Submission No: 54

Organisation/Individual: THE CATHOLIC CHURCH'S JOINT LIAISON GROUP ON CHILD MIGRATION

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Submission to

The Senate Community Affairs References Committee Inquiry into Child Migration

from

The Catholic Church’s Joint Liaison Group on Child Migration

December 2000
INTRODUCTION

This submission was prepared by the Joint Liaison Group on Child Migration (JLG), a working group within the Catholic Church established by the Bishops' Committee for Migrants & Refugees (a Committee of the Australian Catholic Bishops' Conference) and the National Executive of the Australian Conference of Leaders of Religious Institutes, the national organisation for leaders of Catholic religious orders of Sisters, Brothers and Priests. The Joint Liaison Group was established in 1999 with an advisory and co-ordinating role on matters pertaining to child migration.

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This Submission has been endorsed by:

- AUSTRALIAN CATHOLIC MIGRANT AND REFUGEE OFFICE
- AUSTRALIAN CATHOLIC SOCIAL WELFARE COMMISSION
- AUSTRALIAN CONFERENCE OF LEADERS OF RELIGIOUS INSTITUTES
- CATHOLIC DIOCESE OF GERALDTON WA
- CATHOLIC ARCHDIOCESE OF MELBOURNE VIC
- CATHOLIC ARCHDIOCESE OF ADELAIDE SA
- CATHOLIC ARCHDIOCESE OF HOBART TAS
- CATHOLIC DIOCESE OF MAITLAND AND NEWCASTLE NSW
- CATHOLIC ARCHDIOCESE OF PERTH WA
- CATHOLIC ARCHDIOCESE OF SYDNEY NSW
- CENTACARE AUSTRALIA
- CONGREGATION OF CHRISTIAN BROTHERS - HOLY SPIRIT PROVINCE (WA & SA)
- CONGREGATION OF THE POOR SISTERS OF NAZARETH (SISTERS OF NAZARETH)
- DAUGHTERS OF CHARITY OF SAINT VINCENT DE PAUL (DAUGHTERS OF CHARITY)
- MARIST BROTHERS (SYDNEY PROVINCE)
- SALESIANS OF DON BOSCO (HOBART)
- SISTERS OF MERCY - GOULBURN CONGREGATION
- SISTERS OF MERCY - ROCKHAMPTON CONGREGATION
- SISTERS OF MERCY - PERTH CONGREGATION
- SISTERS OF MERCY - ADELAIDE CONGREGATION
- SISTERS OF MERCY - PARRAMATTA CONGREGATION
- SISTERS OF ST JOSEPH OF THE SACRED HEART (JOSEPHITES) - NEW SOUTH WALES PROVINCE
OVERVIEW

This submission consists of five sections:

Introduction asserts that responsibility for child migration was and is shared among governments, sending agencies and receiving agencies and that responsibility for attending to the consequences of child migration should also be a shared one.

Historical Background briefly outlines the involvement of Catholic organisations in child migration to Australia and provides statistical information about the origins, nationality and destination of children involved in Catholic child migration.

Key Issues reflects on the personal impact of the child migration experience and discusses the key issues and needs of former child migrants.

Church Responses addresses the Inquiry Terms of Reference, describes the various responses made to the needs of former child migrants by Catholic organizations and discusses the appropriate role of governments in meeting the current needs of former child.

Recommendations suggests future actions to be taken by Commonwealth and State Governments to address the needs of former child migrants.
1 INTRODUCTION

The phenomenon of Child Migration involved governments as well as private sending and receiving agencies, among whom were many charitable and church groups, including the Catholic Church. The British Government and the Australian Government were involved in authorising and regulating arrangements for child migration. Australia’s state governments were also involved in child migration through their legislative responsibility for the legal guardianship of the children and their mandated supervisory responsibility for the institutions in which they were cared.

It therefore seems axiomatic that responsibility for child migration was a shared one. Hence we firmly contend the task of responding to the consequences of child migration is also to be shared among all participants: the British Government, the Australian Federal and state governments and the sending and receiving agencies.

It is a central contention of this submission that to date the British Government and the Australian Federal and state governments have played almost no role in responding to the needs of former child migrants. The great bulk of the work has been done by the following groups: the sending agencies in Britain; the receiving agencies in Australia; independent organisations such as the Child Migrants’ Trust; and, the individual and collective efforts of former child migrants themselves, eg. Child Migrants’ Foundation.

If this Senate Inquiry is able to achieve anything, it should identify the legitimate role that governments should play in supporting these groups, through financial and other assistance, to continue to assist and attend to the needs of former child migrants.

Child migration, and particularly the abuses that sometimes accompanied it, have been the subject of public discussion and controversy for at least 12 years - much research has been undertaken and much historical data is now on the public record. There is now widespread recognition that, whatever genuinely good intentions formed the motivation for child migration schemes, child migration was intrinsically flawed. With the benefit of hindsight the trauma inherent in taking young children half way round the world, from one form of institutional care to another, with little or no chance of ever reconnecting with their families of origin, and separated from their own culture is readily recognised.

Two previous Inquiries have been mounted, an unfinished Inquiry by a Parliamentary Select Committee in Western Australia (1996) and the Inquiry into the welfare of former child migrants by the British House of Commons Health Committee (1998). This submission urges the Senate Inquiry to avoid merely repeating what earlier inquiries have already done. The present Inquiry ought to focus on identifying what needs to be done now and in the future for former child migrants, and clearly articulate what future role governments, particularly the Commonwealth Government, will play in ensuring the legitimate needs of former child migrants are appropriately met by those bodies responsible for the migration of these children from their homelands.

It is our belief that the Catholic Church organisations involved have responded honestly and vigorously over the last five to 10 years and the Church looks forward to Commonwealth and State Governments showing the same level of commitment.
2 HISTORICAL BACKGROUND

The history of child migration within the British Empire extends from early in the 17th century to the 1960s – children who were convicted of petty crimes were transported to Australia in the early Fleets. The involvement of the Australian Catholic Church in child migration only began in 1938-39 with the arrival in Western Australia of 110 boys from Britain. The Church's involvement occurred at the very end of this history and only on a relatively small scale. Catholic child migration accounts for 1,355 of the estimated 7,500 child migrants to Australia this century.

This involvement continued in the post-war era from 1947, rapidly tailing off during the 1950s. The last British child migrants cared for in Catholic residential facilities came to Australia in the late 1950s and Maltese child migration finished in the mid-1960s. Of the 1,355 children who were cared for in Catholic Institutions in Australia 1,045 came from Britain and 310 from Malta – refer below for details.

Australian Catholic interest in child migration originally began in Western Australia in the 1920s, specifically through interest in increasing Catholic migration to that state. Inspired by precedents like the Fairbridge Farm School near Perth, members of a Catholic business organisation, the Knights of the Southern Cross, and some Christian Brothers involved in child care, began planning towards what became the Tardun Farm School near Mullewa, east of Geraldton. While this began in 1929 as a farm-based boys' home, it was not until the late 1930s that the Bishops of Western Australian arranged for Christian Brother P.A. Conlon to travel to London for the purpose of arranging for child migrants to come to Western Australia. In 1938/39, 110 boys came to Western Australia in three groups and were cared for in four residential facilities run by the Christian Brothers. The outbreak of World War II put further plans on hold.

By the end of WWII, meetings of the Catholic hierarchy in Australia, the predecessor of what is now referred to as the 'Australian Catholic Bishops' Conference' were discussing the possibilities for post-war migration, including child migration. All of this took place in the context of the Commonwealth Government's strong support for immigration in the wake of the war and the United Nations resettling of people, including children without families, in 'suitable countries' under resettlement schemes. The Australian Bishops supported a trip by Br. Conlon and Bishop Simonds to Europe in April 1946 to explore the possibilities for bringing large numbers of children, particularly war orphans, to Australia. In 1947 the first post-war groups of child migrants arrived in Australia. The tables below give a breakdown of the numbers of child migrants from Britain and Malta and the dioceses and institutions into which they were received.
### Child Migrants by Country of Origin

<table>
<thead>
<tr>
<th>Country of Origin</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>From U.K.</td>
<td>725</td>
<td>320</td>
<td>1,045</td>
</tr>
<tr>
<td>From Malta</td>
<td>259</td>
<td>51</td>
<td>310</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>984</td>
<td>371</td>
<td>1,355</td>
</tr>
</tbody>
</table>

### Child Migrants by State of Destination

<table>
<thead>
<tr>
<th>State of Destination</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>WA</td>
<td>903</td>
<td>193</td>
<td>1,096</td>
</tr>
<tr>
<td>SA</td>
<td>-</td>
<td>53</td>
<td>53</td>
</tr>
<tr>
<td>QLD</td>
<td>11</td>
<td>37</td>
<td>48</td>
</tr>
<tr>
<td>NSW</td>
<td>31</td>
<td>35</td>
<td>66</td>
</tr>
<tr>
<td>TAS</td>
<td>39</td>
<td>-</td>
<td>39</td>
</tr>
<tr>
<td>VIC</td>
<td>-</td>
<td>53</td>
<td>53</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>984</td>
<td>371</td>
<td>1,355</td>
</tr>
</tbody>
</table>

### Child Migrants by Diocese and Initial Destination

<table>
<thead>
<tr>
<th>Diocese</th>
<th>Initial Destination</th>
<th>No. of Child Migrants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perth</td>
<td>Castledare (Christian Brothers)</td>
<td>212</td>
</tr>
<tr>
<td></td>
<td>Clontarf (Christian Brothers)</td>
<td>188</td>
</tr>
<tr>
<td></td>
<td>St. Joseph's Subiaco (Sisters of Mercy - Perth)</td>
<td>103</td>
</tr>
<tr>
<td></td>
<td>St. Vincent's Subiaco (Sisters of Mercy - Perth)</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>Transfers from Fairbridge to Clontarf</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Bindoon (Christian Brothers)</td>
<td>245</td>
</tr>
<tr>
<td>Geraldton</td>
<td>Nazareth House Bluff Point (Poor Sisters of Nazareth)</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>Tardun (Christian Brothers)</td>
<td>220</td>
</tr>
<tr>
<td></td>
<td>Transfers from Fairbridge to Tardun</td>
<td>3</td>
</tr>
<tr>
<td>Hobart</td>
<td>Glenorchy (Salesians of Don Bosco)</td>
<td>39</td>
</tr>
<tr>
<td>Adelaide</td>
<td>Goodwood (Sisters of Mercy - Adelaide)</td>
<td>53</td>
</tr>
<tr>
<td>Melbourne</td>
<td>Nazareth House/ East Camberwell (Poor Sisters of Nazareth)</td>
<td>53</td>
</tr>
<tr>
<td>Sydney</td>
<td>Lane Cove (Sisters of St Joseph)</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Ryde (Sisters of Mercy - Parramatta)</td>
<td>6</td>
</tr>
<tr>
<td>Maitland</td>
<td>Murray Dwyer (Diocesan home staffed by Daughters of Charity)</td>
<td>31</td>
</tr>
<tr>
<td>Wagga</td>
<td>Thuringa (Sisters of Mercy - Goulburn)</td>
<td>22</td>
</tr>
<tr>
<td>Rockhampton</td>
<td>Neerkol (Sisters of Mercy - Rockhampton)</td>
<td>48</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>1,355</strong></td>
</tr>
</tbody>
</table>
The graph below illustrates that the great bulk of child migrants came in the late 1940s and early 1950s. Thereafter, child migration rapidly tapered off, particularly from Britain, where there were increasing reservations about the merits of child migration among policy makers and professionals.

**Numbers of Child Migrants by Year of Arrival and Country of Origin**

*Note: Three (3) children arrived with the Fairbridge Scheme in 1935 and were transferred to Tardun in 1942.*

The child migrants were cared for in institutions operated by religious orders, except for the Murray-Dwyer home in Newcastle, which was owned and operated by the Maitland (now Newcastle-Maitland) diocese, though staffed at that time by the Daughters of Charity. Thus, although the overall organisational responsibility for Catholic child migration lay with Bishops and some of their organisations, notably the Federal Catholic Immigration Committee, the forerunner of the Australian Catholic Migrant and Refugee Office, the actual care of the children was undertaken by various Catholic religious orders. The Religious Orders involved in providing care to child migrants are as follows:

- Congregation of Christian Brothers - Holy Spirit Province (WA & SA)
- Congregation of the Poor Sisters of Nazareth (Sisters of Nazareth)
- Daughters of Charity of Saint Vincent de Paul (Daughters of Charity)
- Salesians of Don Bosco (Salesians)
- Sisters of Mercy - Goulburn Congregation
- Sisters of Mercy - Rockhampton Congregation
- Sisters of Mercy - Perth Congregation
- Sisters of Mercy - Adelaide Congregation
- Sisters of Mercy - Parramatta Congregation
- Sisters of St Joseph of the Sacred Heart (Josephites) - New South Wales Province
- Marist Brothers - Sydney Province. (Note that the Marist Brothers’ home at Westmead was never an initial destination for child migrants. However, some boys from the Murray-Dwyer home in Newcastle went to Westmead later on.)

Although the Catholic Hierarchy had a key role in Catholic child migration, it is important to note that individual Bishops had the authority to decide whether or not their diocese would be involved. Similarly, most Catholic religious orders in Australia were not and are not under the direct or complete authority of the Bishops, but have a significant degree of autonomy in their activities. Individual religious orders may have actively indicated interest in receiving child migrants into their residential child care facilities, others would have been requested or invited by the local Bishop to be involved.
3 KEY ISSUES FOR FORMER CHILD MIGRANTS

It is clear that there are a number of factors that have affected the lives of former child migrants, often in a negative way, and which give rise to a number of distinctive concerns and issues in regard to their welfare.

Many of the men and women who came to Australia as child migrants have experienced a series of traumas throughout their life history. As children in their country of origin, e.g. being separated from their birth parents and siblings, being institutionalised in orphanages in their country of origin, loss of contact with their families, being transported to a far away land. As children in Australia, e.g. being re-institutionalised in Australian orphanages, growing up outside their birth family. And as adults, e.g. continued separation from parents, siblings and family members, loss of self identity, low self esteem, loss of family history, loss of sense of belonging.

Most child migrants came from social and family circumstances which were often characterised by adverse poverty, illegitimacy and/or abandonment by one or both parents. These circumstances led to children being institutionalised, often in their infant years. There is now strong evidence that the prolonged experience of institutional care in infancy and childhood was itself a direct cause of further trauma in later life. In fact the efforts of some Children's Institutions to place children with families on a regular basis, eg. on weekends and in school holidays helped offset some of the deleterious effects of an institutional orphanage.

The experience of being migrated to the other side of the world, with all that this entailed in emotional disorientation, separation from family members and cultural dislocation, was a further trauma. Some child migrants, though certainly not all, experienced some forms of abuse during their institutional care, both in the U.K. and in Australia. There has been much publicity in recent years given to the more disturbing instances of physical and sexual abuse, including in some Catholic Institutions in Australia.

The transition from institutional life to life in society as a young adult, and later life events, were often extremely difficult. The life histories of some former child migrants have been marked by psychological and psychiatric disorders, alcoholism and other addictions, marriage breakdown, difficulties in relationships, unemployment, criminal offences and suicide.

Each of the individual “traumas” described above had the potential affect of reinforcing and compounding those that had gone before. This is not to say that all former child migrants had their lives ruined by these traumas. Many adjusted well and have had productive working lives, made good marriages and raised families. Many have demonstrated exceptional courage and resilience in overcoming their difficulties. It would be a mistake to see former child migrants only as “victims” or to assume all have been equally scarred by the experiences of their childhood. Each individual case is different, but there is abundant evidence to suggest that the lives of many former child migrants have had more than their fair share of suffering and struggle, and that these can be seen as the effects of trauma in early life.
What remains true throughout is that these traumas were not of the making of any child migrant. The governments and agencies responsible for child migration, and the institutions that received child migrants, have a moral responsibility to concern themselves with the welfare of former child migrants insofar as this has been affected by these experiences.

The experience of Catholic organisations in meeting and assisting former child migrants suggests some key issues:

3.1 Empowerment and Dignity of the Individual

Childhood by definition is an experience of dependence that gradually gives way to independence and interdependence. The experience of many former child migrants is one that has reinforced a sense of powerlessness, inferiority and shame. The individual’s sense of dignity and autonomy could be undermined by the absence of an affectionate and secure family in which to grow up; the nature of institutional care in the 1940s and 1950s; the dislocating experience of migration at an age when this was something that could scarcely be understood or consented to; and the effects of experiencing emotional, physical or sexual abuse.

The results can include lack of confidence, pathological shyness, a nagging sense of being an “outsider” in normal society, difficulties in forming intimate relationships, difficulty in feeling “in control” of one’s life (e.g. in managing feelings like anger), and chronic loneliness. Helping a person to overcome such problems is clearly a long-term undertaking, usually requiring considerable skilled professional assistance, especially via counselling or therapy.

3.2 Acknowledgment of the Former Child Migrants’ Experiences

The combination of circumstances and events that constitute the experience of many former child migrants adds up to something that many other people struggle to understand, particularly in its impact on the former child migrant. Some former child migrants personalise and internalise the constant sense of “being different”, of not quite fitting in, and assume that there is something wrong or deficient with them. Such feelings can be persistent and severe, even crippling.

A real and sympathetic listening to the individual’s story and acknowledgment of the distinctive features of their experience is needed in order to reassure the individual that he/she is not somehow at fault or to blame for all this. Part of such acknowledgment may involve expressions of apology and regret that make it clear that much of the responsibility for what happened to former child migrants was the result of decisions and actions taken by agencies and institutions outside the individual’s control.

3.3 Personal History and Identity

The experience of child migration seems to compound the effects of institutional child care in the absence of family life, producing a sense of rootlessness, of uncertainty about where one came from and where one fits in the world, of something missing in the individual’s sense of identity. How did the experience of migration as a child do this? Being physically removed to the other side of the world prevents any further direct contact, and hinders other forms of contact with members of one’s family.
Child migrants were removed from the company of people who might know something of their parents or family story, thus ensuring that they would grow up in a near void as far as their family history is concerned. They were also removed from the sights, sounds and smells, the culture and climate, of their country of origin. They were aware, and often were made aware by others, that they did not belong in the country of adoption, yet had only fading memories to cling to of their country of origin.

Child migration effectively consigned people to an emotional and cultural twilight zone - they did not fully belong in their new setting, yet were unable to keep fresh and alive their sense of where they originated. Hence, many former child migrants ask the question “Where do I belong?” and yearn to find their roots.

3.4 Practical Issues

The unique, even anomalous situation of the child migrant can easily result in all sorts of practical and concrete difficulties in adult life. For example, the inadequacy of files and personal information has meant some have not been able to obtain a birth certificate, thus creating difficulties in taking out citizenship or obtaining a passport.

Another concrete issue for some is that of literacy and educational levels. Some children who came to Australia in the immediate aftermath of World War II often had little or no previous schooling. Furthermore, the conditions in the institutions into which they came, and the focus on equipping them with practical skills for an apprenticeship or job, often resulted in many of them moving out of the institution into the workforce with limited education.

Lack of a birth certificate or lack of education become particular, concrete experiences of the sort of powerlessness and inferiority referred to earlier. Such experiences further reinforce and entrench negative self-perceptions.

This experience can be repeated in the children of former child migrants who have also been put at risk through lack of access to records of parental and family medical histories.
4 TERMS OF REFERENCE

The role and responsibilities of Australian governments

Prior to any formalisation by legislation of the roles of governments in child migration, Commonwealth and State governments had provided funding for the support of child migrants by payment of a per capita subsidy. They also assisted in the provision of funding for improvements to buildings etc.

The role and responsibilities of governments were legislated in the Immigration (Guardianship of Children) Act No. 45 of 1946 (assented to on 15 August 1946), and further defined by the Immigration (Guardianship of Children) Regulations, Statutory Rules 1946, No. 195. In essence, this legislation made the Commonwealth Minister for Immigration the guardian of child migrants arriving after 1946. The regulations specified the State Government agencies to whom this guardianship was delegated. The Regulations also specified the types of records that needed to be kept by these agencies. The State Government was responsible for appointing the custodians of the child migrants. Guardianship was to the exclusion of the father and mother and every other guardian of the child and lasted until the child turned 21 years of age.

The various State and Commonwealth Government departments were responsible for monitoring the Institutions, often by inspection, and for financial support on a per capita subsidy basis. Extant records demonstrate that access to Catholic residential facilities (required by Government agencies in the discharge of their guardianship responsibilities) was facilitated.

Many individual records pertaining to Government inspections of residential facilities, workplaces and other relevant matters are held in dispersed files in State Archives and the National Archives of Australia. Access to these files is difficult and requires a lengthy and expert process of research. A program funding the collation and retrieval of these records is urgently needed.

a) In relation to government and non-government institutions responsible for the care of child migrants:
   (i) whether any unsafe, improper, or unlawful care or treatment of children occurred in such institutions, and
   (ii) whether any breach of any relevant statutory obligation occurred during the course of the care of former child migrants.

Given the number and diversity of Catholic institutions involved in the care of child migrants it is difficult to generalise or make categorical statements. All of these institutions were subject to regular inspection by government authorities and these reports are on the public record. It also needs to be borne in mind that child migrants were cared for along with Australian children who had been placed in institutional care for a variety of reasons. The care of child migrants needs to be seen in the historical and social context of the wider child care scene in Australia in the 1940s, 1950s and 1960s.
While institutional child care has fallen into disfavour, it was widespread, even a normative style of child care in those times. With limited government funding, lack of specialist training for staff and a scarcity of resources in many cases, the style of care was often spartan. We are also talking about a period when a certain level of corporal punishment was generally accepted as part of bringing up children. This of course does not condone excesses in this area, if any such excesses occurred, but it does mean that what we would now judge to be excessive may not have been seen that way at the time.

On the available evidence, the Joint Liaison Group believes that the standard of care provided in Catholic institutions was generally within the bounds of what was safe, proper and lawful. However, we are now aware that instances of physical and emotional abuse did occur. We are now also aware that in some cases, mainly in male residential care institutions, sexual abuse occurred. Any such abuses, whether criminal offences or not, can never be condoned. A number of the congregations that cared for child migrants have made public apologies specifically in relation to instances of abuse.

It is difficult to generalise from this distance in time about the prevalence of abusive behaviour in the institutions that cared for child migrants. There seem to have been differences between institutions, and from one period to another, in regard to the overall tone and style of care in particular institutions, and also in reported instances of abusive behaviour by staff. It seems that these abuses did not come to the notice of supervising authorities, be they congregational, diocesan, federal or state. The policies and practices of the time in regard to child protection and abuse would be seen nowadays as inadequate, but they reflected the generally accepted standards and attitudes of the time in regard to care and supervision.

b) The extent and operation of measures undertaken or required to assist former child migrants to reunite with their families and obtain independent advice and counselling services;

The experience of Catholic Church agencies with former child migrants is that the key needs of these men and women are:

- ready access to information about their personal and family origins
- assistance in tracing family members in their country of origin
- assistance, financial and other, in arranging to travel to meet family members (the term "reunification" is often not accurate as former child migrants may be meeting relatives for the first time)
- counselling services. The availability of counselling is particularly important when someone is accessing files about themselves and their family of origin, as these files often contain information or judgmental references that are emotionally disturbing for the person concerned. Counselling is also critical in preparing for and following up contact with relatives. Finally, counselling and more intense forms of therapy are often needed to assist former child migrants to address the various personal ramifications of their early life, including institutional care, child migration and the transition from an institution to society (refer to the above Section).
The Joint Liaison Group is uncertain what is the precise import of the word “independent” in this term of reference. We are aware that some groups, such as the Child Migrants’ Trust, place a great deal of emphasis on the importance of being independent of those organisations and agencies involved in child migration. They may see services offered by the organisations originally involved in child migration as somehow “tainted”. Some speak of the dangers of “secondary abuse” for a former child migrant dealing with an organisation or agency that was involved in his or her migration and institutional care.

It must be recognised that this view of what constitutes “independent advice and counselling services” creates a dilemma for those organisations that originally were receiving agencies for child migrants in Australia. On the one hand, if advice and counselling services are made available by Church organisations, they can be condemned as not “independent”. If such services are not provided, then the same organisations may be condemned for being indifferent to the needs of the former child migrants!

Past experience indicates it is quite possible to offer highly professional services funded by the religious orders and other organisations involved in child migration, particularly counselling, yet which remain functionally independent and maintain a high degree of professional integrity and service delivery. One outstanding example is the C-BERSS in Perth which is funded by the Christian Brothers but independently managed and staffed. It provides counselling, help with family tracing, travel assistance and other services.

Past experience also suggests that some former child migrants have a positive preference for dealing with the religious orders and Church agencies involved in their child migration. This can be for a variety of reasons, ranging from dissatisfaction with alternative services to the feeling of a positive bond with the group that was “in loco parentis” during their childhood. Services that meet the person’s real needs, can be an important part of achieving healing and reconciliation. Knowing that services are funded by a Church agency or a religious order can be a very positive and significant factor for the former child migrant. What is essential is that former child migrants are given the choice to decide which particular counselling or tracing agency most suited to their needs.

It has been our experience in regard to the services required by former child migrants that certain services are most appropriately provided by those directly involved in the institutional care of the children. Other services relate more to government and other high level authorities who authorised and arranged child migration schemes. Services such as family tracing and travel assistance fall into this category.

Up to the present day, Australian governments have done very little in these areas. The only federal assistance has taken the form of funding for one organisation, the Child Migrants’ Trust - an agency which has done much good work, but which some former child migrants are reluctant to use. The bulk of the effort continues to come from the Catholic religious orders involved in the immediate care of the children, and who had no direct involvement in initiating or arranging child migration.

The efforts of the Catholic Church, particularly through the religious orders involved in the care of child migrants, have been substantial:
Access to Information - about $70,000 was contributed on a pro rata basis by the religious orders for the development of a Personal History Index (PHIND), an award-winning computerised guide to the location of personal records. A further $4,200 was contributed to this project by the Maitland and Adelaide dioceses.

Family Tracing - £50,000 Sterling has been provided by the Poor Sisters of Nazareth and the Christian Brothers for family tracing conducted by the Catholic Child Welfare Council in the U.K. since 1992.

Since 1993, the Christian Brothers, Sisters of Mercy and Poor Sisters of Nazareth have provided approximately $105,000 to maintain the service for former child migrants at the Catholic Migrant Centre in Perth. This service provides access to files, related counselling and assistance with family tracing.

Travel – Over $1m has been spent by religious orders in travel assistance to enable former child migrants to return to their country of origin usually to meet family members.

Counselling and other services – About $1m has been spent by religious orders on counselling and related services. Such services are offered through functionally independent agencies (e.g. C-BERSS), occasionally through the Church’s Centacare network or via a referral to another counsellor acceptable to the former child migrant.

At no time have these Church organisations and agencies been able to access Commonwealth or State funding to support the above activities and initiatives. The resourcing of such initiatives by the Catholic agencies involved is just and appropriate. What is not appropriate or just is the absence of any government involvement in such services, and the inherent unfairness of functionally independent agencies being discriminated against in accessing funding for their specific programmes as compared to the Child Migrants’ Trust.

c) The effectiveness of efforts made during the operation of the child migration schemes or since by Australian governments and any other non-government bodies which were then responsible for child migration to:

i) inform the children of the existence and whereabouts of their parents and/or siblings;

ii) reunite or assist in the reunification of the child migrants with any of their relatives, and

iii) provide counselling or any other services that were designed to reduce or limit trauma caused by the removal of these children from their country of birth and deportation to Australia.

Some child migrants, notably those from Malta, came with the consent of parents and were well aware of the existence and whereabouts of parents and siblings. Many Maltese were reunited with their families when the families later migrated to Australia. However, this was not true for most of the British children.
**Records and Files**

Child migrants were normally accompanied by a file including birth certificate, baptismal certificate, health report and some school reports. It is hard to know whether this happened in all cases. It is certainly the case that not all of this documentation has survived the passage of time, e.g. the Catholic Migrant Centre in Perth has baptismal information in 40% of its files; Centacare in Adelaide has baptismal information on 72% of former child migrants who were cared for in South Australia. Rarely did any useful information regarding schooling or social background, even institutional history, arrive with the child. Sometimes, even names and dates of birth have proved impossible to confirm with accuracy.

In some States, documents accompanying children remained with the Immigration Department and are now held as archives by National Archives of Australia. Because of this, they cannot be returned to the former child migrant who is only permitted a photocopy. This includes Documents of Identity for many Maltese children. This is an administrative barrier that only government action can remove.

In some cases, children's records were the responsibility of the diocese, not the religious order running the Home, or else the records passed to the diocese once the children left the Home. In a small number of cases, files record evidence of attempts by family members to contact children migrated to Australia. However, it is not clear from the records whether these efforts were successful.

The standard of record keeping and passing on of information, from the start of the child migration process in Britain through to arrival in Australia and subsequent institutional care, was very uneven. In the intervening years, once child migrants had left the institutions, records were often not well kept and were rarely needed, as few child migrants in their younger days made enquiries about personal information and family background.

From 1996 to 1999 a research project was undertaken by the Australian Conference of Leaders of Religious Institutes and the Australian Catholic Social Welfare Commission, to assist people who were provided with “out of family” care to access records held by Church organisations. This project culminated in the publishing of a directory of all known Catholic Child Care institutions since 1836. ¹

**Access to Information and Family Tracing**

In informing child migrants of the existence or whereabouts of parents or siblings was not a normal part of child care practices in earlier times. The logic of child migration was to give children a new start in life, and to that extent, the system was predicated on children not knowing and not needing to know, about their family origins, which were often seen as "shameful" because of illegitimacy, poverty or abandonment. In the 1940's and 1950's, there was little emphasis in social policy on supporting families in need or keeping families together in such circumstances.

It is only in more recent years that former child migrants have emerged as a distinct group with particular needs. Over this time there has been a rapid development in the efforts made by Catholic Church agencies to respond to the desire of former child migrants to access information about themselves, particularly their family of origin, and to trace and contact relatives.

From the early 1990s the Catholic Child Welfare Council in the United Kingdom employed a Search Worker to undertake family tracing - funding for this service was provided by the Poor Sisters of Nazareth and the Christian Brothers based in Australia. This service has continued to be supported by church funds up until the present and is extensively accessed by the Child Migrants’ Trust on behalf of its clients.

All Catholic agencies holding records relating to former child migrants make their records available on request, and cooperate willingly with other agencies involved in family tracing, e.g. Child Migrants’ Trust. The Catholic Migrant Centre in Perth and C-BERSS are particularly experienced and active in supporting former child migrants at the Australian end during the often protracted and frustrating course of family search in the U.K.

Access to information and family search is perhaps the most widespread and critical need for former child migrants. While many significant developments have occurred and services are increasingly user-friendly and effective, more could be achieved if resources were available to intensify the search effort in Britain. Given the role of governments in child migration, there seems to be a strong argument for the Commonwealth Government making a stronger commitment in this area of need. So far the only official Australian involvement has been through funding the Child Migrants Trust. Other agencies are doing equally good work and offering professional services and it is contended that Commonwealth support for these services is both needed and appropriate.

The Catholic Migrant Centre in Perth holds most of the Catholic Church’s files on the child migrants who came to Western Australia and has always offered access to those files to any former child migrant enquirers. The volume of enquiries has increased sharply from the late 1980s and has been funded since 1993 by the Christian Brothers and with additional support over the last two years from the Sisters of Mercy and the Poor Sisters of Nazareth has expanded its operations.

A significant contribution to family tracing was the development of the Personal History Index (PHIND), a computerised index which indicates the location of records belonging to all child migrants cared for in Catholic Institutions in Australia. PHIND is available under a licence arrangement and for a minimal fee to any interested organisation in Australia. It follows a strict access protocol in order to protect the privacy of former child migrants.

The Joint Liaison Group is currently formulating a proposal that would see a new model of family tracing set up, with a substantially increased level of funding commitment over the next three years. This proposal has been developed in consultation with our counterparts from the Catholic Child Welfare Council in Britain. It is hoped funding for this new model of family tracing will be shared by the Catholic Church in this country and the Catholic Church in Britain.
TRAVEL ASSISTANCE

Throughout the 1990s a number of religious orders have offered financial assistance to former child migrants to travel to their country of origin, especially to meet family members. In some cases this has been arranged on a case-by-case ad hoc basis. In the case of the Christian Brothers, this assistance has been formalised as one of the services offered through C-BERSS, a service for former residents of Christian Brothers' institution in Western Australia (most but not all are former child migrants). The service is funded by the Christian Brothers but is operationally independent. The Sisters of Mercy in Perth made a major financial contribution to "the Sentimental Journey", a trip back to Britain and Ireland by most of the female former child migrants who came into their care from Britain. The Poor Sisters of Nazareth and the Sisters of Mercy in Rockhampton have also offered travel assistance to former child migrants.

