

PRIVATE

HIA REF: 161

Witness Name: **HIA 161****THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995**

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**WITNESS STATEMENT OF **HIA 161****

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I, **HIA 161** will say as follows:-

**Personal Details**

1. I was born on [REDACTED]. It is my view that I was taken in to care when I was two years old. However, the nuns provided me with paperwork that suggested I was placed in care when I was four so there may be a discrepancy regarding dates. It is my belief that myself and my sisters all went into care at the same time. My younger sister was called [REDACTED] and my older sister was called [REDACTED]. The nuns changed [REDACTED] name to [REDACTED] as they said [REDACTED] was a very Protestant name.

**Nazareth House, Belfast (20/9/1958 – 10/8/1967)**

2. When we went to Nazareth House we were all separated out. I was in the nursery for quite a while, my older sister went to the juniors and it was very hard for us to see each other. Whether or not we got to see each other would be down to the particular nun on duty at the time and quite often months would pass where we did not have contact with each other. One year I discovered that I had an older sister [REDACTED] who was not in the home with us, she was in the Good Shepherd across the road and well within walking distance from our home. I met her for the first time when I was about twenty four.

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3. When [REDACTED] was old enough she had to work with the elderly residents in Nazareth House and also with the deceased. When they died she had to do their hair and other chores. She would try to get down to see me and every now and again I would try and sneak into see her. One day one of the dead bodies frightened the life out of me because they burped or made some sort of noise and I ran away at once.
4. I did not get to see [REDACTED] as she was in a different section and the only time I would see her was at playtime. She would also be out playing and I could see her through the railings but there was never anything arranged.
5. [REDACTED] would sometimes sneak down into the dormitory and wake me up just to let me know she was there and thinking about me or to give me a sweet or something. One night she actually put a sweet in my mouth because when I woke up in the morning I didn't know what on earth it was. It was that kind of thing that siblings had to hide from the nuns. When I left the nursery and moved to the infants section I would ask to see my sisters but was rarely allowed. The nuns would call me "the scum of the earth" amongst other things and they talked a lot about the sins of our parents. I never knew my parents and my sisters and I never had any visitors so it was safe to abuse us as we had no-one to tell about our treatment.
6. Every morning a nun would walk up the dormitory and ring a hand hell bell. We had to get out of bed and kneel by our bed to say morning prayer. We then got washed and changed into our clothes and went to mass. After mass we got breakfast before starting our chores. The same routine was followed in the home every day. We would have benediction every afternoon and we had to say the Angelus every evening at 6pm. On a Friday we had to attend confessions and we would often make up stories about any sins we had in order to have something to say. We would also have to do the Stations of the Cross every Friday.
7. There were several priests that used to visit the home, I recall specifically **NHB 84** and [REDACTED] they were treated with reverence by the nuns

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and they more or less bowed down to them. There was one particular priest who would slap the girls across the face if they did not say Amen in a loud voice. I remember being in the sacristy with a priest and it is unclear to me why but I have a vivid memory of him being dressed in black and offering me sweets. It was a real novelty as we were not given sweets too often.

8. All the children in the home had to know the catechism or they risked being caned by the nuns. I was personally never caned as I knew it but I did witness other girls being whipped and the nuns just would not stop.
9. We never got called by our name we were addressed by our number. I distinctly remember being number four in the baby home and number nine in Nazareth House. Our number was sewn into our clothes and rather than call me HIA 161 it was always HIA 161 was in the home at that time and she had speech problems. The nuns gave her number sixty-six and she had difficulty pronouncing the s each time she tried to pronounce it and it wasn't clear the nuns would wallop her.
10. The nuns discovered that I had not been baptised when I was due to make my Holy Communion. I was punched, kicked and put in a room away from everybody else because HIA 161 was a pagan". SR 116 pulled me up by the hair and lifted me off the floor and she said "your mother is nothing but a prostitute anyway, a drunk and a prostitute and that's how you're going to turn out". That kind of thing was said to me on a daily basis and that was normal for me. I grew up to not expect any more than that. I was never called HIA 161 and never shown any love or affection.
11. A lot of the abuse would have been hidden away. It happened in a store room, it was used as a cleaning cupboard and it stank of jeyes fluid and it held wooden items like brushes that SR 116 used to batter you with. She had a bunch of keys that would rattle as she opened the door and she would get you in there and punish you. SR 116 did this regularly and when you heard those keys jangling you knew that she was taking you to that room and you knew what you were in for. I prayed just to die.

