Segregation and Institutionalisation in Ireland

Brendan Kelly

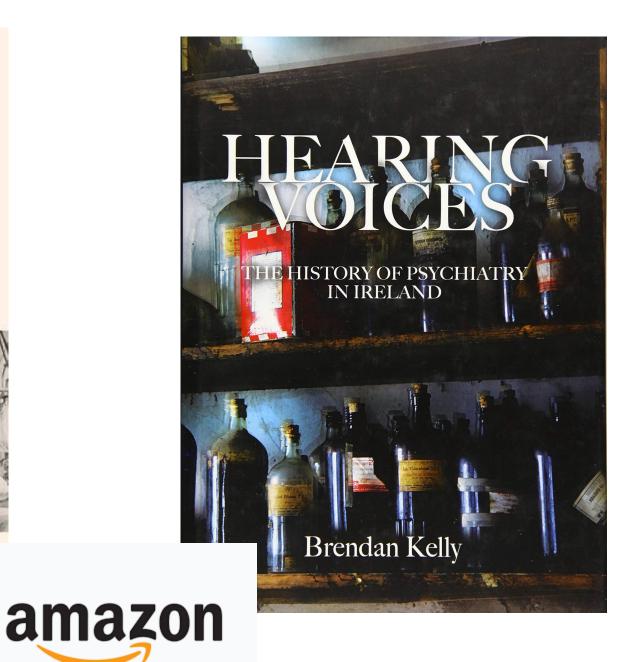


IN SEARCH OF MADNESS

A PSYCHIATRIST'S TRAVELS
THROUGH the HISTORY of MENTAL ILLNESS



BRENDAN KELLY



lm·be·ciles (i

The Supreme
Court, American
Eugenics, and
the Sterilization
of Carrie Buck

Adam Cohen

"Imbeciles leaves you wondering whether it can happen here—again." —Minneapolis Star Tribune













