

6-2022

Echoes of SoHo

Emma Bronsema
Western University

Emily Clink
Western University

Keely Shaw
Western University

Madeline Shaw
Western University

Avraham Shaver
Western University

See next page for additional authors

Follow this and additional works at: <https://ir.lib.uwo.ca/historypub>



Part of the [Canadian History Commons](#), [Cultural History Commons](#), [Oral History Commons](#), and the [Public History Commons](#)

Citation of this paper:

Bronsema, Emma; Clink, Emily; Shaw, Keely; Shaw, Madeline; Shaver, Avraham; and Sinopoli, Danielle, "Echoes of SoHo" (2022). *History Publications*. 408.

<https://ir.lib.uwo.ca/historypub/408>

Authors

Emma Bronsema, Emily Clink, Keely Shaw, Madeline Shaw, Avraham Shaver, and Danielle Sinopoli



Echoes of SoHo

Emma Bronsema, Emily Clink, Avraham Shaver,
Keely Shaw, Madeline Shaw, and Danielle Sinopoli

Echoes of SoHo

**Emma Bronsema, Emily Clink, Avraham Shaver,
Keely Shaw, Madeline Shaw & Danielle Sinopoli**

Edited by Michelle Hamilton

© Emma Bronsema, Emily Clink, Michelle Hamilton, Avraham Shaver, Keely Shaw, Madeline Shaw, Danielle Sinopoli, 2022

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, without prior written permission of the Public History program at the University of Western Ontario, London, Canada.

We gratefully acknowledge financial and other support from the following:

METCALF
FOUNDATION

Western 
PUBLIC HISTORY

VISION SOHO
ALLIANCE

Front Image: *Victoria Hospital*, c1940, Western Medical School Collection, AFC409-S3, Archives and Special Collections, Western University.

ACKNOWLEDGEMENTS

Public History is a collaborative endeavour. The authors wish to acknowledge and express gratitude to the following people in appreciation for their contributions to this project:

Kam Abado, Doug Albion, Donna Aziz, Mike Bartlett, Tom Belton, Carolyn Best, Cindy Bissell, Colleen Breen, Kara Brown, Carl Cadogan, Cristina Caracchini, Dr Beryl Chernick, Mario Circelli, Paula Clark, Nick Corrie, Rebecca Coulter, Hanora Crane, Rob Daubs, Al Day, Mike Delaney, Carolyn Dennis, Ruth Douthwright, Michael Dove, Dr Roya Etemad-Razi, George Emery, Penny Evans, Karen DeGasperis, Alizabeth George-Antone, Alice Gibb, Bob Gidney, Wyn Gidney, Shawn Gilhuly, Mary Gillet, Kyle Gonyou, Angela Greco-Wilson, Helen Gregory, Michael Greguol, Cody Groat, Bill Groat, Angelique Guerard, Marion Hall, Andrea Hallam, Steve Harding, Sylvia Harris, Paula Hedgepeth, Magda Hentel, Genet Hodder, Kathy Holden, Dr Ron Holliday, Jo Hill, Megan Hobson, Kathy Holden, Jean Hung, Shirley Hutchins, Kris Inwood, Nancy Jamieson, Jeff Jamieson, Jessica Justrabo, Mike Kasprzak, Yahya Kharrat, Jay Kennedy, Russ Knight, Dr Bill Kostuk, Don LaFreniere, Serge Lavoie, Sandy Levin, Dr Alan Leschied, Amber Lloydlangston, Grant Maltman, Dr Miriam Mann, Brian Masschaele, Arthur McClelland, Shelley McKellar, Colin McLarty, Rev Delta McNeish, Maria Michienzi, Paige Milner, Jane Moffat, Scott Moody, Rumina Morris, Ian Mosby, Michael Murphy, Guy Nicoletti, Felicia Otchet, Dorothy Palmer, Pasquale Palombo, Lorenzo Palumbo, Donna Philips, Pietro Pirani, Greg Playford, Laura Pyka, Anne Quirk, Joe Raffa, Theresa Regnier, Nina Reid-Maroney, Hilary Neary, Bonnie Parkinson, Mark Richardson, Dr Michael Rieder, Meaghan Rivard, Robert Rombouts, Jacqueline Rose, Ellen Rosen, Dr Jack Rosen, Julie Ryan, Jared Schutt, Ernie Seglenieks, James Shelley, Hanny Shousher, Sarah Simpson, Frank Smith, Natasha Solomon, Dr David Spence, Dr Sarah Stewart, Sean Stoyles, Lina Sunseri, Liz Sutherland, John Sutton, Diane Talbot, Dr John Thompson, Mark Tovey, Marlene VanAlstine, Jonathan Vance, Heidi Van Galen, Jerry White, Bill Wild, Cynthia Yi, Kevin Zacher, Christian Zekany, and Walter Zimmerman.

TABLE OF CONTENTS

Acknowledgements

1.0 Timeline	1
---------------------	----------

2.0 Introduction

2.1 Executive Summary	2
-----------------------	---

2.2 Report Scope and Purpose	4
------------------------------	---

2.3 Methodology	5
-----------------	----------

3.0 History of SoHo

3.1 Indigenous Presence, Treaties and European Settlement	7
---	---

3.2 Transportation and Infrastructure	8
---------------------------------------	---

3.3 The Thames River	12
----------------------	----

3.4 Work and Labour	14
---------------------	----

3.5 Schools	19
-------------	----

3.6 Indigenous Communities	23
----------------------------	----

3.7 Immigration	25
-----------------	----

3.8 Irish Community	28
---------------------	----

3.9 Black Community	29
---------------------	----

3.10 Jewish Community	33
-----------------------	----

3.11 Italian Community	35
------------------------	----

3.12 Polish Community	39
-----------------------	----

3.13 Religious Spaces	41
------------------------------	-----------

4.0 Western's Medical School

4.1 Before South Street	44
-------------------------	----

4.2 Why Rebuild?	45
------------------	----

4.3 1921 and the New Building	48
-------------------------------	----

4.4 Important Faculty and Discoveries	50
---------------------------------------	----

4.5 Famous Firsts	53
-------------------	----



























4.6 Student Life	54
------------------	----

4.7 The World Wars	59
--------------------	----

4.8 Academic Life	61
-------------------	----

4.9 Relations with Victoria Hospital	62
4.10 End of South Street Medical School	64
5.0 Victoria Hospital	
5.1 Stories	65
5.2 Medical Staff	65
5.3 Service Workers	66
5.4 Social Life	68
5.5 End of Victoria Hospital	68
6.0 The War Memorial Children's Hospital	
6.1 Early History	70
6.2 Architecture	75
6.3 Significant Partners	76
6.4 Nurses	78
6.5 Non-Medical Staff	79
6.6 Notable Innovations and Inventions	80
6.7 Indigenous Research	82
6.8 WD Sutton School	83
6.9 Holidays and Other Events	84
6.10 Celebrity Visits	85
6.11 Closing the Hospital	86
7.0 Conclusion	88
8.0 Bibliography	89

TIMELINE

- | | | |
|---------|--|---|
| 1142 |  | Dish with One Spoon Agreement |
| 1760 |  | Chippewas of the Thames First Nation Settle |
| 1770s |  | Munsee-Delaware Nation Settles on Thames River |
| 1796 |  | London Township Treaty |
| 1826 |  | London Officially Founded |
| 1840 |  | Oneida Settlement Founded |
| 1842 |  | First School in SoHo Opened |
| 1855 |  | City of London Incorporation |
| 1868 |  | Beth-Emanuel British Methodist Episcopal Church Established |
| 1881 |  | Western Medical School Opened |
| 1883 |  | Hamilton Road (Aberdeen) School Founded |
| 1887 |  | Simcoe School Founded |
| 1914-18 |  | First World War |
| 1921 |  | South Street Medical School Opened |
| 1922 |  | War Memorial Children's Hospital Opened |
| 1927 |  | Talmuh Torah Hebrew School Opened |
| 1937 |  | Major Flooding of the Thames |
| 1939-45 |  | Second World War |
| 1949 |  | War Memorial Expanded |
| 1954 |  | Our Lady of Czestochowa Begun |
| 1965 | 
 | Victoria Hospital Purchases Medical School
N'Amerind Friendship Centre Founded |
| 1976 |  | Simcoe Street School Closed |
| 1985 |  | Children's Hospital Closed |
| 2013 |  | Victoria Hospital Closed |
| 2015 |  | Victoria Hospital Demolition Begins |

2.0 Introduction

2.1 Executive Summary

Formed by the London Community Foundation (LCF), the Vision SoHo Alliance is a partnership between six non-profit housing developers, which includes Chelsea Green Home Society, Homes Unlimited, Indwell, Residenza Affordable Housing, London Affordable Housing Foundation, and ZerIn Development Corporation. Vision SoHo Alliance will create 650-unit apartments, of which 30-60% will be affordable units, in seven buildings on the former South Street Victoria Hospital property. Most buildings will be located on the block bounded by Waterloo, South, Colborne, and Hill streets. Another building will be constructed at the northeast corner of South and Colborne. Indwell purchased the former Faculty of Medicine building and War Memorial Children's Hospital to be redeveloped as housing and designated as heritage buildings under the *Ontario Heritage Act*.

The Vision SoHo Alliance tasked Western's MA Public History Program with researching and compiling stories of St. David's Ward, now known as the South of Horton, or SoHo neighbourhood (bounded by the Canadian National Railway and Adelaide Street with the Thames River acting as a natural south-west barrier), the former Western Faculty of Medicine building (1921), and the War Memorial Children's Hospital (1922). This research included orally interviewing Londoners who had or have ties to the SoHo area. This is in effort to preserve the history of one of the oldest and most culturally diverse area in London, and which changed demographically following the medical school moving to Western's main campus in 1965, the closing of War Memorial in 1985, and of Victoria Hospital in 2013. Western's MA Public History Program plans to use the compiled research and recordings to curate a digitally interactive outdoor exhibit installed in the green spaces of the Alliance's property, which will highlight the significance of the neighbourhood and the area's medical history.

The goals of this report are to:

- Document the history of the SoHo area, including Indigenous presence, immigration, and neighbourhood culture;
- Create a thematic historical overview of the neighbourhood, the medical

school, and War Memorial Children's Hospital;

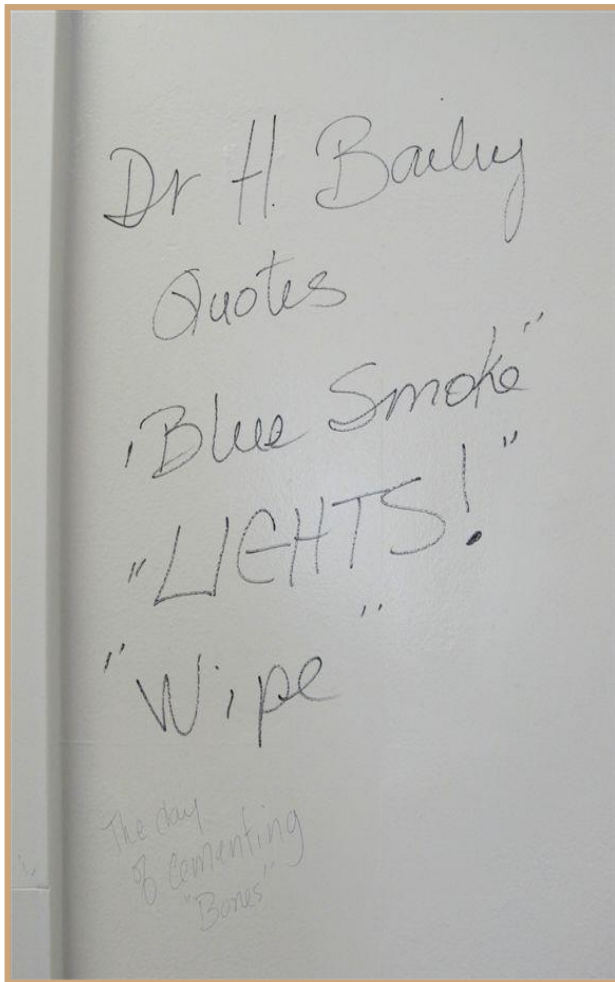
- Compile associated stories, memories, and photographs provided by the public.

This report is laid out in four sections:

- The SoHo neighbourhood;
- Western's medical school;
- Victoria Hospital;
- War Memorial Children's Hospital.

2.2 Report Scope and Purpose

Dr Roya Etemad-Razi remembered revisiting the empty halls and rooms of Victoria Hospital on South Street in 2014. With a foreboding gloom hanging in the air and the dread of the coming demolition, the rooms were hollow shells of the former life of Victoria Hospital. On January 14 of that year, the London Health Sciences Centre hosted an open house and invited the public to walk through the hospital one last time before demolition. Nurses, doctors, staff, and former patients arrived that January morning to pay tribute to the building that symbolized their careers, education, and community. The culture of Victoria Hospital impacted Dr Etemad-Razi who fondly remembered her radiology residency at the hospital from 1996-97.



The experiences that that old building held. I never expected to have such an emotional reaction, but what that building used to be, what it meant to me, in my first year, and everything I learned, all the people that I knew. A lot of people who worked there, they had a connection, so it was not just an old building, I mean, it was home for us, you know you spend so many hours there.

Handwritten message, Courtesy of Sandra Miller, *Celebrating South Street*, www.facebook.com/south.street.hospital/photos/a.296221957058870/296227283725004 (accessed April 4, 2002).

Walking through old Victoria Hospital, other Londoners experienced similar emotional connections to the building. During the open house, visitors used the white hospital walls as a canvas to share their memories and messages. Dr Etemad-Razi affectionately described these written stories as a “love letter to the building.”¹

¹ Dr Roya Etemad-Razi, Interview with Madeline Shaw and Avraham Shaver, November 18, 2021, Archives and Special Collections, Western University (hereafter ASCWU).

While Victoria Hospital has since been demolished, the former medical school (later the Health Services Building) and the War Memorial Children's Hospital still stand as a reminder of South Street's former glory as a medical hub and bustling centre for research and medical care. The connections and experiences that occurred in these buildings and this neighbourhood continue to impact Londoners.

2.3 Methodology

Each year the Master's in Public History Program partners with a community organization to create a historical product that is of use to Londoners. In summer 2021, the Vision SoHo Alliance, a consortium of six affordable housing organizations, approached us with an idea to curate historical interpretative signage for the green spaces of a new development on the grounds of the former Victoria Hospital on South Street. After the demolition of most of the old hospital, the Alliance purchased two of the three heritage buildings still standing, that is the Faculty of Medicine building and the War Memorial Children's Hospital which stand at opposite ends of the South Street block between Waterloo and Colborne streets and back onto Hill Street. The Alliance is renovating these two buildings and constructing five more beginning in 2022.

The idea to curate interpretative signage stems from the Alliance's wish to create a sense of place through history for future tenants and in turn bolster pride and investment in this new community. The Alliance tasked the Public History program with researching the life of its two buildings and the broader history of the SoHo area, with an emphasis on the ethnic and cultural diversity of the neighbourhood. After completing our research, we will curate the interpretative signs, including digitally interactive elements.

Fortunately, the Faculty of Medicine and the War Memorial Children's Hospital left behind a wealth of archival information, now mostly cared for by Western's Archives and at the Westminster campus of Victoria Hospital. Museum London holds many artifacts and assorted photographs. Writing the broader history of SoHo is trickier. While local historians have researched aspects of the area for decades, no overall community history exists, as it does of other London neighbourhoods. This meant we dug into sources like censuses and city directories, and invited Londoners to tell us their stories.

We advertised our call for stories through the press, social media, and word of mouth, with a wonderful response from local historians, former and current SoHo residents, and doctors,

nurses, students, and staff of the medical school and hospital system. Full audio recordings and transcripts have been deposited at the Archives and Special Collections. We hope that in the future, historians and Londoners will mine these for information for other community projects.

3.0 History of SoHo

3.1 Indigenous Presence, Treaties, and European Settlement

Before European settlement, the Chonnonton (Neutral), Anishinaabeg, Huron-Wendat, Haudenosaunee (Five later Six Nations Confederacy), and the Lūnaapéewak (Munsee-Delaware) inhabited the area which became the city of London at different times. Although there are many more sites, archaeologists have excavated three villages in London: the Norton site in Kensal Park (c1400), Summerside (c1500), and the Lawson site (c1500), now at the Museum of Ontario Archaeology. In the early 1600s the Haudenosaunee, at that point living outside the edges of the Dutch colony New Amsterdam (later New York), displaced and adopted the Chonnonton. In 1613, the Haudenosaunee and the Dutch entered into the Two Row Wampum treaty. The treaty recognizes the coexistence of the Haudenosaunee and the Dutch settlers without imposing influence or control over each other. The treaty stressed the three principles of friendship, peace, and perpetuity, that is, it would be an everlasting agreement.¹ In 1701 the Haudenosaunee and the Anishinaabeg ended decades of war with the Dish with One Spoon agreement in which all parties agreed to share and steward the resources of the area without giving up sovereignty. During the same year, the Haudenosaunee entered into the Nanfan Treaty which signed land over, including what became southwestern Ontario, to the British Crown.² Decades later, following the McKee Treaty No. 2 in 1790, the crown gained more control of the land, including that south of the Thames River.³

The British government created the province of Upper Canada in 1791. Two years later in 1793, Lieutenant-Governor John Graves Simcoe decided that the forks of the Thames River, then known as the Deshkan Ziibi (Antler River) by the Anishinaabeg or La Tranche (the Trench) by French fur traders, should be the capital of Upper Canada. Consequently, the British Crown

¹ “Two Row Wampum – Gä•Sweñta’,” Onondaga Nation, January 27, 2021, <https://www.onondagation.org/culture/wampum/two-row-wampum-belt-guswenta/> (accessed May 3, 2022).

² Nanfan Treaty, Transcription, *Iroquois Indians: A Documentary History*, ed. Francis Jennings, William N Fenton, Mary Druke Becker (Woodbridge: Research Publications, 1984), Reel 6, 908-11 <https://www.sixnations.ca/LandsResources/HistoricalDates.htm> (accessed April 1, 2022).

³ Stephen D'Arcy, “London (Ontario) Area Treaties: An Introductory Guide,” 2018, 13 <https://works.bepress.com/sdarcy/19/> (accessed May 3, 2022).

and the Anishinaabeg signed the London Township Purchase or Treaty 6 in 1796. The north shore of the Thames River formed the boundary of this agreement. Settlement was slow and it was not until 1826 that London was officially founded, and named after Great Britain's capital.

Indigenous peoples remained in the area and still live in London. As of 2011, about 2% of London's urban population reported Indigenous identity.⁴ Three Indigenous communities are located near the city of London. In 1760, the Deshkan Ziiibiing Anishinaabeg (Chippewas of the Thames First Nation) established a community southwest of London along the Thames River. They are also a part of the Three Fires Confederacy with Odawa and Bodaywadami, two other Indigenous communities in Ontario. The Minisink Lunaape (Munsee-Delaware Nation) settled along the Thames River north shore in 1782. In 1840, the Onyota'a:ke (Oneida Nation of the Thames), part of the Haudenosaunee, moved from the United States and purchased land along the Thames River eastern shore.⁵

St. David's Ward, as SoHo was originally known, lies immediately south of London's core, bordered by the Canadian National Railways line, Adelaide Street and the Thames River. One of the first areas of the city to be developed, the area was included within the boundaries of an 1816 map of the city.⁶ An 1824 plan shows the streets of the ward, built on a grid system, with the only irregular border being the Thames.⁷ Only Hamilton Road, which runs diagonally through the north-east corner of neighbourhood, does not fit in with the grid scheme. Except South Street which was also known as Ottawa Street during its history, currently all of the streets have retained their names from the original 1824 plan.

3.2 Transportation and Infrastructure

The Thames River bounds SoHo on the south and west. As such, several bridges connected the neighbourhood to Westminster Township which lay to the south of the Thames.

⁴ Andrea Cox, "Change-Makers Honoured through Fundraiser for Women's Shelter," *The Londoner*, October 2, 2018 <https://www.thelondoner.ca/news/local-news/change-makers-honoured-through-fundraiser-for-womens-shelter> (accessed May 3, 2022).

⁵ D'Arcy, "London (Ontario) Area Treaties," 8.

⁶ *Sketch of the fork of the River Thames, shewing (sic) the site for the City of London, 1816* (London?, 1816), Map and Data Centre, ASCWU <https://ir.lib.uwo.ca/mdc-London-maps/6/> (accessed May 3, 2022).

⁷ *Plan of London* (Quebec: Dept of Crown Lands, 1824), Map and Data Centre, ASCWU <https://ir.lib.uwo.ca/mdc-London-maps/15/> (accessed May 3, 2022).



Map of SoHo, 2022, Created by Keely Shaw, Web Map on ArcGIS.

Built in 1826, the first to cross the Thames was Westminster Bridge, which today connects York and Stanley streets. In the late 1800s, the city built two more bridges--one at Wellington known as Clark's Bridge and a rail bridge slightly north of Bathurst known as the South Branch Railway Bridge. In the early twentieth century, the city built bridges at Ridout, Richmond, and Adelaide. The bridge at Ridout, known as Victoria Bridge, was built to carry cars and remains in use today, though it was significantly rehabilitated in 1956, and is being widened in 2022.⁸

⁸ Thames River Background Study Research Team, *The Thames River Watershed: A Background Study for Nomination under the Canadian Heritage Rivers System* (London: Upper Thames River Conservation Authority for the Thames River Coordinating Committee, 1998), 79; Nathan Holth, London South Branch Railway Bridge, HistoricBridges.org <https://historicbridges.org/bridges/browser/?bridgebrowser=truss/londonsb/> (accessed April 10, 2022); Nathan Holth, Victoria Bridge--Ridout Street Bridge, HistoricBridges.org <https://historicbridges.org/bridges/browser/?bridgebrowser=truss/ridout/> (accessed April 10, 2022); AECOM, *Cultural Heritage Evaluation Report, Victoria Bridge over the Thames River, Ridout Street, London, Ontario* (London: City of London, 2016), 6-10 <https://www.cbc.ca/news/canada/london/here-s-what-london-s-new-victoria-bridge-will-look-like-1.6336669> (accessed April 10, 2022).



Grand Trunk Railway Depot, RC80932, Leonard Album, c1885, ASCWU.

The city of London began laying rail for the use of Great Western, Grand Trunk, and London and Port Stanley railways in the early 1850s. From Great Western, the first train arrived in London in 1853, and stopped at the new station near Bathurst Street.⁹ The station was originally named after the Great Western Railway, but when Grand Trunk and Great Western amalgamated in 1882 the owners renamed it to reflect Grand Trunk's ownership. The current day Canadian National Railways station replaced the original in 1935.¹⁰

The London and Port Stanley line began operation in 1856, and transported coal, wood, and other supplies between London, St. Thomas, and Port Stanley. When the city of London took over operation in 1913, it was converted to electric. This had the unintended effect of increasing

⁹ VW Bladen, "Grand Trunk Railway," in W. Stewart Wallace, ed., *Encyclopedia of Canada*, Vol. III (Toronto: University Associates of Canada, 1948), 68-71.

¹⁰ Grand Trunk Railway Depot, London, Ontario, 1890, James Egan Collection, London Room, London Public Library <https://images.ourontario.ca/london/69363/data> (accessed April 5, 2022).

tourism to Port Stanley, as Londoners began using the train to go to the port.¹¹ Most importantly, all three of these railways crossed through SoHo. They made the land more desirable to manufacturers as they allowed for easy transportation of goods both to and from factories.



Streetcar Opening, c1925, AFC 363-S5-I22, Plate 138, A12-069-001, Way We Were Collection, ASCWU.

The streetcar system, called the London Street Railway or LSR, began in 1873 with horse-drawn buggies, but switched to electric trolleys in 1895. By 1909, several routes connected SoHo with other parts of the city and with nearby Westminster Township south of the river. Routes in SoHo included direct lines south towards Chelsea Green, east on Hamilton Road, and north on Ridout towards downtown. In total, there were two east-west routes and four north-south routes in the neighbourhood. A variety of connections either in or just north of SoHo made much of the city accessible to those without other means of transportation. The city decommissioned the streetcar system in November of 1940.¹²

¹¹ Port Stanley Terminal Rail, A Brief History of the L&PS and PSTR, Port Stanley Terminal Railway <https://www.pstr.on.ca/history.htm> (accessed April 4, 2022).

¹² *Lines of the London Street Ry Co., London, Ont., 1909* (London: London Street Railway

3.3 The Thames River

The Thames River is mostly stable with little meander migration, that is, it does not have the power to eat significantly at its banks or change course. This does not mean that the areas near the river are free from erosion or shifting, but rather that there have not been significant changes in the course of the Thames over the last century. Flooding is a much larger threat, and one London's residents knew well. In SoHo, several streets including Nelson, Clarence, and Thames ran quite close along the river banks. There were over 120 known floods from the Thames after 1792, and as the areas around the river became settled, the need for flood control grew. The city built its first dyke in the 1880s – the West London Dyke – on the north side of the forks. However, the original dyke was ineffective at controlling major floods. In 1904, an ice jam at the town of St. Marys broke, flooding London and surrounding townships despite their efforts at prevention. The city government rebuilt and improved the West London Dyke in 1905 by rebuilding, raising, and extending it. While the improved dykes did not protect all areas from flooding, it mitigated the damage significantly for the next twenty-five years.¹³

The protection did not last. At the end of April 1937, an unusual amount of unrelenting torrential rain and the normal erosion of river banks at the end of winter resulted in the worst flood in SoHo to date. The fast-rising water carried away untreated sewage and pieces of scrap metal factories had thrown into the river. In an effort to stabilize the bridges and prevent water from rising further, people threw bricks into the river and sandbagged its banks and around their homes. Ten feet of water flooded Hill Street Park, obscuring benches and fences. On April 27, at the peak of the flood, rising waters stood at twenty-three feet above normal level. The south side of the King Street bridge flooded into Thames Street. The water surged back and forth up the

Company, 1909), ASCWU <https://ir.lib.uwo.ca/mdc-London-maps/32/> (accessed April 4, 2022); Adrian Gamble, "Once Upon a Tram: The London Street Railway Company's 60 Year Run in Ontario," *Skyrise Cities*, 2016 <https://skyrisecities.com/news/2016/05/once-upon-tram-london-street-railway-companys-60-year-run-ontario> (accessed April 10, 2022).