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12. I recall there were benefactors that came to the home and we used to call them "the ministry". We never knew why they were coming; they were friends of the nuns as far as we were concerned. Every year we had to put a concert on for them. I was particularly good at Irish dancing and [REDACTED] would put us through our paces in the weeks leading up to a concert. We had to smile and answer questions. If we were asked about the good sisters and how good they were to take us in we had to say how happy we were, we were to smile and anybody who didn't do this would be severely punished when these visitors left. I never thought these people could help me anyway as they were so friendly with the nuns enjoying tea, cake and concerts. I never felt I could approach them to get me out of the home. I also felt that there was no way I could complain to the police. There is no way you would have been believed back then as the church was bigger than anything. When we ran away the police took us back and they were always totally on the nun's side, they never listened to us.

13. I recall other people coming to the classes there may only have been two or three of them and I think they might have been inspectors. I was still afraid to tell them anything negative for fear of the reprisal.

14. My sister and I ran away to the docks and the police took us off the boat. We told them why we did not want them to send us back. There were two policemen and although the younger one said he worked with children and wanted to help us the older one said they had to send us back to the home. The younger policeman wanted to take us to his home as he and his wife wanted children but this would never have been permitted. I think I was twelve or thirteen at that stage.

15. My mother never really came to the convent but every year at Christmas the [REDACTED] tea chest" would come from England. It was a tea chest sent by my mother and filled with dolls, selection boxes and clothes. Everyone in the home knew about the tea chest. I don't know where my mother got the money for it as I found out later in life that she was a prostitute in London and

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the nuns told me that she was an alcoholic. My oldest sister said she sent it to us due to the guilt she felt for not looking after us. It was the only time of year when my sisters and I were actually called together as sisters. SR 116 SR 116 would open the box and show us everything. I recall everything being taken out of the box so that we could see it and we were all given dolls but then we were told to go and the nuns retained the contents of the box and said it was going to a better cause. I know that my older sister [REDACTED] wrote letters to my mother after we would have received the tea chest. But it was never her own words; the nuns controlled what was written.

16. My sister started to make up stories about our parents. She would tell people that our father was John Wayne and that he could not visit us as he was off filming and I believed her up until I was fifteen. We were trying to invent a family, trying to invent some love and to make excuses to explain why no-one ever came to visit us. Those children who had visitors were treated differently because they had somebody on the outside that they could tell or report to if they were treated badly by any of the nuns. The nuns knew this and treated the children with parents differently.
17. The nuns also had favourites, we called them their pets. When they became more senior they acted like the nuns and they would bully you as much as the nuns had done and the nuns would turn a blind eye to their behaviour. SR 116 SR 116 for some reason used to walk around with fruit and she would give this fruit to her favourite's right in front of you knowing that you were not going to get any fruit. I knew where I stood in the pecking order. There were also Christmas parties and some companies would invite the children in the home and SR 116 also attended. Your number had to be on the list to be able to attend and I just always knew my name wasn't going to be called out. I did however get to one of these parties. I recall being on the bus and SR 116 SR 116 sat behind me and slapped me around my head for no reason. That treatment has left me to this day nervous of anyone coming up behind me or walking behind me. Some of the girls loved to see my sisters and I being picked on. They would laugh because it wasn't them.

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18. There was also a pecking order for the doctor. A doctor did visit the home but the reason I do not really remember him is that only certain girls would be called to attend with the doctor. The girls who were beaten and had marks on their body were not asked to attend with him. I saw a doctor very rarely as he might have attended the day before I had my head punched into a wall or I had marks on me for some reason. We never received any medication for our injuries and I recall us trying to soothe the wounds with spoons from the dining room as they were cold on our skin. You weren't allowed to cry because if the nuns caught you they would give you something to cry about. As a teenager and a young adult in my twenties I had an attitude where I wouldn't cry for anyone and I would not show any emotion. I put up a wall that people could not penetrate and unfortunately that shut people out including people who were trying to be kind to me in later life like my ex husband. I think that inability to trust others will never go away. I do not think I will ever have a partner. I always feel that I will be alone with no religion and no faith in anything. I envy people who still have their faith, at least they have something.