It is estimated that travel assistance to former child migrants by Australian Catholic congregations and organisations has so far amounted to about $1m and has enabled more than 250 former child migrants to travel. This assistance is not means-tested, nor is it tied to having used Catholic agencies to do family searches. More than 100 others are either having applications processed, or have had their application approved and have yet to travel. This compares more than favourably with the response of other organisations, particularly the British Government, which provided a travel fund of £1m Sterling for all British child migrants. It is noted the Commonwealth Government has made no contribution to travel assistance.

OTHER SERVICES

Most of the religious congregations which were involved in the care of former child migrants offer counselling. As the numbers of child migrants were relatively small in most institutions, some of these have not had any requests for counselling; others have had a few requests and deal with these on a case-by-case basis, usually referring them to external service providers. The Sisters of Mercy at Rockhampton have offered counselling and other services through a Professional Standards Office established several years ago.

The Christian Brothers received the largest number of child migrants in the Catholic scheme, and they have developed a service dedicated to the needs of the former residents of the four residential facilities they used to conduct in Western Australia. Most but not all its clients are former child migrants. This service originated in late 1993, with the establishment of a panel of professional experts to profile the needs of the Christian Brothers' former students. On the basis of this panel's report, delivered in late 1994, the existing Helpline, counselling service and travel assistance were consolidated and became C-BERSS. It is a full-time service directed by a Management Committee, chaired by Maria Harries, a leading figure in social work and social policy in Western Australia. C-BERSS offers in-house counselling and will also refer clients to external service providers on request. The agency also processes applications for travel assistance for former child migrants and assists in travel and accommodation arrangements, as well as providing the counselling before and after travel. C-BERSS also provides a range of other services, including adult literacy groups, small interest free loans for specific household needs, accommodation referral service, and other services as needed.
The professionalism and independence of C-BERSS staff and Management Committee have meant that the service has gained considerable credibility in the eyes of former child migrants and has developed a strong relationship of trust with its clientele. There has been some exploratory discussion about C-BERSS offering services to former child migrants who didn't go to Christian Brothers’ Institutions. This would be on a fee-for-service arrangement with other religious orders or agencies.

In all states of Australia other than Western Australia, numbers of former child migrants to Catholic Institutions are quite small. Hence it has been difficult to know how to arrange such services as counselling when the whereabouts of former child migrants is usually not known and few contacts are received from them. The Joint Liaison Group is examining how the Catholic Church’s Centacare network around the country might play a role in making counselling available. A brochure is being circulated to all Centacare agencies in Australia, as well as to all religious orders involved in the care of child migrants, inviting any staff dealing with former child migrant clients to make telephone contact with one of the Church agencies in Perth which have built up considerable experience in dealing with former child migrants and their issues. This is an attempt to make more available the experience which has been accumulated over the last ten years in Western Australia.

d) The need for a formal acknowledgement and apology by Australian governments for the human suffering arising from the child migration schemes:

A number of the Catholic religious congregations prominently involved in the care of child migrants have made formal statements of apology and regret. Public apologies have been made by some of the participants in Catholic child migration, such as the Christian Brothers in Western Australia (1993), the Sisters of Mercy in Rockhampton and the Catholic Diocese of Rockhampton (1997). The Western Australian Parliament apologised to former child migrants in 1998.

There is no doubt that formal acknowledgement and apology has a role to play in the process of healing and reconciliation. A public apology need not imply compensation or other negative legal ramifications. It is true that an apology on its own can be seen as lip-service and mere words. However, an apology accompanied by action is certainly more meaningful than the actions alone, crucial as they are.

e) Measures of Reparation including, but not limited to, compensation and rehabilitation by the perpetrators.

Any genuine apology implies “measures of reparation”. The Joint Liaison Group believes that what this submission has described by way of the Catholic Church’s response to the needs of former child migrants comprises “measures of reparation”.

The concept of compensation in the sense of monetary payments corresponding to degrees of suffering or hardship is difficult to support. It is not clear to us that the majority of former child migrants are interested in the concept of compensation – the overriding needs for most are in the area of information, family tracing and contact, and counselling. Trying to quantify people’s suffering and hardship, or finding ways to allocate a sum of money as compensation is unwieldy, potentially divisive and largely arbitrary.
Any further financial resources available, particularly from governments, ought to be put into the services discussed above and into needs-based "rehabilitation" in the form of therapy, medical treatment, educational services and so on.

f) **Statutory or administrative limitations or barriers adversely affect those former child migrants who wish to pursue claims against individual perpetrators of abuse:**

It is difficult to generalise about this matter, and more so because the situation differs from one State jurisdiction to another. On the one hand, there is an imperative of justice in allowing individuals who believe they have been treated abusively to pursue their claims against perpetrators. On the other hand, the principle underlying statutes of limitations relates to the ability of an accused person or party defending a civil action not to be unfairly handicapped in defending themselves by the passage of time (with all that this means in terms of availability of evidence and witnesses).

With specific reference to Western Australia, which received the great majority of Catholic child migrants, the Joint Liaison Group understands that Western Australia has one of the strictest regimes for limitations periods. We note the Report on Limitation and Notice of Actions of January 1997, of the Law Reform Commission of W.A, particularly Ch.9 on "Victims of Child Sexual Abuse". The recommendations in 9.41 – 9.47 of that Report represent one recent attempt to balance the various considerations referred to in the paragraph above.

5 **RECOMMENDATIONS**

5.1 That Commonwealth and State Governments in Australia acknowledge their share of responsibility for child migration by active involvement in coordinating and funding services for former child migrants.

5.2 That the Commonwealth Government match the British Government's contribution to travel assistance by making available the equivalent of £1m Sterling.

5.3 That the Commonwealth Government review its funding of family tracing and counselling services for former child migrants and restructure this on an equitable basis to take account of all of the agencies delivering these services.

5.4 That the Commonwealth Government convene a meeting of State Government representatives and representatives of relevant Commonwealth and State Departments to discuss ways of better coordinating services in this country for former child migrants.
5.5 That the Commonwealth Government take the initiative in supporting an International Conference of Commonwealth countries involved in child migration, and that it approach the British Government to support and resource such a Conference.

5.6 That the Australian Parliament and the Commonwealth Government follow the lead of the Western Australian Parliament in making a formal Statement of Apology and Regret to former child migrants.

5.7 That the Commonwealth and State Governments take action to remove residual administrative barriers to former child migrants accessing information, e.g. in regard to material held in the National Archives of Australia.
NEEDS SURVEY - ACCOMMODATION NEEDS OF FORMER RESIDENTS OF CHRISTIAN BROTHERS' INSTITUTIONS IN WESTERN AUSTRALIA.

Brenda Clare: BA (Hons), MA, MSW, CQSW

May 1998
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1. INTRODUCTION

1.1 In late 1997, the Christian Brothers' province leadership team was approached by people concerned about the accommodation situation of ageing and aged former residents of their children's homes in WA. In response to these statements of concern, the province leadership team commissioned a Needs Survey in order to provide an informed framework for further discussion and action in this area. The aim of this survey is to assess the present and future needs for accommodation among former residents of the Christian Brothers' childcare institutions pre-1965.

1.2 The need to consider possible accommodation, and care, needs of ageing former residents had previously been raised in the Final Report of the Independent Advisory Panel to Assist Former Residents of Christian Brothers' Childcare Institutions (1994). In this report suggestions were made for the provision of:

- Hostel accommodation specifically for ex-residents in their old age;
- Commune-type accommodation for ex-residents who are 'down and out' (p40)

1.3 A telling comment from one ex-resident in relation to accommodation reported in the 1994 Report (p40) was:

"one of my greatest fears is growing old alone".

Having completed an interim survey, the results of which will be presented below, my opening comment in relation to the accommodation needs of former residents of Christian Brothers' institutions is that it is insufficient to think in terms of housing needs alone; the broader needs for a 'community of care' is symbolised rather by the term 'accommodation'. It is to this broader definition of accommodation that I will refer in my report.
2. TERMS OF REFERENCE

2.1 The terms of reference of the survey are as follows:

1. To establish criteria for determining levels of need in the area of accommodation and in relation to ex-residents of Christian Brothers' childcare institutions pre 1965.

2. To consult with a representative cross section of former residents and with agencies serving them (especially in relation to accommodation needs).

3. To identify the nature and extent of accommodation needs among former residents in Western Australia.

4. To profile present and projected trends in accommodation needs as former residents move towards 'retirement' and 'old age'.

5. To examine identified needs in the light of current and planned provision of accommodation by public and private agencies.

6. To consult with agencies working in this field e.g. Perth Inner City Housing Association, Homeswest, Housing Advocacy Support Service.

7. To make recommendations about appropriate and cost-effective ways of responding to needs, including ways of enabling former residents to utilise fully existing provisions and facilities.
3. SUMMARY OF RECOMMENDATIONS

Recommendation One: That the emphasis of CBERS services be explicitly expanded to include a role in accommodating the needs of an ageing population of ex-residents, with a particular focus on the needs of prematurely ageing and marginalised men.

- An outreach / liaison service could be developed with CBERS staff liaising regularly with professionals in other agencies working with marginalised and transient males.

- In conjunction with other accommodation agencies, CBERS staff could develop an accommodation brokerage service, developing and maintaining small group accommodation made available through Homeswest tenancy schemes.

Recommendation Two: That the Christian Brothers planning team identify the areas of accommodation need that they perceive to be part of their continuing responsibility towards ex-residents of their childcare institutions.

Recommendation Three: That, as a short-term measure, specific, formalised arrangements be made to support and subsidise the informal networking and support provided by ex-residents through the Old Boy Associations.
4. CONCEPTUAL ISSUES

A. The Concept of Need

4.1 There are two inter-related problems which arise when considering the question of need: how to define needs and how to measure them. George and Wilding (1985)\(^1\) argue that one way of defining needs is to plot them on a continuum ranging from the 'basic' needs required for survival - food, warmth and shelter - at one end, through 'relative' needs such as transport and entertainment to 'luxuries' at the other end. Three difficulties arise with this categorisation: Firstly, it is not always possible to agree where needs should be located on this continuum, particularly when considering relative needs and luxuries. Secondly, even basic needs - such as food are defined in a relative way and are coloured by preference and beliefs. Thirdly, what are relative needs for some are basic needs for others - eg. private transport may be a relative need in an area where public transport is easily available and a basic need in an isolated area where there is no public transport. As George and Wilding state, (p133)

We are led to the inescapable conclusion that all needs are relative but some are more relative than others.

4.2 The essential relativity of needs means that measurement is an inherently difficult and subjective process which is inevitably coloured by the purpose for which measurements are taken. Bradshaw (1972)\(^2\) identifies two approaches to the measurement of need - the popularist and the expert - and argues that a balanced analysis needs to take into account both perspectives.

4.3 The popularist approach relies on the public's view; what people want is defined as need. However, the difficulty in seeking the public's perception of need lies in defining what constitutes the relevant 'public', particularly when considering sectional needs - such as is the case in this survey. The various stakeholders in any needs analysis will perceive, and feel, needs, but their views may be neither shared nor compatible. In addition, people do not always know what they need and the limited horizons of lower income groups, such as those to be considered below, frequently restrict their demands. Despite these difficulties, however, the concept of felt need is fundamental to the identification and measurement of needs for social planning purposes.

4.4 The expert approach relies on the views of professionals in a particular field for the identification and measurement of relevant needs. This expert view can confirm or oppose the populist view of need. As with the popularist view, the expert view is subjective and value-laden, and is open at times to the criticism of being elitist.

4.5 To counter criticisms of each of these perspectives, a third way of measuring need - the comparative approach - is relevant. This measure looks at patterns of expenditure and consumption, and at expectations in other sections of society. Once again, difficulties arise in deciding which sections of society should be included for comparative purposes. In part this decision depends on whether the goal is to seek variation or similarity between the populations considered.

\(^2\) Bradshaw J. (1972) 'The Concept of Social Need', *New Society*, vol 30, pp 640-43
4.6 Ife (1995) addresses some of the difficulties posed in Bradshaw's taxonomy by identifying four groups of people who are involved in need definition: the population at large; consumers, or potential consumers, of the service or facility that is 'needed'; caretakers, those whose 'business' is community need, such as welfare workers, clergymen, politicians, etc.; and researchers and planners who infer need on the basis of statistics, survey results and other data. Ife argues that the four different definers of need have different interests, expertise and information on which to base their judgements about need, and that frequently their views differ.

4.7 Both Bradshaw and Ife argue that the views of all players are necessary when defining need, particularly when, as in this survey, the goal is to identify the current and future needs of a population already identified as relatively disadvantaged in terms of previous experiences. As will be shown below, (Survey methodology) approaches were made to ex-residents, both with and without immediate accommodation needs, thus providing the 'popularist' view; professionals working in the area were approached for the 'expert' or 'caretaker' view which was supplemented by a range of documented material; the comparative view was also obtained from professional sources and through case studies in the literature of other males from the cohort in question.

B. The Concept of Accommodation Needs

4.8 As with the concept of need, the concept of accommodation needs is problematic. As stated above, the need for shelter is universally accepted as a basic need. However, the quality of shelter which is felt or perceived to be acceptable is a relative need and is dependent on both wants and values and on the particular situation and broader constellation of 'care' needs of the individual or family in question - and moving beyond 'shelter' raises the issues of sufficient space, quality and upkeep of the interior and of the neighbourhood, etc., in an expanding cycle of subjectivity.
5. THE REVIEW PROCESS

5.1 I was able to access the following comprehensive range of sources of information in conducting the survey. The individuals and agencies approached and the documentation made available comply with Terms of Reference Two and Six:

- To consult with a representative cross-section of former residents and with agencies serving them (especially in relation to accommodation needs).
- To consult with agencies working in this field.

The information provided from my consultations is incorporated in discussion under the other Terms of Reference

5.2 Ex-residents who are current or previous office holders in ex-residents Associations:

I spoke with the following representatives of ex-residents, all of whom provided me with valuable background information and also with some idea of the current circumstances and living arrangements of many ex-residents.

- Mr Laurie Humphreys, Bindoon and Voices
- Mr Frank Marshall, Tardun
- Mr Maurice Whitfield, Clontarf
- Mr Joe Hawkins, Australian Child Migrant Foundation. Mr Hawkins was able to provide a very helpful rural perspective

5.3 Professionals working primarily with ex-residents of Christian Brothers’ Institutions:

- The staff of the Christian Brother’s Ex-Residents Service were able to provide current information about the known welfare needs of former residents. They were also most helpful in considering possible ways in which current and future accommodation needs might be addressed.
- Sister Tanya, Catholic Migrants’ Service was able to advise on the situation of former residents from the United Kingdom and introduced me to one of the ex-residents who is currently in receipt of accommodation services.
- Brother Pat O’Doherty, who acts as a significant reference person for ex-residents, provided helpful background information about residents from all four institutions
- Ms Maureen Colgan. Ms Colgan has played an important role in promoting and facilitating reunification between ex-residents from the United Kingdom and their families. From her extensive contact with ex-residents she, too, was able to provide important background information.
5.4 Barnardo's, Sydney (NSW):

This organisation was approached because of its involvement in Child Migrant Programmes and the likelihood that it is facing similar issues to those of the Christian Brothers. The information about ex-residents of this institution matches that provided by professionals working with former residents in Western Australia.

5.5 Professionals working with 'homeless' and transient males:

Staff from the following organisations provided general information about the cohort of males, 45 to 65, which forms the main focus of this survey. They were able also to provide specific information about the small number of ex-residents known to them.

- Alma Street Social Centre, Fremantle. This centre provides day care facilities for community members with a psychiatric disorder;
- St Patrick's’ Day Centre, Fremantle. St Pats provides some accommodation, social facilities and meals for transient and homeless males. It also has a brokerage and referral service.
- Marillac Centre, Northbridge. Marillac is a drop-in day centre which provides meals and support services.
- Housing Advocacy and Support Service, Anglicare. HASS offers both short and long-term services to adults on low incomes who have accommodation difficulties.
- Belmont Accommodation Outreach Service. This agency offers a support programme for the aged or prematurely aged who are homeless or in insecure accommodation.
- South West Outreach Service, Fremantle. This service also works with older people in insecure living arrangements to prevent unnecessary or premature entry into residential care.

The following agencies were also approached but were unable to offer any information about the population in question. All indicated that questions about previous circumstances are not asked, and if information is provided, it is not recorded by the agency.

- The Salvation Army
- Perth Inner City Mission
- The Society of St Vincent de Paul
- Wesley Mission
5.6 *Professionals addressing the generic accommodation and care needs of the ageing and aged*:

Staff from the following organisations involved in the assessment and provision of accommodation and care needs were approached for information.

- Homeswest
- The Aged Care Assessment Team, Commonwealth Department of Health
- Mental Health Section, State Health Department
- Catholic Homes for the Aged
- Anglican Homes

5.7 *The following documents were also valuable sources of information*:


6 REPORT ON TERMS OF REFERENCE

6.1 Term of Reference One: To establish criteria for determining levels of need in the area of accommodation and in relation to ex-residents of Christian Brothers' child care institutions pre 1965.

6.1.1 Given the difficulties in outlining need in general, and accommodation needs in particular, my first task was to seek to identify the extent of both felt and perceived need from representatives of the relevant 'public' - ie ex-residents of the Christian Brothers institutions. Five discreet populations were initially identified within the target group of ex-residents:

- **Aboriginal boys**: At all periods in their history, the institutions housed a number of Aboriginal children. However, I have not considered the accommodation needs of this group as a discreet population because of the complex cultural and political issues surrounding current social policy and planning for Aboriginal people.

- **Boys admitted to institutions prior to World War II**, predominantly Australian born and referred through the State Welfare Department or the Children's Courts. Little is known of the current circumstances of this group and, given their age, it is likely that a large proportion have died. The accommodation and welfare needs of this population have not been considered as part of this study.

- **'White' Australian boys admitted to the Institutions during and after World War II**. Once again, there is little information about the circumstances of these boys after they left the institutions. However, they fall within the identified age range of 45 - 65.

- **Child migrants from Malta** who arrived in the 1950's and early 1960's, many of whom rejoined their families who followed them to Australia. Once again, little is known about this population as a group.

- **Child migrants from the United Kingdom**, most of whom arrived in the late 1940's and 1950's. This population is perhaps more easily identified as a 'group' because of the common history of displacement and complete loss of family of origin and community. (The extent to which these are issues for Australian born residents or Maltese child migrants is unknown).

6.1.2 However, the group of UK Child Migrants is by no means uniform. The four residential institutions each had their own culture and membership, and the ex-residents with whom I spoke primarily identified with their institution. There appears to be considerable variation in the educational level and life opportunities of children in each of the institutions, particularly in the early years of Bindoon's operation when that institution was attempting to develop its educational infrastructure. This variation in educational level and employment possibilities at the point of exit appears to reflect in part also an earlier policy of assessment and segregation on the basis of perceived intelligence and 'suitability' in terms of behaviour and fitness at the point of entrance; the most able boys going to Tardun and Clontarf, and the least able / most troublesome being sent to Bindoon. (Coldrey 1994)
6.1.3 The UK Child Migrants, with all their historic and current diversity, is the group about which most evidence is available. The Old boys Associations of all four institutions consist primarily of ex-migrants from the United Kingdom, although each of the other groups is represented, and this is the primary source of information about the current circumstances of former residents.

6.1.4 The ‘officers’ of contact groups with whom I spoke reported that the former residents are as diverse in their socio-economic and family circumstances as are any other population within the broader community. All spoke of emotional and social problems with which a proportion of former residents were coping, and of the educational difficulties which they and others had to overcome. However, the accommodation needs, if defined in the narrow sense of housing, of the large majority of ex residents was not an issue of concern to those residents with whom I spoke. Former residents who are coping, have families and are in employment were perceived to be served to an acceptable level by the universal services available to the general population. They were aware that these services are subject to government policies and the rules of the market place. However, the Christian Brothers were not perceived to have a potential role in addressing this need. Rather, their concern was for those former residents, now in their fifties and early sixties, who have been damaged to such an extent by their childhood and subsequent life events that they have been unable to develop or maintain a support network to sustain and support them, and whose lifestyles have resulted in premature ageing and the breakdown of their health.

6.1.5 This group is not perceived to be large, although information is very anecdotal and it is impossible to specify a number. Nor is accommodation as such the major focus of concern, but rather the need to accommodate the premature ageing process of a number of ex-residents towards whom they feel a sense of loyalty and commitment. The housing situation of these men is no more than a symptom of their other social and psychological difficulties. The identified group about whom concern was expressed is men, now in their mid-to-late fifties and early sixties, who have lived transient life-styles, experienced long-term relationship difficulties, and who have significant health problems associated with chronic alcohol abuse. All the residents and others associated with ex-residents groups with whom I spoke were able to name one or two men they knew in these circumstances, and they expressed the view that others in their network would also know such people. Their concerns have been raised in recent months because of the premature deaths of three men suffering from chronic alcohol abuse and related problems.

6.1.6 The group identified as being in need of accommodation and care fit with the criteria for prematurely aged people identified by Purdon and Associates(1991). Purdon identifies three categories of inter-related needs: personal needs; needs relating to age; and needs relating to homelessness. These categories of need are confirmed in the

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Purdon and Associates (1991) Needs of Homeless Older People, Commonwealth Dept. of Community Services and Health, quoted in Options for the Care and Accommodation of Older Homeless Persons: Council of WA (Inc)
1996 study undertaken by the Council to Homeless Persons (WA) into the characteristics and needs of inner city homeless men. In this study, older men form a significant proportion of the population and their life experiences include poor literacy and numeracy skills, broken relationships, unemployment, high levels of institutionalisation, and impoverished personal and community support networks. The particular problems identified amongst older men in this group are: generally poor health; increasing need for hospitalisation and very high mortality levels; long-term effects of drugs prescribed for psychotic conditions; alcohol addiction; and a general level of physical and mental health which makes working almost impossible.

The statements of concern made by residents to whom I spoke about their fellow residents thus appear to fit closely with the population identified by 'experts' as at risk and in need of services. For the purposes of this survey, therefore, the criteria for determining current levels of need in the area of accommodation relate to those ex-residents who have aged prematurely and who have failed to manage successfully the transitions from childhood to adulthood.

6.2 Term of Reference Two: To consult with a representative cross-section of former residents and with agencies serving them (especially in relation to accommodation needs)

6.2.1 Addressed above in section four: The Review Process

6.3 Term of Reference Three: To identify the nature and extent of accommodation needs among former residents of Christian Brothers' institutions living in Western Australia.

6.3.1 In seeking to assess directly the accommodation needs of the group of men identified, I was faced with three dilemmas:

- Those men for whom and about whose condition others have a concern had not themselves sought to have their situation explored.
- An invitation to assess current circumstances and reflect on unmet needs can raise expectations which are unable to be met.
- The ex-residents of the Christian Brothers' childcare institutions have recently been exposed to considerable amount of intrusive attention to which I did not want to add.

6.3.2 In order to avoid unnecessarily intruding upon their privacy, or raising erroneous expectations, I decided not to approach directly any former residents identified as being in need of accommodation-and-care services, but to rely instead on the information provided by others in their network and on the professionals offering services to this population. As a result, my information is anecdotal and uncertain. The accuracy of data is further compromised by, on the one hand, the desire for privacy of many ex-residents,
who have chosen for a range of reasons not to maintain contact with the Christian Brothers or the Old Boys Associations, and, on the other, by the 'invisibility' of the targeted population of prematurely aged and 'homeless' males.

6.3.3 The ex-residents with whom I spoke each mentioned two or three men known to them, but there was some overlap in the names given, and some of the information was also both second-hand and dated. It appears that the network tends to hear of men primarily when they are experiencing crises or become terminally ill when it becomes significantly activated. At other times, the men 'drift off' and contact is lost. In all, twelve ex-residents were named as having accommodation as well as other social / emotional needs, some of whom were already dead. A significantly larger number of men were known to be coping with long-term emotional and relationship problems, but the socio-economic and housing situations of these men were all described as adequate to good.

6.3.4 The professionals with whom I spoke reported that ex-residents known to them form only a small proportion of their agencies’ clientele. They emphasised, however, that they know the histories of very few of the clients because this group is typified by the absence of any sense of either past or future, living very much on a day-by-day basis. They commented also on the desire for privacy and dignity amongst their clients which prevents them from dwelling on past difficulties; their emphasis is, rather, on presenting a 'good face' to the professionals. Those clients with whom they develop longer-term relationships are the ones about whom they gain a sense of history and, given the transience of many clients, this proportion is small.

6.3.5 In Fremantle, South West Community Options has offered services to ten known ex-residents over the past two years all in their fifties or sixties (a number were vague about their exact age). The social worker from St Pats also identified six known ex-residents, some of whom were also clients of Community Options. Housing Advocacy Support Services staff reported that they are aware of very few ex-residents of Christian Brothers’ institutions (no more than three or four). They could not be more specific, because they do not record such information. This number was also suggested by the staff of Marillac Centre.

6.3.6 In total, the number of these men identified by professionals in the area and by other residents is low - no more than 20. This number is likely to be an underestimation because of the transience and 'invisibility' of this group but it is not possible to specify more accurately numbers involved because of the policies of the several welfare agencies providing accommodation:

- To maintain primarily financial rather than personal information about clients - eg. Homeswest were unable to provide any demographic information about clients, even for their hostel accommodation;
- To protect the privacy of their clients by refusing to provide personal information where it is collected.
6.3.7 All of the agencies who were able to identify ex-residents indicated that their profile was similar to that of other older males using their services: they are socially and emotionally damaged, unable to manage their finances and suffering from the long-term effects of alcohol abuse and general neglect of their health. They are also very isolated, without a single person whom they can identify as close or significant. Many have lived transient lives throughout their adult years, but with the breakdown in their health and associated reductions in their employability and mobility, they have gravitated to the inner city areas of central Perth and Fremantle because of the availability of services. These men now live in private boarding and lodging houses in the inner city, or in accommodation provided through SAAP programmes or Homeswest. Under current SAAP guidelines the men in short-term private lodgings would be categorised as homeless because of the absence of security of tenure and poor physical conditions under which they are living. However, this accommodation is 'home' to them and provides them with a community of fellowship with other men who share similar histories and life styles and who offer acceptance without judgement.

6.3.9 The staff of support agencies with whom I spoke reported that the clients with whom they work would be unlikely to describe themselves as having accommodation needs. For many, their lifestyle is now one of choice as well as a reflection of the limited options available to them. This perception is confirmed by the stories of the two former residents, ‘Tom’ and ‘Joe’ (names changed), who provided me with their stories.

Tom’s Story

Tom is 56. He was born in the United Kingdom. He spoke little about his past beyond stating that he had made some mistakes and that he regrets never marrying. He has a history of mental health problems, and was admitted to psychiatric hospital a number of times in his teens. He describes himself as having a past problem with alcohol, but reports that he no longer drinks.

An ex-resident of Clontarf, Tom led a highly transient lifestyle, working mainly on cattle stations, until he lost a leg ten years ago. He has since been unable to work and has remained in Perth. He now lives in accommodation provided through St Patrick’s. Tom has never experienced difficulty in finding somewhere to stay, but appreciates the stability and privacy of his current accommodation. He describes himself as comfortable and well looked after, by the family of an ex employer who helps manage his finances and by the church - he is visited regularly by nuns from a local convent.

Tom is in contact with a small number of ex-residents living in the Fremantle area, and describes their living arrangements as similar to his own, in lodgings or in Homeswest units. His view is that there are adequate services available in the Fremantle area for men in his situation. He was particularly positive about the community of which he feels part through St Patrick’s, he described himself as “not very good at making friends” and “very proud, and hard to help” and expressed his appreciation at finally having “found a place”.
Tom very much lives day-to-day, and has no fears about the future. He believes that the people looking out for him now will continue to do so.

Joe's Story

Joe is also in his fifties. He was placed in Bindoon when he was eleven having previously been cared for in an institution in “Sussex by the Sea”. He remained at Bindoon for two years before being placed with a family. As an adult, Joe’s employment opportunities were limited because of his low level of academic achievement. He found work on the railways and reports that he was beginning to “better himself” when a car accident resulted in a significant loss of sight. Joe is now completely blind. Joe continued to work for the railways until approximately ten years ago when he moved to Perth.

Joe reports that he has always had “mates” but that he has never managed to maintain a relationship with a woman, much to his sadness. He has had a series of very brief relationships, and he did marry and father two children. He now has no contact with his family and does not know where they live.

When Joe first moved to Perth his accommodation was very unstable. However, after living in a number of short-term situations, he was offered a room in a St Paul’s hostel. He is still at this hostel and reports himself to be very satisfied with the services and care provided by hostel staff, the level of privacy available to him, and the company of his fellow residents, some of whom are also long-term.

Joe showed me his accommodation with great pride and reported his view that this will be his final home. He was unable to identify any other living arrangement which would be preferable.

Having completed this preliminary survey, I am unable to provide a definitive statement about the nature and extent of accommodation needs in general of ex-residents. Nor do I believe such a statement, if it were possible, would be helpful because of its inherent subjectivity on the one hand and the absence of a context for the question on the other.

The stories of Tom and Joe highlight the enormous relativity of the question of accommodation needs. A wider survey of the felt needs of other residents in accommodation which provides both greater security of tenure and a higher material standard might indicate a that some of these men are unhappy with their current living arrangements for a range of reasons, personal, social, economic or environmental. However, as indicated above, such an exploration would be potentially unhelpful, since no resources are available to address any expectations of changed circumstances which might result. Nor is it clear that the Christian Brothers would or should assume any responsibility for addressing any needs expressed. The question is less one of level of need per se, but rather one of needs relevant to the social planning strategies of the Christian Brothers, the criteria for which are yet to be identified.
6.4 **Term of Reference Four**: To profile present and projected trends in accommodation needs as former residents move towards ‘retirement’ and ‘old age.’

6.4.1 In the light of the concluding comments to Term of Reference Three, it is impossible, once again, to project forward in any detail the level of accommodation needs of ex-residents.

6.4.2 However, in relation to the specific sub group of highly marginalised residents identified above, it is possible to predict that the needs of these men will continue to grow as they age. It may be also that the numbers increase as other men who are slightly younger, and therefore able to continue in employment and/or remain transient and independent, also become reliant on the services found primarily in the inner-city areas.

6.4.3 There are some indications that the group most at risk within the community of ex-residents of Christian Brothers’ institutions are those men placed in the late 1940’s and early 1950’s. As stated, these men were primarily UK residents who had:

- lost all previous ties;
- frequently suffered prolonged institutionalisation in the United Kingdom and therefore had very little experience of living as part of a family;
- experienced the traumas of war;
- were placed in institutions when the culture, world-wide was one of discipline and conformity rather than remedial care and therapeutic intervention.

6.4.4 A significant proportion of these men in the general population of marginalised males and therefore predictably amongst this group also appear to have participated in the Korean and Vietnamese Wars, suffering further dislocation and trauma, and, in the case of Vietnamese veterans, experiencing further marginalisation because of the community response upon their return to Australia.

6.4.5 For these reasons, it is possible to predict that the level of personal and social damage experienced by these men is greater than that experienced by either previous or later residents of the institutions, and their capacity to care for themselves into old age is accordingly less. This view is supported by a number of recent reports commissioned by the Christian Brothers.  

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6.4.6 In particular, the absence of a caring network is of particular significance to this group. The Maltese migrants who arrived in the 1950's and 1960's appear to have greater access to such a network because of the reunification of many boys with family, and the access of others to this community. As a result, it is less likely that this group will require services specifically for marginalised, isolated and prematurely aged men, although the absence of specific data prevents this hypothesis from being tested.

The demand on services is likely therefore to increase for the next five-to-ten years and then to decline as the group of highly marginalised men in question:
- succumb to the health problems and mortality rates of this population;
- or
- reach pensionable age and have access to the full range of services available to adults of 65 and older.

6.5 Term of Reference Five: To examine identified needs in the light of current and planned provision of accommodation by public and private agencies

6.5.1 At present, professionals working in accommodation agencies agree that there is an adequate provision of accommodation services for marginalised, prematurely aged men. Both short and long-term options are still available, with SAAP agencies able to provide crisis and interim accommodation and both private and public services able to meet the needs of the population. Staff report that a Homeswest unit is generally available within six weeks for their clients. However, there is growing concern about the continued supply of accommodation for several reasons:

Current government funding policies have impacted on the money available to non-government agencies working in this area. The growth of 'market-place' principles and consumerism in welfare and the assumption that individuals should be self-reliant into old age has further marginalised and stigmatised this population.

