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HISTORICAL INSTITUTIONAL ABUSE INQUIRY  
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being heard before:

SIR ANTHONY HART (Chairman)

MR DAVID LANE

MS GERALDINE DOHERTY

held at  
Banbridge Court House  
Banbridge

on Monday, 7th March 2016

commencing at 10.00 am

(Day 188)

MS CHRISTINE SMITH, QC and MR JOSEPH AIKEN appeared as  
Counsel to the Inquiry.

1 Monday, 7th March 2016

2 (10.00 am)

3 Opening remarks on Module 12 by CHAIRMAN

4 CHAIRMAN: Good morning, ladies and gentlemen. This is Day  
5 188 of the Inquiry's hearings and today we start the  
6 hearings in Module 12, which is the Inquiry's  
7 examination of voluntary homes operated in three  
8 different parts of Northern Ireland, in Belfast, in  
9 Derry and in Newry, by the Roman Catholic female  
10 religious order of The Congregation of Our Lady of  
11 Charity of the Good Shepherd, also known as the Sisters  
12 of the Good Shepherd or more commonly the Good Shepherd  
13 Sisters.

14 In a few moments I will invite Mr Aiken, junior  
15 Counsel to the Inquiry, to open this module, but before  
16 he does so I wish to take this opportunity to repeat  
17 what I said on 4th November of last year when we  
18 announced the final list of those institutions to be  
19 investigated by the Inquiry.

20 As I explained on that occasion, in this module we  
21 are only going to investigate the allegations made to us  
22 in relation to institutions run by the Good Shepherd  
23 Sisters by those witnesses who were under the age of 18  
24 when they were placed in one of these institutions.  
25 Only they are within our terms of reference.

1           While there will be references by some witnesses to  
2           working in laundries run by the Good Shepherd Sisters,  
3           we are not engaging in a wider investigate into what are  
4           commonly called Magdalene homes or laundries, because  
5           those institutions contained adults and are outside our  
6           terms of reference. Whether those institutions should  
7           be investigated is not a matter for our Inquiry; it is  
8           for the Northern Ireland Executive and the Northern  
9           Ireland Assembly to consider.

10           Mr Aiken.

11           Opening comments on Module 12 by COUNSEL TO THE INQUIRY

12   MR AIKEN: Good morning, Chairman, Members of the Panel. As  
13           you have said, Chairman, today is Day 188 of the  
14           Inquiry's public hearings and the beginning of Module  
15           12, which will involve our examination of voluntary  
16           children's homes operated in three different parts of  
17           Northern Ireland, Belfast, Derry and Newry, by, as you  
18           have said, Chairman, the Roman Catholic female religious  
19           Congregation of Our Lady of Charity of the Good  
20           Shepherd. For ease I am generally going to refer to the  
21           Order during this opening as the congregation or the  
22           Good Shepherd Sisters.

23           You have, Chairman, Members of the Panel, the  
24           appearances from Mr Maginess and Ms Smyth on behalf of  
25           the Department and the Health & Social Care Board, but

1 appearing before the Inquiry for the first time today on  
2 behalf of the congregation is Mr Brian Fee, QC. I am  
3 going to invite him to give his appearance at this  
4 point.

5 CHAIRMAN: Yes, Mr Fee?

6 MR FEE: Mr Chairman, Members of the Panel, I appear for the  
7 Good Shepherd Sisters, instructed by Millett & Matthews  
8 Solicitors.

9 CHAIRMAN: Thank you.

10 MR AIKEN: I am going to begin, Members of the Panel, by  
11 summarising the position that is perhaps slightly more  
12 complicated than in other modules that we have looked at  
13 voluntary homes. During the Inquiry's terms of  
14 reference the congregation operated multi-purpose  
15 facilities and services alongside their convents on the  
16 Ormeau Road in Belfast, the Dungiven Road in the  
17 Waterside of Derry and on the Armagh Road in Newry.

18 Ten applicants have come forward to speak of their  
19 time in the care of the congregation across those three  
20 sites at different times, though mostly concentrated in  
21 the 1960s and 1970s. The applicants complain of  
22 occasional physical abuse by some Sisters of the  
23 congregation, something entirely against the  
24 congregation's own long-standing rules, as we will come  
25 to see. However, the majority of the complaints appear

1 to relate more to potential forms of emotional abuse,  
2 whether arising from the general approach of the  
3 congregation or certain practices that were adopted in  
4 particular locations at particular points in time.  
5 Equally, the applicants also acknowledge positive  
6 experiences and positive relationships with particular  
7 Sisters of the congregation.

8 In fairness to the Good Shepherd Sisters, who have  
9 themselves provided extensive evidence to the Inquiry  
10 for this module, they in the main do not accept the  
11 allegations of abuse levelled against them and they  
12 explain the basis for doing so and also explain the  
13 reasons why certain practices that are complained of  
14 were adopted by them.

15 There is in this module one very serious instance of  
16 alleged sexual abuse said to have taken place on the  
17 congregation's Belfast premises. However, it is alleged  
18 a priest and not any Sister of the congregation  
19 perpetrated that abuse.

20 The congregation have said to the Inquiry that until  
21 they received the statements from the ten applicants to  
22 this Inquiry about their time in various facilities  
23 operated by the congregation in Belfast, Derry and Newry  
24 they had not received a single allegation of child abuse  
25 of any form. The reference for that, Members of the

1 Panel, can be found at GSC409 in paragraph 7.1.

2 Sister Eithne McDermott, the Irish Province Leader  
3 of the Good Shepherd Sisters, who has provided a number  
4 of detailed statements to the Inquiry on behalf of the  
5 congregation, has said to the Inquiry that the  
6 congregation received only one civil claim issued in  
7 2005. It was framed in negligence, although the Letter  
8 of Claim refers to the person being made work in the  
9 laundry; that the claim was not pursued; that it was  
10 brought by an individual who was already over 18 when  
11 she entered the care of the congregation.

12 In contrast to most other modules, the Inquiry has  
13 received a very limited volume of police material  
14 relating to allegations of abuse against the  
15 congregation. The allegations that are in the police  
16 material emanate from two of the ten applicants to the  
17 Inquiry and it appears they may well have been  
18 instigated by the Inquiry fulfilling its reporting  
19 obligations. Therefore prior to the setting up of the  
20 HIA Inquiry it appears that there were no allegations of  
21 abuse made to the RUC or the PSNI against the Good  
22 Shepherd Sisters in respect of the services they  
23 provided the children in Belfast, Derry and Newry.

24 The congregation have drawn attention to the fact  
25 that some 4287 individuals were admitted to Good

1 Shepherd institutions in Northern Ireland between 1922  
2 and 1995. As their facilities were multi-purpose and  
3 multi-age, it is not possible to be clear what of that  
4 number were under 18. Indeed, any attempted breakdown  
5 would have the added flaw that the Inquiry is only  
6 examining those individuals under 18, and therefore  
7 while the Inquiry's investigation may be considered  
8 comprehensive in relation to the specific areas we look  
9 at, the examination, because of its limitations, cannot  
10 be comprehensive in terms of the congregation's  
11 institutions as a whole.

12 In any event, the congregation have noted that  
13 twelve individuals in total, though only ten are being  
14 dealt with in this module, have so far made complaints  
15 about their treatment at the hands of the Good Shepherd  
16 Sisters and therefore it is fair to say, so that the  
17 Panel can consider the evidence in context over the  
18 coming days, that complaints of abuse against the  
19 congregation emanate from a very small number of  
20 individuals who received care from the Sisters. Also  
21 the evidence of that small number who do make complaints  
22 is challenged for the reasons that will become apparent  
23 over the coming days.

24 However, Sister Eithne McDermott on behalf of the  
25 congregation draws attention to the motto of the

1 congregation, and I am not sure if our technical  
2 problems have been resolved, but if we can bring up on  
3 the screen GSC410, Sister Eithne draws attention, if we  
4 look just halfway down -- reference is made in the  
5 particular section we are looking at to the number who  
6 passed through the institutions, but the point is made  
7 that the congregation does not believe it is helpful to  
8 engage in a crude mathematical statistical analysis of  
9 the percentages involved because of the motto of the  
10 Good Shepherd Sisters. The congregation's Foundress,  
11 St. Mary Euphrasia, had a saying, which has been adopted  
12 as a statement of ethos for the congregation:

13 "One person is of more value than a world."

14 "For this reason", the congregation say, "the mere  
15 fact that even one single person saw fit to make  
16 a statement to the Inquiry complaining of her time in  
17 the Good Shepherd Sisters is a source of considerable  
18 sadness and distress to the entire congregation. It is  
19 hoped that the applicants will draw some healing from  
20 recounting their stories to the Inquiry."

21 The congregation's leader has said:

22 "They have been taken seriously and listened to with  
23 respect."

24 In a different statement, if we can bring up,  
25 please, GSC597, Sister Eithne McDermott has drawn to the



1 Inquiry's attention the fact that former residents of  
2 the congregation's facilities have also come forward to  
3 support the congregation and provide evidence of their  
4 positive experiences in the care of the Good Shepherd  
5 Sisters.

6 In the same passage Sister Eithne on behalf of the  
7 congregation indicates that the Good Shepherd Sisters  
8 welcome the Inquiry and hope that it will provide  
9 healing for those who have come forward.

10 I want to briefly say something about what we are  
11 not investigating, picking up on what the Chairman has  
12 already indicated. As the Chairman made clear in his  
13 public statement of 4th November 2015, the Inquiry is  
14 only investigating matters within its terms of  
15 reference. We are not investigating mother and baby  
16 homes run by the congregation on the sites that we will  
17 be looking at, though you will hear me mention them from  
18 time to time when something relating to them can assist  
19 with what we are investigating. We are also not  
20 investigating in the wider and full sense the  
21 residential homes and laundries operated by the  
22 congregation, which in the main accommodated and  
23 provided work for adult ladies. We are only  
24 investigating those institutions as far as they related  
25 to children who were placed there and what those former

1 children have had to say. Therefore, this Inquiry's  
2 investigation of the care provided by the Good Shepherd  
3 Sisters is consequently limited.

4 I want to say something about the core participants  
5 in this module. The core participants are the Good  
6 Shepherd Sisters, who ran the institutions that we are  
7 going to look at; the Health & Social Care Board, who  
8 are the successor of the various authorities and boards  
9 who placed some of the children in the institutions in  
10 question; and The Department of Health, Social Services  
11 & Public Safety, which is the successor body to The  
12 Ministry of Home Affairs and later The Department of  
13 Health & Social Services, who were responsible for  
14 registering and inspecting voluntary homes in Northern  
15 Ireland during the Inquiry's terms of reference.

16 I want to now turn to the form and content of the  
17 Module 12 evidence bundle.

18 Section 1 of the bundle contains the witness  
19 statements provided to the Inquiry in this module.  
20 Section 1 presently contains over 1100 pages. It  
21 includes the statements from the ten applicants. Some  
22 of the ten applicants resided in more than one of the  
23 three locations, which adds some additional complexity.

24 There are five witnesses who speak about their time  
25 in Belfast. Those five witnesses speak about three

1 different institutions that operated on the Belfast  
2 site. Three of them, referring to one institution,  
3 which is the St. Mary's site, commonly referred to as  
4 the laundry or the residential home for ladies, talk  
5 about their periods in that institution in the 1960s.  
6 The fourth witness who speaks about Belfast talks about  
7 her time in what was known as The Adolescent Centre in  
8 the early part of the 1970s. The fifth witness relating  
9 to Belfast speaks about her time in the early '70s in  
10 what was known as Roseville Hostel, which was  
11 a transitioning unit for older teenagers. I am going to  
12 say something more about those various institutions in  
13 due course, which will hopefully assist with  
14 understanding in relation to them.

15 There are then five witnesses who speak about their  
16 time in Derry. Those witnesses cover the period from  
17 the early '60s towards the end of the 1970s and again  
18 the facilities that they were housed in differed and  
19 changed over time. I will say something more about that  
20 in due course.

21 There are then three witnesses who speak about their  
22 time in Newry. Those individuals cover a period from  
23 the early part of the '60s through until the mid-1970s.

24 In the main the facilities dealt with older  
25 teenagers and that is the case for many of the ten

1 applicants, although there are some who were younger, in  
2 early teens, when they entered the care of the  
3 congregation.

4 In addition to the ten applicants' statements we  
5 have in section 1 of the bundle the ten or what will  
6 shortly be ten response statements from the Health &  
7 Social Care Board in terms of what they can say about  
8 the ten applicants.

9 Then in section 1 we have the response statements  
10 from the Good Shepherd Sisters. These include -- and  
11 I hope I have the statistics right, although I think  
12 there are more statements to be added -- there are  
13 nineteen statements from seven nuns who worked in either  
14 Belfast, Derry or Newry at the same time as many of the  
15 applicants, plus there are two further statements,  
16 bringing the total to twenty-one, from former residents  
17 who wanted to share their positive experiences in the  
18 care of the Sisters. Those two former residents were in  
19 The Adolescent Centre in Belfast where one of the  
20 applicants speaks of.

21 In addition to the nineteen statements from the  
22 individual seven nuns there are then six statements from  
23 Sister Eithne McDermott, the Irish Province Leader of  
24 the Good Shepherd Sisters, commenting on some specific  
25 aspects of what some of the applicants have had to say.

1           There are then a further four statements from Sister  
2           Eithne setting out biographies in relation to some  
3           Sisters who face allegations but who are now deceased.

4           Finally, the Inquiry has also received five detailed  
5           general statements from Sister Eithne on behalf of the  
6           congregation.

7           The first deals with the background and history of  
8           the congregation itself and it can be found at GSC578 to  
9           597m with exhibits from 598 to 961.

10          The second deals with documentation internal to the  
11          congregation such as provincial minutes, provincial  
12          visitation records and annals, which were  
13          a congregational record maintained by each convent,  
14          similar to minutes we saw during the Nazareth module.  
15          That statement can be found at 972 to 974, with  
16          substantial exhibits from 975 to 1130.

17          The three remaining general statements deal with the  
18          institutions in each of the three locations that are the  
19          subject of investigation by the Inquiry. The statement  
20          relating to Belfast can be found at GSC377 to 413, with  
21          exhibits from 414 to 451; that relating to Londonderry  
22          can be found at GSC508 to 531, with exhibits from 532 to  
23          555; and the statement relating to Newry can be found at  
24          GSC452 to 472, with exhibits that run from 473 to 507.

25          During the course of the oral evidence during the

1 coming days many of those statements and in particular  
2 the nineteen statements from the seven nuns who have  
3 been in a position to provide assistance to the Inquiry  
4 will be opened to you.

5 Section 2 of the bundle contains material relating  
6 to the applicants. The congregation has produced to the  
7 Inquiry what limited records it has in relation to each  
8 applicant, in the main relating to admission records.  
9 The congregation has said it may well have been the case  
10 that there were more detailed records which existed at  
11 the time the individuals were resident, and I will draw  
12 your attention in due course to the basis for them  
13 saying that, but those records, such as they may have  
14 been, have not survived to this remove. Section 2 at  
15 present has almost 300 pages.

16 Section 3 of the bundle contains the general  
17 discovery material that the Inquiry has been able to  
18 gather in respect of the institutions operated by the  
19 congregation in the three locations under investigation.  
20 That material has come in the main from the Inquiry's  
21 own work in PRONI and also from the Good Shepherd  
22 Sisters.

23 In respect of the PRONI material, which are in the  
24 main the departmental files from the Ministry of Home  
25 Affairs and The Department of Health & Social Services

1 that I will talk about in greater detail in due course,  
2 I am afraid they follow a similar pattern to previous  
3 modules in that it has been possible to find some files  
4 which evidence inspections and general government  
5 interaction with the congregation's homes, but it is  
6 again limited to certain time periods in each location.

7 Much work has been done by the Inquiry together with  
8 Mr Maginess of counsel and Miss Stewart, solicitor on  
9 behalf of the Department, to try to evidence what files  
10 did exist and explain what may have become of them  
11 resulting in them not being available to the Inquiry,  
12 and that work is ongoing.

13 At present Section 3 of the bundle contains over  
14 2200 pages, much of that dense and detailed material,  
15 which has been time-consuming to consider. Hopefully  
16 that consideration will assist with the explanation of  
17 what is a more complicated picture, given it is across  
18 multiple sites with each of the sites containing  
19 multiple institutions.

20 Section 4 of the bundle contains the Social  
21 Services' material the Health & Social Care Board has  
22 been in a position to produce to the Inquiry in respect  
23 of some of the applicants. That amounts at present to  
24 over 260 pages.

25 Section 5 of the bundle contains the civil claims

1 material and, as I have mentioned, that is limited to  
2 one civil claim that was not pursued.

3 Section 6 of the bundle contains the police material  
4 received by the Inquiry relevant to this module. That  
5 amounts to just over 130 pages and the Panel will note  
6 the stark contrast with previous modules.

7 Section 7 may in due course contain material from  
8 those who are the subject of allegations. The one alive  
9 nun who faces a particular allegation of slapping  
10 an applicant has provided a statement denying that  
11 assault as part of the congregation's responses to the  
12 Inquiry.

13 As far as section 8 is concerned, five of the  
14 applicants in this module have given evidence to the  
15 Inquiry in earlier modules about their time in other  
16 homes and section 8 contains the transcripts of their  
17 previous evidence to the Inquiry. That runs to just  
18 over 200 pages.

19 Section 9 has been left for the written submissions  
20 that will in due course be received from the core  
21 participants in this module.

22 Before I begin to look at matters in detail I want  
23 to acknowledge the collaborative assistance that the  
24 Inquiry has received from those who have engaged with  
25 it. As the Chairman has said publicly on a number of



1 occasions, the Inquiry recognises the strain that is  
2 placed on applicants, but not just on applicants, also  
3 on organisations and individuals who are the subject of  
4 investigation by the Inquiry and the stresses that the  
5 process can involve.

6 The Inquiry announced its intention to investigate  
7 the Good Shepherd Sisters in November 2015 and a huge  
8 amount of effort has been put in by the legal  
9 representatives of the core participants in conjunction  
10 with the Inquiry to ensure that we could keep to by  
11 necessity the Inquiry's exacting timetable. Mr Maginess  
12 and Ms Smyth, QC will forgive me if I single out Brian  
13 Fee, QC, who with his customary courtesy and efficiency  
14 together with his solicitors has endeavoured to provide  
15 as much assistance to the Inquiry as they could and to  
16 obtain information to address matters raised by the  
17 Inquiry. No doubt that necessity will continue in the  
18 coming days as matters come into sharper focus still.

19 I also want to take this opportunity to acknowledge  
20 the work of the Inquiry team both in administration and  
21 services in Belfast and here in Banbridge together with  
22 the members of the legal team, who have worked extremely  
23 efficiently to allow me to begin today. So to  
24 Ms Donnelly, Mr Morrow, Ms Gibson and Ms Mellon, who in  
25 particular have worked on this module, I say thank you

1 as well as to those who from time to time have dropped  
2 what they were doing in Belfast to assist.

3 I want to say something briefly now about the  
4 background to the Good Shepherd Sisters. The Inquiry  
5 has received a detailed statement from Sister Eithne  
6 McDermott on behalf of the congregation setting out the  
7 history of the congregation and the governance  
8 structures they operate. That statement can be found at  
9 GSC578 to 597, with exhibits that run from GSC598 to  
10 961.

11 The Congregation of our Lady of Charity of the Good  
12 Shepherd is a Roman Catholic congregation of nuns  
13 founded in Angers, France in 1835 by Rose Virginie  
14 Pelletier, or Sister Mary Euphrasia Pelletier by her  
15 religious name. She was canonised in 1940, now St.  
16 Euphrasia Pelletier.

17 However, The Congregation of Our Lady of Charity of  
18 the Good Shepherd has its origins in The Order of Our  
19 Lady of Charity, a different order, which was founded in  
20 Caen, Normandy, France on 25th November 1641 by the then  
21 Father John Eudes, later St. John Eudes, with the stated  
22 goal of caring for girls and women.

23 In 1825 Rose Virginie Pelletier, or Sister Mary  
24 Euphrasia by her religious name, was appointed Superior  
25 of the Community of the Order of Our Lady of Charity in

1 Tours, France, some 300 kilometres south-west of Paris.  
2 She also founded a contemplative or cloistered branch,  
3 known as The Sisters of St. Magdalene, in Tours in  
4 November 1825.

5 The bishop of the nearby French town of Angers asked  
6 Sister Mary to set up a home for girls and women there  
7 as well. She did that in 1829 and that home was called  
8 Good Shepherd.

9 As each home within The Order of Our Lady of Charity  
10 was autonomous, the governing structure did not lend  
11 itself easily to the significant expansion of girls'  
12 homes that was underway. So Sister Mary Euphrasia  
13 sought and obtained permission from Rome in 1835 with  
14 the result that a new congregation was formed that would  
15 be known as The Order of Our Lady of Charity of the Good  
16 Shepherd with administrative arrangements that would  
17 allow St. Mary to respond more readily to the requests  
18 for new homes.

19 By the time of her death in 1868 she had founded  
20 some 100 homes across the globe. The convent at Angers  
21 became the Mother House for the new order until the  
22 Generalate moved to Rome in 1967.

23 The congregation first came to London, England in  
24 1841 and the Good Shepherd Sisters first came to Ireland  
25 in and around 1848, when an officiate was established in

1 Limerick, which was also the provincialate of the  
2 congregation until 1967, when it moved to Dublin. The  
3 congregation would first come to Belfast in May 1867.  
4 Some Sisters from Belfast moved to form the Derry  
5 community of the Good Shepherd Sisters in 1919.

6 Up until the Second Vatican Council in 1963 the  
7 Order was described as semi-enclosed, but it would  
8 appear that that was not the case for all Sisters, and  
9 it does not appear to have prevented the order from  
10 engaging at least in Ireland in the provision of  
11 a series of services for women and girls in need of  
12 care.

13 In June 2014 the two different orders, The Order of  
14 Our Lady of Charity and The Order of Our Lady of Charity  
15 of the Good Shepherd, that had separately existed since  
16 1835 merged to form what is today The Congregation of  
17 Our Lady of Charity of the Good Shepherd, the Good  
18 Shepherd Sisters. It has in excess of 4,000 members  
19 worldwide working in approximately 75 countries. The  
20 primary objective of the institutions they formed was to  
21 care for women and children who had fallen into social  
22 or financial difficulty.

23 In terms of the structure of the congregation the  
24 congregation is an institute of pontifical rite directly  
25 accountable to the Vatican in Rome. Consequently the

1 congregation's management and financial structure was  
2 entirely separate from any diocese in which their houses  
3 were physically located. The congregation has explained  
4 that while it would endeavour to cooperate with and  
5 respect the diocesan bishop, did he not, in fact, have  
6 authority over the congregation, save that his  
7 permission was required to open a house in the first  
8 place. That is of particular relevance when considering  
9 what role did the diocese in each of the three locations  
10 have in the life of the congregation and its  
11 institutions.

12 The congregation had a Superior General and  
13 a General Chapter that met every six years.  
14 Congregational Councils would assist the Superior  
15 General, now known as the Congregational Leader, and she  
16 would visit each province every six years. The  
17 congregation is divided into a series of provinces, each  
18 with a Provincial Superior, now known as a Province  
19 Leader, and she would be assisted by  
20 a Provincial Council. She would also make regular  
21 visits to the various houses and communities of the Good  
22 Shepherd Sisters.

23 The Irish Province would have contained a series of  
24 congregational homes and services in Limerick, Dublin,  
25 Cork, Waterford as well as the three we will look at in

1 Northern Ireland.

2 Then each local community or local house would have  
3 a local leader, formerly known as a Mother Prioress or  
4 Mother Superior, who would be assisted by a Council of  
5 Sisters from her own community. Each services -- each  
6 service that was provided by a community, depending on  
7 its size, would then have had a Sister-in-Charge of the  
8 particular institution or facility. So each institution  
9 we will look at would have tended to have  
10 a Sister-in-Charge of the specific operation and the  
11 community would also have a Superior to whom the  
12 Sister-in-Charge ultimately reported.