19. Another resident called **NHB 29** would have received similar treatment to me from **SR 116** and **SR 31**. Myself, **NHB 29** and another girl, I think her name was **[REDACTED]** were on our hands and knees scrubbing floors on numerous occasions when the other residents were given time for recreation and were not expected to do hard work at this time. **SR 116** also abused **NHB 29**. I never kept in touch with anyone from the home so I do not know how **NHB 29** got on in life.

20. I was picked on by other residents. They would put me into a sheet and throw me up in the air which always scared me because if the sheet broke you would just go through it. If a nun saw this going on instead of coming to my rescue she would just walk out of the room as "it was only **HIA 161**" and they would not care about what happened to me. I was terrified of some of the senior girls; they had the authority of the nuns to abuse you and get away with it. They just became like the nuns, exactly like them.

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21. I went to school in the convent but I was very rarely in the classroom. I would get messages from **SR 116** during class that she wanted me to scrub floors, polish shoes and do chores and **SR 134** would release me from class and tell me to go to her. My IQ test carried out in later life showed that I was intelligent but my education was constantly interrupted. I have always wondered what I would have been capable of given the chance instead of the menial jobs I was made to do in the home and after leaving the home. With my level of education I had to work as a waitress and clean toilets. I had a brain but no confidence or self esteem to use it.
22. I was taught by **SR 31** for a while. She had a blackthorn stick that she used to keep in her classroom and she would whack you with it along your legs and back. I remember once an inspector asked about the stick and **SR 31** called it her pointing stick for pointing to the blackboard. I think that was the first realisation for me about nuns actually lying after telling us that we would go straight to hell if we lied yet there she was in front of this inspector saying that it was her pointing stick. **SR 134** also used big silver serving spoons to whack the back of your knuckles and they would swell up and you couldn't move your hands and that happened regularly.
23. There was another nun who was also vicious; I think she was called **SR 189**. She would get your head and smack it up against the wall. I have had blood pumping from my head following an incident like this with her and she just told me to get up to the dormitory and clean the mess up. I never received medical treatment. It was not just **SR 116** who abused me, it was all of them but as I was in **SR 116** group which **SR 116** was responsible for I had the most abuse from her. She was my nightmare and the one mostly in my head. In my view the other nuns were just as bad. We came from bad people, bad homes, we were the scum of the earth, children of drunks and prostitutes and goodness knows what and so we had our parents sins to answer for and that had to be beaten out of us.
24. There were also occasions of being nearly drowned in the bath, being pushed under the water in the bath. We were bathed in four big baths and one girl

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would be sitting dipping her feet waiting on the other to get out. The water was always brown because of the jeyes fluid. I don't remember the nuns having towels but they used bath sheets to dry us. There was no privacy and the after effects of the jeyes fluid meant that my skin was sore and itchy. However I never complained as the nuns would just make it worse.

25. There were lots of different incidents with different nuns and it happened daily so it is difficult to describe the detail of every incident. It was what you came to expect from them and it was just how they were. It was exactly the same in Middletown which was run by the St Louis Order so this order of nuns believed that was how you brought children up.

26. During holidays and on occasions I was sent to stay with the **NHB 30** family on their farm in [REDACTED]. They had pigs and hens and I was sexually abused quite badly every time I went to their house by both the father in the home and his brother who also lived there with them, **NHB 30** and **NHB 31**. I want to know why the nuns did not carry out any inspection of the homes we were being sent to in advance of any child being placed there. The **NHB 30** lived in a three bedroom bungalow and they had eight children and as their uncle also lived with them there weren't even enough beds for their own children. The uncle, **NHB 31** used to lift me at night and put me in his bed and he would sexually abuse me in the bed at night. When I was in the bath the husband, **NHB 30** sexually abused me. He would also take me to the barn to look at kittens and then sexually abuse me there. Once when I returned to the convent I told one of my older sister's friends, I can't remember her name now but she knew something was wrong with me when I came back and I told her about the abuse. I really liked Mrs **NHB 30** and I really liked the food she cooked for me and I loved spending time with the other children in the family so I was reluctant to tell and did not feel there was anyone I could tell. It was ironic but I would try to run away when [REDACTED] the social worker, came to pick me up to take me back to the home. I was being abused there but still felt as if Mrs **NHB 30** was a bit of a mother figure to me and it was better being abused there than going back to be abused in the home. I told this girl anyway and word got back to **SR 116** who