¹³ Thames River Research Team, *Thames River Watershed*, 24, 98-99; Upper Thames River Conservation Authority, Flooding on the Thames River <https://thamesriver.on.ca/water-management/flooding-on-the-thames-river/> (accessed April 5, 2022); Upper Thames River Conservation Authority, The City of London Dyke System <https://thamesriver.on.ca/water-management/flood-control-structures/london-dyke-system/> (accessed April 5, 2022); Upper Thames River Conservation Authority, West London Dyke <https://thamesriver.on.ca/water-management/flood-control-structures/london-dyke-system/west-london-dyke/> (accessed April 5, 2022).

street. The waters rose faster than normal, causing many to retreat to the roofs of their houses, calling for help or firing shotguns for attention. The water destroyed many homes by breaking down doors, tearing structures apart, and in some instances, completely displacing buildings. People fell ill from shock and were injured from the contents of the rising waters. In the aftermath, Londoners struggled to clean up the destruction because the flood had destroyed many hardware and supply stores.¹⁴ Local schools and churches held evacuation centres for the many Londoners who found themselves homeless in the aftermath. Overall, the flood displaced 10,000 landowners and caused over three million dollars of damage across southwestern Ontario.¹⁵

Improvements in flood control since 1937 have dramatically reduced the risk of similar floods. In particular, SoHo is protected by the Nelson-Clarence dyke, which runs near the bank of the Thames from Hill to Wellington Street. Further up the river, dams constructed in the 1950s and 60s have also decreased flooding in SoHo. These measures all depend on controlling the water and are not foolproof. As such, in 1945, the city began a twenty-five year riverbank acquisition plan in which they bought property along the Thames and in floodplains. When this plan ended, the city partnered with the Upper Thames River Conservation Authority to continue buying land near the river. London owned over 800 acres of riverside property in 1986. After acquisition, the city rezoned the land, and many areas became parks or conservation areas. SoHo's Richard B. Harrison Park at the corner of Clarence and South, once the site of the London Soap Company and a few homes, is an excellent example of this kind of flood control – rather than allowing the area to be redeveloped, the city converted it into a park that will face minimal damage if major flooding occurs.¹⁶

¹⁴ Chris Doty and Craig Cole, *Lost April: the Flood of '37* (London: Rogers Community TV, 1997).

¹⁵ Thames River Research Team, *Thames River Watershed*, 98-99.

¹⁶ Thames River Research Team, *Thames River Watershed*, 102-103; Upper Thames River Conservation Authority, Flood Control Structures <https://thamesriver.on.ca/water-management/flood-control-structures/> (accessed April 5, 2022); Upper Thames River Conservation Authority, “2004 Inspection of Flood Control Structures Appendix 3” http://thamesriver.on.ca/wp-content/uploads/FloodStructures/OtherStructures/2004_LondonFloodStructureInspection-App-3-InspSheetsMaps-Clarence-Nelson.pdf (accessed April 5, 2022); Upper Thames River Conservation Authority, London Dykes VMP - Preliminary Assessment <http://thamesriver.on.ca/wp-content/uploads/FloodStructures/OtherStructures/10-NelsonClarenceDyke.pdf> (accessed April 5, 2022).



Horton Street Flooding, 1950, 8322, Ron Nelson Photography Ltd Collection, ASCWU.

3.4 Work and Labour

Residents of SoHo often worked in the neighbourhood, at various factories and manufacturers, on the railway, and at Victoria Hospital. Some of the earliest factories in London were Labatt Brewing Co., founded by John Labatt, and City Mills, founded by Charles Hunt. These two businesses sat on the eastern bank of the Thames between Simcoe and Grey streets. Today, Labatt has expanded to take up this entire area, but John Labatt originally sold the land City Mills sat on to Hunt in 1853. Hunt built a dam that channelled water along a millrace between the two businesses, pulling water from the river towards the mill to spin a waterwheel. The mill produced approximately 215 bushels of flour a day, which was sold both at The Golden Sheaf, Hunt's store on Richmond, and abroad. As the company expanded over time, the property came to include a cooperage, a granary, and cottages for the mill's workers. When Hunt passed in 1871, his sons took over the business and renamed it Hunt Bros Ltd. The two moved the business from its original location to a new facility on Nightingale Street in 1917, outside of SoHo.¹⁷

¹⁷ GWH Bartram, "Charles Hunt, 1820–1871," *London and Middlesex Historical Society Transactions* XVI (1967): 55–85; "London: its Manufactures and General Progress," *Western Ontario History Nuggets* 13 (1947): 7; James Sutherland ed., *City of London and County of Middlesex General Directory for 1868–9* (Toronto, 1868), 277; Archie Bremner, ed., *City of*



Winter view of Hunt's Mills, c1925, RC40686, AFC 49-34A, Regional Photograph Collection, ASCWU.

Canadian historians researching Canada's industrial development widely use the 1871 census of Canada. The 1871 census included a schedule that recorded every known business, the number of employees, the supplies they used, what kinds of work the business did, and the capital invested into the business, profits, and wages. The 1871 census includes well-known SoHo companies, like Labatt's and McClary Manufacturing on Adelaide near the river, but it also includes small businesses. For example, William Dyson owned a tin and coppersmith shop that produced only cheese vats. A man named Amos Weldon peddled pumps in both the city and country. He owned one horse and a pine buggy, which he used to travel with his wares. Even people who only took commission work appear on the census schedule as having independent businesses, including women. There are several examples for this, but one that stands out is Sara Wilson who was a dressmaker. Wilson's business was very small, particularly compared to other dressmakers in the area. She had one employee other than herself, another woman. Each woman's average monthly wage was \$12.50, and the business's yearly profit was \$300. \$12.50 was not a large monthly wage. In comparison, forty-two of the seventy-one recorded businesses

London, Ontario, Canada; the Pioneer Period and the London of Today, 2nd ed. (London, 1900), 68, 143.

in the same area paid over \$20 a month. Another woman who stands out is Fanny Seddon, who lived in SoHo and worked as a gilder, applying gold, silver, and other high value metals on objects such as furniture or picture or mirror frames. In 1871, Seddon was a fifty-year-old widow. Her eighteen-year-old son helped in her work, though he was not an official employee. They were the only gilders in SoHo at the time. They turned a yearly profit of around \$3200 in 1871.¹⁸

This census also shows that while the majority of workers in SoHo were men, women and children also worked. Only specific businesses employed women; most were companies that did sewing or hand-work, such as tailors, dress-makers, book-binders, or cobblers. These industries closely align with what many considered “women’s work,” and many did not think they took the same physical toll as heavy factory work. However, there is also evidence of foundries, meat factories, cabinet manufacturers, and mills employing women, although in much lower numbers compared to men. The employment of girls was exceptionally limited, with only five girls being employed in SoHo in 1871 – two of whom worked at a ladies’ shop that only employed women. The employment of boys was not as limited as girls but happened less often than the employment of women. Most boys were employed by factories, though tailor shops and cobblers also employed them.¹⁹

Manufacturing never fully left SoHo, but it has radically decreased in recent years. Labatt’s remains at its original location, though the buildings have changed. The London Soap Company factory stood on the corner of Clarence and South streets until 1985. The factory on Clarence opened in 1875 under Thomas Churcher. In the early 1900s, Churcher sold the factory to the Phillips family who operated the plant until 1978. In 1980, the city bought the factory as part of their flood prevention programs, though they rented the space to tenants until 1984.²⁰ In

¹⁸ This data was obtained through the database created by the University of Guelph's Canadian Industry in 1871 Project (1982-2008) <http://www.canind71.uoguelph.ca/> (accessed April 10, 2022); Canada, *Census of Canada, 1871*, Schedule 1, Ontario, London, Ward 3, page 18 https://central.bac-lac.gc.ca/.item/?app=Census1871&op=pdf&id=4396677_00392 (accessed April 10, 2022); Canada, *Census of Canada, 1871*, Schedule 1, Ontario, London, Ward 3, North Division, page 28 https://central.bac-lac.gc.ca/.item/?app=Census1871&op=pdf&id=4396677_00480 (accessed April 10, 2022).

¹⁹ University of Guelph's Canadian Industry in 1871 Project (1982-2008) <http://www.canind71.uoguelph.ca/> (accessed April 10, 2022).

²⁰ “London Soap Factory,” Alice Gibb Files, London, Ontario; Alice Gibb, “Soap Factory

1985, many considered the building to be the oldest standing soap factory in Canada. However, the building caught fire April 13, 1985, destroying the building. A monument to the factory, a large toilet soap milling machine salvaged from the fire, now marks the site. Included in the monument in a plaque explaining the history and value of the old factory.²¹

Holeproof Hosiery at 203 Bathurst Street was another large manufacturer in SoHo for many decades. Holeproof came to London in 1911 when businessman J.W. Little bought the right to manufacture Holeproof products in Canada. Little first opened Holeproof at 188-190 King Street. However, the company outgrew the location, and Little opened the factory on Bathurst Street in 1919. Its first products were socks for men, women, and children. By 1927, the factory also made full fashioned hosiery, a style of hose meant to be worn with a garter belt, as the hose only came to the top of the thigh. It also had reinforced heels and toes, and its iconic seam down the back of the hose. Holeproof Hosiery was so named for its claim of lasting six months of wear. The factory in SoHo primarily employed women, as was typical for hosiery factories. In 1955, Kayser-Roth bought Holeproof, and the Bathurst Street factory remained in operation until 1989.²²

The Second World War changed the labour force of many factories in SoHo. While Holeproof primarily employed women since opening, most of the other factories in SoHo did not. Textile factories historically used women as their primary labour force, but breweries, foundries, and other factories did not. The war necessitated adaptation. The Canadian government encouraged women to enter the labour force so that factories could meet wartime production needs. By 1943, war industries employed over 261,000 women. Many women left work at the end of the war, but their efficacy as employees during wartime proved to many employers that women could be valuable workers in a variety of industries. This did not necessarily equate to large masses of women working in heavy industry after the war, but did

Destined to Become Museum,” Alice Gibb Files; Christopher Andreae, *The Industrial Heritage of London and Area* (London: Ontario Society for Industrial Archaeology and London Historical Museums, 1984), 21.

²¹ Chris Andreae, *Hear, Here London* <https://www.hearherelondon.org/stories/chris-andreae-london-soap-factory/> (accessed April 5, 2022).

²² Alice Gibb, “Ladies Stockings Prove Lucrative Business,” SoHo Community Association Blog, March 8, 2016 <https://soholondon.ca/interesting-tidbits-of-sohos-heritage-part-2/> (accessed April 10, 2022); Jennifer Lorraine Fraser, “A Publication to Accompany the Exhibit *Women, Freedom and Hosiery*,” Weldon Library, University of Western Ontario <http://womenfreedomhosiery.weebly.com/> (accessed April 10, 2022).

open doors for women who sought employment in those areas in later years.²³

McClary Manufacturing, later called General Steel Wares, began in London. The founder, John McClary, started as a tinsmith's apprentice in London. After taking part in the California gold rush, McClary returned to London and opened the J & O McClary firm in 1850, a tinware manufactory, with his brother Oliver. However, the demand for tinware was not high enough for the company to continue growing, so the McClarys diversified their products by producing ploughs and stoves, the latter for which they would become known. The recently-arrived railroad allowed for easy transportation of McClary products to multiple cities. McClary's had a large complex on both sides of Adelaide immediately north of the Thames, placing it on the eastern border of SoHo. The Adelaide plant remained in operation into the eighties and has since been demolished.²⁴

Another major manufacturer in SoHo was the Canada Bread factory at 258 South Street. Jim Payne, a former employee, worked as a baker in the South Street factory for fifteen years. His father and grandfather had both been bakers, and he followed in their footsteps. For a portion of his time at the factory, he made dough. The job was stressful, requiring him to run between three mixers constantly to monitor the dough. He also baked the bread and recalled the frenzy of loading and unloading the oven. Payne remembers workers unloading fresh loaves from the oven onto rolling racks. They would then move these racks to another room for the bread to cool. Moving the rack sometimes resulted in loaves falling off onto the floor. The bread was picked up by one of the men working, dusted off on their white pants, and placed back on the cooling rack. When he visited the factory again twenty-three years after he quit, Payne remembers being shocked by the changes. More men worked in both the dough and baking areas, and he called the new employees 'machine operators' rather than bakers. The mad scramble Payne remembered from his time working there was no more. Even with technical innovations that increased production, the factory shut down in 2003. The site has since been cleared.²⁵

²³ Jean Bruce, *Back the Attack! Canadian Women During the Second World War, At Home and Abroad* (Toronto: MacMillan Publishing Canada, 1985), 54-58.

²⁴ WA Craick, "Eighty-four Years Old, Still at Helm: How John McClary Found the Elixir of Perpetual Efficiency," *MacLean's Magazine*, May 1, 1914, 23-24; Andrae, *The Industrial Heritage of London and Area*, 21.

²⁵ Jim Payne, *Hear, Here London* <https://www.hearherelondon.org/stories/jim-payne/> (accessed April 5, 2022).



Canada Bread Factory, 1948, AFC 177-S3-SS13-F2485, *London Free Press* Collection, ASCWU.

Factories shaped people's experiences in the neighbourhood. SoHo residents, whether they worked in the local factories or not, knew and engaged with them in a variety of ways. They dealt with debris from the factories during floods, saw trucks and trains, smelled bread and beer, avoided certain areas of the neighbourhood, and bought their products. Factories were part of the neighbourhood, and thus part of the lived experience.²⁶

3.5 Schools

Both general education schools and ethnic language schools existed in SoHo. The very first school in SoHo was Waterloo South Primary School, or what was known as the old 'Ward School.' Reverend Benjamin Cronyn, the superintendent of education for London in 1842, established the school. The city had tasked Cronyn with creating public school districts, and rather than draw up new boundaries he used the municipal wards. SoHo was in ward three, and the school opened at 186 Waterloo Street. Due to the large area the school had to cover, classes

²⁶ Jane Moffat, Interview with Keely Shaw, April 1, 2022, ASCWU; Marion Hall, Interview with Madeline Shaw, March 15, 2022, ASCWU.

were often overcrowded. One of the teachers, Phoebe Martindale, sometimes taught seventy students in one class. The city closed the school in 1890, and its students split between two new public schools. The building is now a part of the Cornerstone United Reform Church and is one of the oldest schools still standing in the city.²⁷

Hamilton Road School (now Aberdeen Public School) and the Simcoe Street Model School replaced the ward school. Hamilton Road opened in 1883 as a four-room school. As the population grew, the school added four more rooms to create a south wing, and converted a cottage on the property into a kindergarten. The city renamed the school after Lord Aberdeen, the Governor General of Canada, visited London in 1893. Ironically, when he and Lady Aberdeen visited London, they stopped at Simcoe Street School rather than Hamilton Street School. His visit was a large event in London, and his arrival on October 24, 1893, garnered much celebration. The *Free Press* dedicated two and a half columns to the visit on the first day, and another one and a half the next.²⁸

In 1895, Aberdeen started a nighttime program aimed to educate girls who worked during the day. The *Ontario Factories' Act* of 1884 prohibited boys and girls under fourteen from working in factories, and labour was limited to ten hours a day and sixty hours a week. This did not necessarily stop girls from working long hours or in factories, as parents sought out forged age certificates. In an attempt to keep children in school, the province also mandated that people between the ages of seven to twenty-one attend a minimum of 100 days of school a year, though some public-school inspectors made exceptions in the case of 'extreme poverty' and lowered the number of required days to fifty. These measures did little to curb the hours children worked, as they did not restrict work for children in shops or in family businesses, nor did inspectors regularly enforce the laws.²⁹

²⁷ Amelia Eqbal, "London Neighbourhood Histories: SoHo - Built to Last, with Room to Grow," *LondonFuse* <https://londonfuse.ca/london-neighbourhood-histories-soho> (accessed December 9, 2020); Alice Gibb, Waterloo South Primary School, An Architectural Gem, SoHo Community Association Blog, 2010 <https://soholondon.ca/waterloo-south-primary-school-an-architectural-gem/> (accessed April 5, 2022).

²⁸ "Welcomed to London, Lord and Lady Aberdeen Royally Entertained," *London Free Press*, October 24, 1893, 2 https://www.canadiana.ca/view/oocihm.N_00305_189310/175 (accessed April 5, 2022); "The Viceroyal Drive," *London Free Press*, October 25, 1893, 2 https://www.canadiana.ca/view/oocihm.N_00305_189310/184 (accessed April 5, 2022).

²⁹ Ontario, *Ontario Factories' Act*, 1884, s1, 146; Lorna F. Hurl, "Restricting Child Factory Labour in Late Nineteenth Century Ontario," *Journal of Canadian Labour Studies* 21, 2 (1988):

The city added another two rooms to Aberdeen in 1896 as the school population continued to grow, bringing the total number of classrooms to ten. Even still, the school outgrew these classrooms, and the Board of Education approved the construction of a new sixteen-classroom building in 1913. The new building opened in 1914 and had new manual and domestic training labs. These labs hosted classes similar to modern trade and home economic classes. Students from the Simcoe Street School even travelled to take their manual or domestic training classes at Aberdeen. At this time, the school also offered special classes for Russian immigrants and Jewish students.³⁰

Simcoe Street School was built in 1887 and demolished in 1976. It was located on the north side of Simcoe Street, east of Clarence. The school had two playgrounds – one for girls and one for boys.³¹ It is not clear when the two merged, though interviewees who attended in the 1960s remember the split playground.³² The neighbourhood also had a Roman Catholic school, St John’s French Immersion School at 449 Hill Street where Nshwaasnangong Child Care and Family Centre, an Indigenous-led day care centre was constructed in 2022. St. John’s had a similar split between male and female students.³³

The other type of school in SoHo is the language schools. The red-brick apartment building at 324 Hill Street used to be the Talmud Torah Hebrew School.³⁴ The school opened in 1926 and served as a gathering place for the Jewish community into the 1960s.³⁵ Originally hoping to bring together the congregations of two Orthodox synagogues, it failed as a Talmud Torah and became a Folk Schule instead. In addition to serving as a community hall, this Folk Schule provided learning opportunities in Yiddish culture and language.³⁶ Established in 1927, the Polish language school in SoHo has since moved to Holy Rosary Catholic School on

93-94.

³⁰ Alice Gibb, Aberdeen Public School, Soho Community Association Blog <https://soholondon.ca/aberdeen-public-school/> (accessed November 3, 2009).

³¹ Carole Mason-Taylor, *Hear, Here London*, <https://www.hearherelondon.org/stories/carol-mason-taylor-2/> (accessed April 5, 2022).

³² Hall, Interview with Shaw, March 15, 2022, ASCWU.

³³ Dave Moczulski, *Hear, Here London* <https://www.hearherelondon.org/stories/dave-moczulski-2/> (accessed April 5, 2022).

³⁴ Rosa Orlandini, “Scrap, Salvage, and Sell,” (2021) <https://storymaps.arcgis.com/stories/b0cabc80844649779d14e9866e9a8c27> (accessed May 3, 2022).

³⁵ Eqbal, “London Neighbourhood Histories.”

³⁶ Bill Gladstone, *A History of the Jewish Community of London Ontario: From the 1850s to the Present Day* (Toronto: Now and Then Books, 2011), 107.



Ken Chute, Kids at Governor Simcoe School, 1967, AFC 177-S1-SS15-F3861, *London Free Press* Collection, ASCWU.

Herkimer Street south of SoHo. It is only taught on Saturdays and is still conducted by the nuns of the Our Lady of Czestochowa Church in SoHo. The nuns who teach have been at the parish since the 1970s. The schooling has changed significantly from the 70s to now. In the 70s, the curriculum mirrored coursework from schools in Poland. Now the school focuses more on Polish culture, history, and conversational language.³⁷

What makes SoHo public schools particularly interesting is how they broke down barriers between different groups. Children of all backgrounds shared classrooms at Aberdeen, Simcoe, and St. John's. Shared classrooms translated into friendships across various ethnic groups, with several community members fondly recalling their time playing street hockey or running around the neighbourhood with other students.³⁸

³⁷ Magda Hentel, Interview with Keely Shaw, March 9, 2022, ASCWU.

³⁸ Ernie Segleneiks, Interview with Keely Shaw, December 13, 2021, ASCWU; Mike Delaney, Interview with Keely Shaw, April 3, 2022, ASCWU; Penny Evans, Interview with Keely Shaw, December 13, 2021, ASCWU.

3.6 Indigenous Communities

Indigenous peoples lived in London for work opportunities, but also because of loss of Indian status. An increasingly restrictive series of Indian Acts allowed the Canadian federal government to strip Indian status from Indigenous peoples should they live off-reserve, or of Indigenous women who married non-Indigenous men. Similarly, status could be revoked if the government granted an Indigenous individual full citizenship and the right to vote. Before 1983, Indigenous women were vulnerable to losing their status if they married non-Indigenous or non-status men. They and their children also lost band membership and benefits. In turn, a prolonged absence away from a home reserve meant the federal government could strip status from an Indigenous person and bar them from living at home.³⁹

Indigenous people in London were policed. Al Day, an Oneida traditional chief and Executive Director of the N’Amerind Friendship Centre, remembered that when police encountered Indigenous people off reserve, they checked for confirmation they had the Indian Agent’s permission through a pin they had to wear on their clothing.⁴⁰

In 1969, during Prime Minister Pierre Trudeau’s administration, he and the Minister of Indian Affairs, Jean Chretien, proposed *The White Paper*. If passed, this policy would dismantle the *Indian Act* and end the legal relationship between Indigenous peoples and Canada. Many Indigenous leaders, including Al Day, pushed back, legitimately concerned that the policy would accomplish Canada’s goal of assimilation of Indigenous peoples into mainstream society. The policy contained no recognition of treaty rights or the inclusion of Indigenous participation in policy making. When the *White Paper* was proposed at a meeting in London, among the other Indigenous leaders, Al Day stood up to Trudeau Sr., arguing the legitimacy of the Two Row Wampum and Nanfan Treaty.⁴¹

No government policies addressed urban Indigenous populations and the problems they faced. Instead, friendship centres opened to fill in social service gaps. In 1971, the Ontario Federation of Indigenous Friendship Centres formed. It created a place for social service provision and cultural revitalization. The organisations are charitable non-profit organisations and contain Indigenous-based programming that incorporate traditional approaches in services.

³⁹ Ken Coates, “Being Aboriginal: the Cultural Politics of Identity, Membership and Belonging Among First Nations in Canada,” *Canadian Issues* (2002): 23-41.

⁴⁰ Al Day, Interview with Michelle Hamilton and Keely Shaw, December 2, 2021, ASCWU.

⁴¹ Day, Interview with Hamilton and Shaw, December 2, 2021.

There are a total of five community-run Indigenous organizations in London.⁴² The founding one, called N’Amerind Friendship Centre, is now located in SoHo. This particular centre, established in 1967, originally operated out of a house near Victoria Park. As remembered by her daughter Donna Phillips, Dorothy Day, the Indigenous woman for which N’Amerind’s learning centre is named, opened her Simcoe Street living room to the Indigenous community as a gathering place. Many of these visitors dropped in when visiting the city and waiting for hospital appointments. Deciding that Indigenous people needed a larger safe place to gather in the city, Day and a few other individuals founded N’Amerind.⁴³ In the beginning, it primarily served as a drop-in centre, offering a coffee and a newspaper, and provided a safe space for Indigenous community members to gather.⁴⁴

In 1981, N’Amerind moved to the former Jewish Synagogue turned Roman Catholic Church on Colborne Street. They bought and tore down the house next door to build a gymnasium. With an increased staff of forty-five, they run over twenty-five programs and focus more on social services. In addition, these friendship centres provide a home and a place to help foster a sense of identity. This is especially important for a second generation, one born in the city and displaced from Indigenous reserves. Some younger people have one or two parents who attended residential schools, such as the Mount Elgin (or Muncey) Institute on the Chippewas of the Thames reserve, and therefore do not have access to traditional teachings or language. For many in urban areas, there is a disconnect between their culture and home. A significant portion of the clients who visit N’Amerind are exploring their identity and family background. N’Amerind provides a needed safe space that is designed specifically to incorporate Indigenous heritage in their counselling and approach. As Al Day said, it is a “reserve” in the middle of the city. Lastly, in an effort to address and continue the decrease in substance abuse, there is a strict substance ban in the centre.⁴⁵

Dorothy Day’s daughter, Donna Phillips, went on to co-found the Native Women’s Association (NWAC) in 1974. Five years later, she served as its elected president.⁴⁶ NWAC is a

⁴² Emily Pitts, “A House of Healing: Importance of Friendship Centres to Urban Aboriginal Populations,” (MA Thesis, Western University, 2018), 17, 1.

⁴³ Donna Phillips, Interview with Michelle Hamilton and Keely Shaw, December 2, 2021, ASCWU.

⁴⁴ Day, Interview with Hamilton and Shaw, December 2, 2021.