13 The congregation has explained that up to at least  
14 1967 individual Sisters would have been referred to as  
15 "Mothers" in keeping with one of their duties, as their  
16 Foundress exhorted them, to be mothers to the girls in  
17 their care.

18 I want to say just a little bit about the approach  
19 of the Good Shepherd Sisters as the congregation has  
20 explained it to the Inquiry. Effectively the motto of  
21 the congregation -- if fact, you will see it is still on  
22 the screen -- is that, "A person is of more value than  
23 the world". That was said to be the focus of the Good  
24 Shepherd ministry. The congregation's policy as  
25 recorded in their Practical Rules was to refuse no-one

1 who came to them.

2 I will just show you that. If we can look, please,  
3 at 443, if we are fully operational again, you can see  
4 in the bottom right -- this is a document we will talk  
5 about in slightly greater detail in due course. The  
6 original form of it would have existed from as early as  
7 1897, but you can see in the bottom left corner:

8 "Our object is to attract penitents; to take, if  
9 possible, all who present themselves; to refuse none,  
10 however poor they may be."

11 The Department of Health certainly in 1973 -- and if  
12 we can bring on the screen, please, 5326 -- was aware  
13 that that was the policy, as evidenced by this  
14 handwritten note. You can see:

15 "... clear intention of being non-denominational and  
16 Good Shepherd (as has happened in the past) have  
17 a policy whereby they will not refuse people in need, no  
18 matter what their religion is ..."

19 So that approach was said by the congregation to be  
20 its approach and it appears the approach was known by  
21 the government in Northern Ireland at least in 1973.

22 Various members of the congregation have highlighted  
23 key aspects of how the congregation saw its mission and  
24 therefore how each Sister was expected to approach their  
25 work. They say to the Inquiry that they saw their role

1 as to care for those in need, that they expected to be  
2 mothers to those they were looking after. You can find  
3 a reference for that in a number of the statements from  
4 the nuns. They deal with the person as they found them,  
5 accepting them and not prying into their past.

6 That is part of an explanation for a particular  
7 policy that you will hear of changing the individual's  
8 christian name and not using surnames. The reference  
9 for that is at GSC326, paragraph 20. Some of the  
10 applicants complain of that approach, and the Sisters in  
11 turn explain the privacy basis for why it was adopted.  
12 It was part of their approach of accepting the person  
13 and not taking into account their history.

14 They talk also of their obligation to teach those  
15 who came into their care so they might make their own  
16 living and keep their parents. That's to be found in  
17 the Conferences Book that I will come to speak about in  
18 due course.

19 They were exhorted to be good to the children in  
20 their care -- you can find a reference to that at GSC268  
21 -- and that they saw as part of their mission  
22 an obligation to take care of the physical needs,  
23 including the preparation of food as an important part  
24 of the mission. You will see that a number of the  
25 applicants complain about the food that they received in



1 the institution and in turn the Sisters explain how they  
2 recollect matters in that regard.

3 Obviously I am trying to condense down for you,  
4 Members of the Panel, a significant amount of material.  
5 Hopefully I have given you some flavour of how the  
6 congregation saw its role in the care that it provided  
7 across the different institutions that we will look at.

8 The congregation has provided the Inquiry with  
9 a book entitled "My Dear Daughters". If we can just  
10 bring up on the screen, please, 5076, which is -- this  
11 version is an amalgamation of various what are said to  
12 be conferences and instructions of the Foundress, by  
13 then St. Mary Euphrasia Pelletier, in terms of when this  
14 version was produced. The version that we have of the  
15 collection of letters and directions from the Foundress  
16 was prepared in 1992. It runs to some 68  
17 chapters across 179 pages. The book runs from 5076 to  
18 5258.

19 If we can just look at the index, please, at 5255,  
20 and the index runs across four pages. So if we just can  
21 slowly scroll down so the Panel can get an oversight of  
22 the types of issues that were being covered in the  
23 conferences and instructions that from the time of St.  
24 Mary would have or Sister Mary, as she was, would have  
25 been disseminated amongst the members of the

1 congregation.

2 So much of the early chapters are about the conduct  
3 of religious life and about how the Sisters were  
4 expected to behave in terms of their character, and the  
5 congregation take vows, the same three vows as we have  
6 looked at from other institutions, together with  
7 an additional vow of zeal.

8 Then you can see chapter 60, if we just pause there,  
9 is described as "The Apostolate". That's how, together  
10 with chapter 61, the work with teenagers and ladies was  
11 described. Just if we can scroll down a little further,  
12 please -- yes -- we come to the end.

13 The book addresses how members of the congregation  
14 were supposed to approach their congregational life.  
15 I want to show you just two pages at this stage --  
16 obviously the Panel has the opportunity to consider the  
17 book in more detail -- that are contained in chapter 60  
18 of the instructions, The Apostolate.

19 If we look, please, at 5231, we see the approach in  
20 paragraph 1. This is from the Foundress:

21 "Beloved daughters, today I must remind you once  
22 again of a very important regulation: never strike our  
23 children! I know that none of you do so, but it is my  
24 duty to exhort you to be faithful to this  
25 recommendation. Oh, no, you must never use harsh

1 measures. It is well-known that they do not correct  
2 anything."

3 Now this is coming from the Foundress in the last  
4 century or beyond, in fact, to be accurate:

5 "... it is well-known they do not correct anything  
6 and they would merely make us culpable before God and  
7 man. Let this order stand forever and always, as though  
8 it were inscribed and printed everywhere, because  
9 everywhere and in all circumstances I wish it to be  
10 obeyed."

11 So you can get an impression -- and the congregation  
12 point to this in their statements -- of the very clear  
13 direction within the order that the hitting of anyone in  
14 their care was not acceptable.

15 "You must grasp this thoroughly; we have no rights  
16 over our penitents. We can neither ill-treat them nor  
17 shut them up. Our proteges have all come to us  
18 voluntarily ..."

19 Obviously that's at a time being written in the  
20 1850s, '60s, '70s, '80s, when Social Services did not  
21 exist:

22 "... or are placed with us by their parents'  
23 authority and we can no more chastise them than keep  
24 them against their will. Besides harshness is no more  
25 the spirit of our vocation than it is the Spirit of God.

1 If a penitent openly rebels, if she threatens you, send  
2 her away. We should only have penitents of good will.  
3 We are not obliged to keep the others."

4 Then she says:

5 "Take care not to scold too much. Be serious but  
6 full of kindness, especially to the new arrivals.  
7 Whatever the cause of their tears, these are always  
8 bitter and if you are not good and compassionate towards  
9 them, they could succumb to despair. Make no mistake.  
10 Often on coming to us their first feeling is one of  
11 dislike for the house and sometimes for the Directress  
12 ...",

13 the word for the person who was in charge of  
14 a particular section or institution within a particular  
15 congregational home:

16 "... but later if they are well-treated, surrounded  
17 with kind attention and signs of interest, they change  
18 their outlook and begin to feel attraction towards the  
19 faith. Respect will follow and then affection for the  
20 Sisters."

21 Then in the same chapter but paragraph 7, if we can  
22 move through to 5233, and I want to just draw your  
23 attention to this section:

24 "Keep their belongings and their clothes in good  
25 order. Our young girls take offence when this is not

1 done, although sometimes they are themselves disorder  
2 personified. In our houses everything must be in  
3 perfect order. See that your children are always clean  
4 and their clothes carefully mended. At a first glance  
5 one can tell whether there is order or not in our  
6 groups.

7 My dear daughters, you are bound to be mothers to  
8 your penitents. You owe them the care that a mother has  
9 for her children and here all of you are mothers. Cooks  
10 and bakers work for them and prepare their food and  
11 should do so with great attention. Let me remind you  
12 once again never to give your children cold, badly  
13 prepared meals. Use your judgment and don't make one  
14 portion of bread do for three people. If a child  
15 doesn't fancy her portion, don't serve her a plate full  
16 of reproaches! Take as your guide what you have seen at  
17 the Mother House and don't deviate from it. If you find  
18 yourself with someone who wants to do otherwise, remind  
19 her what she saw and heard here."

20 So you get from this early -- I appreciate it is  
21 1992 is the document we are looking at, but these are  
22 the words of the Foundress said to be disseminated  
23 amongst the congregation as to the approach that they  
24 were expected to adopt, and a number of Sisters refer  
25 back to these passages in response to the allegations

1 that are made.

2 The congregation has also drawn attention to the  
3 1943 version of the congregation's instructions manual  
4 entitled "Practical Rules for the Use of the Religious  
5 of the Good Shepherd for the Direction of the Classes".  
6 We looked at a particular portion of a page a little  
7 time ago. We don't have a complete version in the  
8 bundle as yet I believe, but we are going to resolve  
9 that so there is.

10 The book commences with the reproduction of a letter  
11 -- if we can bring up, please, 549 -- which dates from  
12 24th April 1897 from the then Superioress General of the  
13 order, St. Mary of St. Marine Verger. It is evident  
14 from the part of the letter on internal page 6 that  
15 there was a book of practical rules from as early as  
16 1897. I can't at the moment see on the page why I say  
17 that. So I will have to look at that again. I may have  
18 the wrong reference for the particular page. Yes. The  
19 letter is dated from 1897 and is referring to the fact  
20 it's the practical rules that the letter is about, which  
21 indicates, given the letter is 1897, that it has to be  
22 the practical rules it is writing about.

23 In the 1943 edition the Practical Rules again  
24 confirm in the chapter on entrance and departure, as we  
25 looked at, that the object is to take all who presented

1 themselves, to refuse no-one, however poor they may be  
2 -- the reference for that is at 550 -- but equally the  
3 chapter on punishments repeated the instruction to the  
4 congregation -- if we look, please, at 555 -- that --  
5 you can see the highlighted part:

6 "The religious of the Good Shepherd should never  
7 forget that it is forbidden to strike the children; they  
8 should rarely give fatigue penance such as holding the  
9 arms in the form of a cross. They should never deprive  
10 them of food."

11 You are aware of references to those issues from  
12 previous modules, though I am not sure any of the  
13 applicants here complain of those types of behaviours,  
14 although there is reference to a particular practice of  
15 making someone stand to eat a meal in one particular  
16 location. We can see then the exhortation:

17 "If we be obliged to separate a child from her  
18 companions, we should never shut her up alone; solitude  
19 is a bad counsellor for a child who is not good. The  
20 point -- this point is of extreme importance; she should  
21 be given in charge to a person of confidence."

22 Then you can see reference to:

23 "Long penances are usually unprofitable; if we  
24 sometimes impose them, it would be better to profit of  
25 the first sign of good will on the part of the child to

1        remit the punishment in the whole or in part, but this  
2        should not be done in such a way that culprits might  
3        hope to obtain pardon too easily."

4                So bringing that together, in 1943, which is before  
5        the time of all of the applicants that we will look at  
6        during the course of this module, it is made clear again  
7        it is forbidden to strike; there should be no  
8        deprivation of food; and if they were obliged to  
9        separate a child from her companion, then she should  
10       never be shut up alone.

11               If I pause there to say the Panel will want to  
12       reflect on if those practices are not the subject of  
13       allegations, then that may be of relevance to the Panel  
14       in considering the issues.

15               Sister Eithne has said to the Inquiry on behalf of  
16       the congregation that it was the written policy of the  
17       Good Shepherd Sisters from at least 1897 onwards that  
18       there should be no corporal punishment administered by  
19       a Good Shepherd Sister against any person in their care,  
20       regardless of whether that was permitted by statutory  
21       regulation in a particular country or otherwise. Sister  
22       Eithne expressed the belief that the rule on no hitting  
23       was adhered to strictly. Obviously that's her belief as  
24       to how the Sisters would approach their work. Obviously  
25       the Panel will hear allegations of occasional instances



1 when it is said that was not the case.

2 It seems that at least at the time of this edition  
3 of the Practical Rules there is reference to utilising  
4 a system of penances. You have seen the instructions  
5 that were given so that they were not overly fatiguing  
6 and not abused.

7 The congregation has said to the Inquiry that the  
8 Practical Rules, given the time at which they are  
9 written, could be legitimately described as  
10 an enlightened and child-focused approach, having regard  
11 to the context of the time at which they are written,  
12 where corporate punishment was legal, authorised by  
13 statutory regulations and frequently used in schools and  
14 family homes.

15 The congregation has also provided the Inquiry with  
16 a book called The Handbook for Groups, which was issued  
17 by the Irish Province of the congregation in  
18 January 1971. This is a book which may be of particular  
19 assistance to the Panel. The handbook can be found at  
20 538 to 545. I want to look at it not in the order in  
21 which it is found in the book itself, but I am showing  
22 you the cover. You can see "Handbook for the Groups,  
23 Good Shepherd Sisters, Irish Province". If we move  
24 through to the next page, please, we can see the date of  
25 it in January 1971. It sets out what was effectively

1 the management structure for those working with the  
2 young people within the Irish Province of the Good  
3 Shepherd Sisters.

4 I want to first look, please, at 541 and 542. We  
5 will see the role of what's described as the Directress  
6 or the Sister-in-Charge or the Superior I take that to  
7 be. If we look at:

8 "The role of the Directress varies according to her  
9 assignment.

10 She is responsible for the overall running of the  
11 groups and general administration, always keeping in  
12 mind, however, the principle of subsidiarity, which  
13 calls for sharing responsibility, trusting those with  
14 whom she works and encourage initiative.

15 She is responsible for the admission and discharge  
16 of girls and children."

17 You can see:

18 "A number of factors may have to be considered ...  
19 This will necessitate dialogue with the group mother  
20 ..."

21 So that's the person who would be in charge of  
22 a particular section:

23 "... and social worker.

24 On admission of girls or children she should arrange  
25 for their assessment ...",

1           and then this is of particular relevance:

2           "... and procure all relevant information and  
3           certificates. Case histories should be kept up-to-date  
4           and properly filed."

5           The congregation point to that instruction from 1971  
6           in the absence of records to indicate that that was the  
7           approach that was expected from the Sisters who were  
8           looking after ladies and teenagers.

9           You then have the Group Mother and in brackets  
10          a description of residential home:

11          "She is responsible for the day-to-day running of  
12          the group and through her motherliness and kindness she  
13          should create a homely atmosphere which should permeate  
14          all areas of the child's life, ie living apartments,  
15          meals, choice of clothes, personal training, correction  
16          and recreation.

17          The needs, talents and capabilities of each child  
18          will be her concern and she will make available to the  
19          children opportunities in education and other fields of  
20          training as far as this is reasonably possible, with  
21          approval of Directress.

22          She will have an understanding with the Directress  
23          regarding the children's pocket money, clothes and  
24          shoes. Regarding clothes and shoes she will arrange for  
25          individuality for the older girls.

1 She will attend parent-teacher meetings and any  
2 other functions of the group",  
3 giving the impression of outside school attendance.

4 "In collaboration with the Directress, she arranges  
5 medical treatment for the children."

6 The congregation have explained that while there  
7 were often qualified nurses who were Sisters on the  
8 staff, generally speaking the ladies and young people  
9 were treated by local GP practices for any medical  
10 difficulty.

11 Then you can see at point 6:

12 "It is her duty to encourage external contacts which  
13 will initiate the child into normal family living."

14 So a very particular direction of family contact  
15 such as it could be being maintained.

16 "She should be observant of the needs of her group  
17 and should make timely representation of them when  
18 necessary."

19 Then you have a different section of the Group  
20 Mother dealing with the adult centre, which was to be of  
21 a more flexible structure than was envisaged in the  
22 residential home that might apply to children.

23 Now given some of the services that we will look at  
24 and the institutions don't always neatly fit into these  
25 two categories, but it provides an indication of the

1 approach that was expected from the Sisters of the  
2 congregation who were working with ladies and young  
3 girls.

4 You then have a section on the social worker, who  
5 was exhorted to:

6 "... work in close collaboration with the Superior  
7 and with the different sections of the house and  
8 maintain liaison with statutory and voluntary welfare  
9 bodies. She should assess the needs of the area in  
10 which she is situated and explore ways of meeting these  
11 needs. The social worker should try to coordinate our  
12 various services and make them known to other social  
13 workers.

14 She should see the case histories are kept  
15 up-to-date."

16 So it was the Directress' role to keep them  
17 up-to-date, but the social worker was to ensure that was  
18 the case:

19 "If necessary, she should keep contact with the  
20 girls and their employers when the girls have left us.  
21 Contact with the families of our children and girls may  
22 be also essential."

23 I am not clear at this point whether there were  
24 particular roles of social worker in the three sites  
25 that we are going to look at, and that's maybe something

1 that Mr Fee and I can have a look at as to whether there  
2 was anyone given that particular task.

3 The handbook placed a strong emphasis on team work  
4 and what's meant by that is if we look at 544, please,  
5 and I am not going to spend time looking at all of that  
6 now, but I am putting it on the screen so the Panel can  
7 see it, but at the bottom of internal page 7 close  
8 collaboration is encouraged between those operating  
9 similar services throughout the Irish Province of the  
10 congregation. You can see that discussion was not  
11 necessarily to be limited to the congregation itself and  
12 discussion could take place with other religious or  
13 social groups interested in similar work. So the  
14 approach was not one, according at least to the  
15 handbook, of separation from others.

16 A set of guidelines found at the front of the  
17 handbook, if we can look, please, at 540, required  
18 regular meetings. This is 1971 we are looking at, and  
19 you can see that weekly staff meetings were required for  
20 those working with children and fortnightly for those  
21 working with girls. You can see what was to be  
22 discussed, which included the sharing of information.  
23 Everyone was to be made aware also of key events and  
24 also a desire to keep up-to-date with current trends.

25 So again the congregation points to that handbook

1 from 1971 as displaying the forward thinking and  
2 child-centred approach to the care that was provided.

3 I want to say something briefly about discipline and  
4 then perhaps if we take a short break, Chairman, if  
5 that's acceptable.

6 The congregation's detailed position on discipline  
7 can be found in the general Belfast statement by way of  
8 example if we look, please, at 405 and 406.

9 "There was and is a strict written policy in the  
10 congregation which explicitly states that a Sister shall  
11 not strike a child."

12 Reference is made to the extract from the  
13 Conferences Book that we have looked at. Reference is  
14 then made to:

15 "The use of the word 'children' is a translation  
16 from the French text and was an affectionate term used  
17 by adults to refer to both children and other adults.  
18 Therefore the use of the term 'children' in this  
19 document is understood to refer to all of the  
20 congregation's proteges, that is, anyone in their  
21 care."

22 I pause there to say when we look at many of the  
23 Departmental or government documents, we will see the  
24 same. It does not appear just to have been a French  
25 practice. Quite often reference to "girls" did not

1 necessarily delineate those who were under 18 and in  
2 many instances when Children's Inspectors are writing,  
3 they refer to there being "fifty girls in the premises,  
4 only five of whom were under 18". So it is not simply  
5 a French policy, as we will come to see.

6 Reference is made to the Practical Rules and a  
7 slightly different translation of the directions is set  
8 out in the statement, but if we scroll down a little  
9 further, please, on to the next page, that rule which  
10 would have been enforced throughout the Irish Province:

11 "The 1897 Practical Rules document refers to the  
12 following as forms of permitted punishments.

13 A look of disapproval: 'A means which I found  
14 effective to make them understand when they had done  
15 wrong was to look at them severely and several  
16 afterwards told me they would have preferred the  
17 greatest punishment to this look of disapproval'.

18 Brief separation from her companions: 'If we be  
19 obliged to separate a child ... we should never shut  
20 them up' ..."

21 We have looked at the original words for that.

22 So the point that I want to draw your attention to  
23 what Sister Eithne is saying to the Inquiry and asking  
24 the Inquiry to consider as one hears the evidence over  
25 the coming days is this ethos was so part of what's



1 described as the charism or imbued in the culture of the  
2 congregation that any breach of the practical rules  
3 would have been a very serious divergence from the  
4 congregation's commitment to those in their care.

5 So I think the point that's being made to the Panel  
6 is not just the person is making a decision to strike  
7 someone, but they were doing that against the ethos and  
8 culture that specifically prohibited it, which was part  
9 of their raison d'etre.

10 Just by way of illustration the Department of Health  
11 file 19329 of 1976, which can be found at 6941, deals  
12 with quarterly returns in respect of corporal punishment  
13 between what appears to be 1976 and 1979, and again we  
14 don't have the quarterly returns files going back for  
15 all of the locations across all of the period, but it  
16 has regular quarterly nil returns provided by the  
17 congregation in Belfast in respect, for instance, of the  
18 Adolescent Centre that was then operating.

19 In the midst of them, if we just look, please, at  
20 6963, is a letter of 7th May 1979 from the then  
21 Superior, Sister **SR 280** stating that corporal punishment  
22 was forbidden in the hostel and no member of staff was  
23 allowed to administer it.

24 Now there are various tables in the file. If we  
25 look, just, at 6942 as an example, which show -- lists

1 who was providing quarterly returns, in fairness it  
2 looks like there were lots of places not providing  
3 quarterly returns, including the convents in Newry and  
4 Derry, but the Belfast community was regularly providing  
5 nil returns in the period that's in the file. The  
6 Inquiry will obviously hear allegations in breach of  
7 that policy and directive, and I have indicated those  
8 are not accepted by the congregation.

9 The Inquiry will also hear allegations of  
10 disciplinary practices in operation at certain times in  
11 certain homes. While they don't involve the hitting of  
12 children, they may be considered to be humiliating in  
13 character and may constitute emotional abuse.

14 In Derry, for instance, there is discussion of  
15 a black book policy of recording misbehaviour and then  
16 at a meeting at a later point someone's misdemeanours  
17 were read and they had to take particular action on foot  
18 of it. One nun has said to the Inquiry she did not  
19 regard that as an appropriate practice and it appears to  
20 have come to an end when she became Sister-in-Charge.

21 Equally in the same location reference is made to  
22 a punishment of having to stand to eat a meal and the  
23 nuns have confirmed who were in that location that that  
24 is something that did occur during a certain period.

25 So there are practices of that kind that the Panel

1 will hear about and consider over the coming days.

2 Before I move on to look at the legislative context  
3 perhaps this is an appropriate point to take a short  
4 break.

5 CHAIRMAN: Yes. We will rise for a few minutes.

6 (11.30 am)

7 (Short break)

8 (11.40 am)

9 CHAIRMAN: Now, ladies and gentlemen, can I just take this  
10 opportunity to remind or perhaps to explain to those who  
11 are here for the first time there will be occasions I am  
12 sure later today and certainly on subsequent days when  
13 for convenience those who have been given designations  
14 will be referred to by their proper name, whatever it  
15 may be, because with so many designations it is simply  
16 impractical for everyone to follow. However, those  
17 names must not be used outside the Inquiry chamber in  
18 any way and the documents which go up on the screen  
19 will, of course, subsequently, if necessary, be redacted  
20 so that their names do not appear. That's really to  
21 reassure those who are not familiar with the way our  
22 practice is working that it is not that we are ignoring  
23 what we purport to do. It is simply that it is  
24 a practical measure that we have to adopt.

25 Now, Mr Aiken.

1 MR AIKEN: Chairman, Members of the Panel, before I begin to  
2 look at the individual locations under investigation  
3 I want to briefly deal with the legislative context.  
4 I mentioned that at the time the applicants resided in  
5 the various institutions across the three sites they  
6 were registered as voluntary children's homes. The  
7 Panel are now long familiar with the consequences and  
8 effect of voluntary home registration, but for the  
9 behalf of the congregation, who are before the Inquiry  
10 for the first time, and because our last module had us  
11 again looking at training schools, I am going to briefly  
12 highlight the key elements of the legislative scheme.

13 The fact of registration meant that the voluntary  
14 home was subject to the requirements of the Children &  
15 Young Persons Act (Northern Ireland) 1950 and The  
16 Children & Young Persons (Voluntary Home) Regulations  
17 (Northern Ireland) 1952. The successor to that  
18 legislation but virtually identical to it was the  
19 Children and Young Persons Act (Northern Ireland) 1968  
20 and the Children and Young Persons (Voluntary Home)  
21 Regulations (Northern Ireland) 1975.