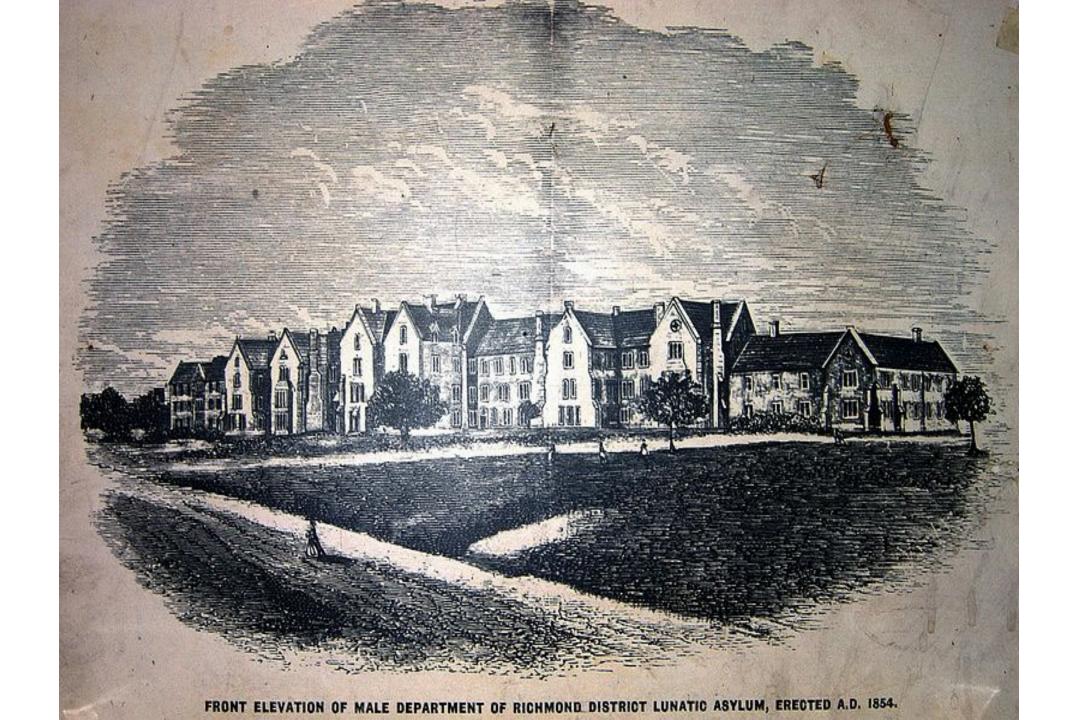


Hadamar Memorial Museum

commemoration – education – research

We commemorate those who were persecuted and murdered during National Socialist "euthanasia" and invite you to engage with history and the long-term effects of the murder of the sick.



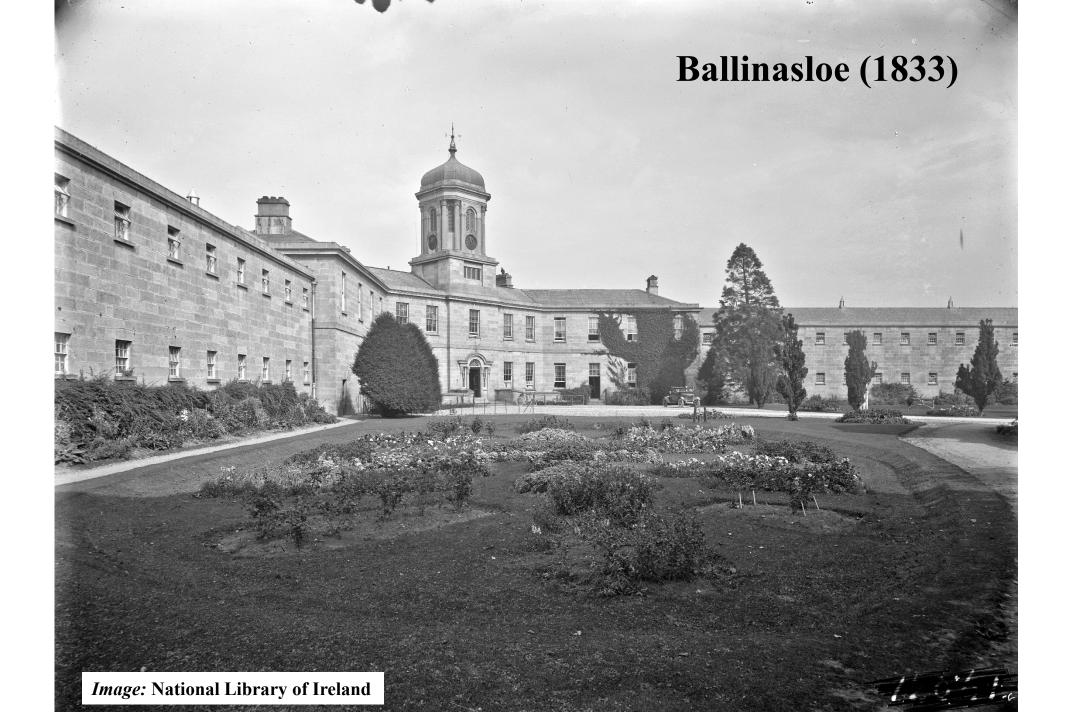


Armagh (1825)



Belfast (1829)