⁴⁵ Day, Interview with Hamilton and Shaw, December 2, 2021.

⁴⁶ Phillips, Interview with Hamilton and Shaw, December 2, 2021.

non-profit organization which aims to address all aspects of society, from policy analysis to economics to culture from an Indigenous point of view, and to support Indigenous well-being. The NWAC especially advocates for women and members of the LGBTQ+ community.⁴⁷ This included lobbying the government to return Indian status to women who lost it through marriage to non-Indigenous men, an effort which culminated in Bill C-31 in 1983.⁴⁸

Atlohsa Family Healing Services is another Indigenous-run centre. This not-for-profit organization offers Indigenous-led addiction, housing, and legal support services and hosts cultural events for the community.⁴⁹ In addition, they run the Zhaawanong Women's Shelter in SoHo. The name Zhaawanong, Objibwe for south, holds significant meaning. The direction south represents warmth and renewal, a reflection of what the organization looks to promote. Since opening their doors in June 1992, the shelter serves as a safe space for women and their children who are at risk of violence and homelessness.⁵⁰ As a twenty-four hour emergency shelter, they meet immediate basic needs and offer support, including emotional housing, and security. They work with their visitors to understand that intergenerational trauma, a consequence of colonialism and residential schools, has resulted in domestic violence.⁵¹

3.7 Immigration

Waves of immigration diversified SoHo. From 1850-1980 SoHo became home to Irish, Jewish, Black, Italian, and Polish communities. Other communities in the neighbourhood included Russian, Chinese, Greek, Portuguese, Romanian, Japanese, Lebanese and Syrian.

Federal policies, job opportunities, and familial networks shaped immigration to London. The earliest Canadian immigration policy was the *Immigration Act* of 1869. It was not focused on restricting immigration, but instead aimed to ensure the safety of immigrants as they travelled to Canada and protect them from exploitation once arrived. The government amended the act in

⁴⁷ Native Women's Association of Canada, *Action Plan* (20210, <https://www.nwac.ca/wp-content/uploads/2021/08/NWAC-action-plan-FULL-ALL-EDITS.pdf> (accessed May 3, 2022).

⁴⁸ Phillips, Interview with Hamilton and Shaw, December 2, 2021.

⁴⁹ Atlohsa, Atlohsa Family Healing Services, Atlohsa.com (accessed April 15, 2022).

⁵⁰ Atlohsa, Zhaawanong Women's Shelter <https://atlohsa.com/zhaawanong-2/> (accessed April 15, 2022).

⁵¹ Andrea Cox, "Change-Makers Honoured through Fundraiser for Women's Shelter," *Londoner*, October 2, 2018 <https://www.thelondoner.ca/news/local-news/change-makers-honoured-through-fundraiser-for-womens-shelter> (accessed May 3, 2022).

1872 to prohibit criminals and issued an order-in-council in 1879 to prohibit ‘destitute’ immigrants. The next Canadian immigration policy, however, began the more infamous Canadian immigration policies that focused on race and ethnicity. In 1885, the Canadian government passed the *Chinese Immigration Act*, which was the first in Canadian history to exclude immigrants on the basis of race. Rather than outright ban Chinese immigration, the government imposed a \$50 ‘head tax’ on each Chinese person entering Canada. The government raised the tax in 1900 to \$100, and again in 1903 to \$500, significantly hindering Chinese immigration to Canada.⁵² Despite this steep tax, the 1911 census recorded over seventy people in London as Chinese, thirteen of whom lived in SoHo.⁵³

The *Immigration Act* of 1906 expanded the kinds of prohibited immigrants, created a formal deportation process, and overall gave more power to the federal government to make judgements on admission. It did not explicitly restrict immigration by one’s culture but allowed the government to prohibit any class of immigrants when they found it ‘necessary.’ Other restrictions included a 1908 agreement between Canadian Minister of Labour Rodolphe Lemieux and Japanese Foreign Minister Tadasu Hayashi aimed to restrict Japanese immigration to Canada. Under this agreement, the Japanese government limited the number of immigrants to Canada to 400 individuals a year. 1908 also brought about a policy called the *Continuous Journey Regulation*, mandating that all immigrants travel directly from their native country to Canada, which effectively banned immigration from India. In 1911, after many years of unofficial policies that barred Black immigration, the government formally banned immigration of Black persons based on supposed ‘climatic unsuitability’ with Order-in-Council 1911-1324.⁵⁴

The First World War created a slump in immigration numbers for several reasons. First, the war cut off the travel of many prospective immigrants. Second, the federal government considered many who had already immigrated to be enemy aliens. Once considered enemy aliens, immigrants had to register themselves as such. Over the course of the war, the government interned over 8,500 immigrants. The Canadian public also became virulent in their

⁵² Valerie Knowles, *Strangers at Our Gates: Canadian Immigration and Immigration Policy* (Toronto: Dundurn Press, 2007), 71-73.

⁵³ Data obtained through the database created by Library and Archives Canada for the Census of Canada, 1911 <https://www.bac-lac.gc.ca/eng/census/1911/Pages/1911.aspx> (accessed May 3, 2022).

⁵⁴ Knowles, *Strangers at Our Gates*, 107-110, 119-121, 169.

hatred of foreigners. What is now known as the city of Kitchener used to be called Berlin, renamed in 1916 due to anti-German feeling. The *Wartime Elections Act* of 1917 disallowed people of enemy alien birth and those whose primary language was an enemy alien language from voting. After the war, widespread unemployment and anti-foreigner sentiment resulted in continuing difficulties for those attempting to immigrate to Canada.⁵⁵

The Great Depression also hindered immigration. In 1930, the federal government suspended immigration from Europe. The only immigrants exempt were those that had sufficient money to start and maintain a farm, or wives and minor children of men already in Canada. The government further restricted immigration in 1931 to only those who already had guaranteed employment, farmers with the money to start and maintain farms, and British and Americans who had enough money to sustain themselves until they secured a job. Immigration to Canada plummeted from over 1,000,000 immigrants from 1921-31 to less than 150,000 from 1931-41. The Second World War brought the reinstatement of policies from the First World War, including restrictions on immigration and internment of enemy aliens.⁵⁶

Immigration policies based on ethnicity remained until 1962, at which time the government introduced new regulations based on education and skill. Policies remained somewhat discriminatory, as only immigrants from select nations in Europe, the Americas, and the Middle East could sponsor children over the age of twenty-one and members of their extended family. Prime Minister Pierre Trudeau's government brought further changes to immigration in the 1970s as his policies promoted multiculturalism and respect of the cultural contributions of immigrants.⁵⁷

These policies, as well as the political, cultural, and economic circumstances of home countries, shaped immigration. Distinct waves of immigration shaped London's population and the makeup of SoHo. The first large wave of immigrants to Canada occurred in the early 1800s and consisted of largely Irish, Scottish, and English people. The loss of land in Ireland and Scotland, as well as the Potato Famine from 1845-52, pushed people to leave.⁵⁸ This is clearly reflected in early census records of SoHo – the vast majority of people claimed one of these three

⁵⁵ Knowles, *Strangers at Our Gates*, 127-130.

⁵⁶ Knowles, *Strangers at Our Gates*, 142-54.

⁵⁷ Knowles, *Strangers at Our Gates*, 186-201.

⁵⁸ Bruce Elliott, *Irish Migrants in the Canadas: A New Approach* (Montreal: McGill-Queen's University Press, 2004), 106-10.

ethnicities. There was also a wave of Black refugee slaves and freed Blacks from the United States during the same time. The next wave of immigration in London was the Jewish wave of the 1850s. A large portion of this wave came from Russia, fleeing persecution.

Immigration remained relatively steady until the late 1890s and early 1900s, with immigrants coming from a variety of countries. Among those represented in census records are Germans, Ukrainians, Russians, and Poles. This period did not have large surges in immigration so much as a steady trickle. However, at the turn of the century both Italian and Polish immigration surged. Both surges were cut short by the First World War and the Great Depression. However, immigration surged again after the Second World War when immigration restrictions loosened, leading to a second wave of Italian and Polish immigrants to SoHo. Italians sought work in the booming Canadian economy as well as distance from the toll of World War II.⁵⁹ Poles immigrated for a variety of reasons, and many who came to Canada had been Polish soldiers during the wars, imprisoned by Nazis, or were political refugees of communist Poland.⁶⁰ A third wave of Polish immigration occurred in SoHo from the 1960s to the late 1980s, at which time there was also a wave of Portuguese immigrants settling in the area.⁶¹

3.8 Irish Community

There were two large influxes of immigrants to London from Ireland. Sponsored by government organizations, the first came after the Napoleonic Wars in 1803-1805. Experiencing economic hardship, many looked elsewhere for opportunities.⁶² One of these men was Richard Talbot, a soldier turned immigration agent. In 1818, Talbot and other Anglicans from Tipperary County, Ireland, settled at the forks of the Thames in the newly surveyed London Township. Subsequent waves of Irish immigrants settled throughout the city and larger London Township, forming their own social and religious enclaves.⁶³ John Kinder Labatt emigrated from Ireland in 1834. After

⁵⁹ Sonia Cancian, *Families, Lovers, and Their Letters: Italian Postwar Migration to Canada* (Winnipeg: University of Manitoba Press, 2010), 23; Bruno Ramirez, *The Italians in Canada* (Ottawa: Canadian Historical Association, 1989), 5, 9.

⁶⁰ DH Avery and JK Fedorowicz, *The Poles in Canada* (Ottawa: Canadian Historical Association, 1989), 12-14.

⁶¹ Knowles, *Strangers at Our Gates*, 161, 185; Magda Hentel, “Veterans of the Polish Second Corps who came to London, Ontario, Canada after WWII” (unpublished manuscript, 2022); Hentel, Interview with Shaw, March 9, 2022.

⁶² Elliott, *Irish Migrants in the Canadas*, 116.

⁶³ Daniel James Brock, “Richard Talbot, the Tipperary Irish and the Formative Years of London

arriving in Canada, he started as a farmer like many other Irish immigrants at the time. In 1854, he took over the London Brewery as sole owner.⁶⁴

The second large influx of immigrants, poorer and more likely to be Roman Catholic, came after the great potato famine of 1842-52. By 1861 a significant portion of the unskilled labour in London consisted of Irishmen.⁶⁵ In 1862, Edward Winder, a house painter, and his family settled in SoHo. Winder and his brother built a building to serve as a store and home in 1872, now 129 Wellington Street at the corner of Hill. This is one of the first buildings designed to have a shop, at one point a grocery store, and living quarters on the bottom floor, and extended living quarters on the second. It was restored in 2011 and remains a landmark in the neighbourhood.⁶⁶

3.9 Black Community

The 1793 *Act to Limit Slavery in Upper Canada* banned any new enslavement. However, if a person was already a slave, they would continue to be but their children would be freed when they turned twenty-five. In addition, slaves could still be sold across the border to the United States. Nevertheless, many slaves escaped the United States by fleeing to Canada. During the War of 1812, they went behind British lines to find safety and freedom.⁶⁷

By the 1830s, the Underground Railroad, a network of safe houses operated by abolitionists, aided the travel of refugee slaves to places like Windsor, Chatham, and London. Upon entering Canada, they were often taken to farms and small towns.⁶⁸ Their legal slave status

Township: 1818-1826,” (MA Thesis, Western University, 1969), 3, 82, 84.

⁶⁴ Labatt, John Kinder: National Historic Person,” Parks Canada, https://www.pc.gc.ca/apps/dfhd/page_nhs_eng.aspx?id=1226 (accessed April 15, 2022).

⁶⁵ Willard Francis Dillon, “The Irish in London, Ontario, 1826-1861” (MA Thesis, Western University, 1963), 107, 111, 108. <https://www.proquest.com/docview/302142107/fulltextPDF/6BCAF3D73AB34A4DPQ/1?accountid=15115> (accessed May 4, 2022).

⁶⁶ London Heritage Council, The Red Antiquities Building, March 28, 2011, <https://heritagecouncilblog.wordpress.com/2011/03/28/the-red-antiquities-building/> (accessed May 4, 2022); Alice Gibb, The Antiquities Shoppe Soho Landmark Threatened with Demolition, Soho Community Association Blog, December 3, 2010, <https://soholondon.ca/the-antiquities-shoppe-soho-landmark-threatened-with-demolition/> (accessed May 4, 2022); Eqbal, “London Neighbourhood Histories.”

⁶⁷ Robin W. Winks and George Elliott Clarke, *Blacks in Canada: A History* (Montreal: McGill-Queen's University Press, 2021), 98, 99, 114.

⁶⁸ George Emery, “Blacks in a White Place: Ingersoll, Canada West/Ontario, 1840-1921,” (unpublished manuscript, 2022), 48, 55.

dissolved, and they gained immigration status. In 1833, under Britain's *Slavery Abolition Act* fugitives could not be sent back to the United States.⁶⁹ In 1850, the American *Fugitive Slave Act* required former and current slaves to return to their owners, and empowered slave catchers to pursue escaped slaves.⁷⁰ This statute did not apply to Canada but slave catchers crossed the border anyway. This resulted in Black individuals moving further away from the border to more inland cities like London.⁷¹

Two prominent and active members in the Black community were AB and Alfred T. Jones. The two brothers escaped from enslavement in Kentucky in the 1830s and settled in London. By 1850, they were both successful businessmen who owned multiple properties, including lots near the train depot, a fruit store, and an apothecary. Both of these men were recognized as leaders of the community and donated one of their properties to establish the Second Baptist church.⁷²

Another key person of colour from SoHo was Richard Berry Harrison. Harrison was born to fugitive slave parents in 1864.⁷³ His family lived in a corner house at Nelson and Wellington streets.⁷⁴ He left London with his family during his teenage years. His childhood home was later burned to the ground as suspected racially-motivated arson. There is a plaque named in his honour, commemorating the site of this house. Becoming a famous actor, Harrison returned to London on a Broadway tour of *Green Pastures* in 1934. While in London, Mayor George Wenige awarded him the Freedom of the City, a recognition London gave to people at the top of their fields, particularly those who drew positive attention to London.⁷⁵ On March 4, 1935, *Time Magazine* featured Harrison on the cover, naming him as one of the best Black actors of his time.⁷⁶

⁶⁹ Winks and Clarke, *Blacks in Canada: A History*, 169.

⁷⁰ Emery, "Blacks in a White Place," 55.

⁷¹ Winks and Clarke, *Blacks in Canada: A History*, 169; Benjamin Drew, *The Refugee, or, the Narratives of Fugitive Slaves in Canada: Related by Themselves: With an Account of the History and Condition of the Colored Population of Upper Canada* (Boston: J.P. Jewett and Co., 1856), 151.

⁷² Tracey Adams, "Making a Living: African Canadians Workers in London, Ontario, 1861-1901," *Labour/Le Travail* 67 (2011): 9.

⁷³ Eqbal, "London Neighbourhood Histories."

⁷⁴ Alice Gibb, Richard Berry Harrison: Namesake of a Park, Soho Community Association, August 30, 2012, <https://soholondon.ca/richard-berry-harrison-namesake-of-a-park/> (accessed May 4, 2022).

⁷⁵ Eqbal, "London Neighbourhood Histories."

⁷⁶ *Time*, March 4, 1935, Time Vault, <https://time.com/vault/year/1935/> (accessed February 15,

During the mid-1850s, London saw a rapid increase of African-American newcomers due to job opportunities. The Great Western Railway hired many for the construction of rail lines in 1851-53. Jobs, such as building warehouses, sawmills, churches, residences and other buildings, and land clearing, came as a result of the railway.⁷⁷ Although London provided Black men business opportunities and seemed to be more accepting than their former homes, migrants continued to face considerable amounts of prejudice.⁷⁸

Newly passed legislation created conflicts surrounding schooling segregation and access to a good education. It also became apparent that the job market was very limited to unskilled jobs with wages significantly lower than paid to their white counterparts.⁷⁹ Opportunities for African-Americans declined in Ontario following the recession in the 1850s.⁸⁰ From 1861-65, the American Civil War resulted in many African-Americans fleeing to Canada. However, for some, this was only a short-lived experience as they saw their time in Canada as being a temporary place to hide during the war. At the end of the conflict, many returned to make their homes in the United States.⁸¹

Many of these former slaves came together to form a congregation and build what is now known colloquially as the 'Fugitive Slave Chapel.' Built simply of wood in 1848 at 275 Thames Street, this African Methodist Episcopal church fostered a sense of community and support for the Black population of SoHo. Circuit pastors led services here.⁸² In 1868, the congregation of the Fugitive Slave Chapel began building a new, yellow-brick church on Grey Street called Beth Emanuel. The congregation needed a larger building, and one away from the danger of flooding from the Thames River, on higher ground. To demonstrate dedication to the British the congregation had changed their name to British Methodist Episcopal Church earlier in 1856. Like the Fugitive Slave Chapel, this church became central to the Black community, and provided members a support system and safe space. In 1983, the federal government designated

2022).

⁷⁷ Emery, "Blacks in a White Place," 14.

⁷⁸ Adams, "Making a Living," 11.

⁷⁹ Adams, "Making a Living," 11, 13.

⁸⁰ Emery, "Blacks in a White Place," 14.

⁸¹ Winks and Clarke, *Blacks in Canada: A History*, 234.

⁸² Winks and Clarke, *Blacks in Canada: A History*, 355.

this Gothic Revival church as a heritage building.⁸³ As of 2022, the Black community, the city of London, and Fanshawe Pioneer Village are discussing the potential of moving the Fugitive Slave Chapel to the village for restoration and educational programming.



Beth Emanuel Church Convention, 1955, *London Free Press* Collection, ASCWU.

Many Blacks had to start their own businesses because of prejudice towards hiring Black workers. One industry that proved accepting of Blacks was barbering. In the 1870s and 1880s, twelve out of the fifteen barbers in the city were Black. Many of these men became successful and hired other members of the Black community to help run their barbershops.⁸⁴ Paul Lewis was a well-known and popular barber. He moved to London from Philadelphia in 1914, and he worked at White's Barbershop on Dundas Street until it closed in 1948. Outside of work, Lewis helped to organise the Canadian League of the Advancement of Coloured Peoples. Established in 1924 in London, it sought to improve infrastructure for Black Canadians, including education and health services. He served as a trustee at Beth Emanuel Church. There, he collected funds, directed the choir, and played clarinet. Lewis involved himself in the arts. He had a stage role in London Drama League plays. In 1970, the city council honoured him for his acts of goodwill.

⁸³ Beth-Emmanuel British Methodist Episcopal Church, Canada's Historic Places <https://www.historicplaces.ca/en/rep-reg/place-lieu.aspx?id=8429> (accessed April 15, 2022); Eqbal, "London Neighbourhood Histories."

⁸⁴ Adams, "Making a Living," 34.

After he died in 1974, his friends backed the creation of a fund for Grade 12 music students in his honour.⁸⁵

Following the 1915 film *The Birth of a Nation*, the Ku Klux Klan grew larger southern Ontario in the early 1920s. The film sparked a reinterest in the Civil War and inspired many to join the organization. A Klan organiser has been documented to work in London as early as December 1922. The KKK violently attacked the Black population, including incidents of arson, and held rallies across Ontario, with 5000 to 20,000 participants, including a major rally in downtown London in 1925. In the summer of 1927, the rally held in Brockville proceeded with John Hothersall of London, the grand kleagle, as the chairman. Aside from a few cross burnings, the presence of the Ku Klux Klan dissipated in the late 1920s.⁸⁶

3.10 Jewish Community

The Jewish community in SoHo started in the 1850s when German Jews immigrated to London. Fleeing persecution and economic hardships, they sought a better life with more opportunities. These immigrants were a group of businessmen and families, many of whom became store owners and scrap collectors in their new city. By 1891, there were 144 individuals.⁸⁷ During the 1880s and 1890s, there was a sudden large influx of Russian-Jewish families fleeing state-organised massacres, or pogroms.⁸⁸ Many of these immigrants and refugees were Orthodox and began to outnumber the Reformed German Jewish community in SoHo.⁸⁹

In the late nineteenth century, a successful cigar industry was centred in London. Named after themselves, the German Jewish Brener brothers, opened one of the hand-rolling cigar factories in the 1880s, later housed at 184-190 Horton Street. Very successful, this company hired many Jewish immigrants, growing its workforce to two hundred. In 1912, it produced over ten million cigars. With the introduction of cheap cigarettes and automation of the industry during the First World War, cigar consumption declined and Brener Brothers closed in 1922.

⁸⁵ Christopher Doty, Paul Lewis: *The Good Soul, Notebook from Yesterday*, <https://dotydocs.theatreinlondon.ca/Archives/yesterday/lewis.htm> (accessed May 4, 2022); Debora Van Brenk, "A Walk Through Black History in Canada," *Western News*, February 15, 2018, <https://news.westernu.ca/2018/02/a-walk-through-the-past/> (accessed May 4, 2022).

⁸⁶ Allan Bartley, *The Ku Klux Klan in Canada : a Century of Promoting Racism and Hate in the Peaceable Kingdom* (Halifax: Formac Publishing Company Limited, 2020), 66, 40, 66, 99.

⁸⁷ Orlandini, "Scrap, Salvage, and Sell."

⁸⁸ Eqbal, "London Neighbourhood Histories."

⁸⁹ Gladstone, *A History of the Jewish Community of London*, 23.

During the 1980s, the factory building itself was demolished.⁹⁰

A prominent Jewish family at the time of the Russian-Jewish immigrant influx was the Leff family. They moved to London during the 1890s. Moses Leff, the patriarch, was known for his participation in the community, including negotiating the purchase of land on Oxford Street for the Or Shalom Cemetery. This is a significant victory for the Jewish community as the land originally belonged to the church who did not normally do business directly with the Jews.⁹¹ Leff's son, William, started as a scrap collector and opened William Leff and Company in 1898. At the time, many Jewish individuals owned and worked in the scrap trading business. Leff started his operation in his house at the corner of William and Bathurst streets. Employing largely Jewish immigrants, Leff and Company bought scrap metal from collectors and became one of the largest scrap yards in London by the 1930s.⁹² In addition to cigar-making and scrap collecting, Jewish immigrants worked as tailors, shop owners, merchants, and music teachers.

Jewish immigrants who arrived after the Second World War felt the need to establish a new organization. Since many had lived through the Holocaust, these new immigrants did not identify with the existing London Jewish community. While synagogues provided a gathering place for many members of the Jewish community, they were already established when this new wave of post-Second World War immigrants joined. The survivors established the Shearit Hapletah, or “‘remnants of the people,’” a society which often met at the Talmud Torah building on Hill Street for frequent social gatherings.⁹³

Fanny Goose, known as the ‘First Lady of Downtown,’ for her successful clothing business and active role in the community, was one of the post-war immigrants. She and her husband Jerry, formerly known as Fanya and Jerszy Gusz, came to London via Toronto in 1950. Both Holocaust survivors from Poland, they joined the B’nai Moses ben Judah Synagogue.⁹⁴ Living in an immigrant community where many members did not know English well or at all, she discovered an opportunity to sell clothes. She began by taking and fulfilling direct orders from both Jewish and non-Jewish immigrant customers, who were too shy to enter the clothing

⁹⁰ “The Brener Brothers Cigar Factory,” London Public Library, April 30, 2015, <https://www.londonpubliclibrary.ca/research/local-history/local-historic-sites/brener-brothers-cigar-factory-plaque-no-51> (accessed May 4, 2022); Gladstone, *A History of the Jewish Community of London*, 24.

⁹¹ Gladstone, *A History of the Jewish Community of London*, 21.

⁹² Orlandini, “Scrap, Salvage, and Sell.”

⁹³ Gladstone, *A History of the Jewish Community in London*, 151.

⁹⁴ Gladstone, *A History of the Jewish Community in London*, 150.

shops in SoHo. Rather than running a brick-and-mortar store, Fanny took orders in person or over the phone, went to wholesale and discount warehouse factories in Toronto, and then delivered the clothing to individual customers. The Gooses expanded their business by purchasing a home on York Street and turning it into both a living space and their first official clothing store. Eventually she moved location to 122 Dundas Street, naming the store J. Goose Family Clothing which remained open until 2010. Jerry Goose actively participated in the synagogue and in conversations surrounding the proposal for a congregation relocation.⁹⁵

In 1965, as many of the Jewish community members moved to north London, a new synagogue on the corner of Adelaide Street and Kipps Lane opened. Named the Beth Tefilah, it provided a local gathering place for practicing the traditional style Judaism that new immigrants practiced.⁹⁶ In 1966, the B’Nai Israel and B’Nai Moses ben Judah came together to form the Or Shalom.⁹⁷ In 1990, there was a pitch to relocate the Orthodox and Reform congregations to the same space. At the time, the Or Shalom Synagogue and the community centre could suit the needs of the new congregations. This proposal divided the congregations over a concern that their differences, including dietary and religious practices, between the two congregations were too great. Jerry Goose, an active member of the Beth Tefilah at the time, expressed these concerns and was a part of the voting process in the relocation discussions. Ultimately, both synagogue congregations voted yes and relocated to the Or Shalom Synagogue.⁹⁸

3.11 Italian Community

Italian immigrants to Canada came in two main waves. The first occurred from 1900-14, during which time approximately 119,000 Italians arrived. Young men made up eighty percent of this wave, and they primarily worked as labourers in mines, lumber-camps, or railway crews. Those who lived in cities primarily worked in construction and factories, but also as artisans and food merchants.⁹⁹ London had a well-connected Italian community by 1900, at which point the Marconi Club of London was born.¹⁰⁰ The 1901 census shows a population of almost 200

⁹⁵ Fanny Goose and Janet Fridman, *Rising from the Holocaust: The Life of Fanny Goose* (Washington, DC: Believe Books, 2007), 112, 119.