22 I merely highlight the main elements of the  
23 regulatory regime at this point. The administering  
24 authority was a concept in the regulations as the person  
25 or persons carrying on the voluntary home. That's

1 regulation 2. The administering authority of the  
2 voluntary home had a mandatory obligation to ensure that  
3 each home in its charge was conducted in such a manner  
4 and on such principles as would further the well-being  
5 of the children in the home. That's regulation 4(1).

6 The congregation has accepted it was the  
7 administering authority for the purposes of the  
8 regulations in the various sites where voluntary homes  
9 were registered.

10 Then, as the Panel are long familiar with,  
11 regulation 4(2) of the regulations, the administering  
12 authority had a mandatory obligation to ensure that each  
13 home was visited at least once each month by a person  
14 whose obligation was to satisfy themselves as to whether  
15 the home was being conducted in the interests of the  
16 well-being of the children.

17 "The visit shall" -- so again mandatory -- "be  
18 recorded in the events of importance log",

19 and the visitor would then report to the  
20 administering authority upon the monthly visit.

21 The congregation have acknowledged that prior to  
22 1985 there does not appear to be any evidence that this  
23 regulation was being complied with in respect of any of  
24 the homes that we are going to look at. There equally  
25 does not appear to be any evidence of the Ministry of

1 Home Affairs or The Department of Health & Social  
2 Services based on what documentation is available  
3 drawing attention to the non-compliance, at least prior  
4 to 1984.

5 When in 1984 the Social Work Advisory Group  
6 inspected the Marianville Mother and Baby Home in  
7 Belfast, itself a voluntary children's home -- and if we  
8 look, please, at 6408, please -- their request for the  
9 voluntary visitor records -- and you will recall,  
10 Members of the Panel, this is part of the very  
11 significant inspection cycle that began post-Kincora in  
12 1980 -- and if we just scroll down to 8.2, please, so we  
13 can see it on the screen, the SWAG inspectors sought the  
14 production of the voluntary visitor records and there  
15 was nothing produced to them, and they record then their  
16 discussion with the Sister-in-Charge, who indicated  
17 according to the report in any event that in the past  
18 the order had not made formal arrangements for  
19 regulation 4(2) of the voluntary regulations to be  
20 complied with, although I want to show you the last  
21 sentence of paragraph 8.2, which perhaps illustrates at  
22 least how the inspectors writing the report, which in  
23 this case was Mr Chambers and Mr Walker, considered that  
24 the statutory requirement could be met. So reference is  
25 made to:

1           "Since [a particular] Sister within the Order  
2 already visits Marianville frequently, it is suggested  
3 ..." -- I think she was, but I will check this, perhaps  
4 the Provincial -- "... visits Marianville frequently, it  
5 is suggested that if she makes minor alterations to her  
6 routine and submits brief reports to the Sister  
7 Provincial in Dublin, the requirements would be  
8 satisfied."

9           So that gives you some idea of how certainly the  
10 SWAG inspectors in 1984 felt that this obligation could  
11 be met by a Sister who was otherwise I think already  
12 visiting on a frequent basis and reporting back.

13           Now it seems from a later report in 1985 that  
14 efforts were made on foot of this to comply with what  
15 the inspectors had suggested. If we can look, please,  
16 at 5434, paragraph 4.1. That's certainly not it. So we  
17 will have to come back to that reference, Members of the  
18 Panel, as to how that has come about. If we just take  
19 that off the screen, please.

20           The inspectors in 1985, having looked at what was  
21 being done, then wanted further work to be done to meet  
22 the requirements which are set out in paragraph 4.1 of  
23 the 1985 report. I will get you the correct reference  
24 for that. Something has gone awry.

25           Going back to the '52 regulations and later the '75

1 regulations, the control or punishment was to be  
2 conducted in accordance with regulation 13, which  
3 contained a mandatory obligation to avoid corporal  
4 punishment as far as possible. I have already drawn the  
5 Panel's attention to the clear congregational policy of  
6 no corporal punishment.

7 The schedule to the '52 regulations and schedule 2  
8 to the '75 regulations set out the records that were to  
9 be kept by the administering authority running  
10 a voluntary children's home. This included  
11 an obligation to keep an events of importance record  
12 book. Records in that form are not available. Whether  
13 they were kept in that form in accordance with the  
14 schedule is not necessarily clear certainly from what  
15 inspection reports are available, nor do I believe are  
16 any of the Sisters who are giving evidence or have given  
17 evidence in statement form saying that these particular  
18 records were kept in this particular form, but the  
19 congregation have produced relevant extracts from their  
20 annals, which at least are a record of congregational  
21 life. Whether that's precisely what was envisaged by  
22 the regulation is perhaps different, but the -- in any  
23 event if there were other records of the type required  
24 by the schedule or schedule 2 from '75 onwards, they are  
25 not available at this remove.



1           The legislative scheme also required that the  
2           Ministry of Home Affairs and post-1973 the Department of  
3           Health & Social Services had a power, but not a duty, to  
4           inspect a voluntary home. As I have said, we  
5           unfortunately have patchy evidence of inspections taking  
6           place of the institutions in each location and some  
7           other secondary evidence of inspections that took place,  
8           but for which we do not have the actual inspection  
9           report. The system appears to have been broadly similar  
10          to that that we have seen in previous modules in it  
11          looks like there were an annual visit from the  
12          Children's Inspectors taking place.

13          The last point I want to make about the particular  
14          legislative scheme in summary is that the Ministry of  
15          Home Affairs and post-1973 The Department of Health &  
16          Social Services held the power to register and  
17          deregister voluntary homes. It is a point that I will  
18          make reference to again in respect of one of the homes  
19          in due course. As you know, it is not a power that  
20          appears to have been exercised during the terms of  
21          reference of the Inquiry.

22          I am also going to draw the Panel's attention to  
23          another legislative scheme that will be of more  
24          particular relevance in this module than it may have  
25          been in others. Section 33 of the Education Act

1 (Northern Ireland) 1947, which itself was in force from  
2 1st April 1948, according to section 118 of the '47 Act,  
3 meant the compulsory school age was raised to be until  
4 you attained the age of 15. However, the implementation  
5 of the legislative change appears to have been deferred  
6 on a number of occasions ultimately for a decade until  
7 1957. In any event the applicants we will be dealing  
8 with all attained the age of 14 and 15 after 1957. The  
9 reference to the school leaving age will be important  
10 when you consider what the applicants say they were  
11 doing in some of the institutions that we are going to  
12 look at.

13 That school leaving age of essentially 14 remained  
14 the position until Article 36 of the Education &  
15 Libraries (Northern Ireland) Order 1972, which from 1st  
16 September 1972 increased the compulsory school age to  
17 until you attained the age of 16. So up to the end of  
18 your 15th year there was a compulsory school age.

19 I also want to mention the issue of the employment  
20 of children. As the Panel are aware, a number of the  
21 applicants claim to have been made work in the laundries  
22 operated by the congregation. At least in Part 3 of the  
23 Children and Young Persons Act (Northern Ireland) 1968  
24 section 37 prohibited a child from being employed so  
25 long as they were two years under compulsory school age,

1 so that would have been 13, or if over 13, during school  
2 hours on a day when they were supposed to be attending  
3 school. While a child under the '68 Act was normally  
4 defined as someone under 14, for the purposes of Part 3,  
5 where these rules about employment can be found,  
6 section 47 defined a child as a person who had not  
7 attained the upper limit of school age.

8 Now I indicated that the '72 Order, Education  
9 & Libraries Order, increased compulsory school age to 16  
10 or effectively when you attained 16. The age limits for  
11 employment were specifically not altered by that change.  
12 So the effect of these provisions mean that someone or  
13 appear to mean that someone over 15 could work in, for  
14 instance, a laundry, and for those between 13 and 15  
15 they could work in potentially a laundry as long as it  
16 was not during school hours when they are supposed to be  
17 at school. Some further work is going to have to be  
18 done to understand the position prior to the 1968 Act,  
19 The Children and Young Persons Act (Northern Ireland)  
20 1968, which set out those requirements.

21 I want to say something briefly about finance.  
22 Finance would not appear to have been a major issue in  
23 the operation of the homes in question. In saying that,  
24 I am not indicating that there would not have been  
25 general times of difficulty and hardship financially

1 through the years, but what I am indicating is that this  
2 difficulty would have been in keeping with general  
3 trends in the country as opposed to indicating that the  
4 congregation by reason of finance was in a different  
5 position from society at large and unable because of  
6 finance to provide satisfactory care. That's not the  
7 impression that comes out of the papers, and we will see  
8 some of that as we go. There is evidence in the  
9 government files of the maintenance charges levied by  
10 the congregation for the various locations and these  
11 charges increasing over the years. I have not seen any  
12 document suggesting any challenge to a proposed  
13 maintenance charge increase that was being made over  
14 time by the congregation.

15 In relation to congregational finance, each local  
16 house would be required to obtain written permission  
17 from the Province Leader to incur expenditure over a set  
18 limit. Certain transactions then again had to be  
19 approved by the Superior General. Documents provided to  
20 the Inquiry by the congregation indicate that when it  
21 came to issues of capital expenditure, the relevant  
22 Superior of the community would send a request to the  
23 Mother Provincial for permission to spend the money and  
24 examples of that have been provided by the congregation.

25 For instance, land was being transferred in Belfast

1 in 1974 to the government for the provision of a youth  
2 club on the Ormeau Road site, which would then be  
3 grant-aided in its construction. Permission was sought  
4 for that. Equally, permission to spend the money on the  
5 1975 hostel renovation that I will be telling you about  
6 in due course in Derry was sought. When it came to  
7 installing a lift, for instance, in St. Mary's, Derry in  
8 1978, which was going to be 50% grant-aided, permission  
9 was again sought from the Province Leader. For  
10 instance, treating dry rot in the St. Mary's Centre in  
11 Belfast in 1988, the request goes down to the Province  
12 Leader to approve the expenditure, and there are many  
13 more examples like that.

14 More substantial decisions, as I said, would be  
15 dealt with by the Superior General and her general  
16 administration, as evidenced by, for instance,  
17 a document produced by the congregation that indicates  
18 in 1976 approval to transfer the convent chapel to the  
19 Holy Rosary parish involved obtaining the Superior  
20 General's permission.

21 Before I begin looking at Good Shepherd, Belfast,  
22 I want to draw attention to a specific issue that's  
23 perhaps unique to the institutions under investigation  
24 and adds a layer of complexity that all of us have had  
25 to unravel. I have said already that the Good Shepherd

1 communities in Belfast, Derry and Newry were  
2 multi-faceted in that a number of services would be  
3 provided on the same site and sometimes, but not always,  
4 from different buildings. We will see when we look at  
5 each location what happened over the registration. That  
6 will perhaps be better understood if we look at  
7 a handwritten memo. If we can bring up on the screen,  
8 please, 6876, this is a handwritten memo from Kathleen  
9 Forrest, someone well-known to the Inquiry in terms of  
10 papers that we have looked at. She was a Children's  
11 Inspector in the Ministry of Home Affairs and later the  
12 Department, SWAG. This is a memo that's ultimately of  
13 21st December 1955. It was found on a Ministry of Home  
14 Affairs file TC119, which dealt with registrations. She  
15 is seeking guidance in the memo and she is identifying  
16 particular areas of issues for assistance.

17 You can see in the third paragraph down:

18 "Good Shepherd Homes. Derry and Newry Good  
19 Shepherds have registered. They have a few girls under  
20 18 (ie 16 and 17 year olds) but the majority of their  
21 residents are older girls and women ... and their  
22 purpose is to provide a training home for girls and  
23 women who need information."

24 I presume that means training.

25 "If they weren't registered as voluntary homes,

1 could Welfare Authorities send children (under 18 years  
2 old) for training under section 96?"

3 So she's posing the question, "If we don't register  
4 them, does that mean Welfare Authorities can't then send  
5 children?" She said then:

6 "Belfast Good Shepherd is not registered, although  
7 they take the same type of case, and have more because  
8 they have a higher population. A part of their premises  
9 is, as you know, given over to younger girls and is  
10 registered as a voluntary home, The Sacred Heart Home."

11 We will see in due course that the registration gets  
12 expanded to cover beyond The Sacred Heart Home:

13 "A girl of 16 or 17 might be admitted to either part  
14 of the home (indeed to the Mothers and Babies Unit at  
15 Marianville) depending on the circumstances of the case.  
16 Broadly speaking, Sacred Heart is for preservation, Good  
17 Shepherd for information."

18 CHAIRMAN: "... reformation ..."

19 MR LANE: "... prevention ..."

20 MR AIKEN: "... prevention, Good Shepherd ..."

21 CHAIRMAN: "Broadly speaking, Sacred Heart is for  
22 prevention, Good Shepherd for reformation."

23 MR AIKEN: You can see:

24 "Belfast, Derry and Newry Good Shepherd also take  
25 cases from the Special Care Service. All have been

1 approved by the Ministry of Health under the Welfare  
2 Services Act."

3 You can see then the reference:

4 "Their laundries are inspected by the Ministry of  
5 Labour. There may be other homes in this -- of this  
6 type that we don't know about."

7 So Kathleen Forrest is identifying some of the  
8 particular issues that are going to come up as you  
9 consider the various institutions that were operated  
10 across the three different sites.

11 If we scroll down a little further, please, on to  
12 the next page, she gives us some other examples, but if  
13 we scroll down a little further, we can see she signs  
14 off on it, but then I think another section is added on  
15 the next page, if we scroll down a little further. Yes.  
16 So a series of questions are being raised about  
17 different types of institutions who might, even though  
18 their character is not on its face a standard or  
19 ordinary or normal voluntary children's home, would they  
20 fall to be registered or not, and the Good Shepherd  
21 facilities form part of that.

22 Essentially the approach of the Ministry continues  
23 to be something that's summarised in a letter that  
24 predated this document. It is the registration of  
25 7th April 1950. If we look, please, at 7089. Just



1 maximise that for me, if we can, please.

2 "With reference to Miss Macmillan's letter, it  
3 appears to the Ministry that if poor children or  
4 children otherwise in need of help under the age of 18  
5 are accommodated in the Good Shepherd home, registration  
6 under Part 6 of the Children and Young Persons Act  
7 (Northern Ireland) 1950 would be essential."

8 When we come to look at St. Mary's, for instance,  
9 which is that institution that Kathleen Forrest was  
10 referring back to that takes 16 and 17 year olds, we  
11 will see the outcome of her memo about it was it too  
12 would be registered and would be referred to as the Good  
13 Shepherd Home as and from 1956.

14 So one would end up with the scenario that each of  
15 the services, including mother and baby homes, where  
16 someone under 18 would come to reside would fall to be  
17 registered as a voluntary home, even though they did not  
18 fall neatly into the category of a standard voluntary  
19 children's home. I hope that makes sense.

20 I want to turn now to look at the three different  
21 locations, Belfast, Derry and Newry, where the  
22 congregation operated institutions that the Inquiry is  
23 looking at within its terms of reference.

24 I am going to first look at Belfast, which is spoken  
25 about by five applicants as well as two former

1 residents, as I indicated, who provided positive  
2 statements about their time in the care of the Good  
3 Shepherd Sisters and as well, if I have got this  
4 correct, as three nuns and, as the Chairman said, any  
5 names I use will not be repeated beyond the chamber in  
6 accordance with our orders, but those three nuns are  
7 Sister SR 282 , SR295 and Sister SR 283 .  
8 So when you come to look at the response statements,  
9 their focus is on Belfast, although I think Sister  
10 SR 283 also speaks about Derry, when she spent a short  
11 period there.

12 The congregation have provided a detailed statement  
13 about their work in Belfast, which can be found at  
14 GSC377 to 412, with exhibits from 413 to 451, although  
15 what I am about to say I do so from material drawn from  
16 all sources available to the Inquiry in addition to  
17 those statements.

18 The congregation ultimately was based on  
19 a substantial site, which may been eight acres, at the  
20 top of the Ormeau Road in Belfast, but I want to say  
21 just a little about how that came about so the extent of  
22 the congregation's operations and ministry can be given  
23 some context.

24 It appears that in 1860 the Sisters of Mercy, whose  
25 main work was teaching, began a laundry at Bankmore

1 House to provide work for a small number of women. That  
2 was adjacent to the Lagan River in Belfast. Due to  
3 their main focus being teaching, the Sisters of Mercy  
4 were not able to devote sufficient time to the Bankmore  
5 venture, and the then Bishop of Down & Connor,  
6 Dr Dorian, wrote to the Good Shepherd Sisters at their  
7 Irish Province's novitiate in Limerick, asking the  
8 congregation to send Sisters to Belfast to relieve the  
9 Sisters of Mercy and operate the Bankmore facility. As  
10 a result the Order first came to Belfast to what was  
11 then Bankmore House in May 1867.

12 In October 1869 new premises were acquired at  
13 Ballynafeigh at the top of the Ormeau Road in Belfast,  
14 which included the laundry facility. The purpose of the  
15 laundry was said to provide income for the running of  
16 the facilities and a way of offering work training for  
17 those in the care of the congregation.

18 I just pause in terms of context to say to Members  
19 of the Panel you will perhaps recall we saw in the  
20 St. Joseph's, Middletown Training School module  
21 a government inspector querying at one point why laundry  
22 was being sent out or contracted out when laundry and  
23 operating a laundry provide a useful source of training  
24 for employment or future employment for the trainees.

25 It appears that the bishop of the diocese purchased

1 the eight acre site at the top of the Ormeau Road and  
2 the Sisters had consequent use of the property  
3 rent-free. The reference for that can be found at 5015.

4 By 1886 a new convent had been constructed on the  
5 site and by 1897 a new house was built for what at that  
6 time was said to be approximately 100 girls who were  
7 being looked after by the congregation. The term  
8 "girls", as we will come to see, as I have mentioned,  
9 should, however, not necessarily be construed as  
10 relating to females under 18.

11 A document from April 1901, which you will find at  
12 5026, reveals the community of the Good Shepherd  
13 fundraising to defray the cost of enlarging what was  
14 described as their home for penitents as well as  
15 the provision of a night refuge for discharged female  
16 prisoners. So you start to see more than one service  
17 being provided to meet the need as it was seen by the  
18 congregation in conjunction with the bishop of the  
19 diocese.

20 In 1905 the typed history of the site records the  
21 Sisters' view of the need to acquire a piece of property  
22 adjacent to their site to keep it out of the hands of  
23 someone they saw as undesirable. I am not going to  
24 bring that up. I will let you have a look at perhaps  
25 the terminology of its time that's referred to.

1           A new convent was constructed by 1911, by which time  
2           there were 26 Sisters now living in Belfast, and from  
3           the typed history it seems that 1911 may have also seen  
4           the residential accommodation referred ultimately to as  
5           The Sacred Heart Home for what was described as  
6           friendless children being started.

7           A new chapel opened on the site in 1920, and if we  
8           look at 5009, please, it appears that on 29th June 1950  
9           the regulator of voluntary homes, the Ministry of Home  
10          Affairs, registered The Sacred Heart Home at the Good  
11          Shepherd Convent as a voluntary children's home. So you  
12          can see at item number 3 -- 4 I think on the page, if  
13          not 14:

14          "Sacred Heart Home, Good Shepherd Convent, Ormeau  
15          Road, Belfast, 29th June 1950."

16          You can then see the reference on the right-hand  
17          side to something that I will come back to, which is on  
18          7th May 1956, so post Ms Forrest's note about  
19          registration issues, it was re-registered as The Sacred  
20          Heart Children's Home, The Good Shepherd Girls' Home and  
21          Marianville Home for Mothers and Babies. So three  
22          different entities.

23          The history of the Sisters in Belfast records that  
24          an identified need for a home for unmarried mothers was  
25          met by permission to convert World War II air raid

1 shelters with the addition of some Nissan huts. It saw  
2 the outreach opened first in 1950 known as Marianville.  
3 A new building would later replace it. According to the  
4 history The Mother and Babies Home, Marianville, was  
5 entirely separated from the other community commitments  
6 on the site, which would ensure complete privacy for  
7 those who were pregnant.

8 In 1951 St. Euphrasia's Youth Club was started on  
9 the site for ex-residents of the congregation's what was  
10 described -- and this term perhaps covers The Good  
11 Shepherd Girls' Home or St. Mary's -- the Re-education  
12 Centre. That's how it was termed in many of the  
13 documents. The youth club would appear to have also  
14 been known as St. Mary's Youth Club. I will say  
15 a little bit about that at a later date.

16 It should I trust already be apparent there were  
17 a number of different facilities and services provided  
18 on the one site. They changed over the years and often  
19 were in different buildings. The facilities included  
20 a convent, the church, the St. Mary's residential  
21 accommodation and laundry, which included older  
22 teenagers at times and may also have been and probably  
23 was known for registration purposes as The Good Shepherd  
24 Girls' Home. The Sacred Heart Children's Home, which  
25 took younger children from 2 up to 16 according to the

1 records, operated between 1922 and 1962. So we saw its  
2 registration in 1950 and then it stops operating in  
3 1962. Subsequently in The Sacred Heart building  
4 an Adolescent Centre operates between 1970 and 1982.

5 So if I can just pause there to say we have got The  
6 Sacred Heart Children's Home, which is perhaps a more  
7 standard home for young children in the way that we have  
8 seen in other modules. It is operating until 1962.  
9 Between 1962 and 1970 the St. Mary's facility,  
10 Re-education Centre, Good Shepherd Girls' Home for  
11 registration purposes it seems, accepted older teenagers  
12 along with the older ladies, and that was where the  
13 laundry facility was based, and then between 1970 -- so  
14 that -- St. Mary's is functioning 1962 to 1970 --  
15 thereafter the teenagers appear to be accommodated in  
16 what's described -- using the Sacred Heart building  
17 that's no longer an ordinary children's home. The  
18 Adolescent Centre operates between 1970 and 1982.  
19 Hopefully that snapshot allows greater understanding of  
20 what's happening.

21 Also on the site is a building known as the Rose  
22 Hostel, which was for older girls transitioning to  
23 independent living facility and it operated between 1967  
24 and 1975. It was later a women's refuge from domestic  
25 violence. Now I can't see on any of the registration

1 documents it being referred to as a registered  
2 children's home. Whether it was regarded as being  
3 encapsulated within the Good Shepherd Girls' Home, but  
4 in any event the one person who speaks about it, you  
5 will see that she is placed there. She is under the  
6 supervision of the Welfare Authorities at the time she  
7 is there. So it is something perhaps we can look at  
8 a little further.

9 Also on the site then, as I said, Marianville Mother  
10 and Baby Home between 1950 and it had a replacement  
11 building in the '60s and continued there until 1990, and  
12 on the site was also the St. Mary Euphrasia Youth Club.  
13 In later years the diocese would also have some of its  
14 administration based there, including, I think The  
15 Family -- The Catholic Family Welfare Society.

16 The Congregational Superiors in Belfast, if we can  
17 just look at 383, please, who would have had ultimate  
18 local responsibility -- so this is a page you will be  
19 able to come back to over and over again, Members of the  
20 Panel, when you are looking at the evidence of the five  
21 people who relate to Belfast -- if we just scroll down,  
22 please, we can see -- just scroll down a little --  
23 that's great -- thank you -- you can see the Superiors  
24 in Belfast for the years that most of the witnesses  
25 relate to, '50s, '60s, '70s.



1           If we look at 415, we can see what I hope will be of  
2           assistance, a map of the Good Shepherd complex. It may  
3           be between Mr Fee and I we can work up a marked plan  
4           which will further assist with understanding the layout  
5           and what operated in what place at different times, but  
6           we have this map, and we can see that the Good Shepherd  
7           community is at the top of the Ormeau Road. We can see  
8           the convent nearest the junction with the Ormeau Road  
9           and the Ravenhill Road, as with the chapel, which is  
10          alongside the Ormeau Road, and you can see then, if we  
11          are looking at the right-hand side of the map, the  
12          proximity of the complex to Nazareth House, which is  
13          across the road. If we take again the Good Shepherd  
14          Convent more towards the bottom right corner as our  
15          reference, you can see to the left of it then The Sacred  
16          Heart Home, which then would become after an eight-year  
17          gap of only St. Mary's on the site the Adolescent  
18          Centre.