The Report on Services to Perth Inner City Homeless Men\(^6\) states

\[\text{At a meeting of the inner city agencies in August 1995, it was estimated that there were approximately 48 men who were in [the category of prematurely aged]. This is a conservative estimate. With the ageing of the population the number of men who fall into this category will increase over the next five years. As men who are currently living in boarding houses or rental accommodation age they generally get to the stage where they no longer live independently but in a situation where there are more supports and supervision if required. Usually these men move into SAAP accommodation. With the government cutting the hostel}\]

\(^6\) Council to Homeless Persons (WA) Inc. (1997)
subsidy in June 1997, men who are aged or prematurely aged will find it increasingly difficult to access frail aged hostel accommodation unless they require personal care. There also needs to be recognition that men who are chronically homeless age prematurely because of lifestyle factors. (p20)

The development of the Northbridge tunnel, the ‘gentrification’ of Inner Perth and the shift in use of some low-cost hotels from lodging houses to back-packer accommodation has reduced the units of accommodation available. Although accommodation continues to be available, it is running at approximately 95% full, which means there is little spare capacity, and individuals now have less choice in location or accommodation type than previously.

A new, and growing population of younger, transient males is competing for the accommodation. In addition to competing for increasingly scarce accommodation resources, this population has reduced the sense of safety and security of older men because of the greater prevalence of drug abuse, mental illness and violence amongst them. Thus accommodation which once was perceived as a viable long-term option despite insecurity of tenure no longer provides either a sense of community or of personal privacy and safety. As a result, accommodation-and-care standards are falling.

The policy of moving into the community, patients currently residing in total-care institutions. The growing trend towards 'community care' will inevitably increase further the pressure on the accommodation available to this group of men.

For men over 65, there is a wider range of services available, subject to assessment by the Aged Care Assessment Team. Government funds have been identified to increase the availability of hostel and nursing home facilities to this population from the current level of 40 low-care and 10 high-care beds per 1000 to 40 low-care and 12 high-care beds per 1000 within the next seven years. The private aged-care agencies all have a quota of beds available - approximately 30% - 35% - for low-income clients assessed by ACAT as in need of personal care.

However, the population of men in question are below the target age for these services. They are also unlikely to find acceptable, or to be accepted by the population of 'retirement village' style care. Many are fearful of 'institutional' care of any sort because of their previous experiences, and professionals argue for the development of small-scale units providing care for groups of four-to-six men with arrangements for similarly small-scale hospice care when home care is no longer a viable option.

There are a range of schemes which make such arrangements feasible, eg the special housing programmes available through Homeswest. For professionals working in the area, however, the lack of funds for staff, particularly outreach workers, pose significant difficulties in either accessing potential clients or servicing these semi-independent living options.

6.6 Term of Reference Six: To consult with agencies working in this field, eg. Perth Inner City Housing Association, Housing Advocacy Support Service (Anglicare)

6.6.1 Addressed above in section four: The Review Process

6.7 Term of Reference Seven: To make recommendations about appropriate and cost effective ways of responding to needs, including ways of enabling former residents to utilise fully existing provisions and facilities

6.7.1 Three recommendations arise from this preliminary survey:

**Recommendation One: That the emphasis of CBERS services be explicitly expanded to include a role in accommodating the needs of an ageing population of ex-residents, with a particular focus on the needs of prematurely ageing and marginalised men.**

This shift in focus could involve two extensions in work undertaken by CBERS staff:

*An outreach / liaison service could be developed with CBERS staff liaising regularly with professionals in other agencies working with marginalised and transient males, making known the welfare services already offered by CBERS and using this established network of care to assess any needs currently unmet.*

Professionals working with marginalised and homeless men would welcome such a link with CBERS. There would then be a clearer purpose in identifying those clients who have historical links with Christian Brothers Institutions.

One particular need which a number of professionals highlighted was that to provide 'dignity in death' and to undertake the tasks fulfilled by kin - such as posting death notices and providing headstones. The Christian Brothers currently respond positively and generously when they are made aware of ex-residents who have died, but a more consistent response could perhaps be developed through CBERS in partnership with other agencies.

*In conjunction with other accommodation agencies, CBERS staff could develop an accommodation brokerage service, developing and maintaining small group accommodation made available through Homeswest tenancy schemes. The viability of developing such a programme would depend on obtaining a clearer indication of the need for such a service amongst ex-residents, but this need can be assessed only after a commitment has been made to participating in the provision of such accommodation by the Christian Brothers' planning team.*
Recommendation Two: That the Christian Brothers planning team identify the areas of accommodation need that they perceive to be part of their continuing responsibility towards ex-residents of their childcare institutions.

Until the parameters of their ongoing responsibility have been clarified, it is not possible for social policies to be developed, and as stated frequently in this report, care needs cannot be identified without a context for care provision because of the relativity of the concept of care. Purpose must precede definition and measurement.

Recommendation Three: That as a short-term measure, specific, formalised arrangements be made to support and subsidise the informal networking and support provided by ex-residents through the Old Boy Associations.

It appears at the moment that some ex-residents are incurring out-of-pocket expenses in the process of assisting other former residents who are in marginalised situations and need emotional support. These costs could possibly formally recognised and reimbursed through CBERS.
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Catholic Migrant Centre (1997) : Twelfth Annual Report


A Statement from the Joint Liaison Group on Child Migration on behalf of the Australian Catholic Bishops' Committee for Migrants and Refugees, and the Executive of the Australian Conference of Leaders of Religious Institutes.

This Statement refers to the Australian Catholic Church's involvement in child migration, which began in 1938 and concluded in the mid-1960s, and which saw more than 1,000 children from Britain and 310 children from Malta brought to Catholic institutions in this country.

The Australian Catholic Bishops' Committee for Migrants and Refugees and the Executive of the Australian Conference of Leaders of Religious Institutes apologise to all those men and women who suffered because of their experiences as child migrants in Catholic institutions.

While we recognise that there were good intentions in child migration, there were also factors at work that often led to children's interests being subordinated to other considerations. For many men and women, the result has been a profound disruption and dislocation in their lives.

We are painfully aware that some children suffered physical, sexual and emotional abuse, and this is a source of deep shame and regret for us. We are sorry that some of those vulnerable children who should have found care and protection in our Catholic institutions suffered abuse.

At the same time, we affirm the many carers who served the children with integrity and generosity. There are many former child migrants who are today grateful for the care they received.

While acknowledging the shortcomings in the child care practices of those days which were not then known, we recognise that many of these were a result of the social and economic conditions of the times.

In offering this public apology, we commit ourselves to continue to assist the former child migrants who came to Catholic institutions.

March 22, 2001

For further information contact:
Br. Tony Shanahan, cfc
Convenor
Joint Liaison Group on Child Migration
Phone: 08.9365.2609
**DID YOU KNOW .....**

- that PHIND - the Personal History Index - has been developed to assist former child migrants from UK and Malta to Catholic Homes in Australia to locate information about themselves?
- that the directory “A Piece of the Story”, provides Australia-wide details on all the Catholic Homes involved in the care of child migrants (as well as many other groups of children)?
- that the British Government, through International Social Services (ISS), is providing funding for child migrants to return to UK to reunite with family (subject to certain conditions)?
- that if a client meets the criteria for ISS, the cost of obtaining birth certificates and other supporting documentation will be met by ISS?
- that the member agencies of the Catholic Child Welfare Council in the UK often hold records for former child migrants?
- that Family & Children’s Services of Western Australia have developed a Former Child Migrant Referral Index for all child migrants to WA, and this is being linked with the Child Migrant Central Index held in the UK?
- that staff at Catholic Migrant Centre and C-BERS Services can provide contacts for Maltese former child migrants tracing family?

**Catholic Homes which received Child Migrants**

- **Poor Sisters of Nazareth**  
  Nazareth House, Bluff Point W.A.  
  Nazareth House, East Camberwell, Vic

- **Sisters of Mercy (Perth)**  
  St. Joseph’s & St. Vincent’s, Subiaco WA

- **Sisters of Mercy (Adelaide)**  
  St. Vincent de Paul, Goodwood, SA.

- **Sisters of Mercy (Parramatta)**  
  St. Brigid’s, Ryde, NSW

- **Sisters of Mercy (Goulburn)**  
  St. John’s, Thurgoona, NSW

- **Sisters of Mercy (Rockhampton)**  
  St. Joseph’s, Neerkol, Qld

- **Sisters of St. Joseph**  
  St. Joseph’s, Lane Cove, NSW

- **Newcastle Diocese**  
  Murray Dwyer Memorial Home, Mayfield, NSW

- **Salesians of Don Bosco**  
  St. John Bosco, Glenorchy, Tas

- **Christian Brothers**  
  St. Mary’s Tardun, WA  
  St. Joseph’s Bindoon, WA  
  Castledare, WA  
  Clontarf, WA

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**Is your client a**

**FORMER CHILD MIGRANT**

who came to a Catholic Home in Australia?

- Do YOU need information or advice?
- Would it be helpful to talk to another professional who has had experience in working with former child migrants?

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This brochure was produced by the Catholic Church’s Joint Liaison Group on Child Migration.

Enquiries can be directed to the Convenor:  
Br Tony Shanahan, cfc  
Tel: (08) 9365 2800  
Fax: (08) 9365 2814  
Email: cbprov@iinet.net.au
From 1938 to the mid-1960's, about 13,600 child migrants came to Catholic Homes in Australia from the UK and Malta, the great majority between 1947 and the late 1950's.

Most of these child migrants came to WA, and a number of Church organisations and agencies funded by the Church have accumulated a lot of experience in working with these men and women.

Staff of these agencies are willing to share this experience with you so that you can provide the best possible service to your clients. These fellow professionals are only a phone call, fax or email away!

If a client presents to you and is a former child migrant, it may be valuable for you to know

- something of the circumstances of child migration from the UK and Malta to Catholic Homes in Australia
- how to contact someone who has had experience in counselling and assisting former child migrants
- where to find out how records and information about the client may be accessed
- how to get help with tracing relatives in the client's country of origin
- where to get assistance with travel and reunification, including accessing funding from the UK Department of Health's Support Fund
- how to contact sending agencies in the UK (and Malta).

WHERE YOU CAN GET HELP

COUNSELLING

For counselling enquiries, or help with obtaining travel funding, contact

C-BERS Services (Christian Brothers Ex-Residents' and Student Services)
P.O. Box 1172
Subiaco WA 6904
Tel: (08) 9381.5422
Fax: (08) 9382.4114
Email: cberss@iinet.net.au

Note

C-BERS Services may also be able to offer further, ongoing support in certain cases, eg supervision in a counselling situation.

Please feel free to ask about this if it seems relevant, but such arrangements would be on a fee-for-service basis.

RECORDS

For availability of records for all child migrants to Catholic Homes in Australia, contact

The PHIND Administrator, c/- Christian Brothers
P.O. Box 1129
Bentley Delivery Centre WA 6983
Tel: (08) 9365.2800
Fax: (08) 9365.2814
Email: cbprov@iinet.net.au

For records of former child migrants who went to Catholic Homes in WA, contact

Catholic Migrant Centre
25 Victoria Square
Perth WA 6000
Tel: (08) 9221.1727
Fax: (08) 9221.3793
Email: cmc@opera.iinet.net.au

For records of all former child migrants who went to WA, contact

Family Information Records Bureau
Family & Children's Services of WA
P.O. Box 6334
East Perth WA 6892
Tel: (08) 9222 2777
Fax: (08) 9222 2767
MEDIA RELEASE

Strictly embargoed until midnight (Australian Eastern Summer Time),
Tuesday 7 March 2000

Statement of Repentance to mark the 2000th Anniversary of the Birth of Jesus Christ

Introduction

Since the Church is made up of human beings, it is always vulnerable to sin and error. While the Jubilee Year is one of gratitude, rejoicing and hope, it is also an occasion to examine our conscience and ask forgiveness for past failings.

Those in the Church with the greatest authority bear the greatest responsibility but all members of the Church have reason to repent and ask forgiveness.

In uniting ourselves with Pope John Paul's statement of repentance on behalf of the Universal Church, we, the Catholic Bishops of Australia speak in particular for the Local Church.

In General

We have failed to live and reflect the Gospel as we should. We have often failed to make ourselves known as Christ's disciples by our love for one another, and we have given scandal to believer and unbeliever alike.

In Particular

As Church we have been too inward looking, too exclusively concerned for ourselves and our membership and too little committed to the mission Christ gave us to reach out to the whole world.

While we must never refrain from teaching the truth of Jesus Christ, no matter how challenging it may be, we have often been wanting in compassion and sensitivity.

In the past, bitter sectarian divisions harmed the cause of religion in this country. We often displayed arrogance and lack of charity towards other Christian traditions and other faiths.
Our efforts to assist indigenous Australians have often been misguided and have led to unintended but harmful long term consequences.

When confronted with sexual abuse, and abuse of authority generally, we did not always respond appropriately, and many people suffered serious harm.

In communicating the Church’s teaching on marriage and sexuality, we have too often lacked compassion and understanding.

The Church has not been sufficiently alert to the needs of particular groups, such as women, youth and migrants.

Repenance

For our faults and failings, for the hurt and scandal that they have caused both to groups and individuals, we profess sincere and profound regret in this Year of Jubilee and ask for forgiveness.

We hope to enter the new millennium with a greater sense of humble service. With hope and trust in God, we shall endeavour to be more authentic witnesses to the presence of Jesus Christ in the world.

For this intention we invite the prayers of all members of the Church, and of all people of good will.

Released by Cardinal Edward Clancy on behalf of the Australian Catholic Bishops’ Conference.

7 March 2000
Towards Healing

Measures and procedures in relation to complaints of abuse against the Catholic Church

December 2000
Towards Healing

Principles and procedures in responding to complaints of abuse against personnel of the Catholic Church of Australia
December 2000
Australian Catholic Bishops' Conference & the
Australian Conference of Leaders of Religious Institutes

Towards Healing

Principles and procedures in responding to
complaints of abuse against personnel of the
Catholic Church of Australia

Dialogue or comments about the principles and
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Revision - December 2000
Towards Healing December 2000

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National Committee for Professional Standards

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Introduction

As bishops and leaders of religious institutes of the Catholic Church in Australia, we acknowledge with deep sadness and regret that a number of clergy and religious have abused children, adolescents and adults who have been in their pastoral care. To these victims we offer our sincere apology.

In December 1996 we published a document, Towards Healing, setting out the principles that must form the basis of the Church's response to complaints of abuse and the procedures to be followed in responding to individual complaints. We stated that this document would be in force for only a limited time and was "intended as a means of seeking the comments of all interested persons in the community".

In accordance with this intention, Professor Patrick Parkinson, pro-Dean of the Faculty of Law at Sydney University and author of the book Child Sexual Abuse and the Church, was asked to lead the process of revision of the document. This process included broad consultation with complainants, accused, church authorities, and the various persons who had a role in responding to complaints - contact persons, assessors etc. Consideration of the requirements of Canon Law was also part of the revision, so that decisions made through Towards Healing could be securely implemented.

As a result of the experience of the last four years and the feedback provided during the consultation, a number of changes have been made. The major change in the principles is the extension of abuse to include sexual, physical and emotional abuse, formalising a change that had already been accepted as experience unfolded. The more numerous changes to the procedures aim to clarify the steps to be taken and provide a document that is clear and able to be applied to the many and varied matters that can be brought forward. The goal of moving "towards healing" remains paramount.

Like the earlier document, this document establishes public criteria according to which the community may judge the resolve of Church leaders to address issues of abuse within the Church. If we do not follow the principles and procedures of this document, we will have failed according to our own criteria.

We express our gratitude to Professor Patrick Parkinson and to all who contributed to the process of revision.¹

¹ The Archdiocese of Melbourne and the Society of Jesus have in place sets of procedures that are of similar intention to those set out in Part 2 of this document. Both sets of procedures are designed to meet the principles of Part 1. Accordingly it is acknowledged that the procedures of Part 2 do not apply to the Archdiocese of Melbourne and the Society of Jesus.
Part One

PRINCIPLES FOR DEALING WITH COMPLAINTS OF ABUSE

SEXUAL ABUSE

1. Clergy and religious are in a special position of trust and authority in relation to those who are in their pastoral care, e.g. those in their parish, people seeking advice, students at a Catholic school. Any attempt to sexualise a pastoral relationship is a breach of trust, an abuse of authority and professional misconduct. Such sexualisation may take the form not only of sexual relations, but also harassment, molestation, and any other conduct of a sexual nature which is inconsistent with the integrity of a pastoral relationship. Compliance by the other person does not necessarily imply meaningful consent. Even when the other person concerned is the one who seeks to sexualise the relationship, it is the professional responsibility of clergy or religious to guard the boundary against sexual contact.

2. Other people who are employed by an official agency of the Catholic Church or appointed to voluntary positions may also be in a pastoral role. This includes, for example, pastoral workers in parishes, teachers in Catholic Schools, counsellors in Catholic welfare organisations, health care professionals, youth workers, staff in child care centres, and volunteers conducting religious education classes in schools or parishes.

3. Any form of sexual behaviour with a minor, whether child or adolescent, is always sexual abuse. It is both immoral and criminal.

4. Sexual abuse by clergy, religious, or other Church personnel of adults in their pastoral care may be subject to provisions of civil or criminal law. Even when there are no grounds for legal action, we recognise that serious harm can be caused.

PHYSICAL AND EMOTIONAL ABUSE

5. Physical and emotional cruelty also constitute an abuse of power. Where a priest, religious or another person appointed to a position of pastoral care by an agency of the Church has acted towards a child or young person in a way which causes serious physical pain or mental anguish without any legitimate disciplinary purpose as judged by the standards of the time when the incidents occurred, then this constitutes abuse.
THE VICTIMS

6. Victims of abuse can experience fear, shame, confusion and the violation of their person. They can feel guilty, blame themselves and take responsibility for what has happened. Children and adolescents can suffer distortions in the process of determining their identity as persons. They may find it difficult to trust those in positions of authority or pastoral care or to believe in or trust in God. Victims can go through a long period of silence, denial and repression. Other people can refuse to believe them, reinforcing their sense of guilt and shame.

7. The intensity of the effects of abuse on victims will vary. Some of the factors involved are the age and personality of the victim, the relationship with the offender, the duration and frequency of the abuse, the particular form of the abuse, the degree of force used, the threats used to compel secrecy, the degree of violation of trust and abuse of power involved and the reaction of those in whom the victim confides.

8. We recognise that responses to victims by the many Church authorities vary greatly. We express regret and sorrow for the hurt caused whenever the response denies or minimises the pain that victims have experienced. Through this document we commit ourselves to principles and procedures that apply to all Church authorities.

THE OFFENDERS

9. In most cases of abuse free choices are made and many serious and sacred obligations are violated. These very facts argue to a clear awareness by the offender of the wrong that is being done.

10. Offenders frequently present as respectable, good and caring people. They can be quite exemplary in their public life, and they can actually use this as an excuse for a private life that contradicts their public image.

11. At the same time, a number of offenders are disturbed persons and some have serious psychological problems. A significant number were themselves victims of abuse in their earlier years.

THE RESPONSE OF THE CHURCH

12. The Church makes a firm commitment to strive for seven things in particular: truth, humility, healing for the victims, assistance to other persons affected, an effective response to those who are accused, an effective response to those who are guilty of abuse and prevention of abuse.
TRUTH

13. The Church makes a commitment to seek to know the full extent of the problem of abuse and the causes of such behaviour within a community that professes the values of Jesus Christ.

14. Concealing the truth is unjust to victims, a disservice to offenders and damaging to the whole Church community.

HUMILITY

15. It is very humbling for a Christian Church to have to acknowledge that some of its clergy, religious and other Church personnel have committed abuse. We must recognise that humility is essential if we are to care for victims and prevent abuse in the future.

HEALING FOR THE VICTIMS

16. Whenever the offender is a clergyman, religious or another person appointed to a position of pastoral care by an agency of the Church, Church authorities accept that they have a responsibility to seek to bring healing to those who have been victims of abuse.

17. A compassionate response to the complainant must be the first priority in all cases of abuse.

18. This attitude must be present even at a time when it is not yet certain that the allegations are accurate. At the first interview complainants should be assured that, if the facts are truly as stated, abuse must be named for what it is and victims assisted to move the blame from themselves to the offender. They should be asked what needs to be done to ensure that they feel safe from further abuse. They should be offered whatever assistance is appropriate. These responses do not pass judgment on or prejudice the rights of the person accused, but they are part of the Christian response to the very possibility that the person present is a victim of abuse.

19. Whenever it is established, either by admission or by proof, that abuse did in fact take place, the Church authority shall listen to victims concerning their needs and ensure they are given such assistance as is demanded by justice and compassion. Details concerning the procedures to be followed are contained in the second half of this document.

ASSISTANCE TO OTHER PERSONS AFFECTED

20. We shall also strive to assist in the psychological and spiritual healing of those persons who, as well as the victims, have been seriously affected by incidents of abuse.
ASSISTANCE TO OTHER PERSONS AFFECTED cont...

21. The effect on the family of the victim can be profound. Sometimes the disclosure is so terrible that the family would rather reject the victim than face the reality. Parents can feel guilty that they did not protect their child more effectively.

22. The parish, school or other community in which the abuse occurred may be deeply affected. The more popular and respected the perpetrator, the greater will be the shock.

23. The family and close friends of the offender may also be deeply hurt. They can find it difficult to know how to respond and how to act towards the offender.

24. When clergy or religious are found to have committed child abuse, then other clergy and religious are affected, and the thought that other people might be looking at them as potential child abusers can be a cause of personal stress. Clergy and religious have had to make changes in their manner of relating to all young people and some good things have been lost in these changes.

25. The whole Church community has been affected by incidents of abuse, for all Catholic people have been dismayed by the stories they have heard. The reputation of the whole Church has been affected and the religious faith of many has been disturbed.

A RESPONSE TO THOSE ACCUSED

26. All persons are presumed innocent unless and until guilt is either admitted or determined by due process. If Church personnel accused of abuse are asked to step aside from the office they hold while the matter is pending, it is to be clearly understood that they are on leave and that no admissions or guilt are implied by this fact. Unless and until guilt has been admitted or proved, those accused should not be referred to as offenders or in any way treated as offenders.

A RESPONSE TO THOSE GUILTY OF ABUSE

27. If guilt has been admitted or proved, the response must be appropriate to the gravity of what has happened, while being consistent with the precepts of Canon Law or civil law which govern that person's position. Account will be taken of how serious was the breach of professional responsibility, the degree of harm caused, and whether there is a likelihood that such behaviour could be repeated. Serious offenders will not be given back the power they have abused. Those who have made the best response to treatment recognise this themselves and no longer claim a right to return to ministry.
A RESPONSE TO THOSE GUILTY OF ABUSE cont...

28. We accept that the community expects of us a serious and ongoing role in seeking to ensure that offenders are held accountable for what they have done, come to a true appreciation of the enduring harm they have caused, seek professional help in overcoming their problems, and do whatever is in their power to make amends.

29. In order to carry out this responsibility, Church authorities need to have some contact with offenders and some form of influence over their conduct. In order to achieve change, they need to hold out to them something more than the prospect of unending condemnation. They need to be able to tell them that there can be forgiveness, by human beings as well as by God, and that change is possible.

PREVENTION

30. We commit ourselves to making every effort to reduce the risk of abuse by Church personnel. Special care shall be taken in relation to all work with children and young people. No person shall be permitted to work in a position if the Church authority believes, on the basis of all the information available, that there is an unacceptable risk that children or young people may be abused.

31. We continue to review the selection of candidates for priesthood and religious life and their ongoing formation. We commit ourselves to a process of community education and awareness in recognising and responding to abuse.

COMMITMENT

32. We commit ourselves to the principles presented in this document. We invite the whole Church to assist us in offering whatever healing is possible to victims of abuse and in preventing abuse in the future.
33. NOTES

33.1 This section of the document deals with the procedures to be applied where victims (or other complainants on their behalf) seek a response from the Church as a result of abuse. It is to be implemented in the context of the previous sections on principles.

33.2 These procedures are a revised version of the document published by the Australian Catholic Bishops' Conference and the Australian Conference of Leaders of Religious Institutes in 1996.

33.3 These procedures are intended to apply to all complaints of abuse by Church personnel, whether they be clerics, religious personnel, lay employees or volunteers. In the case of current lay employees, the response of the Church authority will be made in conjunction with the relevant body for employment relations in each state or territory.

33.4 A complaint of abuse may raise medical, psychological, spiritual, legal and practical questions. An appropriate response may, therefore, need to be based on a team approach

34. DEFINITIONS

'Abuse' means:

- Sexual assault, sexual harassment or any other conduct of a sexual nature that is inconsistent with the integrity of the relationship between Church personnel and those who are in their pastoral care.
- Behaviour by a person with responsibility for a child or young person which causes serious physical pain or mental anguish without any legitimate disciplinary purpose as judged by the standards of the time when the behaviour occurred.

'Accused' means the person against whom a complaint of abuse is made.

'Children and young people' refers to those persons under the age of 18.
34. DEFINITIONS cont...

'Church authority' includes a bishop, a leader of a religious institute and the senior administrative authority of an autonomous lay organisation, and their authorised representatives, responsible for the Church body to which the accused person is or was connected.

'Church body' includes a diocese, religious institute and any other juridical person, body corporate, organisation or association, including autonomous lay organisations, that exercise pastoral ministry within, or on behalf of, the Catholic Church.

'Church personnel' includes any cleric, member of a religious institute or other persons who are employed by a Church body, or appointed by a Church body to voluntary positions in which they work with children or young people, or engage in other forms of pastoral care.

'Church procedure' means a penal process under canon law, or a disciplinary process in relation to a person who is employed by a Church body, or an assessment process under Clause 40 of these procedures.

'Civil authorities' include members of the police service as well as officials of the government departments responsible for child protection, for the administration of laws relating to complaints of sexual harassment, for the discipline of professions and for industrial relations.

'Complainant' means the person who has alleged abuse against Church personnel. In most but not all cases the complainant will also be the person against whom it is alleged that the abuse was directed, and this is to be understood in this document unless the context suggests otherwise.

'Offender' means a person who has admitted abuse or whose responsibility for abuse has been determined by a court of law or by due process in accordance with canon law, or a disciplinary process in relation to a person who is employed by a Church body, or an assessment process under Clause 40 of these procedures.

'Pastoral care' means the work involved or the situation which exists when one person has responsibility for the wellbeing of another. This includes the provision of spiritual advice and support, education, counselling, medical care, and assistance in times of need. All work involving the supervision or education of children and young people is a work of pastoral care.

'Victim' means the person against whom the abuse was directed.
35. STRUCTURES AND PERSONNEL

35.1 The Australian Catholic Bishops' Conference and the Australian Conference of Leaders of Religious Institutes have jointly established a National Committee for Professional Standards (National Committee) to oversee the development of policy, principles and procedures in responding to complaints of abuse against Church personnel.

35.2 The bishops and leaders of religious institutes of the Catholic Church in Australia have established and shall maintain a Professional Standards Resource Group (Resource Group) in each State and the Northern Territory.

35.2.1 The Resource Group shall consist of at least one priest and one religious and a suitable number of other persons (no more than ten), both men and women, of diverse backgrounds, skilled in areas such as child protection, the social sciences, civil and Church law and industrial relations. Members of the Resource Group shall be appointed by the bishops and leaders of religious institutes.

35.2.2 The Resource Group shall act as adviser to all Church bodies in the State in matters concerning professional standards.

35.2.3 In addition to responding to requests for assistance, the Resource Group shall also act in a proactive manner. It shall be free to offer advice within its mandate to any Church body in the State as it sees fit.

35.3 The bishops and leaders of religious institutes for each State shall jointly be responsible for appointing a Director of Professional Standards in each State.

35.3.1 The Director shall manage the process in relation to specific complaints, appoint assessors, facilitators and reviewers when required, convene and chair meetings of the Professional Standards Resource Group as required; liaise with the National Committee, other Resource Groups, and individual Church bodies and their professional advisers; have an overview of all matters dealt with under these procedures within their State; and be responsible for the safe-keeping of all documentation connected with these procedures.

35.3.2 The bishops and leaders of religious institutes for each State may nominate a Deputy Director who may exercise any of the responsibilities which are delegated to him or her by the Director.
35. **STRUCTURES AND PERSONNEL** cont...

35.4 Each Resource Group shall appoint suitable persons from among its own members or otherwise, to be available to fulfil the following roles:

**CONTACT PERSONS,** who shall be the usual persons to receive complaints of abuse and pass them on to the Director of Professional Standards. Contact persons shall be skilled listeners, sensitive to the needs of complainants. After the initial complaint has been received, they may act as a support person for the complainant and may assist, where appropriate, with communication between the complainant, assessors and the Church authority. The contact person is not a counsellor to the complainant and shall not be the complainant's therapist.

**ACCUSED'S SUPPORT PERSONS,** who shall represent the needs of the accused to the Church authority and assist, where appropriate, with the care of the accused and with communication between the accused, assessors and the Church authority. The accused's support person shall not be the accused's therapist.

35.5 Each Resource Group shall maintain a list of suitable persons, not from its own members, to fulfil the following roles:

**ASSESSORS,** who shall be responsible for investigating the complaint.

**FACILITATORS,** who shall facilitate processes by which agreements may be reached between a victim and the Church authority about what the Church body can and should do to assist the victim.

**REVIEWERS,** who shall, where appropriate, conduct a review of process. Reviewers must be independent and impartial. They should not have close associations either with the complainant or with the Church authority responsible for dealing with the complaint.

35.6 All members of the Resource Group shall abide by the highest possible standards of professional conduct in all aspects of their work, including the maintenance of confidentiality.

35.7 The Group shall act in an advisory capacity to the Director of Professional Standards concerning any aspect of his or her work.
56. RECEIVING A COMPLAINT

56.1 If a complaint of abuse comes to the notice of any Church personnel and the person who has made this complaint wishes to invoke the procedures outlined in this document, the Church personnel shall refer the matter to a Contact Person as soon as possible.

56.2 Information shall be widely circulated to the public, and especially among Church counselling agencies, parishes and schools, to make people aware that these procedures exist. The information shall set out as simply as possible the manner for making a complaint about abuse.

56.3 Anonymous complaints are to be treated prudently. An anonymous complaint cannot have the full force of one made by an identified person, but anxiety and fear may persuade some complainants not to reveal their identity immediately. The Church authority may be unable to act on the complaint under these procedures unless at some point the name of the complainant becomes known.

56.4 The Contact Person shall listen fully, honestly and compassionately to the person laying the complaint, both concerning the facts of the situation and its emotional, psychological and spiritual effects. The Contact Person shall explain the procedures for addressing the complaint and ensure that the complainant gives his or her consent to proceeding on the basis laid down in this document.

56.5 The Contact Person shall either receive a written and signed complaint, or provide written notes of the details of the complaint and these notes are to be confirmed by the signature of the complainant. The complaint should have sufficient information about the nature of the complaint for the accused person to know what has been alleged against him or her.

57. CRIMINAL OFFENCES AND THE REPORTING OF CHILD ABUSE

57.1 When the complaint concerns an alleged crime or reportable child abuse, the Contact Person shall tell the complainant of the complainant's right to take the matter to the police or other civil authority and, if desired, provide assistance to do so. The Contact Person should also explain the requirements of the law of mandatory reporting.

57.2 In all cases other than those in which reporting is mandatory, if the complainant indicates an intention not to take the matter to the police or other civil authority, this should be recorded by the Contact Person and confirmed by the signature of the complainant.
37. CRIMINAL OFFENCES AND THE REPORTING OF CHILD ABUSE cont...

37.3 All Church personnel shall comply with the requirements for mandatory reporting of child abuse that exist in some States/Territories, and State or Territory law regarding the reporting of knowledge of a criminal offense must be observed. The appropriate Church authority shall also be notified of any such report.

37.4 No Church investigation shall be undertaken in such a manner as to interfere in any way with the proper processes of criminal or civil law, whether they are in progress or contemplated for the foreseeable future. However, where the complainant has chosen not to report the matter to the police or other civil authority, or the civil authorities have decided not to take further action under the criminal law or child protection legislation, the Church authority must act on the complaint.

37.5 The Director of Professional Standards shall endeavour to establish a protocol with the police in each relevant State or Territory to ensure that church assessments do not compromise any police action.

38. RESPONDING TO A COMPLAINT

38.1 The following procedures apply only where the complaint does not concern a criminal matter, or where a complainant has chosen not to report the matter to the police or other civil authority, or the civil authorities have decided not to take further action under the criminal law or child protection legislation.