⁹⁶ Goose, *Rising from the Holocaust*, 119.

⁹⁷ About Us, Congregation Or Shalom <https://www.orshalomlondon.org/about-us/> (accessed May 5, 2022).

⁹⁸ Goose, *Rising from the Holocaust*, 119.

⁹⁹ Ramirez, *Italians in Canada*, 3-7.

¹⁰⁰ Marconi Club of London, About Us <http://londonmarconiclub.com/about-us/> (accessed April

Italians in London, and by 1911 that number had grown to over 400. Of this 400, over 100 lived in SoHo, and the majority of were single men working as labourers, though there were a few families.¹⁰¹ The large population of single men is not surprising, as early Italian immigration was often not meant to be permanent. Instead, families sent their sons to work elsewhere temporarily. Oftentimes it was not the young men making the decision to immigrate, but their close family.¹⁰²

The Lombardo family was one of the few Italian families in SoHo in 1911. They lived at 202 Simcoe Street from 1904-1912.¹⁰³ It was in this house that Guy Lombardo began his career in music by playing violin. Lombardo went on to become one of the most well-known musicians in Canada, and certainly in London. His band the Royal Canadians, which included his brothers, played for many years in New York City and annually broadcasted a live New Year's Eve concert where they played Auld Lang Syne.¹⁰⁴

By 1921, over 200 Italians lived in SoHo and several families had settled in the area.¹⁰⁵ However, between new restrictions on immigration and the Great Depression, immigration lost steam in the 20s and 30s. Even so, around 40,000 Italian immigrants came to Canada during the interwar period.¹⁰⁶

5, 2022).

¹⁰¹ Data obtained through the database created by Library and Archives Canada for the Census of Canada, 1901 and 1911, by searching the keyword "Ital*" in Wards 1 and 3. SoHo was included in these but the boundaries do not match completely, therefore some individuals may actually be outside SoHo.

¹⁰² Robert Harney, "Men without Women: Italian Migrants in Canada, 1885-1930," in *A Nation of Immigrants: Women, Workers, and Communities in Canadian History, 1840s-1960s*, ed. by Franca Iacovetta, Paula Draper, and Robert Ventresca (Toronto: University of Toronto Press, 1998), 206-208.

¹⁰³ Debora Van Brenk, "Dreams of Guy Lombardo Museum in London Dies," *The London Free Press*, January 14, 2015 <https://lfpres.com/2015/01/14/dreams-of-guy-lombardo-museum-in-london-dies> (accessed April 5, 2022).

¹⁰⁴ Eric Martone, *Italian Americans: the History and Culture of a People* (Santa Barbara: ABC-CLIO, 2016), 380-81.

¹⁰⁵ This data was obtained through the database created by Library and Archives Canada for the Census of Canada, 1921. The relevant information is from London's Ward 1, Sub-districts 3, 4, 5, and 7 and Ward 3, Sub-districts, 27, 32, 33, 36, 37, 38, 39. Again the boundaries are not exact to SoHo.

¹⁰⁶ Franc Sturino, "Italian Canadians," *Canadian Encyclopedia*, Historica Canada, 2019 <https://www.thecanadianencyclopedia.ca/en/article/italian-canadians#:~:text=Italian%20immigration%20to%20Canada%20occurred,before%20the%20war%20interrupted%20immigration> (accessed April 10, 2022).

By 1935, Canadian hostility towards fascism had grown, and Canadians directed their anger towards Italian-Canadians. In June 1940 Canada declared war on Italy. The federal government passed the *War Measures Act* which declared the over 31,000 Italians in Canada to be enemy aliens. This included any Italians older than sixteen who were not residents of Canada and any Italian-Canadians who had been naturalised after 1922. The enemy alien designation heightened anti-foreign sentiments, and many Italians lost their jobs, had their shops vandalised, and faced persecution. The federal government also interned over 600 people of Italian descent in camps, one of which was in northern Ontario at Camp Petawawa.¹⁰⁷

The *Toronto Daily Star* in March 1942 showcased the struggles faced by Italian-Canadians. On page two an article reported that an Italian pastor, Reverend Libero Sauro, was dismissed unfairly from his volunteer position as warden with the Air Raid Precautions organization. The Canadian government arrested and interned Sauro for over three months but released him in December 1940. Despite his dedication, clearance from the federal government, and the service of his five sons in the Canadian military, a local police inspector encouraged Sauro's section chief to dismiss Sauro as warden due to community complaints. The inspector claimed it would be "for his own good," even though some in the community came to Sauro's defence.¹⁰⁸

It is unclear how many people in London and SoHo fell under the federal declaration and counted as enemy aliens. Official records indicate that no individual was interned from London, but the enforcement of other enemy alien laws is less clear. Under the *War Measures Act*, enemy aliens had to register with the government as well as complete monthly check-ins with a local government office. However, the enforcement of these check-ins varied wildly across cities and provinces. In some cases, local officials told individuals to not check in every month. But much of the Canadian public had turned against all people associated with enemy countries. This led to harassment, vandalism, and unemployment for Italian-Canadians.¹⁰⁹

¹⁰⁷ Angelo Principe, Roberto Perin, and Franca Iacovetta, *Enemies Within: Italian and Other Internees in Canada and Abroad* (Toronto: University of Toronto Press, 2000), 4-7.

¹⁰⁸ "Ousting of Italian Pastor from A.R.P. Brings Protest," *Toronto Daily Star*, March 26, 1942, 2.

¹⁰⁹ Principe, Perin, and Iacovetta, *Enemies Within*, 42-45; Columbus Centre, *Enemy Aliens, Italian Canadians as Enemy Aliens: Memories of World War II* (<http://www.italiancanadianww2.ca/villa/home> (accessed April 10, 2022)).

Despite the hostility towards Italians during the war, once the war ended Canada saw a mass influx of Italian immigrants. London's Italian population surged, and new Italian businesses and clubs formed. The Marconi Club's membership grew significantly during this period, and though it is not in SoHo, Italians from SoHo attended their meetings and events. In 1964, the club moved from their site on Carling Street to a larger facility on Clarke Road.¹¹⁰

The London Italian community is an outlier. In particular, the settlement pattern of Italian immigrants in London is different from other cities. Rather than have their own enclave, Italians integrated into London's neighbourhoods. They lived on a variety of streets alongside other immigrants and workers, and their shops were not clustered together. This is very different from the settlement patterns in other cities, such as Toronto or Montreal, where there are clear Italian Little Italys.¹¹¹

Yet the Italian community both historically and today has its own network of shops, bakeries, and clubs. A popular Italian bakery, Stranos, is located at 87 William Street. Murray's Variety, a store on Wellington between Horton and Simcoe, served as both a store and a meeting place for the Italian community. The owner, identified by narrators only as George, helped people in SoHo connect with Italians who wanted to immigrate. As one interviewee noted, "Murray's variety is key, because it was kind of like the immigrant train, the immigrant connection for the Italian community." Murray's also acted as a place to start job hunts or make living arrangements.¹¹² While the Italian community did not have its own church in SoHo, many attended St. Mary's church on York Street. Community could even be found in workplaces. One person interviewed noted the large community of Italians working in Victoria Hospital's laundry while they learned English, and another noted a group of Italians who worked at Labatts.¹¹³

The Italian community in London continues to thrive. As of 2016, nearly 19,000 people in London claim Italian ethnicity. Over 4,000 people know Italian, and over 720 households use

¹¹⁰ Marconi Club of London, About Us <http://londonmarconiclub.com/about-us/> (accessed April 5, 2022).

¹¹¹ John Zucchi, *A History of Ethnic Enclaves in Canada* (Ottawa: Canadian Historical Association, 2007), 4-5.

¹¹² Mario Circelli, Interview with Emily Clink and Danielle Sinopoli, December 2, 2021, ASCWU.

¹¹³ Nancy and Jeff Jamieson, Interviewed by Keely Shaw, March 24, 2022, ASCWU.

Italian as their primary language.¹¹⁴

3.12 Polish Community

There have been six significant waves of Polish immigration to Canada, but SoHo only felt three. The Polish community was already present in London in the early 1900s before either of the larger waves of Polish immigration to London in the later half of the 20th century. In 1901, three Polish families and a few single men appear on the census. One of these families was Jewish, as was one of the men recorded.¹¹⁵ In 1911, London's Polish community had grown significantly, shooting up from around forty people to over 150.¹¹⁶ The majority of this new population lived in SoHo. Nearly 200 Polish people lived in London by 1921.¹¹⁷ To stay connected with each other, they formed the Polish National Association. The association funded itself through a small variety store, dances, and concerts, and bought the building at 554 Hill Street to create the Polish Hall.¹¹⁸ This first group of immigrants was a prelude to the large wave of immigration immediately after the Second World War.

The situation for Polish people was complex at the end of the war. As part of the Yalta and Potsdam agreements, the Allies withdrew support for the Polish government in exile in London, UK and instead recognized the government in Poland that became the Polish People's Republic. Additionally, General Wladylaw Anders dissolved the Polish Armed Forces in the west in July 1947, leaving soldiers in a precarious position. Soldiers, a large number of civilians

¹¹⁴ Statistics Canada, *Census Profile, 2016 Census*, Ontario, London, Table "Ethnic Origins," <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/details/page.cfm?Lang=E&Geo1=POPC&Code1=0480&Geo2=PR&Code2=35&SearchText=London&SearchType=Begins&SearchPR=01&B1=All&TABID=1&type=0>; Statistics Canada, *Census Profile, 2016 Census*, Ontario, London, Table "Languages," <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/details/page.cfm?Lang=E&Geo1=POPC&Code1=0480&Geo2=PR&Code2=35&SearchText=London&SearchType=Begins&SearchPR=01&B1=All&TABID=1&type=0> (accessed May 5, 2022).

¹¹⁵ Data obtained through the database created by Library and Archives Canada for the Census of Canada, 1901.

¹¹⁶ Data obtained through the database created by Library and Archives Canada for the Census of Canada, 1911. The relevant information is for London, Wards 1 and 3.

¹¹⁷ Data obtained through the database created by Library and Archives Canada for the Census of Canada, 1921, for Ward 1, Sub-districts 3, 4, 5, and 7 and Ward 3, Sub-districts, 27, 32, 33, 36, 37, 38, 39. Again the boundaries are not exact to SoHo.

¹¹⁸ Polish National Association, About Us, polishhall.org/en/about.htm (accessed April 5, 2022).

who had travelled with the army, and Poles who had been imprisoned by the Nazis, could either choose to return to Poland or immigrate to another country. Due to this uncertainty, soldiers across Europe banded together and founded Polish Combatants' Associations to help navigate the post-war world.¹¹⁹

In 1946, 400 Polish veterans arrived in the London area, and in 1947 formed London's first Polish Combatants' Association. Their first meeting had 317 attendees. Polish immigrants continued to arrive en masse into the 1950s. The majority of these immigrants had been either Polish soldiers, inmates of Nazi camps, or political refugees of Communist Poland. By 1950, women began joining the Combatants' Association in larger numbers.¹²⁰

In 1954, the community built Our Lady of Czestochowa Polish Catholic Church at 419 Hill St. The building still stands today, albeit with some modifications. Church leadership made few changes to the church until 1983, at which point Father Mitchell Kaminski took leadership. Kaminski organised significant renovations of the original church to meet the needs of the growing Polish community.¹²¹ One attendee of the church recalled that for services before the renovation, people arrived early to get seats and many had to stand at the back when seats filled up.¹²²

The community's growth was not incidental. While there was a Canada-wide surge of Polish immigration in the 1970s and 80s, Our Lady of Czestochowa helped thousands of Poles immigrate to the London area through sponsorships. At this time, Canadian immigration policy allowed private groups to sponsor immigrants. One narrator recalls the efforts made by church members to welcome and settle new immigrants in and around London, as well as the sense of community the church offered when she immigrated.¹²³ The church continues to offer Polish Language School on Saturdays and remains a part of many Polish Londoners' lives.

A variety of other ethnicities appear in the records about SoHo and in accounts from people interviewed for this project. This includes but is not limited to immigrants from China,

¹¹⁹ Hentel, "Veterans of the Polish Second Corps."

¹²⁰ Hentel, "Veterans of the Polish Second Corps."

¹²¹ Our Lady of Czestochowa Polish Catholic Church, Parish History, <http://ourlady.cloudaccess.net/en/parish/parish-history.html> (accessed April 5, 2022).

¹²² Hentel, Interview with Keely Shaw, March 9, 2022.

¹²³ Hentel, Interview with Keely Shaw, March 9, 2022.

Portugal, Greece, Ukraine, Romania, the Caribbean, Japan, Syria, and Lebanon. Additionally, narrators and records clearly show that these communities lived alongside Indigenous peoples.



B. Smith, Cornerstone laid for new Polish church at Hill and Colborne Street, 1954, AFC 177-S1-SS3-F2168, *London Free Press* Collection, ASCWU.

This diversity did not always equate to acceptance, but the general feeling expressed by residents of the neighbourhood has been that the SoHo community was more accepting of diversity than other areas of London.

3.13 Religious Spaces

As with the Polish church, religion shaped the built heritage of SoHo. There are several churches in the area, many of which are historic. In 1855, the city directory included a map that noted three different churches in the area, two near the train station – Baptist and Presbyterian, and one at the northeast corner of Wellington and Horton.¹²⁴ By 1888, the number of churches had

¹²⁴ Geo Railton, *Railton's Directory for the City of London, C.W., Containing a Mass of Useful Information, British, Provincial, and Local, with the Advertisements of the Principal Business*

grown. This included two new churches on Wellington, one Methodist and one Episcopalian, a Roman Catholic Church at 449 Hill St, the Beth Emanuel Church at 430 Grey Street, and a Methodist church on Hamilton.¹²⁵ Several of these churches are still operating as churches. This includes the former Protestant church on 465 Horton Street East, which is now the Holy Transfiguration Orthodox Church.¹²⁶ The Catholic church was demolished to become the St. John's Catholic French Immersion School.



Children visiting Horton Street Hydroelectric Station, c1920, AFC 341-S4-SS1-F5, Hines Studio Collection, ASCWU.

SoHo was home to three synagogues – the Hebrew Benevolent Synagogue, the B'nai Israel Synagogue, and the B'nai Moses ben Judah Synagogue. In 1899, the Hebrew Benevolent Synagogue was the first synagogue in London, on the northeast corner of Richmond and Simcoe streets. In 1917, the congregation moved to an old church located at the corner of Grey and

Men, and a Classification of Their Trades and Professions. Also a Map of the City. 1856-1857 (London, CW: Geo Railton, Notary Public, 1856), unpaginated map, view 1-3.

¹²⁵ Chas. E Goad, *Insurance Plan of London Ontario, 1881* (Montreal, rev. 1888), sheets 6, 12, 17, 25, 28, 29.

¹²⁶ Holy Transfiguration Orthodox Church <https://www.holytransfiguration.ca/history/> (accessed April 10, 2022).

Wellington streets. It was called the B'nai Israel Synagogue. Years later, William Leff and his father Moses, along with other members of the community, co-founded B'nai Moses ben Judah Synagogue in 1904. Following the Second World War, the synagogue absorbed several Holocaust survivor families, and the need for a larger auditorium became pressing. Instead of moving to another building, the congregation tore down the synagogue and built a larger, more accommodating building on the same site in 1956.¹²⁷ This is now the N'Amerind Friendship Centre at the corner of Horton and Colborne streets.

Local historians have not written a neighbourhood history of SoHo, but many Londoners know parts of it. Many know it as the neighbourhood that was home to Victoria Hospital, while others know it for its industrial history, or its ethnic diversity. Most importantly, SoHo was a community, or perhaps a number of overlapping communities. SoHo was not free of tensions, but many recall their time in the neighbourhood with fondness and expressed a connection to SoHo, even though most of its factories, restaurants, churches, stores, and medical care have disappeared.

¹²⁷ Egbal, "London Neighbourhood Histories;" Orlandini, "Scrap, Salvage, and Sell;" Gladstone, *A History of the Jewish Community in London*, 153.

4.0 Western's Medical School

4.1 Before South Street

In 1882, the newly-formed Western University absorbed London's medical school. While associated with the university, the professors privately owned the school as shareholders. Together, they initially agreed that the medical school lectures would be held in the large hall and chapel of the Hellmuth Boys' College between Wellington and Waterloo, with the dissection labs conducted in the property's small, five-room cottage. However, the faculty members found the lighting and heating of the large hall inadequate for lectures.¹ As a solution, the university senate gave the Faculty of Medicine the five-room cottage. The university asked Reverend Charles Borromée Guillemont, professor of Modern Languages at Hellmuth College to vacate to prepare for the medical school. The university senate provided sufficient funding to renovate this former home into a building suitable for classes, with the former drawing room renovated into the main lecture hall. The medical school did not provide desks for the students, but built a four-foot-tall riser, with benches the width of the room at each step.² This was the medical school's first location. On October 1, 1882, Dr William Ebenezer Waugh, professor of Anatomy, delivered the first lecture to sixteen students.³

From 1882-87, the medical school increased its enrolment to sixty students and rapidly outgrew the small cottage. It was also inconvenient. The cottage was two kilometres away from the London General Hospital (later renamed Victoria Hospital in 1899) on Ottoway (later South) Street, requiring the department to provide students a horse-drawn bus from the London Street Railway Company.⁴ In 1888, the professor-shareholders built a new three-story red brick building on the corner of Waterloo and York streets where the medical school remained for the next thirty-three years.

¹ Nancy Tausky, *Cultural Heritage Assessment: Building in the South Street Hospital Complex London, Ontario*, May 2011, 39.

² Edwin Seaborn, *The March of Medicine in Western Ontario*. (Toronto: The Ryerson Press, 1944), 263.

³ Seaborn, *The March of Medicine*, 270; Norman Ball and John R. Sullivan. *Growing to Serve... A History of Victoria Hospital*. (London: Victoria Hospital Corporation, 1985), 30.

⁴ Ball and Sullivan, *Growing to Serve*, 32.

4.2 Why Rebuild?

Abraham Flexner, an American educator, was most well-known for reforming medical and higher education during the twentieth century. Funded and published by the Carnegie Foundation for the Advancement of Teaching, Flexner wrote the report *Medical Education in the United States and Canada* in 1910. Flexner investigated the quality of the 156 medical schools between the two countries. Flexner found there was an “over production of commercial, for-profit medical schools” from which students graduated ill trained.⁵

In 1910, Flexner described Western’s Waterloo and York medical school as “practically independent” from the university and admonished the school for being “as bad as anything found on this side of the line.” During his 1909 visit, Flexner found the medical museum and clinical faculties to be inadequate and whose laboratory equipment to be minimal and consisting only of microscopes and unlabelled specimens.⁶

A year following the publication of the Flexner Report, Western adopted the medical reforms he suggested, including shortening the program from five to four years.⁷ During 1912, medical school representatives and Western’s Board of Directors decided to end the school’s private ownership and make it a formal department at the university.

In 1913, Western’s Board of Governors appointed Dr HA McCallum as the department’s new dean of medicine. He accepted the position with the understanding that Western would provide a new building and elevate the quality of medical education. In 1913, construction funds were secured from the Ontario provincial government and three full-time professors were appointed: Dr James S. Dickie, Anatomy, who died and was replaced by Dr Paul S. McKibben; Dr Frederick R. Miller, Physiology, and Dr James W. Crane, Pharmacology and Biochemistry.⁸ As well, they agreed that all patients in Victoria Hospital’s public wards would be accessible for teaching purposes.⁹

Public hospitals cared for the poor and typically had a high death rate. Those who could afford it purchased private medical insurance or stayed home and called a private physician.

⁵ Abraham Flexner, *Medical Education in the United States and Canada* (Boston: Merrymount Press, 1910), x.

⁶ Flexner, *Medical Education*, 322, 325, 323.

⁷ Ball and Sullivan, *Growing to Serve*, 104.

⁸ “The Evolution of the Harvey Club,” 1, Harvey Club Fonds, AFC 39-1/1, ASCWU.

⁹ Ball and Sullivan, *Growing to Serve*, 104.

Charitable organizations operated public hospitals, supported by provincial and municipal funding. These sources were often not enough to meet the hospital's bills. London General Hospital's public ward opened in 1875 and was the only hospital that catered to the poor in south-western Ontario. Victoria Hospital's public ward operated until the creation of the Ontario Health Insurance Plan (OHIP) in 1972.¹⁰

The First World War erupted in 1914 and the allocated provincial funds to build the school dried up. Nevertheless, in 1917 the medical school raised \$22,000 in funding and purchased land on the corner of Waterloo and Ottoway streets across from the now renamed Victoria Hospital. Following the war, the future of Western's medical school looked brighter. It had made significant reforms adhering to the Flexner Report and Western had now fully incorporated the former, privately-operated medical school. A month following armistice in 1918, Mayor Charles Sommerville and London's city council put forward a by-law for \$100,000 to assist the construction of the new school.¹¹

The *London Free Press* pushed for London citizens to vote for this by-law. The city argued for the economic benefit the new medical school would bring to London. The council equated the medical school to be as financially significant as attracting industry to the city: "The Medical School By-law is an expenditure which is calculated to make the city more attractive for desirable people, who share our civic responsibilities and lessen municipal taxes." The advertisement continued, "show your interest in the city and help those who are trying to build a better and bigger London."¹²

As the Spanish Influenza pandemic spread across Canada between 1918-19, pro-medical school advertising targeted the emotions of London citizens by highlighting the need for medical infrastructure and equated the heroism of doctors to returning veterans. A *Free Press* reporter wrote that

¹⁰ Marvin L Simner, "The Story Behind the Ontario Health Insurance Plan and Its Impact on the Public Sector," (2020): 6, Scholarship@Western <https://ir.lib.uwo.ca/historypub/392/> (accessed May 5, 2022).

¹¹ Ball and Sullivan. *Growing to Serve*, 104, 105.

¹² "The Chamber of Commerce and the Medical School and Industrial By-laws," *London Free Press*, December 28, 1918, Collected Clippings of the History of the Faculty of Medicine 1916-1952, R749.U5821, vol. 2, ASCWU.

This department of the university represents one of the most serviceable of all the activities of life. Too much cannot be said of the self-sacrificing devotion to the needs of the people during the recent epidemic, shown by overworked physicians who were sometimes themselves the victims of the disease they were trying to combat. No call was refused if human strength permitted the physician to respond to it. In the same spirit as those who have worked so heroically overseas to attempt to meet the almost superhuman demands occasioned by the untold sufferings of the war, our medical men have been battling with a disease that has by no means easy to overcome.¹³

Pamphlets circulated across the city. The “Why Thinking Voters are Supporting the Medical School By-law” pamphlet stated:

1. It will enable the workingman to give his boy or girl a profession at little expense.
2. Make London an educational centre, thereby increasing local property values.
3. New Medical School will be the property of the citizens of London, as is Victoria Hospital, Public Library, etc.
4. Present students rendered invaluable service during the influenza epidemic, conducting a hospital.
5. Over \$90,000 spent in London during the past ten years by out-of-town students alone for living expenses.
6. It will provide better training for doctors and nurses, and, therefore, more efficient medical service for the wives and children of workingmen.
7. Dozens of students are turned away annually because lack of accommodation.¹⁴

On January 1, 1919, the New Year rung with resounding support and construction for the new medical school was approved. The construction was well underway by fall 1919, anticipating that students could arrive in the new building in time for fall 1920.¹⁵

The new Faculty of Medicine officially opened November 17, 1921 on Ottaway Avenue, where it remained until 1965, when Victoria Hospital converted it into its Health Services Building.¹⁶

¹³ “The Medical School and the University,” *London Advertiser*, December 11, 1918, scrapbook, Collected Clippings of the history of the Faculty of Medicine 1916-1952, R749.U5821, volume 2, ASCWU.

¹⁴ “Seven Reasons: Why Thinking Voters are Supporting the Medical By-law,” Collected Clippings of the History of the Faculty of Medicine 1916-1952, R749.U5821, vol. 2, ASCWU.