19          I am going to pause there to show you if we look at  
20          a photograph, please, at 5049, it will let you see the  
21          convent and The Sacred Heart Home. My understanding is  
22          the convent is to the right and the Sacred Heart Home is  
23          to the left, which would be in keeping with the layout  
24          on the map. If we go back to 5047, actually we might  
25          have a bigger version of this that's easier to see. If

1 we can rotate that, please. Yes. So if we -- we have  
2 moved as far as the Sacred Heart Home, which is in the  
3 centre lower part. You can see then above that the  
4 reference to the Magdalene Home, which I take to be  
5 St. Mary's effectively, the hostel for -- the  
6 residential home for elderly ladies and ladies and  
7 teenagers certainly during that period '62 to '70.  
8 Ultimately it would in later years be effectively only  
9 for adults after the laundry closed.

10 Then to the left --

11 CHAIRMAN: Can I ask, Mr Aiken, the handwritten annotations  
12 we see at various parts of this plan, are they  
13 contemporary on that document or has someone written  
14 these for the purposes of the Inquiry?

15 MR AIKEN: If you leave that with me, Chairman, I will have  
16 some discussion with Mr Fee as to whether it is possible  
17 to date those references and/or in any event try to  
18 produce a document that perhaps clarifies this all even  
19 more.

20 CHAIRMAN: Well, it is very useful, because it identifies  
21 the distinct locations within a much greater campus, but  
22 it is really therefore to ascertain how reliable they  
23 are in terms of either recollection or contemporary  
24 notes.

25 MR AIKEN: Yes. If I take that up and I will come back to

1           you, if I may, about that.

2           If we are at the Magdalene Home, looking to the  
3           south-west of that, you can then see the reference to  
4           The Roseville Hostel, which is marked on. You can see  
5           a perpendicular, as it were, to the page handwritten  
6           indication of The Roseville Hostel. One witness speaks  
7           about her time there.

8           Then to the very far left you can see the  
9           Marianville -- what's described on the map as Unwed  
10          Mothers' Home. That was certainly the older language  
11          that was used to describe this home, which may mean the  
12          annotation is either written by someone of that era or  
13          the annotation is of an older date, because it became  
14          later known as the Mother and Baby Home. So you can see  
15          it's in a different part of the complex and said, as  
16          I indicated, to have been separate.

17          If you are content if we move away from the map just  
18          now, there is a photograph that was in a PRONI file of  
19          the convent. 6940, if we look at that, please, this  
20          just gives another impression of it and The Sacred Heart  
21          Home. It is obviously of an earlier date, because you  
22          can see there is much grass available round the complex,  
23          but it is a piece of work Mr Fee and I can do to see can  
24          we assist with identifying what, where and when and  
25          whether in picture form we can bring greater definition

1 to that.

2 I want to first briefly look at the Sacred Heart  
3 Children's Home, because I hope you will work with me to  
4 get a proper understanding of what exactly is going on  
5 and why on the site one has to understand all of the  
6 bits that feed into it. The congregation have said that  
7 The Sacred Heart Children's Home, which ultimately would  
8 operate or did operate more as a typical children's home  
9 that we have looked at from the voluntary sector, it  
10 said it was established in 1922. I mentioned earlier  
11 there is reference to a children's home from as early as  
12 1911, but if 1922 is the correct date, shortly after the  
13 formation of Northern Ireland in -- and it was housed in  
14 what was the original convent building built in 1882.  
15 We can see what it looked like. Then there's  
16 a replacement convent and the children's home  
17 effectively is taking place in the old convent.

18 After the 1958 -- sorry -- after the 1950 Act, The  
19 Children and Young Persons Act (Northern Ireland) 1950,  
20 we have seen that The Sacred Heart Home was registered  
21 as a voluntary children's home by the regulator. The  
22 reference for that is at 5009.

23 If we can look at, please, 5002, in Kathleen  
24 Forrest's memo, which the Panel have now seen many times  
25 for different purposes, of the 28th April 1953

1 Ms Forrest is giving her summary of her impressions of  
2 the different voluntary children's homes then operating  
3 in Northern Ireland, and she said this about the  
4 children's home:

5 "Operated by the Good Shepherd Sisters and known as  
6 The Sacred Heart Home."

7 So we are talking about that particular building we  
8 have just looked at. We are talking about a typical  
9 children's home that was catering for children from as  
10 young as two years of age up and it is said that home  
11 operated until 1962. So that's the context of what we  
12 are looking at on the screen now:

13 "Good material conditions. Could perhaps do with  
14 more play equipment, but would I think buy anything  
15 suggested to them. Have singing, elocution, dancing  
16 classes and girls go out to ordinary schools and to do  
17 shopping for home. Not short of money I think."

18 So that's the impression that Ms Forrest formed in  
19 1953 when writing her summary note, having done a review  
20 of all of the places that were registered. In fairness  
21 to the congregation and what's said of its facilities  
22 and operation you will note the contrast in this  
23 document with the views expressed by Ms Forrest about  
24 the Nazareth homes, one of which was just across the  
25 road from the Good Shepherd facilities in Belfast. If

1 we scroll down, Members of the Panel, you will recall  
2 Ms Forrest -- just move on to the next page, please --  
3 expressing particularly strong views about what she  
4 found when she visited the various Nazareth homes in  
5 contrast to the language that she was using towards the  
6 Good Shepherd Home.

7 Another point that is evidenced here is this is the  
8 regulator, the inspectors carrying out inspections, and  
9 we know that by 20th April 1953 there was also the  
10 intention to carry out medical inspections of the  
11 voluntary homes by the Ministry of Health alongside the  
12 Children's Inspectors. You have seen in earlier modules  
13 the work of Dr Simpson going in conjunction with the  
14 Children's Inspector and then a joint report being  
15 produced. There's a reference to that intention being  
16 expressed from 1953 at 5004.

17 If we look at 5005, please, we can see that in the  
18 1950s -- it is not possible to see a date for this  
19 document -- but you can see The Sacred Heart Home,  
20 Ormeau Road, Belfast, 33 girls of all ages. So again  
21 just looking at the contrast on the screen, you can see  
22 at the time this document is being written the Nazareth  
23 homes are talking about 280, 214. So The Sacred Heart  
24 Home in the more typical voluntary children's home  
25 category is of a much smaller form.

1 Now if we can put back on the screen, please, 5009  
2 and, as I have indicated, from --

3 CHAIRMAN: Just before we leave that --

4 MR AIKEN: Go back to 5005 for a moment, please.

5 CHAIRMAN: -- may we take it that the reference there to "33  
6 girls of all ages" would not be affected by the omnibus  
7 term that's used elsewhere of "girls"? So we are  
8 looking at 33 children who presumably fall within our  
9 terms of reference at that time there.

10 MR AIKEN: Yes. This document appears to be all about the  
11 standard of voluntary children's homes, if I can put it  
12 in that way, and the impression from the flow of  
13 material in and around this part is we are talking about  
14 children, as it were, under 18 within that term within  
15 the Children & Young Persons Act 1950.

16 CHAIRMAN: That would certainly seem to be the case from the  
17 inclusion in this list of other homes that we have  
18 either looked at or heard about where the children are  
19 definitely in that category.

20 MR AIKEN: Yes. It appears to date from this early period  
21 of the Ministry establishing who is providing what, who  
22 is registered, who is in it and it is then in 1955 that  
23 we have looked at that memo from Ms Forrest which looks  
24 at the different services within Good Shepherd amongst  
25 other places and draws the distinctions towards the

1 older teenagers.

2 If we put back on the screen, please, 5009, which is  
3 the registration record, and we look again at the  
4 right-hand side of the page for the Sacred Heart Home,  
5 Good Shepherd, you can see that on 7th May 1956, so in  
6 the year following Ms Forrest's memo where consideration  
7 is given to these issues, a re-registration takes place,  
8 which appears on the face of it to break the voluntary  
9 children's home registration into three parts. You have  
10 the Sacred Heart Children's Home, which, as I have said,  
11 stops operating in 1962, because it is not seen to be  
12 a need by the Sisters after that point, The Good  
13 Shepherd Girls' Home, which -- I am not sure whether  
14 there is any document that's going to allow us to be  
15 entirely clear about this, and perhaps each of the core  
16 participants can form and express their view about it,  
17 but I take that to refer to the St. Mary's facility, as  
18 I am going to call it, which is that older residential  
19 accommodation that would include women and older teenage  
20 girls and occasionally some younger teenagers between  
21 1962 and 1970, and the registration for it, as it were,  
22 was met by this term "The Good Shepherd Girls' Home",  
23 which was within or was the St. Mary's facility. Then  
24 the third part of the registration is for the  
25 Marianville Mother and Baby Homes.



1           If we look at a letter, please, at 6870, this is  
2           a letter the Ministry of Home Affairs wrote on 8th  
3           May 1956:

4           "I am directed by the Minister of Home Affairs to  
5           inform that you a portion of the Good Shepherd Convent  
6           comprising The Sacred Heart Children's Home, The Good  
7           Shepherd Girls' Home and The Marianville Home for  
8           Mothers and Babies has been registered as a voluntary  
9           home in accordance with the provisions of section 99 of  
10          the Children & Young Persons Act ..."

11          If you recall, the memo from Ms Forrest effectively  
12          identified three different services: the traditional  
13          children's home, which was -- we were talking about the  
14          word "reformation" or "information"; the second facility  
15          was where teenagers of 16 to 18 could go for training;  
16          and then the third part was the Marianville Mother and  
17          Baby Home. That's the basis that I suggest at this  
18          point that it is the St. Mary's facility, which included  
19          the laundry, which had residential accommodation for  
20          women who were over 18 as well as teenagers of 16 to 18  
21          is what's being referred to here as "The Good Shepherd  
22          Girls' Home".

23          If there were other documents that are subsequent to  
24          Ms Forrest's memo which make that clear I haven't been  
25          able to find them. Whether Mr Maginess and others can

1 find them and assist further with that we will see, but  
2 that's doing the best I can to explain what seems to  
3 have taken place.

4 Now we can see from a summary of annual statistical  
5 returns, if we bring on to the screen, please, 7052,  
6 compiled by the Ministry of Home Affairs, and you have  
7 seen this type of document at various points in our  
8 various modules, but you can see on the left-hand side  
9 of the screen "Sacred Heart Home, Belfast". You can see  
10 "Child places: 33", which accords with the document that  
11 we looked at that said 33 places. You can see in 1953  
12 there were 30; in 1954, 29; 1955, 28; 1956, 23. So in  
13 comparison to some of the other homes that we have  
14 looked at you can see the contrast in size. It is that  
15 facility that Ms Forrest's memo of impressions appears  
16 to relate to. I am not going to bring it up on the  
17 screen, but at 7049 we get the 1957 figure, which is 24  
18 girls in Sacred Heart.

19 Now I should say that's more girls than the  
20 corporate memory of the congregation at this remove  
21 could recall, as recorded in GSC390 at 6.5.1. The  
22 witness talked about recalling up to 14 children, but as  
23 part of the congregation's response statements Sister

24 **SR 283** who worked in The Sacred Heart Home  
25 between 1960 and 1962, so the last two years of its

1 operation, has said to the Inquiry the home took  
2 children between the ages of 2 and 16 and the reference  
3 for that is at 304 and 5, paragraphs 6 and 7.

4 The congregation have provided a list of the Sisters  
5 who were in charge of it during its operation at 383 and  
6 384. As I said, it closed in 1962.

7 Now if we go back to the registration record,  
8 please, at 5009, you can see the effect -- what you may  
9 consider to be the effect of the closure of the typical  
10 children's home on the site, because you can see the  
11 Good Shepherd Home and The Sacred Heart Home amalgamated  
12 15th May 1963. So what you have now got are two  
13 different facilities. Effectively there is no letters  
14 to explain this unfortunately that I have been able to  
15 find, but you have got The Marianville Mother and Baby  
16 Home that was registered as part of the '56 registration  
17 that was three parts. You now have in '63 parts 1 and  
18 2, The Sacred Heart Home and The Good Shepherd Girls'  
19 Home, which I take to be St. Mary's, now coming  
20 together, as it were, and there's now a registration  
21 that covers two different facilities, the Mother and  
22 Baby Home and what would be the St. Mary's residential  
23 accommodation with laundry facilities that between 1962  
24 and 1970 operates, and three of the applicants to the  
25 Inquiry speak about their time in St. Mary's and are

1 between that period of '62 and '70.

2 Post-1970 a specific Adolescent Centre is opened.  
3 There is one applicant who talks about it. There is  
4 nothing formally on the record doing anything with the  
5 registration of it, as I have said, but it appears  
6 simply that unit was carried on until 1982, and you can  
7 see then the registration is cancelled in March '83 and  
8 only the Marianville Mother and Baby Unit continues  
9 thereafter. Now I will say something in a slightly  
10 different way a number of times about this as we go so  
11 that the entire picture is properly set out.

12 So the effect of that change in 1963 you may  
13 consider is likely to have meant that the certificate  
14 continued to cover the St. Mary's facility where women  
15 and older teenage girls would reside. As I said, three  
16 applicants speak of that facility.

17 However, just finishing off The Sacred Heart Home  
18 I want to say the following. There are no complaints  
19 made to the Inquiry about The Sacred Heart Children's  
20 Home, nor have any complaints been made to the police  
21 that have been brought to the Inquiry's attention, and  
22 the congregation has said it is not aware of any  
23 complaints about its operation. Unfortunately there is  
24 no other inspection material available in respect of it  
25 beyond that which I have shown you, but it has been

1 necessary I hope you accept to look at it to understand  
2 the context of exactly what is going on on the site.

3 Sister Eithne, if we look at 381, please -- because  
4 this will assist with how the congregation saw matters  
5 -- Sister Eithne recounts in paragraph 4.3, if we just  
6 scroll down a little, please, of her general statement  
7 about the Belfast facilities what happened to those who  
8 had been in The Sacred Heart at the time of its closure.  
9 So:

10 "Those teenagers living in the home at the time of  
11 its closure who were old enough went to St. Mary's on  
12 a short time basis until employment and suitable  
13 independent accommodation could be found for them and  
14 they were capable of independent living."

15 You can see then:

16 "One Sister can recall one exceptional case upon the  
17 closure of Sacred Heart Home where one teenage resident  
18 wanted to undertake further studies in order to obtain  
19 a professional qualification, but the relevant course  
20 would not accept her until she turned 18. That teenager  
21 moved to St. Mary's and worked in the kitchen until she  
22 turned 18 years, when her chosen course accepted her.  
23 The Sister recalls that this case was an exception and  
24 was not the norm. In the usual cases those leaving the  
25 home were found independent accommodation and suitable

1 employment to ensure they would be able to cope with  
2 independent living on a sustainable basis."

3 Now that may be so then for those who were in Sacred  
4 Heart and transitioning out of it, as that facility came  
5 to an end in '62, but we will see that the three  
6 applicants come specifically into what is the St. Mary's  
7 facility after that date.

8 Now I have mentioned it a number of times and I am  
9 doing it in this order for hopefully what in due course  
10 will appear a sound reason. I want to look at the  
11 Adolescent Centre next before I go back to look at  
12 St. Mary's.

13 CHAIRMAN: I see there is quite a lot in relation to The  
14 Adolescent Centre. Might it be appropriate to rise  
15 early and start earlier?

16 MR AIKEN: Yes, we can do that.

17 CHAIRMAN: We will rise now and start again at 1.50.  
18 (12.50 pm)

19 (Short break)

20 (1.50 pm)

21 CHAIRMAN: Yes, Mr Aiken.

22 MR AIKEN: Chairman, Members of the Panel, just before we  
23 broke for lunch I was indicating that I was about to  
24 move on to talk about the Adolescent Centre that  
25 operated between '70 and approximately 1982. I want to

1 deal with that before I look at St. Mary's, the  
2 residential accommodation and laundry that would have  
3 operated across all of the times of these various  
4 institutions that I am mentioning at the moment.

5 The congregation has said that in or around 1970 it  
6 opened that residential Adolescent Centre in the  
7 building that had housed The Sacred Heart Home, which  
8 had operated up to 1962. The Adolescent Centre would  
9 also be known as The Teenage Section and that's  
10 evidenced in some of the documents that are available,  
11 and according to one former resident, **GSC 41**

12 , who has provided a statement to the  
13 Inquiry of her positive experiences being cared for by  
14 the congregation in the Adolescent Centre, it would also  
15 be referred to as The Sacred Heart Home, which is  
16 obviously the original title that would have attached  
17 potentially to the building.

18 It is said to have accepted children who were  
19 12 years and older, although another -- a positive  
20 statement from **GSC 41** explained that the  
21 congregation made an exception in her family's case and  
22 also kept her 9-year-old sister alongside, admitting her  
23 so they could remain together. The congregation have  
24 said at a number of different locations in their  
25 statements they both understood the importance of

1 keeping children from the same families together and of  
2 maintaining contact between those in their institutions  
3 and their relations outside. Obviously an issue that  
4 comes into sharper focus in that regard is the question  
5 in respect of some of the applicants who appear to have  
6 moved to more than one of the sites and what  
7 explanations are available for why that would have been  
8 occurring.

9 The Sister-in-Charge of the Adolescent Centre  
10 through its existence was GSC21, who has since passed  
11 away. She was qualified in child care. The Sister who  
12 worked alongside her on a full-time basis between 1970  
13 and 1982 was Sister **SR 282**. She  
14 amongst other things cooked for the teenagers in the  
15 Adolescent Centre. While the Inquiry has a number of  
16 statements from her, she herself is too ill to attend in  
17 person. She said to the Inquiry that there were  
18 generally ten teenagers at any one time. However, GSC 42  
19 , another former resident who has lodged  
20 a positive statement about her time in the Adolescent  
21 Centre, remembers there being on an occasion up to 22  
22 teenagers across the single rooms and small dorms of up  
23 to three beds in each. The congregation have said that  
24 the centre had capacity for 21 teenagers, which might be  
25 why GSC 42 has a memory of that type, as there were 12



1 individual rooms and then three dormitories, but not the  
2 type of large dormitories we have previously looked at  
3 in other modules -- these had only three beds in each --  
4 but that generally the preferred number as far as the  
5 congregation was concerned before emergency cases  
6 admissions was around ten teenagers.

7 The teenagers who were of compulsory school age it  
8 is said went out to school. You will see the reference  
9 for that at GSC 294, paragraph 12, although in relation  
10 to schooling you will also see at various locations in  
11 the statements of the Sisters reference to providing  
12 education and in the documents evidence that there were  
13 nuns who did teach the teenagers at various times.

14 The Inquiry also has a statement from Sister  
15 GSC 295, herself well qualified, as you will see  
16 from her statement. She explains that she worked in the  
17 Adolescent Centre on a part-time basis during her  
18 various stays in Belfast during the course of its  
19 existence. She describes the ground floor of the  
20 premises as having two large reception rooms, GSC21's  
21 office, a recreation room, a dining room and a kitchen.

22 She also talks in her statement of her involvement  
23 in the six-monthly reviews in respect of the residents,  
24 most of whom were admitted, if not all, by Social  
25 Services. Documentation on the residents was stored

1           apparently in individual files in a locked cabinet in  
2           the centre, although it appears the material is no  
3           longer available.

4           Sister Eithne has pointed out to the Inquiry that  
5           the handbook issued in 1971 by the Irish Provincial,  
6           which we have looked at, required that case histories  
7           would be kept up-to-date, and there is some evidence  
8           that that is likely, therefore, to have taken place.

9           Sister Eithne has also said to the Inquiry that SR295  
10          recalls that GSC21 kept a diary in respect of the life  
11          of the Adolescent Centre, but it has not been possible  
12          to locate it. GSC21 is no longer with us. It may have  
13          been more of an administrative diary, but in any event  
14          it is not available.

15          The young people are said to have been encouraged to  
16          maintain contact with their families. Sister Eithne  
17          gives some specific examples of that in paragraph 6.13.3  
18          of her statement at 402 to 404. I am not going to show  
19          those now, but you will have an opportunity, Members of  
20          the Panel, to have a look at those passages. She also  
21          points to the fact that the 1971 handbook that I have  
22          mentioned mandated that approach from the congregation.

23          The Adolescent Centre's voluntary homes return for  
24          the year ending 1977, so seven years into its existence,  
25          indicated that there were ten girls resident between the

1 ages of 13 and 17 and they were all in the care of the  
2 Health Boards.

3 If we can look, please, at 6353, this return will  
4 hopefully assist with providing a snapshot of what life  
5 was like. 6353, please. If we just can scroll up to  
6 the previous page for a moment so we can see the  
7 context. So January '78:

8 "I enclose herewith the completed statistics form  
9 for our unit caring for disturbed adolescents. The date  
10 used for completion of the form was 22nd December 1977."

11 You can see:

12 "One of our group attends Immaculata School and  
13 another is in need of medical help in a low stream" --  
14 sorry -- "remedial help in a low stream at St. Monica's  
15 Secondary School, but neither girl has been ascertained  
16 as requiring special care within the meaning of the  
17 Mental Health Act."

18 So if we scroll down then, please, we can see:

19 "Number in the group: 10.

20 Age range: 13-17.

21 Admissions: All girls are referred by Social  
22 Services' social workers. If a girl should be referred  
23 from any other source, we would involve the Area Board  
24 Social Services prior to accepting new admissions.

25 Aims and objectives: Regular school attendance --

1 we cooperate very closely with teachers and former  
2 schools ..."

3 It is probably not "former" -- something "schools"  
4 -- "former schools":

5 "... to provide a positive group experience so that  
6 girls can grow and develop ..."

7 CHAIRMAN: "... as individuals ..."

8 MR AIKEN: "... as individuals ..."

9 CHAIRMAN: "... (inaudible) directly ..."

10 MR AIKEN: "... directly and through social workers to",  
11 something, "the broken -- heal" --

12 CHAIRMAN: "... heal the broken relationships ..."

13 MR AIKEN: "... the broken relationships that have led to  
14 admission in the centre."

15 You can see then various reasons that are set out  
16 for admissions, including the homes that the girls come  
17 from or non-attendance at school. You can then see the  
18 programme:

19 "All the girls attend school regularly. Within the  
20 centre day-to-day living is as normal as possible. They  
21 go out as much as possible, shopping, to the doctor,  
22 mass, confession. In the evenings they attend the youth  
23 club and take part in sports and organised events  
24 there."

25 So you can see the emphasis placed on connecting

1 with other individuals.

2 "Girls can be deprived of club attendance if  
3 misbehaviour is grave."

4 So you can see the type of sanction that GSC21 talks  
5 about and both of the statements from the two girls who  
6 wanted to speak positively about their time in the  
7 Adolescent Centre refer to this as being the worst  
8 possible punishment, not being allowed to go to the  
9 youth club, which happened three times a week.

10 You can see the aim of the programme ultimately was  
11 to have the girls discharged back to their family. You  
12 can see a two-week holiday is organised in Donegal and  
13 it is signed off then by GSC21. That perhaps assists  
14 with as far as the Adolescent Centre is concerned giving  
15 a snapshot at least from the Sister-in-Charge as to what  
16 the ethos of the institution was like.

17 The two former residents who share their positive  
18 experience both talk about their involvement in the  
19 St. Mary's Youth Club, which was also another facility  
20 on the site. I will say a little bit more about that in  
21 due course. As I have said, that was regarded as the  
22 worst punishment, not being allowed to go there.

23 One of the former residents, **GSC 42** , talks  
24 about -- and, of course, as I said before, none of the  
25 names I use should be repeated beyond the chamber --

1 talks about her involvement in day trips and holidays,  
2 the pocket money system of receiving money, not  
3 unusually in all of our modules talk of getting  
4 cigarettes if you were over 14 years of age, how she  
5 wanted to get into the laundry to work in the summer,  
6 because you got great pay. What she had to say about  
7 that is something you will want to look at perhaps  
8 closely. How the Sisters were her lifeline, as she saw  
9 it, and how they continued to visit her after she left.  
10 They were both -- both of these girls were present in  
11 The Adolescent Centre in the later part of the '70s.