38.2 The Contact Person shall forward the report promptly to the Director of Professional Standards.

38.3 The Director of Professional Standards shall determine whether the complaint concerns conduct which could reasonably be considered to fall within the definition of abuse in this document. If the complaint does not concern a matter which is to be dealt with by this procedure, or the behaviour complained of does not represent a serious breach of pastoral ethics and can properly be dealt with by correction and apology, he or she shall advise the complainant of other means of addressing the issue. This may include voluntary mediation or a complaint under Integrity in Ministry. The Director may assist in making the referral. The Director should advise the Church authority of the action taken.

38.4 Apart from matters dealt with under 38.3, on receiving the complaint of abuse, the Director shall forward it to the appropriate Church authority and may make a recommendation concerning any immediate action that needs to be taken in relation to the protection of vulnerable children and adults. The Director may also make recommendations concerning the funding of counselling or other such assistance for the complainant pending the outcome of the investigation.
38. RESPONDING TO A COMPLAINT cont...

38.4.1 In the event that a complaint of abuse is received against a bishop or leader of a religious institute, or the accused person is living overseas, the Director should consult with the Chairpersons of the National Committee for Professional Standards concerning how to deal with the complaint.

38.5 As soon as possible after receiving notice of the complaint, the Church authority or its representative shall inform the accused of the nature of the complaint if it is possible to do so. The accused needs to be given enough detail about the complaint, and the complainant, to be able to offer a response. The Director of Professional Standards may be involved in such a process. The accused shall be entitled to information about his or her rights and about the process for dealing with the complaint. The accused shall be offered a support person.

38.6 The Church authority (or his or her delegate) shall seek a response from the accused in order to determine whether the facts of the case are significantly disputed. If they are not, then the Church authority shall proceed in accordance with Clause 42 of these procedures.

38.7 Where there is a significant dispute about the facts, or the accused is unavailable to give a response, the matter shall be investigated in accordance with the procedures set out in this document.

38.8 At any time, the Director of Professional Standards may recommend to the Church authority that the accused be asked to stand aside from a particular office or from all offices held in the Church, pending investigation. The Church authority may seek the opinion of others involved in the matter before making a decision, and shall give the accused the opportunity to be heard on the matter. Where the accused is a priest or religious, the Church authority shall comply with canon 1722.1

38.8.1 If there is seen to be any significant risk of abuse of other persons, this advice must be given and acted upon by the Church authority at the earliest possible moment.

1 This canon requires that the Ordinary shall consult with the promotor of justice and shall summon the accused to appear, before prohibiting the accused from exercising some ecclesiastical office or position.
38. RESPONDING TO A COMPLAINT CONT...

38.8.2 If accused persons are asked to stand aside from any office they hold while the matter is pending, it is to be clearly understood that they are on leave and that no admissions of any kind are implied by this fact. Accused persons who are clergy or religious shall, therefore, receive their normal remuneration and other entitlements while the matter is pending and they are standing aside. They shall be provided with an appropriate place to live. Where possible, they should be given some suitable activity. They shall not engage in any public ministry during this time.

39. SELECTING THE APPROPRIATE PROCESS

39.1 If the allegations concern a current employee of a Church body, other than a priest or religious, then the Director should refer the complaint to the relevant body for employment relations to investigate in accordance with the applicable procedures of employment law (and any other relevant laws) in that State or Territory. The Director of Professional Standards should liaise with the relevant body when the investigation has been completed, concerning how to respond to the victim if the complaint is validated. The response to the victim should follow the principles and procedures outlined in this document.

39.1.1 The documents or other material arising from the investigation are to be kept in accordance with the practices of the employing authority and any relevant laws.

39.2 If the allegations concern a priest or religious, the Church authority shall consider whether a penal process should be commenced in accordance with Canon Law. If a penal process is commenced, the Director of Professional Standards should liaise with the Church authority when the penal process has been completed, concerning how to respond to the victim if the complaint is validated. The response to the victim should follow the principles and procedures outlined in this document.

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2 This may involve an administrative or a judicial procedure as laid down in canons 1720-1728. Canon 1341 provides that administrative or judicial procedures should be invoked only when pastoral approaches have failed.
39. SELECTING THE APPROPRIATE PROCESS CONT...

39.2.1 Where the accused is a priest or religious, the documents associated with the penal process shall be preserved in accordance with canon 1719 and canons 489-490 of the Code of Canon Law.³

39.3 In all other cases where the facts of a case are in dispute, the Director of Professional Standards shall act in accordance with Clause 40 of these procedures.

39.4 If in the course of a Church procedure, allegations emerge for the first time which indicate that a criminal offense may have been committed, the Church procedure shall cease immediately and the matter will be dealt with in accordance with 37.1-37.3. If the complainant indicates an intention not to take the matter to the police, this should be recorded and confirmed by the signature of the complainant before the Church procedure resumes.

40. ASSESSMENT

40.1 In all cases to which this Clause applies, the Director of Professional Standards shall appoint assessors. Two assessors shall be appointed unless the Director considers that in the circumstances one professional assessor is sufficient. A list of assessors shall be maintained by the Resource Group. The appointment of the assessors shall occur as soon as practicable.

40.1.1 The assessors chosen must be, and be seen to be, independent of the Church authority, the complainant and the accused.

40.2 The purpose of an assessment is to investigate the facts of the case where there is a significant dispute as to the facts, or where there is a need for further information concerning the complaint.

40.3 The assessor or assessors shall arrange an interview with the complainant. Where there is more than one assessor, both should interview the complainant and the accused.

³ Code 1719 requires that all documents which form part of the investigation process or which preceded the investigation, should be retained in the secret curial archive. Canons 489-490 govern the maintenance of this archive and issues about access to it.
40. ASSESSMENT cont...

40.3.1 Where the complainant is not the victim, then the assessors shall not seek to interview the victim without first discussing the matter with the complainant and the Director of Professional Standards. If the facts are disputed, and it is not possible to interview the person who it is said has been victimised, then it may not be possible to proceed any further in dealing with the complaint unless other relevant information, such as a police record of interview, is available.

40.3.2 The complainant shall be invited to have another person present at the interview.

40.3.3 Under no circumstances shall there be any attempt to intimidate a complainant or to dissuade a complainant from proceeding with a complaint.

40.3.4 No interview with a child will take place if there is a risk that this will interfere with the proper process of civil or criminal law. No interview, either by a Contact Person or an assessor, shall be conducted with a child without the express written authority and in the presence of the parent or guardian. An interview with a child shall only be conducted by personnel who are professionally recognised as skilled practitioners in interviewing children.

40.3.5 Special care shall also be taken in interviewing persons with an intellectual or psychiatric disability, and any such interview shall be conducted only by an appropriately qualified and experienced person.

40.3.6 The Director of Professional Standards has a discretion to close a matter if the complainant decides not to co-operate with an assessment process.

40.4 The assessor or assessors shall arrange an interview with the accused, if he or she is available and willing to speak to them. If the accused does not wish to co-operate with the assessment, the assessment shall still proceed and the assessors shall endeavour to reach a conclusion concerning the truth of the matter so that the Church authority can make an appropriate response to the complainant.

40.4.1 Where an interview with the accused takes place, the assessor or assessors shall inform the accused that in both civil and Church law a person is presumed innocent until proven guilty.

40.4.2 An accused person may be invited to admit to an offense but is not bound to do so, nor may an oath be administered.4

4 Canon 1728, #2.
40. ASSESSMENT cont...

40.5 The accused has the right to obtain independent legal advice.

40.5.1 This advice shall be at the accused's expense, although the Church authority may exercise a discretion to make loans or to reimburse an accused for reasonable legal expenses if he or she is unable to afford legal assistance.

40.6 The accused is entitled to have other persons present during any interviews (e.g. accused's support person or legal representative).

40.7 The assessors shall interview any other persons who could be of assistance. Decisions about who should be interviewed should be made after taking account of any wishes expressed by the complainant and the accused, and following consultation with the Director of Professional Standards. They may also need to put to the complainant the accused's version of events.

40.8 Church authorities shall comply with all reasonable requests made by assessors for access to documents which may assist them in their work. Church authorities are not required to disclose documents concerning which it has an obligation of confidentiality to the accused or to any other person.

40.9 A written or taped record shall be made of all interviews.

40.10 The contact person and the accused's support person shall have ready access to the assessors and shall have the responsibility of keeping the complainant and accused, respectively, informed of the progress of the assessment.

40.11 After the assessment is completed, the assessors shall provide a written report to the Church authority and the Director of Professional Standards. The assessors shall review the evidence for the complaint, examine the areas of dispute and may advise the Church authority whether they consider the complaint to be true.

40.11.1 The assessors must provide reasons for their conclusions. If they are unable to reach a determination of the truth of the matter with a sufficient degree of certainty, they may nonetheless make recommendations to the Church authority concerning its response to the complainant.

40.11.2 Where the behaviour about which complaint has been made was not a criminal offense, the assessors may also comment on how serious was the abuse of the pastoral role.
40. ASSESSMENT cont...

40.11.3 The complainant is entitled to know the findings of the assessment promptly. The accused is also entitled to know the findings of the assessment if he or she has participated in the assessment or otherwise could be subjected to disciplinary action as a consequence of it by the Church authority. The Director of Professional Standards is responsible for communicating the relevant findings.

40.12 The Church authority shall discuss the findings and recommendations of the report with the Director of Professional Standards as quickly as possible. If the assessors consider the complaint to be true, then the Church authority must consider what action needs to be taken under Clauses 41 and 42 of these procedures. The Director of Professional Standards may be called upon by the Church authority for advice on these matters. If the Church authority decides to reject the complaint, then it must provide reasons for its decision to the complainant.

40.13 Mindful that the assessment process is a difficult and trying time for all concerned, particularly the complainant and the accused, the process of the assessment shall be undertaken and concluded as quickly as possible and the process shall be as transparent as possible to all concerned. The Director of Professional Standards shall seek to ensure that all parties adhere to this principle.

40.14 During the assessment, and therefore, at a time when guilt has been neither admitted nor proven, the issue of guilt, liability or the particular course of action that may follow assessment cannot be commented upon. Any comment regarding these issues must always be referred to the Church authority and its professional advisers.

40.15 The records of interview and all other documents or material associated with the assessment are to be treated as confidential. The Director of Professional Standards shall maintain a confidential record of all findings and any documents relevant to the suitability of the person for future ministry. The Director shall not retain any other documents or material for longer than five years following the completion of the assessment unless required to do so by law.

41. OUTCOMES RELATING TO THE VICTIM

41.1 In the event that the Church authority is satisfied of the truth of the complaint, whether through admission of the offender, a finding of a court, a canon law process or a Church assessment, the Church authority shall respond to the needs of the victim in such ways as are demanded by justice and compassion. Responses may include the provision of an apology on behalf of the Church, the provision of counselling services or the payment of counselling costs. Financial assistance or reparation may also be paid to victims of a criminal offense or civil wrong, even though the Church is not legally liable.
41. OUTCOMES RELATING TO THE VICTIM cont...

41.2 The Church authority may seek such further information as it considers necessary to understand the needs of the victim.

41.3 Facilitation shall be the normal means of addressing the needs of the victim. The Church authority and the victim shall mutually agree on a Facilitator from the approved panel.

41.3.1 The Facilitator shall arrange and moderate a process for communication between the victim and Church authority (or delegate with power to make binding decisions). This may involve a meeting, under the direction of the Facilitator, in which apologies can be offered and unresolved problems addressed.

41.3.2 The victim may have a support person or adviser present at the meeting. The Church authority or delegate may also have an adviser if required. The presence of any other persons accompanying either the victim or the Church authority shall be subject to the agreement of the Facilitator. The Director of Professional Standards should not participate in the facilitation process.

41.3.3 The Facilitator shall seek to know the ongoing needs of the victim and the response of the Church authority to these needs.

41.3.4 The Facilitator shall also seek to know the needs of the victim's family and of the community in whose midst the abuse occurred.

41.3.5 The Facilitator shall seek to identify any outstanding issues where the victim is not satisfied with the response received and shall explore with both parties the best means of dealing with such issues.

41.3.6 Issues concerning reparation may either be dealt with in a facilitation, addressed through a compensation panel or dealt with through some other such process in order to reach a resolution on this aspect of the matter.

41.3.7 The Facilitator shall ensure that there is a record of any agreement reached and of any outstanding areas of disagreement.

41.3.8 The Director of Professional Standards shall be informed of the outcome, and whether the Facilitator considers that any other processes or actions would assist further in bringing the matter to a conclusion.

41.3.9 The Church authority shall bear all ordinary and reasonable expenses of the process of facilitation.
41. OUTCOMES RELATING TO THE VICTIM cont...

41.4 No complainant shall be required to give an undertaking which imposes upon them an obligation of silence concerning the circumstances which led them to make a complaint, as a condition of an agreement with the Church authority.

41.5 If the victim remains of the view that the response of the Church authority is unsatisfactory, the victim shall be informed about access to a review of process.

42. OUTCOMES RELATING TO THE ACCUSED

42.1 If either a police investigation or a Church process makes it clear that the accused did not commit the alleged wrong, the Church authority shall take whatever steps are necessary to restore the good reputation of the accused.

42.2 If abuse is admitted, or a Church process reaches the conclusion that on the basis of the findings of the assessment there are concerns about the person's suitability to be in a position of pastoral care, the Church authority in consultation with the Director of Professional Standards shall consider what action needs to be taken concerning the future ministry of the person. It may commission such other reports or inquiries as are necessary to determine what action should be taken.

42.3 Where the offender is a current employee of the Church other than a priest or religious, the offender's future must be determined in accordance with the applicable procedures of employment law.

42.4 The process of determining the future ministry of a priest or religious shall be consistent with the requirements of the Code of Canon Law. If a cleric or religious has admitted to or been found guilty of abuse, the Church authority shall, in person or through a nominated representative, meet with the offender to discuss honestly and openly the offender's future options. The offender may be accompanied by a support person and/or legal representative. The discussion shall take into account the seriousness of the offense and all relevant circumstances. It is unfair to hold out to a serious offender any hope of a return to ministry when it is clear that this will not be possible.

5 Canon law provides a number of principles and procedures which may be relevant to determining the future of a priest or religious in cases of alleged abuse. In addition to an administrative or judicial procedure as laid down in canons 1720-1728, there is the procedure for the removal of a parish priest under canons 1740-1747. Reliance may also be placed upon Canons 1041 and 1044 if it is considered that the priest or religious is incapable of fulfilling ministry due to psychological infirmity. In some cases it will be appropriate to commence a formal penal process even where guilt is admitted in order to reach a judgment in accordance with canon law.
42. OUTCOMES RELATING TO THE ACCUSED cont...

42.5 In making decisions on the future of a person found guilty of abuse, Church authorities shall take such action as the situation and the seriousness of the offense demand. In relation to child abuse, Church authorities shall be guided by the principle that no-one should be permitted to exercise a public ministry if doing so presents an unacceptable risk of abuse to children and young people.

42.6 As far as it is within its power to do so, the Church authority shall require the offender to address the issue of restitution to the victim and to the Church community.

42.7 The Church authority shall promptly communicate the outcomes in relation to an offender to the Director of Professional Standards.

43. REVIEW OF PROCESS

43.1 A review of process of the procedures contained in Parts 40 and 41 is available for complainants who are not satisfied with the response of the relevant Church authority. A review of process of the procedures contained in Parts 40 and 42 is also available for accused persons if they co-operated with the assessment process.

43.2 A complainant or an accused person who is entitled to a review of process may request in writing to the Director of Professional Standards a review of process within 3 calendar months of the completion of the process. The process is complete in relation to the complainant when either the Church authority gives its response to the complaint or if the Church authority fails to offer a response within three calendar months of the time when an assessment has been completed or the facts otherwise established. The process is complete in relation to the accused when the Church authority has made its decision concerning the future ministry of the accused in response to the complaint of abuse.

43.3 If the request is accepted, the Director shall appoint one of the Reviewers named by the Resource Group.

43.3.1 If the request is to be denied, the Director must first consult the other members of the Resource Group.

43.3.2 If any party objects to the Reviewer named, the matter shall be considered at a meeting of the Resource Group which may nominate another Reviewer.

43.3.3 The Director shall inform the Church authority that a review of process has been requested and approved. He or she shall also ensure that the complainant or accused person as the case may be, is informed that a review has been requested and approved. This only applies to accused persons who have co-operated with the process.
43. REVIEW OF PROCESS cont...

43.4 The review of process is an independent evaluation, not only of whether the procedures set out in this document have been properly observed, but also of whether the principles established in the first part of the document have been adhered to. A review of process is not a review of outcomes unless the Church authority requests the reviewer to consider this aspect of the matter.

43.5 The Reviewer shall determine the procedures for the conduct of the review.

43.5.1 The Reviewer shall have authority to interview all Church personnel concerned and will have access to all relevant documentation.

43.5.2 The Reviewer shall conduct the review expeditiously and certainly within three calendar months, unless the Director provides for a further extension of time.

43.6 At the end of the review, the Reviewer shall provide a written report with recommendations to the Resource Group. If the Reviewer considers that there has been a failure to observe the required processes, he or she shall indicate whether the decided outcomes ought to be called into question.

43.7 The Director shall provide a copy of the report to the person requesting the review and the Church authority. As soon as convenient, the Director (or delegate if appropriate) shall discuss with all parties the implementation of the recommendations.

43.8 The Church authority shall bear all ordinary and reasonable expenses of the review of process.

44. PREVENTIVE STRATEGIES

44.1 Each Church authority shall ensure that all Church personnel are made aware of the seriousness of abuse. They should be warned of behaviour that is inappropriate or which might be misunderstood as involving improper behaviour.

44.2 Each Church authority shall ensure that those working with children and young people are made aware of the issue of child abuse and are given information concerning processes for reporting disclosures of abuse. They should also be given information on how to conduct children's and youth ministry in such a manner as to reduce the risk of child abuse occurring.
44. PREVENTIVE STRATEGIES cont...

44.3 Church bodies, especially those involved in providing care for children, shall have in place procedures, consistent with good child protection and industrial relations practice, for verifying the suitability of persons for employment or for participation as volunteers. They shall obey all applicable laws concerning employment screening and the prohibition of certain convicted persons from employment involving children.

44.4 Whenever a Church authority is concerned about the behaviour of any person connected with that Church body which might lead to a complaint of abuse, this fact should be brought to the attention of that person and appropriate steps taken to determine whether the behaviour is the symptom of a deeper problem requiring attention.

44.5 Church personnel who feel that they might be in danger of committing abuse shall be offered opportunities to seek both spiritual and psychological assistance before the problem becomes unmanageable and they offend. Names of suitable therapists and treatment programs should be made available.

44.6 Whenever a cleric or religious is to transfer from one diocese or institute to another, or is to carry out a ministry or apostolate in another diocese or institute, the Church authority to which the person is to be transferred shall ask for a written statement from the priest or religious indicating whether there have been any substantiated complaints of abuse against him or her or whether there are known circumstances that could lead to a complaint of abuse. Such statements shall be held as confidential documents by the Church authority.

44.7 In these same circumstances the Church authority in the diocese or institute where the cleric or religious previously lived and worked, shall provide a statement in writing to the new diocese or institute indicating whether such authority knows of any complaints of abuse which have been substantiated or is aware of circumstances that could lead to a complaint of abuse. Where there has been a substantiated complaint, the Church authority shall furnish all information necessary to evaluate the seriousness of the offense, and shall report on all treatment undertaken, and other measures employed to ensure that further offences do not occur. Such statements shall be held as confidential documents by the Church authorities.

44.8 Each Church authority shall have in place procedures for verifying the suitability of candidates for seminaries or religious institutes. In particular, candidates must be asked to state in writing whether they have a criminal record, or any complaints of abuse have been made against them, or whether there are any known circumstances that could lead to a complaint of abuse against them.
44. PREVENTIVE STRATEGIES cont...

44.9 While due process must be observed, any proven incident of sexual assault or other serious abuse must lead to the dismissal of a seminarian from a seminary or a candidate from an institute's program of formation.

44.10 Church authorities shall be honest and frank in references and shall not act in a way which would allow an offender to obtain employment in circumstances where others might be at risk.

45. CONCLUDING STATEMENTS

45.1 All Church authorities shall take the necessary steps to conduct such in-service programs for Church personnel as may be necessary to inform them of the principles and procedures set down in this document.

45.2 While the distribution of this document is unrestricted, the publication of the document, its implementation, and all matters of interpretation are reserved to the National Committee for Professional Standards.

45.3 Abuse of both children and adults by Church personnel has done great harm to individuals and to the whole Church. Despite this, it can become an opportunity to create a better Church, but only if the response given by the leaders and all the members of the Church is humble, honest and thoroughly Christian.
23 April 2001

Mr. Elton Humphery
Secretary
Community Affairs References Committee
Parliament House
CANBERRA ACT 2600

Dear Mr. Humphery,

Inquiry into Child Migration

I am writing on behalf of the Catholic Church's Joint Liaison group on Child Migration to follow up our appearance before the Community Affairs' References Committee in Sydney on March 22. In the first part of this letter, I list a number of corrections to the Hansard transcript of the evidence which our representatives gave on March 22. In the second part of the letter, I supply further information and comments in relation to a number of questions which arose during the course of our Hearing on March 22. Enclosed with the letter are a number of documents providing relevant information.

Corrections to Hansard Transcript

- On CA482, the first response after the Chair's introduction was in fact made by me, not by Mr. O'Connor, as the transcript currently reads. On the same page, in the first paragraph of my second response to the Chair, in the 4th sentence, following the mention of "various Bishops' organisations", there is a reference to individual "dioceses". As the transcript stands, the spelling is singular rather than plural.

- On CA492, in paragraph 2, the word "disruptive" should read "disrupted".

- On CA494, in the second last paragraph, capital letters should be used for the title of the "Child Welfare Department".

- On CA499, in the first paragraph of my second response on that page, capital letters should be used for the title of the "Personal History Index".

- On CA509, in the last paragraph, capital letters should be used for the name of "Family and Children's Services".
Supplementary Responses

Rather than insert this material, which is somewhat lengthy, in the body of this letter, I have enclosed our supplementary responses, with accompanying documentation. I draw your attention to the comment made on pg. 2 of the supplementary responses regarding the copyright restrictions pertaining to the documents noted in Appendix E. Express written permission would need to be sought by the Committee from the W.A. State Records Office before such documents could be made available to any other party.

Please don't hesitate to contact me if I can be of any further assistance with the Inquiry.

Yours sincerely,

[Signature]

Dictated by Br. Tony Shanahan, cfc
Convenor — Joint Liaison Group on Child Migration
Signed in his absence by his secretary Kay Mackie
Senate Community Affairs References Committee
Inquiry into Child Migration

Supplementary Responses from the Catholic Church’s
Joint Liaison Group on Child Migration

(cf. Hansard CA 482 – 510)

1. **Educational Issues**

(a) **On CA492**, Br. Shanahan refers to a document that illustrates that it was well known to the government authorities that working on the construction of buildings at Bindoon was an integral part of the education and training of the boys there. The specific reference is to the fact that a Commonwealth Building Grant was adjusted to allow for the fact that trainee boys were working on the building instead of adult labourers and tradesmen. The relevant document enclosed is a Minute paper by Mr. G. Bartley, dated 3/9/1952 (Appendix A). Further to this, we enclose a copy of another note by Mr. Bartley concerning a visit to Bindoon in August 1952 (also in Appendix A). We also enclose copies of two newspaper items from 1950 which refer to the attempts being made to gain accreditation for boys leaving Bindoon in respect of their trades training and work experience while at the institution (Appendix B). Two State Education Inspector’s Reports on Bindoon, from 1951 and 1952 are also enclosed (Appendix C).

We also enclose a range of other documents relative to the education of boys at Bindoon, the most criticised of the Christian Brothers’ institutions in W.A. (Appendix D). The excerpts are from the schools reports compiled by the Brothers’ own internal inspectors, who were members of the Province Administration based in Melbourne. It was a normal practice for a member of the Province Administration to visit each of the schools and institutions each year, usually spending one to two weeks there, interviewing the Brothers, inspecting classes and reviewing the administration of the institution.

Our contention is that these documents do not square with the claim that formal education of boys at Bindoon (and in other institutions) was neglected and was not a matter of concern to the Brothers or other relevant authorities such as the Education Department or Child Welfare Department.

(b) **On CA506**, Senator Crowley asks whether we “could provide any further evidence about the educational status for the people teaching and assessing within the Orders”. It has not been possible to make such a check across all of the Orders and institutions involved in caring for child migrants in Australia, but Br. Shanahan has done an archival check for the Brothers who taught classes at the four Christian Brothers’ institutions in W.A. Of the 44 Brothers who taught classes in the four institutions in W.A. between 1947 and the mid-1960’s, all except four certainly went through the usual teaching training given to the
Brothers at that time. All taught in mainstream schools either before or after being stationed in childcare institutions. The other four appear to have left the Brothers in their 20's, and we can only presume that they did their normal teacher training before being posted to the institutions, but we have no way of confirming this from the records available to us. In other words, the overwhelming majority of the Brothers teaching classes in the institutions had the same sort of preparation for teaching as Brothers in other mainstream day schools and boarding schools.

In regard to the educational assessment of children, we have sighted a detailed report from December 1949 on the educational attainment of 238 migrant children in Catholic institutions in W.A. It was prepared by Mr. J. McCall, the Superintendent of the Guidance Branch of the Education Department in W.A. It covers reading, “fundamental Arithmetic” and “General Intelligence”. It was sent to the Director of Education, who in turn passed it to the Minister for Education and the Under Secretary of Lands & Immigration, the legal guardian of all migrant children.

Although this document is copyright, we have been given verbal permission by the W.A. State Records office to enclose a copy (Appendix E) with this supplementary response. However, because this document is subject to copyright restrictions, it is only for the use of the Senate Committee and must not be made available to any other parties.

We quote from the report's summary:

“In general intelligence the group contains an unduly high proportion of feeble minded, borderline and dull children and a correspondingly low proportion of average and above average children.

In basic educational attainment, the children are generally retarded – many by three and four years ..... “.

Inter alia, the report recommended:

• “that the selection of child migrants in their home country be such as to ensure that groups contain at least the usual distribution of intelligence”

• “that the Education Department offer to lend a skilled remedial teacher to each institution for a period of six months to assist and train the staff in remedial teaching technique” (we do not know if this was implemented).

We are also enclosing (Appendix E) correspondence from 1950 between the Department of Immigration, The Commonwealth Office of Education and the W.A. Education Department regarding the selection procedures in Britain, and the educational standards of children being migrated.

In other words, the educational outcomes for the child migrants were not only a function of the standard of schooling provided by individual institutions. The educational status of many children on arrival in Australia was already problematic, and institutions often didn't have the specialist personnel to address the acute educational needs of many of the children, needs that had not been anticipated before the children's arrival.

Senate Community Affairs Reference Committee
Supplementary Responses from the JLG to the Senate
Re Hearing 22 March 2001 in Sydney.

23 April 2001
(AJSkm2071)
(c) It is worth making a comment on some of the terminology used in the school reports. Terms such as "retarded" are used and are subject to misunderstanding by former child migrants who later had access to their files. Although such terms sound harsh and insensitive to our ears, they usually seem to be used in a descriptive sense in regard to the educational status of the children.

2. **Inspections of the Institutions**

On CA499-500 a question was raised about inspection reports relating to the institutions and what aspects of institutional life the authorities were attending to and aware of. We enclose a few limited samples out of the mass of documentation that is available in regard to the Western Australian institutions. One is a Child Welfare Department Report dating from November 1947, shortly after the arrival of the first group of post-War child migrants (Appendix F). There is also a report from Dr. Stang after a medical inspection of Bindoon in 1953, and a general report on the Bindoon school, also from 1953 (Appendix G). We also enclose some excerpts from State and Commonwealth inspections of Tardun, Bindoon and Clontarf, relating to the children's clothing and other matters (Appendix H). Several things can be noted even from these brief examples:

- It wasn't just buildings and physical facilities that were being inspected. Note was taken of the children's clothing, cleanliness, demeanor and health.

- There is a reference to an unannounced visit by one inspector (see the pages relating to clothing, under Clontarf, June 1950). In other words, not all visits were announced beforehand, so that institutions were not always able to make special preparations for an inspection.

3. **Br. Coldrey's Book**

The enquiries made by us with Br. Coldrey's Province Leader in Melbourne indicate that Br. Coldrey himself kept the Vatican representative in Australia, the Apostolic Nuncio, Archbishop Canalini, regularly informed about his work, including the work he posted on the Internet. He also circulates his material to a number of bishops and other parties. How the work was drawn to the attention of Vatican officials is unknown by us. It appears that an official from one of the Vatican departments contacted Br. Edmund Garvey, the current Congregational Leader of the Christian Brothers in Rome, to clarify Br. Coldrey's authority to publish the work. It was made clear that it was a private publication, not a Congregational one. Br. Garvey spoke to Br. Michael Godfrey, who is the Province Leader of St. Patrick's Province, of which Br. Coldrey is a member. The Vatican's request that Br. Coldrey withdraw the work was communicated to him by both Br. Garvey and Br. Godfrey. We are not aware of what reasons, if any, were given for this action.

4. **Note re "Br. Garvey"**

On CA486 in the transcript, Senator Murray is recorded as having asked Br. Shanahan about "Br. Garvey". Br. Shanahan replied, quite correctly, that a Br. Garvey had been the Provincial Superior of the Christian Brothers in the southern States of Australia during the 1950's and 1960's. Since the Hearing, it has occurred
to Br. Shanahan that the Br. Garvey being enquired after may have been Br. Edmund Garvey, an Irishman who is the current leader of the Christian Brothers Congregation, and who is based in Rome. We apologise for any confusion that may have been created by Br. Shanahan's response. At this point we are still unsure which Br. Garvey was being asked about.

5. **Institutional Life in the 1940's, 1950's and 1960's.**

On CA509 Br. Shanahan referred to the Report of the Forde Inquiry in Queensland. We take the liberty of offering some excerpts from the Forde Report that we believe are relevant to understanding child migration issues in the historical context of institutional care at that time (*Appendix I*).

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**Attachments**

23 April 2001
JOINT LIAISON GROUP ON CHILD MIGRATION
SUPPLEMENTARY RESPONSES
APPENDICES
APPENDIX A

Extracts from Immigration Department file K403/3/6 W59/87 held at the National Archives of Australia, Perth Office

"Children – child & youth organisations – Bindoon Catholic Home – government financial assistance"
The pages attached to this sheet have been copied from:
Series: K403/3/6
Item: W 59/87
Title: Children - child - youth organisations - Bendan Catholic Home - government financial assistance

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East Victoria Park
WA 6981 Australia
Phone: (08) 9470 7554
Fax: (08) 9470 2787
E-mail: refwa@naa.gov.au
Perth Reading Room
384 Berwick St
East Victoria Park
The Commonwealth Immigration Officer.

The Under Secretary for Lands and Immigration requests that this Department arrange the services of a representative of the Commonwealth Department of Works to travel with a State Works Officer to Bindoon.

2. The object of this visit is to assess the work carried out on the central building since the last valuation made by Messrs. Ballinger (Commonwealth) and Green (State).

3. As a result of their valuation the Governments agreed to make a joint loan of £30,944 towards the amount of £46,416 undertaken to be expended by the Association.

4. Canberra agreed on the 15th October, 1951, after having been advised of the method of construction, the type of labour being used and the manner in which materials were being obtained.

5. However, because of the fact that trainee boys were being employed it was agreed that the Governments would each contribute 1/3rd or 50% of the labour costs. The loan was made subject to a final certificate that work to the value of £61,890 had been completed satisfactorily (excluding Trades Building). The loan provides for the completion of the Laundry and Bakery, Attendants' Living Quarters, Dormitories and Bathroom Block.

6. It is the dormitories and bathroom block that is at present under construction.

7. As you know, it was necessary to adopt this method of valuation as Brother Keaney was unable to produce satisfactory records relating to the buildings upon which a value could be assessed.

8. Plans and specifications that were available were most unsatisfactory and the opinion was expressed by Mr. H.E. Smith and agreed by this Department, that it would take months to prepare suitable plans and specifications for the incomplete portion of the buildings. Then again it was highly probable that a contractor would not be found to complete the project.

9. A progress payment against the Governmental grant cannot be made until a recommendation and certificate are forwarded to the Secretary by the State Authorities. This certificate must indicate that work to a certain value has been completed.
10. It is usual for an application for a progress payment to be supported by vouchers.

11. In view of the fact that Bindoon has been constructed under most unusual circumstances (also known to the Secretary) and that until the present time proper books of account have not been maintained, I would like to submit that suitable Officers of the Commonwealth and State Works Departments visit Bindoon to make an assessment of the progress made to date on the Dormitories and Bathroom Block.