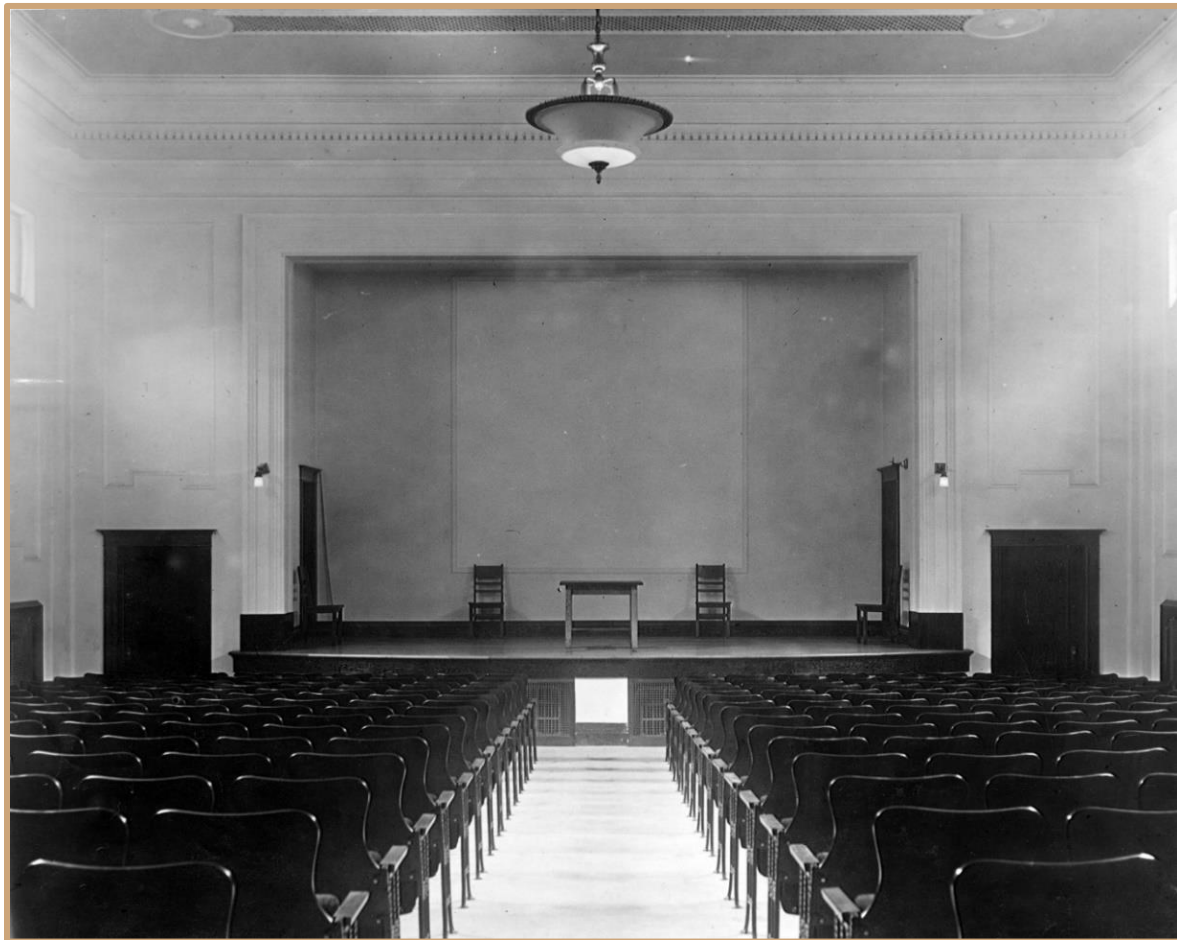
¹⁵ Ball and Sullivan, *Growing to Serve*, 105.

¹⁶ Murray Llewellyn Barr, *A Century of Medicine at Western: A Centennial History of the Faculty of Medicine, University of Western Ontario* (London: University of Western Ontario, 1977), 430

4.3 1921 and the New Building

Designed by the London-based architectural firm Watt and Blackwell, the new building was a state-of-the-art school and centre for medical research. Between the War Memorial Children’s Hospital and the *Gartshore Residence* and School of *Nursing*, the Faculty of Medicine building stood as one of the three properties that created a “handsome streetscape” along South Street.¹⁷

The building is E-shaped with three wings extending towards the rear, with rows of large, bright windows extending around the circumference of the two floors. These windows were a common design feature in twentieth-century school buildings, which aimed to reduce the amount of artificial light needed.¹⁸ The building is two stories tall but designed so that a third story could be added if necessary. The red brick surface extends the length of the building, contrasted by an



Auditorium, nd, Western University Medical School Collection, A04-015-002, AFC 409-S3, ASCW.

¹⁷ Megan Hobson, *Heritage Impact Assessment: Health Services Building and Children’s War Memorial*, October 2021, 10.

¹⁸ Hobson, *Heritage Impact Assessment*, 7.

ashlar foundation, frontispiece, cornice, parapet, sills, and pilasters made of Indiana limestone. The main entranceway includes neo-classical elements with an elaborately decorated stone frontispiece, with two stone pilasters enclosing the main doors and a pronounced cornice and parapet, which holds a simple cartouche that functions as a flagpole. Pilasters are spaced between the windows of the corner pavilions, with stone bases, capitals, and brick bodies. Art Deco-inspired stone blocks and diamonds decorate the cornices and parapet of the pavilions. The main entranceway leads to a foyer and an elegant auditorium followed. The east of the auditorium held administrative offices, the library, and the histology and embryology sections of the Anatomy department. To the west were rooms used by the Department of Pathology. The second floor held the facilities for the departments of Physiology, Pharmacology, Biochemistry, and the rest of the Department of Anatomy. There were three lecture rooms, two on the first floor and one on the second; all three rooms could seat fifty students. Directly below the auditorium was the gymnasium, and the rest of the basement held a students' common room, lockers, and shower rooms, the morgue, a carpentry and machine shop, a heating plant, and living quarters for, at first, the stationary engineer and, later, the building superintendent, with their respective families. The roof included cages for animals used in research.¹⁹



Anatomy Lab, nd, Western University Medical School Collection, A04-015-002, AFC 409-S3, ASCWU.

¹⁹ Tausky, *Cultural Heritage Assessment*, 121, 125, 123.

4.4 Important Faculty and Findings

During the medical school's time in the Soho neighbourhood, many prominent figures and findings came from its walls.

Dr Frederick Banting (1891-1941): Sir Frederick Banting, known to the world as the scientist who co-discovered insulin, also made important discoveries while at the medical school during the Second World War. Banting conducted research on decompression chambers in collaboration with the Royal Canadian Air Force. Students of the medical school were frequent test subjects. Installed in airplane cockpits, this invention increased oxygen and reduced the likelihood of decompression sickness for pilots. He collaborated with faculty member Dr George Hall, though the entire project was under the supervision of Dr Kenneth Evelyn.²⁰ Dr Banting died in service during the Second World War. His flight to England crashed in the middle of Newfoundland for causes unknown.²¹

Dr Murray Barr (1908-95): After graduating from Western's medical school in 1933, Barr taught from 1936-77, and made several major discoveries in the field of human genetics. His first, in 1949, was called chromatin- which are inactive X-chromosomes found exclusively in female mammals and help indicate sex. He discovered it with his colleague Dr Ewart Bertram. Chromatin was a major discovery in the world of genetics. This finding eventually became known as the "Barr Body." In 1955, his second ground-breaking discovery he called the buccal test. Co-discovered with Dr KL Moore, the buccal test is a smear test from the cheeks which helps geneticists predetermine congenital disease. He was elected to the Royal Societies of Canada in 1958 and London in 1971. He won a Joseph R Kennedy, Jr award for his role in helping understand the role of genetics in intellectual disabilities in 1962. He also was nominated for a Nobel Prize in Physiology or Medicine.²²

²⁰ Barr, *Century of Medicine*, 443, 444

²¹ Grant Maltman, "Sir Frederick, It is Your Duty to Do So," *London and Middlesex Historian*, Canada Remembers, "Victory" Edition 21 (1995): 48.

²² Murray Barr, MD, Canadian Medical Hall of Fame, https://cdnmedhall.ca/laureates/murray_barr (accessed March 15, 2022); Paul Potter and Hubert Soltan, "Murray Llewellyn Barr, O. C. 20 June 1908—4 May 1995," *Biographical Memoirs of Fellows of the Royal Society* 43 (1997): 44.

Dr Charles Beer (1915-2010) and Dr Robert Noble (1910-90): Dr Charles Beer came from Oxford University. Dr Robert Noble came from University of Toronto. Together in the Collip Medical Research Laboratory they successfully extracted and purified vinblastine – a product that worked as a type of chemotherapy by lowering cell counts – in 1958. It was a breakthrough in the treatment of cancer and Hodgkin’s Lymphoma.²³

Dr Alan Burton (1904-79): Dr Burton began his career at Western in 1945. In 1948, he established the biophysics department, the first of any medical school in Canada. Biophysics is a melding of physics and biology, that is understanding the natural world through the lens of physics. He was known for his research on biological reactions to climate or altitude.²⁴

Dr James Collip (1892-1965): Banting’s co-collaborator in the creation of insulin as a diabetes treatment, Dr Collip played a huge role in hormone science. He isolated other hormones such as parathyroid which helps regulate calcium in 1925, and adrenocorticotropic in 1933, which helps regulate the stress levels in the human body. He served as the Director of National Research Council in Canada, a role in which he developed rigorous fellowship and grant aid programs to Canadian medical schools and hospitals and increased the amount of research performed at such facilities. He acted as dean of the medical school from 1947-61.²⁵

Dr James W Crane (1877-1959): Dr Crane taught in the department of biochemistry and pharmacology. However, he was best known for his pursuits outside the classroom. He started numerous clubs including the Osler Society, the Harvey Club, and the Meds Merry-makers. The Osler Society was geared towards students, and the Harvey Club was more for faculty and working professionals. Both organisations dedicated themselves to discussing and presenting

²³ Charles Beer, MD, and Robert Noble, MD, Canadian Medical Hall of Fame <https://cdnmedhall.ca/laureates/charlesbeer> and <https://cdnmedhall.ca/laureatesc/robertnoble> (accessed April 10, 2022).

²⁴ Alan Burton, MD, Canadian Medical Hall of Fame <https://cdnmedhall.ca/laureates/alanburton> (accessed April 10, 2022).

²⁵ James Collip, MD, Canadian Medical Hall of Fame <https://cdnmedhall.ca/laureates/jamescollip> (accessed April 3, 2022); Murray Llewellyn Barr and RJ Rossiter, “James Bertram Collip, 1892-1965,” *Biographical Memoirs of Fellows of the Royal Society* 19 (1973): 249, 250; Barr, *Century of Medicine*, 505.

papers on Canadian medical history. The Meds Merrymakers was a club dedicated to singing and finding like-minded company. In addition to his student organisation work, Dr Crane started the Medical History Museum which displayed historic medical equipment.²⁶

Dr Charles Drake (1920-98): Another graduate of Western (1944), Drake served as chief of neurosurgery at Victoria Hospital from 1953-59, where he pioneered a procedure to treat basilar aneurysms (a type of brainstem stroke). Called the “Drake Tourniquet,” it allowed surgeons to operate on patients with brain aneurysms while they were awake.²⁷

Drs Madge (1893-1962) and Charles (1883-1959) Macklin: Dr Madge Macklin was one of the earliest female faculty at the medical school, teaching from 1922-45, at the same time as her husband Charles Macklin. She was a geneticist, and he a histologist. He contributed to the understanding of lung anatomy, presenting his findings in various conferences around the world. She pushed for human genetics to be taught and lectured on genetic factors in human deformities. Students appreciated her lectures for their sense of humour. However, she and her husband were controversial and criticised for their support of eugenics as a means of weeding out undesirable characteristics in humans, especially in their heyday during the 1920s-30s when countries like Nazi Germany used eugenics to justify bigotry.²⁸

Dr Angus McLaughlin (1908-87): Dr McLaughlin graduated from Western’s medical school in 1932 and was also a Rhodes Scholar. He was the Chief of Surgery at Victoria and University hospitals. The students he taught praised him for his extensive knowledge and brutally sharp honesty.²⁹ Beyond London, he served as vice-president of the American College of Surgeons. He was in demand to speak internationally about surgical best practices.³⁰

²⁶ Finding Aid, Biography, Dr James Wellington Crane, AFC 411, ASCWU.

²⁷ “Charles Drake, MD,” Canadian Medical Hall of Fame, [https://cdnmedhall.ca/laureates/charles drake](https://cdnmedhall.ca/laureates/charles-drake) (accessed April 3, 2022).

²⁸ Barr, *Century of Medicine*, 364, 394-95.

²⁹ Dr Ron Holliday, Interview with Avraham Shaver, January 27, 2022, Archival and Special Collections, Western University.

³⁰ Barr, *Century of Medicine*, 482.

4.5 Famous Firsts

The list explores those famous for their role as a ‘first’ in some capacity.

Dr Irwin Nobert Antone: Dr Antone, from the Oneida Nation of the Thames, was the first Indigenous student in medicine at Western, graduating in 1976. He served his internship at Victoria Hospital, focusing on family medicine.³¹ After his internship, Dr Antone served his community as a physician (the primary reason he became a doctor), with an emphasis on diabetes, through the Native Outreach Program of the Ontario Diabetic Association at the Southwest Middlesex Health Centre.³² He taught at the Northern Ontario School of Medicine and published research on medical topics, such as maternity and palliative care, as they relate to Indigenous peoples.³³ One of his biggest accomplishments was being a member of the National Roundtable of the Royal Commission of Aboriginal Peoples in the 1990s, a precursor to the Truth and Reconciliation Commission.³⁴

Marjorie McKee and Grace Moore: They were the first women faculty. The 1919-20 pre-school announcement listed McKee as a laboratory assistant in pharmacology and Moore as an assistant in chemistry.³⁵

Dr PJ McKibben: He was the first dean of the South Street campus. Under his guidance, the Flexner Report raised its rating of Western’s medical school from a C to an A, but he resigned in 1925 because of poor health.. He remained in London and received an honorary LL.D award for his efforts to improve the medical school’s facilities.³⁶

³¹ “Class of ’76 Internships,” *University of Western Ontario Medical Journal* 46, 4 (1976): 18.

³² Anne Gilmore, “Canada’s Native MDs: Small in Number, Big on Helping Their Community,” *Canadian Medical Association Journal* 142, 1 (1990): 54.

³³ Len Kelly, Irwin Antone, and Natalie St. Pierre-Hansen, “Aboriginal Maternity Care Resource Book,” *Journal of Obstetrics and Gynaecology Canada* 35, 7 (2013): 598; Len Kelly et al., “Palliative Care of First Nations People a Qualitative Study of Bereaved Family Members,” *Canadian Family Physician* 55, 4 (2009): 394.

³⁴ Royal Commission on Aboriginal Peoples, *The Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues* (Ottawa: Canada Communication Group, 1993).

³⁵ Barr, *Century of Medicine*, 281; “Faculty Listings,” *Western Medical School Announcement 1920-1921* (London: Western University, 1920), 26, 23.

³⁶ Dr PS McKibben (1921-1927), History of Medicine, <https://verne.lib.uwo.ca/s/history/ofmedicinecollection/page/dr-p-s-mckibben-1921-1927> (accessed April 3, 2022).

Dr Kathleen Braithwaite Sanborn: Dr Sanborn was the first female graduate of the South Street medical school, doing so in 1924. She opened a practice in Windsor with her husband Dr Clare Sanborn, also a Western graduate.³⁷

4.6 Student Life

Medical students led an active social life during their four years at the medical school. Freshman students experienced initiation hazing. Usually organized by sophomore students, the hazing was a planned attack. Dr Wendell Hughes, later a pioneer of ophthalmic plastic surgery, remembered his 1917 hazing:

Initiation in those days was a serious ritual. The entire student body were recruited and swooped down on us one day in a well-organized attack. We were bound hand and foot, piled into a truck, and carted a couple of miles to a lonely country road and “given the works.” Hair clippers were used to cut a swatch irregularly through the hair, some oily tar applied along with feathers. We were left to get back to the city as best we could.³⁸

Created in 1921, the students’ Hippocratic Society elected T. Orminston Smith as its first president. This society organized social activities like smoking functions, dances, an annual banquet, and invited distinguished guests for lectures. Dr HW Will, director of Public Health in London, gave the first public lecture about leprosy that year.³⁹ Remembering the medical school dances, Dr Wendell Hughes wrote: “There were school dances in the old gym on Oxford St where the floor was weak in several spots. However, the music supplied by the Lombardo Brothers, made up for any deficiency in that quarter. That’s where ‘the sweetest music this side of heaven’ got its start.”⁴⁰

Four students from each class also had the opportunity to join the Osler Society. Two memorable 1921 public presentations, Dr Frederick Banting’s “Life of Louis Pasteur” and Dr JJR MacLeod’s “Life of Claude Bernard,” hosted at the medical school inspired Dr James W.

³⁷ Barr, *Century of Medicine*, 292.

³⁸ Dr Wendell Hughes, Reflection on His and His Father’s Medical Education, September 1985, File 9, Box 8, Western University Medical School Collection, AFC 409, ASCWU.

³⁹ “Meds of Western U Discuss Functions: New Body to Be Termed Hippocratic Society,” and “New Body to Be Termed Hippocratic Society,” *The Gazette*, np, Faculty of Medicine Fraternities and Societies Scrapbook, LJ101.C8 1950, ASCWU.

⁴⁰ Hughes, Reflection, September 1985, File 9, Box 8, Western University Medical School Collection, AFC 409, ASCWU.

Crane and Dr Wray Lloyd to create a permanent history of medicine society.⁴¹ Created in 1927, the society aimed to interest students in the history of medicine and provide opportunities for preparation, presentation, and publication of papers. Named after famed Canadian scientist Dr William Osler, Crane and Lloyd received permission directly from Lady Osler in England to name the society after her late husband.⁴² The society held monthly meetings and included faculty and alumni as honorary members. The Osler Society also held an annual banquet, the first one at Tecumseh House hotel in 1927. Lloyd, as honorary president that year, the first ‘Osler Oration,’ a presentation of an aspect of Sir William’s life. In 1930, Dr Norman B Gwyn, Osler’s nephew, served as honorary president. To much excitement, Gwyn presented the society with a gavel made of wood he salvaged from the ruins of the rectory from Osler’s birthplace in Bond Head, Ontario.⁴³

The medical school’s annual barbeque caused excitement in the 1920s. Dean McKibben originally suggested the idea, which was taken up by the Hippocratic Society. Starting in 1923, the annual barbeque began with a basketball game between the students and faculty in the medical school’s gymnasium. The festivities continued with performances in the auditorium. These were silly affairs with each class required to create and perform their own sketches, many often choosing to imitate faculty members. In 1926, the class of 1928 wrote and performed “Liver and Bacon” in which they parodied Dr James and Dr Laughton for their discovery of liver extract in the treatment of high blood pressure. The evenings concluded with the barbeque in the gymnasium, with Dean McKibben in a chef’s hat, carving a roast pig. The annual barbeque paused between 1929 and 1935 following an incident in 1928 between a student and the physical education director at a basketball practice. During “A Faculty Meeting in the Stone Age” skit, another student referred to this incident and used an impolite word to describe the physical education director. Consequently, the Faculty Council forbade future barbeques and reinstated the more formal annual banquet. The Hippocratic Society hosted the banquet the following year

⁴¹ Robert Linton, “A Brief History of the Osler Society 1927-1959,” *Bulletin of the Osler Society*, File 1, Box 1, Osler Society Fonds, AFC 45, ASCWU.

⁴² Dr JW Crane, “Forward: A Brief History of the Osler Society 1927-1959,” *Bulletin of the Osler Society*, March 1959, File 1, Box 1, Osler Society Fonds, AFC 45, ASCWU.

⁴³ Linton, “Brief History,” *Bulletin of the Osler Society*, File 1, Box 1, Osler Society Fonds, AFC 45, ASCWU.

with low turnout, and students pleaded for the reinstatement of skits. This incident inspired the student government to have a stronger voice in the organization of social affairs.

Dr Crane further contributed to the social culture of the medical school by creating the Meds Merrymakers in 1927. Medical students and public health nurses gathered weekly on Thursdays in the auditorium for singsongs and camaraderie. During its first few years the Meds Merrymakers followed serious presentations by Dr Skinner, the head of Anatomy and Dr Miller, the head of Physiology. Under Dean Campbell in 1935, the Meds Merrymakers were appointed as the head of entertainment for the whole school. The group organized a barbeque, similar to its predecessor in 1928. The event ensued without incident, but senior faculty members complained to Dean Campbell, and the Faculty Council voted for the barbeque to end for a second time.⁴⁴

Women were underrepresented as students at the medical school. The first woman to graduate from Western's medical school was Dr Kathleen Braithwaite Sanborn. In anticipation of her admission, the Executive Council passed a resolution in 1918 that "women be admitted as students to Faculty of Medicine on the same basis as men."⁴⁵ Braithwaite Sanborn graduated in 1924. Students remembered that "she bolstered up her courage by we know not what means. We heard that she was fair to lean out the windows for a few gasps of fresh air and to take refuge with the librarian for comfort."⁴⁶

In 1927, the six female students, calling themselves the Medettes, started their own women-only society, an antithesis to the Hippocratic Society, called the Hormone. To the dismay of the women, they were relegated to sharing a 2x4 office space with the librarians and office girls called the "Ladies Settin' Room." The space was tight and congested with the students storing their books and equipment here. The Medettes fought for their own space against Dean McKibben, the Hippocratic President and everyone else within reach, insisting that empty spaces were available in the medical school's basement.⁴⁷ Librarian Miss Ethel Sullivan came to the Medettes' rescue and located a room for the women, which became their refuge. Upon determining what to name this space, they decided on 'No Man's Land.' No longer crowded, the

⁴⁴ Barr, *Century of Medicine*, 401, 402.

⁴⁵ Barr, *Century of Medicine*, 403, 402, 291. In comparison the University of Toronto allowed women to attend medical school alongside men in 1905. Queen's University did not admit women to co-ed studies until 1943.

⁴⁶ *The Hormone*, 2, Scrapbook of Women Medical Students, R692.L5 1927, ASCWU.

⁴⁷ *The Hormone*, 4, Scrapbook of Women Medical Students, R692.L5 1927, ASCWU.

women had room to decorate, store their items, and host tea parties and other social events.

During the Second World War, Western University barred all social activities, including the Osler Society and the Meds Merry-makers. However, the Hippocratic banquet continued at the students' insistence. For six years the Osler Society ceased to exist, but returned in 1948 with the guidance of the Hippocratic Council which appointed a committee to restart it. At the meeting, Dr Crane stressed the value of gaining experiencing in presenting and publishing papers.⁴⁸ The Meds Merry-makers returned in 1945 and revived their noon-hour sing-songs in the medical school's common room. In 1947, they staged *Meds Merry-makers '47* in the Grand Theatre in downtown London. This performance was a minstrel show entitled "Show Boat."⁴⁹ These variety performances continued as an annual tradition for the Merry-makers in the decades following, usually including songs and plays that satirized the medical field and faculty. Tachycardia, another student-run event, began in December 1955 and followed the traditions of the former barbeque performances.⁵⁰ Tachycardia, meaning a fast and irregular heart beat, was performed in the medical school auditorium. It was reminiscent of the former barbeque performances. In a compilation of skits, songs, and sketches, students mocked faculty and poked fun at student life and medical school culture. The performances were risqué and raunchy at times.⁵¹

In 1919, Dr Crane and Dr Spence created the Harvey Club, named after William Harvey, the renowned sixteenth-century English physician who discovered blood circulation. Like the Osler Society, the objective of the Harvey Club was to promote the preparation, presentation, criticism, and publication of papers, but for faculty.⁵² It held meetings every two weeks, originally at the Tecumseh House following a full course dinner. This changed to a once a month dinner at the Grigg Hotel, following Tecumseh House's closure. Membership was incredibly exclusive. The Harvey Club has had a majority male membership since its inception and it

⁴⁸ "Osler Society. November 3, 1948" Meeting Minutes, File 1, Box 1, Osler Society Fonds, AFC 45, ASCWU.

⁴⁹ "The Hippocratic Society of Western University Presents the Meds Merry-makers of '47," Programme, Box 1, Hippocratic Society Fonds, AFC 426, ASCWU.

⁵⁰ Barr, *Century of Medicine*, 515.

⁵¹ Holliday, Interview with Shaver, January 27, 2022.

⁵² "The Hippocratic Society of Western University Presents the Meds Merry-makers of '47," Programme, Box 1, Hippocratic Society Fonds, AFC 426, ASCWU.



Tachycardia Skit, nd, Western University Medical School Collection, A04-011-003, AFC 409, ASCWU.

considered the suitability of the doctor's wife as part of the membership decision. The club hosted an annual dinner, with wives and widows of former members always included. These dinners are held on the closest Friday to William Harvey's birthday on April 1. By the Second

World War, membership stalled. The club made drastic changes after the war to increase membership, such as reducing the the number of meetings a year, holding them with dinner, and organizing talks about broader, non-medical topics. In 1962, the club revised its constitution to encourage among members a spirit of comradeship and stimulate interest in sciences, humanities, and the world at large.⁵³ The Harvey Club is currently the oldest active medical club in Canada.

The Harvey Club owns two interesting and symbolic items. Club lore indicates the president's gavel is made of wood obtained from the staircase of William Harvey's home in Folkstone, England. The wooden case that holds the wooden gavel also has an interesting history. Dr Harvey Lloyd McAnich was impressed when the British Urological Society prepared a gavel and box for the Canadian Urological Society. The wood came from the College of Surgeons' Building in London, England, and that sparked Dr McAnish's inspiration for a similar gavel and box. When Victoria Hospital came into possession of the medical school in 1965, an extensive renovation took place. Dr McAnich happened to come into the building during construction and found three of the solid oak auditorium doors off their hinges, lying in the main corridor. McAnich wanted wood from a source with historical medical significance. McAnich asked one of the workers, who without any authorization told him McAnich could take the door. McAnich went back to Victoria Hospital and rounded up a few urology residents who help him carry the solid wood door to his truck. McAnich then brought the door to the London Furniture Company and had a carpenter design the box. As the story goes, a few weeks later the workmen were instructed to put the doors back on the door frames, but only two of the doors could be found. They instead produced a replica door to fit into the auditorium.⁵⁴

4.7 The World Wars

Western University's Faculty of Medicine had an extensive role in the First and Second World Wars. On April 16, 1918, the Canadian government asked the university to organize and equip a 400-bed hospital for deployment. Two months later, the No. 10 Canadian Stationary Hospital was ready. Dr Edwin Seaborn, the Chair of Anatomy and professor of clinical surgery was appointed as commanding officer and personally recruited Western medical alumni, faculty,

⁵³ Dr HO Foucar, "The Evolution of the Harvey Club," July 1, 1973, 2, File 1, Box 1, Harvey Club Fonds, AFC 39, ASCWU.