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gave me the biggest beating of my life for telling tales on a good Catholic family. I got my mouth washed out with carbolic soap. I got dragged by the hair and ended up under one of the beds in the dormitory with my hair was all stuck to the springs and it was being pulled out as she was still grabbing me out from under the bed and hitting me and my head hurt for ages afterwards. I learned then that you cannot report abuse to anyone.

27. A man turned up at the convent one day when I was very young and took me out to Lurgan. I was then taken out quite regularly by him and one day, I don't remember why, they took me to a convent in Newry and whilst we were talking to the nuns they remembered me and my sisters. One of the nuns took me to a nursery and showed me a cot that she said I had stayed in. This memory is very vivid and this nun knew exactly who we were. She knew my mother's name and she told me that we had been in that home prior to going to Nazareth House but I do not recall being in a convent in Newry at any stage.

28. My sister and I eventually ran away from the home. We broke into a house that was still under construction to keep warm overnight but we were freezing and found by the police. We ended up in court after being caught and we were sent to Middletown remand home. We were not really aware of what was happening at the time and did not even realise that we were taking part in court proceedings. **SR 31** and the social worker, who took us, Miss **██████████** told us what to say in court. If asked we had to say that the nuns were good to us. We viewed **██████████** as being on the side of the nuns. If we had understood what was going on and why we were there we perhaps would have had a chance to explain why we ran away but we just sat there like dummies. We never went back to Nazareth House after that. I was about thirteen at the time and my sister was eleven.

29. **██████████** came to visit me in all of the various homes and also at the **NHB 30** She always came across as very nice but I would never have told

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her about the ill-treatment as I knew she would report it back to the nuns. In my eyes she was a nun without a habit.

30. Not only did we have physical abuse in the home but mental also. It was humiliating and degrading. We were made line up and show the nuns the gussets of our underwear. If it was dirty or marked we were punished. When a girl took her period it was never explained to her and asking for a sanitary towel was a procedure.