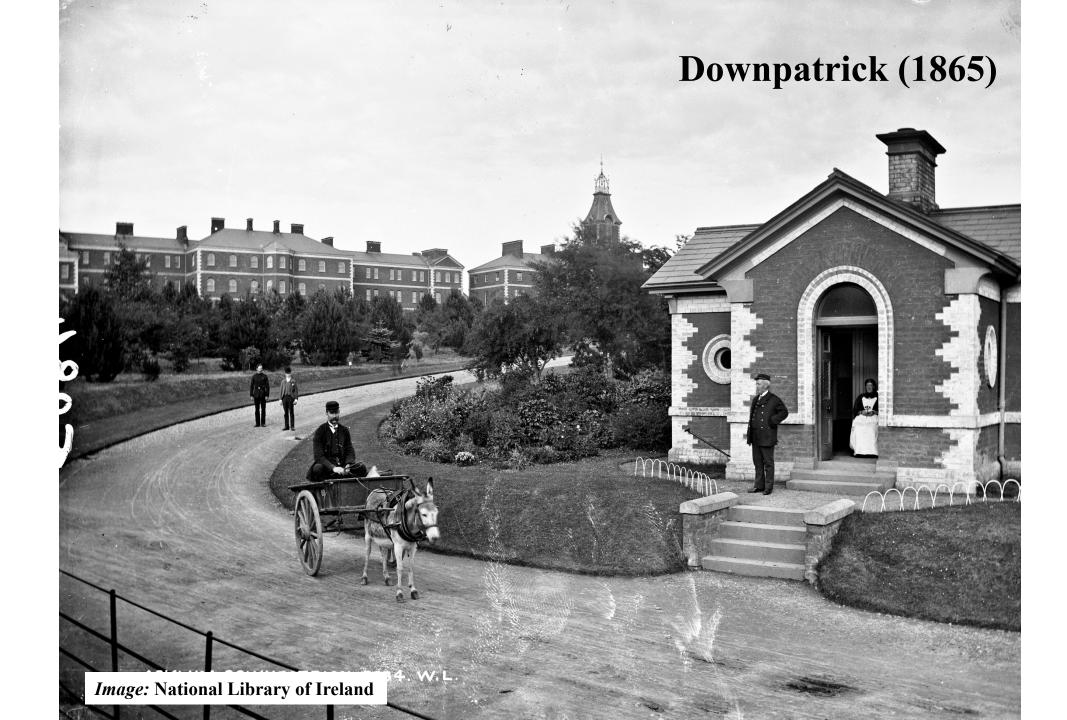


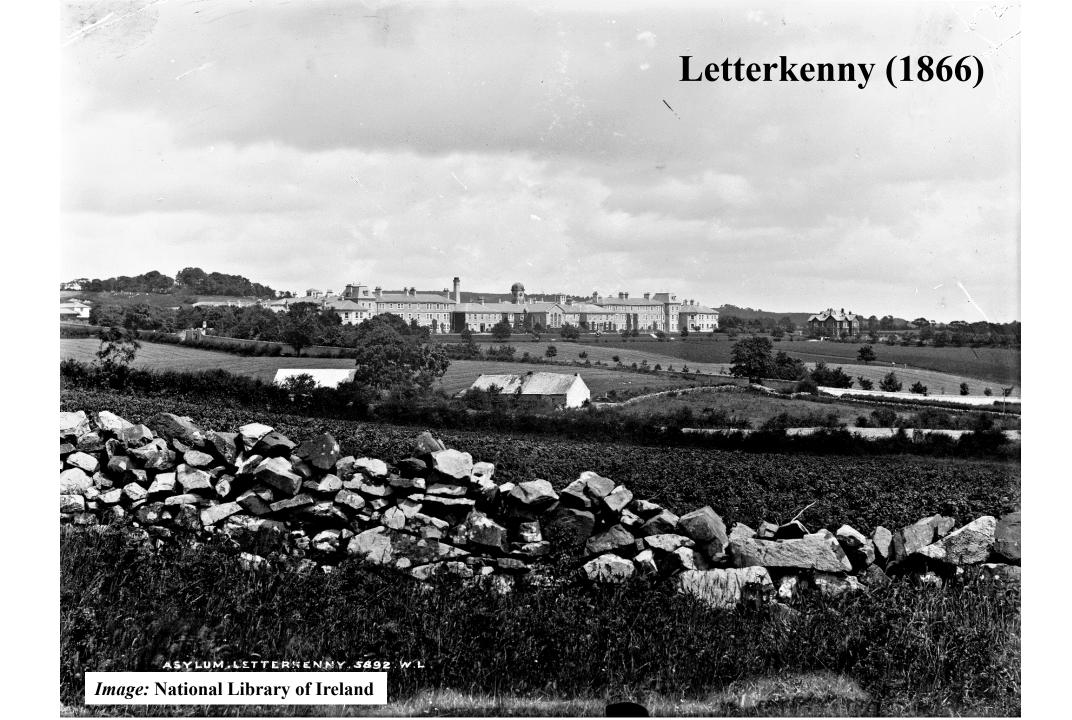
Omagh (1853)