12 The other former resident, **GSC 41**, has talked  
13 about -- I gave you the example of generally  
14 12-year-olds but an exception for her younger sister.  
15 She talks about an emphasis being made on birthdays and  
16 receiving a birthday present. Again about the  
17 punishment for bad behaviour being the Youth Club and  
18 not being permitted to attend. She said she was never  
19 hit, and she says she was only allowed to work in the  
20 laundry in the summer, when you were old enough. She  
21 says that was 15 or 16. So we are talking there about  
22 a period in the late '70s. That is what's being said  
23 was the position at that time.

24 We have The Adolescent Centre's voluntary homes  
25 return for the year ending 1981. I am just going to

1 give you the reference. It is 6344 and 6345. It  
2 indicates that there were nine girls resident then  
3 between the ages of 12 and 15. They were all of school  
4 age and they were all in the care of the Health Boards.

5 The congregation has provided the Inquiry with  
6 a letter of 15th February 1982, if we look at 6342,  
7 please, that GSC21, the Sister-in-Charge, wrote to  
8 Mr Gilliland, who you will have heard of before in  
9 previous modules -- he was the Director of Social  
10 Services within the Eastern Board at the time --  
11 explaining the decision of the congregation to close The  
12 Adolescent Centre in June 1982 because of what was said  
13 to be low numbers of admissions in recent years. That  
14 letter was acknowledged on 17th June. That's at 6341.  
15 The congregation have indicated that The Adolescent  
16 Centre closed in 1982. The reference for that is at  
17 568, paragraph 10.

18 It would appear, and I'll maybe have to clarify this  
19 with Mr Fee, from a record provided by the congregation  
20 from 12th August 1981 the Irish Provincial confirmed to  
21 the Superior General that the convent at Belfast had  
22 been sold to the Diocese of Down & Connor for a figure  
23 I think recorded as a quarter of a million pounds, which  
24 I take to be the building that had housed The Sacred  
25 Heart Home and later The Adolescent Centre. So it is

1 part of a bringing to an end of that service in that  
2 building.

3 There is a later document suggests convent being  
4 sold in 1993. I take that to be a separate building.  
5 The reference for that is at 5383. It appears -- we  
6 looked at the registration record at 5009 -- that the  
7 children's home was deregistered on 14th March 1983,  
8 which ties in with The Adolescent Centre coming to  
9 an end and therefore from the registration record the  
10 reference to the Good Shepherd Girls' Home effectively  
11 coming to an end, leaving just, if we put that on the  
12 screen, please, 5009 -- so you can see the Good  
13 Shepherd/Sacred Heart Home amalgamated May '63, and then  
14 re-registration, as it were, happening in March of '83.  
15 Marianville Mother and Baby Unit only. So that would  
16 appear to tie in with the events on the ground in the  
17 papers.

18 When the Social Work Advisory Group carried out its  
19 inspection of Marianville, the Mother and Baby Unit, in  
20 1984, itself, as I have said and we can see, registered  
21 as a voluntary children's home, and the reference for  
22 that is at 6390, the Good Shepherd, Belfast complex of  
23 facilities described in that report in terms of  
24 an overview of the facilities before looking at the  
25 specific home described what was a convent, a home for



1 the elderly and a hostel for women and their children.  
2 So no reference at that time to an Adolescent Centre or  
3 a children's home. Marianville was itself deregistered,  
4 as you can see I think on the next page, on  
5 31st December of 1990. It is the next page thereafter.  
6 Yes. It is the third up from the bottom.

7 Now to summarise the position, there is one  
8 applicant to the Inquiry, HIA124, who resided there in  
9 the Adolescent Centre between 1971 and 1974, who speaks  
10 of her time in the Adolescent Centre. There are no  
11 allegations made to the police relating to the  
12 Adolescent Centre. The congregation has said it is not  
13 aware of any other complaints relating to it.  
14 Unfortunately there does not appear to be inspection  
15 material. If there was, it has not survived to the  
16 extent that we are able to produce it to you today.  
17 Hopefully that will be a helpful summary when you are  
18 talking into account hearing from HIA124.

19 I want to say something briefly then about The  
20 Roseville Hostel before I move on to talk about  
21 St. Mary's. Between 1967 and 1975, so overlapping with  
22 the time of the Adolescent Centre, but beginning prior  
23 to it, the congregation operated a separate hostel on  
24 the site. There is one applicant to the Inquiry,  
25 HIA175, who speaks of her time in Roseville Hostel. She

1 appears to have been placed there by Social Services,  
2 and we will be able to look at those documents when  
3 dealing with her evidence.

4 Sister Eithne has explained to the Inquiry that that  
5 hostel was designed as part of an aftercare programme  
6 for those transitioning out of the care system. She  
7 said the purpose of the hostel was to provide  
8 a transitional living arrangement for those starting  
9 their first job or leaving care and starting to move  
10 into independent leaving. That's at GSC379. She has  
11 also said it was designed to cater for those who did not  
12 necessarily require strict supervision the way other  
13 facilities might have provided. That's again at 379.

14 Ministry of Home Affairs file TC755 records the  
15 Ministry considering the plans for this hostel in 1962.  
16 If we just look at 5562, please, you can see discussion  
17 is taking place over the drawings and the buildings that  
18 were going to be provided. There are various references  
19 to the Ministry ensuring the fire precautions were  
20 appropriate and those can be found at 5580, 5583, 5591.

21 There was ultimately accommodation for eight  
22 individuals, according to the congregation. We will  
23 find that at 392. There were four bedrooms, two for  
24 Sisters and then two small dormitory bedrooms that could  
25 take four beds each. Residents, it is said, paid for

1 their bed and board in this facility. That's at 299 and  
2 paragraph 7, sub-paragraph (4).

3 Relevant to I think what HIA175 has to say is  
4 medical treatment for anyone in the Good Shepherd  
5 Sisters complex, including someone living in the hostel,  
6 would have been provided by the Ormeau Road Health  
7 Centre. You can find the reference for that at 558,  
8 paragraph 10.

9 Sister Eithne has explained that SR196, who was also  
10 a qualified nun, would have been the Sister-in-Charge of  
11 the hostel from she came to Belfast in December '69, so  
12 two years after it had opened, until it closed in 1975.  
13 So she would have been the Sister-in-Charge at the time  
14 that HIA175 was living there, and she died on

15 2014. A biographical statement provided by  
16 Sister Eithne relating to her can be found at GSC966 to  
17 968.

18 The hostel closed in 1975 and it was later  
19 refurbished to provide a refuge for women and children  
20 escaping domestic violence, which was another service  
21 subsequently provided on the site. You will recall  
22 that's in keeping with the approach of the Sisters,  
23 because right back at the outset in 1901 there was  
24 reference to a facility being provided for female  
25 prisoners released from prison, and at various times

1 hostel type accommodation for those in need appears to  
2 have been part of the work of the Good Shepherd Sisters  
3 on the Ormeau Road facility.

4 To summarise the position, there is one applicant to  
5 the Inquiry, as I have said, HIA175, who speaks of her  
6 time in Roseville Hostel between 1971 and 1972. She was  
7 involved with Social Services, so we'll look at that  
8 with the HSCB. There are no allegations made to the  
9 police relating to the Roseville Hostel. The  
10 congregation has said that it is not aware of any other  
11 complaints relating to it. There does not appear to be  
12 inspection material relating to its operation, and I  
13 have said to you already that I have not seen any  
14 evidence that it was ever specifically registered as  
15 a voluntary children's home, albeit it appears to have  
16 had girls who were under 18 residing in it. Now that's  
17 not to say that there are not papers that we simply  
18 don't have that might explain, as you have seen in some  
19 other modules, where a children's home that was  
20 registered provided another building for independent  
21 living to transition people out of their care. So we  
22 saw that I think in Barnardo's. They had some  
23 apartments that people lived in. I think we saw it in  
24 at least one other module, and those specific buildings  
25 did not themselves necessarily attract a specific

1 registration. So I wouldn't want it to be said that  
2 I~am drawing your attention to a non-registration of  
3 a facility that had those who were under 18. I am  
4 simply saying I have not seen a specific reference to  
5 Roseville Hostel, which may mean it was being classified  
6 as part of the wider children's service that was the  
7 subject of registration.

8 The congregation has also said that, despite  
9 undertaking extensive searches, it has not been able to  
10 find any documentation that relates to this hostel at  
11 this remove. That's at 379, paragraph 2.1.4.

12 I want to briefly mention Marianville Mother and  
13 Baby Home in the context of the issues we are looking  
14 at. As I have said, the Inquiry has made it clear that  
15 it is not investigating Mother and Baby Homes, but I've  
16 drawn to the Panel's attention the registration record  
17 in May of 1956 that broke the registration down into  
18 three parts, which included Marianville, and that was  
19 confirmed to the congregation in the various letters of  
20 8th May '56, the reference for which is at 6870 as well  
21 as 6867 and 7072. We have looked at the 1956 memo --  
22 1955 memo from Ms Forrest recognising that each of the  
23 different services and their facilities had children  
24 under 18. Marianville had operated from 1950, and  
25 I think it eventually had new premises in the '60s, but

1 operated until 1990.

2 The congregation has explained that it was housed in  
3 a separate building in its own gardens on the Good  
4 Shepherd, Belfast complex. It had space for 18 women,  
5 who ranged between the ages of 14 and 38. So you can  
6 see why it was registered whenever it also was taking in  
7 those who had become pregnant but were under 18. They  
8 have given a record of who the various Sisters were who  
9 were in charge.

10 The congregation has also provided various SWAG  
11 inspection reports from 1984 onwards that it has and  
12 they have some relevance to the extent they assist with  
13 a general understanding of what else was taking place on  
14 the larger site. For that reason they are in the  
15 Inquiry's evidence bundle, but it allows the Panel to  
16 understand another service that existed on the facility  
17 at the same time as The Sacred Heart Home, later The  
18 Adolescent Centre, the Roseville Hostel for a period  
19 that it existed and now coming to look at St. Mary's,  
20 Belfast.

21 Perhaps the most commonly known facility provided by  
22 the Good Shepherd Sisters in Belfast is the residential  
23 home and laundry. Whether it is properly understood in  
24 name or function is perhaps a different issue, but I am  
25 going to refer to it as St. Mary's. It in essence

1 opened in 1867. So it's essentially the original  
2 service or ministry, and it operated with a laundry  
3 effectively until 1977, when the laundry closed, and  
4 thereafter it became a home registered with Social  
5 Services as a home for persons in need. You will find  
6 references to that at GSC378 and 379.

7 In summary, during its existence St. Mary's provided  
8 residential accommodation and care as well as work for  
9 women and some teenagers -- by that I mean I am using  
10 the age 18 separation -- said by the congregation to  
11 generally be those aged 15 years and upwards, who had  
12 therefore already left school. I mentioned previously  
13 to you, but of relevance is section 33 of the Education  
14 Act 1947 coming into effect in reality from 1957,  
15 meaning that those who had attained the age of 15 were  
16 deemed to be over compulsory school age.

17 The congregation have said that in the late 1890s  
18 there would have been in the region of 100 women and  
19 girls in St. Mary's, but this number decreased  
20 significantly in later years. The congregation have  
21 said that St. Mary's provided dormitory accommodation  
22 until renovations took place in the early 1960s. There  
23 is a reference in the earlier part of the statement to  
24 the 1950s. So I will have to clarify with Mr Fee which  
25 is right. One is at 399, paragraph 6.10.2 and the other

1 is at 6.6.2, but taking it to be the '60s, there's  
2 a move away from dormitories towards smaller, more  
3 homely sleeping arrangements. After the renovations,  
4 the bedrooms then contained three or four beds, so much  
5 smaller individual living accommodation than had been  
6 the case beforehand. A Sister also slept on the same  
7 floor to be on call for those who were residing in the  
8 residential accommodation.

9 The various Sisters in charge of St. Mary's, if we  
10 can look, please, at 384, you can see -- now this is not  
11 the Superior of the congregation in Belfast. We looked  
12 at that separately. This is a list of those who were in  
13 charge, the Sister-in-Charge of St. Mary's, the  
14 residential facility. In particular, it is the period  
15 from '57 until probably -- so covering -- Sister SR 280  
16 , Sister SR 285 , Sister SR 286 are the  
17 three who encompass the period within which the three  
18 residents were living in St. Mary's, the three  
19 applicants.

20 The congregation have referred in their general  
21 Belfast statement -- and this is at GSC394,  
22 paragraph 6.7.2 -- to having spoken to a Sister who  
23 I believe from working it out from other material --  
24 this can be confirmed -- to be Sister SR 282  
25 from the time periods that are given, who indicates that



1 one Sister, who she says was the Sister-in-Charge, was  
2 assigned to the younger residents.

3 So you have this period between '62 and '70 when The  
4 Sacred Heart Home is closed and before the Adolescent  
5 Centre comes on when you have some teenagers said to be  
6 generally 15 years and up living in St. Mary's and  
7 a particular member of the Sisters working with that  
8 particular group.

9 The congregation has also said that there would have  
10 been a Sister assigned to each department of the  
11 laundry, who would have worked there alongside the  
12 ladies, by which I mean anyone who is working there, and  
13 that person would also have mentored the teenagers.

14 The congregation have also set out for the Panel  
15 what the congregation says the daily timetable was based  
16 on speaking to two Sisters who worked there at the time.  
17 That's at 395 and 396. I am not going to go through  
18 that now, but you will have the opportunity to reflect  
19 on that when considering what the applicants have to  
20 say.

21 From the congregation's typed history of its Belfast  
22 convent in 1961, which was before the Troubles began, it  
23 appears there were a number of fires set on the site  
24 motivated by sectarianism. The reference to that is at  
25 5017. It is examples like this that point -- the

1 Sisters point to for why they were protective of and not  
2 allowing those in their care to basically be out as and  
3 when they chose to whatever time they chose in the  
4 context of some applicants who complain about not  
5 feeling they had sufficient freedom.

6 As I said, there are three applicants who between  
7 them span the period 1962 to 1966. So, as I said --  
8 I appreciate I am repeating this, but I want to try to  
9 assist with it being very clear -- that it is after The  
10 Sacred Heart Home closes in '62 and before The  
11 Adolescent Centre opens in '70, and these three  
12 applicants complain of their time residing in St. Mary's  
13 and working, each of them say, in the laundry. We will  
14 see one of them appears to have been 13 when she was  
15 placed there on transfer from Nazareth House. She  
16 herself gave evidence about her time in Nazareth in  
17 Module 4, but that issue of, "Is that right and how  
18 would that have come about?" is something the Panel may  
19 want to reflect on.

20 The three applicants, the first is HIA203. She  
21 spent five weeks in the Good Shepherd on foot of a court  
22 order before, having absconded a number of times, being  
23 sent by the court to St. Joseph's in Middletown. We  
24 dealt with her evidence during the Middletown module,  
25 Module 11.

1           The second of the three is HIA387 (now HIA387), who  
2           was there between September '63 and March '64 between  
3           the ages of 13 and 14. She is one individual who  
4           actually spend periods in all three of the Good Shepherd  
5           sites, and it is during her time in the Belfast site  
6           that she makes an extremely serious allegation against  
7           an unnamed priest. That's the period and again you can  
8           see she is younger. She is not 15 and over. She is  
9           between the ages of 13 and 14. You will be able to hear  
10          what she has to say later this week.

11          The third individual, HIA377 (now HIA377), who was  
12          there between April '63 and April '66 between the ages  
13          of 15 and 18. So you can see that she falls into that  
14          older bracket, as did HIA203, who was 16, of those who'd  
15          got beyond compulsory school age and were then residing  
16          in this facility that included the laundry.

17          We have identified the Sisters in charge during the  
18          period that is covered by these three applicants. At  
19          the same time the congregation has provided examples of  
20          and those that relate to the three sites we are looking  
21          at provincial visits taking place, and I am focusing now  
22          on the period '62 to '66, because that's when these  
23          three applicants relate to.

24          If we look at 1143, please, this is an example of a  
25          provincial visit that seems to be occurring in February

1 over a two-week period in 1962. You can see the  
2 subjects that are covered. The community is discussed.  
3 Then if we scroll down, please, you can see "Our works".  
4 In the second paragraph you can see:

5 "In the Re-education Centre" which I take to be the  
6 reference to St. Mary's, "they have 145 -- 146 girls."

7 So again this is a reference where the term "girls"  
8 most definitely applies to those who are over 18 as well  
9 as whatever there were under 18, and you can reference  
10 is made to having:

11 "... affected any improvements in the building and  
12 for the training of the girls."

13 Then you can see the reference:

14 "All the teenagers receive lessons in the three Rs  
15 and commercial. While I was there Mother was planning  
16 a reunion day for the past pupils."

17 So that's what's said of the St. Mary's site.

18 You can see the involvement with the bishop is  
19 recognised of the Diocese of Down & Connor. You can see  
20 from the bottom left corner, as I said to you, the  
21 novitiate of the centre at the time up to '67 was in  
22 Limerick. So this is the Provincial who is based in  
23 Limerick on the provincial visit.

24 Now in the summary of voluntary homes' annual  
25 returns from March '63, so this covers the period of the

1 applicants, which is found on the Ministry of Home  
2 Affairs' file TC761 -- I am just going to show you -- if  
3 we look, please, at 5772, I am just going to show you  
4 a file cover so that it grounds the type of files we are  
5 talking about. So you can see "Ministry of Health &  
6 Social Services, TC761" in the top right corner. This  
7 is a particular file which relates to Child Welfare  
8 Council minute of proceedings. You will recall from the  
9 early work of the Inquiry we looked at the Child Welfare  
10 Council and we will be looking at some examples of it  
11 now, but the particular records they collated meant that  
12 statistics, not all of them have survived, but some of  
13 them have survived that assist with what I am about to  
14 say.

15 If we look at 5844, please, this is -- if I can draw  
16 your attention to the top of the page, you will see on  
17 a number of documents that I am going to look at "Part  
18 1", and where we for an individual year have Part 1, we  
19 are able to see the home and the number of those who are  
20 under 18 in effect who are in the home and the breakdown  
21 of which of them are voluntary cases and which of them  
22 were placed by Welfare Authorities. For every year the  
23 Part 1 page is not available and instead we have  
24 a page called "Further Information on Part 1" and then  
25 all we have is the number of Welfare Authority girls who

1 are placed. So it is an incomplete picture in those  
2 years where we don't have this particular page.  
3 Hopefully that will make sense as I go, but you will see  
4 the bottom entry at number 20:

5 "Good Shepherd Home, Ormeau Road, Belfast."

6 You will see:

7 "Total number of children in the home: 40."

8 Then if you read across and go to the right of the  
9 number 40, and bear with me, because in a number of  
10 years' time the total column moves from the right-hand  
11 side to the left-hand side to create some further  
12 confusion, but you will see of the 40 of those under 18  
13 who are said to be resident, 13 of them are placed by  
14 the Welfare Authority.

15 Also of note, if I can take you back to the  
16 left-hand suite of columns to the left of the total of  
17 40, you will see that of the 40 who are present, 13 of  
18 whom are welfare-placed children, 36 of that 40 are over  
19 -- are 15 and over and there are four who are under 15.  
20 Now you can extrapolate and work out by looking back  
21 across to the right-hand column just before the total of  
22 13 welfare children that all of the welfare-placed  
23 children are over 15 -- sorry -- 15 and over. So the  
24 four who are 14 and under are voluntary children,  
25 provided these statistics are accurate.

1           Now without labouring the point, what it draws out,  
2           and the Health & Social Care Board can address this in  
3           their submissions and in discussion with me, but it this  
4           indicates is that Social Services, if you like, Welfare  
5           Authorities at the time are placing teenagers in the  
6           St. Mary's facility, which had residential accommodation  
7           not just for teenagers but for older -- those 18 and  
8           beyond or beyond 18 and presumably they would have been  
9           aware of the work facility that was part of the services  
10          that were offered.

11          Now in January 1964 -- so hopefully that has been  
12          a useful document to try to snapshot the period covered  
13          by the applicants, as will I trust the next document --  
14          because in January 1964 in answer to a questionnaire  
15          from the Child Welfare Council set up under the 1950 Act  
16          to advise the Ministry of Home Affairs on child welfare  
17          matters the Good Shepherd Sisters in Belfast provided  
18          their response. Now we've looked at responses as far  
19          back as Module 1 provided by nuns at Termonbacca, the  
20          Sisters of Nazareth.

21          If we look, please, at 5788, this document was found  
22          on the same TC761 file. This is the child care service  
23          in voluntary homes. We end up, as you know, with the  
24          report from the Child Welfare Council about the  
25          voluntary homes in the child care sector. You can see

1 the first question:

2 "Give a brief description.

3 The home is governed immediately by a Mother  
4 Superioress, who is subject to a Provincial Superioress  
5 in Limerick and ultimately to a General Superioress in  
6 Angers, France. There is", I think that's, "no  
7 governing body."

8 Then next question about governing body members:

9 "None". Then:

10 "What relationship, if any, has your home with other  
11 children's homes?

12 The home has close relationships with the other  
13 homes maintained by the order in Northern Ireland  
14 usually in -- namely in Derry and Newry. It has  
15 friendly contact also with the Girls' Home of the  
16 Sisters of Nazareth, Belfast."

17 You will recall from the Module 4 looking at the  
18 Nazareth home, in particular Nazareth House, the  
19 transfer, girls being sent from Nazareth to Good  
20 Shepherd. I don't recall -- maybe someone can correct  
21 me from Module 4 -- ever seeing the transfer happening  
22 in the other direction, that someone would be sent from  
23 the Good Shepherd to Nazareth. Those that I recall are  
24 those sent from Nazareth to the Good Shepherd, but it is  
25 indicating that that relationship existed and we know



1 from a number of cases that that's what happened.

2 Indeed, one of the applicants this week that you will  
3 hear from, HIA387, was transferred from Nazareth to the  
4 Good Shepherd.

5 "Do you receive children on transfer from other  
6 homes?

7 Yes, from Nazareth House, Belfast and the St. Louis  
8 Convent, St. Joseph's School, Middletown in Armagh.

9 Do you transfer your children to other homes?

10 Occasionally to Good Shepherd homes, Newry and Derry  
11 and to St. Joseph's, Middletown."

12 I presume the transfer to St. Joseph's, Middletown  
13 is when the court have sent -- made a Training School  
14 Order to send the child there, but you can see there is  
15 certainly not a suggestion here that transfers are done  
16 to Nazareth. It seems any transfers that happen are  
17 within Good Shepherd units in Newry and Derry. In fact,  
18 we will see that in a number of cases that you will hear  
19 oral evidence from.

20 You can see then the geographical area that's  
21 referred to. If we scroll down on to the next page,  
22 please:

23 "What are the age limits of children for whom this  
24 home provides?"

25 You can see reference is made I presume to girls

1           only:

2                 "Minimum 15, maximum 30."

3                 So that is what -- the congregation have also said  
4                 that generally speaking it was 15-year-olds and up, but  
5                 you will recall the motto of the congregation was no-one  
6                 would be turned away, which might explain then why in  
7                 some instances children who were under 15 were also  
8                 received. You can see that the home was not considered  
9                 appropriate for those with mental difficulties, but  
10                otherwise all girls in moral danger, and in fairness  
11                that phrase "moral danger" is not necessarily one of  
12                just the congregation. The legislation, Children &  
13                Young Persons Act, uses that phrase as the reason for  
14                making orders taking people into care in the first place  
15                or needing care and protection are admitted:

16                "Is the decision to admit based on the information  
17                given by the applicant only?

18                Information is sought also from the appropriate  
19                priest or Welfare Authority.

20                Who collects and collates the information?

21                A member of the staff. The Sister-in-Charge of  
22                the", I think that's, "home under the direction of the  
23                Superioress.

24                Who takes the decision to admit?

25                The Superioress.

1           Where an application is not made on behalf of  
2           a Welfare Authority, is any contact made with the  
3           Welfare Authority?

4           Not normally.

5           After admission?

6           Sometimes."

7           So you will recall from the Rubane module  
8           a particular point in time was reached in the later --  
9           it might in fairness have been 1964, when BR2 was  
10          writing to the Ministry looking for them to take on  
11          voluntary cases that they had.

