The Deaf Canadian* stated:

*The consensus of opinion among the leading deaf is that every province of the Dominion of Canada should have an Association so that all the Associations could work in conjunction with each other for the betterment of the conditions of the Deaf.... The promoters of the Quebec Association should not in the least be discouraged because of the small attendance at the first meeting. Let them keep at it and success will in the end crown their efforts.... The Ontario and Maritime Associations will be pleased to place their experience at the disposal of their sister Association and render her all possible assistance.*¹²⁴

It was not until the March 17th meeting of the Montreal Deaf Society that the Québec Association of the Deaf (QAD) became a reality. Two weeks later on March 31st, the first officers and board of directors were elected: A. Stanley Walker (president), H. Charles Siegler (vice-president), Washington D. Acheson (corresponding secretary), and Harry Upton (assistant treasurer). The board was made up of those officers plus George F. King, Frank Conant (a former Bostonian from Massachusetts), Charles Hart, Miss Jessie Fraser, Miss Lottie Benard, Mr. and Mrs. E. Gagne, and Mr. and Mrs. A. Grise. There were also two other temporary board members: John Ulrich (graduate of the Manitoba Institution for the Education of the Deaf and Dumb and professional ice hockey player with the Montréal Wanderers), and Harry Carter (graduate of the American School for the Deaf in Hartford, Conn.). An Easter party was held in the QAD's honour that April, and more than 50 people attended.

QAD's first project was "to discuss the advisability of forwarding a petition to the Board of Directors of the Mackay Institution asking that the blind be permanently removed therefrom so that the teachers may devote their whole attention to the education of the deaf."¹²⁵ However, the activities of the QAD are unknown from this point on. It is possible that the deaf people of Québec never got behind the new organization in sufficient number for it to continue to exist.

Institut Raymond-Dewar

The Institut Raymond-Dewar, a rehabilitation service centre for deaf persons on Berri Street in Montréal, provides a preschool program for deaf and hard-of-hearing children, plus aural rehabilitation, counselling, and hearing-aid programs for deaf and hard-of-hearing people of all ages. In addition, this social agency provides deaf awareness materials, videotapes, and sign classes in LSQ and ASL. Located in the building that formerly housed the Institution Catholique des Sourdes-Muettes, the organization is under the auspices of the Ministry of Social Services, which took over the building in 1975.

In 1984, the institute was named after a well-known Deaf francophone activist and leader, Raymond Dewar (b. Dec. 29, 1952; d. Oct. 27, 1983). A native of Vankleek Hill, Ont., Dewar was deafened by meningitis in April 1961 at the age of eight years and four months. Following his June 1971 graduation from the Institution Catholique des Sourds-Muets, he continued his studies at the Polyvalente Roger-Lavigne in Lachine (1971-1972). He eventually obtained his diploma in human sciences from CEGEP Bois-de-Boulogne and a baccalaureate degree (B.Ed., 1978) from the Université de Québec in Montréal in the education of exceptional children. Whenever hearing people would tell Dewar, "You have such good speech," he would sarcastically respond by saying, "And so do you."

Dewar was actively involved in the francophone Deaf community during his teaching career at the Institution Catholique des Sourds-Muets (1975-1980) and the Polyvalente Lucien



Raymond Dewar

Cultural Horizons of the Deaf in Canada

Pagé (1980-1983). He fought for Deaf rights, was an editor/writer for *Le Sourde Québécois* (“The Deaf Québecker”) and its forerunner — *Le Penser du Sourde* (“The Thoughts of the Deaf”), participated in the production of two films by the National Film Board of Canada (“Grammaire Française d’Adaptation” and “La Surditude”), and was involved with the performance of “Les Enfants du Silence” (a French version of “Children of a Lesser God”) as translator and actor. With Paul Bourcier (hearing) and Julie-Élaine Roy, Dewar co-authored *Langue des Signes Québécois-1* (1981), the first Canadian textbook that illustrated the various signs used by the francophone Deaf community in Québec.

In the early morning hours of October 27, 1983, Dewar arrived home in Dollard-des-Ormeaux and went to bed. Sadly, he had accidentally left his car running in the garage below. Fumes drifted up from the garage into the house, and Dewar died of carbon monoxide poisoning. His passing left a great void in the francophone Deaf Community.

Centre de la Communauté Sourde du Montréal Métropolitain (CCSMM) (“Metropolitan Montréal Deaf Community Centre”)

The motto of this non-profit organization, which was incorporated in 1978 as Association des Adultes avec Problèmes Auditifs (“the Association of Hearing-Impaired Adults”), is “to regain one’s self respect and self confidence.” The present name was adopted in 1991 to more accurately reflect the scope of the organization’s work. CCSMM supports services and programs within the local community that are of benefit to deaf people, and offers workshops on Deaf awareness, the rights of deaf people, and the services available for them in the local community. In the 1990s, the CCSMM has focused on several key issues: to have LSQ recognized as the official language of the francophone Deaf community in Québec; to establish a private LSQ-based school for young deaf students (which included sponsoring a rally in March 1991, attended by 500 people who supported the establishment of a school that used LSQ as the primary language of instruction);¹²⁶ to eliminate and prevent discrimination against deaf people in the workplace; and to increase the number of television programs that are captioned in French. On the lighter side, the CCSMM also organizes interpreted visits to museums and art exhibits, and sponsors social evenings for the Montréal Deaf community.

L’Association des Étudiants Sourds Post-Secondaire du Québec (AESPSQ)

This association was created on June 25, 1981 to defend the rights of deaf students and to advocate for free interpreting services at the college and university level. The origins of the organization can be traced back to a committee of deaf high school students in Montréal who first met in 1979 to discuss ways to help other students like themselves who were mainstreamed in local schools. The first committee was formed at l’École Lucien Pagé; later, a second committee was set up at the school in

Charlesbourg. After these students graduated from high school and entered college, they discovered that the same needs for sign language interpreters, notetakers, and tutors existed there. Thus, they formed an organization at the college level as well.

The original goals of the association focused on communication issues vital for the students to succeed in their studies. The society later began to address social and cultural issues as well. In 1991, a new organization was restructured by students from the Cégeps de Vieux Montréal and Collège Ahunatic. That same year, the name of the association was changed to the Association des Étudiants Sourds et Malentendants Post-Secondaire (Association of Deaf and Hard of Hearing Post-Secondary Students).

New Brunswick

Saint John Deaf-Mute Association

The earliest recorded local club formed by deaf people in New Brunswick was the Saint John Deaf-Mute Association. It was founded in the late spring of 1907 by Joseph Stephen Doherty (b. Mar. 17, 1878; d. June 15, 1960), who also served as its first president (1907-1908). (He also became the first known deaf Canadian to serve in the armed forces when he enlisted in 1904.)¹²⁷ The other officers of this association were Ernest E. Prince (secretary) and Chester Brown (treasurer). A vice-president was not elected at that time. A “Committee of Ladies” was established at the first meeting “to look after the women members.”¹²⁸ An account of this newly established association first appeared on May 13, 1907 in *The Daily Telegraph* of Saint John, N.B. The group’s quarters were on the second floor of the Stockton Building on Prince William Street. Most of the furniture, including the checkers table and a desk, were donated by friends. The meeting room was open every evening, and religious services were held there each Sunday at 7:30 p.m., under the leadership of Prince. There is no further information about this organization, and it appears to have existed only a short time.

Following the demise of the Saint John Deaf-Mute Association, several other groups sprang up in the city. In 1924, Kenneth MacKay Hanson (b. June 21, 1904; d. Jan. 14, 1991), a deaf American who had attended the Maine School for the Deaf in Portland and came to Saint John in 1922, founded the City Club of the Deaf (1924-1926). This small organization was later replaced by the Loyalist Club of the Deaf (1926-1929). Twenty years later, Clarence Frederick Dickson (b. Oct. 9, 1910) and Charles Baxter Randell (b. Nov. 18, 1914) organized the Silver Maple Club of the Deaf (1949-1962). Both of these men had attended the School for the Deaf in Halifax, N.S. (1919-1927 and 1924-1932 respectively). The Loyalist City Deaf Club (1968-1978) was started by John Stuart Park (b. Sept. 6, 1941), who had also been a student at the Halifax School (1947-1957). A year after the Loyalist City Deaf Club folded, the present-day Saint John Association of the Deaf came into being, and has rented space from the municipality for its headquarters at 55 Canterbury since 1979.

Moncton Association of the Deaf (MAD)

Malcolm Douglas Buchanan (b. Dec. 29, 1924) and Jack Alvin Weldon (b. June 1, 1925) founded the Moncton Association of the Deaf in 1951. A native of Strastborg, Sask., Buchanan was born deaf and had attended the Saskatchewan School for the Deaf in Saskatoon (1931-1938) and the School for the Deaf in Halifax (1939-1942). Co-founder Weldon, who was deafened at five years of age from spinal meningitis, received his education at the Halifax School (1932-1942). Although few if any records exist, this organization is very much alive today.

New Brunswick Deaf-Mute Association / Maritime Deaf-Mute Association / Maritime Association of the Deaf.

See “Eastern Canada Association of the Deaf,” in section on “Regional Organizations,” elsewhere in this chapter.

Nova Scotia

The Forrest Club / Halifax Association of/for the Deaf (HAD)

The Forrest Club was the original name for what later was called the Halifax Association of the Deaf. This organization was incorporated on July 2, 1969 as the present-day Halifax Association *for* the Deaf (HAD). The Forrest Club (whose logo was two hands clasped in a handshake) was officially formed at a meeting held in the assembly hall of the School for the Deaf in Halifax on October 2, 1919. The club was named to honour the Rev. Dr. John Forrest, a hearing man who was then president of Dalhousie College (now University). Forrest had served on the Halifax School’s board of directors for 40 years (1878-1918). The first president of the Forrest Club was Leonard Tilley Goucher (b. Oct. 6, 1876; d. Feb. 14, 1952). Deafened by illness at the age of five, he grew up in Melvern Square (in Annapolis County, N.S.), where he received his early education prior to his admission to what was then called the Institution for the Education of the Deaf and Dumb in Halifax, N.S. He attended the institution for only one year (1895-1896), but later returned to serve as supervisor of boys (1899-1907) and classroom instructor (1907-1942). Goucher’s position as president of the Forrest Club lasted only two weeks, but not because he was a poor leader. For several years, a new president was elected at each bi-weekly meeting. Running the meetings appears to have been the president’s primary function.

On November 1, 1944, the members changed the group’s name to the Halifax Association *of* the Deaf so people would know “that the Club is for the Deaf.”¹²⁹ New rules and by-laws were created and new officers elected. The group continued to meet at the Halifax School until 1961, the year that it closed and a new school opened in the town of Amherst. As soon as the students were transferred to the Amherst facility, the Halifax School building was demolished. Between 1962 and 1968, the

HAD was without a permanent meeting place and was basically inactive (but not forgotten by its members). In 1968, the group resurfaced and rented a small hall in Fairview. At that time, Gary Belmore was president and Malcolm Faulkner was secretary. The group began meeting again two nights a week for social activities, with a membership of about 50 deaf adults. When the HAD incorporated in 1969, the name was changed to the Halifax Association *for* the Deaf.

In 1976 the HAD rented an old fire department building from the city of Halifax for their meeting site. In 1977, the organization opened an employment service for deaf and hard-of-hearing persons, with funding assistance from the city and the Canada Employment and Immigration Commission (CEIC). This agency, called Silent Outreach, continued under HAD administration until 1980, when it was turned over to the Metro Area Community Services for the Deaf (later renamed Metro Service for the Deaf, and finally named the Society of Deaf and Hard of Hearing Nova Scotians). HAD was forced to move out of the fire hall in 1983 because the city was trying to save maintenance costs (the building was eventually demolished), and once again the organization was without a home. However, HAD still continues to meet in various sites and provides deaf residents of Halifax with workshops and social events.

British Columbia

Greater Vancouver Association of the Deaf (GVAD)

This association was originally formed under the name “Vancouver Association of the Deaf” in 1926, was renamed the “Vancouver Adult Deaf Association” (1934-1952), returned to the name “Vancouver Association of the Deaf” (1952-1973), and finally became the “Greater Vancouver Association of the Deaf” (1973 to present). The present name of the organization (which was incorporated on April 22, 1980) was chosen in an effort to include those living outside the Vancouver city limits. The founders were two deaf Scotsmen — Alexander Mutter Brodie (b. Dec. 31, 1903; d. Sept. 12, 1976) and William Stevenson Reid (b. Mar. 26, 1892; d. July 9, 1977) — the same two men responsible for the establishment of Vancouver’s Trinity Lutheran Church for the Deaf in 1929.

At the turn of the century, only about 10 deaf people resided in the city, not a large enough number to require a formalized deaf club. Social visits among the few deaf families were sufficient to meet their needs for communication and identity. However, more deaf people began to arrive in Vancouver between 1907 and 1925, and the activities of this growing Deaf community expanded to include weekend mountain hikes and summer picnics at the city’s beaches. The adult deaf population soon reached a size that no longer fit comfortably in the homes of the members. In addition, many began to express concern over the lack of formal activities that could provide opportunities for the local deaf adults and the recent graduates of the British Columbia School for the Deaf to share common interests and become independent, self-supporting citizens.

Brodie invited about 20 people to his house one evening in

James Keir McLean, Leader in Maritime Deaf Community



J. Keir McLean

Courtesy of Geraldine Joyce (née Young) McLean (Halifax, N.S.)

Educated during his elementary years at the School for the Deaf in Halifax, N.S. (1942-1950), James Keir McLean (b. Apr. 27, 1933; d. Jan. 17, 1992) was for many years a dedicated advocate for Deaf rights and accessibility in the Maritime provinces, particularly Nova Scotia. He was born in the village of Lot 16 in the province of Prince Edward Island, but grew up in the coastal town of Summerside, where he was deafened by spinal meningitis at the age of eight years.¹³⁰

After completing his high school education (1950-1954) in Summerside, McLean left for Labrador, the mainland section of the province of Newfoundland, where he worked as an unlicensed truck driver at a logging camp. In 1958, he moved to Halifax and got a job as a machinist at the now-defunct Fairey Aviation Company. Later, he became a dental technician at the Canadian Associated Laboratories in the city, a position he held for about 24 years until his untimely death.

McLean was an exceptional leader who volunteered his time to community work for almost 35 years. At various times he served as president, vice-president, secre-

tary, and treasurer of the Halifax Association of the Deaf (HAD). His other local activities included being an officer (president) of the Coordinating Council on Deafness of Nova Scotia, board member of the Society of Deaf and Hard of Hearing Nova Scotians (formerly Silent Outreach, an employment agency serving deaf and hard-of-hearing people), and representative on various committees dealing with teletypewriters (TTYs), closed-captioning television, telephone/TTY relay service, and educational issues. His efforts on behalf of the Deaf community were recognized in 1990 when he received HAD's Man of the Year award. McLean was the first Deaf person appointed to the board of directors of the Atlantic Provinces Special Education Authority (APSEA), "for a term of office commencing the 20th day of June, A.D., 1989, and ending the 1st day of June, A.D., 1991."¹³¹ The APSEA operates the schools for the deaf (Atlantic Provinces Resource Centre for the Hearing Handicapped [APRCHH] in Amherst) and the blind (Atlantic Provinces Resource Centre for the Visually Impaired [APRCVI] in Halifax). McLean was re-appointed for a second two-year term (1991-1993). On a national level, he was a long-time member of the board of directors of the Canadian Association of the Deaf. He was also actively involved with the Canadian Sign Language Dictionary project, which was sponsored by the Canadian Cultural Society of the Deaf.

While at home on a wintry day of January 1992, a massive heart attack ended McLean's life at the age of 58 years, eight months, and 10 days. Surviving family members include a deaf wife — the former Geraldine ("Gerry") Joyce Young (b. Nov. 2, 1935) who was a student at the Halifax School (1944-1954) — and four hearing children.¹³² ■

the fall of 1925 to discuss mutual interests and problems such as employment and the lack of social activities. The people attending this meeting felt that there was a need to guarantee deaf people their rightful place within an ever-expanding, complex society. Thus, the groundwork was established to form such an organization, and in early 1926 the Vancouver Association of the Deaf was formally established. Reid was elected president, and Brodie became secretary-treasurer. The executive members of the VAD were Charles Watt Golds, Mrs. Donald Stewart (née Sarah Ellen Johnston), Mrs. Lorne (Jemima) Bockus (maiden name unknown), and Mrs. John Rae (née Elizabeth Corrigan [later Mrs. A. Hayden]). According to Brodie, other deaf Vancouverites present at this first meeting were Mrs. James Rees (née Frances Seaver [formerly Mrs. Ernest Ingle]); Ellen ("Nellie") Shepherd; Mr. and Mrs. William Noseworthy (née Diana B. Gosse); Mrs. Albert Elliott (née Lucy Jane Gosse); Helen Greggor; Laura Johnston [later Mrs. Alexander Mutter Brodie]; Mr. and Mrs. Thomas Noble; Alfred Bobbett; Mrs. William Reid (née Sarah Smith [hearing]); and possibly a few more whom he could not recall.¹³³

The immediate purpose of the group was twofold: (1) to provide regular social and recreational activities, and (2) to undertake efforts to convince employers to hire deaf people. For several years, this organization held public whist drives and bazaars to raise money, and once sent \$17 to the Queen's Fund, in care of the Lord Mayor of London, England.