**Middletown Remand Home (In/around 1967 – In/around 1970)**

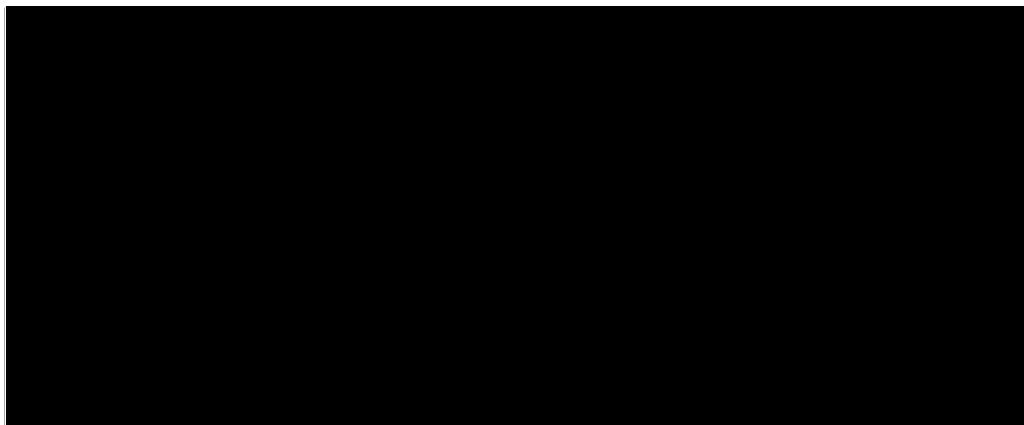
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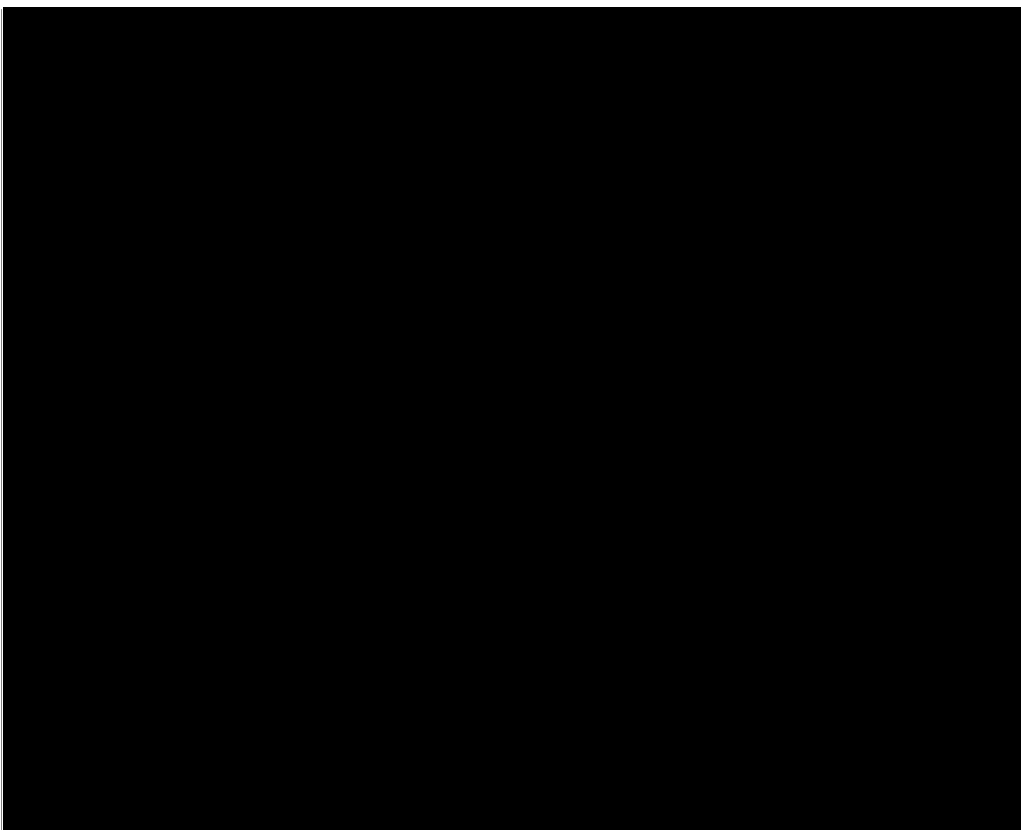
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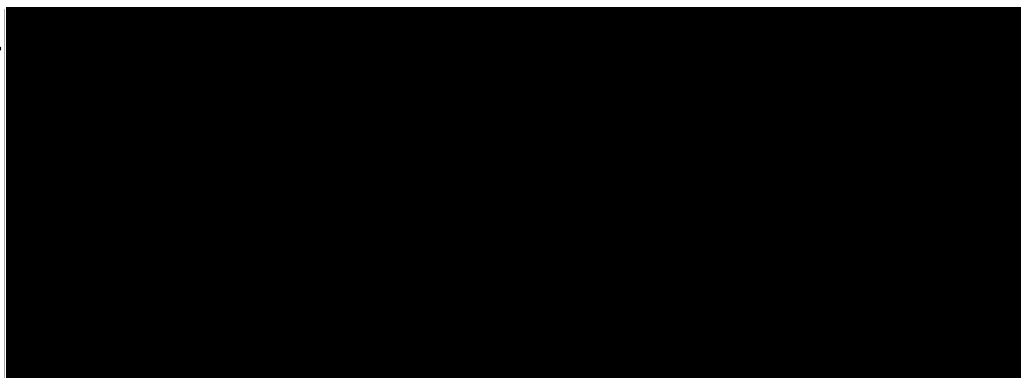
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34.