12          "Where contact is made with the Welfare Authority  
13          what is its nature and purpose?

14          To discuss the child's progress or the child's  
15          aftercare. To seek financial assistance.

16          In what circumstances would you regard contact with  
17          the Welfare Authority inappropriate?

18          In certain circumstances when the child's problems  
19          are primarily moral and spiritual."

20          So that presumably is referring to a voluntary case  
21          where they have been placed, because if it wasn't  
22          a voluntary case, there would already be contact with  
23          the Welfare Authority.

24          "What is the total number of children who can be  
25          accommodated?"

1           You can see:  
2           "135 (at present many are over 18 years).  
3           How many on the roll at 31st December 1963?"

4           You can see:  
5           "10 Welfare Authority cases.  
6           Total: 123."

7           You might reasonably presume that the 10 Welfare  
8           Authority cases are going to be those who were under 18,  
9           because they would no longer be in care to be placed by  
10          the Welfare Authority if they were over 18.

11          You can see then a breakdown of the type of person.

12          Then if we move on to the next page, please,  
13          breakdown. Various questions are asked about the nature  
14          of the particular individuals who are residing. If we  
15          scroll further down, please, you can see:

16                 "At what intervals are individual cases considered  
17                 with a view to establishing contact with parents or  
18                 relatives?"

19                 Monthly."

20                 So an indication that that is an issue that is alive  
21                 for the congregation.

22                 If we scroll down on to the next page, please, you  
23                 can see:

24                 "What is the total staff at establishment?"

25                 44."

1           The different categories of staff are then given.  
2           There's a chaplain, who is provided by the diocese. The  
3           religious Sister there are 20. There is 12 voluntary  
4           helpers. There is four male laundry employees, two  
5           gardeners and teachers. You can see -- I was referring  
6           to this earlier:

7           "Further education centre: 5."

8           A number of the statements from members of the  
9           congregation talk about evening classes being provided  
10          by the congregation to those in their care. Then  
11          there's reference to training of staff.

12          If we scroll down to question 10, please, this will  
13          assist with -- you can see:

14          "Which schools do the children attend?"

15          St. Monica's Intermediate School, Ravenhill Road,  
16          Belfast.

17          Number of children 11-14: 4."

18          That matches up with the figure in the '63 return  
19          that we just looked at.

20          If we move down on to the next page, please -- if  
21          I just pause there. Sorry. If we scroll back up so I  
22          can draw a particular -- it is dealt with in a statement  
23          that was received over the weekend, but this is  
24          a particularly relevant document, something that one of  
25          the applicants says about working in the laundry,

1 because you can see that it is being said of those who  
2 were of school age they were going out to school. If  
3 you scroll down, please, a little further, we can see:

4 "Interests: Various amateur theatrical and music  
5 organisations."

6 Music seems to have been, according to the Sisters'  
7 statements, a major feature of life and each location  
8 seemed to have an assembly hall type theatre stage  
9 facility for people to perform.

10 Then reference is made to holidays.

11 If we scroll further down, please, you can see here  
12 the kind of relationships that children have without  
13 family contacts.

14 "Adults such as former employees or members of  
15 voluntary welfare agencies visit such girls. We feel  
16 these relationships are helpful to the girls. They give  
17 an added interest in their lives."

18 So this is dealing with those who may not have  
19 family themselves and that arrangements have been made  
20 to have some external adult involved with the particular  
21 resident.

22 We can see in terms of doing things outside the  
23 home:

24 "Outside shopping. Take part in dancing  
25 competitions, etc."

1           If we scroll down on to the next page, please,  
2           there's a library referred to in question 13. So you  
3           can see the girls attending school have a special room  
4           for study and reading. Then reference to:

5           "What way do the children spend their leisure?

6           They have television, radio, radiogram, indoor and  
7           outdoor games, choral singing, dancing and dramatics."

8           So that's what's being said in January 1964 are the  
9           things that are taking place within the St. Mary's  
10          complex for those who are children within the definition  
11          of children and young persons within the 1950  
12          definition.

13          You can see then in terms of children being  
14          discharged:

15          "Employment is found for each girl discharged, with  
16          lodgings, if necessary. The chaplain visits them and  
17          they visit us. They also attend girls' club here ..."

18          That's the St. Mary's Youth Club:

19          "... which is open three nights a week."

20          We can see reference is made to the  
21          Sister-in-Charge. Then question 17:

22          "Are your financial resources sufficient to meet  
23          your ordinary day-to-day expenses and to enable you to  
24          employ all the staff you think should be employed and to  
25          have premises adequate for modern standards of child

1 care?

2 We manage, but with more financial resources  
3 obviously more could be done in respect both of staff  
4 and amenities. All the private resources of our order,  
5 both in personnel and money, are instantly available for  
6 our girls and our work, but voluntary welfare work such  
7 as ours becomes more costly every year, and there  
8 undoubtedly will be desirable or necessary developments  
9 which we shall find it difficult to finance out of our  
10 possible resources.

11 Are there any desirable developments which you are  
12 unable to undertake for reasons of financial difficulty?

13 No. We can manage at present."

14 Now if we scroll down then, question 20 deals with  
15 where the organisation sees itself and you can see then:

16 "In the sphere of moral re-education of young girls  
17 in which we specialise we are convinced that a religious  
18 motivation and a sense of personal vocation is  
19 indispensable. Our Sisters receive specialised  
20 training, spiritual, intellectual and technical, for the  
21 work. In performing it we can benefit from the  
22 inherited experience of our order, which has been  
23 engaged in this form of social work for over a century.  
24 The international structures of the order enable us to  
25 profit by the experience of our Sisters engaged in the



1 same work in all the European countries and in the  
2 Americas and keep us in contact with new ideas, methods  
3 and techniques in the field of our special work."

4 So hopefully when you come to consider the oral  
5 evidence of the three individuals, that document, which  
6 I have taken some time to go through, provides a useful  
7 snapshot of what have life was like and seemed to be  
8 like as far as the congregation was concerned  
9 contemporaneously with those who speak of their time in  
10 the care of the congregation.

11 I am not going to look at it now, but the Child  
12 Welfare Council as part of its work did bring the  
13 answers provided from each home who completed this  
14 questionnaire into a composite table so that the answers  
15 each home gave to each question could be more easily  
16 compared and contrasted. That can be found at 5851 to  
17 5869 in the bundle. It may be of general use to the  
18 Panel for comparison purposes in due course.

19 In the Ministry of Home Affairs' file TC119, which  
20 was a general file about the registration of voluntary  
21 homes from the 1950s, it did contain an inspection  
22 report of 5th February 1964, if we look, please, at  
23 6865, relating to an inspection of the Ormeau Road  
24 convent that occurred on 12th January 1964. Now when  
25 one reads the entire inspection report, it would appear

1 to be the case that it is the first paragraph that makes  
2 mention of what I take to be the St. Mary's facility  
3 that I have been talking about before the report goes on  
4 to examine the replacement Marianville facility, the old  
5 one now said to be being used as a club for old girls  
6 who had been in the Good Shepherd, but you can see from  
7 the first paragraph there was reference back to an issue  
8 from the previous report prior to this one of  
9 January 1964, and unfortunately we don't appear to have  
10 that previous report, but there is at least evidence  
11 from this report that there was a previous report.

12 You can see that reference is made:

13 "On visiting four girls were attending St. Monica's  
14 Intermediate School."

15 Now one has to be careful and put all the pieces of  
16 the jigsaw together, but if that's the same four as was  
17 in the 1963 return and the January 1964 questionnaire  
18 that's completed and then this document on inspection,  
19 then it certainly gives the impression that those who  
20 are under -- who are still of compulsory school age are  
21 going out to school.

22 Then the rest of the report engages in a discussion  
23 about Marianville.

24 If we scroll down a little, please, so you can see  
25 this is signed by Ms Hill and she is saying this was

1 an introductory visit to the new Marianville facility.

2 You can then see in the handwritten annotation:

3 "The Sacred Heart Children's Home, the Good Shepherd  
4 Girls' Home and the Marianville Home for Mothers and  
5 Babies are covered by a joint registration. Would you  
6 agree, please, that no re-registration is required as  
7 the result of the provision of new premises for  
8 Marianville?"

9 You can see:

10 "Yes, I agree."

11 So this would certainly give the impression -- again  
12 a further piece in the jigsaw -- that St. Mary's Belfast  
13 as far as it related to teenagers was being recognised  
14 by the Ministry in phraseology as The Good Shepherd  
15 Girls' Home and that the inspector it appears was  
16 looking at that facility when making the inspection as  
17 recorded in this report of 5th February 1964. It is  
18 unfortunate this report was on a file where you would  
19 not necessarily have expected to find it. We don't have  
20 the actual inspection file itself where this and other  
21 reports might well have been found.

22 There is a summary of voluntary home annual return  
23 for March '64 similar to the document that we looked at  
24 previously. I am not going to bring it up. There were  
25 25 girls living within what's then called The Sacred

1 Heart and Good Shepherd Home, so the St. Mary's complex,  
2 who were under the age of 18. Nine of the 25 were  
3 placed by Welfare Authorities. They are there as part  
4 of a larger whole, as you have seen, potentially upwards  
5 of 100, to include those who were 18 and under or over  
6 18.

7 Then in March 196... -- I will just give you the  
8 reference for that for completeness. It is at 5838.

9 In the summer a voluntary home annual return from  
10 March of 1965, which is for the next year, and this can  
11 be found at 5825. There were 26 girls living in  
12 St. Mary's who were under the age of 18. 23 were  
13 between 15 and 18. Three of them were 14 and under, and  
14 11 of that 26 were placed by Welfare Authorities. The  
15 reference for that can be found at 5825.

16 So you can see a consistency, as it were, over these  
17 years as to the numbers involved between the total  
18 number who were in the home, then the total number of  
19 girls who were under 18 and the proportion of them that  
20 are placed there by Welfare Authorities or are voluntary  
21 cases.

22 In March 1966, so it was to make good the point  
23 I was making, if we look at 5884, please, and at the top  
24 of this page you'll see instead of it saying "Part 1  
25 (continued)" it says "Further information relating to

1 Part 1" and unfortunately we do not have, or not that  
2 I have been able to find, the Part 1 from which this is  
3 further information which breaks down in greater detail  
4 where the Welfare Authority cases that are in each of  
5 the homes come from.

6 So in this case you can see from the right-hand  
7 column that there were 16 Welfare Authority children in  
8 St. Mary's according to the March 1966 return. So if  
9 you find the Good Shepherd, which is just about a third  
10 of the way down and you scroll across, you can see the  
11 different placing Welfare Authorities, ending up with  
12 the total number of 16.

13 Now what I can say to you is we know there was 11  
14 Welfare Authority cases the year before, making up a  
15 total number of 25. Here you have 16 Welfare Authority  
16 cases, making a total of an unknown number I can't tell  
17 you, but in the years prior to that they had been in the  
18 20s and -- late 20s, 25, 23. So those are the types of  
19 numbers of which this may be part.

20 A similar record for March 1967 is available at 5880  
21 and unfortunately again it is a similar further  
22 information section and it tells you there are 13  
23 Welfare Authority children in St. Mary's at that time,  
24 but again I can't tell you what the total girls under 18  
25 is.

1           There is another congregational provincial  
2           visitation and indeed exhibited to the last general  
3           statement received there are a number of different  
4           provincial visitations that no doubt we will return to  
5           during the oral evidence and in the submissions, but  
6           this one that dates between '63 and '67. If we look at  
7           1140, please, if we scroll down, please, you can see the  
8           works being referred to. The Re-education Centre:

9           "There are 110 girls in this section of whom" --  
10           unfortunately that's blank -- "[a certain number] are  
11           under 20 years. The number of teenagers coming in as  
12           they do from various sources -- welfare, courts and  
13           voluntary -- is very much on the increase over the past  
14           few years, since very little state aid except that  
15           contributed for those committed by the court is  
16           received."

17           Of course, we are heading toward the introduction of  
18           The Adolescent Centre in 1970.

19           If we scroll down, please, so you can see reference  
20           to the chaplain being involved.

21           "A further education centre operates here too and  
22           two of the Sisters as well as two lay teachers carry on  
23           this work."

24           You can see:

25           "Since the aftercare of the girls is one of the

1 chief concerns of the Sisters, a club has been  
2 established to help the girls spend their leisure hours  
3 beneficially. It is run by the Sisters in cooperation  
4 with the chaplain and a few lay helpers."

5 We can see the laundry is not considered to be quite  
6 in keeping with modern requirements and the congregation  
7 have said there was substantial investment made in the  
8 modernising of it to make work easier for the Sisters  
9 and the ladies.

10 In March '68 -- I am just going to give you the  
11 reference at 5880 -- there were six Welfare Authority  
12 cases. For the same reasons I can't tell you what the  
13 total number of under 18s was.

14 In May 1968 the congregation history records that  
15 there was a two-fold centenary celebration, the  
16 centenary of the death of St. Euphrasia that I mentioned  
17 at the outset and the centenary of the foundation of the  
18 Good Shepherd apostolate or outreach in Belfast. In  
19 March of '69 according to the statistics there were  
20 eight Welfare Authority children in St. Mary's. That's  
21 at 5880. Again I can't tell you the total number that  
22 was part of.

23 Sister Eithne has said to the Inquiry that  
24 St. Mary's stopped admitting teenagers some time in the  
25 1970s, although the St. Mary's facility continued

1 thereafter for adult women. It would appear that from  
2 1970 then teenagers were received into the Adolescent  
3 Centre until it closed in 1982.

4 The Inquiry has statements from Sister **SR 283**  
5 , who worked in the laundry in Belfast from some  
6 time in 1962 until December 1963, and from Sister  
7 **SR 282** , who worked in the laundry at  
8 St. Mary's between 1968 and 1970. Obviously one of them  
9 covers a bit of the period that the applicants cover and  
10 then Sister **SR 282** is later, but they  
11 talk about as well as working in the laundry the sports  
12 facilities, night classes, holiday house in the summer  
13 that was booked and availed of, the educational classes  
14 that were offered in St. Mary's, which included classes  
15 in cookery, needlework, arts and crafts, music,  
16 shorthand, typing and first aid.

17 In a number of locations the congregation talk about  
18 the type of training was designed to potentially assist  
19 people with self-sufficiency and gaining and keeping  
20 employment so that they could be sustained on their own.

21 The impression is also given that teenagers  
22 potentially slept in a different dormitory from the  
23 adult ladies. There's a reference for that at 1131,  
24 paragraph 8, but it's something we may want to clarify  
25 in the evidence of the three who were in St. Mary's.



1           The congregation have also said that those of school  
2 going age were housed in St. Mary's between '62 and  
3 1970, but they would have gone out to school. That's  
4 something you may want to look at during the evidence.  
5 The congregation has also said that the laundry would  
6 not have been a suitable place for teenagers under 15 to  
7 work and goes as far as to say that potentially under  
8 15s didn't work there. That's also something the  
9 Inquiry about want to look at. The Inquiry will  
10 obviously consider the evidence of the three witnesses  
11 who were in St. Mary's in the '60s as to what they say  
12 life was like, but the Panel will want to bear in mind  
13 that the various welfare authorities appear to have been  
14 placing children in St. Mary's between 1962, when Sacred  
15 Heart Home closed, and 1970, when the Adolescent Centre  
16 opened.

17           Chairman, I wonder before we perhaps take a short  
18 break if I just deal with one final aspect of the  
19 Belfast facility before we move on to look at Derry.  
20 That is the St. Mary Euphrasia Youth Club. That will  
21 also help with context generally. I said I would return  
22 briefly to this.

23           It is made clear in the history of the Belfast  
24 convent provided by the congregation that the Good  
25 Shepherd, Belfast was not immune from The Troubles when

1 they erupted in Belfast in 1969 and also various  
2 references are made to it in the statements relating to  
3 Derry in particular. St. Mary's Youth Club, which now  
4 involved more than ex-residents and included children  
5 from the local area, had a bomb planted outside. You  
6 will find a reference to that in the typed history at  
7 5020. We can see from the next page of the history at  
8 5018 that the Sisters were not immune from some of the  
9 typical behaviours associated with The Troubles in  
10 Northern Ireland. Reference is made to intimidation,  
11 window breaking, to bombings and to shootings.

12 If we look at 5020, we can particular a reference is  
13 made on 1974. A man called **GSC 43**  
14 , who was a in the St. Mary's Youth  
15 Club, was shot while in the club.  
16 You will see that in the second paragraph that is on the  
17 screen. It appears from looking into this a little that  
18 he was shot by a group styling itself as The Protestant  
19 Action Force, a name which appeared in 1974 and a group  
20 which engaged in the murder of Catholic civilians. It  
21 has been claimed it was a cover name for the activities  
22 of the Ulster Volunteer Force. **GSC 43** later died in  
23 hospital from his wounds. Three Sisters of the  
24 congregation were working in the club at the time that  
25 he was shot, one of whom tended to him. You will see in

1 the record that a young boy was also wounded, but not  
2 fatally. The club was also closed for almost a year as  
3 a result before the decision was taken to reopen.

4 This is but one, albeit one very stark, example that  
5 brings some context to what life in Northern Ireland was  
6 like certainly in the late 1960s/early 1970s when  
7 a number of the applicants were in the care of the Good  
8 Shepherd Sisters.

9 In response to a number of allegations by applicants  
10 feeling they were effectively imprisoned or didn't have  
11 the amount of freedom they desired, the congregation has  
12 pointed to the reality of living life, especially in  
13 Belfast and Derry, during The Troubles era, and how  
14 their obligation to ensure the safety of those in their  
15 care may have been misconstrued as providing a lack of  
16 freedom.

17 I wonder, Chairman, if this is an appropriate moment  
18 for a short break before I move on to look at Derry.

19 CHAIRMAN: Yes. We will rise just for ten minutes.

20 (3.07 pm)

21 (Short break)

22 (3.17 pm)

23 MR AIKEN: Chairman, Members of the Panel, before the break

24 I had just ended what I wanted to say about the Good  
25 Shepherd in Belfast, which is a complicated picture to

1 a degree.

2 I now want to look at the operation of the Good  
3 Shepherd congregation in Derry. The congregation's  
4 general statement relating to Derry can be found at 508  
5 to 531, with exhibits from 532 to 555. There are five  
6 applicants who speak about their time in the Derry  
7 institution, which I am going to call St. Mary's, Derry.  
8 One, HIA211, spent her time between 1963 and '72 to '73,  
9 although then still involved with the congregation up to  
10 1981; HIA107 between '60 and '65; HIA387 for a period  
11 between '63 and '64; HIA202, '74 to a date that I have  
12 not been able to establish; and then the fifth witness,  
13 HIA7, '76 to '78. Again none of the names I use should  
14 be mentioned beyond the chamber, but together they  
15 essentially span the period from the early 1960s to the  
16 late 1970s.

17 However, I want to say something briefly first about  
18 the historical context. A community of the Good  
19 Shepherd Sisters was first formed in Derry in 1919 when  
20 a large mansion known as Bellevue House on the Dungiven  
21 Road in the Waterside of Derry City along with its  
22 19 acres of land was acquired following discussions with  
23 the then Bishop of Derry, Dr McHugh. The property was  
24 officially opened on 28th September 1919.

25 If we bring up, please, 5053, we have a photograph

1 of the entrance part of what I believe to be the main  
2 convent building. If we scroll through to 5055, we get  
3 a picture of St. Mary's, Derry, where the residential  
4 accommodation and laundry were sited, as I understand  
5 it. You can see at a next picture at 5056 the dining  
6 hall, and then at 5057 it is theatre and stage from some  
7 of these old photographs. It is not possible to date  
8 them and we will see if that can be achieved, but in  
9 a congregational history of the Good Shepherd community  
10 in Derry written some time after 1982 and the basis for  
11 that can be found at 5030 the nature of the new property  
12 was described.

13 If we look, please, at 5030, you can see Bellevue is  
14 described. There were about 30 rooms in all at the  
15 time. The principal ones were spacious, lofty  
16 apartments. You can see reference to the room becoming  
17 the chapel. If we scroll down, please. So plans were  
18 going ahead you can see to build the laundry and hostel.

19 At that time, 1921, the history records that there  
20 were 25 girls resident with the congregation, if we look  
21 at 5031, please. As I said earlier, "girls" should not  
22 necessarily be construed to mean those under 18.

23 The laundry, which was open to the public, opened in  
24 early 1921 and is described in the history that's on the  
25 page as being run along commercial lines. There's

1 another reference to it at 5491. The history records  
2 that when the -- if we scroll on to the next page  
3 -- that when the military began to send their laundry,  
4 the success of the laundry was assured. You can find  
5 that at the bottom of 5031 and the top of 5032. In  
6 fact, according to the history, during the Second World  
7 War the Good Shepherd Sisters had the contract for all  
8 the military laundry in Northern Ireland, including that  
9 of the Americans at the local naval base. I don't have  
10 another source to verify that, but that's certainly  
11 what's recorded here.

12 According to the history, in 1936 a residential  
13 block, which had been begun in 1930, and would be known  
14 as The Sacred Heart Home -- you will see that the names,  
15 I am afraid, are replicated throughout each of the sites  
16 -- that home would be for young teenagers -- it opened  
17 in around 1936 and is said according to the history at  
18 5032 and 5492 to have closed in 1952.

19 If we look at the registration record at 5009,  
20 please, you will see the -- if we scroll down I think, a  
21 bit further down for the Derry convent, please. Yes.  
22 So Good Shepherd Home, Londonderry, registered on  
23 6th September 1950. You can see there's no alterations  
24 to the registration recorded in the record and it is  
25 ultimately not deregistered until 27th February 1984.

1           We looked previously at the -- if we look, please,  
2           at 6863, we will see a letter from the Ministry  
3           disseminating -- this is being written, for instance, to  
4           Londonderry County Borough Welfare Committee:

5           "I am directed by the Ministry of Home Affairs to  
6           inform you that the Good Shepherd Home, Dungiven Road,  
7           Derry has been registered as a voluntary home."

8           So you have the slight difficulty of The Sacred  
9           Heart Home is how the congregation described it, but it  
10          seems to have been described in the registration records  
11          as being The Good Shepherd Home, but we appear to be  
12          talking about the same place.

13          We looked previously at the approach of the  
14          Ministry, as I said, which predated that registration  
15          document we were looking at of 7th April 1950 -- I will  
16          just give you the reference again -- at 7089, which  
17          indicates if there were any under 18s, then it was  
18          necessary to be registered.

19          If we look at 5002, please, we will see Kathleen  
20          Forrest's April '53 memo that we looked at this morning  
21          in relation to Belfast. You will see what's described  
22          here and it applies to both the Good Shepherd Convent,  
23          Derry and to Newry:

24          "Only a few teenage girls. The rest are older  
25          women. Material conditions and equipment very good.

1 Girls and women work in the laundry. Have all  
2 amusements laid on inside the home. Quite a happy  
3 atmosphere in both places."

4 So that's what's being said in the impressions of  
5 Ms Forrest in 1953.

6 In the 1950s the home appears to have had  
7 accommodation for up to 100 girls, although, and this is  
8 going back to the Chairman's question from earlier, if  
9 we look at 5006, please, you can see that these figures  
10 are effectively the maximum that a home is registered  
11 for. So you can see at the top 100 girls aged 14 to 17.  
12 That's accommodation available for, but we will see from  
13 records that there was at no stage ever that type of  
14 number of under 18s in the Good Shepherd in Derry.

15 From a November 1951 fire report that we find on TC  
16 file 689 -- if I could just show you the cover of that,  
17 please, so that we know -- it is at 5512. You can see  
18 this is the type of file. So we have The Good Shepherd  
19 Home, Londonderry fire reports and similarly we would  
20 hope to have the inspection reports file and we do have  
21 that for one location. It may, in fact, be Derry.  
22 I will come to it, but it is at a particular point in  
23 time. We then don't have the inspection files for other  
24 points in time, but if we look at the -- if we go to  
25 5518, which is the second page of the November '51 fire



1 report, it gives you an idea of the layout of the  
2 premises.