With the membership overflowing the homes where they met, the organization soon needed to look for a meeting hall. A site that seemed suitable was found near 24th Avenue and Commercial Drive in the Cedar Cottage District. Although this room had plenty of space for dancing and other activities, the rent was too exorbitant for the membership to sustain — the hall cost \$3.00 for the evening, plus 50 cents if the organization wanted to use the kitchen and an additional \$1.00 for the use of both kitchen and janitorial services.¹³⁴ Other facilities were later found at 16th Avenue and Heather Street. This site was less expensive, but also less comfortable: there was no heat of any kind, a few of the windows were broken, and the toilet did not always work. However, the rent was affordable at \$1.50 per evening.¹³⁵ Over the next four decades, the members rented



Members of the Vancouver Association of the Deaf gather for an evening of whist in February 1928

Courtesy of Greater Vancouver Association of the Deaf (Vancouver, B.C.)

various sites throughout the city, including the Dominion Hall above Pender Bowling Alley; the Victory Hall on Homer Street; the basement hall of Bethlehem Lutheran Church at East 15th and Sophia Street; a hall owned by a political (socialist) party called the Co-Operative Commonwealth Federation (CCF); and Forrester's Hall at Broadway and Scotia Street. (It is interesting to note that the Lutheran Church site was eventually abandoned, even though it was free of charge, because some of the members were concerned about conflicts caused by meeting in any particular denomination's church building. However, they did not seem concerned about similar conflicts of interest in meeting in a political party site.)

In 1927, the VAD was asked to intervene in situations in which a deaf person wanted to purchase an automobile but was prohibited from obtaining a driver's licence by the Motor Vehicle Branch. (Details of their advocacy in this area can be found in Chapter 20: "SILENT NO LONGER," "Deaf Drivers in British Columbia.") Another of their projects involved employment opportunities for deaf people. During the Depression years of the 1930s, deaf and hearing people alike suffered from unemployment. The organization (by that time known as the VADA) conducted an informal survey to determine the number and economic condition of the deaf adults living in the Vancouver area. Out of 54 employable deaf persons in 1937, only six were found to be working. As a result, the Association took an active part in finding employment for the unemployed portion of the Deaf community, sending letters to the provincial secretary of British Columbia and to the mayor of Vancouver. In these letters, the VADA described the deplorable conditions of deaf people and requested funds to hire an employment placement officer. On several occasions the organization

helped defray funeral costs, paid medical bills, and purchased clothes for VADA members in need of emergency assistance. Deaf Vancouverites were fortunate to be among those hired when employment opportunities opened up during World War II, and their improved economic condition allowed them to expand their social activities.

In 1942, a dispute within the Vancouver Adult Deaf Association occurred between the younger and older deaf adults. The younger group felt that the organization was geared more toward the interests of the older generation and overlooked the concerns of the younger members. The latter also wanted to host the 8th Triennial Convention of the Western Canada Association of the Deaf (WCAD), which was slated for the summer of 1945, but the older VADA members did not want to share in this ambitious undertaking. Under the leadership of Ernest Harold Whitehead (b. Apr. 13, 1881; d. June 20, 1980), the younger deaf members split off and established a separate organization known as The British Columbia Association of the Deaf (BCAD). They began preparations to host the WCAD gathering, but these plans were thwarted when the government of Canada banned all conventions that year so people could welcome Canadian soldiers home after the war in Europe. The BCAD had to postpone hosting the WCAD Convention at the Hotel Vancouver until 1946. In 1948, another new organization was formed in the city to entice a group of young deaf basketball players from the British Columbia Association of the Deaf and graduates of the British Columbia School for the Deaf to come together. The resulting organization was called the Vancouver Deaf Basketball Club.

At first, the VADA, the BCAD, and the Vancouver Deaf Basketball Club operated independently of each other, each renting a separate hall for meetings, basketball practice, and social

activities. Eventually rents began to rise, and in May 1951 the three organizations agreed to join forces with some local hard-of-hearing groups and share the basement of the Canadian Legion at Alma and Broadway. The rent for this facility (\$125 a month) was split among the organizations. However, a year later, the three deaf groups were still finding it difficult to schedule as many activities as they wanted. Hence, the basketball club invited the VADA and BCAD to consider the possibility of joining together to form one single group. In September 1952, after some discussion, the members of all three organizations agreed to unite under the name Vancouver Association of the Deaf (VAD). The first officers were Robert Alexander Barr (b. Aug. 31, 1925) as president, Brodie as vice-president, John Fletcher (b. Dec. 31, 1914; d. Oct. 26, 1989) as secretary, and Dorothy Agar as treasurer. In 1956, this organization became one of the affiliates of the new Society for Advancement of the Deaf and Hard of Hearing (which later became known as the Western Institute for the Deaf [WID]). The VAD has continued to be an integral part of the WID, and its office and activities have remained within the WID facilities (which have changed locations two times over the years). In 1965, the VAD elected its first woman president, Maureen Mitchell Donald (b. Nov. 19, 1917), the first deaf teacher at the Jericho Hill Provincial School for the Deaf (1945-1978).¹³⁶

In an effort to combine athletic activities with social events, the VAD has hosted and/or sponsored both tournaments and conventions over the years. For example, the VAD sponsored the 1st Annual Northwest Athletic Association of the Deaf Basketball Tournament in 1954.¹³⁷ In addition, the VAD hosted several Western Canada Association of the Deaf (WCAD) con-

ventions, including the 3rd (June 26-July 1, 1929 at the First United Church on Gore Avenue and Hastings Street); the 8th (July 2-6, 1946 at the Hotel Vancouver; the 13th (July 5-9, 1960 at the Jericho Hill Provincial School for the Deaf); and the 18th (July 13-17, 1976 at the Hotel Vancouver). In 1973, the VAD changed its name again, this time to the Greater Vancouver Deaf Association, in an effort to attract more participants from outside the city limits of Vancouver.

The Deaf Association of Vancouver Island (DAVI)

For many years, deaf residents of Victoria, B.C. on Vancouver Island had to take the ferry across the Strait of Georgia to the mainland to attend events sponsored by the larger Vancouver city deaf population. The first meetings held in Victoria took place in the early to mid-1950s at "the home of Mr. and Mrs. George P. Riley, 2439 Cranmore Road," where "thirty deaf people met ... to form a club and enjoy social evenings."¹³⁸ This organization was known as the Victoria Silent Club. The club disbanded in 1963, at which time the deaf islanders once again turned to the ferry and the mainland for their entertainment.¹³⁹ It was not until the spring of 1977 that a new club called the Deaf Association of Vancouver Island (DAVI) appeared on the scene in Victoria, meeting in the Esquimalt Centre. Its first president was Bob Gordon. From the outset, the DAVI was actively involved in several projects, such as weekend sign language workshops for the general public, sporting events, and entertainment (including captioned movies and bingo nights) for the Victoria Deaf community. By the end of 1979, a 24-hour TTY service had been established in the city, and 18 new

Alexander Mutter Brodie, Deaf Pioneer and Leader



Brodie in his retirement years
Courtesy of Greater Vancouver Association
of the Deaf (Vancouver, B.C.)

In June 1957, a special edition of *The VAD News* (a publication of the Vancouver Association of the Deaf) was dedicated to Alexander Mutter Brodie (b. Dec. 31, 1903; d. Sept. 12, 1976), a deaf pioneer and leader in British Columbia. The issue contained tributes to this deaf leader, who was stepping down after 31 years of volunteer service to the Deaf community (1926-1957). Brodie was born in

Johnstone, in the county of Renfrewshire, Scotland. In 1913, his family immigrated to Canada and chose Vancouver as their new home. Brodie was 16 years old when he lost his hearing in 1919 due to spinal meningitis. Following two weeks of extensive examinations at the famous Mayo Clinic in Rochester, Minn., his parents were advised by the doctors that nothing could be done about their son's deafness. The family then sought second opinions in London, England, and Glasgow, Scotland, where British specialists confirmed the American diagnosis.

Between 1919 and 1925, Brodie denied the reality of his deafness and avoided contact with other deaf people. He took lipreading courses from Samuel Hayes Lawrence, then the principal of the British Columbia School for the Deaf in Vancouver (1922-1934). However, Brodie eventually realized that lipreading was not an efficient means of communicating, because constant repetition of conversations took up too much of his and other people's time. He gradually withdrew from social contact with hearing people.

In the fall of 1925, a chance encounter in a Vancouver butcher shop at 559 Granville Street changed Brodie's

(Continued)

portable TTYs had been distributed among the Vancouver Island deaf population. Vancouver Island became the site of a WCAD convention for the first time when the 23rd Triennial meeting was hosted by DAVI at Laurel Point Inn (July 17-20, 1991).

Western Institute for the Deaf and Hard of Hearing (WIDHH)

Social service organizations were much needed but rarely found in the Deaf community throughout Canada until the 1950s and 1960s. British Columbia was without such an agency

for its deaf and hard-of-hearing residents until the 1950s, despite the Vancouver Adult Deaf Association's efforts in the late 1930s and 1940s to start a social service agency with provincial government funding. The VADA had conducted a survey on the economic and unemployment conditions of the Deaf community covering the period 1937-1938, in an effort to demonstrate the need for such services. When no governmental assistance was in sight despite the survey's convincing findings, Alexander Mutter Brodie, a deaf leader and co-founder of the VADA, angrily decried the treatment deaf people received

Alexander Mutter Brodie ... cont'd

life. There he met William Stevenson Reid, a deaf Scotsman who had come to Canada in 1918 to work as a ham curer for his hearing uncle, James Inglis Reid (owner of the butcher shop). Brodie and Reid soon began a friendship that lasted a lifetime. At first they had to communicate with each other by writing on scratch pads. Later, Reid taught Brodie the British double-handed alphabet and introduced him to other deaf Vancouverites, including Laura Gertrude Johnston (b. Aug. 6, 1908; d. Nov. 13, 1978), who became Brodie's wife on September 7, 1927. They raised two hearing daughters, Elizabeth May and Laura Mary.

Through his acquaintance with Reid, Brodie quickly learned about the problems deaf people encountered and the negative attitudes hearing people had toward them. Many times the two friends sat up into the wee hours of the morning discussing these issues and what could be done to make a difference in deaf people's lives. In 1926, a group of about 20 deaf Vancouverites assembled at Brodie's house to look into the possibility of establishing a social club, and, as a result of this meeting, the Vancouver Association of the Deaf was formed.¹⁴⁰ Reid became its first president, and Brodie its first secretary-treasurer. Then in November 1929, he and Reid co-founded the Trinity Lutheran Church for the Deaf in Vancouver.

In the ensuing years, Brodie emerged as a staunch advocate of and great fighter for the athletic, educational, occupational, and religious betterment of deaf and hard-of-hearing people within British Columbia. He devoted his evenings and weekends to organizing meetings and events for deaf people. Brodie fought hard in the 1940s to convince the province's Department of Social Welfare to provide deaf people with a social worker, as well as with employment opportunities. His persistence in this matter led to the formation of the Society for the Advancement of the Deaf and Hard of Hearing of British Columbia in 1956 (now the Western Institute for the Deaf and Hard of Hearing). In addition to his social and political interests, Brodie was a basketball lover. He was a devoted team manager for the Vancouver Deaf Basketball Club of the Northwest Athletic Association of

the Deaf in the 1950s, and manager for the Canadian basketball team that won third place at the 10th International Games for the Deaf in Washington, D.C. in 1965.

With the inception of *The VAD News* in 1954, Brodie began writing articles under his column, "Random Jottings by Pop." His features were both controversial and entertaining. Then, in 1957 it seemed that the end of Brodie's career with the VAD was near. For many years, he had been employed during the day as a mail room dispatcher for *The Province*, an evening newspaper in Vancouver. When it changed to a morning paper in the mid-1950s, Brodie feared he would be transferred to the night shift, a change in schedule that could negatively affect his volunteer activities. So he prepared for what he thought was the inevitable. The Deaf community of British Columbia was stunned in June 1957 when his column in *The VAD News* read: "I am retiring to devote more time to home and fireside, as I feel the time has come to curtail some of my activities and take it a bit easier."¹⁴¹ However, despite his words of farewell, "Pop" was not absent from the pages (or the halls) of the VAD for long. He was elected to the position of president of the organization in 1958 and served for one year. His first "President's Page" column appeared in the January 1958 issue of *The VAD News*. He researched and wrote a lengthy article on the history of the organization that appeared in eight monthly installments (September 1958-June 1959, excluding the January 1959 issue), and by September 1959 his "Random Jottings" column was back in the paper.

On May 17, 1967, two years after he retired from *The Province*, Brodie was honoured with a plaque from the Western Institute for the Deaf in recognition of his services to deaf people and to the Institute. He passed away in Vancouver in September 1976. Two months later, on November 20, 1976, the Greater Vancouver Association of the Deaf officially named its basement club rooms (at the Western Institute for the Deaf) "Brodie Hall" in his memory. A brass plaque, with a brief legend and a picture of Brodie etched on it, was unveiled by his widow, Laura. The plaque hangs over the hall's fireplace, and today Brodie's memory lives on whenever deaf British Columbians say, "Let's go to Brodie Hall." ■



The site of the SADHOH Centre at 215 East 18th Ave., Vancouver, B.C. (1961-1970)

S.A.D.H.O.H. Newsletter/Photo reproduction credit: Chun Louie and Joan K. Schlub, Gallaudet University Photo Services

from “a Government which spends \$40,000 a year to educate us, then classify us as unfit.”¹⁴²

The first meeting to formally study the needs of deaf and hard-of-hearing Vancouver residents was held in the YMCA building on January 18, 1951. Representing deaf Vancouverites were Brodie of the VADA, and Robert Alexander Barr, Maureen Mitchell Donald, John Kuszieryk, and William Zenovitch of the British Columbia Association of the Deaf. All the groups in attendance, including the Vancouver League for the Hard of Hearing (VLHH), agreed in principle to share the rent on a “social centre” to be used for various functions. Such a site was rented four months later in the basement of the Canadian Legion Hall on Alma Road near Broadway Street West for \$125 per month. From this beginning, these groups then discussed ways to form a social service organization and to acquire help from charitable groups such as the Community Chest and the Quota Club. Through the assistance of the Vancouver Quota Club, a “new society” committee of hearing individuals interested in the welfare of deaf and hard-of-hearing people was set up on November 2, 1955.¹⁴³ This was a red-letter day in deaf Vancouverites’ struggle toward more equality, as prominent hearing citizens of the province joined forces with the deaf and hard-of-hearing groups to work toward a common goal. The committee suggested that the name for the “new society” be the Deaf and Hard of Hearing Society of British

Columbia, Vancouver Branch. However, on February 9, 1956, it was incorporated as the Society for Advancement of the Deaf and Hard of Hearing (SADHOH). Pressure was then placed on government officials and the various charitable groups such as the United Way of the Lower Mainland to provide funds so SADHOH could begin the important task of building services in the province of British Columbia.

In April 1963, an advisory committee of SADHOH recommended that a needs survey of deaf and hard-of-hearing residents in the Greater Vancouver area be conducted. Robert Joseph Boese (b. Feb. 8, 1938; d. Mar. 10, 1985) (then an undergraduate at the University of British Columbia and the hearing son of deaf parents) was selected to undertake the project. Boese completed his study, *Survey of the Hearing Handicapped, Greater Vancouver Area*, in 1966. Based on the recommendations of this report, the members of SADHOH (which was given the much shorter and more businesslike title “Western Institute for the Deaf” [WID] in October 1965) gradually developed and expanded services for the adult population in job placement and vocational counselling, interpreting, audiological and psychological assessments, family and personal counselling, public relations, and social work (including an association with the King’s Daughter Manor, a residence for elderly people, both deaf and hearing). Other WID services have included instruction in speechreading and sign language, and a weekly half-hour television program for deaf viewers, “A Show of Hands.”¹⁴⁴ In addition, the WID has been actively involved since 1969 in the distribution and repair of a variety of telecommunications equipment, from the older teletypewriters and acoustic couplers to the more modern, smaller models of today. For a short time in the early 1970s, it also served deaf children by operating a “total communication” preschool program in the basement. Today, the WID continues to function as a centre where local deaf groups can hold their meetings, lectures, and social events.