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35.

Life after care

36. I left care with no self esteem and up until the last ten years I still felt that I had no self confidence. I knew no-one else in [REDACTED] so I went round every door that I could looking for work. I called at the home of [REDACTED] looking for work and told him that I had been raised in Nazareth House. He put me in touch with his friend, [REDACTED] who was a solicitor in [REDACTED] and I went to work for this family. [REDACTED] became my doctor and he always checked up on me after that.

37. I was nanny to seven children for [REDACTED] and everyone in the family was very good to me. [REDACTED] discovered that I couldn't read when she realised I was avoiding all the books in the nursery. [REDACTED] gave me a cheque to pay for adult literacy classes at [REDACTED] College. Unfortunately, I was not able to complete the course because I was so embarrassed by my inability to read and write. My older sister [REDACTED] could not read or write either and she had to mark an X at the dole office for her name. Other girls in the home did receive an education and some of them even studied for the 11+ exam but I wasn't one of them. When I wrote my book in later life I could get the story down but I could not spell anything properly. My ex husband is a teacher and he helped me a lot when I was writing my book.

38. I was raped and got pregnant while I was at the [REDACTED] and despite it coming about as a result of rape I was pleased to be having a baby and becoming a mother. In fact I married the man who raped me because that is how it was in those days and I had two daughters and a son to him. I was seventeen when I had [REDACTED] my first daughter. I had to get the nuns consent

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to get married and I cried the whole way through the ceremony. When we got outside the church my first husband said "you're my wife now, you'll bloody do as you are told". I had my second daughter [REDACTED] eleven months later. It was an abusive relationship. He did not want my sister coming to the house he would beat me if I allowed her to visit. I went from being abused by nuns to being abused by my husband so I decided after he took a knife to me when I threatened to leave him that I would not endure it anymore and I left him. [REDACTED] my second husband, was good to me but I pushed him away. We had two sons together [REDACTED] and [REDACTED] I thought I could get married again and be normal but I bottled everything up and put on a front of being happy and carefree but eventually things came to the surface and I had a nervous breakdown. I also suffered from severe eating disorders. I felt violent towards people; the rage within me manifested itself by me being angry and violent towards others including those closest to me. I always had a fear that the nuns would put me in Muckamore Abbey and I had to put up a front that I was always fine otherwise I would end up in a mental institution.

39. I moved in with a friend in Antrim but [REDACTED] turned up there also and stole from my friend and [REDACTED] ended up in jail. My sister [REDACTED] kept getting involved in abusive relationships so in the end I stopped going to [REDACTED] to see her.

40. I had another sister, [REDACTED] but I have only ever met her once. She was in the Good Shepherd home across the road from us but we never knew each other. By the time I met her she was just such a mess and such a wreck that I could not relate to her as a sister at all. In fact I lost contact with all my sisters as they were a constant reminder of my time in care and in due course you want to give up those memories and not be reminded of them each time you come in contact with your family.

41. We all came out to different lives, my older sister ran away before us and was put into prostitution by my mother and she kept going downhill and my younger sister just went nuts and became very violent. She ran around with a tough gang who were in and out of jail so I stayed away from her after a while. Although they are still my sisters I can no longer deal with being around them.

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42. I have a sixteen year old grandson and although he needs me now as he is going through exams I know a time will come when he no longer needs me and I don't know what my reason to live will be then.

43. I have attended therapy and counselling. I found it hard to cope with the court case I took against the Order. I felt that the judge belittled me, my life was in his hands and he was just dismissing me like I was a nobody. My case settled in 2009 for £45,000 and my barrister told me to leave court that day with my head held high. It was not the outcome I wanted, I wanted my day in court to face the nuns and I thought it was a bit of a slap in the face really for what I had been through and for all the expense of litigation in the preceding years.

44. I reported the abuse I suffered to the police at Lisburn Road station. I spoke with [REDACTED] at the Child Rape Unit and he took a statement. I think he found it hard to believe that I was talking about nuns and priests. [REDACTED] also drove me and my ex husband back to the [REDACTED] farm and I spoke with a nephew and one of the children of the family who recognised me immediately and was able to tell [REDACTED] that they had fetched me out of the home. He told us that both <sup>NHB 31</sup> [REDACTED] and **NHB 30** were now deceased. There may have been other children abused by these men after me but they messed up my life.