12. I would recommend that the Director, Catholic Episcopal Migration and Welfare Assoc., be asked to ensure that a competent person be made responsible for the accounts of the Bindoon Building project receiving Commonwealth and State aid.

13. This home operates completely for the benefit of British migrant children and many of the buildings have been erected without Commonwealth or State aid.

signed

(£. Bartley)

O.I.C. British & Child Migration Section

3/9/1952

[Handwritten note]

Ray Dr. Lucas. He said he was now ready to bring our file over for personal interview and to already review the position at Bindoon. He will discuss the matter with his officers and then make detailed for the work. Officer convinced will swing us up to final arrangements for inspection.

30th 9/1952

Sir, Lucas' course. Mr. Daviding. Arrangements for one of his officers to do the inspection should be made with Dr. Fairford, Senior Architect, Dept. of Works.

Reply to the letter for Lucas' Swing (for letter 27/9) and advise him that it will be necessary for the State Officer who is to make the inspection to contact Dr. Fairford directly. 27/9/52

Mr. H.E. Smith advised by phone to above. This was to

[Signature]
The Commonwealth Migration Officer.

On 12th August, 1952, I accompanied Messrs. L. Alexander (State) and M.J. Brown (Commonwealth) on an inspection of St. Joseph’s Farm School, Bindoon.

2. This inspection was necessary as neither Commonwealth nor State Immigration Officers had visited this home since the visit of Mr. John Moss, C.B.E., early in December 1951. It was also desirable that the Department should observe:

(a) Building progress and likely completion date.
(b) View the last Maltese child migrant at "Asturias" 22.6.1952, and ascertain how they were settling in.
(c) Check the children as regards students, trainee workers etc.
(d) Estimate total capacity.
(e) Discuss any problems that Brother Keaney might raise.

3. As we approached Bindoon it was immediately apparent that, since my last visit to Bindoon with Mr. John Moss, great progress had been made on the new central building.

4. This building when completed will contain four dormitories of 30 children, adequate ablutions, lavatories and a staff section.

5. The building has advanced to the stage that the roof has now been pitched above the staff section.

6. Building construction is being carried out by Brothers Keaney, O’Neill, Toppin, Dwyer, Roberts and Dave, with the assistance of three Italian tradesmen and approximately twenty of the trainee boys. Construction is under the architectural supervision of Father Urbano of New Norcia, a qualified Architect. Brother O’Neill was a Master Builder.

7. Brother Keaney is of the opinion that this building will be completed by the New Year.

8. Looking at the structure it appears that there is still much to be done, and I feel that Brother Keaney’s estimate is rather optimistic. However, Brother Keaney’s experience is infinitely greater than mine.
9. Trained boys engaged on the building and the type of work in which employed are -

T. Allen          ??
E. J. Butcher      Carpentry
J. Coyle          Plastering
C. De Bono        Modelling
G. De Bono        Bricklaying
J. Durkin         Bricklaying
M. Harper         Bricklaying
L. V. Hennessy    ??
T. Humphreys      Modelling
J. F. C. Hunt     Plumbing
F. Keating        Carpentry
J. King           Bricklaying
N. Medigan        Modelling
J. Magro          Plastering
B. C. Miller      Bricklaying
A. Mawer          Bricklaying
J. S. McMillen    Plastering
G. McWilliams     Carpentry
J. O'Mara         Bricklaying
S. O'Mara         Plastering
J. Scheepri       Modelling
H. Yeates         Carpentry

10. Many of these boys are approaching the age when they must leave Bindaon and it is an urgent necessity that the Review Committee visit Bindaon to discuss with these lads their future.

11. I understand that this Committee should have visited Bindaon during June.

12. With the transfer of the Ministry's delegation, under discussion for some time, some delay may have been caused because of this.

13. Other lads working at the School are:

A. Harrigan       Farming
P. Logan          "
F. McEwan         "
H. Searle         Truck Driver
Ken Smith         Fitter
Keith Smith       Farming
A. Taylor         Truck Driver
                  (Stairs)

14. An olive grove, comprising several thousand trees, has been planted. Many of the trees are now three years old.

15. I don't know if Mr. Alexander discussed the matter of pay for the lads, both on the building and the farm work.

16. Bindaon is considered at present to be able to accommodate 160 boys. With a further three dormitories of 30 available upon the completion of the present program, (one dormitory being the 4th is already occupied) the home accommodation will be increased to 250 lads.

17. The kitchen, which is large and roowy, appears to be adequate and should require no further extension, also sufficient room is available within the main refectory block to provide dining facilities for 250 boys.

18. The Technical Block installations have not yet been completed. When operating, it will assist joinery,
Carpentry, Fitting and Turning, Wood Classing, Science and Drawing.

19. Brother Keeney has many "iron in the fire" and it will be some time before his many projects are completed. However, every move forward is one which will in the future, be of great benefit to the boys passing through Bindoon.

20. Unfortunately, it was not possible, within the short time at our disposal, to meet the last contingent of Maltese lads. We did discuss them with Brother Keeney and other Brothers, and we were assured that they were all doing well. It will be noted that several of the older Maltese lads are engaged on the building project.

21. Bindoon has to date, received one progress payment of approximately £8,000. This payment was made against work completed and assessed by Commonwealth and State Architects.

22. I understand that the matter is in hand for a further application to the State Authorities for a progress payment on work completed.

23. As you know, Brother Keeney's methods are to say the least unorthodox, and I feel that great difficulty will be experienced by him to produce receipts for much of the material used.

24. However, C.E.M. & V.A. through whom all applications of this nature must be made, are going to prepare the necessary submission (advice from Wise Sanders 21.9.32).

25. As Father Sanders is now in charge for the purpose of stimulating child migration and accelerating the selection of these children, I would suggest that a further inspection be made in December or early in the New Year for the purpose of observing building progress.

26. During our tour of the home we spoke to many of the boys. They all appeared friendly, well mannered, fit and entirely happy.

(Signed) Bartley
APPENDIX B

Photocopies of newspaper articles:


2. "Labour man's views on apprentice shortage" – The West Australian, Friday September 1, 1950 p. 12
Bindoon School Wants
Boys' Work Recognised

School authorities of St. Joseph's Farm School, Bindoon, this week suggested to union representatives that work done by the boys should be recognised as part of a trade apprenticeship term.

The suggestion was made to union leaders and employees' representative T. G. Davies of the State Arbitration Court when they visited the farm this week.

Union representatives said today that there were difficulties in the way of the adoption but they intended to consider the proposals.

General president H. Hyde of the WA Amalgamated Society of Railway Employees said he considered the school an excellent recruitment ground for apprentices.

Of about 100 boys at the school some were engaged in agriculture but a smaller number was of an age for absorption into industry.
LABOUR MAN'S VIEWS ON APPRENTICE SHORTAGE.

Boys who were receiving training at the trade school of Bladon and other similar institutions, should be given an opportunity of entering the skilled trades to help overcome the shortage of apprentices in Australia, the State secretary of the Australian Labour Party (Mr. P. E. Chamberlain) said yesterday.

He was commenting on an announcement by the Minister for Labour (Mr. Holt) that young British migrants who had completed part of their apprenticeships in the United Kingdom might be used by the Commonwealth Government to overcome the apprentice shortage caused by the Australian industrial expansion.

Mr. Chamberlain said that boys in the institutions represented a pool of local labour that the Government might be overlooking. If it was the intention of the Government to enforce an overseas apprenticeship scheme, he wanted a similar scheme to begin first in Australia.

While attending a meeting of the interstate executive of the Australian Council of Trade Unions in Melbourne last week, he intended to make full inquiries about the Government's proposals.

RATES OF PAY.

Mr. Chamberlain said that although the expansion of industry was undoubtedly a contributing factor in creating the acute apprentice position in the skilled trades, it was idle for the Minister to assert that apprenticeships were not less attractive now than before the war.

The remuneration paid to apprentices was so low that the boy up to his third year was a charge upon his parents.

A standard clause governing the payment of wages to apprentices,

Mr. Chamberlain said, provided for 20 per cent of the basic wage in the first six months, 25 per cent in the second six months, 35 per cent in the second year and 55 per cent in the third year.

A boy between the ages of 16 and 17 years, assuming he commenced his apprenticeship at the age of 15 years, would receive 5s/6d a week. Up to his 18th birthday he would be paid 7s/6d a week. It was quite an easy matter for a youth of 18 years to obtain unskilled employment at the basic wage rate of £7/10. The
APPENDIX C

Extracts from Bindoon Annals, held at Christian Brothers Holy Spirit Province Archives, Westcourt

State Education Inspector’s Reports for 1950 and 1951
EXTERNAL INSPECTIONS OF BINDOON

BINDOON ANNAL EXTRACTS

The following extracts are quotes from the Annal entries.

p.56 - 1948
The State Examiner put the lads through a test in December – the test showed that the majority are below the average of Australian boys of the same ages both in attainment and ability. Consequently much carefully planned remedial teaching is needed; in Arithmetic especially revision and consolidation of fundamental processes must be emphasised before progress can be achieved. The general deportment of the boys was most commendable. They are keen and anxious to cooperate, their courtesy and willingness was most marked. C. Radburn 13-12-48

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p.60 - 1949
Mr H Jeanes (State Inspector) examined the classes in July. Grade V 6, IVA 9, IVB 12, III 5. Total 32. Geography. A Group showed a good knowledge of the work covered to date. Civics. Pupils showed interest in the form of Australian Government & its leaders. Literature. Several poems have been learned. “I was much impressed by the happiness of the children, their willingness, courteousness and obvious good health. There is a complete absence of restraint. Composition confined largely to letter writing and I concur in this procedure.” Arithmetic. In Group A work to level of Class IV with some added mensuration is being attempted and progress is noted.

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p. 75-8 - 1950
Examiners School Report

Inspection 1 ½ days, 3rd 4th July. H Jeanes Inspector. Boys on roll 64. Br Wexted 24 Br McDonnell with M Melia as Assistant remainder. Timetables approved. Average age high (unavoidable). Rolls in order. Tidiness of room very good. Accommodation adequate - a very fine school awaiting completion. Numbers in school have increased principally through the admission of 19 Maltese lads, most of whom show intelligence superior to that of the average migrant from the British Isles now in residence. Previous inspections have directed attention to the unusual number of below average pupils. Suggestions have been made for remedial treatment of them. This year’s examination shows that whereas average pupils have made reasonable progress, instruction breaks down in the handling of the special problem of retardation. The class in Rev Br McDonnell’s care bristles with problems, abilities on the skills range from poor in Class I performance to that of good.

Class VI The older Maltese boys. There is also the language difficulty with the younger Maltese. Orthodox methods are useless here and the staffing authority of the School should take the matter in hand. It should be possible to reorganise on a more efficient basis with greater emphasis being
placed on the needs of the problem boys – I understand that it may be possible to procure
the services of a lady teacher formerly in the Education Dept who has had experience in low
primary class. If this could be arranged it would be of material benefit on the scholastic side
and would also prove a valuable womenly contact which would be good for these children.

During my visit I observed the special night classes for boys of 14 plus who are engaged in
outside duties during the day. The background of the pupils are decidedly limited so that
marked progress is not possible. The carft work of these boys as seen in the building and on
the farms is most commendable. A most pleasing feature noted during the visit was the
obvious broadening of outlook and the greater degree of self reliance among the migrant
lads. There is very little reticence in their conversation and they are very happy in their
surroundings. The recognition of their craft training is part of apprenticeship and the
eagerness with which various firms have sought to employ the lads indicate a valuable
contribution to the schools.

Rev Br McDonnell’s class
This is a difficult class, it contains very many backward pupils in classes nominally from III
to IV but several have not the reading ability of 6-7 years. Also it includes 19 recently
admitted Maltese lads. The eldest of these are very bright but among the younger boys
there is a language problem – a third teacher appears necessary to take over the problem
types fitting the curriculum to its abilities.

Reading. Class VI Maltese showed good fluency. Others do not show much ability. Several
are attempting to read books beyond their capabilities.

Writing. A great variety of styles. The work of the Maltese is particularly well done. It is
advisable that the younger children should have definite writing lessons in special
transcription books.

Spelling. Follows largely the pattern of reading ability. There is very little appreciation of
phonics.

Arithmetic. Class VI (Maltese) has a very good understanding of its work but most of
others show lack of background. I noted several referring to table books. Class III very
weak in its work.

English. Formal work should be reduced to a minimum except for the very bright section.
Sentence structure needs emphasis. Specialise on simple letter writing.

Geography. The Class has a very limited background. Try to develop a better
understanding of land and water masses – zones etc.

History. The Maltese present a problem here but of the others only a section showed very
fair understanding.

Drawing. More should be done.

Singing. The voices are tuneful.

General. Where the intelligence is normal the pupils have progressed by the methods in use
but the greater number are problem cases needing a totally different technique. The
assistance which can be given by the Monitor now employed is almost negligible. Would it
be possible to have a teaching sister?

H Jeanes 4.7.50

Br Wexted

Number on roll 24. Examined 24

Reading. A good variety of material available. Most making good use of it.

English. Work books show good average

Composition. Shows a wide range of ability. Some are good.
Spelling. This is not a strong subject and modified test. 9 measured good or v. good. 4 Fair. 10 v. weak.
Writing. No set books used - many styles - routine work carefully done.
Mental. With exception a few the class has a very fair grasp of tables etc.
Arithmetic. V. weak indeed. Types are taught but pupils have very little real understanding of what it is about.
Geography. Response on Australia was brisk.
History. A third showed good interest
Speech. A wide variety of dialect, but the boys have developed in power of oral expression since last year. They are building up a good fund of general knowledge. The literature course includes the study of two novels which lads were able to discuss. Several Australian poems have been studied and memory work is known.
Drawing. Rather formal - should contain creative exercises, work is careful.
General. I note a broadening outlook with these boys and several have made good progress. The present methods in use do not prove successful with the mentally backward. There is attempt to build on a foundation that does not exist. The Curriculum should be modified to requirements.

Annual State Inspection of Classes
July 16-17th 1951. H. Jeanes Inspector
Br Wexted Class VI 5 Class V - 15 average age 14.5
Br Ackary Class III 17 aged 12.9
21 aged 10.8
Br Ryan Class II 7 aged 10.1
Total attendance 65

[See Bindoon School Administration Extracts, p. 5 of this document, for balance of report]

School Report 1952 H. Jeanes 26.6.52

It is most pleasing to report this year that in the Senior room where the average age is 13.2 years and the attainments at Class IV-V level, the brothers in charge have done very well. They have organised on ability lines and the lads have responded by much improved standards of performance and neatness. The interest is keen.

The Junior Room does not follow the same pattern. Here the age is 11 years whilst the attainment ranges in subjects from infants to Class III levels without that organization necessary to effect good improvement. The course is narrow and uninteresting being confined almost entirely to the 3R’s. To judge the school merely by its academic attainments would be wrong. In the last few years I have been privilege to observe the working and the domestic side and from contact with the pupils and instructions outside the school hours I have observed a most pleasing development among the lads in their physical well being in character and self reliance, that must acquit them well for future citizenship.
Boys Town is developing its surrounding land to provide for present and future needs on scientific lines. Lads above 15 years assist the supervising brothers in forestry, agriculture, animal husbandry, fruit growing etc. Each department by cooperation with the State Agricultural Department receive regular advisory visits by a specialist officer. The lads trained under these conditions are eagerly sought for employment in their various fields. An ambitious building scheme has been in progress for some years. Here the lads under capable craftsmen in the workshop and on the buildings have reached advanced levels in their work and have accepted responsibilities beyond the requirement of a first year’s apprentice. I understand however that under the present machinery these lads cannot be credited with the time they serve – which is unfortunate.

A fine trades school has been erected and partly equipped. Technical work is out of my province but it appears to me that with the facilities available some scheme could be evolved by the school authorities to use the situation to the advantage of the lads who without parents could not afford to accept apprenticeship at the existing wages. Such arrangements would of course have to fulfill the requirements of the State Act. It seems a pity that such potentialities are not fully exploited.

In conclusion I wish to congratulate Br Keaney and his staff on the happy co-operative spirit of the school. It reflects most creditably upon the training which is being given.

General

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Extracts from Dundee Annual
Christian Brothers Hol. Spirit Province Archives, Westcourt
State Inspector's Report on Bindoon 1951

Examined on 16th & 17th July 1951. No. examined 65

Class sheets indicate the condition of the various subject of instruction.

Previous reports have stressed the extraordinary retardation – a great deal of it natural – which exists among the British Migrants children enrolled since 1948. Reports again show that organization and teaching at the lower levels fails to make appreciable impression. This is due chiefly to staffing difficulties and unfamiliarity of the teaching brothers with the special techniques needed to handle the situation. It have no doubt at all concerning the sincerity of their efforts. The present brother in charge of a most difficult backward group has for some years been engaged in technical teaching at a much higher level. His class really needs the attention of two teachers preferably of recent training to handle the situation.

This year conditions have been aggravated by the addition of a very immature class direct from Castledare. Another feature needing attention is the tendency to concentrate too closely on the 3Rs.

In the senior group under Br Wexted I note an encouraging forward movement. The courses are much wider and more easily adapted to individual abilities. He has worked very solidly to attain this improvement from such a weak background.

Boys' Town is something more than a primary school and no report would be complete without referring to the valuable practical training that is given to the older boys especially those between 15 & 16 years of age. These lads are receiving instruction at the apprentice level in building trades and in farm activities. In the last 2 years many lads have been advantageously placed with master builders and other trades which have been possible solely because of their education at Bindoon. Several lads showing very low IQ's under testing are doing well at their trades. Br Keaney is to be congratulated for his success in that direction. The lads are happy, enjoy a great deal of freedom and show a marked improvement in physical condition over the period of my association with the school. My chief concern is to direct the creation of an equally healthy organization which will permit a full development of the mental abilities in the lower school.

Br. Wexted's Class
Previous inspections and psychologists' reports have established that despite the high average ages, the classwork should not be assessed on normal standards. Test material used ranged in difficulty from the level of Class IV to Class VI.
Reading: A good course is being followed and the boys were able to discuss their books. Library reading is extending.
Writing: Copy books are used and the standard in them is very fair to good.
Dictation: Although the test piece was not a difficult one, the results were gratifying as they indicated a pleasing advance on last year's position. Ten made no errors – 5 were good – 3 Fair or V. Fair, 6 are weak but have improved.
Mental. On a test including types from IV to VI twelve measured good or very good, 7 fair or very fair.
Arithmetic. Tested in 2 divisions: Class V 3 good 4 Fair or V Fair 3 weak. Class VI Twelve good or v. good, 1 Fair (Yeates), should work with Grade V. The results represent good improvement.

Geography. Has been taken on good general lines and the boys are interested.

History. V Fair

Recitation. Several Australian selections known.

Drawing: Very good work, some of it outstanding.

Commercial subjects: The boys have covered a very useful course which should be valuable

General: I am pleased with the work Br Wexted has done with his group. Ages are high and much of the work is modified but the present improvement has been the result of much hard work on material well below average. Special commendation is given for the progress of the Maltese lad Julian Farrugia. This forward movement of the boys should be encouraged towards further development.

Harold Jeapes Inspector 18/7/51

Br Ryan

This small class consists of 7 boys transferred direct from Castledare. At present it is without a teacher and with both other teachers fully occupied it is not receiving adequate attention. Average age 10.1 but in its skills its level would approximate that of a normal 7-8 year old.

Curriculum includes very little outside the 3 R’s.

Reading: Phonic background is negligible

Spelling: Little or no appreciation of phonics.

Number: On a purely number test at Class II standard 2 were good, others ranged from VF to V weak.

General: Given continuous teaching these children should progress from this level, but the course if very restricted and much more could be done outside the teaching of the mere skills.

Previous inspections and psychologists’ reports will indicate that very few of these lads should be assessed on normal age standards under the best of conditions. The position this year has been aggravated by staff difficulties. To do justice to the educational needs of these lads and to permit the required individual attention the classes should be kept as small as possible. Br Ackary who has been in charge for only a fortnight has 2 grades totalling 38 and is at present supervising a small group of 7 whose teacher is absent. Other features affecting all sound efficiency are

(1) Br Ackary is a Technical instruction with decidedly limited experience in the work he is now handling

(2) He has inherited a class restlessness from previous conditions against which he has to fight constantly

(3) A group of boys from Castledare was transferred to Bindoon instead of to Clontarf at a much more immature educational level, even than that prevailing.

Average ages are Grade IV attempting skills of about Class III level. 12.9 Years: Group III at about Class I and II level. 10.8 years (Castledare group). The courses being followed are limited very largely to the teaching of the 3R’s. This is of course insufficient and the narrowness probably contributes to the restlessness which has developed.

Arithmetic: Grade IV. This year the subject has been more correctly graded to the lads’ abilities and the tests show a very satisfactory grasp of processes to 9 or 10 years of age requirements. This is hopeful for continued progress.
Writing: No special transcription book is used which is unfortunate as it is difficult to judge development from the working lads.

Spelling: Again I note an improvement from a lower classification. Phonic understanding has never been developed with these children and this is indicated in a marked fashion in Reading.

Reading. The subject suffers from an inherited meagre background and inexperienced attempts to build on an unsatisfactory foundation. Phonic understanding is negligible as that almost every word has to be recognized from memory.

Geography & History: Very little attempted. The class has not been conditioned for the subject. The geography test is for NSW schools and does not treat this State on which there should be definite emphasis.

Drawing: V Fair - good

Recitation. Ragged - very little attempted.

General: The urgent need for this group is a teacher experienced in the needs and techniques of the school at the level of its class. Courses are uninteresting and need much wider development.

As the work in the skills is largely remedial and therefore implies individual attention the grades should be separated if at all possible.

H Jeanes Inspector 17-7-51

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APPENDIX D

Extracts from School Reports relating to Castledare, Clontarf, Bindoon and Tardun, held at Holy Spirit Province Archives, Westcourt
INTERNAL INSPECTIONS OF CHRISTIAN BROTHERS' INSTITUTIONS

SCHOOL REPORTS

1948
Clontarf
Some subjects identified as weak and requiring attention. Secondary education appears to have become established since or during the transmigration north during the war period, so less teaching applied to primary. Second Grade will require special coaching in essential subjects, and arithmetic and spelling are altogether too weak in most classes. Primary school not in a satisfactory condition at present. (Inspector - Br I S Tevlin)

Tardun
2 passed Junior in 1947. Classification of classes had been difficult because pupils only in Australia a few months. "They are, on the average, more retarded than unintelligent. The conditions under which they spent their infancy and what would have been their early school years, are necessarily abnormal owing to the war atmosphere and the lack of a fully nourishing diet in the years preceding migration." Spelling and arithmetic are weak. "The children are, on the average, quite teachable, though behind in grading." (Inspector - Br I S Tevlin)

1949
Castledare
Problem with Infants Class - might need a trained Post Kindergarten teacher. Type of teaching required out of range of the average Brothers. Classes I and II are good. Class III shows steep decline – teaching not of a close, consistent order. Written work slovenly. (Inspector Br S L Carroll)

Clontarf
Need emphasis on reading, writing, spelling, arithmetic - not strong, and some individual show serious weakness. General rate of intelligence seems the average quality. "Earnest, consistent efforts should be made to assist those retarded in their earlier stages to ensure that they have a sound foundation in the basic subjects." Need evening classes for out-of-school boys, some of whom are practically illiterate. (Inspector - Br S L Carroll)

Tardun
1 boy doing Intermediate in Geraldton, and 3 boys doing Leaving in Geraldton. 2 2nd Year passes at University. Arithmetic extremely weak in Grade 5 and 1st Year. Boys have dislike of arithmetic because have been set work beyond them. "These boys are thirteen and fourteen years of age and unless the retardation is remedied, they will finish school ignorant in an essential part of their education. On the whole they show average intelligence, their memories are good and their readiness to learn quite satisfactory." (Inspector – Br S L Carroll).

1950
Bindoon
Teaching power scarcely adequate considering the number of retarded boys. Maltese boys between 7 and 14 - good grasp of arithmetical processes, and making good progress in English. "They are mostly of a higher grade of intelligence than the British boys and should make rapid progress when they have overcome initial difficulties of language".

Extracts from School Reports
Christian Brothers Holy Spirit Province Archives Westcourt
Boys classified as Grades 5 & 6 but well below this in attainments. “Migrants from the British Isles these boys are a war time product and most are two or three years retarded. There are a few who can scarcely read. Their IQs calculated by Department officers show them to be well below average intelligence and with their history they cannot be expected to reach average standards.” Physically progressing and show good intelligence on outside work. “Ordinary class work would seem not to be suited to some of them – certainly boys of 13+ who cannot read require special attention and it is important that they should get it that they may avoid the stigma of absolute illiteracy and the school avoid the inevitable reproach.” (Inspector - Br C C Marlow)

Castledare
Boys in Grade 1 really a preparatory class. Excellent work being done in Grade 2 – really a Grade 1 and 2 combined. Some boys promoted to Grade 3 who should not have been. (Inspector – Br C C Marlow)

Clontarf
On the whole boys bright and eager but “too many backward boys in most classes”. Third Grade – many retarded boys – 8 who are 12 and 8 who are 11. “Some special effort should be made to solve the problem of the retarded boy. Simple readers would help and some encouragement of silent reading of simple stories…” (Inspector – Br C C Marlow)

Tardun
Intelligence – Average – very few bright boys amongst English. Maltese somewhat higher grade with some very bright boys.
1 boy doing Leaving Certificate at Geraldton
“Some of the English boys are greatly retarded. Spelling, especially, is very weak…” (Inspector – Br C C Marlow)

1951

Bindoon
Br Albeus Ryan takes Grade 2 (7 boys) – “Excellent foundation work done here”
“A new approach should be made to the problem of teaching children who are in some cases retarded and in other cases suffer from language difficulty.”
Arithmetic should emphasis basic transactions connected with farm life. English – stress self-expression. Geography – centre on Bindoon and work out to rest of Australia.
“At present boys are struggling with advanced work and are getting nowhere...The boys are a fine lot, self-respecting, self-reliant, easily disciplined and appearing supremely content in their daily work.” (Inspector – Br S R Young)

Castledare
Boys in all classes superior to what is found in junior grades in other schools in the way of prepared knowledge. Conduct in test faultless. “The discipline commands respect without emphasising the fear element. They can be – especially the migrants – wayward and childishly stubborn, but generally they are most amenable to the directions…” (Inspector – Br S R Young)

Clontarf
“It so happened that State Inspector, Mr Jeanes, was making his annual visit during part of my stay...I agree with the suggestion raised by the Inspector that because of retardation special
Syllabuses are necessary in Institutions, at all events for some of the Primary Classes.” (Inspector - Br S R Young)

Tardun
"The whole question of classification and the most suitable course for the boys is brimful of difficulties. I don’t think the present approach, which is really as old as Tardun itself, will ever meet with success.” Migrants will predominantly not be British. Need to forget syllabuses set up for normal Australian conditions. Getting nowhere in secondary courses followed. “For the majority of boys it would be best to build a system of work all revolving about or at least based on farm observation, activity and calculation.” (Inspector - Br S R Young)

1952
Bindoon
“The secular subjects have very recently been examined by the State inspector. He expressed satisfaction: a copy of his report is to be forward to me on receipt. The work boys were taken for instruction and questioning at two sessions.” (Inspector - Br Tevlin)

Tardun
“The mixture of nationalities with accompanying varying knowledge of English causes unusual difficulty in imparting ordinary class teaching…” (Inspector - Br Tevlin)

1953
Bindoon
Teaching power not sufficient for special circumstances. “Out of school boys have had some teaching at night – not enough however. Some are very backward.”
“The school numbers more than doubled with the intake of British and Maltese migrants during the year. Classification and satisfactory teaching are extremely difficult with the wide range in attainment. The younger groups are much more capable than the older ones. The chief problem lies with retarded boys in Grades III, IV...Grade VI is fairly competent. All read well and a foundation in the chief subjects is being well laid.” (Inspector - Br S L Carroll).

Castledare
Teaching power – a specialist needed for smallest boys
Grade 1 class really infants. About half can read simplest sentences and do some addition, but the others hardly recognise letters. Grade II rather better – can read a little, some really well. Grade III some retarded boys, among them youngsters of ten at the Institution for 5 years. (Inspector - Br S L Carroll)

Clontarf
Teaching power – insufficient for large numbers and wide disparity.
“The heavy intake of migrant boys during the year made classification and as a consequence effective teaching extremely difficult. There was no addition to the staff to meet the increase in numbers... Nonetheless good work is being done in all classes though the standard of attainment is not up to the usual for the respective grades... It was pleasing to note few if any cases of real retardation. The youngest boys should be at Castledare. They cannot possibly receive the close attention necessary when the teacher already has another class on his hands.” (Inspector - Br S L Carroll)
1954

Bindoon

Teaching power – not sufficient

Good work being done in all classes. Fully agree with the State School Inspector’s report of 1954. “As most of the boys are migrant … and arrive in groups at different times during the year, the classification and class teaching are difficult. A special effort should be made to help the weaker boys in English, Reading & Arithmetic.” Need to brighten class rooms, paint, posters, and a good library for each room.

(Inspector - ?Garvey?)

Castledare

“The same weakness persists, namely weak foundations. Only a fully trained teacher for the beginners will remedy this. The trouble not only at Castledare but at Clontarf and Bindoon as well can be traced to this lack. The difficulty is accentuated with the irregular arrival of boys from Britain and Malta...About one third of each class are up to standard and may be fit for promotion next year.”

Arithmetic best, spelling and reading most uncertain. Two rooms without aids – serious lack – need maps, charts etc. (Inspector - Br S.L Carroll).

Clontarf

“Special difficulty attends the teaching of all institution boys arising from lack of background, narrow range of experience and heavy incidence of early retardation. In Castledare and Clontarf this difficulty is more pronounced with the migrant boys. A trained teacher for beginners and backward boys is the only solution. The position in the Junior room is really grave. It is unfair to both teacher and pupils. About half of the classes are capable of reaching the standard named. For the remainder special provision with a diluted curriculum should be made. Aids are of great importance with all boys but particularly so in Clontarf. They are conspicuously absent. And the lack should not be allowed to continue....The best boys, those who qualify for secondary work, are well provided for...The boys are friendly, courteous and respectful. They are well treated and great credit is due to the small staff who do so much for them.” (Inspector - Br S.L Carroll).

Tardun

Boys are classified according to their standard and their grip on the English language. Classification and teaching difficult because the boys are migrants and arrived at different times during the year. “Under the circumstances the Brothers are doing excellent work for the boys.”

“I agree with the departmental inspector that, as many of these boys are backward on arrival, reading and number work should get extra time.” (Inspector - Br Garvey).
1955

Bindoon

Very good work has been done in all grades in spite of the difficulties of classification and teaching in an institution. The post primary group are quite impressive. They read well and have an intelligent grasp of the subject matter. (Inspector Br Tevlin?)

Castledare

NB A lay teacher, Mrs Taylor, in charge of Infants and Grade 1.

"With the appointment of an excellent Kindergarten teacher, a new era for Castledare may be said to have begun. The Brothers will now be able to build on a proper and solid foundation. Next year it may be possible to have the Infants separated from the pupils of Grade 1, and a better classification adopted. However, this year's effort of achieving partial classification deserves commendation. The irregular arrival of migrants is an obstacle to an excellent classification. Reading, Spelling and Numbers are receiving adequate attention. Great obstacles are being overcome by all teachers with skills, patience and much self-sacrifice. One cannot but appreciate their work." (Inspector - Br F J Levander)

Clontarf

Teaching Power - Sufficient to cope with most of the problems presented by a wide range of intelligence except that not all retarded boys are able to be helped.

"An effort was made at the beginning of the year to adopt a more rigid classification than in former years. It has succeeded in part. Weak boys were not promoted and the very weak (slow learners) were formed into a class called "Four Blue". These boys spend the day Reading and Spelling (Br Cyril), Writing (Br Salesius) Number and Tables (Br Superior [Doyle]). One could easily form, with advantage to the boys, another Group of weak boys from Grades 5 and 6. The employment of a teacher, skilled in teaching "slow learners" would probably solve the problem. It can be taken for granted that Institutions, such as Clontarf, will always have a fair number of retarded boys. The problem of helping these satisfactorily should be faced. Further effort is certainly needed, as a heavy task still confronts the Primary Teachers. The Secondary School with its technical bias, functions excellently...The out-of-school boys need some help to improve themselves spiritually and mentally." (Inspector - Br F J Levander).