Around the same time the organization became known as the WID, the Community Chest of Vancouver provided \$10,000 for the hiring of its first full-time executive director.¹⁴⁵ This new administrative position was filled by Emmett Neil Casey (b. Aug. 28, 1933), a hearing American who held the job for five years (1966-1971). He grew up in Butte, Mont., but moved to Spokane, Wash. in 1954 to become a member of the Society of Jesus (Jesuits). While there, he taught himself the language of signs from a book entitled “How to Talk to the Deaf,” and eventually improved his skills through his association with a local deaf woman, a Mrs. Axling. Casey came to the WID from Washington, D.C., where he had been working as a counsellor at Gallaudet College. His post-secondary education was at Gonzaga University in Spokane (B.A., 1959; Ph.L. [Licentiate in Philosophy], 1961), and the University of British Columbia in Vancouver (M.A., 1970).¹⁴⁶ In recognition of his work, Casey was honoured by the Canadian Association of the Deaf with its 1970 “Man of the Year” Award.

The second executive director (1972-1974) of the WID was Robert V. Gallant, a hearing person who had worked as an administrator of a community hearing and speech agency on Long Island, N.Y. (1967-1972). After receiving a master’s degree in special education (deaf education) in 1965 from

Columbia University in N.Y. City, he continued his studies at New York University (1965-1967) in the School of Education's Center for Research and Advanced Training in Deafness Rehabilitation. After Gallant came Gary William Magarrell (b. May 4, 1943), a hearing minister who was associated with the United Church of Canada in Winnipeg, Man., Vancouver's Pacific Deaf Fellowship (1966-1969), and the Gilmore Park United Church in Richmond, B.C. (1969-1974).¹⁴⁷ He held the WID post for seven years (1974-1981). His degrees were from the University of Manitoba (B.A., 1963), the University of Winnipeg (B.D. [Bachelor of Divinity], 1966), and Simon Fraser University in Burnaby, B.C. (M.B.A., 1983). Since his departure from WID in 1981, Magarrell has been executive director of the Canadian National Institute for the Blind in Toronto, Ont.

The next head of the organization (1981-1989) was Calgary-born Margaret Lynn Siddaway (b. July 26, 1942), who had previously served there as interpreter/job placement officer (1966-1976) and assistant executive director (1977-1981).¹⁴⁸ It was through her romance and subsequent marriage (in 1959) to a deaf man — Dennis Raymond Milton (b. May 30, 1936), an alumnus of the Winnipeg Day School for deaf students (1943-1949) and the British Columbia School for the Deaf in Vancouver (1949-1955) — that she became interested in working with deaf people. Following Siddaway's departure from WID, Cheryl Dawn (née Moody) Collins (b. Mar. 13, 1948) became acting executive director (1989-1990). She was another hearing employee there who had been an interpreter (1978-1980), employment counsellor (1983-1985), and business administrator (1985-1989) at the agency. Collins is married to a deaf man, Robert Frank Collins (b. July 24, 1947), a 1967 graduate of the Jericho Hill Provincial School for the Deaf. She left the agency to become executive director of Planned Parenthood Association of B.C. (1991-1993) and later the Deaf Children's Society of B.C. (1992-present).

Since September 1991, the organization's executive director has been Trevor Austin Thomas (b. Apr. 18, 1948), a hearing person who grew up in Hamilton, Ont. and studied at the Waterloo Lutheran University (B.A., 1971) and Wilfrid Laurier University (M.A., 1978), both in Waterloo, Ont. He previously worked with the Canadian Mental Health Association in Hamilton and Waterloo, the Social Planning Council in Edmonton, the Garth Homer Society for the Handicapped in Victoria, B.C. (1986-1988), and the Canadian Mental Health Association in Vancouver (1988-1991).

Other highlights in the history of the WID include its first quarterly publication, *The SADHOH Newsletter*, which began in 1963 (it is the forerunner of the present-day *WID News*); the election of the first deaf person (Robert Alexander Barr) as board president (1975-1977); the September 18, 1976 mortgage burning ceremony; the 25th anniversary celebration (May 15, 1981) with a semi-formal dinner and dance at the Vancouver's Hyatt Hotel (the keynote speaker was Emmett Casey); and the January 1, 1978 opening of its first regional office in the province's capital city of Victoria. Today, the WID receives public funding from the provincial government, federal grants, the United Way of the Lower Mainland, the city of Vancouver, and

some municipal councils; additional financial support comes from donations and bequests, local fundraising campaigns, and membership fees from individuals and affiliates.

The organization and its affiliates have moved within the city of Vancouver three times over the years. The first facility housing the WID was the Canadian Legion Hall on Alma Road near Broadway Street West (1956-1961). Next, the organization moved to the vicinity of East 18th Avenue and Main Street (where a house was used as offices and the church next door as a social hall — 1961-1970). In 1970, the WID settled in its present location, a former convent of St. Augustine's Parish, at 2125 West 7th Avenue (off Arbutus Avenue).

Alberta

A certain number of individuals are required before an organization can be successfully established and maintained. Apparently the city of Edmonton, Alta., did not have enough deaf people to support formal organizations until 1951. The situation faced by the province's children could have been one possible reason for this. Most young deaf Albertans were sent out of the province for their education, first to the Manitoba School (until it closed in 1940) and then to the Mackay Institution in Montréal. Upon graduation, many found jobs in these areas and did not return to their home province.

In 1914, *The Deaf Canadian* reported that

there are only six deaf people in the fast-growing capital of Alberta. They are Mr. and Mrs. James Gardner of the Halifax School; Mrs. Louis Williams (née Mildred Buylea) of the Hartford School; Mr. George Spinks, one of the oldest pupils of the Hamilton, Ont., school; Mr. Percy Gainer of the Winnipeg School, and Miss Jessie Cooper of Margate, England. Mr. and Mrs. Jas. Gardner were the first deaf couple to locate in Edmonton in 1906.¹⁴⁹ Many deaf strangers have come and gone in these eight years, as the city does not seem to attract them.¹⁵⁰

Apparently this situation changed in the years following the first and second world wars, because by 1951 there were enough deaf adults there to form the city's first deaf organization.

Edmonton Association of the Deaf (EAD)

The Edmonton Association of the Deaf (EAD) came into being on October 13, 1951 when a small group of some 20 deaf Edmontonians gathered in the basement hall of the Sacred Heart Church.¹⁵¹ The first officers were: Douglas George Ferguson (b. June 7, 1923), president (1951-1954); Evelyn Virginia (née Dick) Johnson (b. June 9, 1927), secretary (1951-1952); and Walter Robert Johnson (b. June 24, 1926), treasurer (1951-1952). All three were former students at the Manitoba School for the Deaf in Winnipeg (1932-1939, 1938-1940, and 1933-1940 respectively). Walter and Evelyn Johnson, who conceived the idea of such an organization back in February 1951, also attended the Mackay Institution for Protestant Deaf-Mutes in Montréal, Québec (1940-1947 and 1940-1944 respectively).



25th anniversary banquet of the Edmonton Association of the Deaf (Oct. 9, 1976)

Courtesy of Edmonton Association of the Deaf (Edmonton, Alta.)

The first year's activities included business meetings and social events. The dues in 1952 were \$2.00 for individuals and \$3.00 for married couples.¹⁵² In addition to dues, the EAD charged general admission to meetings and events — 50 cents for members (this was raised to 75 cents in 1955) and \$1.00 for non-members.¹⁵³ On May 16, 1953, the association became incorporated under the Societies Act (and was designated Chapter 245 of the Revised Statutes of Alberta, 1942). The charter members were Douglas G. Ferguson, Walter R. Johnson, Allister F. MacDonald, W. Milburge Kelly, Harold K. Bjelke, and Elizabeth Gillespie.

Controversy soon erupted in the newly incorporated organization between those members who were peddlers and those who were opposed to peddling on the grounds that it was an embarrassment to employed deaf people. Blood was almost shed over the issue at a couple of meetings when one peddler twice threatened to kill another EAD member if he tried to stop the practice of peddling. Finally, at the October 2, 1954 business meeting, the (presumably non-peddling) members of the EAD voted 22-1 in favour of expelling all the peddlers from the organization.¹⁵⁴

Like many of the other organizations throughout Canada, the EAD hosted Western Canada Association of the Deaf conventions from time to time. EAD members held their first annual variety and benefit show on June 3, 1957 to finance the hosting of the 12th Triennial WCAD Convention at Hotel Macdonald (July 3-6, 1957). (Twenty-two years later on July 10-14, 1979, the EAD hosted another WCAD convention — the 19th triennial — at the Edmonton Plaza Hotel.)

Fundraising efforts also benefited other activities. By 1958,

the EAD had raised enough money to present the Alberta School for the Deaf with a cheque toward the purchase of sports equipment. The organization was also instrumental in obtaining and distributing the first batch of surplus TTYs to deaf Edmontonians when the TTY network began in that city in the early 1970s. The first shipment of the obsolete but still useful machinery was turned over to the EAD by the Alberta Government Telephones on July 10 and stored in the basement of the Alberta School.

From its beginnings, one of the EAD's goal was to establish a community centre for the city's deaf population. By 1981, the members had decided on the name "The Edmonton Deaf Awareness Centre" for their proposed meeting and office space. By that year, the city had "at least a dozen organizations which [met] the cultural and recreational needs of the deaf as well as several professional agencies serving the deaf," but most did not have permanent offices.¹⁵⁵ The EAD felt that a central location for these organizations would solve this problem and increase the efficiency of services to the Deaf community. The idea was worthy of consideration but was slow in gaining support. In 1987, the EAD lost most of its savings with the collapse of the financial institution where the members kept the association's money.¹⁵⁶ The EAD's dream of seeing Edmonton's deaf citizens enjoying their own centre seemed doomed. But on July 4, 1989, thanks to the actions of the Canadian Cultural Society of the Deaf (CCSD), such a community centre did open. CCSD obtained a lease on a 1,000-square-metre building located at 10004-105 Street and sublet space to about 15 different organizations (one of which was the EAD). The Centre was administered by the Alberta Association of the Deaf (AAD) until the five-year lease ended.

Calgary Association of the Deaf (CAD)

The Deaf community of Calgary did not have its own club until the fall of 1935. Prior to that year, they held informal meetings and social events in their homes or at city parks. Interest in establishing a local organization was first expressed by John Albert Kelly (b. Dec. 5, 1913), an alumnus of the Manitoba School for the Deaf in Winnipeg (1919-1932). In 1935, Kelly attended the 5th Triennial Convention of the WCAD in Saskatoon, Sask. (June 21 to 26). When the delegates picked Calgary as their next convention site, Kelly rushed home to organize a committee of deaf Calgarians to plan the event. In September of that year, Kelly called a meeting at Calgary's Riverdale Hall, but only a few people came. He tried again the following month at the residence of Joseph Lawless, and this time got a better turnout. Thus, the Calgary Association of the Deaf (CAD) was born, with Kelly (president), Lawless (vice-president), and Harley Talbot (secretary-treasurer) as the first

officers. Meetings and parties were held in "one of Bridgeland's old stores just northeast of downtown."¹⁵⁷

The 1938 WCAD convention (6th triennial, June 28-July 3), which took place at Calgary's Mount Royal College, was the first but not the last to be hosted by the Calgary group. Conventions met in that city again in 1954 (11th triennial, July 17-20) at Mount Royal College, and in 1973 (17th triennial, July 17-21) at the Palliser Hotel. The latter was also the 50th anniversary celebration of the WCAD, and the Canadian Cultural Society of the Deaf's first National Festival of the Arts.

The Calgary Association of the Deaf members accomplished these feats without the benefit of a stable home, because for many years, the Association lacked a permanent location for its meetings and social gatherings. The members had to move from one place to another until they finally found a permanent site at the Southern Alberta Deaf Centre (63 Cornell Road N.W.) in July of 1984.¹⁵⁸ The next year, on



The sixth triennial convention of the Western Canada Association of the Deaf was hosted by the Calgary Association of the Deaf (June 28-July 3, 1938)

Courtesy of Winnipeg Community Centre of the Deaf (Winnipeg, Man.)

November 16, 1985, the CAD celebrated its 50th anniversary at the Calgary Convention Centre in MacLeod Hall.

Alberta Association of the Deaf (AAD)

The Alberta Association of the Deaf describes itself as “a consumer and advocacy organization representing thousands of deaf Albertans since 1972.”¹⁵⁹ However, within two years after its inception, this group became inactive as the Alberta Coordinating Council on Deafness (ACCD), a newly formed group affiliated with the Canadian Coordinating Council on Deafness, became more visible. Unlike the AAD, the ACCD was made up of both hearing and deaf representatives. Because the ACCD was governed mostly by those who hear, the Deaf community of Alberta eventually succeeded in having the ACCD disbanded (in 1985). With the demise of the ACCD, the AAD once again became active. Leonard Arthur Mitchell (b. Jan. 11, 1953) became the new president. The AAD’s first publication was the *Alberta Deaf Echo*, with Kathern Bernice (née Geldart) Lawrence (b. Apr. 10, 1947) as editor. That same year, the Alberta Association became an affiliate of the Alberta Committee of Consumer Groups of Disabled Persons (ACCGDP), a provincial organization of disabled persons, and AAD member David G. Mason became the first deaf person to serve on the ACCGDP board of directors. In 1987, the Alberta Association joined forces with the University of Alberta’s Western Canadian Centre of Specialization in Deafness (WCCSD) in a project entitled “A Partnership in Advocacy and Networking.” The arrangement was designed to “improve communications between various groups and individuals in the area of deafness throughout the province and Western Canada.”¹⁶⁰ One of the project’s products was the newspaper, the *Alberta Signal*, which first appeared with the January 1989 issue.

The first political awareness and advocacy training workshops sponsored by the AAD were held in 1981 in Calgary (September 26) and Edmonton (Oct. 23 and 24). These events were set up to address the need for deaf people to learn how to function in the political arena.

Southern Alberta Deaf Centre (SADC)

On June 2, 1984, the Southern Alberta Deaf Centre was officially opened in Calgary, the province’s second-largest city. This \$300,000 community-based facility ended a long struggle by the Deaf community and other groups to gather their programs and services under one roof. Among the organizations housed in this building is the Deaf and Hard of Hearing Services (DHHS) (formerly known as the Society for the Hearing Handicapped [1970-1987] and the Society for Hearing Handicapped Children [1961-1970]). DHHS is a non-profit advocacy group that provides a variety of programs and services for deaf and hard-of-hearing individuals, as well as deaf awareness training and sign language classes for the general public. It publishes a monthly newsletter called *The Calgary Cord*. Also meeting in the Southern Alberta Deaf Centre at 63 Cornell Road (in the northwestern section of the city) are the

Calgary Association of the Deaf, the Canadian Hard of Hearing Association (Calgary Branch), the Association of Visual Language Interpreters of Southern Alberta, and local deaf sports/cultural groups.

Newfoundland

Newfoundland and Labrador Association of the Deaf (NLAD)

The Newfoundland and Labrador Association of the Deaf was started in October 1946 as the Caribou Silent Club in St. John’s, Nfld. The deaf founding officers were George Mason Little Bishop (president), Hammond Taylor (vice-president), and Michael Reddy (secretary). A month later, Taylor assumed the role of president, Mary Fitzpatrick (later Snow) as vice-president, and Mason Bishop as both secretary and treasurer. Ten years later in November, the Caribou Silent Club changed its name to the St. John’s Association of the Deaf. This organization was eventually incorporated on May 6, 1982, under the Companies Act, Chapter 54 of the Province of Newfoundland and Labrador. By March 1990, it again received a new name — the Newfoundland and Labrador Association of the Deaf (NLAD). Unfortunately, the organization’s records have not been well-maintained, and there is little substantive documentation of its history.

The current objectives of NLAD are: (1) to improve the quality of life for deaf people in Newfoundland and Labrador; (2) to give mutual support and understanding to people of all ages who are deaf; (3) to provide information on available technical aids and services; (4) to increase public awareness of the needs of deaf people; and (5) to advocate for better services and encourage greater accessibility for deaf people.

Saskatchewan

Saskatoon Association of the Deaf (SAD)

The birth of what later became the Saskatoon Association of the Deaf can be traced to a meeting held on May 10, 1932, at the home of Esther Paulson and Kathleen Stinson, two deaf teachers from the Saskatchewan School for the Deaf in Saskatoon. The six people who attended the meeting “served as the temporary officers [of the organizing committee of the Saskatoon branch of the Western Canada Association of the Deaf (WCAD)] until the official meeting in October of the same year.”¹⁶¹ They were Rupert J.D. Williams (president), Peter D. Stewart (vice-president), Kathleen Stinson (secretary), Lloyd M. Locke (treasurer), Esther Paulson (director), and Williams’ wife, the former Myrtle Elsie Millham (director). At their October meeting, Stewart became president, and a committee was established to host the 5th Triennial Convention of the WCAD (held June 21 to 26, 1935) in Saskatoon. (The Saskatoon group later hosted the 10th WCAD convention [June 28-July 3, 1951], as well as the 20th [July 6-10, 1982]). The newly formed Saskatoon branch established a “junior section” whose purpose was to keep “the young people in touch with the work of the

W.C.A.D. for deaf people generally and to encourage them to be of service to others.”¹⁶² Both the young people and older adults enjoyed social events sponsored by the group, including “picnics, vaudeville performances (usually presented by the pupils of the [Saskatchewan] School for the Deaf), and bridge parties.”¹⁶³ These activities often served the dual purposes of social interaction and fundraising for the branch.