⁵⁴ Foucar, "Evolution," July 1, 1973, 4, 3, File 1, Box 1, Harvey Club Fonds, AFC 39, ASCWU.

practitioners, and nursing graduates to staff the unit. The unit arrived in England, and later France, in 1917. Under Seaborn's command, the staff treated outbreaks of infectious diseases including the Spanish flu. In total, the No. 10 Canadian Stationary Hospital treated 16,000 patients until it demobilized and returned to London, Ontario, in 1919.⁵⁵

The Second World War changed the culture of the medical school. Spurred by the conflict, new inventions and more intensive coursework came to campus. First considered for deferment, medical students soon found their studies to be useful in the war research efforts. As war efforts demanded more boots on the ground, the medical school graduated students a year early in their fifth year to meet war-time demands. The students in medical and military training struggled to maintain their good standing in both extracurriculars and regular coursework as very little accommodation was made. In 1941, the Faculty of Medicine instituted summer courses and introduced three-month radio courses for enlisted men.⁵⁶ There was a proposal for a rifle range on campus.⁵⁷ Within medical education itself, students in the surgery department gained experience in treating battlefield wounds, the histology department studied the effect of chemical warfare on lungs, while the pharmacology department worked to understand the effects of cyanide. Very few extracurriculars were offered because of the intense amount of time devoted to war effort research.⁵⁸ Notable medical school faculty served in the war, including professors Murray Barr and Angus McLaughlin, who served in the Royal Canadian Air Force and as a battlefield surgeon, respectively.⁵⁹ 241 students served in total.⁶⁰

In September 1945, a group of fifty veterans with exceptional grades made up the freshman class. For one year only, veterans released from service were allowed to register mid-

⁵⁵ Alexandra Istl and Vivian McAlister, "Western University No. 10 Canadian Stationary Hospital and No. 14 Canadian General Hospital: A Study of Medical Volunteerism in the First World War," *Canadian Journal of Surgery* 59, 6 (2016): 371-73.

⁵⁶ OH Warwick, "Changes in Medical Education," *Changes in Medical Education and Other Special Articles on the History, Growth and Progress of the University of Western Ontario Faculty of Medicine* (London: Western University, 1965), 8.

⁵⁷ Minutes of the Executive Committee Meetings, March 3, 1941, Board of Governors Fonds, AFC 54-11, ASCWU.

⁵⁸ "Western and the War," *Occidentalia* (London: University of Western Ontario, 1943).

⁵⁹ Nancy Geddes-Poole, "Vision, Talent, and Wealth: London's Military, Medical and Cultural Legacies," in *Behind the Lines: Canada's Home Front during the First and Second World Wars*, ed. Catherine Elliot-Shaw and Alison Kenzie (London: Western University, 2017), 273-77.

⁶⁰ Andrew Theobald, "Western's War: A Study of an Ontario Canadian Officers' Training Corps Contingent, 1939-1945," *Ontario History* 98,1 (2006): 52-67.

year with thirty veterans taking their premedical classes from January to August 1946. The Department of Veterans Affairs paid for the students' tuition and granted \$150 yearly for each student.⁶¹

4.8 Academic Life

Students could apply to medical school following their first and second year at a recognized university, but others like Dr John Thompson began their medical training following a four-year bachelor's degree.⁶² Preclinical studies constituted the first year and half of medical school. Students were required to take Biology, Chemistry, Physics, English and one elective, that included Philosophy, History, Economics, French or German. By the second year, students took Organic Chemistry, Physiological Chemistry, Embryology and Histology, Anatomy and Physiology.⁶³ Victoria Hospital shared its resources, such as space in its lecture halls, with the medical school.

Clinical studies began at two hours a week during the students' second year. This was the students' first interactions with patients. The public wing at Victoria Hospital, along with other London institutions, was available for clinical studies. Clinical work was divided into five disciplines: medicine, obstetrics, paediatrics, surgery and psychiatry.⁶⁴

Students in their third year spent three mornings a week working in a clinical session, with ten weeks spent in medicine, five weeks for obstetrics, five weeks for paediatrics, eight for surgery, and two for psychiatry.⁶⁵ Both Dr Thompson and Dr Holliday described the clinicals during the late 1950s and 1960s as hands off, with clinical heads telling the students the patient's issues and the nature of the disorder. As well, the students did not follow up with patients after

⁶¹ Barr, *Century of Medicine*, 464.

⁶² John Thompson, "John's Story: Medical School at Western, 1957 to 1961," self-published manuscript, 1.

⁶³ "Curriculum," *Western Medical School Announcement, 1921-1922* (London: Western University, 1921), 18.

⁶⁴ GH Valentine, "The New Curriculum," and Warwick, "Changes in Medical Education," *Changes in Medical Education and Other Special Articles on the History, Growth and Progress of the University of Western Ontario Faculty of Medicine* (London: Western University, 1965), 11, 8.

⁶⁵ Valentine, "New Curriculum," *Changes in Medical Education*, 11.

the clinical session.⁶⁶ Students spent the rest of their third year in lectures given by prominent and knowledgeable faculty. Dr Murray Barr was remembered as a kind professor, and an outstanding lecturer, but one who mumbled at times. Dr Angus McLaughlin was courteous, friendly, and had a wonderful bedside manner with patients. Dr Charles Drake was an internationally-known neurosurgeon who students greatly admired as well.⁶⁷

Apart from a daily 8:00am lecture, students in fourth year had higher clinical responsibilities, with much closer patient contact including physical examinations. Students worked in clinical blocks during this year, spending nine weeks in internal medicine, seven weeks in surgery, five in paediatrics and obstetrics, two to psychiatry, one week in preventative medicine, and one week with anaesthesia in the morning and radiology in the afternoon.⁶⁸

Medical school was rigorous and fierce, with many students flunking out. Dr Ron Holliday remembered that only twenty-eight of the 120 in his chemistry class made it all the way through. He eventually graduated with sixty-six other classmates in 1966.⁶⁹ Though the medical school program on South Street was intensive, the professors and education were top tier, and students who graduated from it were successful in their medical pursuits.

4.9 Relations with Victoria Hospital

The ideal relationship between a university, medical school, and hospital includes having the three institutions located close together. This was not the case for Western's medical school by the 1950s.⁷⁰ In 1952 the Board of Governors recommended that the Anatomy, Physiology, Biochemistry, and Microbiology departments of the Faculty of Medicine move to the main campus, with students during their pre-clinical studies (the first year and half) to be based on main campus. This movement further separated the culture and working relationship between the medical school and Victoria Hospital.

⁶⁶ Holliday, Interview with Shaver, January 27, 2022; Dr John Thompson, Interview with Madeline Shaw, February 28, 2022, ASCWU.

⁶⁷ Holliday, Interview with Shaver, January 27, 2022, ASCWU; Thompson, Interview with Madeline Shaw, February 28, 2022, ASCWU; Dr Sally Stewart, Interview with Avraham Shaver, January 13, 2022, ASCWU.

⁶⁸ Valentine, "New Curriculum," *Changes in Medical Education*, 12.

⁶⁹ Holliday, Interview with Shaver, January 27, 2022, ASCWU.

⁷⁰ *A Study of the Relationships of the Medical School of the University of Western Ontario and Victoria Hospital, London, Ontario* (Toronto: Agnew, Craig and Peckham Firm, 1957), 5.

In the last decade of medical studies at South Street, it became increasingly clear that the Faculty of Medicine had exceeded the building's capacity. Originally designed to accommodate thirty-five students per year, classes by 1957 exceeded sixty students, plus approximately forty graduate students, technicians, and research assistants. Students used the theatre and two lecture rooms at Victoria Hospital, but Pharmacology, Physiology, and Biology courses had to share one laboratory.⁷¹



Cornerstone Laying, Health Sciences Centre, 1964, A04-015-002, AFC 409, ASCWU.

⁷¹A *Study of the Relationships*, 21.

4.10 End of South Street Medical Campus

The need for a new medical school was first suggested in 1947. Western's Faculty of Medicine, after forty-four years at South Street (formerly Ottaway Avenue), moved. The medical school officially resumed its role as Western University's medical training facility on main campus in October 1965 in the new Health Sciences Centre.⁷² Board meeting minutes after the move indicated that a new building was justified. The move allowed for the school to hire more faculty, increase its physical facilities, and grow its library resources.⁷³ Purchased by Victoria Hospital for \$137,000, the hospital trust renovated the South Street classrooms and laboratories to house non-medical, London Health Sciences Centre (LHSC) offices, and added an extension for a day care centre called Growing Concerns.⁷⁴

⁷² Barr, *Century of Medicine*, 584.

⁷³ Medical School Committee Minutes, February 15, 1966, Board of Governors Fonds, AFC 540, ASCWU.

⁷⁴ Ball and Sullivan, *Growing to Serve*, 153; Christian Zekany, Interview with Avraham Shaver and Madeline Shaw, November 22, 2021, ASCWU.

5.0 Victoria Hospital

5.1 Stories

The London General Hospital, renamed Victoria Hospital in 1899, gave Londoners an education, employment, and community. Being one of the foremost institutions in London, it also provided them with a sense of comfort. Their stories provide a window into what it was like to be a part of this larger community.

5.2 Medical Staff

Among our oral history narrators, technology was a ubiquitous element of hospital work. Ironically, it could be quite antiquated, although hospitals are often the first to adopt new processes. The elevators often malfunctioned in the 1960s.¹ In the 1970s, when elevated mattresses became common in hospitals, doctors and nurses at Victoria Hospital still relied on a physical elevation of its patients with prop-ups like sheepskin.² In the 1990s, the CT scanner technology was behind the times. When one attempted to rush a scan, it often resulted in burnt and incomplete film.³ In addition to the technology being behind the times, what one might consider common procedure today was not common back then. A former nursing student recalled how another student slipped on the stairs carrying a glass bottle of blood meant for a transfusion and got their uniform and body covered in someone else's blood.⁴ The glass shattered everywhere. Though Victoria Hospital's technology fell behind in some capacities, there were some places where it was unique. One example of successful technology was the switchboard system which alerted the staff on what their necessary tasks were for that day.⁵ Another unique aspect were the false stretchers to transport the dead, with bodies hidden underneath, out of respect for other patients. Even the physical building itself was past its prime. The ceilings were low, and mice often filled the warm walls at night.⁶ The contrast between old systems to being a

¹ Paula Clark, Interview with Avraham Shaver, March 1, 2022, ASCWU.

² John Sutton, Interview with Avraham Shaver and Madeline Shaw, November 29, 2021, ASCWU.

³ Etemad-Razi, Interview with Shaver and Madeline Shaw, November 18, 2022, ASCWU.

⁴ Clark, Interview with Shaver, March 1, 2022, ASCWU.

⁵ Serge Lavoie, Interview with Avraham Shaver and Madeline Shaw, November 21, 2021, ASCWU.

⁶ Etemad-Razi, Interview with Shaver and Madeline Shaw, November 18, 2022, ASCWU.

hospital in the modern age foreshadowed the eventual end of the hospital. Transferring its physical files to the digital sphere was a challenge, but one the hospital had to make.⁷ Eventually, the building became too old to renovate fully.⁸

Victoria Hospital hosted testings of many Canadian medical advancements. The most famous was the first artificial kidney machine, developed in 1948. This apparatus, designed by Dutch doctor Jacobus van Noordwijk, had special tubing and connected the patient to a unique chemical solution that removed any impurities. Another notable first, was called “the Grapefruit Effect”, discovered in 1991. Drs David Bailey, Malcolm Arnold, and David Spence found that grapefruit juice inhibited an enzyme (CYP3A4) from metabolising certain drugs, making them stay in the system longer, with the consequence being there could be too many drugs in the body at once.⁹

The working culture presented itself in unique ways to staff. In the early years, decorum and honour prevailed. This included strict attentiveness to presentability.¹⁰ Nurses were required to have spotless uniforms and caps, and if one was dirty, one changed immediately.¹¹ Hierarchies and understanding one’s place was important. Nurses were once required to stand at attention for doctors and remove their caps.¹² As time went on, the line between staff and supervisors still created anxiety, but significantly less than in the past. Dr Roya Etemad-Razi recalled a time when she lost a pager by flushing it down the toilet and worried that she would get in trouble for it. Her supervisor laughed and moved to replace it instantly, all in good humour.¹³ Though such a system was necessary for order, the professional distance between intern or resident to supervisor grew smaller as the years went by.

5.3 Service Workers

Aside from the medical staff, locals worked at the hospital in different capacities. Victoria

⁷ Sandy Levin, Interview with Avraham Shaver and Madeline Shaw, November 28, 2021, ASCWU.

⁸ Sutton, Interview with Shaver and Madeline Shaw, November 29, 2021, ASCWU.

⁹ David Spence, ""Discoveries at Victoria Hospital," unlabelled clipping, email communication to Michelle Hamilton, April 14, 2022.

¹⁰ Donna Aziz, Interview with Madeline Shaw, January 12, 2022, ASCWU.

¹¹ Clark, Interview with Shaver, March 1, 2022, ASCWU.

¹² Sutton, Interview with Shaver and Madeline Shaw, November 29, 2021, ASCW; Aziz, Interview with Madeline Shaw, January 12, 2022, ASCWU.

¹³ Etemad-Razi, Interview with Shaver and Madeline Shaw, November 18, 2022, ASCWU.

Hospital provided recent immigrants a stable position, such as being an orderly, working in food service, or in the laundry, to earn money and support their families. Orderlies like John Sutton experienced what would have been an equivalent to a summer internship, working in different facets including staffing the emergency room and intensive care unit, working security, or being a porter transporting bodies and belongings. Orderlies made good money in the 1970s, approximately eight dollars an hour (or approximately fifty-six dollars today).¹⁴



Serving Cart, nd, Collection of Museum London, Gift of the London Health Sciences Centre, London, Ontario.

Food service was another common occupation and often allowed for social and financial advancement. Serge Lavoie discussed how his father, Maurice Lavoie, eventually rose from a dishwasher to the head chef of Victoria Hospital's kitchen in the 1960s. His mother was a server. Her work there involved plating the same food her spouse prepared. Serge Lavoie himself worked in the hospital for five years in various roles, including the food sector as well as the laundry department. The hospital service industry was a diaspora of post-Second World War Europe, and rivalries between the different nationalities survived in hospital work.¹⁵

Londoner Diane Talbot worked in the food service for extra cash as a growing adolescent in the 1960s, making twenty-five dollars a day. Her three-summer-long position in the foodservice covered all roles from the preparation of the dishes to serving patients out of the food carts. Other times, the workers (predominantly women) in such roles were people burdened by medical debts incurred by the medical care a family member received. Patients in the public

¹⁴ Sutton, Interview with Shaver and Madeline Shaw, November 29, 2021, ASCWU.

¹⁵ Lavoie, Interview with Shaver and Madeline Shaw, November 21, 2021, ASCWU.

ward often could not pay for their treatment. These workers performed menial tasks, such as peeling green beans. This was before the single-payer healthcare system initiated by the provincial government in 1972.¹⁶

5.4 Social Life

Workers cherished the close-knit hospital community outside of work hours. For example, the hospital hosted annual Christmas parties and celebrations which included mural decoration contests on hospital windows. Lavoie remembered the time his mother won such a contest.¹⁷ Outside the walls of the hospital, there was the infamous Victoria Tavern on South Street, or as it was more commonly called, ‘The Bucket of Blood.’ Locals called it this in homage to either the blood-soaked uniforms staff and students who finished their shifts would walk in wearing, or the fights that occurred there on occasion.¹⁸ For interns working in the hospital, there would be a pizza and beer night on Fridays as a small reward. Those who were on call would drink pop so as not to be inebriated when performing their duties.¹⁹ This socialization created camaraderie amongst the workers, helped them unwind, and made lifelong memories. Though the service workers and medical professionals worked in different roles, the mentality of public service was all the same to them. They wanted to provide quality care, help people get better, and ensure the hospital facilities ran smoothly. The nurses ensured that each person was tended individually, including reading stories to blind patients, or playing cards with a recuperating one.²⁰ Staff believed that Victoria Hospital was one of the best places in Canada for quality and innovative medical care.²¹ Our oral history narrators talked proudly about working at Victoria Hospital, South Street.²²

5.5 End of Victoria Hospital

Demolition of Victoria Hospital, South Street campus, began in 2015. Even after the medical

¹⁶ Talbot, Interview with Madeline Shaw, February 28, 2022, ASCWU.

¹⁷ Lavoie, Interview with Shaver and Shaw, November 21, 2021, ASCWU.

¹⁸ Holliday, Interview with Shaver, January 27, 2022, ASCWU.

¹⁹ Dr Miriam Mann, Interview with Avraham Shaver and Madeline Shaw, November 26, 2021, ASCWU.

²⁰ Shirley Hutchins, Interview with Avraham Shaver and Madeline Shaw, November 26, 2021, ASCWU.

²¹ John Sutton, November 29, 2021.

²² Sandy Levin, November 28, 2021.

school moved to campus in 1965 and its edifice turned into office space, Victoria Hospital remained functional and trained students with interactive, intensive educational medical training in their residencies. Despite its antiquated features, when the hospital announced its doors were closing permanently, a blended sentiment of sadness and fondness overcame past workers and students. The ‘glue’ that held the community for so long was gone.²³ They understood the necessity of its demolition, but at the same time, appreciated what the space had provided them: work, education, community. Within the literal hospital itself, graffiti lined the walls in its last days, all of it written by former employees and visitors.²⁴ These memories served as a tangible reminder of the meaning of the space to them.

²³ Serge Lavoie, November 21, 2021.

²⁴ Dr Roya Etemad-Razi, November 18, 2021.

6.0 War Memorial Children's Hospital



War Memorial Children's Hospital, 1930, Collection of Museum London, Gift of the London Health Sciences Centre.

6.1 Early History

The Imperial Order of Daughters of the Empire (IODE) proposed the War Memorial Children's Hospital to the Victoria Hospital Trust in November 1919. The IODE declared it would be a memorial to lives lost serving their country during the First World War.¹ From the proposal to the opening ceremony and onward, the War Memorial Children's Hospital was a method of healing for Londoners. Col. Beattie, the senior chaplain for the Canadian Forces addressed a crowd of thousands at the hospital's opening on October 28, 1922. His words show the impact of the war on the SoHo community. He called War Memorial a "Great Citadel of Love and Service" and a sign that "The valiant soldier lads, whose falling torch has been caught and again lifted high in a memorial that is to bring peace and content, healing and happiness to the little

¹ Nancy Tausky, *Cultural Heritage Assessment: Buildings in the South Street Complex* (London, Ontario, Prepared for the City of London, May 2011), 44.

ones for whose sake they died.”²

The celebrations paid “tribute to the gallant soldier dead of Western Ontario and to the loyal little band of women at whose instigation the hospital has arisen.”³ Beattie drew a line between the horror of the loss experienced by the community and how the hospital ensured a brighter future. For him, War Memorial symbolized a community which had suffered an immense loss but had decided to band together to reduce its suffering.⁴ In Canada, war memorials commemorated the sacrifices made and cities even named public institutions as an act of remembrance.⁵ Memorials allowed communities to remember those lost, while also focusing on notions of triumph in war.⁶ Additionally, as a communal act, commemoration demonstrated what a particular group deemed valuable. War Memorial would not exist without the charitable efforts of community groups which invested their time and services in commemoration.

Initially, the IODE aimed to raise \$250,000. Nineteen sister branches in the region generously donated this amount, however, another \$50,000 had to be raised due to inflation. Fifty-four local charitable associations including various women’s groups such as Mother’s Clubs and the May Court Club and men’s organizations like the Shriners, Rotarians, and the Masons provided the money.⁷ These organisations continued to be significant in the success of War Memorial.

Middle-class reformers led the development of dedicated children’s wards and of children’s hospitals, which began in the Victorian (1820-1914) period. This resulted in the specialization and professionalization of paediatric medicine. As medicine evolved, what was considered an acceptable standard for public health and the rate for infant mortality shifted. No longer was infant mortality considered to be an unfortunate but unavoidable reality for families. Instead, rates of infant mortality became a public concern. One in five babies died in Canada before the age of two at the beginning of the twentieth century. Reformers saw this as a tragic

² “Impressive Ceremony Marks Dedication of New Hospital,” *London Free Press*, October 30, 1922, 3.

³ “Simple Ceremony to Mark Opening of New Children’s Hospital,” *London Free Press*, October 28, 1922, 1.

⁴ “Impressive Ceremony Marks Dedication of New Hospital,” *London Free Press*, October 30, 1922, 3.

⁵ Jonathan F. Vance, *Death So Noble: Memory, Meaning, and the First World War* (Vancouver: University of British Columbia Press, 1997), 201.

⁶ Vance, *Death So Noble*, 17, 202.

⁷ Tausky, *Cultural Heritage Assessment*, 44.

consequence of rapid industrialisation and urbanisation which disproportionately affected those with less access to food and housing.⁸

War Memorial was part of a great push of reforms after the First World War to help infants and mothers and improve the health of the nation.⁹ Healthy children represented a strong future for Canada. Modern medical advances melded with social reform to create the image of a modern Canadian child: robust, healthy, and morally upstanding.¹⁰

As medical professionals specialized in children's health, they burdened families with new expectations. This resulted in outside regulations being brought into the home. It is important to note that the increasing surveillance of children's health was particularly harsh towards poor, working-class, and racialized families. Our research did not find explicit evidence of War Memorial targeting or excluding minority families, but the establishment of the hospital is part of greater medical narratives of the time, like eugenics.¹¹

At the turn of the century, medicine became increasingly institutionalized. Central to this was the shift in who hospitals were for which changed the architectural design of the buildings. Cultural factors decided what good hospital design was as much as medical considerations.¹² Hospitals were once fearful places of disease which treated the poor while doctors tended the rich in the comfort of their own homes, sometimes aided by the help of a midwife.¹³ Midwives continued to have an important role in obstetrics, but they faded in popularity during the late nineteenth century in urbanized Ontario. However, they continued to be significant in more rural locations.¹⁴ Society began to see hospitals as beacons of research, innovation, and the location of the highest level of care. Hospitals began to have separate private paying and public wards.

⁸ Mona Gleason, *Small Matters: Canadian Children in Sickness and in Health, 1900-1940* (Montreal: McGill-Queen's University Press, 2013), 23, 24.

⁹ Cynthia R. Commachio, *Nations are Built of Babies: Saving Ontario's Mothers and Children, 1900-1940* (Montreal: McGill-Queen's University Press, 1993), 3

¹⁰ Neil Sutherland, *Children in English-Canadian Society: Framing the Twentieth Century Consensus* (Waterloo: Wilfrid Laurier University Press, 2000), vi.

¹¹ Gleason, *Small Matters*, 25, 27.

¹² David Theodore, "Better Design, Better Hospitals," *Canadian Medical Association Journal* 188, 12 (2016): 903.

¹³ Annmarie Adams, *Medicine by Design: The Architect and the Modern Hospital, 1893-1943* (Minneapolis: University of Minnesota Press, 2008), 2.

¹⁴ Wendy Mitchinson, *Giving Birth in Canada, 1900-1950* (Toronto: University of Toronto Press, 2002), 70.

War Memorial's professional culture emphasized formality for most of the hospital's existence. This included a hierarchical etiquette and a dress code, like the traditional white uniforms worn by the nurses.¹⁵ At the end of its active years, War Memorial transitioned to the belief that children's health is a family affair.¹⁶ The decision to move to the new site at the Westminster campus of Victoria Hospital reflects this. War Memorial did not have the space to house families who wanted to be close to their sick children.

War Memorial Children's Hospital was shaped by the great social and medical innovation that children's bodies needed different treatment from adult bodies. For the first time, being young and small required specialized medical attention.¹⁷ At the same time, the polio epidemic of 191 caused great fear.¹⁸ Polio is a disease caused by the poliovirus, most commonly through contact with contaminated objects or surfaces.¹⁹ Polio usually presents with flu-like symptoms, however, paralytic polio, including bulbar polio, is more severe and impairs breathing because it attacks the brainstem and motor neurons.²⁰ In 1927 and 1953, Canadians faced polio epidemics again. In 1953 there were 9000 cases and 500 deaths across Canada.²¹ Most polio cases affected children because their immune systems were not as robust and lacked disease-specific antibodies.²²

Treatment for polio shifted throughout the first half of the twentieth century. In 1927, Canadians could receive a prophylactic known as the human convalescent serum created from the blood of recovered polio patients, however it did not have much effect on the paralytic effects of polio.²³ Beginning in 1937, paralyzed patients who could no longer breathe on their own required an "iron lung," however, this respirator was expensive and there were very few in

¹⁵ Ellen Rosen, Interview with Emily Clink and Danielle Sinopoli, December 2, 2021, ASCWU.

¹⁶ Annmarie Adams and David Theodore, "Designing for 'the Little Convalescents': Children's Hospitals in Toronto and Montreal, 1875-2000," *Canadian Bulletin of Medical History* 19, 1 (2002): 229.

¹⁷ Gleason, *Small Matters*, 29.

¹⁸ Rosen, Interview with Clink and Sinopoli, December 2, 2021.

¹⁹ Stephen E. Mawdsley, "Borders and Blood Fractions: Gamma Globulin and Canada's Fight Against Polio, 1950-55," *Canadian Bulletin of Medical History* 36, 2 (2019): 447; Christopher Ruty, J., Luis Barreto, Rob Van Exan, and Shawn Gilchrist, "Conquering the Crippler: Canada and the Eradication of Polio," *Canadian Journal of Public Health* 96, 2 (2005): 3.

²⁰ Mawdsley, "Borders and Blood Fractions," 447; Ruty et al., "Conquering the Crippler," 7.

²¹ Ruty, et al., "Conquering the Crippler," 3, 9.

²² Mawdsley, "Borders and Blood Fractions," 447.

²³ Ruty et al., "Conquering the Crippler," 6.