45. My ex husband for years said that in every relationship I had, even with him, I would push people away. I cannot take a compliment and am suspicious of anyone who tries to give me a compliment and think that they want something from me. I was always defensive throughout my life and had very little trust in people. Even today I have no faith in police, teachers or anyone in establishment and I reserve my trust for my children and grandchildren. My ex husband explained that I was not the only victim as my children were also victims of the abuse I suffered. Finally I decided to speak to a solicitor.

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46. I pursued litigation for ten years and found the court case very dramatic. I felt very unsupported at the time. There were no priests being arrested or word out there despite my having reported the matter to the police. In the end I did not have my day in court. When we were told by the PPS that they were not going to bring charges against them as they were too old now I felt so betrayed. I went through the whole criminal court system to get nothing and they got away with it.
47. One thing to note is that they at times change the names of nuns. I think [REDACTED] SR 116 is referred to now as [REDACTED] SR 116 and she is based in [REDACTED] this is what I did find out through the courts, that she was in Nazareth House, [REDACTED]. During my court proceedings they said that [REDACTED] SR 31 was senile and was based in Nazareth House, [REDACTED] and she was now [REDACTED].
48. I attended a reunion years ago where some of the survivors of abuse had turned to alcohol, drugs or prescription tablets but there was almost competition between them for who had the most tragic story. I decided I could not allow them to drag me down. Even at the reunion I attended I thought some of these girls were suffering from Stockholm Syndrome as they were praising the nuns and it made me angry because the nuns did not do their best by us. They collected money every Saturday and we never saw it, we were fed poor quality food whilst they ate meat and we were force fed. If we refused to eat it we were forced to with one of them holding you down and the other one grabbing your nose and shoving it down your throat. It left me suffering from eating disorders throughout my life.
49. I went with a few other women to visit the wall of Nazareth House that is still located on the Ormeau Road. I suppose I wanted to confront my past. One of the ladies with me picked up a brick up and wanted to put it through the window of one of the flats that are now built on the site of the home. I found myself having to hold her down. I understand however that she, myself and the others were all damaged as were my two sisters as a result of our time in care.

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50. I wrote a book about my time in care because when I lodged proceedings initially I found it difficult to speak about my experiences. Before I wrote my book I did not tell my children or my ex husband about my experiences in care. It was not cathartic initially but it made me a stronger person. My book was published in November 2009 so my case was dealt with in early 2009.
51. I considered it was time for change when my last child moved out. That was when I attended a psychiatrist and a psychotherapist and I realised that I wasn't actually living for me, I was living for my children so when my last child left home all purpose had gone from my life. Things then caved in around me. Every morning when I woke up I felt as if I did not want to live any more, I just didn't want the pain of it. Certain things stuck and replayed in my head, things that were said to me as a child by the nuns. They often said "you're nothing HIA 161 there's no place for you in heaven, you come from the gutter and that's where you're going back". Some days I was so bad I would believe it. It took a great deal of counselling and therapy for me to start believing this was not true and to start believing in myself. I was a child so I could not have been that bad yet I was told nearly every day the devil was in me and the devil had to be beaten out of me.
52. I feel a fitting tribute would be a statue of an orphan or orphans with a plaque attached to it. I don't believe that a gathering of former residents would be suitable as I feel it would be taking a step backwards for me personally. Not alone did I suffer abuse but I have carried that through to my own children not in a physical manner but emotionally in how I brought them up. I was always extremely protective of them.
53. I believe that any apology thus far from the Order has not been heartfelt. The State also bare responsibility for the care that we should have received. We were let down not only by the Order but by other human beings and nobody has shown us empathy. Our crime was being born and who are parents were.



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Statement of Truth

I believe that the facts stated in this witness statement are true.

Signed **HIA 161**

Dated 30/6/2014

I hereby Certify that I have Received my *children*

[Redacted] *and* **HIA 161**

from under the care of the Sisters of Nazareth, Nazareth  
House, Ballynaseigh; in a Perfect State of Health and  
Cleanliness.