Tardun

"The problem of classification and teaching remains the same." Most from Malta - definite language difficulty. Migrants arrive at varying times in year and in small group. "The State inspector in his last report reads...The Brothers are to be highly commended for their zeal and efficiency on behalf of their charges." (Inspector - ?Garvey?)

1956

Bindoon

"Generally the boys are retarded for their age, due no doubt to their unfortunate backgrounds, but in each class there is a higher section in which work was of very good quality."

Class libraries used to maximum, reading of good standard. (Inspector - Br J L Carey)

Castledare

Progress evident following adoption of more purposeful approach to classification. In all grades reading done in classified group - each boy graduates to higher reader as competence attained. Suggest each class has some manual art activity, as in Victoria. (Inspector - Br J L Carey)
Clontarf
Slow learners group taught by Miss Smith. Could introduce handcrafts into Primary Grades. (Inspector - Br J L Carey)

Tardun
"There are 43 boys doing regular class-work and although the numbers are small the task of the Brothers is an exciting and trying one. The varying standards and ability quotients of the boys in each grade necessitates subdivision into classified groups. The top group in each case presented good work, but the lower sections were generally slow and retarded. All were well beyond the average age for their grade."
Writing poor in higher grade - no regular time or separate book allotted. Speech - lack of training and carelessness.
"It is a pity that an almost complete lack of modern teaching aids renders the work of the Brothers unnecessarily difficult. Maps, charts, show-boards, graded readers, radio and visual aids (film strips etc) are urgently needed." (Inspector - Br J L Carey)

1957
Bindoon
Appreciable improvement in standards. Better grading. "The answering of the boys was generally intelligent, although limited experience and retardation in earlier years handicaps them in some subject areas."
Suitable libraries provided. Senior and working boys have own room for evening reading. Great improvement in reading since last examination. (Inspector - Br J L Carey)

Castledare
Classification more effective, classes more even. "However there are still some retarded in each room and these tend to impede the progress of the others. There seems to be no simple solution to the problem. Spelling was weak in all grades..." (Inspector - Br J L Carey)
Note: No lay teacher in early grade.

Clontarf
Intelligence - Fair to average. A good proportion of weak boys in each Grade. Retarded boys catered for in lowest Grade.
School functioning smoothly. Grand work being done for retarded boys by Br Camille Mohen. (Inspector - Br J L Carey)

Tardun
"The arrival of the contingent of boys (12) from Castledare at the beginning of the year has had a stabilizing effect on numbers, but the classification problem remains. The Sub-Superior, particularly, is set a difficult task with the juniors whose capabilities and standards vary widely...There is a general weakness in all classes in Arithmetic, English and Composition and in Grade VII the boys are given little guidance in the manner of presenting their work." (Inspector - Br J L Carey)
1958
Bindoon
“In basic subjects the range is very wide within the classes though the numbers are small. This constitutes the particular difficulty in the teaching in the Institution that such wide disparity exists in capacity, attainment and application. In the classes named, about half would approximate the standard, the remainder call for very patient handling, even remedial work. Emphasis is laid on reading, which is to be commended. Only a few are fluent—most are still ‘literal’ and ‘finger pointers’ below VI. There is a good supply of retarded readers...Arithmetic shows uncertainty in basic operations especially where money is involved...In difficult circumstances the Bros. are deserving of praise for their sustained efforts. Boys in VI C are almost special cases.” (Inspector—Br S L Carroll)

Castledare
Grade IV is about Grade III in standard— they should not go up.
“The formal teaching poses special problems for which it is doubtful if we are equipped. The conventional classroom methods will not meet the case in many instances either because the boys are too young or more generally because of lack of mental power...About half of V are fit to go on. The rest in all classes should remain whether they are to continue the effort at skill in reading and number work.”
Note: No lay teacher in early grades.
(Inspector—Br S L Carroll)

Clontarf
Boys are mostly ‘triers’. Improvement in performance since last visit.
“Except for a depressed group of a dozen approx. the primary classes show a standard comparable to that of other schools, and in some respects better, notably in their readiness to think when confronted with the challenge of a problem...Bookwork was only fair—writing generally without form or definition. Biros and pencils ought not to be used.” (Inspector—Br S L Carroll)

Tardun
Teaching power—sufficient for numbers—but better provision should be made for sub-standard boys.
Tribute paid to behaviour of boys, not timid or repressed, have readiness to speak in front of class. Congenial setting—bright rooms, displays on walls.
“Unfortunately a large section—about one third—are well below the standard named. These are boys almost incapable of learning in the abstract. They must find knowledge through the concrete and ways and means of doing so were indicated to the teachers concerned. This applies to the basic subjects—arithmetic, spelling, composition—all of which were defective.” (Inspector—Br S L Carroll)
EXTRACTS FROM VISITATION REPORTS – BINDOON

Note: The following extracts are quotes from the Visitation Reports.

July 29th – Aug 18th, '49. Visitor – S L Carroll

School. Thirty two are in school all day under Brs Regis and Malachy, each room having two small classes. Recent intelligence test given by Govt. experts make most of them out to be backward to the point of deficiency. The stock comment on report sheets is ‘poor’, ‘very poor’, ‘below average’. There are a few very backward boys. School work has not been carried on with a steady consistency. Interruptions on various pretexts have been too common, so that the disposition to study seriously has not been developed. The school bell is irregular. Nominally it should be rung at 9 o’clock but charges have not been completed then nor matters of toilet attended to. School hours have been fixed for 9.30 till 3.30 and Br Regis has undertaken the charge of timekeeper and bellringer. There are evening classes for the working boys three days a week under Brs Declan and Marcian, the subjects being reading, spelling and arithmetic. A syllabus embracing these as being the most essential and including other subjects like letter writing, local geography and civics has been suggested with a view to equipping them to fit into Australian life and conditions.


There are 72 boys at St Joseph’s, all immigrants; 59 from British isles and 13 (recently arrived) from Malta. Other migrant groups are about to arrive. 27 are engaged during the day in trades or farm work and attend night classes on 4 nights in the week. 32 British boys under the age of 16 attend school daily divided into two classes classified as Grades 5 & 6 although their attainments mostly fall below their classification. Reading and spelling are well below standard. Actually 2 or 3 boys well on in years can scarcely read at all. I think it is important that these be persevered with even at considerable inconvenience as the handicap of being unable to read is a serious one to carry through life and the stigma on the school may have serious consequences. However it is evident that very good work is being done by the Brothers in the class rooms with boys whose intelligence is below average and whose early history was calamitous. The 13 Maltese boys vary in age from 9 to 14 years. Language is the great difficulty with them all although some of them read quite well. They are intelligent and for the most part, well advanced in arithmetic for their years.

Technical Training. St Joseph’s is described as a trades school but except for the few boys actually engaged on the building no training in trades is given. Technical classes, as such, do not exist. There is some equipment for wood-work, none for metal work.

Boys over 16 years of age should be paid award wage for their work. There is no record of any payments to these boys. It is important that regular payments be made into their accounts. This would not only assure that justice be done to the boys but would also give them a sense of security and avoid the awkwardness that might arise from a Departmental enquiry.

School: The Institution has 143 inmates of whom 124 are in school. There are 91 British migrants, 48 Maltese and only 4 Australians. Br O Robinson has two junior classes with 68 boys all told ranging from the merest beginners to boys capable of Grade 3 work. Br S Dwyer has the next two with 40 boys in classes called more for convenience than anything else, Grades 4,5. Most of them are very weak. Br A Ryan has 12 in Grade 6. They are of fair standard. More than half of the school population came to the Institution during the year and much improvisation was necessary in school work. The general standard of attainment was low for their ages, boys in Grade 3 for instance being of the average age of ten and in Grade 4 thirteen. And they were not by any means up to the usual standard in these classes. However in spite of difficulties school work is going on more consistently and successfully than has been the case previously in Bindoon. The 19 out-of-school boys have not been entirely neglected as far as their studies go. The Sup. Takes them occasionally at night for lessons. Nevertheless there are some cases of near-illiteracy among them. A man to take charge of these boys is needed, one who will not only direct their outside activities but teach and train them in the evening also.

October 1st, 1956. Visitor - J L Carey

Very good work is being done by the Brothers in all grades and the spirit of co-operation amongst the boys is pleasing. Generally the classes are retarded and the boys are well beyond the normal age for their grades, but in each group there are individual lads whose work is of excellent standard.

...Reading is of a good standard and class libraries are used effectively. Most were able to manage simple arithmetical problems, but the more involved processes were beyond all but the brightest. The boys in First Year are keen and obviously appreciative of the work being done for them by Br Albeus.

The technical department has made an impressive start with a well-appointed metal-work room. Woodwork is to be introduced almost immediately and other subjects will be added when the time is opportune.

It is recommended that suitable talks on religious and social topics be arranged for the out-of-school boys to prepare them for their life after leaving the care of the Brothers. Under such a scheme a sound training in correct manners and proper personal habits could be given.

May 29th 1957. Br J L Carey

Brs Sebastian Dwyer, Louis Conlon and Albeus Ryan are veterans in the Congregation. The first-named is still teaching school but appears to be losing his grip of boys. There is little originality in his classwork and under him school must tend to become a drudgery. Brother Albeus ... still teaches a full day in school and this year is presenting four boys for the Junior Government examination.
...Good work is being done in all the classrooms where it is pleasing to note an appreciable improvement in the standards of the most important subjects. Obviously the boys are better graded and each group is progressing steadily according to the capacity of its members. The answering of the boys was generally intelligent, although limited experience and early retardation handicap them in subjects requiring literary expression. The Brothers are endeavouring to overcome this by providing suitable libraries — each classroom is equipped with an abundance of books, school papers etc. and the boys are encouraged to make use of them. Working boys have their own library for evening periods.

...Reading, a subject of great importance for these boys, has shown considerable improvement since the last inspection. Grade VII is particularly good. Here however English is very weak and better results would be achieved if a regular course were followed. The same comment might be made with regard to Arithmetic and Writing.
APPENDIX E

Extracts from Education Department file at State Records Office of Western Australia

Ref: ACC 1497 Item 77 Year 1950
"Migrant children – Intelligence of"

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Do not reproduce without the written permission of the State Records Office of Western Australia
Director of Education.

Dear Sir,

Hereewith the general report on
the Intelligence activity education of
Catholic Migrant children.

I suggest that the duplicate
copy be made available to the
Headmaster for some Migration
who is their legal guardian.

A further copy should also
be made available through
the New Minister to the Director of
Catholic Welfare Migration.

Yours faithfully,

J. M. O'Don.
Hereunder please find the report on migrant children in Catholic institutions.

Although it is not to be expected that these institutional children should conform to the normal distribution of intelligence yet the deviation from the normal is sufficient to cause me concern and calls for some action.

I propose to forward the second copy to the Under Secretary for Lands and Migration, and I feel that a copy should be sent to the Director of Catholic Welfare and Migration.
SUMMARY:

1. A total of 238 migrant children (139 boys, 99 girls) from the United Kingdom and Ireland were examined in the Roman Catholic schools for General Intelligence, attainment in Reading and in fundamental Arithmetic.

2. In general intelligence the group contains an unduly high proportion of feeble minded, borderline and dull children and a correspondingly low proportion of average and above average children.

3. In basic educational attainment, the children are generally retarded - many by three and four years - educational normality or acceleration is rare in the group.

4. Special educational efforts will be necessary if the group is to recover some of its retardation and to make optimum use of the capacity present in its members.

SUGGESTIONS:

(1) That the selection of child migrants in their home country be such as to ensure that groups contain at least the usual distribution of intelligence.

It is here suggested that Dr. Williams' services be used in the United Kingdom for such work.

(11) That the Education Department offer to lend a skilled remedial teacher to each institution for a period of 6 months to assist and to train the staff in remedial teaching technique.

(111) That the Education Department offer a vacation course in Infant Method to teaching nuns so that the education of the younger migrant boys and girls can be entrusted to women.

(1IV) That maximum opportunity be accorded the migrant children for contact with Australian conditions outside the institutions.
3. Comments.

(1) Specific comparisons in categories.

The migrant group contains approximately:

(a) three times the usual proportion of feeble minded,

(b) three and a half times the usual proportion of borderline defective,

(c) twice the usual proportion of dull,

(d) three fifths the usual proportion of average,

(e) one sixth the usual proportion of bright normal,

(f) one third the usual proportion of superior,

(g) and no very superior children.

(11) General Comments.

(a) Both boys and girls groups, separately and together, must be regarded as a very poor sample of human material.

(b) Whereas no country can expect to receive as migrants the cream of the youth of the parent country, the group here examined contains an undue proportion of the less competent elements.

(c) Those classed as "feeble minded" will, in general, be a charge upon the state and its institutions for life. Those classed as "border line" defectives, will require specialised education, protection and supervision in ranging degrees throughout life if they are to become economically productive. Those classed as "dull" will not benefit in even an average degree by ordinary education and are likely to show, in the future an unduly high proportion of social misfits and maladjusted persons requiring the assistance of social service agencies and other protective or supervisory organisations.

These comments apply of course to the same elements in any population, but there is lacking in this group a comparable proportion of competent and superior children to carry the burdens of their incompetent fellows.

4. Educational Attainments of the group.

In each school, (except Tardun) the basic attainments of each child in Reading and Fundamental Arithmetic (not problems) were measured by the application of standardised tests. The Reading Test used was Schonell's Graded Reading Vocabulary Test, standardised on English children. The Arithmetic was tested against Australian norms in the "four rules" using Australian
Council for Educational Research material.

The test results have been graphed on an Age - Class attainment basis. This permits a ready estimate of the educational retardation, normality or acceleration of the children. Again the most generous interpretation has been placed on the test results of the children. (See graphs.)

The red line on each graph separates retarded children to the left from those of normal or accelerated attainment to the right of the line.

Inspection of the graphs shows the great proportion of children to be retarded - many of them three and four years in both Reading and Basic Number work.

Comments.

This educational retardation is certainly due to a complex of causes: - e.g.

(i) Bombing, evacuation and other war causes.

(ii) Change of educational methods consequent upon evacuation and now on migration.

(iii) Institutionalisation which in general restricts the breadth of experience and so retards the ready development of reading and number interests.

(iv) The generally poor mental competence of the group.

(v) The lack of teaching staff trained to help such slow and retarded children to the maximum degree.

Teaching methods.

The officers conducting the tests were in every case themselves trained teachers and have discussed methods with the teachers in charge of the children. These officers felt and wish recorded:

1. That younger children - both boys and girls should be in charge of women trained in modern infant teaching methods.

2. That a programme of remedial teaching in basic subjects be instituted in each school so that these skills be greatly improved. If it were possible the Education Department might lend a small number of suitable teachers, or arrange demonstrations of remedial techniques to assist the permanent teachers in the institutions.

3. That a basic curriculum related to every day needs rather than to the academic curriculum, be developed for use with the less competent children.

The progress of the Australianizing process depends upon:

1. The emotional acceptance of the children into their new homes and their awareness of that welcome. The Department's officers are unanimous in their tribute to the sincere sympathy and real affection which teachers and others in the various schools exhibit toward their charges and which is the first necessary requisite to their becoming in fact "new Australians".

2. The frequency of opportunity for the migrant child, to see Australia and to meet his Australian contemporaries. The Department's officers felt that in this aspect great benefit would be derived by very frequent excursions outside the institutions, by weekends spent with suitable local Australian families, by interschool sport, by greater use of films, picture books, nature study etc.

It might also be possible to arrange for migrants to spend weekends on vacations with Catholic families so that longer periods of contact with Australian everyday life were possible.
DISTRIBUTION OF INTELLIGENCE IN
THE MIGRANT CHILDREN.

1. Methods of Assessment.

Tests used. In applying tests to persons outside their habitual environment, there is a danger that differences in culture and language usage may react disadvantageously to the children and their scores will be depressed making them appear less intelligent than in fact they are. To guard against this, three different types of intelligence tests were used, viz: (i) a verbal type group test where the disadvantage referred to might operate; (ii) a non-verbal group test in which language and cultural differences do not operate and (iii) an individual test – the Binet test, Terman and Merrill Revision. This last test was used where discrepancies appeared between scores on (i) and (ii). Tests of these types are commonly used in assessing intelligence in the United Kingdom, though the norms here applied for the group tests are Australian and international for the Binet test.

Finally – so as to offset variable disadvantageous factors, e.g. nervousness, strange officers etc., wherever the scores on the different tests vary, the highest available score has, in every case, been credited to the child.

2. Preparation of Summary.

The scores of individual children in each institution have then been grouped in the commonly accepted "Intelligence Quotient" groups corresponding to very superior, superior, bright normal, average, dull, borderline defective and feeble minded classifications. The numbers of each such category in each school are shown in the separate school summaries. The totals in each category for boys and girls separately and for all the tested migrant children as a grand total are shown below.

The % in each classification has been calculated and can be compared with the % distribution of these classifications in the general population.

<table>
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<tr>
<th>Rating</th>
<th>Boys</th>
<th>Girls</th>
<th>% in Total</th>
<th>% in General population</th>
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<td>Superior</td>
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<td>Bright normal</td>
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<td>29</td>
<td>77</td>
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<td>39</td>
<td>81</td>
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<td>Borderline defective</td>
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<td>23</td>
<td>55</td>
<td>23.1</td>
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<td>Feeble minded</td>
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<td><strong>Totals:</strong></td>
<td><strong>139</strong></td>
<td><strong>99</strong></td>
<td><strong>238</strong></td>
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The distribution of the classifications in the migrant group is compared graphically with that in the general population in the accompanying histogram.
THE DIRECTOR OF EDUCATION:

Dear Sir,

Re: Distribution of Intelligence in Catholic Migrant Children,

Supplementary Report.

The Intelligence Scores of an additional 33 boys at Tardun Farm School are now available.

As a group, these are of somewhat better capacity than the group of 238 recently reported upon. Adding the results of the 33 Tardun boys to those of the previous group, gives a distribution of intelligence for the whole 271 boys and girls as shown below:

<table>
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<tr>
<th>Rating</th>
<th>Boys</th>
<th>Girls</th>
<th>Totals</th>
<th>% in whole group</th>
<th>% in general population</th>
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<td>0</td>
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<td>36</td>
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<td>59</td>
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<td>Feeble minded</td>
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<td><strong>TOTALS:</strong></td>
<td><strong>172</strong></td>
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<td><strong>271</strong></td>
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The very slight improvement in the general picture attributable to the inclusion of these additional results, does not call for modification of the comments already made.

A copy of the revised graph is attached.

I suggest that copies of this supplementary report be made available to the Under Secretary for Lands and Migration and to the Director of Catholic Welfare and Migration thru' the Hon. Minister.

Yours faithfully,

SUPERINTENDENT
GUIDANCE BRANCH.
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**Arithmetics:**
The Director,  
Department of Education,  
St. George's Terrace,  
PERTH, WESTERN AUSTRALIA.

Dear Sir,

Selection of Migrant Children

Reference is made to the following resolution passed at the Conference of Directors of Education held in Melbourne during April of this year:—

"That this Conference of Directors request the Commonwealth Office of Education to make enquiries concerning the steps being taken by the Immigration Department to prevent the entry into Australia of sub-standard children from institutions in the United Kingdom, and that the Director of the Commonwealth Office of Education be requested to report back to each State Director."

I am enclosing with this letter a copy of a memorandum received from the Immigration Department concerning the selection of migrant children. Would you please regard this report as confidential?

Yours faithfully,

R.C. Mills
DIRECTOR
COMMONWEALTH OF AUSTRALIA

DEPARTMENT OF IMMIGRATION,

CANBERRA, A.C.T.

19th October, 1950.

MEMORANDUM

The Director,
Commonwealth Office of Education,
Box 3879 G.P.O.,
Sydney, N.S.W.

I refer again to your memorandum of 5th June, 1950, reference 40 /1/3, 17854 concerning a resolution passed at a Conference of Directors of Education in April last relative to the selection of migrant children.

It has, of course, to be realised that the migrant children introduced by approved voluntary organisations have, in the main, been deprived of a normal home life in the United Kingdom and are not likely to be advanced in their education. Nevertheless, the Commonwealth is concerned to ensure that children who are borderline defectives or in a similar category are not introduced to Australia.

The report which you furnished concerned a number of children in Roman Catholic Institutions in Western Australia, and it is indisputable that there was a high percentage of backward children in the group examined. However, the children who were tested came to Australia towards the end of 1947. They were the first party of child migrants to enter Australia after the commencement of the post-war migration schemes and the examination of the children was not as thorough as it is today. In addition it is probable that in 1947 too great a reliance was placed on the discretion of the recruiting organization as regards the background of the children selected.

It is, I suggest, significant that apart from the first party there has been no serious complaint in regard to the calibre of children introduced by the numerous approved voluntary organisations.

The position as at present that the Chief Migration Officer, Australia House, London, after consultation with the appropriate Medical Officers has definitely stated that the procedure now in use for the selection of child migrants is such that any mental or other backwardness would come to light. The Chief Migration Officer has been instructed to reject such cases outright. Most of the voluntary organisations in England obtain 1.M.R. reports on the children recruited and the Chief Migration Officer is empowered to have intelligence tests carried out at Commonwealth expense, where he thinks it necessary.

I feel confident that the boys and girls now coming to Australia will develop satisfactorily in this country and become worthy Australian citizens.

(Signed)

T.H.K. Hayes
SECRETARY
APPENDIX F


Held in Bindoon Visitation Reports file at Christian Brothers Holy Spirit Province Archives, Westcourt
Visitation Report of BUNDON

CHILD WELFARE DEPARTMENT REPORT - 1947

The Secretary.

1. On the 29th instant I accompanied yourself and Mr E Turnbull, Dental Officer, Public Health Department, to St Joseph Farm and Trades School, Bundoona, and made an inspection of the premises and migrant boys in residence.

2. I saw each of the 20 migrant boys personally and it seems obvious that they have been specially selected in one group as they appear to be of poorer average mentality than other migrant who arrived in the same party. Although I will have to make some adverse criticism in this report, it must be realised that Brother McGee has a difficult task ahead to train and educate this class of boy.

On the 16th instant we made a brief visit to this Institution and as a result criticism was made of the general conditions prevailing. It is observed that there is now some improvement, but I consider the conditions are still not up to the standard required by this Department. The domestic staff reported to have been engaged consists of the Matron, Miss G Turner, who has been at this Home for some time, her niece, Miss J Turner, a girl of tender years, who commenced her duties on the 20th instant and Mrs Toy. As these women have only recently commenced their duties it may be too early to expect great improvement.

3. The dormitories have improved to a certain extent. Beds and bedding are good and it was noted that they were covered with clean counterpanes. A small oval fibre mat was beside each bed. The dormitories however in general are not attractive. There is no provision whatever for lockers, but Brother McGee stated that 100 wooden lockers were on order to overcome this difficulty. The ablution facilities are in the course of transfer from the original block to the new building. Hot and cold showers in the bath in terrazzo work in the new building are now being used. These facilities are satisfactory for the present, but should be completed before further admissions are accepted. The sanitary conveniences and urinal, which were newly erected, were inspected and found clean and satisfactory.

4. Dining-room: The boys were seen at lunch, which consisted of baked rabbit, cabbage, potatoes, swedes and sweets, with ample bread and milk. The tablecloths and serviettes were not as clean as could be expected. It is noted that the boys apparently do not wash their hands prior to meal-times and in consequence the edges of the table-cloth quickly become dirty. New three-legged stools have been provided, which I do not think are as satisfactory as a wooden chair with a straight back. It was noted that the boys were inclined to hunch over their meals instead of sitting up straight.
Visitation Report of

as they would in a chair. This aspect was pointed out to Brother McGee, but he maintains that the stools are more serviceable.

5. General Health: It is stated that there has been no case of illness and from my observations the boys are all free from any aches. All were examined by the Dental Officer and, except for minor extractions and scaling, were reported to be above average.

EDUCATION: It is Brother McGee’s opinion that all boys are retarded by approximately two years, but he prefers to reserve his comments and final statement until the end of the year, when he has had greater opportunity to assess their ability.

The classrooms are dull, dingy and dirty, and appear to lack facilities for teaching. One room is fitted with standard type desks, but no other facilities exist; it is even lacking a blackboard.

6. Training Boys: The following boys have left school and are engaged in duties on the property -

Cecil McLoughlin - learning tractor driving and general duties. He is stated to be dull and not showing great aptitude.

Anthony Hutchings - employed in the dairy shed. Although backward is reported to be shaping well and with proper training may become an efficient rural worker.

Arthur Gilson - employed on dairy work and in the wool-shed.

Lawrence Humphreys - a dairy and general hand. Work good and normal progress. I pointed out that on the nominal roll he is stated to be 15 years of age, but Brother McGee informed me that he has now turned 14.

John Conniff - John was making no progress whatsoever at school and is now engaged in general house duties. He does not show any aptitude whatsoever for farm work.

7. Generally I was not impressed in any way with the appearance of these boys. Personal cleanliness was not good and their hair was unruly. Clothing was very poor, and, in most instances, dirty. Footwear was noticeable for the variety of shoes, sandals, and sandshoes, all in extremely bad condition and apparently beyond repair. Except for the fact that stone bruising is prevalent owing to the nature of the country, I would suggest that these boys would be better off without shoes. It is obvious that these boys lack personal supervision in respect of their clothing and hygiene. I pointed out these matters to Brother McGee, but he seemed to consider that the present standard was satisfactory. He points out that it is difficult to keep the boys clean, particularly in the winter months when the grounds are inclined to be muddy. I would suggest that they be suitably clothed during their school hours and in their leisure hours be permitted to change into play-clothes.
Visitation Report of

A new dairy is in the course of erection and it is

Brother McGee's ambition to have this completed and in use at the
carliest possible date. There is no doubt that the design and work-

manship of this building are good and it will be an extremely valu-
able addition to the property, but I think this aspect should rend
until such time as the domestic arrangements and facilities are
functioning satisfactorily.

8. In view of these conditions I cannot recommend that any
more boys be admitted to this Institution until such time as an im-
provement is made in the general standard of clothing and cleanlin-

ess and better facilities for education provided.

(Sgd) R G Marriott

Institution Officer

Covering Letter From Mr H T McMinn (Sec) to Mr P R Jackson, Secre-
to the Archbishop of Perth:

Dear Mr Jackson,

I forward you herewith a copy of a report made by

Mr R G Marriott, my Institution Officer, on the conditions prevailing
at St. Joseph's Farm School, Hindon.

I may say that I am in full accord with the report

submitted to me by Mr Marriott. The conditions at Hindon are not
good. As a matter of fact, the educational facilities provided for
the boys are most inadequate and I fail to see how they can receive
proper schooling. Furthermore, the conditions generally do in no way
conform to those at other Institutions, or for that matter the pro-

Yours faithfully,

(Sgd) H T McMinn

Secretary
APPENDIX G

Transcript of Inspections of Bindoon by Senior Medical Officer Dr Stang and by Education Department Superintendent Mr Trotman in 1953

Held in Bindoon Visitation Reports file at Christian Brothers Holy Spirit Province Archives, Westcourt
GENERAL REPORT ON SCHOOL.

ACCOMMODATION AND STAFFING. - Class room accommodation is of a temporary nature. At present classes are held in what will ultimately be the Institution's dining rooms. These are rather badly lighted for class rooms. It seems a pity also, that playing fields which are a necessity in an institution such as this are inadequate. At present they are water logged. I note that tennis courts are being constructed. An excellent move.

I understand from the Principal that a fourth teacher is to be appointed. This will relieve Bro. A. Robinson, who at the present time is in charge of Classes III & IV - some seventy boys. At present each Brother is giving of his best, but an extra teacher will be a welcome addition.

EFFICIENCY. - It should be noted that a large percentage of the boys are migrant children from Malta. Despite some initial language difficulty these are more than holding their own and generally speaking efficiency is satisfactory. A pleasing feature is the keen degree of working spirit apparent with each group. The boys respond with zest and enjoyment and expression work is particularly strong.

GENERAL. - This is a very fine Institution doing work of national importance. Apart from attempts to build up academic attainment in both skills and cultural subjects, the boys are receiving excellent practical training in farm work. Each child is being given a possible avenue of success. For this the Brothers are to be highly commended, particularly the Principal Bro. Keaney who sets a fine example of positive leadership.

I understand that this is Bro. Keaney's final year at Bindoon, and the Institution will find it difficult to replace him. His record over the years, shows a thorough knowledge of boys, and the ability to attract the highest possible effort from them. This intensive effort of the boys is probably the feature of Bindoon which makes the most marked impression on a visitor.

Signed

A.H. Trotman.

Superintendent.

20/7/53.
MEDICAL INSPECTION OF
C.B.C. BOYS’ FARM SCHOOL, BINDOON.

On July 6th and 7th I inspected the children (143) at the Bindoon Farm School.

The children were in a remarkably healthy condition. In fact the most outstanding thing about them was how well-nourished, happy and healthy they were. There were a few under-nourished, probably less than half a dozen, and these were the thin, lean type that possibly nothing on earth would fatten up.

Only 28 children had any medical defects, and most of these were recently arrived immigrants.

The teeth of the children were particularly good and very much above average; this is an outstanding feature. Recently, through friends of Brother Keaney, dentists have been up to Bindoon during the weekends attending to the children’s teeth. In this respect the children are very much fortunate than the average child attending the State Schools and living in their homes.

Also through other friends of the Brother in Charge, throat specialists have been up recently and attended to a great number of the children for bad tonsils, so this accounts for the fact that so few children, with the exception of the new admissions, were found with bad tonsils.

I was particularly impressed with the happy, healthy and air of all the children.

This Farm School appears to me to be doing a very wonderful job of work amongst the immigrant children in moulding them into happy, healthy young Australians, and, in addition, teaching them very valuable occupations for their future life. These children are a great credit to the Brothers who have looked after them and trained them, and will be a distinct asset to the State.

Signed  E.M. Stang.

SENIOR MEDICAL OFFICER OF SCHOOLS.

9/7/53.
APPENDIX H

Extracts from Immigration Department files held at National Archives of Australia, Perth Office

References as detailed within
CLOTHING

EXTRACTS FROM INSPECTION REPORTS

TARDUN


Report of Inspection of St Mary’s Agricultural School, Tardun, by Messrs R G Marriott (Commonwealth Immigration Department), F D Mather (State Immigration Department) and J J Abbott (Child Welfare Department) on Wednesday 23 November, 1949

Ablution Facilities
Tooth and nail brushes for each boy were in evidence.

Education
Two classes were in progress at the time of our arrival. The boys were neatly dressed in clean and well fitting blue shirts and grey trousers.

... [a British child migrant] is attending Christian Brothers’ College, Geraldton, having passed the Junior Examination in eight subjects...This boy was privately interviewed at Christian Brothers’ College, and declared that he was quite happy at the opportunity extended to him and the general position.

Clothing
As previously stated all boys seen were well outfitted and we were given to understand that each boy is equipped with a school outfit, working outfit, summer suit, winter suit and sports outfit. We are of the opinion that the boys are well equipped in this direction.

BINDOON


[Report dated 22.1.48 signed by R G Marriott (Commonwealth Immigration Department)]

1. On the 19th instant, accompanied by Inspectress F Stewart and Mr R C Osborne of this Department, I visited St Joseph’s Farm School, Bindoon for the purpose of inspection. Brother W T McGee, the Manager, was present and accompanied me on a tour of the buildings.

4. The general appearance of the boys was quite reasonable, although some were in a rather grubby state. This can only be expected as the ground is particularly dusty and dry and they must invariably gain a certain amount of dirt in their work and play.

12. Health: Generally good. Six boys show signs of ringworms and one lad,..., is reported by Miss Stewart to have bad ears. In the absence of any medical record accompanying these boys the medical aspect is a difficult one...

1. On the 29th instant I accompanied yourself and Mr E Turnbull, Dental Officer, Public Health Department, to St Joseph Farm and Trades School, Bindoon, and made an inspection of the premises and migrant boys in residence.
2. I saw each of the 20 migrant boys personally...
7. Generally I was not impressed in any way with the appearance of these boys. Personal cleanliness was not good and their hair was unruly. Clothing was very poor, and, in most instances, dirty. Footwear was noticeable for the variety of shoes, sandals and sandshoes, all in extremely bad condition and apparently beyond repair. Except for the fact that stone bruising is prevalent owing to the nature of the country, I would suggest that these boys would be better off without shoes. It is obvious that these boys lack personal supervision in respect of their clothing and hygiene. I pointed out these matters to Brother McGee, but he seemed to consider that the present standard was satisfactory. He points out that it is difficult to keep these boys clean, particularly in the winter months when the grounds are inclined to be muddy. I would suggest that they be suitably clothed during their school hours and in their leisure hours permitted to changed into play-clothes.


We saw the school boys going to dinner and they were neatly clothed in khaki.