During World War II, several of the WCAD branch associations, including the one in Saskatoon, disbanded (some temporarily, others permanently). This occurred for a variety of reasons: blackouts “and the milder dim-outs” on the West Coast made evening meetings difficult, and having friends and family members serving on the war front prevented some from enjoying festive social outings. Another reason for the inactivity of some of the branches was the new surge in jobs that deaf people could fill. The work occupied much of their time and energy and caused some to relocate to other parts of the country.¹⁶⁴ In the January 1941 issue of *The WCAD News*, the Saskatoon Branch served notice of its intention to disband. However, some of the members continued meeting under the names “Birthday Club” (1941-1943) and later “Beavers and Saskette Club” (1944-1945). When it became fully active again in the fall of 1945, the Saskatoon group no longer considered itself a branch of the WCAD, and since September 22, 1945 has been known as the Saskatoon Association of the Deaf (SAD). Incorporation was granted to the SAD on June 23, 1977. In the 1970s, the SAD supported the activities of the Saskatchewan School students as they protested the continuation of oralism and demanded the implementation of a Total Communication approach.

In 1987, the stated goals of the SAD were “to unite its membership; to increase the setting up of social, recreational, and cultural programmes; to discourage discrimination against the deaf in the employment field; to help rehabilitate the deaf; and to encourage interest in the School of the Deaf.”¹⁶⁵ During the 1989-1991 fight to prevent the closing of the R.J.D. Williams Provincial School for the Deaf, the SAD members met weekly with parents, students, and staff at the school, and sponsored rallies in an effort to keep the school open. They also provided funds for the legal battle, but all these efforts were in vain.

Services for the Hearing Impaired Persons (SHIP) / Saskatchewan Deaf and Hard of Hearing Services (SDHHS)

Services for the Hearing Impaired Persons (SHIP) began on May 23, 1981 as a provincial, community-based agency to provide employment and interpreting services to deaf and hard-of-hearing people in Saskatchewan. Fundraising efforts were conducted by the Saskatchewan Co-Ordinating Council on Deafness (SCCD) and the Kinsmen Foundation. SHIP's first executive director (1981-1992) was Gordon Douglas Ryall (b. Mar. 3, 1949), a 1967 graduate of the Ontario School for the Deaf in Belleville and Gallaudet College (B.A., 1972).

After a six-month trial period in the municipality of Saskatoon, SHIP moved its head office to Regina, the provincial capital. The first office was located on the second floor of a con-

verted house at 2079 Rae Street (at the corner of Rae and 13th Avenue). This second-floor location caused wheelchair-users to complain about the inaccessible offices, and ever since, the organization has taken care to locate their facilities on the ground floor. The name of this organization was changed to the Saskatchewan Deaf and Hard of Hearing Services (SDHHS) on May 25, 1991.

Regina Association of the Deaf (RAD)

In September 1944, a club for deaf people was formed at a meeting of about 25 people held in the YMCA building in the city of Regina, Sask. Credit for the founding of the Regina Association of the Deaf goes to Peter Douglas Stewart (b. Nov. 8, 1904; d. Dec. 6, 1972), a former deaf teacher at the Saskatchewan School for the Deaf in Saskatoon (1931-1942). In the beginning, its members gathered only for social activities. This changed in the fall of 1950 when the organization's constitution and by-laws were drawn up, and regular business meetings began.

The Regina Association hosted the 15th Triennial Convention of the Western Canada Association of the Deaf (July 4-8, 1966) at Hotel Saskatchewan. When the RAD was incorporated in September 1981, other local organizations such as the Regina Cultural Society of the Deaf and the Regina Deaf Athletic Club became sub-organizations under the RAD umbrella. Together, they have been responsible for the development of captioned film programs, interpreting and interpreter training programs, sign language instructing programs, and so on. Thirty-two RAD members were registered in 1982. *The Deaf Reginian*, a publication of the RAD, reappeared on the scene in 1984 after being discontinued some years before. At the Regina Inn on July 5, 1986, the RAD hosted the 21st General Meeting of the WCAD (there was no triennial convention that year).

In 1987, the Regina Association applied for and received a four-month grant in the amount of \$8,500 from the federal government (the secretary of state's “Disabled Persons Participation Program”). Called “Saskatchewan Deaf Advocacy Awareness” project, the monies were used for (1) a provincial leadership/advocacy workshop; (2) the publication of a provincial newsletter for deaf people called *The Prairie Lily*; and (3) publication of a professional journal for hearing people (teachers, doctors, the media, and government officials) called *Saskatchewan Deaf Access*. As a result of the leadership/advocacy workshop, the Saskatchewan Deaf Association was formed in January 1988 to deal with provincial issues that may affect deaf people in Saskatchewan.

Saskatchewan Deaf Association (SDA)

Saskatchewan's first provincial organization of the deaf came to life in 1988, when 23 deaf people set up the Saskatchewan Deaf Association (SDA) during a leadership/advocacy workshop (Jan. 16-17) sponsored by the Regina Association of the Deaf and held at the Marion Graham Collegiate in Saskatoon. The founding officers were Patricia Jane (née Jones) Trofimenkoff of Saskatoon (president), Michael John Ryan of Regina (vice-president), Tammy

Roxanne Kemp of Saskatoon (secretary), and Arthur James Hillcox of Saskatoon (treasurer). The directors-at-large were Peter Frank Sicoli of Saskatoon, Jean Rosemary Lorenz of Regina, and Patricia Kathleen Falardeau of Regina. Trofimenkoff later served on the Saskatchewan Department of Education's Provincial Task Force on Education of the Deaf.

Incorporated on April 5, 1988, the SDA's goals were "to assist in promoting general well-being and public awareness of all deaf and hard-of-hearing persons in Saskatchewan; to serve as a purpose [sic] of information about talents, abilities and cultures of deaf people; to serve as a protector of rights of the same; and to serve as a co-ordinated agent for the purpose of setting up physical facilities to meet the needs of the deaf."¹⁶⁶ A month after its creation, the SDA started printing its provincial newsletter called *The Prairie Lily*, with vice-president Ryan as its editor. The publication was made possible by a grant from the federal government. However, this newsletter was short-lived; no issues were printed in 1989, and the paper ceased publication altogether with the September 1990 issue (volume 2, no. 4).

The Saskatchewan Deaf Association was especially active in trying to preserve the R.J.D. Williams Provincial School for the Deaf in Saskatoon. They fought hard, but to no avail, to prevent the school's closure in June 1991. Since then, their activities have been less public and more low key, with occasional meetings led by their current president (1993-1995), Walter Alfred Mason (b. Nov. 24, 1940) of Saskatoon (an alumni of the school in Saskatoon [1947-1959] and Gallaudet College [B.A., 1974]).

Regional Organizations

Western Canada Association of the Deaf

The concept of an organization to represent deaf people in the four western provinces of Canada (Manitoba, Saskatchewan, Alberta, and British Columbia) was "first broached in the year 1918 and came to a head" at a November 1920 meeting in Winnipeg.¹⁶⁷ A month later (on December 11), members of the Winnipeg Association of the Deaf (WAD) gathered in Columbus Hall and formed an all-deaf committee of Winnipeg residents "to get the organization under way."¹⁶⁸ Leading the committee were Dean Ellsworth Tomlinson, chairman; Charles William White, secretary; and Archibald Howard McDonald, treasurer. Individuals were chosen to represent the various provinces: Muriel Jean McShane (who, in July 1923, became Mrs. A. H. McDonald) and David Peikoff represented Manitoba at the first meetings. In the early months of 1921, deaf representatives from Alberta (Alexander David Swanson of Lacombe and Harry Gardner of Cayley); Saskatchewan (Rachel Madeleine I. Stephenson [who became Mrs. C. Roy Christie in March of that year] of Usherville; and British Columbia (Ernest H. Whitehead of Vancouver) were added to this "Organization Committee." The committee's primary task was to elicit support in raising funds, which they accomplished through bazaars, whist drives, dances, plays, and picnics. Such

social activities eventually "pushed the mercury in the financial barometer away above the objective of \$1,000."¹⁶⁹ In "one afternoon and evening," Mrs. Tomlinson and her assistants on the bazaar committee netted "nearly two-thirds of the total fund in the hands of the [organization committee's] Treasurer," when they raised \$611.05 in proceeds from a bazaar.¹⁷⁰

The first year (1921) saw 45 men and 39 women join the new organization. Dues for men were \$1.00; women paid 50 cents. The next year, 53 men and 59 women paid dues, and in 1923 the membership numbered 57 men and 58 women. The *Proceedings of the First Triennial Convention of the Western Canada Association of the Deaf* (June 20-24, 1923) listed the names of all members from the time of the organization's inception, along with the years that they had paid membership dues. During its first three years of existence (1921-1923), most of the active members came from the four Western provinces — Manitoba (92 members), Saskatchewan (31), British Columbia (21), and Alberta (7) — although a few members came from as far away as Québec (1) and Ontario (6). These are impressive numbers considering the fact that the WCAD did not really exist as a formal entity until the 1923 convention.

The distribution of the numbers shows the impact of residential schools on the growing Deaf communities. It is understandable that the greatest number of members came from Manitoba, where the Manitoba School for the Deaf and the Winnipeg Association of the Deaf had their strongest influence. Many of the Saskatchewan members had also attended the Manitoba School, and most lived close to the border with Manitoba. British Columbia also had a school for its deaf students and the beginnings of a strong Deaf community, but Alberta's deaf people were scattered across the province and did not have a residential school of their own to bring them together as a cohesive community. This could account for the small number of Albertans on the WCAD's earliest membership rosters.¹⁷¹

On October 28, 1922, the "Organization Committee" selected a local Winnipeg committee to begin planning for a convention the following year.¹⁷² The activities of these two committees led to the founding of the Western Canada Association of the Deaf (WCAD) at that gathering (June 20 to 24, 1923 — the WCAD's first triennial convention). This historic event took place at the Manitoba School for the Deaf, with about 75 delegates in attendance. In his address to the audience, Chairman Tomlinson asked, "Why should we have an Association of the Deaf of Western Canada?" and then answered his own question by saying "To come together and have a good time? Yes, but not only that. There are things that are bound to come in future years which will require an organized body of deaf people to endorse or to fight against."¹⁷³

The first elected WCAD officers (for the 1923-1926 term) were David Peikoff (president), Mary Lonsdale of Headingly, Man. (1st vice-president), Esther Paulson of Mawer, Sask. (2nd vice-president), Ruth MacKinnon of Taber, Alta. (3rd vice-president), Jane Campbell of Victoria, B.C. (4th vice-president), Charles William White (secretary), and Rupert J.D. Williams of Winnipeg (treasurer). Annie Lavina (née MacPhail) Cook and Dean E. Tomlinson, both of Winnipeg, served as directors. The

purposes of the WCAD, as stated in the original constitution, were

(a) The improvement, development, and extension of Schools of the Deaf throughout Canada, especially Western Canada, i.e., the Provinces of Manitoba, Saskatchewan, Alberta, and British Columbia.

(b) The intellectual, professional, and industrial improvement, and the social enjoyment of members through,

(c) Correspondence, consultation, and the forming of branch societies, and the holding of Conventions at such times and places as may be appointed by the officers and managers in accordance with the By-laws of the Association.¹⁷⁴

During the convention, delegates participated in an event to honour the memory of Duncan Wendell McDermid (b. circa 1858; d. Sept. 12, 1909) and Howard John McDermid (b. Mar. 23, 1885; d. Aug. 6, 1920) — hearing father and son who had served as superintendents of the Manitoba School (1890-1909 and 1909-1920 respectively). At a ceremony at the school, the young daughter of Howard John McDermid unveiled the McDermid Memorial Tablet, a gift of former pupils and friends of the institution.

Education of deaf students was one of the WCAD's main concerns. Their focus was both on those students attending residential schools and those who sought post-secondary educational opportunities. One of their most significant projects (and another expression of their affection for the McDermid family) was the WCAD's McDermid Scholarship Fund (1930-1949). Masterminded in 1928 by Peikoff (while a student at Gallaudet College), the scholarship started as a one-man effort to raise funds to help deaf individuals from the four western Canadian provinces to attend Gallaudet. Dr. Percival Hall, the college president (1910-1945), served as its "custodian" until 1930, when the WCAD executive committee accepted responsibility for carrying on its purposes. Thus came into being the McDermid Scholarship Fund, a loan fund named in memory of the two McDermids. Together, Hall and Peikoff raised some \$800 in cash and pledges. The new WCAD committee to administer the McDermid Scholarship Fund consisted of Peikoff as chairman, Thomas Rodwell (hearing superintendent of the Manitoba School, 1923-1935), Dean Ellsworth Tomlinson (WCAD member and deaf teacher at the Manitoba School), Edwin Gallaudet Peterson (hearing superintendent of the Saskatchewan School for the Deaf in Saskatoon, 1931-1937), and Charles William White (WCAD president, 1929-1932). The first provincial agents were Peikoff (British Columbia), Rachel Christie (Saskatchewan), and White (Manitoba) — Alberta did not have an agent at that time. The first three scholarship recipients were Jean Winnifred Paterson of Vancouver, B.C.; Jean Margaret Johnston of Mitchellton, Sask.; and Herman William Johnson of Kitscoty, Alta.¹⁷⁵ After being left dormant for about a decade (1939-1949), the McDermid Scholarship Fund was dissolved in 1949, and the remaining funds were transferred to the Canadian Deaf Scholarship Fund (which was administered

by an independent body under the auspices of the Canadian Association of the Deaf).

The first "branch society" to link with the WCAD was the Winnipeg Association of the Deaf, which became known as the Winnipeg Branch of the WCAD in the fall of 1923.¹⁷⁶ For a while, the WCAD also had three other active branches, in Vancouver (from 1927 to 1932), Saskatoon (1932-1941), and Calgary (beginning in 1935). Each branch had its own elected officers and funds. By the mid-1930s, however, the WCAD reported that "we have had a great deal of trouble regarding branches," with some affiliates disbanding after only a few years.¹⁷⁷ More trouble struck for the branches during the Second World War. The WCAD had to postpone their 8th triennial convention from 1944 to 1945 and again from 1945 to 1946. By the end of the war, however, the organization began to again focus on activities and concerns of the Deaf community.

The WCAD has had a long history of wrestling with both educational and employment issues. The resolutions coming out of its triennial conventions were similar year after year and reflected the educational and social conditions facing deaf Canadians at that time. The WCAD delegates repeatedly resolved to preserve the use of sign language in classrooms in addition to oral training (i.e., "the combined method"); to support better vocational training for deaf students; and to fight for the hiring of deaf people as school teachers, civil servants, and employees in wholesale and retail businesses. In the early days of the organization, the WCAD's "Labour Welfare of the Deaf Committee" (David Peikoff, chairman) actively campaigned on behalf of deaf workers and made several inroads in businesses that previously had been closed to deaf employees, such as the T. Eaton Company Limited, a major Canadian retailer (who hired a deaf man for their mail order department) and the *Winnipeg Free Press* Publishing Company (where a deaf woman was hired to work in the circulation department).¹⁷⁸

In the mid-1920s, the Federal Census Board sent the WCAD a list with "a startling number of deaf persons now living in our four provinces, many of whom are deplorably uneducated or imperfectly educated."¹⁷⁹ The WCAD was greatly concerned about this issue, emphasizing that "illiteracy is a bad weed to be allowed to grow in our western fields and the intelligent deaf should get behind every movement to stamp out this menace."¹⁸⁰ As a result, Rupert J. D. Williams was appointed in 1927 as a "Committee of One" to investigate the matter and to campaign for another provincial school for the deaf in the western part of Canada. His timely and untiring efforts eventually led to the opening of the Saskatchewan School for the Deaf in Saskatoon in September 1931.¹⁸¹

The WCAD made its presence known at the new school in another way as well. A year before the Saskatoon facility opened, the provincial department of education enlisted the assistance of the WCAD in its search for a superintendent. The WCAD's candidate of choice was Edwin Gallaudet Peterson (b. Dec. 10, 1905; d. May 1, 1991), an American who was the hearing son of deaf parents. Peterson left his job as principal of the Michigan School for the Deaf in Flint (1930-1931) to become superintendent of the new school, an office he retained for six years (1931-1937).



The third triennial convention of the WCAD was held in Vancouver, B.C. (June 26-July 1, 1929)

Courtesy of Pat (née Batho) Miller (Woodstock, Ont.)



The WCAD conventions were not all business. These people were attending a picnic during the third triennial convention (1929)

Courtesy of Kathleen V.F. (née Stinson) Staubitz/Riley (Winnipeg, Man.)