3 So you have a range of buildings of two and three  
4 floors. Premises are divided into three adjoining  
5 sections. You have the convent building, the oratory  
6 and laundry and then the home. Each section has two  
7 stairways to all floors. The buildings are located in  
8 private grounds bounded by the Dungiven Road. So you  
9 can see accommodation is provided for approximately 100  
10 occupants plus the Mother Superior and twenty Sisters.  
11 Then three groundsmen are also employed.

12 Scroll down just a little bit. So you can see the  
13 ground floor rooms are used as sitting rooms, dining  
14 rooms, kitchen, staff quarters. You can see then first  
15 floor.

16 "The rooms are used as oratory, staff ... This  
17 floor in the home consists entirely of one large  
18 dormitory with small rooms at either end, which are  
19 occupied by the Sisters in charge of the section.

20 The second floor of the home, which is the only  
21 three-storey building, is similar to the first floor  
22 above."

23 So it gives you some idea what we are talking about  
24 there is the old style large dormitory that we have  
25 looked at in previous modules.

1           It is fair to say -- and I am not going to go  
2           through the records, but I will give you references --  
3           they are at 5527, 5557 -- what might fairly be described  
4           as tenacious pursuit by the Ministry of Home Affairs to  
5           ensure compliance with the various recommendations of  
6           the Fire Authority is evidenced through the files and  
7           they try to ensure that all the requirements are met.

8           We can see from a summary of annual statistical  
9           returns -- if we look, please, at 7020, we have the file  
10          cover for the statistical returns, TC file 576. If we  
11          look, please, at 7052, we will be able to see of the  
12          number -- and you will recall the figure of 100 was  
13          being suggested. So if we look at "The Good Shepherd",  
14          at the top of the right-hand column you will see it is  
15          described as "Girls over 16" in handwritten annotation  
16          and then "Child places: 20". You can see that in '53  
17          there is 13; in '54 there is 10; in '55 there is 2; in  
18          '56 there's 5. So of the potential 100 that could be  
19          accommodated in St. Mary's in Derry there is small  
20          numbers of teenagers said to be between the ages of 16  
21          and 18, so post-school leaving age, or beyond compulsory  
22          school age is perhaps a better way to describe it. In  
23          1957 the reference at 7049 shows there were four girls  
24          recorded at that time.

25          It looks like from a 1956 record, which I am not

1 going to open, at 5434 the Roman Catholic Diocese of  
2 Derry bishop sent a priest to conduct a visitation to  
3 the convent, who found everything to be in order.

4 The arrangements at least in 1957 -- I'm going to  
5 show you this document, 5509, because a number of the  
6 applicants talk about mass and general view of  
7 an over-indulgence of religion as they saw it. You can  
8 see reference here to arrangements being made for  
9 confession. So a priest is being given that task. In  
10 fact, in order to give the girls a choice of confessor  
11 different curates are going to be made available for  
12 that purpose.

13 In 1958 the new convent chapel was opened according  
14 to the references at 5033 and 5493.

15 In April of 1959 a Fire Authority report located in  
16 the TC file 689 recorded that what it described as the  
17 hostel wing had beds for 91 residents and four staff.  
18 I am not going to look at that now, but it again  
19 described the layout of the premises at that point in  
20 time and also talks about, if you show you 5534, please,  
21 a substantial recreation hall being provided in the  
22 premises. So you can see it is described there, and it  
23 could accommodate for dancing up to 360 people. So it's  
24 a sizeable recreation facility that's available.

25 If we look, please, at 5544 in the same file,

1           there's a memo of it seems to be possibly  
2           23rd February 1962. It records -- if we just scroll  
3           down so we can see it all on the screen, please -- it  
4           records the fact that the Ministry of Health was also  
5           involved in communications over ensuring the fire  
6           precautions were being complied with. You will see  
7           a reference to there were six girls in residence at the  
8           time. If you just scroll up to the previous page,  
9           please. Yes. So you can see about halfway down  
10          "Accommodation of children". There were only six in  
11          residence, and the suggestion is then made to try and  
12          make sure that confusion was not being created by the  
13          two departments communicating over the same issue.

14                 So we are now moving into the era when the  
15          applicants were resident. So in March 1962 we can see  
16          from an annotation in the middle of 5545, if we can look  
17          at that, please, the Ministry of Health are indicating  
18          an indication that one of its inspectors was intending  
19          to go and inspect the convent. You can see:

20                         "Our inspectors -- inspecting officer" -- I think  
21          that's Mr Wasson -- "hopes to make an inspection of this  
22          home and I will try and keep you informed of any  
23          developments."

24                         Unfortunately we don't have the report itself, but  
25          it seems from the last sentence of a memo on the next

1 page at 5546, which is of May 1962 -- if we just scroll  
2 down so we can see the last sentence on the memo. Just  
3 pause there, please. We can see:

4 "At last count of heads there were 12 children  
5 between the ages of 15 and 18 in the home."

6 So there are various pieces of evidence that I am  
7 picking up from different sources that seem to give the  
8 impression that there are small numbers of teenagers  
9 beyond compulsory school age who are in the bigger  
10 St. Mary's residential facility.

11 In the summary of the voluntary homes' annual  
12 returns from March 1963 it was recorded that there were  
13 ten girls -- this is on 5844 -- if we just put that on  
14 the screen as I am saying this, please -- that there  
15 were ten girls living in the Derry congregation who were  
16 under the age of 18. This is the third up from bottom,  
17 number 18. You can see on this occasion that of that  
18 ten, eight were between 15 and 18, but two were 14 and  
19 under, and of the total of ten, three were placed by the  
20 Welfare Authorities.

21 Now in January 1964 -- you probably can tell what's  
22 coming now -- we have the Child Welfare Council  
23 questionnaire being sent. I am not going to go through  
24 it in the same detail, but you will have the opportunity  
25 to reflect on it as we begin taking evidence about

1 Derry, which is tomorrow. In answer to the  
2 questionnaire from the Child Welfare Council -- if we  
3 just put it on the screen, please, at 5804 -- we can see  
4 that across the document -- and if we just scroll  
5 through as I am speaking, please -- there were  
6 accommodation for 100 girls with that caveat about  
7 what's being referred to in terms of numbers are not  
8 just beneath 18. 97 were resident at the time and 7 of  
9 them were Welfare Authority cases, but if we look at  
10 5807, none of them are recorded as going out to school.  
11 If you just move through to 5807, please, if you just  
12 pause there for a moment, you can see 14 Sisters, three  
13 teachers, three secular teachers. So it seems there was  
14 a teaching aspect to -- and then you can see "Religious  
15 Sisters: 14. Teachers: 4". If we go on down, please,  
16 to 5807:

17 "Which schools do the children attend?"

18 That is blank as far as January '64 is concerned.  
19 It talks about visitors being encouraged at 5808; about  
20 the recreation facilities provided at 5809. If we just  
21 look at that, please.

22 "There is a quiet period each evening. Most of  
23 Sunday is available for this purpose."

24 Then:

25 "What do the children do in their leisure time?"

1           Listening to and practising music and singing ..."

2           The statements from the congregation of Sisters talk  
3 about music being a major part of life in Derry:

4           "... trying for those capable of learning it crafts  
5 such as embroidery ..."

6           I'm not sure -- it's something:

7           "Toy making -- train making", perhaps, "outdoor  
8 games, chiefly basketball and tennis."

9           Then you can see:

10          "Are financial resources sufficient?"

11          Approximately, yes, though some welfare payments are  
12 not adequate to meet the expenditure actually incurred  
13 per capita."

14          Then desirable developments. They talk about the  
15 resources available to the order and how developments  
16 are likely to put a strain on what they are able to  
17 achieve. Don't indicate in 19 that the resources are  
18 insufficient to achieve anything at that particular  
19 point in time. If we scroll down, please, we can see  
20 them describe how they saw themselves in similar  
21 fashion. So there may have been a degree of  
22 collaboration between the different Sisters who are  
23 completing these forms at that particular point in time.

24          Now in the summary of voluntary homes' returns from  
25 March 1964 there are ten girls recorded living in Derry

1 who were under the age of 18, two of them placed by  
2 Welfare Authorities, and we can see from a handwritten  
3 document, if we look, please, at 5327, which will be  
4 a useful document for the Panel, that -- this is found  
5 within TC file 178, which itself relates to the Good  
6 Shepherd in Derry. If I just show you the file cover,  
7 please. 5268. It is one of the rare occasions when we  
8 have the central government file on a particular home.  
9 So in this case we have TC178. You can see from the top  
10 left corner that it has a predecessor file called  
11 TC178/68, so from 1968, and then you can see it has  
12 a successor file, which is 15370/78. This is the type  
13 of work that's ongoing with Mr Maginess and Miss Stewart  
14 to try and be clear about what might have happened as  
15 part of the destruction policies that mean only some of  
16 these files are available, so therefore the history is  
17 incomplete, but if we -- this is a document that comes  
18 from this file. So it is to do with the Derry convent.

19 If we go back to 5327, please, you can see  
20 between -- it is not there for every year, but for most  
21 years between '63 and '73, when a number of the Inquiry  
22 applicants are speaking about, you have the total  
23 numbers who are resident in St. Mary's, Derry and then  
24 the total who are under 18. You can see that generally  
25 speaking it's less than 10% are under the age of 18, and



1 then occasionally you have within that number -- so in  
2 1963 or indeed then in 1965 you have three girls who are  
3 of school age residing, and then you can see in 1972 one  
4 girl under 15 going out to school. You can see it is  
5 recorded that the congregation is taking stranded young  
6 girls who come to their door or are brought by police.

7 CHAIRMAN: "... are accommodated."

8 MR AIKEN: "... are accommodated."

9 So those are the types of circumstances that are  
10 seeing girls being resident.

11 So I am going to just very quickly give you the  
12 references to the annual return type documents that  
13 we've looked at that indicate in March 1965 at 5825  
14 there are eight girls living in Derry. Five are between  
15 15 and 18 and three are under -- 14 or under. Four of  
16 the eight were placed by the Welfare Authorities. So  
17 again in this case you have effectively half of those  
18 who are present are placed by Social Services in effect.

19 In passing, in 1965 there is evidence in a Ministry  
20 of Home Affairs file, TC769, that a Sister from the  
21 congregation was undertaking training and it was being  
22 paid for by the Ministry of Home Affairs. The reference  
23 for that can be found at 7177 and 8.

24 In fairness to the Ministry, if we look at 7178,  
25 please, which is a letter from the congregation, it

1 expresses the views of the congregation. It is about  
2 the training and funding of it and so on, but towards  
3 the end you can see the view being expressed, if we  
4 scroll down just a little bit, please, of the assistance  
5 given by Ms Forrest and the open door:

6 "I hope I am not troubling you too much, Ms Forrest,  
7 knowing the busy person you are, but you have always  
8 been so helpful to us in the past. We feel that we can  
9 call on you and that you will do your best in these  
10 matters also."

11 So that's how the Mother Superior writing to  
12 Kathleen Forrest viewed at least as far as writing this  
13 letter for this purpose is concerned.

14 In March 1966, according to the statistics, there  
15 were -- and again now we reach the stage where I only  
16 have the further Part 1 information. So all I can say  
17 to you is in March '66 there were four Welfare Authority  
18 children -- that's at 5880 -- and in 1967 there were --  
19 there was one Welfare Authority child. That's at 5880.  
20 It is the case in another document for '66 that there  
21 were 80 residents, of whom three were 18 or under.  
22 Therefore they would all have been Welfare Authority  
23 cases potentially in that year when four are recorded.

24 If we look, please, at a letter at 6324, this is of  
25 5th June 1967 from Derry City Council from the

1 Children's Officer, and it shows the interaction between  
2 Welfare Authority and the congregation. A particular  
3 girl who is referred to here. So it shows the type of  
4 interaction. The Welfare Authority have placed a girl  
5 in The Good Shepherd. There has been difficulties. The  
6 girl is going to be brought back before the court.  
7 Perhaps different from previous modules where this issue  
8 arose, there is no doubt that the Welfare Authority are  
9 involved in placing children who are in this context  
10 under 18 in St. Mary's, Derry.

11 In March of 1968 the statistical information  
12 available indicates -- and I will just give you the  
13 reference at 5327 -- we know that there were 98  
14 residents present, seven of whom were under 18. It  
15 appears that six of those, if you use 5880, which is  
16 information on the number of welfare children, were  
17 Welfare Authority cases. So then in that year the vast  
18 majority of those under 18 were placed by the Welfare  
19 Authority.

20 Similar statistics are available for March '69. If  
21 I give you the references at 5880 and 5327, it allows me  
22 to say that there were 97 residents in 1969. Seven were  
23 under 18 and it would appear potentially that all of  
24 those were from the Welfare Authority as well.

25 Now from a typed history of the congregation's work

1 in Derry, which dates from 1976 -- and I say that by  
2 reference to 5437 in the bundle -- this history was  
3 found in the diocesan archive and provided to the  
4 Inquiry -- the author recorded that in early 1960s -- if  
5 we just put 5436 on the screen, please -- a large number  
6 of teenagers were referred to the convent by parents and  
7 priests when work for young girls was said to have been  
8 very scarce. If we just scroll down, please, to the  
9 section. Yes.

10 "In the early 1960s" -- you can see the reference --  
11 "a large number of teenagers were referred ... by  
12 parents and priests when work for young girls was very  
13 scarce. These young" -- if we scroll down, please --  
14 "girls were re-educated and trained in needlework, home  
15 craft and laundry work and later took up employment when  
16 this became available."

17 Now we do have -- and we are still in the era when  
18 the applicants are talking about St. Mary's in Derry --  
19 a September 1973 inspection report from Ms Hill, one of  
20 the Ministry's inspectors. If we look at 5330, please,  
21 her report is of 13th September 1973. It records her  
22 inspection of 6th September 1973 and it indicates --  
23 I am just going to summarise, but it is available on the  
24 screen. If we just scroll up a little so that it is all  
25 available on the screen, please, if we can. Thank you.

1           There were, If you look at the bottom of the page,  
2           65 women and girls, but you can see that only two were  
3           under 18. They were the responsibility of Co. Fermanagh  
4           Welfare Authority and were attending school. You can  
5           see:

6           "Several girls who have been in Good Shepherd while  
7           under 18 have remained and are going out to work."

8           This document is explaining the background to plans  
9           to create a hostel for teenage girls. You can see the  
10          plan was to create a self-contained 16-bed hostel for  
11          girls to be built on to the end of one wing of the  
12          building. Ms Hill describes the type of accommodation  
13          that's envisaged and invites the plans to be sent in.  
14          You will recall that we are looking here at 1973. In  
15          1970 similar development in that the Belfast Adolescent  
16          Centre was on stream, and we can see from a record  
17          available from the congregation, if we look at 5387,  
18          please, it records a visit by Ms Hill on  
19          13th November 1973 to the convent along with her  
20          colleague, Mr Kirkpatrick, to discuss the development of  
21          the hostel. You can see that he then takes the matter  
22          back for further discussion with his boss, as it were,  
23          Mr Blackburn, whose name you will have seen at various  
24          times in our modules.

25          There is an internal memo, if we can look, please,

1 at 5325 and 5326, of 19th November 1973 where they are  
2 discussing the development of this hostel and the  
3 financial implications and the potential granting of it.  
4 They examine the religious issue, as it were, of the  
5 government funding a Catholic religious hostel whenever  
6 the services they are trying to provide should be  
7 available to everybody and how that is going to then be  
8 seen when you end up with a hostel seen as a Protestant  
9 hostel and a Catholic hostel, but on the next page of  
10 the memo you can see the Ministry explain there's no  
11 objection -- the Ministry that's about to become the  
12 Department -- no objection to the funding of the  
13 project.

14 Then the officials return again in January of '74 to  
15 discuss the matter with the congregation. Initially  
16 there seems to be an intention potentially to pay a  
17 capital grant for the development of the hostel of 75%,  
18 but there are other records that indicate I think  
19 because of the shared facilities that were not just for  
20 children's services the grant that was ultimately  
21 provided was 9/16ths. I am not going to open it now,  
22 but if I give you the references to that. It is at  
23 5301, 5277, and what was included in the works then is  
24 set out in a memo in the Ministry of Home Affairs' file  
25 at 5351.

1           As you have seen in previous modules, in February of  
2           1977 then the congregation had provided its ten-year  
3           undertaking in respect of the capital grant of  
4           £14,097.51 that it had received towards the project.  
5           That document can be found at 5273 to 5276.

6           The congregation have been able to produce to the  
7           Inquiry, if we look, please, at 5289, a letter from  
8           Mr Kirkpatrick of 8th May 1974. By then -- 5289. If  
9           that is 5289, then I have a wrong reference that I will  
10          have to fix, but it is a letter of 8th May 1974 from  
11          Mr Kirkpatrick, writing from the Department of Health  
12          & Social Services, as it is at that stage, which  
13          indicates that Ms Hill had visited on 10th April 1974  
14          and confirming that registration for 16 places was in  
15          order.

16          There's a further reference at 5390 that indicates  
17          that Ms Hill may well have visited again on  
18          22nd January 1975.

19          Now if we look, please, at 5391, we can see on this  
20          form the facilities, summarising the position, of what  
21          was going to be called Bellevue Hostel. So you have the  
22          St. Mary's facility and now you have this unit that's  
23          being provided for 15 to 18-year-olds. There is going  
24          to be 16 places effectively in it, although you will see  
25          "Maximum number of places: 12". The reason for that, as

1 we will see, is some were rented out to Altnagelvin  
2 Hospital for young nurses with the agreement of the  
3 Department, but these are the facilities that are going  
4 to be provided.

5 So you can see:

6 "After consultation with the Department it was  
7 decided to give accommodation", I think that is, "to  
8 teenagers placed by Area Boards, provided they do not  
9 require strict supervision, which would not be practical  
10 in a hostel setting. These teenagers could be  
11 schoolgirls who after leaving school might remain with  
12 us to go into employment locally and in consultation  
13 with the placing authority will be taken to -- steps  
14 will be taken to ensure that these girls get freedom to  
15 attend club and other activities outside, but will be  
16 subject to reasonable discipline insofar as that would  
17 be agreed ..."

18 CHAIRMAN: "... agreed for their return to the hostel."

19 MR AIKEN: Yes.

20 "Supervision or professional social work support  
21 will also be part of the caring programme."

22 Then if we move on to the next page, please, it  
23 becomes much more difficult to read, but you can see it  
24 is from Bellevue Hostel.

25 Now there is a summary document that the



1 congregation has provided, if we look at 5501, please,  
2 which appears to date from in and around May 1975 --  
3 I say that by means of a reference that is on the next  
4 page at 5502 -- that charts the development of the work  
5 with young people. You will note what's said in the '52  
6 to '60 section. If we just scroll down please:

7 "In addition to the above, adolescents from nearby  
8 orphanages were accepted here. These were for the most  
9 part war babies, very disturbed and very troublesome.  
10 Regular occupation in laundry, hand crafts, needlework,  
11 lessons in cookery, drama, singing by teachers from  
12 outside, religious instruction."

13 You can see:

14 "Early '60s no work for the young girls. Big number  
15 of teenagers brought here by parents, priests and  
16 sometimes police. Some are the product of foster homes  
17 where relations had broken down. Needlework, laundry  
18 work, lessons. These later took up employment when this  
19 became available outside."

20 Then you can see the hostel I have been referring  
21 to:

22 "Separation of juniors and seniors. Opening of a  
23 teenage unit. Full-time school on the premises. Later  
24 it was felt that attendance at local school would be  
25 more beneficial to them. Some also got jobs locally."

1           Then reference to '73 onwards the Sisters doing  
2           various work outside of the congregation on the Dungiven  
3           Road. There is an updated version from January '79,  
4           which is at 5505 and 6.

5           Now on 7th -- if we look, please, at 5304, on 7th  
6           August 1975, which again is still part of the time that  
7           the applicants complain about, Ms Hill reported on her  
8           inspection of 29th July 1975. She comments on the  
9           finished hostel. There are this time only three girls  
10          from the Western Board. There is the discussion about  
11          Altnagelvin having offered to rent some of the beds for  
12          nurses and comments on the facilities for the older  
13          women. There is then an exchange between the Department  
14          and the congregation about giving permission for part of  
15          the facility to be rented to Altnagelvin, and that's  
16          agreed, provided it does not impinge on the care of  
17          those placed by the Boards. That's at 5302 and 5398.

18          You can see in November '75 a grant-aided public  
19          telephone being installed at 5296 in the hostel itself.

20          In January '76 -- and I am just going to give you  
21          the reference at 5286 -- we can see Mr Coulter again  
22          writing from the Department ensuring that the fire  
23          regulations are being carried out and the new  
24          construction is satisfactory, and the diocesan priests  
25          are continuing to act as chaplains to the Sisters. That

1 can be found at 5540.

2 It would appear in at least 1976 -- and this is  
3 relevant to the evidence you will hear from the  
4 applicants -- if we look at 5441, please, that this  
5 included it seems daily mass. You will hear applicants  
6 talk about being made go to mass and the congregation  
7 saying it was daily mass, but not expected that young  
8 people had to go every day if they didn't wish to do  
9 that. They were expected to go a number of times each  
10 week.

11 There is in the diocesan papers that have been  
12 provided a humorous letter from 1978 where a priest is  
13 given the role of saying mass and he agrees to do that  
14 on condition he is not remunerated for the doing of it  
15 and he expresses the view to his bishop that nuns can be  
16 very hard to persuade about things like that. So the  
17 reference for that is at 5445. The records show that  
18 the diocesan bishop in Derry was making regular annual  
19 contributions to the work of the congregation. Examples  
20 are at 5449 and 5460.

21 I want to show you, please, 5285. This is  
22 a handwritten memo of 5th January 1977. So I would ask  
23 you to note the proximity of this document to the  
24 Kincora scandal in terms of January 1980. It's a memo.  
25 I know that Mr Maginess has done a lot of work to

1 explain how the annotations are the way they are on this  
2 file. It is to do with how the file travels between  
3 Childcare Branch and the Social Work Advisory Group,  
4 which is why the same people are annotating the same  
5 document as opposed to there being multiple copies of  
6 it, but what it indicates is that Mr Poulter is asking  
7 Kevin McCoy to arrange for SWAG to arrange a visit to be  
8 made to what's described as the Good Shepherd Children's  
9 Home in Derry and for a monitoring report to be  
10 prepared.

11 You can then see the handwritten annotation from  
12 Kevin McCoy at the top to Ms Hill asking for this to be  
13 done. Now unfortunately we have the annotation that  
14 indicates the intention and the date is of some  
15 relevance. Again we unfortunately don't have the  
16 inspection report itself, but in fairness to the  
17 Department you will note the proximity of this to 1980  
18 in the context of the suggestion being that inspections  
19 had not continued to take place. We will see in the  
20 Kincora module some further documents that explain --

21 CHAIRMAN: This would be consistent with the request being  
22 made and not being honoured. SWAG can't find any  
23 reports. Hughes is satisfied there weren't. It looks  
24 as if this was ignored.

25 MR AIKEN: Certainly we don't have anything to --

1 CHAIRMAN: It showed it never happened.

2 MR AIKEN: No.

3 CHAIRMAN: The evidence suggests elsewhere it didn't happen.

4 MR AIKEN: If we look at 5411, there is a letter which the  
5 congregation sent to the Department in February of 1977  
6 that summarised its position prior to and after the  
7 development of the hostel, but what it also shows, that  
8 there were 12 places available for girls and the  
9 maintenance charge is still being set out as £20.  
10 That's what's being charged by the congregation.

11 It appears that St. Mary's was also registered with  
12 the Department of Health & Social Services as a home for  
13 persons in need from at least 1977, and in a diocesan  
14 congregational record that has been provided, which is  
15 at 6933, The Good Shepherd is recorded as having a home  
16 for 50 women and a hostel for 16 girls. In 1979 the  
17 building was itself listed, which is at 5511, and in  
18 1982 it appears there were 43 residents. So the numbers  
19 are coming down as the years go on in St. Mary's  
20 generally, and it is recorded that 26 of those 43 were  
21 working in the laundry, some of which may have been  
22 teenagers.