Canada.²⁴ There was an iron lung at Victoria Hospital, and in 1949, a mother gave birth while in the iron lung.²⁵ In 1955, Jonas Salk developed a vaccine which successfully eliminate polio in Canada. The 1963 development of the Sabin oral polio vaccine added another method of prevention. Canadians feared polio because they viewed it as a middle-class disease that attacked children and their families.²⁶ The disease impacted children so heavily that it bolstered the need for separate facilities at hospitals.

War Memorial was the fifth pediatric hospital to open in Canada and the first erected as a war memorial.²⁷ In 1945, the Women's Committee proposed an addition of a northern wing to the hospital which was dedicated to those who served in the Second World War.²⁸ Promotional materials from the time show that they needed \$485,000 to build and equip the new wing. The wing included a waiting room, five clinic treatment rooms, a special room with controlled heat and humidity for babies requiring incubator care, along with room for another sixty beds.²⁹

While this wing was demolished as part of the hospital demolition, the efforts put into fundraising for it demonstrate the continuous contributions community organizations within the community made to War Memorial. London served as a military headquarters for those both within the city and its surrounding area. Specifically, London housed the recruitment centre Wolseley Barracks. Here, men could enlist for overseas service with over 48,000 troops recruited.³⁰ The First World War touched every street in SoHo, as seen by the number of men who enlisted from 1914-18. Some men, such as Norman Kennedy, did not make it home. Kennedy was a printer from Hill Street who enlisted in 1915 at the age of fifteen by lying about his age. He was one of the many who perished in France in 1918.³¹ Another member of the SoHo

²⁴ Mawdsley, "Borders and Blood Fractions," 447; Ruty et al., "Conquering the Crippler," 7.

²⁵ "LFP Archives: Reflecting on London's Miracle Baby of the Polio Pandemic," *London Free Press*, July 24, 2021.

²⁶ Ruty et al., "Conquering the Crippler," 3, 4.

²⁷ Gleason, *Small Matters*, 161.

²⁸ Tausky, *Cultural Heritage Assessment*, 45.

²⁹ New Addition to Western Ontario's War Memorial Children's Hospital, File 1, Box A12-063-001, War Memorial Children's Hospital Fonds, ASCWU.

³⁰ London, ON, Home Front, *Topography of Grief: Mapping the Great War Dead In London, Ontario (1914-1921)* https://www.communitystories.ca/v2/topography-of-grief_topographie-du-deuil/story/london-homefront/ (accessed April 13, 2022).

³¹ 5060602884, Accession 1992-93/166, Box 5090 – 45, RG 150, Canadian Expeditionary Forces, <https://www.bac-lac.gc.ca/eng/discover/military-heritage/first-world-war/personnel-records/Pages/item.aspx?IdNumber=491613> (accessed April 14, 2022).

community who enlisted was Peter Fagnoli. Fagnoli lived on Talbot Street and was listed as part of the military police in the 1916 city directory.³² It is unclear if Fagnoli survived the war as his name is not in the London city directory in the following wartime years. It is not surprising that the community involved itself in the efforts to remember and honour those lost in the war. The Simcoe Street school also created its own memorial, a large stone on which they had the names of their dead inscribed.³³

6.2 Architecture

Watt and Blackwell drew the architectural plans for the new hospital which were released to the public in 1921.³⁴ Watt and Blackwell had already designed numerous buildings around London, included the former art gallery in Victoria Park and the new Aberdeen School from 1914-15. Watt later designed the post-Second World War addition at the Children's Hospital which opened in 1951.³⁵

War Memorial featured architectural elements that made it recognizable as a First World War memorial. Watt and Blackwell used neo-classical designs inspired by Greek and Roman antiquity. Such designs were often used for public buildings such as hospitals and in commemorations as the style was associated with the values of progress, sacrifice, and peace.³⁶ The name 'War Memorial Children's Hospital' is carved into the stone frieze, with additional poppy detailing. The main facade of the building is a red tapestry brick exterior on an ashlar stone foundation. Above the front entrance are stone pilasters, and triumphal wreaths carved into the stone at the second-floor windows.³⁷ Four three-foot high memorial urns stand at the roofline

³² Henry Vernon, *Vernon's City of London: Street, Alphabetical, Business and Miscellaneous Directory 1916* (Hamilton: Henry Vernon & Son, 1916), 290.

³³ Collective Memory, *Topography of Grief: Mapping the Great War Dead In London, Ontario (1914-1921)* https://www.communitystories.ca/v2/topography-of-grief_topographie-du-deuil/story/collective-memory/; Paula Duhatschek, "The city wants to move this WW1 memorial to a new home—across the street," *CBC News*, June 15, 2018.

³⁴ Tausky, *Cultural Heritage Assessment*, 44.

³⁵ "Watt, John Macleod (1878-1954)," *Biographical Dictionary of Architects in Canada* <http://dictionaryofarchitectsincanada.org/node/1271> (accessed April 2nd, 2022).

³⁶ Megan Hobson, *Heritage Impact Assessment: Health Services Building and Children's War Memorial* (2021), 13; TE Faulkner, "Neo-Classical Architecture," *Oxford Companion to British History*, ed. Robert Crowcroft and John Cannon, 2nd. Ed. (Oxford: Oxford University Press, 2015), 153.

³⁷ Hobson, *Heritage Impact Assessment*, 13-15.

against the sky.³⁸ Like a cenotaph, the urns are meant to stimulate mourning rather than feelings of victory.³⁹ On the front lawn, two German cannons captured during the First World War further demonstrated the building's military connection.⁴⁰

6.3 Significant Partners

Several London organizations had a stake in the War Memorial Children's Hospital. They made financial donations, organised charitable events, or sat on the hospital board. The Imperial Order Daughters of the Empire played a foundational role in the creation of the hospital. Margaret Polson Murray of Montreal created the IODE in 1900, a federally chartered non-for-profit organization for women to promote patriotism, loyalty, and service to others. Its charitable work supported the efforts of both the First and Second World Wars by raising \$12,000,000 to purchase hospitals and other field comforts for Canadian service personnel. They also established two war memorial funds for the children of killed or permanently disabled veterans.⁴¹

They were not the only organization that had a stake in the institution. During the 1950s and 60s, the Advisory Council of the hospital included members representing the Women's Institute of Western Ontario, Service League of London, Rebekah Assembly of Ontario, Order of the Eastern Star, Local Council of Churches, B'Nai Brith, Independent Order of Oddfellows, and the North London Kiwanis Club. The executive also included representatives from the Imperial Order of Daughters of the Empire, the May Court Club of London, and the Rotary Club of London.⁴² All these organizations played an important role in the functioning of and fundraising for the children's hospital. While the Londoners who made up these organizations predominantly represented the middle-class, Protestant, and White population of London they were united in supporting the hospital through their goal to nurture and advocate for local youth.⁴³

³⁸ Tausky, *Cultural Heritage Assessment*, 44.

³⁹ Robert Shipley, "War Monuments: Remembering World War I, Urban Space, and the Importance of Today's Decisions," *Municipal World* 125, 2 (2015): 10.

⁴⁰ Tausky, *Cultural Heritage Assessment*, 44. These cannons were likely recycled as scrap metal during the Second World War.

⁴¹ Our History, *Imperial Order of Daughters of the Empire Canada*, <https://www.iode.ca/our-history.html> (accessed April 3rd, 2022).

⁴² November 11th, Memorial Campaign: War Memorial Children's Hospital, File 1, Box A12-063-001, War Memorial Children's Hospital Fonds, ASCWU.

⁴³ About Us, *May Court Club London*, <https://maycourtlondon.ca/about/> (accessed April 5th, 2022).



Executive, Women's Committee Annual Meeting, 1960, Collection of Museum London, Gift of the London Health Sciences Centre.



May Court Club, 1962, Collection of Museum London, Gift of the London Health Sciences Centre.

These women's organizations pressed for change in the early twentieth century. They brought attention to a wide array of social issues including the high rate of infant mortality. They also sponsored many of the war memorials erected across Ontario after the First World War. Women found these organizations to be important forums for expressing their concerns, receiving emotional support, and enacting meaningful change in their communities. Their public fundraising efforts were crucial to the creation and maintenance of children's hospitals like War Memorial.⁴⁴

The IODE continued to have a significant presence at War Memorial up until the creation of the Children's Hospital at Victoria Hospital's Westminster campus in 1985. It met regularly once a month at the hospital and conducted activities like knitting finger puppets for patients and regularly fundraising for new equipment. The Shriners also had a continuous presence in the hospital. Every Christmas, they sent a band to play for the children which Ellen Rosen, a former hospital administrator, recounted to us: "they would stand sort of in the corridor and play Christmas carols. They didn't play really well, but they did it anyways. And they always had a couple of clowns and Santas... And they brought a bag of toys as gifts for the children."⁴⁵ Rosen's story highlights not just the importance of holidays to War Memorial, but also the enthusiasm and dedication of groups like the Shriners.

6.4 Nurses

Many nursing students at the University of Western Ontario and at Fanshawe College trained at War Memorial. As early as 1925, the program at Western required all of its graduates "to complete two and a half years of hospital training...and another year of training in public health nursing."⁴⁶ Nursing students lived in the Gartshore Residence which stood between the Faculty of Medicine building and the children's hospital and crossed South Street to take classes at the Institute of Public Health. The nursing school moved to Western's main campus in 1951 although all nursing students continued their training at War Memorial.⁴⁷ Colleen Breen

⁴⁴ Linda M Ambrose, *For Home and Country: The Centennial History of the Women's Institutes in Ontario* (Erin, Ontario: Boston Mills Press), 83.

⁴⁵ Rosen, Interview with Clink and Sinopoli, December 2, 2021.

⁴⁶ The Early Years, *100 Years of Nursing At Western*, <https://verne.lib.uwo.ca/s/nursing/page/earlyyears> (accessed April 3rd, 2022).

⁴⁷ Nursing Education in the Mid-Century, *100 Years of Nursing At Western*, <https://verne.lib.uwo.ca/s/nursing/page/mid-century> (accessed April 3rd, 2022).

attended school at the Faculty of Medicine building from 1978-80 through Fanshawe College. She worked in paediatric oncology at War Memorial for her final practicum before later being hired on full-time in the neonatal unit.⁴⁸ Her training and career path is typical of many of the nurses who lived at the former residence were a constant and instrumental presence at War Memorial.



Shriners Club at War Memorial Hospital, 1968, Collection of Museum London, Gift of the London Health Sciences Centre.

6.5 Non-Medical Staff

To run efficiently, the hospital required caretakers and other staff, such as Mario Circelli's parents. In his oral history, Circelli detailed his time spent at War Memorial as a patient. His unique perspective provides a window into working-class lives within the hospital. During the

⁴⁸ Colleen Breen, Interview with Emily Clink and Danielle Sinopoli, December 7, 2021, ASCWU.

interview Circelli recalled, “My mom worked in the laundry...across the street in the main building. My dad was a caretaker in the hospital. They never stayed overnight, and they didn’t have to... they were working people and my mom would come up throughout the day to check on me if she had a break or on her lunch. My dad did the same thing.” Circelli described how his Italian immigrant family dealt with his stay in the hospital. For example, during his stay at War Memorial his mother and father visited before and after their shifts. They provided homemade meals such as eggplant parmesan or homemade sausage while keeping him company.⁴⁹ The nature of his parents’ work allowed them to visit frequently and offered him support during his long stay.

6.6 Notable Innovations and Inventions

Doctors at War Memorial Children’s Hospital innovated treatments in oncology, eating disorders, and cystic fibrosis. During the 1980s, Dr Barrie deVeber, the director of pediatric haematology and oncology, researched treatments for childhood leukemia.⁵⁰ The documentary television program *The Fifth Estate* featured the hospital and Dr deVeber in an episode focused on childhood leukemia.⁵¹ Dr deVeber took a psycho-social approach to medical care, and became a pioneer in the development of childhood palliative care.⁵² Western integrated these innovative practices into its medical school curriculum.⁵³ Dr deVeber was also a significant supporter of the pro-life movement in Canada, establishing the deVeber Institute for Bioethics and Social Research in 1982.⁵⁴ The institute, located in Toronto, focuses on the negative impacts

⁴⁹ Mario Circelli, Interview with Emily Clink and Danielle Sinopoli, December 2, 2021, ASCWU.

⁵⁰ Alan Leschied, Interview with Emily Clink and Danielle Sinopoli, January 13, 2022, ASCWU.

⁵¹ The Fifth Estate, *Fighting Back: Children’s Battle Against Leukemia* (1980), <https://www.youtube.com/watch?v=tWE06MUq2Bw> (accessed April 2nd, 2022).

⁵² Dr Barrie deVeber, *deVeber Institute for Bioethics and Social Research* <https://www.deveber.org/barrie-deveber/> (accessed April 3rd, 2022); Our History, *deVeber Institute for Bioethics and Social Research* <https://www.deveber.org/about/> (accessed April 3rd, 2022).

⁵³ Dr Barrie deVeber, *deVeber Institute for Bioethics and Social Research* <https://www.deveber.org/barrie-deveber/> (accessed April 3rd, 2022).

⁵⁴ “Dr Barrie deVeber, founder of Bioethics Institute, dies at 90,” *Catholic Register* <https://www.catholicregister.org/item/29085-dr-barrie-deveber-founder-of-bioethics-institute-dies-at-90> (accessed April 5th, 2022).

of abortion on women's health in a medical and psychological sense.⁵⁵

In the 1980s, War Memorial was the first of three pediatric hospitals in Canada to develop a specific unit dedicated to anorexia. This inpatient unit was innovative because doctors did not fully understand the complexities of anorexia; it was unclear if the disease had a psychological or physical origin.⁵⁶ Anorexia diagnoses became more common in the late 1960s, followed by bulimia in the 1970s. By the late 1990s, doctors more frequently diagnosed these disorders. As a young psychologist, Dr Alan Leschied worked with Dr Margaret Hearn in the anorexia unit. Treatment for eating disorders was difficult, as there was no distinct cure.⁵⁷ The inpatient treatment unit for anorexia was novel, especially in a children's hospital. Dr Hearn and Dr Leschied also researched the law, standards, and ethics in the practice of psychology.⁵⁸ Dr Leschied specifically focused on child psychology, and how to address troubled youth.⁵⁹ Additionally, doctors at War Memorial improved the treatment of cystic fibrosis. Dr George Hinton, a neurologist, was vital in the treatment of this disease.⁶⁰

War Memorial housed a neonatal unit since Victoria Hospital lacked space to do so. Colleen Breen, a retired nurse from War Memorial, discussed how she and her fellow nurses worked with children who needed heart surgery and organ transplants. There was a focus on collaboration, with Breen even completing training at the Hospital for Sick Kids in Toronto and applying her new knowledge at War Memorial. The shift in how nurses provided care was intimidating, but it was "innovative in terms of family presence, and end of life care." The facilities allowed for excellent care, even though the unit itself was small and only hosted around

⁵⁵ What We Do, *deVeber Institute for Bioethics and Social Research* <https://www.deveber.org/about/> (accessed April 14th, 2022).

⁵⁶ Leschied, Interview with Clink and Sinopoli, January 13, 2022.

⁵⁷ Janet Polivy and C. Peter Herman, "Causes of Eating Disorders," *Annual Review of Psychology* 53 (2002): 187, 188, 190.

⁵⁸ Evans, David, Margaret T. Hearn, and Alan Winfield Leschied, *The Law, Standards, and Ethics in the Practice of Psychology* (Toronto: Carswell, 2011).

⁵⁹ Alan Leschied, *The Young Offenders Act: A Revolution in Canadian Juvenile Justice* (Toronto: University of Toronto Press, 1991); Alan Leschied, *Protecting Children is Everybody's Business: Investigating the Increasing Demand for Service at the Children's Aid Society of London and Middlesex* (London: University of Western Ontario, 2003); Alan Leschied, *Everybody's Children: Proceedings from the Western University Forum on School-Based Mental Health* (London: Althouse Press, 2013).

⁶⁰ Leschied, Interview with Clink and Sinopoli, January 13, 2022.

twelve beds.⁶¹



New X-Ray Room, 1964, Collection of Museum London, Gift of the London Health Sciences Centre.

War Memorial also housed the Cobalt-60 Beam Therapy Unit (or Cobalt “Bomb”) for several years before it was moved to Victoria Hospital.⁶² First used in 1951, the Cobalt Bomb used gamma rays to target cancer cells as a form of radiation treatment.⁶³ This method of treatment was innovative for several reasons. The rays targeted tumours that were deep-seated in the body and were normally hard to access through typical treatment methods. Additionally, the Cobalt Bomb was cost effective in comparison to an X-ray or radium machine, requiring around half the amount of money to operate.⁶⁴ It was placed in a concrete and lead-lined room in the basement of War Memorial because it could not be safely used in the north wing of Victoria Hospital.⁶⁵ Although the Cobalt Bomb was located in the War Memorial, it was used to treat cancer in adults.⁶⁶

6.7 Indigenous Research

The connections between War Memorial and Indigenous communities are unclear. In the 1970s, the hospital hired Dr Judith Ellestad-Sayed who studied nutritional patterns of Indigenous communities.⁶⁷ The only documentation is a 1978 annual report which stated Dr Ellestad-Sayed

⁶¹ Breen, Interview with Clink and Sinopoli, December 7, 2021.

⁶² Rosen, Interview with Clink and Sinopoli, December 2, 2021.

⁶³ Tausky, *Cultural Heritage Assessment*, 46.

⁶⁴ Penelope Johnston, "Dr Ivan Smith, Pioneer of Cobalt Bomb," *Medical Post* 33, 10 (1997): 2.

⁶⁵ Tausky, *Cultural Heritage Assessment*, 46.

⁶⁶ Johnston, "Dr Ivan Smith," 1.

⁶⁷ Louise A. Dilling, Judith Ellestad-Sayed, FJ Coodin, and JC Haworth, "Growth and Nutrition

transferred from Winnipeg to continue her research.⁶⁸ Although further research was conducted on Ellestad-Sayed's role at the hospital, we found no definitive information whether she was involved in nutritional experiments similar to those revealed by Ian Mosby.⁶⁹ It is evident that she conducted studies in northern communities, however, there is nothing specific to this institution. Her research prior to moving to London focused on Vitamin D deficiency. Dr Ellestad-Sayed determined that Indigenous children were Vitamin D deficient in comparison to the Canadian average, due to low dairy intake.⁷⁰ There are no available source materials that address the ambiguity of her hire.

6.8 WD Sutton School

Established by the London Board of Education, the WD Sutton School was located within the children's hospital to serve all long-term patients. The board required permission from parents to remove their children from their usual classrooms to enrol in WD Sutton. This was a requirement for the way funding was structured at the institution. The school spanned two classrooms and catered to all age groups.⁷¹ Children who were contagious or otherwise not fit to be learning were exempt from attending.

During the tenure of neurologist Dr John George Hinton, teachers assessed the progress and recovery of patients. Hinton collaborated with instructors to treat patients with severe learning and cognitive disabilities. Teachers also worked with psychologist Dr Alan Leschied to help treat patients suffering from anorexia, in a holistic method to treat both the body and mind.

WD Sutton had a high turnover rate for teachers. Leschied pointed out that:

It can be very isolating for a teacher to be on their own, frankly, teaching at War Memorial... Most people came in and they would stay for a couple of years, develop their abilities with exceptionalities and learning, etc. But they

of Preschool Indian Children in Manitoba: I. Vitamin D Deficiency," *Canadian Journal of Public Health* 69, 3 (1978): 248-52.

⁶⁸ The Corporation of The War Memorials Children's Hospital of Western Ontario, Fifth Annual Report, 1978, File 1, Box A12-063-001, War Memorial Children's Hospital Papers, ASCWU.

⁶⁹ Ian Mosby, "Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942-1952," *Histoire sociale/Social History* 91 (2013): 615-42.

⁷⁰ Dilling, Ellestad-Sayed, Coodin, and Haworth, "Growth and Nutrition of Preschool Indian Children in Manitoba," 249.

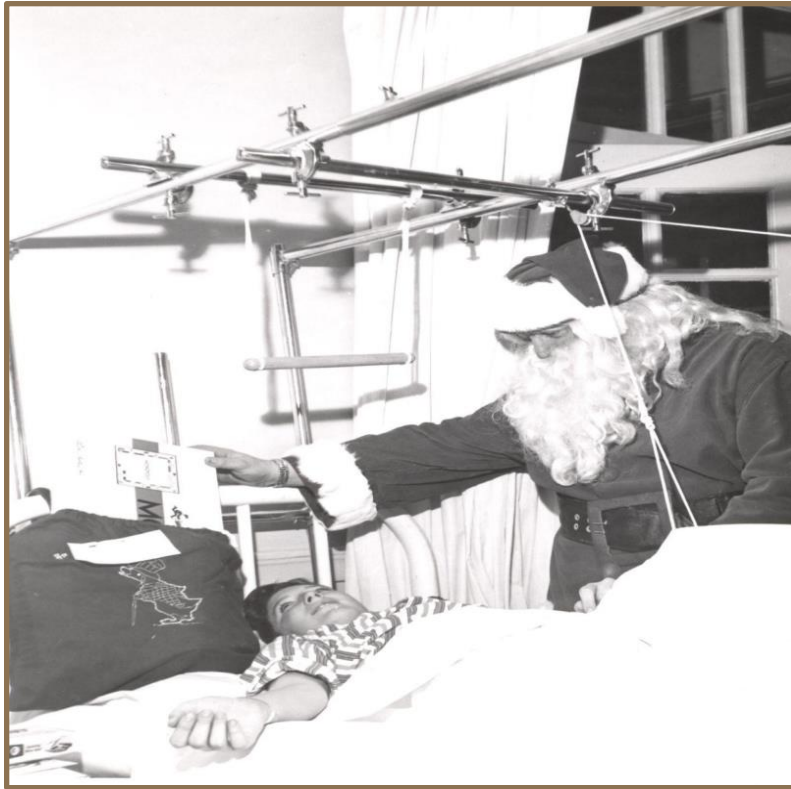
⁷¹ Rosen, Interview with Clink and Sinopoli, December 2, 2021.

would get back into the main school just probably as soon as they could.⁷²

6.9 Holidays and Other Events

Many of the significant stories told to us by the narrators related to holidays at the hospital.

Rosen recalled, “there was one little boy who was very mischievous and I have a feeling he was



Santa Giving a Gift to a Patient for Christmas, 1959. Collection of Museum London, Gift of the London Health Sciences Centre.

and putting him in a basket so that she and the other nurses could take photos for his parents.⁷⁴

Another notable moment in the history of the hospital that united narrators was the freak snowstorm of 1978. Rosen remembered the logistical difficulties caused by the snowstorm that resulted in the staff having to sleep overnight on stretchers. As she recalled, “The city was shut down. There were no buses. There were no taxis. There were two... big army vehicles, half trucks parked in front of the hospital. And they actually were available to go get pregnant women who were in labour.”⁷⁵ Breen described the working environment during the snowstorm as

from out of town and he was maybe neglected. But he was very impish, and he just created havoc there. You know, he hid in the Christmas tree.”⁷³ Breen said that in the neonatal unit “we would do things at Christmas... put the babies in a stocking. Maybe put a little hat on them. Take pictures of them with little decorations or toys. Make cards for their parents, which is always really meaningful.”

Easter was also a significant holiday to Breen as she recalled dressing one patient as a rabbit

⁷² Leschied, Interview with Clink and Sinopoli, January 13, 2022.

⁷³ Rosen, Interview with Clink and Sinopoli December 2, 2021.

⁷⁴ Breen, Interview with Clink and Sinopoli, December 2, 2021.

⁷⁵ Rosen, Interview with Clink and Sinopoli, December 2, 2021.



Patient at War Memorial Children's Hospital at Easter, 1969, Collection of Museum London, Gift of the London Health Sciences Centre.

“very collegial... You're working shoulder to shoulder. And so people didn't mind stepping up to do those kinds of things.”⁷⁶

6.10 Celebrity Visits

War Memorial hosted a number of celebrity visits. One of the most significant visits led to a former patient in the paediatric oncology unit accompanying Terry Fox on his cross-Canada run to raise awareness and money for cancer in 1980.⁷⁷

The visit of hockey superstar

Gordie Howe in 1969 was the subject of a series of photos now held by Museum London. While none of our narrators had stories that related specifically to this visit, there is a long history of celebrities supporting children's hospitals. For example, John Schneider and Marie Osmond founded the Children's Miracle Network Hospitals in the United States in 1983.⁷⁸ London's children's hospitals are tightly bound to this legacy. After the new children's hospital opened at the Westminster campus, in 1990 it starred in *The Million Dollar Miracle*, a network telethon that used the visibility of celebrities to fundraise for children's hospitals.⁷⁹

⁷⁶ Breen, Interview with Clink and Sinopoli, December 7, 2021.

⁷⁷ Breen, Interview with Clink and Sinopoli, December 7, 2021.

⁷⁸ Our Celebrity Partners, *Children's Miracle Network Hospitals* <https://childrensmiraclenetworkhospitals.org/celebrity/> (accessed April 5th, 2022).

⁷⁹ Million Dollar Miracle Telethon, File 1, Box A12-063-001, War Memorial Children's Hospital Collection, ASCWU.



Gordie Howe Visit, 1969, Collection of Museum London, Gift of the London Health Sciences Centre.

6.11 Closing the Hospital

In 1985, the War Memorial Children’s Hospital was moved to the Westminster campus, the new site of Victoria Hospital at Wellington and Commissioners roads and reopened as the Children’s Hospital at London Health Sciences Centre. The primary reasons for the relocation were the need for more space and the lack of lodgings available for families who wanted to stay with their sick children. As Rosen noted in her interview “early on in children’s hospitals, parents weren’t allowed to visit, which was really dreadful... So mothers and fathers didn’t stay overnight with their children. It was only later that that happened.”⁸⁰ The system at the old site was inefficient and did not align with new methods which focused on family-centric care.