Flush with their success in Saskatchewan, the WCAD became involved in another superintendent search, this time in British Columbia. After learning that the British Columbia School for the Deaf in Vancouver was looking for a new superintendent to begin in January 1935, Williams (now WCAD president) immediately appointed a local B.C. committee (George Paterson Riley and his [first] wife — the former Elsie Therese Peterson — and Ben Wallace, all of Victoria), to help the

department of education find a suitable successor. They supported the appointment of Charles Elliot MacDonald (b. Aug. 27, 1902; d. Jan. 28, 1978), the hearing son of deaf parents from Nova Scotia and a teacher at the New Jersey School for the Deaf in Trenton (1926-1934). He headed the British Columbia School for the next 32 years (1935-1967).

On several occasions, the WCAD joined forces with the Vancouver Association of the Deaf, which was facing an uphill

battle to retain the rights of deaf British Columbians to drive automobiles (1927-1931). Their combined efforts eventually paid off, and deaf residents could once again drive legally in the province.¹⁸²

As members of the WCAD became aware of the history of deaf people in Canada, they devised ways to honour some of the deaf and hearing people who had contributed to the Deaf community. One person so honoured was John Calvin Watson (b. circa 1867; d. Unknown), a hearing teacher of the deaf who was involved in the opening of Manitoba's first school for deaf children in Winnipeg. On January 9, 1933, the WCAD sent a resolution to the Hon. R.A. Hoey, Minister of Education, asking the government of Manitoba to recognize the valuable contributions of Watson to the Deaf community of Winnipeg. The government responded by donating money to the WCAD for a painting of Mr. Watson. This portrait, which still hangs in the foyer of the Manitoba School for the Deaf, was unveiled on May 24, 1935.

In May 1936, the WCAD began publishing its first quarterly issue of *The WCAD News*, with Harold Norman Phillips (b. Dec. 4, 1879; d. June 9, 1962), a deaf Winnipegger, as its first editor (1936-1954). Its content was primary announcements and newsy items covering the WCAD, its affiliates, and other Canadian and American groups. Prominent in the WCAD's campaigns was the abolition of the alphabet card peddling racket. Members of the WCAD, together with the Ontario Association of the Deaf, became actively involved in the campaign to educate the public about the peddlers and put a stop to what they considered to be an annoying practice.

The goals of the WCAD, as first stated in its Constitution, were reworded over the years as the group's attention turned to more serious matters. By 1951, the objects of the organization were:

(a) the improvement, development, and extension of Schools for the Deaf in the province of Manitoba, Saskatchewan, Alberta, and British Columbia.

(b) To unite its members into an Association for their benefit and improvement, and to promote the common interest of the deaf of Western Canada.

(c) To bring about united action on any matter or issue that may



The newly elected officers of the WCAD for 1957-1960

The Edmonton Journal/Photo reproduction credit: Chun Louie and Joan K. Schlub, Gallaudet University Photo Services

Left to right: Laverne Foster (Saskatoon, Sask., treasurer), Maureen Donald (Vancouver, B.C., second vice-president), Douglas Ferguson (Edmonton, Alta., president), George Sutherland (Winnipeg, Man., director), Rachel Christie (Prince Albert, Sask., secretary), R.J.D. Williams (Saskatoon, Sask., first vice-president), and Lloyd Locke (Fort Garry, Man., director).

*concern the deaf people or pupils of schools for the deaf in Western Canada, through correspondence, or consultation, or the holding of Conventions, and the forming of branch societies.*¹⁸³

At its 10th triennial convention in Saskatoon (June 28-July 3, 1951), the WCAD added its support to changes in the educational system when its members endorsed the combined system of instruction in place of oralism. It was at this convention that Rupert J.D. Williams, then employed at the Saskatchewan School for the Deaf as dormitory staff supervisor, was elected president of the WCAD.¹⁸⁴

For 19 years (1945-1964), the WCAD campaigned assiduously to have the Manitoba School for the Deaf re-opened. This school was closed in 1940 due to the advent of World War II, and converted into No. 3 Wireless School for the Royal Canadian Air Force in the Commonwealth Air Training Plan. Soon after the war ended in 1945, the Manitoba government infuriated the WCAD, the Parent-Teachers' Association of Deaf Children, the Winnipeg City Council, and the Winnipeg Community Centre of the Deaf (WCCD) by reclaiming the old Tuxedo Park site as a residential teacher training college, not as a provincial school for deaf children. On-going protests by the WCAD and many of Winnipeg's local deaf leaders (such as Charles White, Lloyd Locke, George Finney, and William Smith) finally paid off in 1964 when the province announced its intention to re-establish the location as a provincial school for the deaf in the fall of 1965.¹⁸⁵ And with the official opening of the Alberta School for the Deaf in Edmonton in the fall of 1956, the deaf children of that province were finally able to attend classes without travelling great distances to other provinces.

Summing up the WCAD's activities for its first 31 years of existence, President Rupert J.D. Williams stated in 1954:

*... we have had many heartbreaks to overcome prejudice and misunderstanding; we had to educate the public and the police that the deaf are as capable automobile drivers as their hearing friends; we had to fight to prevent the closing of a certain school and succeeded, only to find that in later years the powers-that-be disagreed with us and closed that school; we have had to fight against labor discrimination.... We have tried hard to convince authorities that the combined system of education ... is the best for training the deaf.... We, the deaf, have known disillusionment and disappointment — we have realized the problems and the difficulties to be met and overcome; we know the limitations of our education and we know what our lack has been and where methods have failed, but in spite of all these we look forward with greater courage, greater faith and hope to the day when we, with the educational authorities and the public, can solve the problems of the deaf's education and needs, more cooperatively and successfully. This day is not far off.*¹⁸⁶

Slightly more than 300 delegates — a record number — attended the 16th Triennial Convention, held in Winnipeg July 6-10, 1970. The event took place during Manitoba's 100th centennial as a province. David Peikoff reminisced at this convention about his experiences with the Canadian educational system for deaf children. As he pointed out in his speech, the WCAD, like so many other deaf organiza-

tions, focused on education as one of its primary goals.

*Educational betterment ... meant better jobs for the deaf. It enhanced happier married lives, better upbringing of their families. Chances for obtaining higher education were improved. Highly educated deaf leaders were in a more favorable position to negotiate with their governments to upgrade curricula, install modern vocational facilities, and to voice their beliefs in more effective teaching methods. Finally, with more deaf children getting a more substantial education, stronger leaders became more plentiful, and social gatherings proved more attractive. Conventions were also a booming business with greater involvement of all the members. At the same time, the public at large was being constantly educated to the fact that there was nothing wrong with the practice of "birds of a feather flocking together," that the adult deaf were much happier among their own group. It was also demonstrated that at convenient intervals the deaf got along famously with their hearing friends in public gatherings.... It has been a slow and agonizing fight to get the public to understand the deaf. Now the climate is improving, thanks to better education and more intensive public relations programs. It can thus be seen why the deaf value education above rubies and diamonds.*¹⁸⁷

Peikoff also warned the delegates that "while the future looks rosy for the Canadian deaf, they can ill afford to rest on their laurels. There will always be a need for strong organizations like the WCAD to serve as their watchdogs and to fight for their rights and privileges."¹⁸⁸ Also issuing warnings to the organization was the WCAD president, Lawrence E. Grant of New Westminster, B.C., who said in his address:

*From my observation, it is quite clear that the WCAD needs some changes for the improvement of its structure. Today we are living in the jet age but the WCAD still carries on as if we were in the days of the horse and buggy. We have as in years past remained dormant between conventions and have come out of hibernation to run a convention once in three years while other organizations have progressed a great deal through their executive boards and councils which hold meetings often between conventions.*¹⁸⁹

The WCAD celebrated its 50th anniversary during its 17th Triennial Convention (July 17-21, 1973) at the Palliser Hotel in Calgary, Alta. But the proliferation of more organizations for deaf people throughout Canada almost led to the demise of the WCAD. With so many choices available to them, the younger deaf population began leaving or passing up the older groups. In 1991, the situation came to a head at the WCAD's 23rd Triennial Convention, held at Laurel Point Inn in Victoria, B.C. (July 17-20). The fate of the organization, whose membership had declined dramatically during the last 10 years, was one of the primary agenda items. At first, convention delegates discussed the idea of disbanding altogether, but finally voted to alter the purposes and goals of the organization to focus more on deaf senior citizens. Today, the only officer in the WCAD is the treasurer, John Kuszieryk of Edmonton, and the primary activity is the biennial reunion. Calgary hosted the 1994 reunion (July 3-6), with about 200 people (mostly retired deaf

adults) attending. The next biennial reunion is scheduled for Winnipeg in July 1996. A longtime member expressed the following concern about this once-vital organization in western Canada: "The WCAD is dying with older people and may not even exist after 2000 A.D."¹⁹⁰

Eastern Canada Association of the Deaf (ECAD)

This organization had three previous names before becoming known as the Eastern Canada Association of the Deaf (ECAD). First established as the New Brunswick Deaf-Mute Association (1904-1905), it later became the Maritime Deaf-Mute Association (1905-1908) and then the Maritime Association of the Deaf (1908-1949). Finally, the organization's name changed for the last time (four months after the Colony of Newfoundland became Canada's newest province at midnight on March 31, 1949).

Credit for the ECAD goes to Frederick James Titus Boal, an alumnus of the Institution for the Deaf and Dumb in Halifax, N.S. (1878-1882) and New Brunswick's Fredericton Institution for the Education of the Deaf and Dumb (1882-1889). In the summer of 1898, Boal sent out a letter to all known deaf New Brunswick residents, inviting them to a meeting to discuss the possibility of forming a provincial association of the deaf. Boal wanted to schedule his meeting for the summer of 1900. His agenda also included the possible creation of a sick benefit fund (similar to the Toronto Deaf-Mute Sick Benefit Society) for the members of the proposed organization. The fund would be built up by an annual fee charged to each member. Then, in the event of illness, those members who had paid the fee could receive a little money from the fund every week until they either got well or died.



Some people attending a 1903 Saint John, N.B. meeting prior to the 1904 founding of the New Brunswick Deaf-Mute Association

Courtesy of Saint John Association of the Deaf and John M. Barter (Saint John, N.B.)

Standing: Evelyn M. (née Wass) Goucher (Halifax, N.S.), William Baillie (Saint John, N.B.), William D. MacDonald (Saint John, N.B.), Mrs. William D. MacDonald, Joseph S. Doherty (Saint John, N.B.), Frederick J.T. Boal (Sussex, N.B.), Chester B. Brown (Saint John, N.B.), Jean (née Anderson) Harvey (Halifax, N.S.), Mr. Campbell (Halifax, N.S.), and Mr. McCarthy (Halifax, N.S.).

Seated: Leonard T. Goucher (Halifax, N.S.), Ernest E. Prince (Saint John, N.B.), George S. Mackenzie (Moncton, N.B.), Elizabeth (née Aitken) Mackenzie (Moncton, N.B.), and Alfred Harvey (Halifax, N.S.).

Rachel Christie, First Female WCAD President, 1954-1957



Rachel Christie

Cultural Horizons of the Deaf in Canada/Photo reproduction credit: Burlington Camera Ltd. (Burlington, Ont.)

Rachel ("Rae") Madeleine I. (née Stephenson) Christie (b. June 7, 1897; d. Apr. 28, 1977), deaf since six years of age, is the first and (so far) only woman to be elected president (1954-1957) of the Western Canada Association of the Deaf since its inception in 1923. She was born in Saskatoon (eight years before Saskatchewan became a province in 1905). Christie lost her hearing following a series of colds and a bout with the mumps. She attended the Manitoba Institution for the Education of the Deaf and Dumb (1908-1913) in Winnipeg; Kendall School (1913-1914) and Gallaudet

College (1914-1915), both in Washington, D.C.; and the University of Saskatchewan in Saskatoon (1915-1918). She then taught at the Manitoba School for the Deaf for one year (1918-1919).

On March 28, 1921, she married a hearing man, C. Roy Christie of Fredericton, N.B., who had earned a bachelor of science degree in forestry from the University of New Brunswick in 1919. Following her husband in his chosen career, Christie lived on several forest reserves, including Big River, Meadow Lake, and Hudson Bay in northern Saskatchewan. "She found living in remote parts of the province very interesting, in spite of the 'awful new roads' that were cutting up the country at that time."¹⁹¹ In the late 1940s, the couple settled in Prince Albert, where she started to become more involved in the Deaf community while her husband rose to the rank of director of the forestry branch of the Saskatchewan Department of Natural Resources. (He died in September 1956, five days after his retirement.)

Finally moving from the forest reserves to a more populated area enabled Christie to play an active role in such hearing and deaf organizations as the Independent Order of Daughters of the Empire (IODE); the Canadian Legion of the British Empire Service League (renamed the Royal Canadian Legion in 1960) as an auxiliary worker; the Canadian Red Cross Society (from which she received a Women's War Work pin for dedicated service in 1945); the McDermid Scholarship Fund as chairman (in the 1930s); the Western Canada Association of the Deaf as president (1954-1957) and as four-term secretary (1951-1954, 1957-1960, 1963-1966, and 1966-1970); and the Canadian Association of the Deaf as a board director. She was also editor of *The WCAD News* for a number of years.

After her move to Winnipeg in 1958, Christie became actively involved with the Winnipeg Church of the Deaf. She also served the Winnipeg Community Centre of the Deaf (WCCD) as secretary, as a "marching mother" for the WCCD's March of Dimes campaign drive for two years, and as a member of the Women's Auxiliary. Her pet peeve was "people with time on their hands who said 'no' when asked to run for office."¹⁹² Decrying idleness, she kept busy with her work in the organizations and still found time to "play tennis, hockey and basketball and to snowshoe in her younger days.... She was a basketball, football and hockey fan and was a very voracious reader [who] preferred historical novels."¹⁹³

Christie was the first deaf senior citizen to become a resident at the Kiwanis Centre of the Deaf (renamed the Deaf Centre Manitoba in 1990) when it opened in Winnipeg in November 1975. Seventeen months later, in 1977, she passed away at St. Boniface Hospital, at the age of 79 years and 10 months. ■



Second Annual Convention of the Maritime Deaf-Mute Association held in Halifax, N.S. (Sept. 23-25, 1906)
 Courtesy of Saint John Association of the Deaf and John M. Barter (Saint John, N.B.)

Frederick James Titus Boal, ECAD Founder



F.J.T. Boal (1901)
The Silent Worker/Gallaudet University Archives

[now the province of Ontario], the United States and Great Britain.”¹⁹⁴

Born in Sussexvale (now Sussex), King’s County, N.B., Boal was deafened at nine months of age from

As a young man of 26, Frederick James Titus Boal (b. May 6, 1872; d. Oct. 15, 1936) conceived the idea of an association for deaf people who resided in the province of New Brunswick. He hoped to organize a provincial association with “the object being the social intellectual and moral interests of the deaf, after the manner of the deaf-mute associations in Upper Canada

spinal meningitis. He attended the Institution for the Deaf and Dumb (1878-1882) in Halifax and the Fredericton Institution for the Education of the Deaf and Dumb (1882-1889) in New Brunswick. For 12 years (1889-1901), Boal worked as assistant postmaster of Sussex, N.B., where his father, Robert Dobson Boal, operated the local post office. After his father’s death, Boal retained his assistantship and helped the new postmaster “learn the ropes.”

Boal picked the summer of 1900 as a tentative date for a reunion of deaf people in New Brunswick. He sent out information circulars to all the deaf people he knew of in the province to let them know about the proposed gathering and the association he hoped to form. There was little interest, however, and the proposed gathering did not take place. In 1901, Boal left the post office to assist his brother-in-law in running the Alhambra Rink in Sussex “for the skaters, curlers and hockeyists.”¹⁹⁵ Wishing to further his education, Boal enrolled in the International Correspondence School in May 1902 and for at least a year studied arithmetic, bookkeeping, and business forms through correspondence courses.

Despite his earlier failure, Boal’s desire for a provin-

(Continued)

Boal, who was at that time employed as assistant postmaster at the Sussex Post Office, tried to spur the Deaf community to action, but his first request for a reunion failed to generate any interest. He sent out circulars again sometime after 1901. This time people were more interested in the idea, and a reunion was called for September 21, 1904 in Saint John, N.B. It was held at the YMCA building, with some 28 people in attendance. As a result of this gathering, a new provincial organization was formed and was given the name the New Brunswick Deaf-Mute Association. Boal was unanimously elected president for a one-year term. The other officers were Chester Berry Brown (vice-president) of Saint John, Mrs. George Hutton Tupper (the former Annie Crozier) of Saint John (secretary), and James C. Avard of Moncton (treasurer). William Baillie and Joseph Stephen Doherty, both of Saint John, joined the new officers as directors of the board.