23 The laundry itself closed, according to the  
24 handwritten history of the congregation, in  
25 December 1982 and the historical record records Sister

1           **SR 287**       , the former Superior in Derry, recording  
2           the closure of the laundry as a positive development,  
3           that it meant -- that's at 5499 -- that it meant people  
4           were able to get employment elsewhere than needing it in  
5           the laundry with the Good Shepherd Sisters.

6           There is a reference in a handwritten document which  
7           will be relevant to the evidence you hear at 5037 that  
8           indicates girls were never allowed into the convent  
9           itself until perhaps 1982, when after the closure of the  
10          laundry a number of them were employed in the convent to  
11          work. It records them being not necessarily paid  
12          a weekly wage but receiving gifts of money occasionally  
13          throughout the year. That's at 5037.

14          There appears, as with each of the homes, to have  
15          had a farm associated with it, which grew vegetables,  
16          which were then used as part of the cooking.

17          There is a memo from Mr Walker of SWAG in  
18          departmental file A2561 of 1992, which can be found at  
19          6612, which appears to indicate that he visited Bellevue  
20          Hostel in November '84 and four times in 1981. He  
21          refers to reports in the old format. However, those  
22          reports don't seem to be available.

23          In December '82 the summary of voluntary children's  
24          homes appears to -- the Bellevue Hostel in the convent  
25          in Derry, which is recorded as being for girls aged 16,

1 had 12 places, but only, in fact, two residents. The  
2 convent, which appears to have been understood as  
3 Bellevue Hostel, was deregistered as a voluntary  
4 children's home on 27th February 1984. So it ceased at  
5 that point to provide that service.

6 Now the Inquiry has received four -- statements from  
7 four Sisters who worked at various times in Derry,  
8 including from SR49, who was there for over 30 years and  
9 was the Sister-in-Charge for 20 of them. Those  
10 statements will give the Panel some assistance with the  
11 different aspects of life in Derry. I am not going to  
12 look at them now, but they will be looked at in the  
13 context of the oral evidence that's going to be given.  
14 So the statements from SR49, which was known -- she was  
15 known as SR49 at the time -- talk about classes in the  
16 evenings, about music being available.

17 She describes the name change policy, where  
18 christian names would be changed to protect the  
19 confidentiality of the person coming in. Describes  
20 about the laundry and its operation, about the black  
21 book procedure, which was operated until the mid-'70s  
22 when it was discontinued. The Reference for that is at  
23 GSC316.

24 CHAIRMAN: Sorry. Did you say we are going to look at these  
25 again later?

1 MR AIKEN: Yes. We will be looking at them --

2 CHAIRMAN: Just go on to the end.

3 MR AIKEN: The four Sisters are SR49, SR196, Sister SR294  
4 and Sister SR 283 We will look at their  
5 evidence in the oral evidence of the applicants.

6 There are a number of practices that emerge that the  
7 Panel will wish to consider: the operation of the black  
8 book procedure; being made to stand eat a meal as part  
9 of the punishment; the policy of the name change.

10 It would appear that each of those Sisters who have  
11 given evidence say that <sup>GSC 312</sup>, now deceased, who is  
12 referred to by various applicants in the statements, was  
13 firm and it would appear she operated the black book  
14 policy and perhaps the standing to eat meal as  
15 punishment. They do not accept she would have actually  
16 struck anyone. There is a biographical statement  
17 relating to her, which you will find at 964 and 965. It  
18 may well be the case that those policies and practices  
19 ended when SR49 took over in 1975, although SR49 herself  
20 faces an allegation of striking a child.

21 The last section I am going to deal with is in  
22 relation to Newry. Perhaps if we took a couple  
23 of minutes for the stenographer or I can begin if that's  
24 ...

25 CHAIRMAN: I think I would prefer to keep going.



1 MR AIKEN: In terms of the Good Shepherd in Newry the  
2 congregation have provided a general statement from  
3 Sister Eithne and that can be found at 452 to 471, with  
4 exhibits from 472 to 507. The congregation arrived in  
5 Newry in 1944 following the purchase of Moorevale House  
6 on the Armagh Road in Newry. That was obviously during  
7 the Second World War. The building was habitable from  
8 1945 and it was known, according to Sister Eithne, as  
9 St. Mary's, Newry. It would over time include the  
10 convent, the residential accommodation for women and  
11 teenagers, a church, from 1955 an entirely separate  
12 Marianville Mother and Baby Home and from 1973  
13 an emergency hostel for mothers and children in domestic  
14 violence situations, which may have been run in  
15 conjunction with the local Social Services. There was  
16 also a small holding farm of a few acres attached to the  
17 convent.

18 It commenced admitting adults and some teenagers  
19 between the ages of 16 and 18 from 1946. Sister Eithne  
20 has said to the Inquiry that from conversations she has  
21 had with some members of the congregation who were in  
22 St. Mary's, Newry there were usually between three and  
23 six teenage girls at any one time, but the numbers  
24 fluctuated.

25 It originally had four prefabricated buildings. Two

1 were dormitories, another was a kitchen and the fourth  
2 was the dining room or refectory. A new laundry was  
3 constructed and opened on the site in 1947. If we look,  
4 please, at 5059, it will give you an impression of what  
5 the Newry convent was like. It is obviously of a much  
6 smaller order than the other buildings that we have been  
7 looking at. At 5074 we will hopefully have a plan that  
8 helps you understand -- if we can rotate that -- what  
9 the premises contained. There are a series of  
10 photographs that I am not going to bring up now, but  
11 which have been provided to the Inquiry, which you will  
12 have the opportunity to look at, which show you what the  
13 dining hall was like, the recreation room, what's  
14 described as the community room, a common room,  
15 a typical bedroom, though it seems to date from 1982,  
16 a typical dormitory and kitchen, although from 1982, and  
17 TV lounge. Those photographs run from 5064 through to  
18 5072.

19 The registration record, which we have looked at  
20 before, indicates that the Good Shepherd Convent on the  
21 Armagh Road in Newry was registered as a voluntary  
22 children's home on 16th February 1951 and Welfare  
23 Authorities were so informed. You can find that at  
24 5614. It appears from a letter of 7th September 1950  
25 that during the registration process going on through

1 1950 there were only five or six girls under 18 residing  
2 in the Newry premises who were said to be employed in  
3 the laundry. The reference for that is at 6880.

4 The layout of the premises you will find if we put  
5 5617 on the screen, please, as I am going, the fire  
6 inspection report from September '52. If we look at  
7 5621, please, it shows what the Newry premises was like  
8 in terms of layout. You can see that it comprised six  
9 Nissan type huts placed alongside each other and  
10 interconnected by means of a wide corridor.

11 In the summary memo, if we look, please, at 5002,  
12 that Kathleen Forrest provided in April 1953 you will  
13 see the view that she expresses, which indicates that  
14 what's happening in Newry is the same as what's  
15 happening in Derry and that the material conditions and  
16 equipment were very good.

17 There are three witnesses who have spoken to the  
18 Inquiry about their time with the Good Shepherd Sisters  
19 in Newry.

20 The first of those comes to Newry -- she is HIA359,  
21 (later HIA359) -- in January 1955, so about 18 months  
22 after the memo or two years after the memo was written.  
23 She is there until 1961, although Sister **SR 281** ,  
24 who speaks to the Inquiry about Newry, explains why  
25 a number of factual matters that HIA359 speaks about

1 appear to relate to her time in Limerick and they're  
2 being potentially confused or conflated with Newry, but  
3 that's something that we can look at whenever we are  
4 dealing with her evidence. The other two are HIA387 (or  
5 HIA387), who, as I said, was also in Belfast and Derry.  
6 She was in Newry for six months in 1964. Then HIA202,  
7 who was in Newry and also Derry in August '73 to January  
8 '74.

9 I am not going to bring it up, but we can see from  
10 the 1957 statistical return that between '53 and '57  
11 there was one girl; in 1954 there was one; '55 there was  
12 two; and then '56/'57 what's being recorded is that the  
13 mother and baby facility is now available in Newry as  
14 well. The reference for that is at 7052.

15 The congregation has said to the Inquiry that there  
16 were generally between twenty and thirty ladies living  
17 in St. Mary's at one time and of that number generally  
18 between three and six, or possibly up to eight, were  
19 teenagers between the ages of 15 and 18. There would  
20 have been, according to the congregation, approximately  
21 ten Sisters, with one Sister assigned to be on duty  
22 assisted by two or three other Sisters. The  
23 Sister-in-Charge and one other Sister would have slept  
24 in the same residence wing as the ladies and teenagers.

25 The congregation has said to the Inquiry that the

1 lay staff would have been limited to the laundry van  
2 drivers and the one or two men who worked on the  
3 associated farm.

4 The home was re-registered in April 1956 to include  
5 a Marianville Mother & Baby Unit. The reference for  
6 that is at 6874.

7 Now it would appear that Mr New, who was someone  
8 whose name you will have seen before, who was the  
9 Regional Organiser of the Northern Ireland Council of  
10 Social Service, had been a keen proponent of the home  
11 for Roman Catholic unmarried mothers and for such  
12 a facility to be run by the Newry congregation of the  
13 Good Shepherd.

14 It would appear from -- that -- it would appear from  
15 the records in the Ministry file at 5602 and 5593 that  
16 Ms Forrest was involved in inspecting the convent  
17 earlier that month in conjunction with Mr New and the  
18 ultimate approval of the additional facility on the  
19 site.

20 In March 1957 the fire report, which you will find  
21 at 5655, indicates that the accommodation for the Mother  
22 & Baby Home appears to have been separate from the  
23 convent and the home and the laundry. The congregation  
24 has said that that Mother & Baby Unit closed in 1984.  
25 The reference for that is at 454.

1           The Ministry of Home Affairs file that I have just  
2           referred to shows again the Ministry pursuing Fire  
3           Authority requirements and Mr New was enlisted to  
4           encourage compliance by the congregation. You will  
5           note -- I would like us to look, please, at 5671.  
6           Mr New is writing and he talks about having been in the  
7           Ministry and they are very concerned, as he expresses  
8           it, that these fire precautions are not being met and he  
9           wants them to be met. You will see that he recognises  
10          that -- if we scroll down, please. Scroll down a little  
11          further, please. We can see on the next page him -- it  
12          is on the last page. I am sorry. What it shows is that  
13          he recognised deregistration was an option if these  
14          matters weren't resolved.

15   CHAIRMAN: Yes. It is about a third of the way down from  
16          the top of the page:

17                 "The Ministry's worry is that, should these  
18                 requirements not be met, then it, the Ministry, would  
19                 have no alternative but to withdraw recognition and the  
20                 home would have to close."

21   MR AIKEN: Yes. So it's an indication that that was  
22          a facility that was recognised if compliance couldn't be  
23          achieved.

24                 The congregation have said to the Inquiry that it  
25          was also in 1956 that the Newry congregation acquired

1 a television and it is explained that the reason for  
2 that was so that everyone could watch the marriage of  
3 Grace Kelly with Prince Rainier of Monaco, but the point  
4 more seriously perhaps that is made is 1956, that's  
5 an early time for a television to be available and as  
6 a facility that was available in their homes and, in  
7 fact, you will see some of the applicants making  
8 reference I think in the Derry home to when kissing  
9 would have come on the screen, the picture would have  
10 been covered over, and the congregation in their  
11 statements explain that, yes, that would have been the  
12 approach, which may seem silly in modern times, but was  
13 the approach at the time.

14 It would appear from a handwritten memo in  
15 a Ministry file of November 1958 -- I am going to give  
16 you the reference -- it is on 5689 -- that there was  
17 a Children's Officer inspection report of  
18 6th March 1956, but unfortunately that report is not  
19 itself to be found on the Ministry of Home Affairs' file  
20 TC666, which is at 5617.

21 However, a report from Ms Wright of 19th June 1958,  
22 if we look, please, at 5687, relating to her inspection  
23 of 13th June 1958 was to be found on the fire report  
24 file. I am not sure that's where it was intended to be,  
25 but it is there, and consequently you can see that there

1        were 39 girls in residence. The term again is used to  
2        include both those under and over 18, because there is  
3        two of whom are under 18 years of age, and the home  
4        receives you can see:

5                "Home continues to provide suitably for the women  
6        and girls in residence",

7                and a particular view is expressed of the  
8        intelligence of those who are there.

9                In 1959 an exchange takes place between the Fire  
10       Authority and the Ministry, which gives the impression  
11       from the Fire Authority in any event that there is  
12       no-one under 18 present, and the Ministry confirm, in  
13       fact, there were two who were under 18 who were  
14       residing, and the references for that is at 5691 and  
15       5694.

16               There is in an entry of December 1959 at 5695 the  
17       Ministry's inspectors having paid a visit, albeit it  
18       seems the report itself is not necessarily available,  
19       and a reply from the Fire Authority in May '59 confirmed  
20       there were places for 48 ladies, but again you can see  
21       there's a small number, potentially 10 to 15%, who are  
22       teenagers beneath the age of 18. I can't say that  
23       definitively. That's extrapolating, taking the broad  
24       sweep of the material.

25               You will recall me saying that HIA359 was in Newry



1 between January '55 and April '61, so the period I have  
2 just been talking about. At that stage she entered  
3 there at 17 and a half.

4 The congregation has said that in the early 1960s  
5 renovation work was carried out and a new wing was  
6 opened containing bedroom and bathroom facilities for  
7 teenagers. The new wing -- and you will find the  
8 reference to that at 453 and 4 and then 463 -- had six  
9 dormitories that had either two or four beds. Each  
10 dormitory had an individual distinct space created  
11 within it and there was also a refurbished bedsit unit,  
12 where a visiting past resident could stay. These are  
13 the facilities that might apply to at least two of the  
14 witnesses before the Inquiry.

15 In March 1962 again the statistic isn't whole in the  
16 sense that I only have the Welfare Authority number of  
17 children, but it shows that at least in 1962 at 5880  
18 there is one Welfare Authority child placed in Newry.  
19 There is further evidence in the Ministry file TC666 at  
20 5617 of the Ministry -- Ms Forrest, in fact -- visiting  
21 the Newry convent in July 1962 and August 1962. That  
22 can be found at 5745, although there are no reports.

23 In 1963, in March, using reference 5844, I can say  
24 to the Panel that there were four girls living in the  
25 Good Shepherd Home, Newry who were 15 or over and three

1 of the four were placed there by Welfare Authorities.

2 In the 1964 January questionnaire that the Newry  
3 congregation provided to the Child Welfare Council,  
4 which begins -- if we just put it on the screen, please  
5 -- at 5796 -- and you can slowly move through it -- it  
6 had places for fifty. There were forty resident. There  
7 was one Welfare Authority case with an age limit  
8 according to the form of 14 years. You can see:

9 "What are the age limits of children for whom the  
10 home provides?

11 14 years minimum."

12 None are recorded as being at school. You will see  
13 on 5799 the staff.

14 If we scroll down, please, to 5799, you can see:

15 "What is the total staff establishment? 25."

16 So there's eleven Sisters. Then it is recorded  
17 three housemothers, one teaching music, two elocution  
18 and dancing teachers. There's a domestic labourer,  
19 gardener and farm labourer, van men and boiler men.

20 In answer to the question what would they like to  
21 see in terms of developments, as we get towards the end  
22 of the form at 5801, they would have preferred a more  
23 modern kitchen than they otherwise had.

24 CHAIRMAN: Can I just make one point? Earlier on there was  
25 a notation that suggested that on these forms children

1           were under -- were those who were under 18. This is in  
2           the context of the point you made earlier about often  
3           the expression "girls" being used for people older, but  
4           if that was correctly filled in, there were forty girls  
5           under 18 in the home.

6   MR AIKEN: Yes, and that's the difficulty, that it doesn't  
7           appear to be being correctly filled in --

8   CHAIRMAN: Yes.

9   MR AIKEN: -- in that when one looks at the annual returns  
10           that are either side of this January questionnaire, it  
11           is clear that there's only either four or when we get to  
12           March -- in March '63 there are four who are beneath 18  
13           and there are also four in March of '64.

14   CHAIRMAN: So it is (inaudible).

15   MR AIKEN: So it appears that it is not -- that distinction  
16           has not been indicated clearly on the form. It perhaps  
17           emphasises the point that I was making at the outset  
18           that you have a facility that, because it includes  
19           adults as well as those who are under 18, this form is  
20           really designed for dealing with the more typical  
21           children's home that we have been looking at whereas it  
22           doesn't sit easily then with a home which covers both or  
23           beyond just that of the voluntary children's home.

24           In March 1965 -- and the reference for this is at  
25           5825 -- there were four girls living in Newry under the

1 age of 18, two of whom were placed by the Welfare  
2 Authority. That's at 5836. That period that I am  
3 mentioning, '63, '64, '65, the '64 period is the period  
4 that HIA387 will have been present in Newry. That gives  
5 you some idea of the number who are going to be beneath  
6 18 at the time she is there.

7 We then get into the set of statistics that  
8 unfortunately are not complete. So all I can say to you  
9 is in March 1966, using 5880, there are two Welfare  
10 Authority children in Newry, but I can't give you the  
11 total over 18. In March 1967 there are three Welfare  
12 Authority children in Newry. Again it doesn't give you  
13 the total.

14 The congregation has said to the Inquiry that  
15 further renovations in the teenage wing were carried out  
16 in and around 1967/'68, and the reference for that is at  
17 454, and that in the late '60s/early '70s the teenagers,  
18 who may have numbered six to eight -- you may consider  
19 that's relatively consistent with what's in these  
20 documents that were returned to the government at the  
21 time -- but when numbers decreased, they would have  
22 mixed with the rest of the ladies.

23 So there would have come a point when this separate  
24 hostel or separate facility for teenagers no longer  
25 operated and you had a period like the St. Mary's

1 Belfast period, '62 to '70, when the teenagers were part  
2 of the accommodation for those over 18 as well as under  
3 18, and it may be that applies certainly to the last  
4 applicant that we will be dealing with in respect of  
5 Newry.

6 The Sister-in-Charge of St. Mary's and another  
7 Sister would have slept in the residential wing to be on  
8 call. The Sisters have said that at 462.

9 In March '68 again I can say there were two Welfare  
10 Authority children and unfortunately I can't tell you  
11 the total beyond that. That was the same in March 1969.  
12 There's reference to 5880.

13 There is one Sister who has provided a statement to  
14 the Inquiry, Sister **SR 281** . She talks about  
15 holidays in Cranfield and taking lessons in the evening,  
16 music lessons, and how that smaller house was regarded  
17 by her as progressive and warm and more like a family  
18 home, the laundry being a modern place with mechanised  
19 equipment to make it easier for the Sisters and the  
20 ladies.

21 There is another inspection that is available from  
22 June of 1973, if we look at 6894, please, and her report  
23 of 28th June of that year, which is found on TC  
24 file 180. We can see that at this point in time in 1973  
25 there are 29 women and girls, five girls between the age

1 of 15 and 18, one in special care, four from Welfare  
2 Authorities. It refers to having recently added  
3 a short-stay hostel facility that I think included the  
4 idea of former girls having somewhere to stay if they  
5 came back to visit.

6 You can see from the fourth paragraph that there's  
7 a previous report:

8 "The new unit referred to in the last report has  
9 been completed."

10 We don't have the previous report, I am afraid.  
11 This period that we are talking about that's covered in  
12 the report is just shortly before the third Newry  
13 witness, HIA202, is in Newry. She is there between  
14 August '73 and January '74, just before her 16th  
15 birthday until she is 16 and a half.

16 We can tell from the same file at 6891 that  
17 Ms Forrest paid a visit in October 1975, and if we just  
18 put 8691 on the screen, please. While she went in  
19 response to a request for a visit about a specific  
20 issue, which again perhaps indicates the interaction  
21 there was between the congregation and the Ministry,  
22 a delay in approving a maintenance charge increase,  
23 which had since been sorted out, Ms Forrest records the  
24 addition of a small refuge for battered wives and  
25 children, which would be known as Maryville Hostel --

1 that can be found at 6885 -- and makes further reference  
2 to the girls' hostel facility that Ms Hill had been  
3 referring to in 1973.

4 If we look at 6889, please, we can see in the same  
5 file Ms Forrest's handwritten record of  
6 12th February 1976 and it indicates there were thirty  
7 females residing, with only five in the younger age  
8 group, with one 15-year-old in special circumstances.  
9 You can see towards the bottom of the first page it is  
10 said that the congregation in Newry would not normally  
11 take in someone of school age. The report again gives  
12 a snapshot of life in 1976. You can see there's  
13 reference to evening classes. You can see in the last  
14 paragraph:

15 "Sister tries to offer such freedom as she can."

16 If you are content, having looked at that, we will  
17 scroll on to the next page, where you see the rest of  
18 the letter or rest of the memo. You can see there's new  
19 and more automated equipment in the laundry.

20 So the inspection report that we have and this  
21 document are either side of the third witness who talks  
22 about Newry and they will be of assistance to you when  
23 reflecting on what she has to say.

24 St. Mary's was deregistered as a voluntary  
25 children's home, according to the registration record,

1 on 29th June 1984 and the congregation has said itself  
2 that that's when St. Mary's itself closed -- that can be  
3 found at 455 -- though Sister Eithne says on behalf of  
4 the congregation that the admission of teenagers had  
5 ceased at some point prior to the actual closure in  
6 1984.

7 The congregation has also said that the types of  
8 records that they would have stored on each individual  
9 certainly from the time of the 1971 handbook -- at least  
10 they anticipate they would have been stored -- which  
11 required histories to be kept up to date, are likely to  
12 have not survived, and that can be found at 458.

13 The education classes that are referred to as taking  
14 place, and we have seen a reference to them here,  
15 include cooking, baking, knitting, crochet, canework  
16 with the aim of ensuring life skills that are required  
17 to assure independence and self-sufficiency, including  
18 music classes and Irish dancing and drama classes, and  
19 Sister **SR 281** who has given a statement to the Inquiry,  
20 indicates that she took some of those classes during her  
21 lengthy time in Newry.

22 Sister Eithne has set out the recollection of one  
23 Sister -- I just want to put this on the screen, please,  
24 at 463. This is paragraph 6.11, where Sister Eithne  
25 sets out the recollection of one Sister who worked in



1 St. Mary's between -- in Newry between '71 and '73, and  
2 who could recall enrolling a 14 and a half year old in  
3 the local school as well as her older sister in the  
4 local technical college to facilitate her 'O' levels.

5 The congregation has set out for the Inquiry who was  
6 the Superior of the Newry congregation during the  
7 operation of St. Mary's. That can be found at 457.  
8 Ultimately the Superior, because it's a smaller  
9 community, would have been in overall charge of the  
10 governance of the convent and the services provided  
11 there by the congregation, although there would still  
12 have been a Sister-in-Charge. Those individuals and the  
13 time period they covered are also recorded at 457. If  
14 we just put that on the screen, please, so the Panel can  
15 see who would have been carrying out those roles at the  
16 time of the applicants. So this is a page you will be  
17 able to come back to.

18 Now due to the passage of time, with St. Mary's,  
19 Newry having closed in 1984, the congregation has  
20 explained to the Inquiry that if the records required by  
21 the various regulations were kept, then they are  
22 unfortunately no longer available.

23 In summary, there are three applicants, each of whom  
24 were in St. Mary's, Newry at a different time, the end  
25 of the '50s, in the '60s and then in the '70s, who talk

1 about their time. The congregation has received no  
2 other complaints prior to this Inquiry and no  
3 allegations were made to the police in respect of abuse  
4 in St. Mary's of Newry.

5 Now I have considered -- covered a very considerable  
6 amount of ground across multiple sites and multiple  
7 institutions, but hopefully that will assist with the  
8 evidence that you are about to hear, which will commence  
9 tomorrow. Hopefully we will deal with it over the next  
10 number of days.

11 CHAIRMAN: Very well. We will rise now and sit at the usual  
12 time tomorrow morning.

13 (4.50 pm)

14 (Inquiry adjourned until 10 o'clock tomorrow morning)

15 --ooOoo--

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I N D E X

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3	Opening remarks on Module 12 by .....2 CHAIRMAN
4	Opening comments on Module 12 by .....3 COUNSEL TO THE INQUIRY
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