**HIA 161**

Signed, [Redacted]

*10. 9. 67.*

*witness* [Redacted]

[Redacted]

[Redacted]

DOWN COUNTY HEALTH AND WELFARE COMMITTEES

A21

MEMORANDUM

From: The Divisional Welfare Officer.  
South East Division.

To: The County Welfare Officer.

Ref.: LA/KMcC/MD.

Ref.:

CWO	
ACWO	<input checked="" type="checkbox"/>
CO	
COBH	
ACO	
AO	
EO	
EO	
ACK	
ADTY	

23rd May, 1957.

[Redacted] Family, [Redacted]

Referring to your memorandum of the 16th May, I have now to state that [Redacted] was due for admission to St. Luke's Hospital, Armagh on the 22nd instant.

Arrangements for the care of the children during her absence are as follows:-

[Redacted] - 11 years - Staying with Aunt. [Redacted]

[Redacted] - 10 years - In Mercy Convent, Kilmorey Street, Newry.

HIA 161 - 3 years - Going with mother to St. Luke's Hospital for treatment.

SJM 23 - 1 year - Was conveyed to Millbank Children's Home on the 22nd instant.

*[Handwritten Signature]*

Divisional Welfare Officer.



DOWN COUNTY HEALTH AND WELFARE COMMITTEES

MEMORANDUM



From: The Divisional Welfare Officer.  
South East Division.

To: The County Welfare Officer.

Ref.: LA/KMcC/MD.

Ref.: ESG/BG. C.577

17th August, 1957.

[REDACTED]

Referring to your memorandum of the 12th instant, I would inform you that above named man and his wife have absconded leaving a note on the door saying they had gone to [REDACTED]. They have not paid any rent for months.

The children have all been placed in homes.

[REDACTED] is in Nazareth Home, Belfast, [REDACTED] HIA 161 and

SJM 23 [REDACTED] are with the Mercy Nuns in Newry.

CWO	
ACWO	
CO	
COBH	
ACO	
AD	
EO	
SO	
OTTE	
ACS	

*[Handwritten signature/initials]*

*L. Armstrong*  
Divisional Welfare Officer.

DOWN COUNTY HEALTH AND WELFARE COMMITTEES

*CP*

A20

MEMORANDUM

From The Divisional Welfare Officer.  
South East Division.

To The County Welfare Officer.

Ref.: LA/KMcC/MD.

Ref.:

25th February, 1958.

[REDACTED] Family, formerly of [REDACTED]

Further to your enquiry regarding the above family, I have to inform you that [REDACTED] HIA 161 ad SJM 23 [REDACTED] are still with the Mercy Nuns, Newry. They received a letter from their mother yesterday and the address thereon was [REDACTED]



*[Signature]*  
Divisional Welfare Officer.

CNO	<input checked="" type="checkbox"/>
ACWC	<input checked="" type="checkbox"/>
CO	<input type="checkbox"/>
COBH	<input type="checkbox"/>
ACO	<input type="checkbox"/>
AO	<input type="checkbox"/>
PO	<input type="checkbox"/>
AO	<input type="checkbox"/>
FILE	<input type="checkbox"/>
ACK	<input type="checkbox"/>
COPY	<input type="checkbox"/>
FILE	<input type="checkbox"/>

SNB-48568

R.U.C. STATION  
CASTLE WELLAN  
1 - OCT 1958  
COUNTY DOWN

Dear Sir,

With reference to your letter overleaf I am to inform you that to the best of our knowledge [redacted] is now residing with his wife at [redacted]

We have been told that his children were taken from in Belfast and are now in the Nazareth House, Belfast.

Your obedient Servant,

*[Signature]*  
Sergeant.

CWO	
ACWO	
CO	
COBH	
ACC	
AC	✓
RC	
EC	
CTD	
ACH	
COB	



\*  
4535, -36

SJM 23

and

HIA 161

Admitted 20th September 1958. Recommended by  
[REDACTED], Castlewellan. Sisters to [REDACTED]  
[REDACTED] Family evicted. Parents not much  
good, and of low mentality.