The First Annual Convention of the New Brunswick Deaf-Mute Association was held at the YMCA building in Moncton on September 4 and 5, 1905. President Boal asked the members to consider the possibility of restructuring the association to include the provinces of Nova Scotia and Prince Edward Island. He felt strongly that the members of the proposed association should participate in the 1906 celebration of the Maritimes' 50th anniversary of deaf education (which had started in Halifax in 1856). The delegates adopted a new constitution by unanimous vote and changed the organization's name to the Maritime Deaf-Mute Association. The membership numbered 25.

The organization scheduled its Second Annual Convention to coincide with the anniversary celebration. The convention

was held in Halifax in September 1906. At this meeting, the delegates were asked by their president, George Sinclair Mackenzie (b. May 20, 1872; d. May 26, 1921), a former student at the Halifax Institution (1882-1892), to determine which of two deaf men — George Tait or William Gray — should receive credit as the founder of deaf education in Halifax. Delegates held differing opinions about these two deaf men, with some favouring Tait and others Gray. No decision was made at this meeting, but the question was raised again at the 1907 meeting (George Tait's hearing widow was present, but there is no record of her reactions to the discussions that ensued). A committee composed of eight individuals was appointed to consider the question. Tait received two votes and Gray six. By majority rule, it was decided that the organization would place a monument to Gray on the Halifax School grounds. Mackenzie, appointed chairman and treasurer of the monument fund, immediately began to solicit money for the monument "in honor of Mr. William Gray, the founder of the school, and Mr. Scott Hutton, the most faithful father of the deaf."¹⁹⁶ The question of a similar monument for Tait was postponed to another meeting.

At the fourth annual convention, the word "Mute" was dropped from the organization's name. Another new constitution was read and approved, changing the name to the Maritime Association of the Deaf. The next year the executive board met in Halifax and decided that yearly meetings were too frequent. Thus, the conventions began being held every two years, beginning in 1911. Some of these gatherings were cancelled during the two World Wars and the Great Depression, however.

Frederick James Titus Boal ... cont'd

cial deaf association grew stronger. He decided to try a second time to arouse interest in such an organization among the deaf citizens of New Brunswick. His circulars met with more success this time, and a sizeable number of deaf people gathered at the YMCA in Saint John on September 21, 1904. Boal chaired the meeting and outlined a proposed constitution similar to that of the New Jersey Association of the Deaf. Those who were present approved the creation of a new provincial organization, to be called the New Brunswick Deaf-Mute Association. Boal was elected the founding president for a term of one year. In 1905, he expanded the association by including the other two Maritime provinces of Nova Scotia and Prince Edward Island. As a result, the New Brunswick Deaf-Mute Association was renamed the Maritime Deaf-Mute Association at its first annual convention in Moncton (September 4-5, 1905).

Boal had other interests in addition to the association, however. He contributed several articles about the Maritime deaf population to the American publication, *The Silent Worker*. He had become fascinated by stamp

collecting in 1885 and was a member of the Dominion Philatelist Association. Outdoor hobbies also held his interest. He had started bicycling in 1891 and was a member of the Canadian Wheelmen's Association. He was also the owner of the largest leaf ever picked from a rock (sugar) maple tree, according to a 1906 article in *The Silent Worker*. (The leaf, picked by Boal on October 17, 1905, measured 13¹/₂ inches by 13¹/₂ inches.) Sometime between 1906 and 1907, he became a theological student at Mount Allison College (now Mount Allison University) in Sackville, N.B.¹⁹⁷ When school was not in session during the summer, he conducted religious services in various parts of the Maritime provinces.

Very little is known of Boal's life after 1907. However, his obituary in the October 15, 1936 *Evening Times Globe* of Saint John noted that he had spent over 30 years in the (Maritime) Deaf Mission, where, through his tireless efforts, he located many uneducated deaf and blind children who were later "placed in schools and fitted for useful lives."¹⁹⁸ Boal was 64 years old when he died of myocarditis at Saint John General Hospital. He was buried at Kirk Hill Cemetery in Sussex, N.B. ■

The 90 delegates attending the 16th biennial convention in Saint John, N.B. (1949) discussed the question of inviting deaf residents of Newfoundland, Canada's newest province, to join the Maritime Association of the Deaf. Despite the distance between Newfoundland and the mainland, the delegates were in favour of such a union. It was at this time that the Maritime Association of the Deaf changed its name for the last time to the Eastern Canada Association of the Deaf. The ECAD was incorporated on May 16, 1953.

National Organizations

Canadian Association of the Deaf

The possibility of deaf Canadians establishing a national organization first came up for formal discussion at the 23rd Biennial Convention of the Ontario Association of the Deaf (OAD) (held June 27-30, 1936 at the Royal Connaught Hotel in Hamilton, Ont.). Two years later, on April 29, 1938, leading representatives from organizations of deaf and hard-of-hearing people, as well as hearing individuals interested in their welfare, gathered in Toronto for a special luncheon.¹⁹⁹ Those attending this meeting established a national organization called the Canadian Federation of the Deaf and Hard of Hearing (CFD&HH).²⁰⁰

Later that year, the OAD became affiliated with this group. The CFD&HH eventually became the National Society of the Deaf and Hard of Hearing (NSD&HH), with a federal charter of incorporation granted on March 11, 1940.²⁰¹

It was during that same year, however, that deaf members of the NSD&HH became dissatisfied with the organization and set up their own organization under the name "the Inter-Provincial Association of the Deaf" (IPAD). It was known as "the first national-level advocacy group in Canada entirely controlled by disabled consumers."²⁰² The IPAD received the "stamp of approval from the Maritime Association of the Deaf, the Montreal Deaf Association, the Ontario Association of the Deaf and the Western Canada Association of the Deaf."²⁰³ Two of the original IPAD officers remained in office for two decades or more: Robert Elwood McBrien (b. Nov. 23, 1900; d. July 20, 1970) of Peterborough, Ont., was the IPAD's first president, an office he held for 27 years (1940-1967); the first IPAD secretary was David Peikoff, who served in that capacity for 20 years (1940-1960).

When its charter of incorporation was granted on December 10, 1948, the IPAD changed its name to the present-day Canadian Association of the Deaf (CAD).²⁰⁴ The charter members were Robert Elwood McBrien, David Peikoff, Frederick Henry Brigden, Jr. (hearing), Joseph Nathan Rosnick, Donald James Kidd, Howard Joshua Lloyd, and the Hon. Senator Cairine Reay (née Mackay) Wilson (hearing).²⁰⁵ As described in a 1973 report, the CAD "does not provide services to individuals. It strives to maintain and improve the well-being of the deaf population as a whole. It acts as a spokesman on the viewpoint of the deaf themselves and as a watchdog on legislation and other such matters to ensure that decisions

adverse to the interests of the deaf population are not initiated or enacted."²⁰⁶

One of the special projects of the CAD was its national scholarship fund, which was created in 1945 by Peikoff, who also became its chairman (1945-1961). Before 1945, qualified deaf students who wanted to attend Gallaudet College or other post-secondary institutions were often turned down when they applied for financial assistance from their provincial governments. Peikoff and the CAD set out to change that situation in hopes of creating "a strong echelon of future leaders."²⁰⁷ To build up the Canadian Deaf Scholarship Fund (CDSF), unused capital from the OAD's account established for the proposed Upper Canada Home for the Aged and Infirm was officially transferred in 1950 to the CDSF coffers.²⁰⁸ The first public appeal for contributions to the national scholarship fund was launched by the OAD during the first two weeks in April 1948. The goal was to raise \$50,000. The funds grew again in 1949 when the McDermid Scholarship Fund (which was also created by Peikoff in 1928 and administered by the WCAD beginning in 1930) merged with the CDSF.²⁰⁹ The first scholarship (in the amount of \$600) was awarded in 1949 to Diana Geraldine Berman of Montréal, Québec. It enabled her to pursue her studies at Gallaudet College (she ultimately received an A.A. degree in applied science, 1957).

Contributions and income from such benefit activities as the sale of CAD Christmas cards continued to add to the scholarship's coffers over the next several years. Senator Wilson, who served as honorary campaign chairman, was the "big driving soul behind the success of the Canadian Deaf Scholarship Fund."²¹⁰ In 1951, the Atkinson Charitable Foundation gave \$3,000 to the CDSF to sponsor one student from Ontario for five years at Gallaudet. The recipient was Murray Egan Archer of Toronto, who completed four years of study there (B.A., 1951-1955). Financial assistance from the CDSF continued until the 1960s, when the provinces began to provide financial support to their deaf residents who wished to pursue college/university studies. At the beginning of the 1970s, the CDSF was renamed the Canadian Deaf Educational Fund (CDEF).

In addition to educational issues, IPAD/CAD members confronted the issue of peddling head-on in the 1940s and 1950s. They were adamantly opposed to deaf peddlers who "walk brazenly into downtown offices in various cities to peddle alphabet cards to people who are only too glad to fork over two bits to get rid of the nuisances."²¹¹ In 1944, Robert Elwood McBrien, then IPAD president, denounced the practice, saying:

This nefarious activity by certain types of deaf drifters and downright panhandlers in Canada carries harmful advertising for decent deaf citizens who, through their associations, have spent years and money in acquainting the public, industry and business houses with the merits and capabilities of the well-educated and properly adjusted deaf adults.²¹²

The Better Business Bureau (BBB) in Toronto assisted the CAD in its campaign to end peddling by using its affiliates "to warn business to steer clear of such racketeers."²¹³ Cartoons and a story about the issue appeared in the December 1945

Bulletin (a publication of the Better Business Bureau), and a Royal Canadian Mounted Police (RCMP) publication called *Police Gazette*.

In the early 1950s, the CAD started a research branch, with Dr. Donald James Kidd (who, in 1951, became Canada's first deaf person to earn a doctor of philosophy [Ph.D.] degree) as director. He eventually built "one of the largest libraries of information on the deaf in Canada."²¹⁴ By 1955, there were tentative plans to move this collection to a permanent facility, and the University of Toronto library was mentioned as a suitable site. Instead, the CAD set up an independent body called the Canadian Deaf Information Centre (CDIC), which officially opened on October 17, 1966 in the Evangelical Church of the Deaf (located at that time on Wellesley Street East in Toronto). Arthur Benjamin Hazlitt and Roger Patrick McAuley served on the first CDIC board as president and secretary, respectively. They appointed Edward Marshall Wick to serve as administrator of the Information Centre; he in turn chose Flora Agnes Clark to be the librarian. The goals of the CDIC were: "(1) to collect and collate literature, data and other information relating to every aspect of deafness and the deaf and to maintain such information in the form of a reference library; (2) to inform and educate the public concerning the problems and needs of deaf persons through the dissemination of such information; (3) to serve as a referral agency; and (4) to publicize the work and activities of the deaf and their organizations."²¹⁵ Other means of sharing information with the general public have included such CAD publications as *The Bulletin* (1940s to 1950s), and *The Deaf Canadian Advocate* (1980s to 1990s). Articles and columns pertaining to activities of the CAD and its affiliates have also appeared in other local, regional, and national publications of the deaf.

On September 2, 1958, the United States passed Public Law 85-905, which established a program called Captioned Films for the Deaf (CFD). Within a few years, the CAD had launched its own promotion for a similar project in Canada. After repeated lobbying by CAD members, the Canadian government finally agreed to purchase or lease a few captioned films from the American distributors, but not to do any of the captioning within Canada. It was not until the 1970s that further progress was made on getting captioned movies for deaf viewers. Canada's CFD program was a joint effort of the National Film Board of Canada, the Department of National Health and Welfare, and CAD's National Communicative Skills Program.

As an organization composed of deaf individuals, the CAD was also deeply concerned about educational and communication issues. In the 1970s, the CAD sponsored four National Education Workshops: two in Toronto (May 14-15, 1970 and May 18-19, 1972), one in Edmonton (May 16-17, 1974), and one in Montréal (May 17-18, 1976). These workshops were financed in part by the Canadian Deaf Educational Fund (previously the Canadian Deaf Scholarship Fund). As one of the outgrowths of the first two workshops, the CAD launched "a major attack on the communicative problems which restrict deaf persons in achieving fuller and more productive lives" by developing a proposal in 1973 for a National Communicative Skills Program.²¹⁶ In addition, these four national educational

workshops led to the first Canadian Congress of the Deaf at Queen's University in Kingston, Ont. (July 9-13, 1978). Subsequent congresses and meetings were held biennially in other parts of Canada. The driving force behind these workshops and congresses was E. Marshall Wick, CAD president (1967-1974).

The CAD celebrated its 40th anniversary with a banquet and dance at Sheraton Mount Royal Hotel on Peel Street in Montréal on October 4, 1980. The event was sponsored by the Montreal Association of the Deaf, La Federation des Sourds du Québec, Le Club Abbé de L'Épée, and the Le Centre des Loisirs des Sourds de Montréal. Ten years later, the CAD and the Canadian Hearing Society (formerly the old NSD&HH) shared their 50th anniversary celebrations with an array of exhibits and workshops at the Holiday Inn on Chestnut St. in Toronto (May 1990). Dr. David Peikoff, who was at that time the only surviving founder of both organizations, attended the event with his deaf wife, the former Pauline "Polly" Nathanson.

In conjunction with the 1981 International Year of the Disabled Persons, the CAD obtained a \$30,000 grant from the federal government to begin its national advocacy and organizational development project. It kicked off a five-day training session for "30-odd participants from across Canada" at Carleton University in Ottawa, Ont. (July 19-24).²¹⁷

An important milestone was reached in 1984, when the CAD hired its first full-time employee, Cheryl Anne Winter (b. Oct. 11, 1957).²¹⁸ For the previous 44 years, the affairs of the CAD had been handled by dedicated deaf volunteers from coast to coast, who served as board directors and officers — some had to use personal funds to travel for annual and executive meetings. On August 13, 1984, Winter, a deaf woman who had relocated to Toronto from Edmonton, Alta., began as organization development co-ordinator, a position she held for three years (1984-1987). Her primary role was to develop and maintain "CAD's national network of autonomous local and provincial affiliates" and maintain working relationships with service organizations involved with deaf people.²¹⁹ She also began a newsletter called *The Deaf Canadian Advocate*, which focused mainly on consumer issues. The first issue was released in March 1985.

On July 1, 1986, James Douglas Roots (b. Oct. 25, 1955) was appointed to the position of executive director, a newly created full-time position (which he still holds). A native of Toronto, he had a bout of measles at the age of four that gradually caused his deafness by the time he was a teenager. After completing his elementary and secondary education in the regular public school system, he entered the University of Toronto and received a degree in English/Philosophy (B.A., 1979). Under his administration, the first issue of the *Canadian Journal of the Deaf* (CJD) — a professional publication focusing on issues affecting deaf Canadians such as education, employment, human rights and so on from a consumer perspective — was published in the spring of 1987. The first editor was Roger J. Carver of Carvel, Alta., and the associate editor was Michael J. Ryan of Regina, Sask.

Individuals have been honoured by the CAD over the years in various ways. One such honour is the "Man of the Year"

award (which, despite its name, is not limited to male nominees). This award is presented to either a deaf or hearing person “who has made significant contributions to the well-being of deaf persons in Canada on a national level.”²²⁰ Another is the “Deaf Citizen of the Year” award, which is given to a deaf person “whose activities (local, provincial, national) have created a positive image of deafness in the minds of both hearing persons and his or her fellow citizens.”²²¹ Winners of the “Man of the Year” award (renamed the “Award of Merit” in 1991) include Emmett Neil Casey (hearing) of Vancouver, B.C. (1970); Rev. Dr. Robert Leslie Rumball (hearing) of Toronto, Ont. (1972); Dr. Graeme Wallace (hearing) of Toronto, Ont. (1974); Sister Olive Fiola (hearing) of Winnipeg (1976); Denis Wilfred Morrice (hearing) of Toronto (1978); Sue Paquette (hearing) of Ottawa, Ont. (1980); Rev. Robert Albert Bauer (hearing) of Edmonton, Alta. (1982); Bob Lucyk (hearing) of Ottawa, Ont. (1984); Dr. Jamie Colin MacDougall (hearing) of Montréal, Québec (1986); Gordon Douglas Ryall (deaf) of Regina, Sask. (1987); David Bruce Jack (deaf) of Winnipeg, Man. (1989); Bonnie Jean (née Heath) Dubiński (hearing) of Winnipeg, Man. (1992); and Gordon John Hein (hearing) of Winnipeg, Man. (1994). The “Deaf Citizen of the Year” award was renamed “the Arthur Hazlitt Citizenship Award” in 1991 in honour of this deaf man (b. Sept. 16, 1923; d. Sept. 20, 1990), who was a key figure in Canada and Toronto’s Deaf community for many years. Among the winners of this award are Eugene Wesley Fowler of Kingston, Ont. (1970); William Ronald Bain of New Westminster, B.C. (1972); Forrest Curwin Nickerson of Winnipeg, Man. (1974); James Silas and A. Maureen (née MacDonald) Baskerville of Richmond Hill, Ont. (1976); David Bruce Jack of Winnipeg, Man. (1978); Guy LeBoeuf of Montréal, Québec (1980); Dorothy Ellen (née Ouellette) Beam of Pickering, Ont. (1982); Ronald Denis Fee of Vancouver (1984); David George Mason of Edmonton, Alta. (1986); Arthur Benjamin Hazlitt of Aurora, Ont. (1987); Charmaine Cecile Letourneau of Edmonton, Alta. (1989); Leonor Henrietta (née Lindsay) Vlug of Vancouver, B.C. (1992); and Gladys Valentine (née Sours) Doyle of Toronto, Ont. (1994). A special award was presented to David Peikoff in 1972 for his 50 years of service to the Deaf community.