However, narrators like Breen noted that as much as the move to the new site made logistical sense, there was something missing that was present at War Memorial: “We don’t get

⁸⁰ Rosen, Interview with Clink and Sinopoli, December 2, 2021.

to see each other very much. But in those days, you walk past each other, you went to break together, you knew each other's names, you knew your life situations. It was like a family. A big family. And it was quite magical.”⁸¹ War Memorial Children’s Hospital was a microcosm of the passion held by its workers, patients, and the residents who surrounded it. Architecturally, it is an artistic continuation of the style of neighbourhood at the beginning of the twentieth century. However, the stories of the people who have filled it bind it to the greater narrative of the old Victoria Hospital and the people of SoHo.

⁸¹ Breen, Interview with Clink and Sinopoli, December 7, 2021.

7.0 Conclusion

The departure of the Faculty of Nursing in 1951, the Faculty of Medicine in 1965, the War Memorial Children's Hospital in 1985, and then the greater Victoria Hospital services in 2013 from SoHo significantly changed the neighbourhood. Staff and students no longer chose to live nearby. Factories such as General Steel Wares (formerly McClary's) and Holeproof Hosiery shut down, taking hundreds of jobs with them. Simcoe Street and St. John's schools closed. Without the hospital drawing patients to the area the character of SoHo shifted. It had been a place of work, of commemoration, of community, but mostly it had been a home to many.⁸²

The former hospital site in SoHo is a foundational place of connection and community. The South Street Medical School and the War Memorial Children's Hospital that still stand here are monuments of memory. They commemorate Londoners who died in both World Wars, who learned here, worked here, healed here, died here, and who lived and continue to live here. They have significance and meaning in the lives of the people of this city. As part of the Vision SoHo Alliance, they will have a second opportunity to be a home.

⁸² Colleen Breen, Interview with Clink and Sinopoli, December 7, 2021, ASCWU.

8.0 Bibliography

Archival Sources

Archives and Special Collections, Western University

Dr. James Wellington Crane Fonds. AFC411.

Faculty of Medicine Fraternities and Societies Scrapbook. LJ101.C8 1950.

Fire Insurance Plans. 1881-1922.

Harvey Club Fonds. AFC39.

Hippocratic Society Fonds. AFC426.

Osler Society Fonds. AFC45.

Scrapbook of Women Medical Students. R692.L5 1927.

War Memorial Children's Hospital Collection. A12-063-001.

Western University. Collected Clippings of the History of the Faculty of Medicine, 1916-1952.
R749.U5821. Vol 2.

Western University Board of Governors Fonds. AFC540.

Western University Medical School Collection. AFC409.

Alice Gibb Private Collection

Research files.

Ivey Family London Room, London Public Library

James Egan Collection.

Library and Archives Canada

Canadian Expeditionary Forces Papers. RG 150.

Map and Data Centre, Western University

Lines of the London Street Ry Co., London, Ont., 1909. London: London Street Railway Company, 1909.

Plan of London. Quebec: Dept of Crown Lands, 1824.

Sketch of the fork of the River Thames, shewing(sic) the site for the City of London, 1816.
London, 1816.

Museum London, London, Ontario

Victoria Hospital Photograph Collection.

Government Documents

Canada. Censuses of Canada. 1871. 1881. 1891. 1901. 1911. 1921.

Canada. Royal Commission on Aboriginal Peoples. *The Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues.* Ottawa: Canada Communication Group, 1993.

Ontario. *Ontario Factories' Act*. 1884.

Statistics Canada. Census Profile. London, Ontario. 2016.

Newspapers and Magazines

CBC News. London, Ontario.

London Free Press.

Londoner.

Maclean's Magazine. Toronto.

Municipal World. St. Thomas.

Time. New York City.

Toronto Daily Star.

University of Western Ontario Medical Journal.

Western News. London, Ontario.

Printed Primary Sources

Changes in Medical Education and Other Special Articles on the History, Growth and Progress of the University of Western Ontario Faculty of Medicine. London: Western University, 1965.

Dilling, Louise A, Judith Ellestad-Sayed, F.J. Coodin, and J.C. Haworth. "Growth and Nutrition of Preschool Indian Children in Manitoba: I. Vitamin D Deficiency." *Canadian Journal of Public Health* 69, 3 (1978): 248-52.

Flexner, Abraham. *Medical Education in the United States and Canada: A Report to the Carnegie Foundation for the Advancement of Teaching*. Boston: Merrymount Press, 1910.

Gilmore, Anne. "Canada's Native MDs: Small in Number, Big on Helping Their Community." *Canadian Medical Association Journal* (January 1990): 52–54.

"London: its Manufactures and General Progress." *Western Ontario History Nuggets* 13 (1947).

Jennings, Francis, William N Fenton, and Mary Druke Becker, eds. *Iroquois Indians: A Documentary History*. Woodbridge: Research Publication, 1984.

Railton, Geo. *Railton's Directory for the City of London, C.W., Containing a Mass of Useful Information, British, Provincial, and Local, with the Advertisements of the Principal Business Men, and a Classification of Their Trades and Professions. Also a Map of the City. 1856-1857*. London, CW: Geo Railton, 1856.

Seaborn, Edwin. *The March of Medicine in Western Ontario*. Toronto: Ryerson Press, 1944.

A Study of the Relationships of the Medical School of the University of Western Ontario and Victoria Hospital, London, Ontario. Toronto: Agnew, Craig and Peckham Firm, 1957.

Sutherland, James. *City of London and County of Middlesex General Directory for 1868–9.* Toronto, 1868.

Vernon, Henry. *Vernon's City of London: Street, Alphabetical, Business and Miscellaneous Directory 1916.* Hamilton: Henry Vernon & Son, 1916.

Western University. *Annual Announcement of the Medical Department of the Western University.* 1919-21.

Unpublished Primary Sources

Thompson, Dr John. "John's Story: Medical School at Western, 1957 to 1961." Nd.

Unpublished Secondary Sources

Emery, George. "Blacks in a White Place: Ingersoll, Canada West/Ontario, 1840-1921." 2022.

Hentel, Magda. "Veterans of the Polish Second Corps who came to London, Ontario, Canada after WWII." 2022.

Articles and Encyclopedia Entries

Adams, Annmarie and Theodore, David. "Designing for 'the Little Convalescents': Children's Hospitals in Toronto and Montreal, 1875-2000." *Canadian Bulletin of Medical History* 19, 1 (2002): 201-43.

Adams, Tracey. "Making a Living: African Canadians Workers in London, Ontario, 1861-1901." *Labour* 67 (2011): 9-43.

Barr, Murray Llewellyn, and RJ Rossiter. "James Bertram Collip, 1892-1965." *Biographical Memoirs of Fellows of the Royal Society* 19 (1973): 234-67.

Bartram, GWH. "Charles Hunt, 1820-1871." *London and Middlesex Historical Society Transactions* 16 (1967), 55-85.

Chorley, Jasmine. "Disappearing into White Space: Indigenous Toronto, 1900-1914." *Active History*. 2016. <http://activehistory.ca/papers/disappearing-into-white-space-indigenous-toronto-1900-1914/>

- Coates, Ken. "Being Aboriginal: the Cultural Politics of Identity, Membership and Belonging Among First Nations in Canada." *Canadian Issues* (2002): 23-41.
- D'Arcy, Stephen. "London (Ontario) Area Treaties: An Introductory Guide." 2018. <https://works.bepress.com/sdarcy/19/>.
- Eqbal, Amelia. "SoHo - Built to Last, with Room to Grow." *LondonFuse*. <https://londonfuse.ca/london-neighbourhood-histories-soho>.
- Gamble, Adrian. "Once Upon a Tram: The London Street Railway Company's 60 Year Run in Ontario." *Skyrise Cities*. 2016. <https://skyrisecities.com/news/2016/05/once-upon-tram-london-street-railway-companys-60-year-run-ontario>.
- Hurl, Lorna F. "Restricting Child Factory Labour in Late Nineteenth Century Ontario." *Journal of Canadian Labour Studies* 21, 2 (1988): 87-121.
- Istl, Alexandra and Vivian McAlister. "Western University No. 10 Canadian Stationary Hospital and No. 14 Canadian General Hospital: A Study of Medical Volunteerism in the First World War." *Canadian Journal of Surgery* 59, 6 (2016): 371-373.
- Johnston, Penelope. "Dr Ivan Smith, Pioneer of Cobalt Bomb." *Medical Post* 33, 10 (1997): 1-4.
- Kelly, Len, Barb Linkewich, Helen Cromarty, Natalie St. Pierre-Hansen, Irwin Antone, and Chris Gilles. "Palliative Care of First Nations People A Qualitative Study of Bereaved Family Members." *Canadian Family Physician* 55, 4 (April 14, 2009): 394-95.
- Kelly, Len, Irwin Antone, and Natalie St. Pierre-Hansen. "Aboriginal Maternity Care Resource Book." *Journal of Obstetrics and Gynecology Canada* 35, 7 (2013): 598.
- London Heritage Council. The Red Antiquities Building. A London Heritage Council Blog. 2011. <https://heritagecouncilblog.wordpress.com/2011/03/28/the-red-antiquities-building/>.
- Maltman, Grant. "'Sir Frederick, It Is Your Duty to Do So.'" *London and Middlesex Historian* 21 (1995): 46-49.
- Mawdsley, Stephen E. "Borders and Blood Fractions: Gamma Globulin and Canada's Fight Against Polio, 1950-55." *Canadian Bulletin of Medical History* 36, 2 (2019): 444-68.
- Mosby, Ian. [Administering Colonial Science: Nutrition Research and Human Biomedical Experimentation in Aboriginal Communities and Residential Schools, 1942-1952.](#) *Histoire Sociale/Social History* 91 (2013): 615-42.
- Rutty, Christopher J., Luis Barreto, Van Exan Rob, and Shawn Gilchrist. "Conquering the Crippler: Canada and the Eradication of Polio." *Canadian Journal of Public Health* 96, 2 (2005): 1-24.

- Simner, Marvin L. "The Story Behind the Ontario Health Insurance Plan and Its Impact on the Public Sector." 2020. Scholarship@Western. <https://ir.lib.uwo.ca/historypub/392/>
- Sturino, Franc. "Italian Canadians." *Canadian Encyclopedia*. Historica Canada, 2019. <https://www.thecanadianencyclopedia.ca/en/article/italian-canadians#:~:text=Italian%20immigration%20to%20Canada%20occurred,before%20the%20war%20interrupted%20immigration.>
- Polivy, Janet and C. Peter Herman. "Causes of Eating Disorders." *Annual Review of Psychology* 53 (2002): 187-213.
- Potter, Paul, and Hubert Soltan. "Murray Llewellyn Barr, O. C. 20 June 1908—4 May 1995." *Biographical Memoirs of Fellows of the Royal Society* 43 (1997): 33–46.
- Theobald, Andrew. "Western's War: A Study of an Ontario Canadian Officers' Training Corps Contingent, 1939-1945." *Ontario History* 98, 1 (2006): 52–67.
- Theodore, David. "Better Design, Better Hospitals." *Canadian Medical Association Journal* 188, 12 (2016): 902-03.
- Vance, Jonathan F. "Heroes for More Than One Day: Commemorating War." *Canadian Historical Review* 102, 3 (2021): 454-64.
- "Watt, John Macleod (1878-1954)." *Biographical Dictionary of Architects in Canada*. <http://dictionaryofarchitectsincanada.org/node/1271>.

Books and Theses

- Adams, Annmarie. *Medicine by Design: The Architect and the Modern Hospital, 1893-1943*. Minneapolis: University of Minnesota Press, 2008.
- AECOM. *Cultural Heritage Evaluation Report, Victoria Bridge over the Thames River, Ridout Street, London, Ontario*. London: City of London, 2016.
- Ambrose, Linda M. *For Home and Country: The Centennial History of the Women's Institutes in Ontario*. Erin, Ontario: Boston Mills Press.
- Andrae, Christopher. *The Industrial Heritage of London and Area*. London: Ontario Society for Industrial Archaeology and London Historical Museums, 1984.
- Avery, DH, and JK Fedorowicz. *The Poles in Canada*. Ottawa: Canadian Historical Association, 1989.
- Ball, Norman R and John R. Sullivan. *Growing to Serve... A History of Victoria Hospital, London, Ontario*. London: Victoria Hospital Corporation, 1985.

- Barr, Murray Llewellyn. *A Century of Medicine at Western: A Centennial History of the Faculty of Medicine, University of Western Ontario*. London: University of Western Ontario, 1977.
- Bartley, Allan. *Ku Klux Klan in Canada: A Century of Promoting Racism and Hate in the Peaceable Kingdom*. Halifax, NS: Formac Publishing Company Limited, 2020.
- Bladen, VW. "Grand Trunk Railway." *Encyclopedia of Canada*, Vol. III. Toronto: University Associates of Canada, 1948.
- Bremner, Archie. *City of London, Ontario, Canada; the Pioneer Period and the London of Today*. 2nd ed. London, 1900.
- Brock, Daniel. *Fragments from the Forks: London, Ontario's Legacy*. London: London and Middlesex Historical Society, 2011.
- Brock, Daniel James. "Richard Talbot, the Tipperary Irish and the Formative Years of London Township: 1818-1826." MA Thesis. University of Western Ontario. 1969.
- Bruce, Jean. *Back the Attack!: Canadian Women During the Second World War, At Home and Abroad*. Toronto: MacMillan Publishing Canada, 1985.
- Cancian, Sonia. *Families, Lovers, and Their Letters: Italian Postwar Migration to Canada*. Winnipeg: University of Manitoba Press, 2010.
- Clarke, Juane Nancarrow. *Health, Illness, and Medicine in Canada*. Toronto: Oxford University Press, 2016.
- Commachio, Cynthia R. *Nations are Built of Babies: Saving Ontario's Mothers and Children, 1900-1940*. Montreal: McGill-Queen's University Press, 1993.
- Dillon, Willard Francis. "The Irish in London, Ontario, 1826-1861." MA Thesis. University of Western Ontario. 1963.
- Elliott, Bruce. *Irish Migrants in the Canadas: A New Approach*. Montreal: McGill-Queen's University Press, 2004.
- Evans David, Margaret T Hearn, and Alan Winfield Leschied. *The Law, Standards, and Ethics in the Practice of Psychology*. Toronto: Carswell, 2011.
- Faulkner, TE. "Neo-Classical Architecture." *Oxford Companion to British History*. Ed. Robert Crowcroft and John Cannon. 2nd. Ed. Pp. 153. Oxford: Oxford University Press, 2015.
- Geddes-Poole, Nancy. "Vision, Talent, and Wealth: London's Military, Medical and Cultural Legacies." *Behind the Lines: Canada's Home Front during the First and Second World Wars*. Ed. Catherine Elliot-Shaw and Alison Kenzie. Pp. 273-77. London: Western

- University, 2017.
- Gladstone, Bill. *A History of the Jewish Community of London Ontario: From the 1850s to the Present Day*. Toronto: Now and Then Books, 2011.
- Gleason, Mona. *Small Matters: Canadian Children in Sickness and in Health, 1900-1940*. Montreal: McGill-Queen's University Press, 2013.
- Goose, Fanny, and Janet Fridman. *Rising from the Holocaust: The Life of Fanny Goose*. Washington, DC: Believe Books, 2007.
- Gossage, Carolyn. *Greatcoats and Glamour Boots: Canadian Women at War (1939-1945)*. Toronto: Dundurn Press, 2001.
- Harney, Robert. "Men without Women: Italian Migrants in Canada, 1885-1930." *A Nation of Immigrants: Women, Workers, and Communities in Canadian History, 1840s-1960s*. Ed Franca Iacovetta, Paula Draper and Robert Ventresca. Pp. 206-30. Toronto: University of Toronto Press, 1998.
- Hobson, Megan. *Heritage Impact Assessment: Health Services Building and Children's War Memorial*. 2021.
- Knowles, Valerie. *Strangers at Our Gates: Canadian Immigration and Immigration Policy*. Toronto: Dundurn Press, 2007.
- Leschied, Alan. *Everybody's Children: Proceedings from the Western University Forum on School-Based Mental Health*. London: Althouse Press, 2013.
- Leschied, Alan. *Protecting Children is Everybody's Business: Investigating the Increasing Demand for Service at the Children's Aid Society of London and Middlesex*. London: University of Western Ontario, 2003.
- Leschied, Alan. *The Young Offenders Act: A Revolution in Canadian Juvenile Justice*. Toronto: University of Toronto Press, 1991.
- Martone, Eric. *Italian Americans: the History and Culture of a People*. Santa Barbara: ABC-CLIO, 2016.
- Maycock, John N. *Memories of Rods and Lines: A Historical Collection in Celebration of the 100th Anniversary of Aberdeen Public School, London, Ont.* London: Aberdeen Public School, 1983.
- Mitchinson, Wendy. *Giving Birth in Canada, 1900-1950*. Toronto: University of Toronto Press, 2002.
- Pitts, Emily. "A House of Healing: The Importance of Friendship Centres to Urban Aboriginal

- Populations.” MA Thesis. Western University. 2018
- Principe, Angelo, Roberto Perin and Franca Iacovetta. *Enemies Within: Italian and Other Internees in Canada and Abroad*. Toronto: University of Toronto Press, 2000.
- Ramirez, Bruno. *The Italians in Canada*. Ottawa: Canadian Historical Association, 1989.
- Sullivan, John R. and Ball, Normal R. *Growing to Serve... A History of Victoria Hospital*, London, Ontario. London: Victoria Hospital Corporation, 1985.
- Sutherland, Neil. *Children in English-Canadian Society: Framing the Twentieth Century Consensus*. Waterloo: Wilfrid Laurier University Press, 2000.
- Tausky, Nancy. *Cultural Heritage Assessment: Building in the South Street Hospital Complex London, Ontario*. London, 2011.
- Thames River Background Study Research Team. *The Thames River Watershed: A Background Study for Nomination under the Canadian Heritage Rivers System*. London: Upper Thames River Conservation Authority for the Thames River Coordinating Committee, 1998.
- Vance, Jonathan F. *Death so Noble: Memory, Meaning, and the First World War*. Vancouver: University of British Columbia Press, 1997.
- Winks, Robin W and George Elliott Clarke. *Blacks in Canada: A History*. Montreal: McGill-Queen's University Press, 2021.
- Zucchi, John. *A History of Ethnic Enclaves in Canada*. Ottawa: Canadian Historical Association, 2007.

Websites and Web Exhibits

- Atlohsa Family Healing Services. <https://atlohsa.com/>.
- Berg, Magnus. *100 Years of Nursing at Western*. 2020.
<https://verne.lib.uwo.ca/s/nursing/page/welcome>
- Canadian Medical Hall of Fame. <https://cdnmedhall.ca/laureate-list>
- Canadian Music Hall of Fame. <https://canadianmusichalloffame.ca>
- Children’s Miracle Network Hospitals. <https://childrensmiraclenetworkhospitals.org/>
- Columbus Centre. *Italian Canadians as Enemy Aliens: Memories of World War II*.
http://www.italiancanadianww2.ca/theme/detail/enemy_aliases.

Congregation Or Shalom. <https://www.orshalomlondon.org/about-us/>.

deVeber Institute for Bioethics and Social Research. <https://www.deveber.org>

Doty, Christopher. "Paul Lewis: The Good Soul." Notebook from Yesterday. <https://dotydocs.theatreinlondon.ca/Archives/yesterday/lewis.htm>.

Fields, Erin. *History of Medicine*.
<https://verne.lib.uwo.ca/s/historyofmedicinecollection/page/abouttheexhibit>

Fraser, Jennifer Lorraine. A Publication to Accompany the Exhibit *Women, Freedom and Hosiery*. Weldon Library, Western University. **Error! Hyperlink reference not valid..**

Hear, Here London. www.hearherelondon.org

Historic Sites Committee. London Public Library. <https://www.londonpubliclibrary.ca/research/local-history/local-historic-sites>

Holy Transfiguration Orthodox Church. <https://www.holytransfiguration.ca/>.

Imperial Order of Daughters of the Empire Canada. <https://www.iode.ca/>.

Indigenous Foundations. <https://indigenousfoundations.arts.ubc.ca/home/>

London Health Sciences Centre. <https://www.lhsc.on.ca/>

Marconi Club of London. <http://londonmarconiclub.com/>.

Native Women's Association of Canada. <https://www.nwac.ca/>.

Onondaga Nation. <https://www.onondaganation.org/>

Orlandini, Rosa. *Scrap, Salvage, and Sell*. 2021. <https://storymaps.arcgis.com/stories/b0cabc80844649779d14e9866e9a8c27>

Our Lady of Czestochowa Polish Catholic Church. <http://ourlady.cloudaccess.net/en/>

Parks Canada. Canada's Historic Places. <https://www.historicplaces.ca/>.

Polish National Association. <http://www.polishhall.org/en/>

Port Stanley Terminal Rail. <https://www.pstr.on.ca/>.

SoHo Community Association. <https://soholondon.ca/>

University of Guelph. Canadian Industry in 1871 Project (1982-2008).

<http://www.canind71.uoguelph.ca/index.shtml>.

Upper Thames River Conservation Authority. <https://thamesriver.on.ca/>

Western University Public History Program and the RCR Museum. *Topography of Grief: Mapping the Great War Dead in London, Ontario (1914-1921)*. 2017.

https://www.communitystories.ca/v2/topography-of-grief_topographie-du-deuil/

Videos

Circelli, Mario. *In Our Own Words: the History of London's Italian Community and Canada's Oldest Cultural Club*. London, 2002.

Doty, Chris and Craig Cole. *Lost April: the Flood of '37*. London: Rogers Community TV, 1997.

The Fifth Estate. *Fighting Back: Children's Battle Against Leukemia*. 1980.

<https://www.youtube.com/watch?v=tWE06MUq2Bw>.

Interviews and Communications

Aziz, Donna. Former Nurse. Victoria Hospital. Interview with Madeline Shaw. January 12, 2022.

Breen, Colleen. Former Nurse. War Memorial Children's Hospital. Interview with Emily Clink and Danielle Sinopoli. December 7, 2021.

Best, Carolyn. Interview with Emma Bronsema. March 9, 2022.

Circelli, Mario. Former Patient. War Memorial Children's Hospital. Interview with Emily Clink and Danielle Sinopoli. December 2, 2021.

Clark, Paula. Former Nurse. Victoria Hospital. Interview with Avraham Shaver. March 1, 2022.

Day, Al. Executive Director. N'Amerind Friendship Centre. Interview with Michelle Hamilton. January 10, 2022.

Day, Al. Executive Director. N'Amerind Friendship Centre. Interview with Michelle Hamilton and Keely Shaw. December 2, 2021.

Delaney, Mike. Interview with Keely Shaw. April 3, 2022.

Etemad-Razi, Roya. Former Resident. Victoria Hospital. Interview with Avraham Shaver and Madeline Shaw. November 18, 2021.

Evans, Penny. Interview with Keely Shaw. December 13, 2021.

Hall, Marion. Former Clerk Staff. Victoria Hospital Interview with Madeline Shaw. March 12, 2022.

Harding, Stephen. Local Historian. Interview with Keely Shaw. March 16, 2021.

Hentel, Magda. Member of Our Lady of Czestochowa Polish Catholic Church. Interview with Keely Shaw, March 9, 2022.

Holden, Kathy. Former Patient. War Memorial Children's Hospital. Interview with Emily Clink and Danielle Sinopoli. January 13, 2022.

Holliday, Ron. Former Medical Student. Interview with Avraham Shaver. January 27, 2022.

Hutchins, Shirley. Former Nurse. Victoria Hospital. Interview with Avraham Shaver and Madeline Shaw. November 26, 2021.

Jamieson, Nancy and Jeff. Interview with Keely Shaw. March 24, 2022.

Lavoie, Serge. Former Worker. Victoria Hospital. Interview with Avraham Shaver and Madeline Shaw. November 19, 2021.

Leschied, Alan. Psychologist. War Memorial Children's Hospital. Interview with Emily Clink and Danielle Sinopoli. January 13, 2022.

Levin, Sandy. Former Operations Staff. Victoria Hospital. Interview with Avraham Shaver and Madeline Shaw. November 18, 2021.

Mann, Miriam. Former Medical Intern. Victoria Hospital. Interview with Avraham Shaver and Madeline Shaw. December 10, 2021.

Moffat, Jane. Interview with Keely Shaw. April 1, 2021.

Phillips, Donna. Interview with Michelle Hamilton and Keely Shaw. December 2, 2021.

Rosen, Ellen. Former Hospital Administrator. War Memorial Children's Hospital. Interview with Emily Clink and Danielle Sinopoli, December 2, 2021.

Segleneiks, Ernie. Interview with Keely Shaw. December 13, 2021.

Spence, David. "Discoveries at Victoria Hospital." Unlabelled Clipping. Email Communication to Michelle Hamilton. 2022.

Stewart, Sarah. Former Medical Student. Interview with Avraham Shaver. January 13, 2022.

Sutton, John. Former Orderly. Victoria Hospital. Interview with Avraham Shaver and Madeline Shaw. November 29, 2021.

Talbot, Diane. Former Staff. Victoria Hospital. Interview with Madeline Shaw. February 28, 2022.

Thompson, John. Former Medical Student. Interview with Madeline Shaw. February 28, 2022.

Zekany, Christian. Former Office Staff. South Street Medical School. Interview with Avraham Shaver and Madeline Shaw. November 22, 2021.