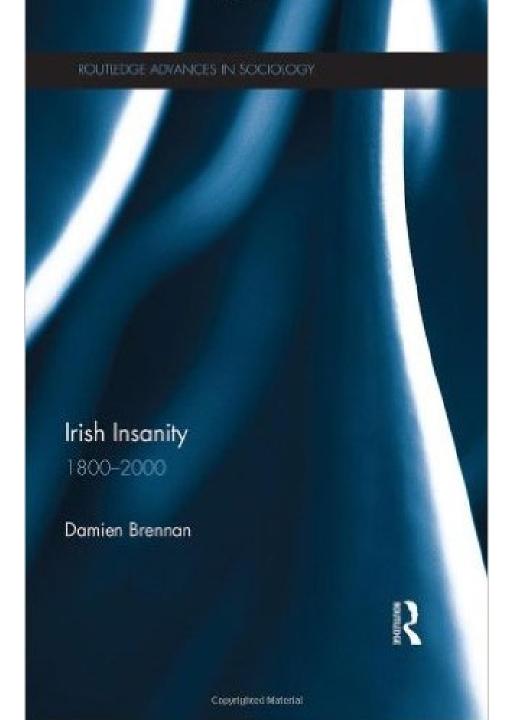












'Mentally ill' people in institutions

1829 2,097

1879 12,819

1916 24,766

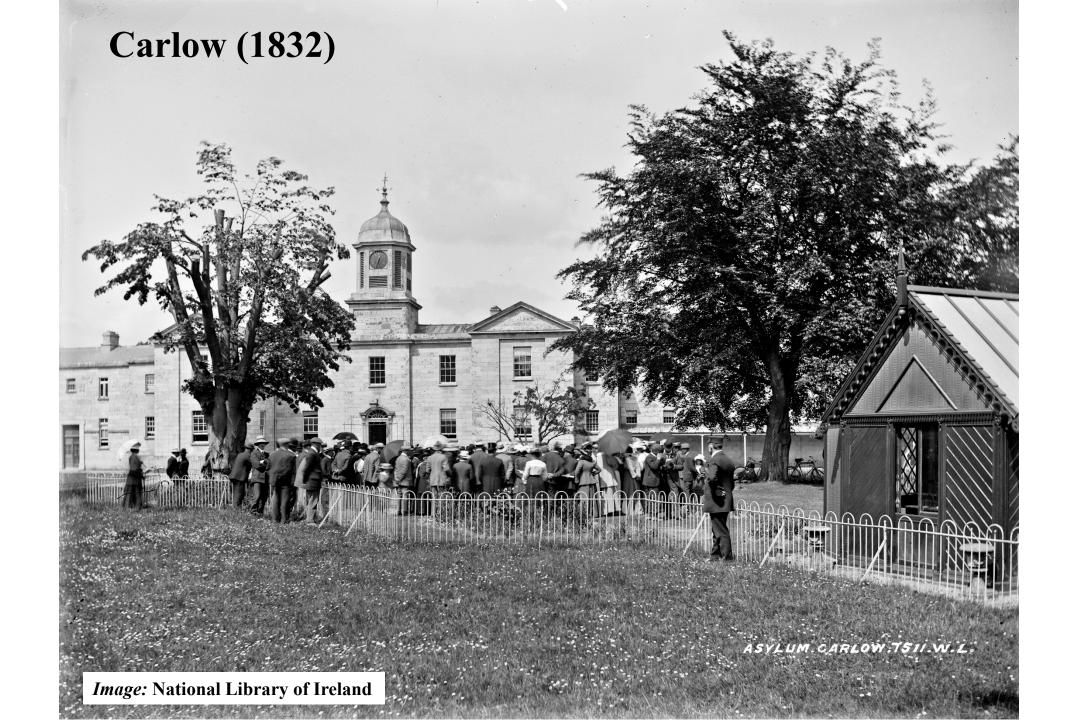




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Archive of St Dympna's Hospital, Delany Archive, Carlow. Image reproduced by permission of the HSE