In 1991, the CAD established its Hall of Fame to recognize its life members and their outstanding contributions to the organization. The first inductee was James Keir McLean of Halifax, N.S., who was posthumously honoured in July 1992.²²² Two years later in May 1994, the late Robert Elwood McBrien of Peterborough, Ont. and Dr. David Peikoff, formerly of Toronto, Ont., became the second and third inductees.²²³ And “CAD Day” is held each year on Valentine’s Day by some of the local and provincial organizations affiliated with the CAD. Its purpose is to celebrate the achievements of CAD over the past year by sharing information on the organization’s activities, and to raise funds for its continued success.

The CAD has not limited its activities to Canadian issues only. It expanded its involvement to the international level in May 1974 by becoming an affiliate of the World Federation of the Deaf (WFD). In 1992, the CAD hosted the annual WFD bureau meeting (April 26-28) in Vancouver. CAD’s Leonard

Arthur Mitchell (president) and James Roots (executive director) were the Canadian representatives at the meeting. This event followed the Independence ’92 Congress of various disability groups from the four corners of the world, held at Vancouver’s Trade and Convention Centre (April 22-25, 1992).

Today, the CAD maintains a central office at 2435 Holly Lane in Ottawa, with a full-time executive director and a small staff. Its structure of affiliated membership and board of directors was recently altered, but the organization still serves as a vital link between the Deaf community and the federal government. The CAD remains committed to preserving the rights of Deaf Canadians in all matters pertaining to legislation, employment, human rights, education, and technology.

Federation of Silent Sports of Canada / Canadian Deaf Sports Association (CDSA)

— See Chapter 15: SPORTS.

Canadian Cultural Society of the Deaf (CCSD)

Established in late 1970 by Forrest C. Nickerson, the CCSD has met an important need in the Deaf community by encouraging and showcasing Deaf culture.²²⁴ The goals of this non-profit organization are “the sharing of knowledge, the furtherance of skills, the nurturing of the cultural spirit, and the pursuit of excellence.”²²⁵ The organization has focused on deaf visual artists, poets, writers, sculptors, performing artists, photographers, and craftspeople, providing them with opportunities to show off their many and varied talents. The founder of CCSD’s cultural program described it to the Deaf community as “the chance of a lifetime to show what you can do. This is a real talent hunt — an opportunity to become a prominent person in this rewarding and challenging field of culture.”²²⁶ Through the cultural program, the CCSD set up contests on the local, provincial, and national levels. The national finals are held every two years during an event now called the National Festival of the Arts (NFA). Deaf men and women can compete in five different categories: (1) “physical” (which includes painting, drawing, printmaking, photography, colour transparencies, and sculpture); (2) “literary” (poetry and creative, religious, or historical writing); (3) “performance” (which involves mime, pantomime, performance of one-act plays, dramatizations of short stories, and the Miss Deaf Canada pageant); (4) “recreational” (a category that deals with such activities as magic, dancing, bridge, chess, and the like); and (5) “home arts” (reserved for skills such as knitting, crocheting, quilting, sewing, embroidery, and hooked rugs). At the first competition, which occurred at the 17th Triennial Convention of the Western Canada Association of the Deaf in Calgary, Alta. (July 16-20, 1973), the most popular area was “home arts,” perhaps because there had been so few opportunities in the past for the many talented deaf craftsmen and women to show off their skills. For many years, one of the

E. Marshall Wick

Edward Marshall Wick (b. Mar. 4, 1939), a native of Toronto, has worked on behalf of his fellow deaf Canadians for many years. Even after he settled in the United States in 1970, he continued to be a familiar figure at meetings of deaf organizations throughout Canada. Although well known for his activism in behalf of captioned television and videotapes, he is best known in the field of education and has been called “the father of



E. Marshall Wick (1964)

*Courtesy of E. Marshall Wick
(Washington, D.C.)*

post-secondary education of the deaf in Canada.”²²⁷

At the age of nine, Wick was struck by an automobile. He contracted meningitis while still confined to the hospital, and the massive doses of streptomycin necessary to save his life destroyed his hearing. In 1949, he enrolled in a special day class for deaf students at Sunnyview School in Toronto. After four months there, he transferred to the Ontario School for the

Deaf in Belleville, where he remained until 1954. While there he learned something about the printing trade, knowledge that he put to good use later when he started a non-profit newspaper for teenagers (*The Teen Review*) while a student at the Whitby (Ont.) District High School (1954-1958). (Wick, who was both editor and publisher of *The Teen Review*, set up his printing press and office in a renovated barn.)

After completing his secondary school education in Whitby, Wick then attended Gallaudet College in Washington, D.C. (B.Sc., 1958-1962), where he received several honours, including the Kappa Gamma fraternity award for leadership and scholarship (which he won in his sophomore and junior years at the school), the Alpha Sigma Pi fraternity award to outgoing student body presidents, election to Gallaudet’s Phi Alpha Pi Honor Society, the Thomas S. Marr Award for outstanding academic achievement, and a listing in *Who’s Who in American Colleges and Universities*. During his Gallaudet days, Wick made the dean’s list every semester. He was also president of the student body government, editor of the student newspaper (*The Buff and Blue*), general manager of the photo club, secretary of the Gallaudet College Athletic Association, and vice-president of the Ballard Literary Society. Wick majored in business administration and graduated “with distinc-

tion.” He also gave the “Senior Class Response” at his graduation exercises.

After receiving the Massey Scholarship for graduate study (established in honour of Hart Massey, a prominent hearing Canadian), Wick attended American University in Washington, D.C. for one year (1962-1963), and then returned to Canada. He completed his master of business administration degree at the University of Toronto in 1964, concentrating on labour law. From 1964 to 1970, Wick worked as a systems analyst and lead programmer of commission systems for the Independent Order of Foresters in Toronto. In 1970, he moved to Rochester, N.Y., where he established the first certificate, diploma, and associate program for deaf students in business technologies at the National Technical Institute for the Deaf (located on the campus of the Rochester Institute of Technology). He also served as chair of the department. When he left in 1974, he had achieved the rank of associate professor. Wick then returned to teach at his alma mater, Gallaudet College, where he is now professor of business administration. In 1982, he received the degree of Juris Doctor from the George Washington University National Law Center, with a concentration in commercial law.

During his years in Canada, Wick was heavily involved in the Canadian Deaf community. He was a founding member of the Canadian Coordinating Council on Deafness, as well as the Canadian Legal Advocacy Information and Research Association of the Disabled. He has been involved with the Canadian Association of the Deaf (CAD) since 1965, holding the positions of vice-president (1965-1967), president (1967-1974), executive director (1974-1982), administrator (1982-1985), and president emeritus (1985-present). After years of applying political pressure on the government, Wick finally succeeded in getting federal funding for a full-time executive director position within the organization. Working on behalf of the CAD, Wick’s efforts resulted in the successful Captioned Films for the Deaf Program in Canada, which was established in 1974. He also spearheaded activities related to captioned television in Canada. It was due in part to Wick’s persistent efforts that the Ontario government finally studied the need for post-secondary educational opportunities for deaf Canadians (in 1968). This study led to George Brown College in Toronto establishing the province’s first post-secondary program for deaf students.

Wick has served on the Canadian Deaf Educational Fund board since 1965 and was president of Toronto Division No. 98 of the National Fraternal Society of the Deaf (1965-1970). In 1981, he was presented with the World Federation of the Deaf International Solidarity medal.²²⁸ His other honours include the Coalition of Provincial Organizations of the Handicapped national

(Continued)



The Golden Defty award and second- and third-place medallions

Cultural Horizons of the Deaf in Canada/Photo reproduction credit: Chun Louie and Joan K. Schlub, Gallaudet University Archives

highlights of the NFA was the crowning of Miss Deaf Canada. The CCSD decided in 1992 to discontinue this competition.²²⁹

The CCSD's first headquarters was in Winnipeg, Man. Until its incorporation in 1973, CCSD operated under the auspices of the Winnipeg Community Centre of the Deaf and was financed through donations, grants, and membership fees. (The first issue of the CCSD's magazine, *Cultural Horizons of the Deaf in Canada*, appeared the same year as incorporation.) In 1986, the main office was moved to Edmonton, Alta.

Soon after its inception, provincial branches of the CCSD quickly sprang up, and people began competing at the local and provincial levels in hopes that they might have a shot at first place in their respective categories. The "Golden Defty, the first-place trophy awarded at the national finals, is a much coveted prize.²³⁰ The statue of a full-length wrist and hand

spelling the letter "A" (for "award") stands a full 12 inches high. The base of the Golden Defty is embossed with a plant resembling ivy to symbolize the three levels of the CCSD program (local, provincial, and national). Second- and third place winners in each of the five categories receive silver or bronze medallions.

In founding the CCSD, Nickerson remarked that, "The talents of deaf people in this country have been hidden from all the world for too long. The talents of deaf people in Canada in the past have never been brought before the public eye or before the critical eye of those capable of judging talents."²³¹ He had high hopes for his new organization but realized that "the real success of the C.C.S.D. will depend on the extent to which deaf Canadians take part and help to do something worthwhile in their own cultural heritage."²³² Members of the Deaf community of Canada have responded to his call and have begun to make their many cultural contributions known. This book, the dream of Forrest C. Nickerson, is another showcase for the talents, energies, and expression of deaf Canadians.

The Association of Canadian Educators of the Hearing Impaired (ACEHI)

Prior to the early 1970s, Canada did not have any professional organizations comprised of teachers of the deaf. Most of the Canadian school administrators and educators joined American organizations such as the Conference of Educational Administrators Serving the Deaf (CEASD), the Convention of American Instructors of the Deaf (CAID), and the Alexander Graham Bell Association for the Deaf (AGBAD). In 1971, the first issue of the *Canadian Teacher of the Deaf*, a national publication, rolled off the press at the Interprovincial School for the Education of the Deaf in Amherst, N.S. An article in this edition announced the First National Convention of Teachers of the Deaf, which was held at the Ontario School for the Deaf in Belleville (Aug. 22-25, 1973). At this meeting, a national organization was founded and named the Association of Canadian Educators of the Hearing Impaired (ACEHI) / l'Association Canadienne des Educateurs des Deficients-Auditifs (ACEDA). The *Canadian Teacher of the Deaf* was adopted as the official publication of the organization and renamed *The ACEHI*

E. Marshall Wick ...cont'd

award for outstanding contribution to the disabled persons movement in Canada (1986), Canadian Cultural Society of the Deaf Hall of Fame award (1986), Centennial College Community Services award (1970), and the Queen Elizabeth Silver Jubilee Medal for outstanding service to Canadians (1977). He has also served as board member of the Deaf Communications Institution, Framington, Mass. (1981-1986), board member of the Canadian Hearing Society (1965-1970), president of the Ontario Association of the Deaf (1965-1967),

on-going consultant to the Canadian government's Secretary of State Post-Secondary Education Division and Department of Communications, and vice-chair of the Visual Media Section of the National Association of the Deaf (1981-1984).

Wick has retained his Canadian citizenship. In 1963, he married the former Linda Lou Sokolis (b. Sept. 29, 1939) of Santa Rosa, Calif., who also attended Gallaudet (B.Sc., 1959-1964). The couple has three hearing children. ■

Canadian Cultural Society of the Deaf HALL OF FAME

[As of July 1994]

The CCSD Hall of Fame Award is presented on a regular basis to a deaf man or woman over the age of 45 who has contributed significantly to the Canadian Deaf community. Nominations for this award come from local or provincial deaf organizations. The CCSD Hall of Fame began in 1976. Presentation of the award occurs at CCSD's National Festival of the Arts.

Date Inducted	Name	Birth/Death Dates	Elementary/Secondary Education
1976	Dismas Bruno GALLANT Saint John, N.B.	July 5, 1904/ Feb. 23, 1977	N.B. Sch. for the Deaf, Lancaster (1914-1919); Sch. for the Deaf, Halifax, N.S. (1919-1923)
1976*	Charles Watt GOLDS Barrie, Ont.	Sept. 18, 1899/ Dec. 31, 1972	Ont. Inst. for the Deaf & Dumb, Belleville (1906-1918)
1976*	Leonard Tilley GOUCHER Halifax, N.S.	Oct. 6, 1876/ Feb. 14, 1952	Inst. for the Deaf & Dumb, Halifax, N.S. (1895-1896)
1976*	William GRAY Halifax, N.S.	1806/ June 30, 1881	Inst. for Deaf & Dumb Children, Edinburgh, Scotland (1819-1824)
1976*	Samuel Thomas GREENE Belleville, Ont.	June 11, 1843/ Feb. 17, 1890	Amer. Asylum for the Deaf & Dumb, Hartford, Conn. (1855-1859; 1863-1866)
1976*	Horace Richard Henry GREIG Toronto, Ont.	Apr. 28, 1893/ July 7, 1971	West of England Inst. for the Deaf & Dumb, Exeter (1906-1909)
1976*	Jane Elizabeth GROOM** London, England	Dec. 18, 1839/ Mar. 3, 1908	Inst. for the Deaf & Dumb, Old Trafford, England
1976*	Margaret Charlotte (née Golds) HARRIS, Toronto, Ont.	Mar. 19, 1898/ Apr. 5, 1973	Ont. Inst. for the Deaf & Dumb, Belleville (1905-1913)
1976*	Arthur Hall JAFFRAY Toronto, Ont.	Oct. 24, 1882/ Aug. 27, 1954	Ont. Inst. for the Deaf & Dumb, Belleville (1891-1900)
1976*	Howard Joshua LLOYD Brantford, Ont.	May 2, 1895/ Dec. 10, 1974	Ont. Inst. for the Deaf & Dumb, Belleville (1906-1910)
1976*	Mary Ann MacLEAN Halifax, N.S.	Jan. 22, 1884/ Sept. 26, 1960	Inst. for the Deaf & Dumb, Halifax, N.S. (1893-1902)
1976*	Ambrose Wilcock MASON Toronto, Ont.	Feb. 16, 1851/ Jan. 8, 1935	Ont. Inst. for the Deaf & Dumb, Belleville (1871-1874)
1976	David PEIKOFF Toronto, Ont.	Mar. 21, 1900/ Jan. 28, 1995	Man. Sch. for the Deaf, Winnipeg (1906-1917)
1976*	George William REEVES Toronto, Ont.	Apr. 25, 1876/ Sept. 12, 1953	Ont. Inst. for the Deaf & Dumb, Belleville (1885-1894)
1976*	Marven LeRoy SPENCE Amherst, N.S.	June 22, 1933/ June 19, 1968	Sch. for the Deaf, Halifax, N.S. (1944-1948)
1976*	George TAIT Halifax, N.S.	1828/ July 25, 1904	Inst. for Deaf & Dumb Children, Edinburgh Scotland (1842-1849)
1976*	Edith Almira (née Wiley) WHEALY, Toronto, Ont.	Dec. 30, 1879/ June 19, 1965	Ont. Inst. for the Deaf & Dumb, Belleville (1889-1898)

(Continued)

CCSD HALL OF FAME ... cont'd

Date Inducted	Name	Birth/Death Dates	Elementary/Secondary Education
1976*	Charles William WHITE Winnipeg, Man.	Sept. 19, 1893/ Jan. 4, 1967	Man. Inst. for the Deaf & Dumb, Winnipeg (1904-1908)
1976*	Thomas WIDD Montréal, Québec	Aug. 4, 1839/ Dec. 5, 1906	Yorkshire Inst. for the Deaf & Dumb, Doncaster England
1976*	Rupert Jabez Duncan WILLIAMS, Saskatoon, Sask.	Sept. 28, 1893/ Mar. 23, 1973	Man. Inst. for the Deaf & Dumb, Winnipeg (1902-1910)
1978	James Edward ATKINSON Ottawa, Ont.	Dec. 22, 1926/ Mar. 19, 1992	Clarke Sch. for the Deaf, Northampton, Mass. (1929-1943)
1978	Dorothy Ellen (née Ouellette) BEAM, Pickering, Ont.	Mar. 3, 1918	Ont. Sch. for the Deaf, Belleville (1932-1935)
1978*	Rachel Madeleine Irene (née Stephenson) CHRISTIE Winnipeg, Man.	June 7, 1897/ Apr. 28, 1977	Man. Sch. for the Deaf, Winnipeg (1908-1913)
1978	Keith George DORSCHNER North Bay, Ont.	Aug. 1, 1938	Ont. Sch. for the Deaf, Belleville (1943-1956)
1978	Gladys Valentine (née Sours) DOYLE, Toronto, Ont.	Feb. 14, 1898	Ont. Sch. for the Deaf, Belleville (1905-1915)
1978*	Guy GOSSELIN Montréal, Québec	Feb. 3, 1932/ Feb. 20, 1965	Inst. Catholique des Sourds-Muets, Montréal (1939-1946); Mackay Inst. for Protestant Deaf-Mutes, Montréal (1946-1947); Clarke School for the Deaf, Northampton, Mass. (1947-1949)
1978	Paula Clyde (née Montgomery) HARDY, Woodbridge, Ont.	Apr. 11, 1932	Md. Sch. for the Deaf, Frederick (1937-1945); S.C. Sch. for the Deaf, Cedar Springs (1945-1951)
1978	Roger Patrick McAULEY Scarborough, Ont.	Mar. 11, 1926/ May 28, 1988	Kenogami Catholic High School, Scarborough, Ont. (1931-1943); Inst. Catholique des Sourds-Muets, Montréal (1944)
1978*	Robert Elwood McBRIEN Peterborough, Ont.	Nov. 23, 1900/ July 20, 1970	Ont. Sch. for the Deaf, Belleville (1911-1917)
1978*	Archibald Howard McDONALD Montréal, Québec	July 30, 1888/ Aug. 29, 1972	Man. Inst. for the Deaf & Dumb, Winnipeg (1895-1906)
1978	William Hugh Joseph McGOVERN, Weston, Ont.	May 19, 1904	Ont. Sch. for the Deaf, Belleville (1911-1923)
1986	Forrest Curwin NICKERSON Winnipeg, Man.	Dec. 31, 1929/ June 16, 1988	Sch. for the Deaf, Halifax, N.S. (1937-1948)
1986	Edward Marshall WICK Toronto, Ont.	Mar. 4, 1939	Ont. Sch. for the Deaf, Belleville (1949-1954); Whitby (Ont.) District High School (1954-1958)
1992	David George MASON Edmonton, Alta.	Sept. 4, 1938	Mackay Inst. for Protestant Deaf-Mutes, Montréal (1945-1955)

*Posthumously

**Not Canadian—Exception Made

Journal / La Revue ACEDA. The first issue bearing this new title appeared in March 1974. In addition, the ACEHI has printed and distributed a newsletter, *Educator/Educateur*, since 1979.