CLONTARF

NAA File K403/3/6 W59/96. Children – Child & Youth Organisations – Clontarf General Inspections

[Report to the Under Secretary for Lands and Immigration, dated 20th June 1950]

An unannounced visit was paid by Mr Fogarty of the Welfare Department, Mr Denney and myself to St Joseph’s Orphanage Clontarf on Thursday the 15th instant.

School
The children in the 5th and 6th classes were warmly clad in navy blue jerseys and pants whilst those in the 4th class, 17 of whom were ex-Castledare Home wore maroon jerseys and blue pants. The senior class was also dressed warmly and tidily although not uniformly as in the other classes. I understand that the children change into other clothes after school hours.

NAA File PP6/1/98 1949/H/1167. Clontarf St Peter’s Orphanage Victoria Park. Inspection and Progress Reports

[Report of D Fogarty, Institution Officer to the Acting Secretary, dated 22/7/49]

1. On the 11th instant I accompanied Mr Mather of the State Immigration Department on a visit to Clontarf for the purpose of carrying out an inspection.
2. From their appearance they looked healthy enough and quite happy. They all seemed warmly clad but as most of the clothing consisted of old military equipment, their general appearance was far from tidy.
APPENDIX I

Extracts from the Forde Report

SOME EXTRACTS FROM THE FORDE REPORT (QLD), MAY 1999

Please note that this inquiry covered State-run as well as church-run Homes.

The following extracts are intended to provide comparison with the situation as it existed at a similar time in Homes run by the Catholic religious orders in WA.

Lack of funding and overcrowding.

One of the most obvious causes of systems abuse is the lack of funding and resourcing that has beset children's services both in the past and in the present day. Children and young people in care should receive adequate education, vocational training, physical and mental health care, leisure and recreation, contact with the community and family, and a range of programs that prepare them to function independently and risk-free upon discharge. Many children in institutions this century have not received even a basic education, let alone the range of developmental programs that would be desirable.

Resource constraints have been a perennial problem for institutions. Despite this, consecutive government departments continued to place children in institutions without regard to their capacity to provide proper care for the numbers they were receiving. The overcrowding at many denominational orphanages up to the late 1960s meant that it was impossible for children to receive adequate, individual care and attention.

A recognition of the relationship between the Department and the denominations which ran the licensed institutions is essential to an understanding of how institutional care could fail children in so many respects without intervention from the Department. The levels of funding on which almost all of the denominational institutions operated were patently insufficient to allow the provision of proper individual care. Yet the Department continued to place children in those institutions because they provided a cheap means of lodging children for whose care it was responsible...The churches...acquiesced...because of their perceived obligation to provide refuge to homeless children, however inadequate their resources might be. (p. v)

"Orphanage" a misnomer

A system of orphanages and homes for destitute and neglected children was established in the mid-nineteenth to early twentieth centuries. However, the designation 'orphanage' was something of a misnomer. Departmental Annual Reports show clearly that the vast majority of children resident in orphanages from the 1860s were not, in fact, orphans. Figures from the Inspector of Orphanages Annual Report 1887 can be regarded as typical. Of the 107 children admitted to State care, only eight had lost both parents. (p. 31)

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1 Correctly called the Report of the Commission of Inquiry into Abuse of Children in Queensland institutions.
British child migrants

In fact, very few of these unaccompanied child migrants were orphans. Most had been placed in State care in Britain by a parent for reasons such as marital breakdown, illegitimacy and temporary economic hardship. After World War II the incidence of such factors soared. Many parents - particularly single women - faced raising their child (or children) without adequate financial support and in an atmosphere of social disapproval.

Consequently, large numbers of 'unwanted' children were placed in State care for fostering and adoption...

The children were brought to Australia with the encouragement and financial backing of the British and Australian governments. (p. 32)

Unrepresentative sample

Most of the organisations that ran the institutions concerned have made the valid point that the witnesses coming forward to the Inquiry represent only a very small proportion of the children who actually passed through their doors. The Salvation Army has observed that only eight witnesses came forward in respect of Riverview out of an estimated 350 residents between 1950 and 1978, 13 out of 1,500 boys at Alkira from 1941 to 1979, and seven out of 596 children at Horton between 1950 and 1979. The proportions are slightly higher in respect of Neerkol and St Vincent's, but the point is still well made that the numbers are but a fraction of those who could have spoken. It is also argued that the accounts that have been received are, in the context of the Inquiry, inevitably reflective of adverse experiences, which are not necessarily those of the majority.

...Equally it is acknowledged that there may be former residents with positive experiences who had no strong incentive to approach the Inquiry... (pp 62-63)

Living Conditions - Problems of size

At the outset, some generalisations can be made. Residential facilities for children, until the 1970s, tended to be run as large-scale institutions housing numerous children in dormitory accommodation. The size of these institutions, and the disproportionate staff-child ratios, meant that maintaining order tended to prevail over the needs and wellbeing of individual children. Their size also militated against any integration with the local community, and any semblance of a family structure was virtually impossible. Chronic government under-funding compounded all of these problems. A staff member described the situation where she worked:

There were too many children for anyone to be able to give them care. The buildings were old, huge, there was in, say, the girls' section two dormitories, 60 girls in each dormitory - a little girls' dormitory and big girls. And I slept in a cubicle corner of one of the dormitories with 60 girls. There were not enough resources; the physical structures were not right. I mean there should not have been 60 girls sleeping in one dormitory, however big that dormitory was. It was [an] unnatural life. (p. 63)
Living Conditions - Accommodation

Under-funding and overcrowding were responsible for the relatively harsh physical conditions in which most (but not all) children in both government and church-run homes lived, at least until the 1960s...The dormitory-style environment allowed for little in the way of personal space: there were no doors to the showers, nor were there separate toilet cubicles - children would sit beside each other in a row...

Older children ate in a refectory, seated on forms at large tables, with up to 60 children on each side of the table. The tables were covered with linoleum under which cockroaches thrived; the children drank from enamel mugs, and meals were eaten off chipped enamel plates into which were served, in turn, the main course and dessert...

Living without privacy or space in an impersonal environment was a common experience for institutionalised children. (pp 63-64).

Living Conditions - Food

Complaints about both the quality and quantity of institutional food were common. At best, the diet was unappetising and unvarying; at worst it was entirely inadequate for growing children. Meat and fruit tended to be scarce, and there was...a heavy reliance on porridge (frequently with weevils included) and bread (often stale) with syrup...Some spoke of stealing leftover food from the plates of the nuns or yardmen, while others said they had resorted to local vegetation...Former residents...described supplementing their diet with clover and grass. Other witnesses said they had resorted to retrieving scraps from waste bins. (p. 67)

Living Conditions - Clothing

A witness who had been a sister...in the 1950s explained that the State Children Department provided two outfits to each child who was a ward of the State: one on admission and one on leaving the Home. During their residence there no other clothing was provided by the State, so that if a child arrived at three months of aged and left for service at 14 (as many did), they received a layette and a work outfit and nothing in between. It fell to the institution to provide what clothes it could.

Many former residents of institutions prior to the 1970s raised the issue of ill-fitting, inadequate clothing. A particularly sore point was that in most institutions, presumably pursuant to [Regulation number], children's own clothes were taken from them on admission, removing a link to the outside world...it was common in both church- and State-run institutions for clothing to be held communally, with the 'luck of the draw' determining whether children received garments of their own size to wear.

...In many institutions, shoes were available for wear only on special occasions, and there were numerous recollections of the sore and cracked feet that resulted... (p. 67)
Management of children

Overcrowding, lack of trained staff and lack of resources had profound implications for the management of children...

The problems of over-crowding and under-funding were compounded by physical isolation... (p. 91)

Lack of training

The Sisters... were not only untrained but had... followed their vocation from Ireland, where living conditions were tougher than those generally experienced in Australia. They tended to be young, inexperienced women accustomed to the rigorous discipline of living under a Rule. The strictness that lay at the centre of their practice as nuns may have carried over into their ministrations to the children...

Another important factor is that, prior to the mid-1960s, the need for support and individual attention for children who had experienced family upheaval was not well recognised, nor was there any general perception that dealing with children required training of any kind. The Sisters... were largely untrained in childcare work until the late 1960s - a situation common throughout the child welfare sector prior to that date. The lack of specialist training in child care and adequate resources, as reflected in low staffing levels, militated against providing a loving and caring environment for individual children within the orphanage system. (p. 92).

Overcrowding

Overcrowding and under-staffing were common problems in a number of Queensland orphanages, at least until the late 1960s. For example, during the 1950s between 10 and 15 nuns cared for between 300 and 400 children... one nun was responsible for the care of 45 boys... while another nun with a single assistant had charge of 94 girls...

Two conclusions were obvious... first, that it was not possible for children there to receive adequate, individual care and attention; and second, that children were inevitably being required to perform an inordinate amount of domestic labour. Notwithstanding this, the Department continued to place children in the institutions... (p. 99)
To: Mr. Elton Humphery  
Secretary.

Dear Mr. Humphery,

Catholic Church's Joint Liaison Group on Child Migration

I am attaching to this email the Supplementary Responses which the Senate Inquiry requested at the Hearing on March 22 in Sydney. There is also a covering letter from Br. Tony Shanahan - the Convenor of the JLG. The Appendices mentioned in the Supplementary Responses has not been emailed, due to the volume of the papers and also not being available in electronic mode.

The original of the letter, Supplementary Responses and Appendices have been sent by Express Post today, 23 April 2001.

Please do not hesitate to contact Br. Tony Shanahan (08.9365.2800) if anything further is required.

Best wishes,

For: Br. Tony Shanahan,  
Convenor - Joint Liaison Group on Child Migration.
A Piece of the Story
A research project undertaken by the Australian Catholic Social Welfare Commission and the Australian Conference of Leaders of Religious Institutes

“A PIECE OF THE STORY”

National Directory of Records of Catholic Organisations Caring for Children Separated from Families

November 1999
Foreword

It is an honour to be asked to write this foreword.

This publication *A Piece of the Story* demonstrates what can be achieved when a commitment to reconciliation becomes a reality.

I acknowledge the effort put into this two-year project.

It fills me with a great deal of hope that my work as Social Justice Commissioner and that of so many others during the Stolen Generations Inquiry has made this initiative possible. I congratulate the Australian Catholic Social Welfare Commission, in conjunction with the Australian Conference of Leaders of Religious Institutes and the National Aboriginal and Torres Strait Islander Catholic Council for their commitment to this project.

The difficulties associated with accessing historical records and files became very apparent to us during the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families. Records were difficult to locate. Clearance for access was difficult to obtain. Welfare records were often ambiguous and very often hurtful and disturbing. Knowing where to look and how to look for heritage records was confusing and extremely difficult unless a person was able to know the right questions to ask and the right processes to take. This process was often beyond a person's knowledge or resilience.

Incentives like *A Piece of the Story* will go a long way in helping people who were associated with the many homes, orphanages and schools run through the Catholic Church.

Not only is this publication an acknowledgement of responsibility, it is an acceptance of that responsibility. Above all it provides part of the solution. This publication is a positive step towards reconciliation and justice.

I will follow the implementation of the initiatives undertaken by these organisations of the Catholic Church in assisting indigenous peoples with records that could help establish their identity and sense of belonging.

Following this publication I would urge all institutions and organisations with a history of involvement in Aboriginal affairs to recognise and acknowledge their responsibilities. I would urge these institutions and organisations to take similar steps towards accepting their role in the removal of Aboriginal and Torres Strait Islander children. As adults these former children are now separated from their homes, their communities and from their identity.
"A Piece of the Story"

Reconciliation can only be achieved if responsibility and action is instigated to make some of the wrongs of the past right.

These organisations of the Catholic Church have acknowledged the records they hold and accept their responsibility towards reconciliation. I again congratulate them.

Mick Dodson
October 1999
Acknowledgements

The Human Rights and Equal Opportunity Commission report *Bringing them home*, launched in May 1997 included an examination of the role of churches in “the removal and placement of indigenous children through the provision of accommodation, education, training and work placements.” Its recommendations included specific references to the need for appropriate apologies, access to records and the provision of counselling services.

The Australian Catholic Bishops’ Committee for Social Welfare, the National Aboriginal and Torres Strait Islander Catholic Council and the Australian Catholic Social Welfare Commission issued public apologies during the National Inquiry. For other Catholic Church organisations the first step was taken at the time of the publication of the Report, with the issuing of an apology to members of the Stolen Generations by the President of the Australian Conference of Leaders of Religious Orders. Individual religious orders have also issued apologies in their own name.

This document is a second step, providing information on records held by organisations of the Catholic Church.

The National Directory has been two years in the making. It has been made possible through the willing commitment of the Leaders of Catholic religious orders throughout Australia.

Its authorship belongs to those many people who freely gave their time to undertake the required research of archival materials and records necessary to complete the details in this document. The assistance of Leaders of religious orders and archivists in supplying information and discussing drafts of the material for this publication has been greatly appreciated.

The final document also belongs to those who provided expert advice during the development of guidelines to assist people with their own search for information held by an organisation of the Catholic Church.

In particular we wish to thank the members of the National Working Party for their contribution to the progress of this initiative even though the size of the original task grew considerably and the scope of the research looked daunting:

Ms Vicki Walker  National Aboriginal & Torres Strait Islander Catholic Council
Rev Paul Jennings MSC  Missionaries of the Sacred Heart
"A Piece of the Story"

<table>
<thead>
<tr>
<th>Name</th>
<th>Institution</th>
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<tr>
<td>Br Geoff Kelly FMS</td>
<td>Marist Brothers</td>
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<tr>
<td>Sr Tess Ward OLSH</td>
<td>Daughters of Our Lady of the Sacred Heart</td>
</tr>
<tr>
<td>Ms Angharad Candlin</td>
<td>Centacare Sydney, New South Wales</td>
</tr>
<tr>
<td>Ms Louise Boulter</td>
<td>Centacare Sydney, New South Wales</td>
</tr>
<tr>
<td>Sr Catherine Quirk RSJ</td>
<td>Sisters of Saint Joseph</td>
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<tr>
<td>Ms Helen Kane</td>
<td>Centacare Melbourne, Victoria</td>
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<tr>
<td>Ms Colleen Manning</td>
<td>St Vincent’s Centre, Nudgee Queensland</td>
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<tr>
<td>Ms Judy Stacey</td>
<td>Centacare Northern Territory</td>
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<td>Rev Michael McMahon SAC</td>
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<tr>
<td>Sr Patricia Rhatigan SJG</td>
<td>Sisters of Saint John of God</td>
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<tr>
<td>Rev Larry Finke CSB</td>
<td>Diocese of Broome, Western Australia</td>
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Special gratitude is due to Ms Nada Ratcliffe and Mr Jerome Brown who carried out much of the research involved in identifying institutions and seeking out the information to complete individual directory entries. Their patient persistence has resulted in a comprehensive listing of all known institutions.

We gratefully acknowledge the producers of Connecting Kin (1998) the New South Wales Department of Community Services Guide to Records. The involvement of religious orders from New South Wales in that project provided a valuable reference point in the evolution of this national document. Thanks are due to Mr John Sharman of the Department for his ready assistance and advice.

We acknowledge the Report of the Minajalku Aboriginal Corporation into Aboriginal children and churches in Victoria. This project highlighted the need for the National Working Party to extend its research to organisations that did not formally record aboriginality, but may have information of importance for people covered by the National Inquiry. Consequently the project was extended to all organisations of the Catholic Church that have provided out of family care for children.

Thanks are due to Coral Kendall in her role as coordinator of the aboriginal family search organisation “Link Up” New South Wales for her advice and assistance, and to other “Link Up” agencies and the National Aboriginal and Torres Strait Islander Catholic Council members who provided advice on drafts of the document.

We also acknowledge the contribution that staff from Australian Catholic Social Welfare
Commission and Australian Conference of Leaders of Religious Institutes made to this document, in particular Ms Paula Nesci who was responsible for the design and layout.

Finally, the small grant made available through the Cultural Ministers' Council Archive Working Group towards this initiative is acknowledged and the encouraging support and advice of Mr Paul Macpherson from National Archives of Australia has been appreciated.

Mr Toby O'Connor  
National Director  
ACSWC

Sr Daphne McKeough RSM  
Executive Secretary  
ACLRI
## National Directory of Records of Catholic Organisations Caring for Children Separated from Families

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National Directory of Records of Catholic Organisations Caring for Children Separated from Families

Introduction

*A Piece of the Story* was first conceived by a number of national organisations of the Catholic Church as a response to the recommendations contained in the Human Rights and Equal Opportunity Commission *Bringing them home* report into the separation of Aboriginal and Torres Strait Islander children from their families.

*Bringing them home* called on the churches that had provided institutional care to indigenous children removed from their homes to identify all records relating to indigenous families and children and arrange for their preservation, indexing and access, in consultation with the relevant indigenous communities and organisations.

The Report recommended that churches provide detailed information about their existing records, guarantee a right of access for the individuals to whom the records relate and implement a set of minimum national access standards. It also called on the churches to provide culturally appropriate counselling and support services, developed in consultation with indigenous organisations, and to support indigenous organisations, which provide this support.

In September 1997, mindful of the considerable involvement of organisations of the Catholic Church in the placement and care of indigenous children, the Australian Catholic Social Welfare Commission, in conjunction with the Australian Conference of Leaders of Religious Institutes and the National Aboriginal and Torres Strait Islander Catholic Council, commenced a project to respond to the recommendations of *Bringing them home*.

As the project evolved it became apparent that distinguishing aboriginal children’s records in Catholic institutions in many parts of the country was not possible. It was decided to overcome this problem by widening the project to include the records of all organisations of the Catholic Church that had been involved or that continue to be involved in caring for children.

So, this document presents a comprehensive directory of centres operated by organisations of the Church which have provided residential care to Aboriginal and Torres Strait Islander children. With the desire to assist indigenous people re-establish their family and community links and in a spirit of reconciliation, *A Piece of the Story* describes the personal records which are known to exist for people who resided at these centres. *A Piece of the Story* also describes the process for accessing those records.

The completed directory is now also intended to be of use by all children placed into residential care with organisations of the Church and their families, including former child migrants placed into the care of organisations of the Church on their arrival in Australia. It will also be of use to children who were placed into the care of Catholic
"A Piece of the Story"

organisations and subsequently fostered or adopted.

More than 40 Catholic organisations have operated in excess of 130 residential care centres for Australian children over the past 160 years. The majority of these centres (which includes homes, institutions, orphanages, missions but generally excludes boarding schools) were staffed by women and men belonging to more than 20 religious orders. The work reflected the special interest and commitment of these particular religious orders to the well being of children in special circumstances of need.

Most of these centres have now ceased to operate or have made significant changes in the type of service that they provide. A number of religious orders have also passed the responsibility for operating such residential centres over to other Church organisations, such as Centacare. Many Church organisations do however continue to be involved in the delivery of residential care to children and young people in the 1990s.

Organisations of the Catholic Church acknowledge the importance of access to records for people in their search for family and identity. Gaining access to existing records held by Church organisations may be of vital concern to those wishing to find out more about themselves, their families and their past including children from Aboriginal and Torres Strait Islander backgrounds and children who migrated from Britain and Malta. At their National Assembly in July 1998, Dr Lowitja O'Donoghue reminded the Australian Conference of Leaders of Religious Institutes that:

Access to these records could provide that crucial missing link for indigenous people searching for the families and communities from which they were removed. Many of these children are today adults who are still trying to find their way home.

Catholic religious orders and Catholic diocesan welfare agencies are committed to providing information and to assisting legitimate inquirers in their efforts to access the information contained in these records.

This book is but one piece of the story.

It represents a piece of the story of many children and many families; a piece of the story of a national response to the aboriginal peoples’ call in the Bringing them home report for a response from the Australian community; a piece of the story of Catholic organisations involved in the care of children separated from families.

It is the hope of the organisations involved in making this National Directory possible that it will assist at least some inquirers in their search for pieces of their story and in reconnecting with family.
Overview of Catholic Child Care Services in Australia

From its earliest days in 1788 the Colony of New South Wales was faced with the problem of providing care for orphaned or neglected children as well as those children whose families were unable to provide for them due to hardship. The first children’s institution, a school for orphaned girls, was established in 1802 and by the end of the decade the first voluntary charitable organisation, the Benevolent Society, was founded to assist the poor and the needy in Sydney town.

During the early years of the colony the presence of the Catholic Church was minimal - the role of the early priests was to minister to the convicts and the lower class workers. This changed in 1834 with the arrival of Rev Dr John Bede Polding, the first Catholic bishop to the colonies of New South Wales, Tasmania and Victoria. His influence on the affairs of the emerging nation were underpinned by his compassion for the disadvantaged members of early colonial life including abandoned children, unmarried mothers and Aboriginal people who were the outcasts in the colonial society.

Under his direction the first Catholic Orphanage School was established in 1836. Due to an increasing number of children requiring out of family care the orphanage was relocated to larger premises at Parramatta in 1844. It was administered by a lay Committee of Management that included a clerical representative of the bishop until 1859 when three Sisters of the Good Shepherd (later known as the Sisters of the Good Samaritan) with the recommendation of the Archbishop were appointed by the Colonial Secretary to care for the children.

This pattern of the involvement of religious orders in providing accommodation and care for children in need was repeated across the country. From the 1840s on, religious orders from Europe, and from Ireland in particular, were recruited by bishops to serve the needs of a growing population of Catholics. In colonies where there were no established education and welfare systems the religious orders undertook to provide schools and orphanages.

By the 1860s orphanages run and staffed by religious orders were in operation in all capital cities. By the 1880s, with the population expanding inland and a growing number of “orphan” children transported from Ireland, more orphanages were added in the cities and in regional centres including Bathurst, Goulburn, Ballarat, Geelong, Rockhampton and Mackay. By 1900 there were approximately 40 centres being provided
by organisations of the Church. Most of these centres were operated by religious sisters, although religious brothers and priests also opened and operated some centres.

In the early decades of the 1900s further centres were opened, some by orders already involved in this ministry and some by other religious orders. Religious orders including the Sisters of Mercy, the Sisters of St Joseph and the Poor Sisters of Nazareth, ministered to destitute children and poor families in centres across Australia.

Other orders ministered to specific groups. The Good Samaritan Sisters and the Good Shepherd Sisters ministered to girls and women in need. The Christian Brothers provided orphanages and residential training opportunities for boys, including child migrants from Britain and Malta, who were cared for mainly in Western Australia.

The needs of indigenous children for accommodation and care were not taken up by the Catholic Church in the eastern states in the nineteenth century. However, by the 1840s in Western Australia a Catholic mission at New Norcia began caring for indigenous communities and their children. In the 1890s a "home for native girls" was established in Broome. Over the next 20 years other centres caring for aboriginal children were opened in the Northern Territory in Darwin and on Bathurst and Melville Islands. A centre was also established on Thursday Island.

Additional centres were established in inland areas as white settlement spread into the northern and western interior of Australia in the early decades of the twentieth century. The Benedictine Monks, St John of God Sisters, Daughters of Our Lady of the Sacred Heart, Missionaries of the Sacred Heart and Pallottine priests cared for Aboriginal and Torres Strait Islander children.

These are but some of the religious orders that have contributed to the provision of welfare to Australia's children over the past 150 years. There are many other religious orders included in this publication.

Although religious orders were invited and authorised by bishops to establish orphanages and other centres in their diocese, the dioceses and archdioceses were usually not involved in the direct ministry. In the main, bishops confined their involvement of direct ministry to children to supporting the mission of specific religious orders operating within the diocesan region.

The Dioceses of Broome and Darwin are exceptions to this pattern, having taken a more active role in the provision of centres for the care of aboriginal children.

1 Church terms that describe the geographical boundaries under the pastoral care of bishops and archbishops.
Overview of Catholic Child Care Services in Australia

It was not until the mid 1930s and 40s that dioceses began to take a direct role in welfare issues and established diocesan social welfare agencies originally known as Catholic Family Welfare Bureaus and now known as “Centacares”. These early agencies became involved in Catholic childrens’ homes offering assistance and specialist professional services to some religious orders. There are now Centacare agencies operating in each of the Catholic dioceses.

By the 1970s, with the declining number of religious personnel available to maintain residential services to children, a number of religious orders had closed their centres or transferred the management to other Church organisations, often a Centacare agency. The closure or transfer of an organisation has meant that records of the organisation have been moved; sometimes to the archives maintained by the religious order at their provincial headquarters, sometimes to a Centacare agency.

Some religious orders have transferred the operation of the original service to another religious order or to a Centacare agency. In these instances, records may be held by the founding order, the Church organisation currently running the original service or, a combination of both.

The Australian Conference of Leaders of Religious Institutes, an association of the Leaders of Catholic religious orders, provides the national network for the religious orders of sisters, brothers and priests in Australia. The Australian Catholic Social Welfare Commission is the national social welfare organisation of the Catholic bishops of Australia and works closely with the Centacare Agencies.

It is through these networks that it has been possible to compile a comprehensive account of the location of existing records held by organisations of the Catholic Church that provided out of family care for children in Australia between 1836 and the present day.
A Guide to Records Held by Organisations of the Catholic Church

What is this directory about?

*A Piece of the Story* lists all known centres run by organisations of the Catholic Church across Australia that provided residential care for children outside the family over the past 163 years. This directory also includes a list of those centres that continue to provide such services to children and their families.

More than 40 organisations of the Catholic Church, mainly religious orders, provided residential care for children outside the family. In a small number of cases, local dioceses also operated centres.

This National Directory may be useful in helping former residents and their families find out where to inquire when they are looking for information about their personal or family origins.

It also outlines what an inquirer needs to do when they wish to obtain the information contained in the records that may be held by the centres.

Are there records available?

Information and records exist for many of the centres. However, earlier records were often limited and some have not survived the passage of time.

- Over the years many of the original centres have closed.
- Some have transferred management to another organisation of the Catholic Church.
- Those that continue to operate have often changed their name and the type of service.

These developments of history can make tracing information and records for the centres a complex task.

Where are the records stored?

- For centres that have closed, records have usually passed to the archives of the religious order that ran the centre.
"A Piece of the Story"

- Where the centre has been taken over by another Church organisation, records have usually either remained with that centre or have been transferred to the new organisation’s archives.
- Where centres are currently in operation, these usually hold the records for that organisation.

People who might find this information useful

This National Directory may provide helpful information for people who received residential care from an organisation of the Catholic Church, especially:

- Aboriginal and Torres Strait Islander peoples separated from their families as a result of previous policies of the Commonwealth or a State Government;
- former child migrants who were brought to Australia from the United Kingdom or Malta;
- former residents of children’s homes operated by an organisation of the Catholic Church in Australia; and,
- families of former residents.

Will I be able to obtain my records?

Organisations of the Catholic Church that operated residential child care centres support the general right of those who have been in Church care to obtain the information about themselves that may be found in the records held by the organisation.

Church organisations are committed to making this information available to former residents and their families.

Church organisations have undertaken to preserve and safeguard all existing records and to maintain these records in a way that makes them accessible for inquiry.

What information is in the records?

There is no basic or standard information available for all Catholic organisations and inquirers may find there is considerable variation in the content of information contained in surviving records.

- Centres were often small and under-resourced and there was usually no provision made for uniform record keeping.
- Records that do exist often contain only basic identifying information.
The language used in records may sometimes reflect the assumptions and judgements typical of the period in which they were made. In some cases, these may seem inappropriate by contemporary standards and may cause distress to some inquirers. Church organisations are mindful of minimising any additional hurt that may be caused by viewing such comments and, where possible, will offer to provide a support or counselling service.

In some cases records did not survive when centres were closed or their management was transferred.

Centres operating from the 1970s usually hold more detailed and standardised records.

Who owns the records?

The original records and the information contained in them remain the property of the organisation that created them or of the organisation which now has responsibility for their storage and preservation.

- A person about whom records exist has a general right to the information relating to themselves contained in those records.

- A copy or transcript of the original records will be made available to the person who has a general right of access to that information.

The organisation has a duty to protect the privacy of all former residents and the confidentiality of their records

- A person making an inquiry does not have a right to access any information which is private and confidential to another person.

Older records may be fragile and handling the originals may not always be possible. Every effort will be made by Church organisations to provide a copy or, if this would damage the records, a transcript of the information contained in the records.

Is there one set of rules for getting access to information from Church organisations?

Religious orders and other organisations of the Catholic Church are independent and there is no one standard set of procedures for accessing their records, such as those procedures that may apply to government organisations.

Many Church organisations have developed their own access principles and guidelines for people making inquiries of their records. While the principles of these guidelines are generally endorsed by the organisations listed in this National Directory, they do
not override the access principles and procedures of the particular Church organisation.

Most of the records that may be accessed from this directory are restricted in some way, and conditions for obtaining access vary. However, Church organisations are committed to dealing justly and sensitively with all requests for access to the information contained in the records.

Who can have access to information in records?

- A person who was a resident of a centre caring for children has a general right to access information relating to themselves in any existing records.
- Family members of a former resident also have a general right to access information contained in existing records.

What does “family member” mean?

In this document, the term “family member” applies to people who are related through:

- marriage (for example, husband and wife, grand parents);
- blood (for example, siblings, mother, father, sons, daughters, aunts and uncles);
- adoption; or
- Aboriginal and Torres Strait Islander laws and customs.

Will my privacy be protected when information is given to others?

Privacy and the confidentiality of records will be protected when making information available.

- Information about another former resident will be issued only if that person gives their formal consent.
- If a former resident has died, the information about that person will be given only to that person’s family members.
- To protect the privacy of other persons mentioned, the handling of original records may not always be possible. In such circumstances a transcript or copy will be provided.
What do I have to do when I apply for access to information about myself?

A person seeking information in records of Catholic Church organisations from one of the centres listed in this National Directory should make direct contact with the Contact Person listed for that centre, either by phone or in writing.

The Contact Person will advise on the next steps, which will usually involve:

1. applying in writing for specific information, and
2. providing formal identification, such as a:
   - birth certificate;
   - marriage certificate;
   - current driver's licence;
   - Commonwealth Department of Family and Community Services identification;
   - Centrelink authorisation;
   - current passport;
   - Statutory declaration (form available from most newsagencies); or
   - a statement of identification from an elder or Aboriginal community organisation.

A person who has changed their name by marriage or other legal means will normally be asked to produce an original or certified copy of the legal documents as identification.

Some inquirers may have difficulty in providing certificates and documents. Where this is so, every assistance will be given by the Church organisation to help inquirers establish their identity.

What if I do not know the exact name of the Centre where I was a resident?

If inquirers are not sure of the name of the centre, they should refer to the two indices at the back of this publication for assistance. These indices list all the facilities under the name of the Church organisation that operated the centre and then a listing of all the centres by their location in each State and Territory.

What if I am looking for information about a family member who was in care?

If the family member is still alive:
"A Piece of the Story"

- the inquirer will need to provide a letter to demonstrate the family connection and to authorise the inquiry on behalf of the former resident; and,
- the inquirer will need to provide their own formal identification, as listed above.

For a family member who has died:

- the inquirer will need to provide a death certificate or a newspaper notice of death; or,
- where this is not available, a statutory declaration by an elder or Aboriginal community organisation may be provided.

What if the person in care was adopted, a ward of the state or their whereabouts is unknown?

There are government requirements in the Child Welfare, Adoption Information and Freedom of Information laws about obtaining access to information for a person who was adopted, or a ward of the state.

- To access Church records under Adoption Legislation, turn to Appendix 1.
- To access Commonwealth and State Government records under Freedom of Information Legislation, turn to Appendix 2.
- To access records held by State Child Welfare Departments, turn to Appendix 3.

A number of organisations may assist inquirers locate relatives who were placed into care and whose whereabouts are now unknown. These organisations include:

- Centacare Agencies in each State and Territory, turn to Appendix 4.
- Link-Up (for Aboriginal and Torres Strait Islander inquirers) turn to Appendix 5.
- Catholic Migrant Centre, Christian Brothers Ex-Residents and Students Services ('C-BERS') and other Catholic organisations turn to Appendix 6.
- Child Migrants Trust turn to Appendix 7.

These organisations offer a range of counselling and advocacy services.

Can a support group help me make an inquiry?

Catholic Church organisations are happy to cooperate with advocacy organisations, such as Link-Up, Catholic Migrant Centre, C-BERS, Aboriginal Catholic Ministry
A Guide to Records Held by Organisations of the Catholic Church

and Child Migrants Trust, whose work it is to assist people in their search for personal history information. Contact details for these organisations are listed in the Appendices. Inquirers may nominate their own advocate.

If you would like a support group to help you make an inquiry of a Church organisation:

- First contact that support group and provide them with a letter of consent for the group to make an inquiry on your behalf.
- The support group then needs to write a letter to the relevant Church organisation stating why the inquiry is being made, provide a copy of your authorisation and list what information is being sought.