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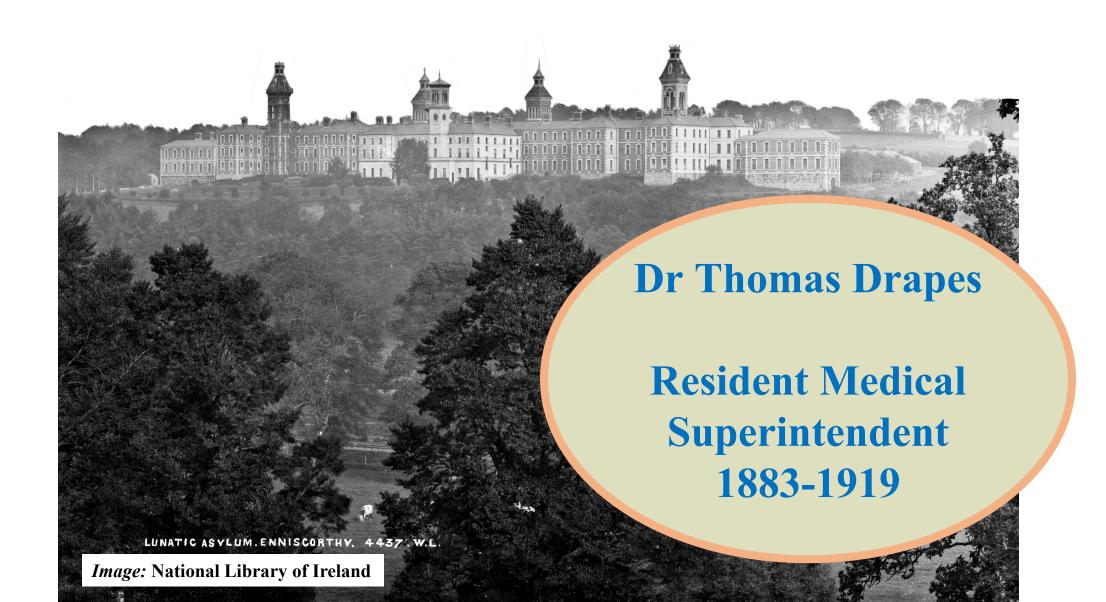
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Enniscorthy (1868)



Journal of Mental Science 1910

Discussion.

Dr. Drapes said that the paper was highly suggestive. The nineteenth century had been eminent in preventive medicine and hygiene, but mental hygiene had been omitted—Hamlet without the Prince. Medical examination before marriage was good in theory, but stopping marriage would not stop procreation. The

public must be educated, and the teaching of the structure and function of the body should commence from infancy. Sterilisation would be even more necessary in improvable cases, those which were discharged quasi-recovered, and these should be given the choice of sterilisation or perpetual detention. He also alluded to the necessity for better teaching of medical men in psychology and psychiatry.

Eugenics in Ireland: The Belfast Eugenics Society, 1911-15 Greta Jones, Irish Historical Studies 1992; 28: 81-95

In the case of Ireland, however, the eugenic ideal was checked early on. At the National Public Health Congress in 1911 a Catholic doctor, Séamus O'Kelly, talking on 'Eugenics in Ireland', warned his listeners that 'eugenics had little chance of being sympathetically received in Ireland if it came weighted with doctrines repugnant to the mass of the people'. 55 This warning proved true. While Catholics

cautiously welcomed some aspects of eugenics, the church was reluctant to condone the intervention in family life which negative eugenics proposed. It was, therefore, only in Protestant Belfast that a eugenics society came into being.

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