Four deaf teachers served as regional directors on ACEHI's national executive committee between 1973 and 1993 — David Bruce Jack of Winnipeg represented the Prairie region (1973-1975), David George Mason of Edmonton represented Alberta (1985-1987), Karen Marie Taylor of Victoria, B.C. represented the Pacific region (1989-1991 and 1991-1992), and Irvin Stewart McDonald of Amherst represented the Maritimes (1989-1991 and 1991-1993).²³³ During that period, several regional affiliates sprang up, including the ACEHI-British Columbia (ACEHI-BC); the Association of Manitoba Educators of the Hearing Impaired (AMEHI); the ACEHI-Maritime, Newfoundland & Labrador; the Newfoundland and Labrador Council of Educators of the Deaf (NLCED); the Ontario Educators of the Hearing Impaired (OEHI); the ACEHI-Alberta; and the Saskatchewan Educators of the Hearing Impaired (SEHI). Some of these affiliates have already replaced the words "hearing impaired" with "deaf and hard of hearing" in their names; others are in the process of doing so.

At its July 1995 biennial convention in Amherst, N.S., the national organization officially changed the name to the Canadian Association of Educators of the Deaf and Hard of Hearing (CAEDHH).

Every other year, the ACEHI hosts a national convention in Canada. The following cities have hosted these gatherings: Belleville (1973), Montréal (1975 and 1993), Edmonton (1977), Moncton, N.B. (1979), Vancouver (1981), Winnipeg (1983), Milton, Ont. (1985), Saskatoon, Sask. (1987), St. John's, Nfld. (1989), and Calgary (1991). The Winnipeg conference was an historic event when the ACEHI successfully held a joint convention (June 26-30, 1983) with its American counterparts, the CAID and the CEASD. Their conference theme was "Entre Amis '83 Between Friends — Getting It All Together." In 1991, the ACEHI established a scholarship fund from money it received from school staff and alumni when the R.J.D. Williams Provincial School for the Deaf in Saskatoon closed. The \$500 award — called the R.J.D. Williams Scholarship — supports research, continued study, and publication of information related to issues of concern to deaf people. Only members of ACEHI are eligible to compete for the award.

When the ACEHI came into being, one of its first tasks was

Forrest Curwin Nickerson, CCSD Founder



Forrest C. Nickerson in 1974

Cultural Horizons of the Deaf in Canada/Photo Credit: Campbell & Chipman, Photographers (Winnipeg, Man.)

Founder of the Canadian Cultural Society of the Deaf, Forrest Curwin Nickerson (b. Dec. 31, 1929; d. June 16, 1988) was a vital force in shaping the cultural awareness of Deaf people in Canada. Born profoundly deaf, Nickerson spent his first seven years in the small farming community of Richfield, N.S. before he became a student at the

School for the Deaf in Halifax, N.S. (1937-1948). Upon graduation, he spent a year at Nova Scotia Technical College pursuing studies in drafting and building construction.

In 1949, Nickerson accepted a job as boys' residence counsellor and later became the instructor of art at the Halifax School for the Deaf (1951-1952). While there, he devoted many hours to deaf rights and deaf organiza-

tions, serving as secretary (1951-1953 and 1956-1957) and president (1953-1954) of the Halifax Association of the Deaf. He was also vice-president of the Eastern Canada Association of the Deaf (1951-1956), and in October 1952 founded *The Deaf Herald*, the first periodical printed exclusively for deaf persons in the Maritime provinces and Newfoundland. This publication included some of his own illustrations. Nickerson decided to enter the graphic arts field in 1954. He became a printer, compositor, and illustrator at a Halifax printing company, but found little opportunity for advancement within his chosen field in the Atlantic provinces. He moved west to Edmonton in 1958. One year later, he settled in Winnipeg, Man. and established himself as a successful graphic artist, designer, and illustrator. There he found ample opportunity to develop his talent and increase his experience, both professionally and within the context of the Deaf community.

Recognizing the need to maintain and strengthen Deaf culture and identity in Canada, Nickerson founded the Canadian Cultural Society of the Deaf in 1970. He served as its president (and later as executive director) until his retirement in 1984. One of his greatest honours was bestowed on him by the Canadian Association of the Deaf, who named him Deaf Citizen of the Year for 1974. His efforts were recognized in other ways as well. During its 10th anniversary celebration in July 1980, CCSD honoured Nickerson with a bronze plaque in his likeness. He was again honoured by the organization in 1986 when he was inducted into their Hall of Fame. Two years later, on June 6, 1988, he succumbed to cancer at the age of 58. ■

Joseph Robert McLaughlin

The driving force behind the Canadian Deaf Youth Leadership Camp is Joseph Robert McLaughlin of North Vancouver, B.C. He majored in psychology at Gallaudet College (B.A., 1970-1975), received a master's degree in counseling psychology and education from the University of British Columbia (1977-1979), and became the chief administrator of the Alberta School for the Deaf (in addition to his activities with the CDYLC in Canada). In 1976, McLaughlin took his leadership training philosophy "on the road" when he travelled to India to become a total communication/leadership trainer. This trip was the result of a meeting at the 1975 World Federation of the Deaf conference in Washington, D.C., between McLaughlin and Father Harry Stocks, Holy Cross priest and India's representative to the conference. Over coffee, the two discussed ways in which McLaughlin might work with deaf people in India. Later, to acquire the necessary funding for such a venture, he approached the International Catholic Deaf Association, which approved money for the trip. Canadian chapters of the ICDA and generous friends in both Canada and the United States contributed funds for McLaughlin's living expenses while he was abroad.

On October 4, 1976, he arrived in Bombay, where he was immediately struck by one of the most obvious differences between Canada and India — the heat. While travelling to Bangalore, he was confronted with India's cultural differences as well — the crowds, beggars, extremes of poverty and wealth, lack of industrialization, underdevelopment of most deaf individuals' abilities, and severe lack of opportunities for deaf Indians. For example, despite the fact that there are an estimated three to five million deaf children in India, McLaughlin found only 120 schools for them, some run by the government and others by private groups. All were predominantly oral. Parents were often unaware of vocational possibilities for their deaf children and neglected to send them to school at all. Those who did attend frequently entered late — between the ages of eight and 12 — and language acquisition for these students was very difficult. At the time of McLaughlin's visit, the country had only six technical centres serving deaf adults and only



Joseph R. McLaughlin (1992)

Courtesy of Canadian Cultural Society of the Deaf (Edmonton, Alta.)

five teacher training centres for teachers of deaf students. Because India had only one deaf person who had achieved post-secondary degrees (and was at that time a candidate for a Ph.D.), McLaughlin was often asked if his B.A. degree from Gallaudet was *real*.

During his trip, he visited Deaf communities in South India, serving as a resource person and sharing information about the life of deaf people in Canada. As he became more aware of the conditions deaf people in India faced, he decided to organize total communication

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to develop a professional standards policy for teacher certification in Canada. The policy was implemented in 1979; however, educational issues are provincial matters and each province has its own requirements for teacher certification, so the provincial governments are not mandated by law to follow the ACEHI standards. Despite this difficulty, the ACEHI continues to be a viable force providing information and networking opportunities for Canada's teachers of deaf students.

Canadian Deaf Youth Leadership Camp

The Canadian Deaf Youth Leadership Camp (CDYLC) was founded in 1975 through the efforts of Joseph Robert McLaughlin (b. June 29, 1951) of North Vancouver, B.C. The idea came to him while he was attending Gallaudet College (1970-1975). While there, he learned about the Deaf Youth Leadership Camp which had been established by deaf

Joseph Robert McLaughlin ... cont'd

classes for some of the older students at the Sheila Kothavala Institute for the Deaf, as well as leadership classes for both deaf adults and youth in the area. Teachers and students alike received these courses with enthusiasm. Prior to visiting India, McLaughlin had instructed hearing students in an interpreter training program and deaf students in lifeskills classes at the King Edward Community College in Vancouver, so he was accustomed to standing before a class and discussing issues related to deafness. The leadership classes, the first ever offered for deaf people in Bangalore, focused

on Deaf pride, a positive attitude to life, setting personal goals, and an assertive approach to dealing with the hearing world. This training helped Indian deaf people realize that they could be — and were — leaders who could influence their own future.

McLaughlin returned to Canada in 1977. After receiving his master's degree, he worked as a guidance counsellor at the Alberta School for the Deaf (1979 to 1988) and lectured at the University of Alberta on the social psychology of deafness. Since 1988, he has been principal of the Alberta School. He is married to Eleanor Low, a hearing woman, and has three hearing sons. ■

Americans in 1968 in Minnesota. McLaughlin felt that the same kind of leadership training could benefit deaf Canadian youth as well, as there were no school programs specifically designed to develop these skills. The first CDYLC was held August 10-23, 1975 at the Ontario Camp of the Deaf near Parry Sound, Ont. Thirty-three young people attended the first camp (16 boys and 17 girls) — 13 from British Columbia, eight from Alberta, five from Saskatchewan, three from Ontario, and two each from Manitoba and Newfoundland.

According to McLaughlin, people are not born with leadership skills. Deaf students need to develop these skills in a “learn by doing” environment. To be eligible for admission to the CDYLC program, a student must be between the ages of 15 and 20, be in good health, have good academic or vocational standing in school, and possess leadership qualities or potential. Most schools for deaf students across Canada select their own students for participation. The primary purpose of the CDYLC is “to motivate young student leaders from schools for the deaf to develop a purpose in life while in school through self-directed programs of learning and development.”²³⁴ While at the camp, participants are involved in activities that explore leadership styles, problem solving, motivation, action planning, positive communication, group dynamics, fitness, assertiveness, positive attitudes, and leadership behaviour. They also learn about Deaf culture and American Sign Language. The camp was held annually at first, but now meets every other year in different provinces.

International Organizations

International Catholic Deaf Association (ICDA)

— See Chapter 10: RELIGION.

World Federation of the Deaf (WFD)

For many years, deaf people from North America, Europe,

and other countries attended international gatherings that were planned, organized, and run by hearing people. An international organization of their own did not exist until 1951, when Italy's Ente Nazionale Sordomuti (national deaf association) took the initiative to bring together the “national deaf associations of the world” in Rome (September 19-23).²³⁵ Deaf representatives from 16 countries met and “voted to unite all national organizations of the Deaf into one single international organization called the World Federation of the Deaf [WFD]....”²³⁶ Its current purposes are:

(a) to promote the unification of national associations, federations and other organizations of and for Deaf people at both regional and international levels;

(b) to ensure that the government in each country observe all international declarations and recommendations on human rights and the rights of deaf persons and persons with other disabilities;

(c) to promote the creation and development of national organizations of deaf people and organizations providing services to deaf people where such organizations do not exist;

(d) to organize and stimulate the exchange of information and experiences among organizations of and for the deaf and professionals specializing in the study of deafness;

(e) to provide technical aid and expert advice, either directly or indirectly, as necessary, to organizations of and for the deaf upon their request, after consultation with the governments involved;

(f) to disseminate scientific and legal materials about deafness and the current needs of Deaf people in publications and other media;

(g) to distribute and make UN documents available to all organizations and experts interested in deafness;

(h) to promote the coordination and conduct of research and studies in all fields of deafness, including other categories of hearing loss; and



WFD medal presented to Edward Marshall Wick

*Courtesy of E. Marshall Wick
(Washington, D.C.)*

(i) to facilitate the efforts of Deaf people to make contributions to cultural enrichment in every country.²³⁷

The officers of the WFD board, collectively known as the WFD Bureau, are all deaf. The Bureau consists of a president, vice-president, general secretary, and eight members, all from different countries. They meet at least once a year. The general assembly of delegates is held every four years. As of September 1994, the WFD has 102 “country

members” (national deaf associations), including the Canadian Association of the Deaf (member since 1974).

In 1979, for the first time in its history, the WFD awarded one of its three distinguished medal citations to a Canadian.²³⁸ Edward Marshall Wick (b. Mar. 4, 1939), who at that time was president emeritus of the Canadian Association of the Deaf (CAD), received the WFD International Solidarity Merit (Second Class) for his many years of untiring contributions to Canada’s Deaf community. The medal itself was presented to Wick by the CAD on behalf of the WFD on July 22, 1981 in Ottawa, Ont.

In 1990, the WFD and the International Federation of the Hard of Hearing (IFHOH) agreed to avoid the term “hearing impaired” in their publications or at meetings, preferring the terms “deaf” and “hard of hearing.” Both groups felt that it is the right and responsibility of each individual to determine his or her identity, rather than having an all-inclusive term imposed on them.

The WFD was represented at the Independence ’92 Congress and Exposition on Disability at the Trade and Convention Centre in Vancouver, B.C. (April 22-25, 1992). About 160 deaf people were among some 3,000 disabled persons from around the world attending this event. Representing Canada in the presentations were Leonard Arthur Mitchell (president of the Canadian Association of the Deaf [1989-1992]), and Tanis Doe (who also represented the Disabled Women’s Network Canada). Sign language interpreting was provided in ASL and LSQ, plus Gestuno (international gestures). The WFD Bureau and the Board of the International Federation of the Hard of Hearing (IFHH) had a joint meeting on April 24. Then, following the close of the Independence ’92 Congress, the WFD Bureau held its annual meeting for three days (April 26-28), hosted by the Canadian Association of the Deaf. The Greater Vancouver Association of the Deaf entertained the Bureau and provided them with information about the livelihood of Canada’s deaf citizens.

On October 12-13, 1992, in conjunction with celebrations to mark the end of the UN Decade of Disabled Persons, the WFD was one of seven international, non-governmental organizations of disabled persons invited to address the 47th Session of the United Nations General Assembly in New York City. This was an historic event for the WFD. Its Swedish-born deaf president (1983-1995), Dr. Yerker Johan Olof Andersson (b. Nov. 29, 1929) of Gallaudet University, gave the presentation in Gestuno (standardized international gestures commonly used at WFD meetings).²³⁹ In addition, a testimonial from the Secretary-General of the United Nations was awarded to the WFD “in grateful recognition of dedicated service in support of the United Nations Programme Concerning Disabled Persons.”²⁴⁰ Information about the World Federation of the Deaf, its membership and its publication, *WFD News* (in English), can be obtained by writing to WFD General Secretariat, P.O. Box 65, SF-00401 Helsinki, Finland.

For the first time in history, a Canadian delegate at the WFD’s General Assembly in Vienna, Austria was elected to the WFD Board. This occurred during the 12th World Congress (July 6-15, 1995), when Leonard Arthur Mitchell of Winnipeg, Man. was elected to a four-year term on the board. At that World Congress, Canada made its first bid to host the next Congress (in 1999), but lost by three points to Australia.