You are also welcome to have a support person with you when you visit to make an inquiry or obtain information.

Will there be any cost for accessing records?

**Inquiries to Catholic Organisations**

In accordance with the *Bringing them home* report's recommended minimum access standards, Church organisations will not impose any application or copying fees on inquirers. Every effort will be made to provide other services at minimal cost.

**Inquiries Under Freedom of Information and Adoption Legislation**

The precise costs associated with making inquiries under FOI and Adoption legislation are detailed in the regulations of the relevant State Acts. While costs vary from State to State there is normally some provision to waiver application fees.

In addition to application fees, States may also charge a photocopying fee per page copied, and processing fees for applications involving greater processing time.
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How to Use the National Directory

Arrangement of the National Directory

The entries for each Church centre are listed alphabetically by the name of the home or centre. These are listed by each State and Territory in separate sections.

Centres with identical names are listed alphabetically by the town or suburb in which it was located. Centres that used a particular name of a Saint, such as “St Joseph’s Orphanage”, are to be found under the abbreviation of “St”. All such centres are then listed alphabetically by the name of the Saint. For example, “St Catherine’s Home” will be found listed before “St Edmund’s”.

It may be that inquirers cannot recall the exact name of the centre being sought, in which case reference should be made to the two indexes at the end of this publication. The indices provide a listing of all centres under the name of the religious order that operated the centre, and an alphabetical listing of all centres by their location.

Each entry in this publication contains information under the following categories.

Title and Description

The name of the centre (for example, orphanage, home, centre, boarding school, mission, hostel, convent, house, training centre, service) is listed alphabetically in chapters by State and Territory. Where the name of a centre has changed over time, the new name(s) have been included and a separate entry created under each name.

Short descriptions of each centre include the purpose for which it was established, the significant dates in the history of the centre and a description of any change in the nature of the work undertaken at the centre.

Location

The location refers to the actual centre itself, even if it is no longer operational. This is not necessarily where records are currently physically stored. Where centres have ceased to operate or responsibility for their operation has been transferred to another organisation, the records have either been transferred elsewhere within the founding organisation, or are being held in the archives of the organisation that has taken over responsibility for the original records.
Where centres have changed location over time, all the dates and places of operation are listed. Centres are generally listed by town. If however the centre was located in a suburb of a major city then this is listed, followed by the name of the city. For example, “ALBERT PARK, MELBOURNE”.

Church Organisation

The Church organisation(s) responsible for operating each centre are identified by the name of the Religious Order, Diocese or other organisation of the Church. Where more than one organisation was involved in operating or staffing the centre, these are listed showing the dates of their involvement.

In some cases, responsibility for a centre was returned to the Diocese in which it was located, or was delegated to the organisation by the Diocese, and this is noted.

Years of Operation

This outlines the years in which the centre operated. The entry also notes if it continues to operate in 1999. If the centre has changed name, this will be noted and a reference made to the appropriate separate entry.

Type of Service

This outlines the type of services provided at the centre. The nature of services provided varied considerably including, for example, temporary crisis accommodation, educational services, dormitory style residential accommodation and care for infants prior to adoption.

Sex and Age of Residents

The gender and the age of children cared for by the centre is listed. Where the gender or the age of residents changed over the life of the centre, the dates and the details of these changes are noted.

Contact Information

This category provides the details of the office holder or person to whom inquiries should be directed when seeking access to records. Most organisations prefer written requests. Telephone and fax details are included for each entry and are
"A Piece of the Story"

current at the time of publication. Initial contact with an organisation should be made by telephone.

Written requests will usually require a statement of the right to access information (for example, that the inquirer is a former resident or next of kin of a former resident) and provide some form of identification.

Persons seeking to make an inquiry should always discuss their request with the contact officer first before visiting the place where records are held.

Access to Records

This information outlines the policy of specific Church organisations concerning who will be granted access to records and what process is to be followed when making a request for access. While the access conditions vary across the Church organisations holding records, it is recognised that in general former residents have a right to access any existing records and ought to be assisted in doing so.

Next of kin and other interested parties may be required to seek the written permission of the former resident, if they are still alive.

Access to records relating to adoption is governed by the provisions of the relevant State or Territory Adoption legislation. The Catholic Church has been involved in providing adoption services in New South Wales, Tasmania and Victoria. In general, access will be granted to information pertaining to the period of care prior to adoption and all information relevant to the adoption itself.

Due to the fragility of some records and the need to protect the privacy of other former residents, access to the originals of records may not always be possible. In such circumstances, copies or transcripts of originals may be provided.

Records

The nature and content of any existing records pertaining to former residents are described. The quantity, type and content of records vary considerably across the centres listed in the National Directory. For some centres, especially those operating in the nineteenth century, original records may no longer exist. For more recent centres, records may include information such as the date and reason for admission, date and place of birth, details of parents, baptism certificates and date of discharge.
National Help Line

The Australian Catholic Social Welfare Commission and the Australian Conference of Leaders of Religious Institutes have established a national help line to assist inquirers who experience difficulties identifying the relevant centre or Church organisation where records relevant to them may be found. The national telephone number to ring is:

1300 13 80 70

This service will be operational until the end of 2000.
MARYMEAD CHILD AND FAMILY CENTRE

This facility, known to the Canberra community simply as "Marymead", was originally established in 1967 under the auspices of the Franciscan Missionaries of Mary. Responsibility for Marymead was passed to the Catholic Archdiocese of Canberra and Goulburn in 1986. The service is still operational today, providing residential care for children and a number of other family related services.

Location: NARRABUNDAH, CANBERRA.

Church Organisation: Franciscan Missionaries of Mary (1967-1986), Catholic Archdiocese of Canberra and Goulburn from 1986 to present.


Type of Service: Residential care.

Sex and Ages: Boys from infancy to 12 years and girls from infancy to 17 years, from 1967 to 1986. Boys and girls from 5 to 17 years from 1986.

Contact: The Manager
Marymead Children and Family Centre
PO Box 4268
Kingston ACT 2604
Ph (02) 6295 2755
Fax (02) 6295 9944

Access: Access to information is available to the person to whom the information relates. The principles of the ACT Freedom of Information Act are followed.

Records: Files contain basic personal details of the child and parent/s as well as case notes. The amount of information available varies from child to child.
New South Wales
"A Piece of the Story"

NEW SOUTH WALES

■ BALMAIN INDUSTRIAL SCHOOL

The Sisters of the Good Samaritan made a foundation at Balmain in 1864 and were engaged in primary and secondary teaching. They also conducted a boarding school for young ladies. In 1910, when the Manly Industrial School (see separate entry) and Orphanage closed, permission was sought from Cardinal Moran to use the Balmain Convent for a Domestic Training School for the older orphans from Manly. The younger orphans were transferred to Mater Dei Orphanage at Narellan (see separate entry). The School closed in 1924.

Location: BALMAIN, SYDNEY.

Church Organisation: Good Samaritan Sisters.

Years of Operation: 1910 - 1924.

Type of Service: Residential and educational care.

Sex and Ages: Boys and adolescent boys.

Contact: The Archivist
Good Samaritan Archives
2 Avenue Rd
Glebe NSW 2037
Ph (02) 9566 2188
Fax (02) 9692 8701

Access: Access is restricted to former residents who are able to obtain information about themselves. Family members may access information about a relative if they can prove their relationship to that person.

Records: The basic information retained includes: name of the child; date of admission; child’s date of birth; and age at admission. In some cases, but not all, additional information, may be given such as: parents’ names; discharge date and details of to whom the child was discharged.

■ BOYS’ TOWN

Boys’ Town operates from a seven acre site in Engadine, Sydney and has provided support to adolescent boys who have experienced difficulties at home, school or in the community. Boys’ Town is operated by the Salesians Fathers.
Listing of Catholic Organisations Caring for Children Separated from Families

Location: ENGADINE, SYDNEY.

Church Organisation: Salesian Fathers.

Years of Operation: 1939 - continues to operate in 1999.

Type of Service: Residential and educational care.

Sex and Ages: Boys and adolescent boys.

Contact: The Director
Boys' Town
PO Box 99
Engadine NSW 2233
Ph (02) 9520 8555
Fax (02) 9520 6714

Access: Applications for access to records will be assessed upon contacting the Director. Inquirers are asked to provide their name, year/s attended, reason for request, and authorisation if the information relates to a third party.

Records: Records prior to 1970 have limited details with referral information in some instances. From 1970 more details exist including some reports. There are also some indexed photo albums.

BISHOP MURRAY MEMORIAL GIRLS' HOME, later became known as the MONTE PIO ORPHANAGE

Bishop Murray Memorial Girl's Home was established in 1910 in the Hunter Valley Region of NSW. In 1960 it became known as the Monte Pio Orphanage - see separate entry. Surviving records are maintained at the offices of Centacare Newcastle, the address of which is listed below.

Location: CAMPBELL'S HILL, VIA SINGLETON.

Church Organisation: Daughters of Charity.


Type of Service: Residential.

Sex and Ages: Girls only.

Contact: The Director
Centacare Newcastle
PO Box 775
Children who attended programs for which Centacare Newcastle holds records may contact the Agency by telephone or mail. Inquirers with proof of identification may view their file with a social worker from Centacare’s Foster Care Team.

Surviving records are largely incomplete.

**CATHOLIC CHILDREN’S HOME ENQUIRY SERVICE, CENTACARE CATHOLIC COMMUNITY SERVICES (SYDNEY)**

Since the 1800s, the Catholic Church has cared for many children in a wide variety of homes. These homes, while under the auspices of the Church, were conducted by a number of different Religious Congregations. As the homes closed, the surviving records were often moved, making it difficult for ex-residents to locate information. In 1994, Centacare Catholic Community Services Sydney established the Catholic Children’s Home Enquiry Service to provide a centralised information, counselling and referral service for those previously in Homes, or their relatives. Some records are held for homes operated by the following Orders: Sisters of Charity, Sisters of the Good Samaritan, Sisters of Mercy, Sisters of the Holy Family of Nazareth and Sisters of St Joseph.

**Location:** CROYDON, SYDNEY.

**Church Organisation:** Centacare is an agency of the Catholic Archdiocese of Sydney.

**Years of Operation:** 1994 - continues to operate in 1999.

**Type of Service:** A centralised information, counselling and referral service for those people previously in Homes or looking for relatives who had been in a Catholic Children’s Home.

**Contact:**

Catholic Children’s Home Enquiry Service  
Centacare Catholic Community Services, Sydney  
9 Alexandra Ave  
Croydon NSW 2132  
Ph (02) 9745 3133  
Fax (02) 9745 7123

**Access:** Varies depending on the Home where the child was placed.
Records: A computerised database with the records of all children who resided in a Catholic Children's Home is currently being developed. The information will initially include the name of the child, date of birth, date of admission and discharge, and the name and locality of the Children's Home where the child was placed. There will also be a cross-reference to the original records of that Home. In addition, a directory of all the Catholic Children's Homes established in New South Wales since 1900 is being established.

Registers, either as originals or copies, from the following homes are held by Centacare:

- St Anne's Liverpool, 1888 - 1987
- Roman Catholic Orphan School, 1859 - 1886
- Mater Dei Orphanage, Narellan, 1910 - 1957
- St Joseph's, Kenmore/Goulburn, 1864 - 1975
- St John's Home, Goulburn, 1945 - 1966
- St Brigid's, Ryde, 1898 - 1965
- St Magdalen's Retreat, Tempe, 1887 - 1947
- Good Samaritan Training centre, Arncliffe, 1947 - 1986
- Holy Family Children's Home, Marayong, 1956 - 1986
- St Catherine's, Brooklyn, 1961 - 1990

These homes are individually listed in this directory and further details are provided under each entry.

**CENTACARE ADOPTION SERVICES** formerly known as **CATHOLIC ADOPTION AGENCY**

Centacare Adoption Services was established in 1990 as a program of Centacare Catholic Community Services Sydney. Centacare Adoption Services replaced the Catholic Adoption Agency which had been established in 1967 under the auspices of the Society of St Vincent de Paul. This service covers the whole of the state of New South Wales.

**Location:** CROYDON, SYDNEY.

**Church Organisation:** Centacare Catholic Community Services Sydney is an agency of the Catholic Archdiocese of Sydney.

**Years of Operation:** 1967 - continues to operate in 1999.

From 1967 - 1990, known as the Catholic Adoption Agency.
"A Piece of the Story"

**Type of Service:** Central repository for all files relating to adoptions.

**Contact:** Applications for access to information should be directed to the:

The Principal Officer
Centacare Adoption Services
Centacare Catholic Community Services, Sydney
9 Alexandra Ave
Croydon NSW 2132
Ph (02) 9745 3133
Fax (02) 9744 7123

**Access:** Access to information contained on the adoption files is restricted according to the provisions of the Adoption Information Act 1990.

**Records:** These files contain information relating to the adoption of each child, from the birth to post adoption contacts. Some biographical information about the birth parents may be attached, along with counselling records and interview notes. Details of the adoptive parents are given. In some cases, post adoption contact information, such as correspondence is attached.

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**CENTACARE, NEWCASTLE**

Centacare Newcastle was established in 1965. It is an office of Catholic Community Services, the welfare arm of the Catholic Church in Newcastle. It offers a variety of services, including foster care; counselling; and youth accommodation and support programs. Centacare Newcastle was previously an adoption agency in its own right, but now manages adoptions on behalf of Centacare Adoption Services (the Catholic Church adoption agency) and Anglicare Adoption Services (the Anglican Church agency).

Centacare Newcastle holds the known surviving records of several Catholic children’s homes and orphanages, which are listed below.

**Location:** NEWCASTLE WEST, HUNTER ST.

**Church Organisation:** Centacare is an agency of the Catholic Diocese of Maitland-Newcastle.

**Years of Operation:** 1965 - continues to operate in 1999.
Listing of Catholic Organisations Caring for Children Separated from Families

**Type of Service:**
Holds the known surviving records of several former children's homes and orphanages.

**Contact:**
The Director
Centacare Newcastle
PO Box 775
Newcastle NSW 2300
Ph (02) 4979 1330
Fax (02) 4979 1339

**Access:**
Any former child client of the Alternate Care programs for which Centacare Newcastle currently holds records may contact Centacare by telephone or mail and, providing proof of identification can be presented, may view their file in the presence of a social worker from the Foster Care Team.

Access to information in adoption records is restricted by the provisions of the **Adoption Information Act 1990**.

**Records:**
Centacare Newcastle holds the known surviving records of Bishop Murray Memorial Home at Campbell's Hill, which became Monte Pio Orphanage, and the Mayfield Home, which became the Murray Dwyer Boys' Home, Merewether (operated by the Daughters of Charity).

Centacare holds residential care client files, from 1960 to the present; adoption files from 1960 to the present; short term foster care program client files from 1997 to the present; and orphanage records from 1911 to 1977.

Orphanage records, which are incomplete, are accessed via a database that has been created by Centacare Newcastle. The database allows a surname search to be conducted and, if there are any surviving records for that name, it provides the cross reference to the original records. The records include particulars of child and parents, personal record cards which include dates of admission and discharge and reason for admission, baptism and confirmation certificates, and other information.
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CENTACARE CATHOLIC COMMUNITY SERVICES, SYDNEY
formerly known as
CATHOLIC FAMILY WELFARE BUREAU, see also
CENTACARE ADOPTION SERVICES, and
CATHOLIC CHILDREN’S HOME ENQUIRY SERVICE

Since its beginnings in the 1940s Centacare Catholic Community Services Sydney has been involved in the temporary or permanent placement of children into alternate care. The Agency has had a long association with the fostering of children using host families and the short term out of family care of children using group homes or family placements. It now provides adoption services across the state of New South Wales. In recent years the Agency established the Catholic Children’s Home Enquiry Service to provide a centralised information, counselling and referral service for those former children who spent time in Homes previously operated by a number of organisation of the Catholic Church across the state.

Location: SYDNEY.

Church Organisation: Centacare Catholic Community Services Sydney is an agency of the Catholic Archdiocese of Sydney.

Years of Operation: 1941 - continues to operate in 1999.

Type of Service: A centralised information, counselling and referral service for those people previously in Homes or looking for relatives who had been in a Catholic Children’s Home.

Contact: Catholic Children’s Home Enquiry Service
Centacare Catholic Community Services, Sydney
9 Alexandra Ave
Croydon NSW 2132
Ph (02) 9745 3133
Fax (02) 9744 7123
or
The Director
Centacare Catholic Community Services
4/276 Pitt Street
SYDNEY NSW 2000
Ph (02) 9283 3099
Fax (02) 9261 0510

Access: Varies depending on the Home where the child was placed.

Records: Refer entries for CENTACARE ADOPTION SERVICES and CATHOLIC CHILDREN’S HOME ENQUIRY SERVICE.
CROAGH PATRICK HOME

The Croagh Patrick Home was located in Orange in the Central West region of NSW and cared for boys to the age of twelve years. The Home was operated by the Daughters of Charity for the Diocese of Bathurst. Upon completion of their primary education, many of the boys were transferred to St Vincent's Boys' Home at Westmead while others went to Kendall Grange at Morisset. See separate entries for these institutions.

In 1969 responsibility for the operation of the Home was transferred to the Sisters of Mercy. It was at this time that the Home commenced accepting girls aged from 3 to 16 years of age, as described in the following entry.

Location: ORANGE.
Church Organisation: Daughters of Charity.
Type of Service: Residential.
Sex and Ages: Boys from 3 to 12 years.
Contact: The Congregational Leader Sisters of Mercy 
Bathurst Congregation 
PO Box 81 
Bathurst NSW 2795 
Ph (02) 6331 4611
Access: For access to records after 1969 see separate entries.
Records: Unfortunately, no records are known to have survived for this period.

CROAGH PATRICK ORPHANAGE

Prior to 1969, this Home was operated by the Daughters of Charity of St Vincent de Paul as Croagh Patrick Home - see entry above. In 1969, responsibility for its operation was assumed by the Sisters of Mercy, Bathurst Congregation, who then began accepting girls as well as boys into the facility.

Location: ORANGE.
Church Organisation: Sisters of Mercy, Bathurst Congregation.
Type of Service: Residential.
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Sex and Ages: Boys aged 3 to 12 years and girls aged 3 to 16 years. Boys were transferred to St Vincent's Boys' Home, Westmead, at 12 years of age - see separate entry.

Contact: The Congregational Leader Sisters of Mercy Bathurst Congregation PO Box 81 Bathurst NSW 2795 Ph (02) 6331 4611

Access: Requests for information are assessed individually. Details are usually provided only to past clients of the service and their families.

Records: Admission registers for the period 1969 to 1982 have been retained. The amount of information for each child may vary.

GOOD SAMARITAN TRAINING CENTRE, formerly known as ST MAGDALEN’S RETREAT

The Sisters of the Good Samaritan operated The Good Samaritan Training Centre from 1948 to 1982. Prior to this time, it had been known as St Magdalen’s Retreat - see separate entry. During the period from 1948, the Sisters cared predominantly for girls who had been referred to them from the courts. Later, self-contained units were established with a staff member each providing support and assistance to eight girls.

Location: TEMPE.

Church Organisation: Good Samaritan Sisters.


Type of Service: “Training Centre” - some girls referred by courts.

Sex and Ages: Females aged from 13 years.

Contact: The Archivist Good Samaritan Archives 2 Avenue Rd Glebe NSW 2037 Ph (02) 9566 2188 Fax (02) 9692 8701
Access: Information is available to former residents who are able to access records relating to themselves. Family members are also able to access information if they can demonstrate their relationship to a former resident.

Records: Name of child or resident, date of admission, date of birth and age at admission. Some records may have additional information such as parents’ names, discharge details and details of those to whom the child was discharged.

HOLY FAMILY CHILDREN’S HOME
The Holy Family Children’s Home was located at Quakers Rd, Marayong in Sydney’s west and was established in 1956. The Sisters of the Holy Family of Nazareth cared for both boys and girls, usually migrant children, until its closure in 1985. Today, a childcare centre is operating from the site.

Location: MARAYONG, SYDNEY.
Church Organisation: Sisters of the Holy Family of Nazareth.
Type of Service: Residential care for boys and girls.
Sex and Ages: Boys and girls. Believed to be mainly migrant children from infancy to 18 years.
Contact: The Administrator
116 - 132 Quakers Rd
Marayong NSW 2148
Ph (02) 9626 3113
Access: Information is generally only available to former residents who are able to access records relating to themselves. Some form of identification is requested.

Records: Some records of admission, discharge, death and admission to hospital are available. Copies of some records are also held at Centacare Adoption Services - see separate entry.

Adoption Worker
Centacare Adoption Services
Centacare Catholic Community Services, Sydney
9 Alexandra Ave
Croydon NSW 2132
"A Piece of the Story"

Ph (02) 9744 7055
Fax (02) 9744 0871

HOME OF THE GOOD SHEPHERD

The Home of the Good Shepherd was located in Victoria Street, Ashfield, in the inner western suburbs of Sydney. The Sisters of the Good Shepherd operated the Home and cared for women and girls, some of whom had been referred by the courts, others of whom came from private placements.

Location: ASHFIELD, SYDNEY.
Church Organisation: Good Shepherd Sisters.
Years of Operation: 1913 - 1969.
Type of Service: Residential.
Sex and Ages: Women and teenage girls.
Contact: The Provincial Leader
Good Shepherd Sisters
PO Box 182
Abbotsford VIC 3067
Ph (03) 9419 5773
Fax (03) 9419 4472

Access: Access is available to former residents of the Home or other authorised persons.
Records: Admission and discharge registers have been retained.

HOUSE OF THE GOOD SHEPHERD

The Pitt Street House of The Good Shepherd originally provided accommodation for women and girls over the age of 14 years. The site was resumed by the State Government in 1901 to build Central Railway Station. At this time, residents were transferred to St Magdalen’s Retreat in the inner Sydney suburb of Tempe which was also operated by The Sisters of the Good Samaritan - see separate entry.

Location: PITT STREET, SYDNEY CITY.
Church Organisation: Good Samaritan Sisters.
Years of Operation: 1857 - 1901.
Type of Service: Residential accommodation.
Sex and Ages: Women and girls over 14 years.
Contact: The Archivist
Good Samaritan Archives
2 Avenue Road
Glebe NSW 2037
Ph (02) 9566 2188
Fax (02) 9692 8701

Access: Family members may access information relating to a relative if they are able to show their relationship to that person.

Records: Name of child, date of admission, date of birth and age at admission. In some cases, additional information such as parents’ names and discharge details may be given.

KENDALL GRANGE

Kendall Grange was opened in 1948 as a residential school for boys with intellectual disabilities. From 1980, the school changed its focus to supporting boys with behavioural disorders. In 1994, the school became a residential school for both boys and girls with behavioural disorders.

Location: MORISSET.

Church Organisation: Brothers of St John of God.

Years of Operation: 1948 - continues to operate in 1999.

Type of Service: Residential care for boys and then boys and girls with intellectual and behavioural disabilities.

Sex and Ages: 1948 to 1980 - Boys with intellectual disabilities.
1980 to 1994 - Boys with behavioural disorders.
From 1994 - Primary school boys and girls with behavioural disorders.

Contact: The Chief Executive Officer
Brothers of St John of God
PO Box 304
Morisset NSW 2264
Ph (02) 4973 1022
Fax (02) 4970 5724

Access: Access to information in the records is available to former residents of Kendall Grange or their family members. Identification is requested at the time of application.
NSW

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Records: Over 1400 files have been retained which include each child's name, date of birth, admission and discharge dates, reason for admission, medical history, information about the child's family and information about any previous placements.

**MANLY INDUSTRIAL SCHOOL AND ORPHANAGE**

The Industrial School at Manly was first intended to support girls whose parents were unable to care for them. However, it actually accommodated girls to the age of 18 years from 1881 to 1910 and boys to the age of 10 years from 1883 to 1891. Many of the children were trained for domestic service and were taught cooking and laundry skills. Some were employed in dress-making, shirt-making, sewing, knitting and machine work. Before they left the school, positions were found for them in business establishments and domestic service.

Upon its closure, residents were transferred to other facilities, predominantly the Mater Dei Orphanage at Narellan and the Balmain Industrial School. See the separate entry for the Mater Dei Orphanage.

**Location:** MANLY, SYDNEY.

**Church Organisation:** Good Samaritan Sisters.

**Years of Operation:** 1881 - 1910.

**Type of Service:** Residential and educational care for orphans and destitute children.

**Sex and Ages:**
- Girls from infancy to 18 years.
- Boys from infancy to 10 years from 1883 to 1891.

**Contact:**
The Archivist
Good Samaritan Archives
2 Avenue Road
Glebe NSW 2037
Ph (02) 9566 2188
Fax (02) 9692 8701

**Access:** Access is available to former students and their family members if they are able to prove their relationship to that person.

**Records:** Some basic information has been maintained in registers, such as the names of the children, dates of admission, dates of birth and ages at admission. In some cases, additional information may be given such as parents’
Listing of Catholic Organisations Caring for Children Separated from Families

names, discharge dates and details as to whom a child was discharged. In 1886 children from the Roman Catholic Orphan School, Parramatta, were transferred to Manly Industrial School and Orphanage - see separate entry.

■ MATER DEI ORPHANAGE

The Sisters of the Good Samaritan purchased the property "Wivenhoe" in 1910 which then became the Mater Dei Orphanage. When the Manly Industrial School closed in 1910, the girls under 16 years were transferred to Mater Dei at Narellan on the south western outskirts of the Sydney metropolitan area. Between the years 1910 and 1928, boys up to the age of twelve years were also admitted. Since 1957 Mater Dei has operated as a school for children with disabilities - see the following entry for Mater Dei School.

Location: NARELLAN.
Church Organisation: Good Samaritan Sisters.
Years of Operation: 1910 - 1957.
Type of Service: Residential and educational.
Sex and Ages: Girls to 17 years.
            Boys to 12 years from 1910 to 1928.
Contact: The Archivist
          Good Samaritan Archives
          2 Avenue Road
          Glebe NSW 2037
          Ph (02) 9566 2188
          Fax (02) 9692 8701
Access: Access is available to former residents of the school who are able to obtain information about themselves. Family members are also able to access information if they are able to prove their relationship to that person.
Records: Some girls transferred from the Manly Industrial School and Orphanage when it closed in 1910. Basic information contained in school registers includes name of child, date of admission, child's date of birth and age at admission. In some cases additional information may be given, such as parents' names, discharge date and details as to whom child was discharged. Since 1957, Mater Dei has operated
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as a special school for children with disabilities and the records for that period are held at the school.

**MATER DEI SCHOOL**

Mater Dei became a school for children with disabilities in 1957 and originally accepted girls from the age of four years to 18 years. However, in 1981 it commenced taking both girls and boys aged from four to 18 years. The school continues to operate today in the same area of Narellan near Camden on the south-western outskirts of Sydney.

- **Location:** NARELLAN.
- **Church Organisation:** Good Samaritan Sisters.
- **Years of Operation:** 1957 - continues to operate in 1999.
- **Type of Service:** Residential and educational for children with disabilities.
- **Sex and Ages:** Girls aged 4 to 18 years from 1957; and girls and boys aged 4 to 18 years from 1981.
- **Contact:** The Principal
  Mater Dei Special School
  Camden NSW 2570
  Ph (02) 4655 7481
  Fax (02) 4655 9515
- **Access:** Available to past students of the school who are able to access records relating to themselves. Family members are also able to access information if they are able to prove their relationship to the person.
- **Records:** Records from 1957 have been maintained at the school.

**MAYFIELD HOME**, also known as **MURRAY DWYER MEMORIAL ORPHANAGE**, later became known as **MURRAY DWYER BOYS’ HOME**

The Mayfield Home was established in 1933 by the Diocese of Maitland (now Diocese of Maitland-Newcastle) in the Hunter Valley Region of NSW and conducted by the Daughters of Charity. It cared for boys between the ages of 6 and 16 years including 100 child migrant boys from the United Kingdom who were settled in Australia. The Home was evacuated to a section of the Monte Pio Orphanage at Campbell’s Hill during the Second World War from 1942 to 1945. At the conclusion of the evacuation period the Sisters and children returned to the Orphanage buildings at Mayfield. Shipping
Listing of Catholic Organisations Caring for Children Separated from Families

records from 1952 refer to the institution as the “Murray Dwyer Memorial Orphanage, Mayfield”. In the early 1960s the congregate accommodation at the Mayfield Home closed and the service was renamed the Murray Dwyer Group Homes under the direction of Centacare Newcastle - see separate entry.

Location: MEREWETHER, HUNTER REGION.

Church Organisation: Operated by the Diocese of Maitland and staffed by the Daughters of Charity.

Years of Operation: 1933 - 1968.
From 1969 became the Murray Dwyer Boys’ Home - see separate entry.

Type of Service: Residential care and orphanage. Known to have provided services to child migrants.

Sex and Ages: Boys aged from 6 to 16 years. Included child migrants from the United Kingdom.

Contact: The Director
Centacare Newcastle
PO Box 775
Newcastle NSW 2300
Ph (02) 4979 1330
Fax (02) 4979 1339

Access: All former child clients of alternate care programs for which Centacare Newcastle holds records may contact the agency by phone or in writing and, if identification is provided, may view their records in the presence of a social worker from the Foster Care Team.

Records: Centacare Newcastle has developed a database which lists the name of the child in care, their date of admission and discharge, and a cross reference to the surviving original records. The records held may be incomplete.

■ MONTEPIO ORPHANAGE, formerly known as the BISHOP MURRAY MEMORIAL GIRLS’ HOME

The Monte Pio Orphanage was previously known as the Bishop Murray Memorial Home and was located in the Hunter Valley Region of NSW. Unfortunately, very few records of children accommodated at this Home have survived. The information that does exist is located at the offices of Centacare Newcastle.

Location: CAMPBELL'S HILL, VIA SINGLETON.
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Church Organisation: Sisters of Mercy, Singleton Congregation.

Years of Operation: From 1910 - 1960 operated as Bishop Murray Memorial Girls’ Home - see separate entry.
From 1960 no longer operated as a Catholic institution.

Type of Service: Residential care and orphanage.

Sex and Ages: Girls aged from infancy to 16 years.

Contact: The Director
Centacare Newcastle
PO Box 775
Newcastle NSW 2300
Ph (02) 4979 1330
Fax (02) 4979 1339

Access: Information is available to former clients of Alternate Care programs for which Centacare Newcastle holds records. Contact may be made with the Director by telephone or in writing and, with proof of identification, records may be viewed in the presence of a social worker from the Foster Care Team.

Records: Centacare Newcastle has developed a database which lists the name of the child in care, their date of admission and discharge, and a cross reference to the surviving original records. The records held may be incomplete.

MURRAY DWYER BOYS’ HOME, formerly known as the MAYFIELD HOME

The Murray Dwyer Boys’ Home was known as the Mayfield Home prior to 1969. Located in the Hunter Valley Region of NSW, it cared for boys up to 12 years of age including some that had migrated from the United Kingdom as orphans. When the boys reached high school age they were transferred to St Vincent’s Boys’ Home at Westmead, west of Sydney to complete their education.

Location: MEREWETHER, HUNTER REGION.

Church Organisation: Operated by the Diocese of Maitland and staffed by the Daughters of Charity.

Years of Operation: Group home from 1969.
1933 - 1968, known as the Mayfield Home - see separate entry.

Type of Service: Residential group home.
Sex and Ages: Boys to 12 years.
Contact: The Director
Centacare Newcastle
PO Box 775
Newcastle NSW 2300
Ph (02) 4979 1330
Fax (02) 4979 1339

Access: Information is available to former child clients of programs for which Centacare Newcastle currently holds records. Contact the agency by phone or in writing and, if proof of identification is shown, records may be viewed in the presence of a social worker from the Foster Care Team.

Records: At high school age boys were transferred to St Vincent's at Westmead - see separate entry. Centacare Newcastle has developed a database that lists the name of the child in care, their date of admission and discharge, and a cross reference to the surviving original records. The records held may be incomplete.

OUR LADY OF MERCY HOME, originally established as WAITARA FOUNDLING HOME

The Waitara Foundling Home was established in 1898 by the Sisters of Mercy out of concern for the welfare of foundlings and destitute children. It was the first Catholic Home of its type in Australia and cared for 20 women and up to 100 children. In 1902, a home was built to provide accommodation for mothers and their babies from hospitals and private homes throughout the eastern states of Australia. In 1925, a pre-school kindergarten was opened within the Home for the children in care. In the 1940s, the Sisters began to take into care girls awaiting the birth of a child, providing them with medical and social support. The Home also provided care for up to 20 babies awaiting adoption. Additionally, short-term emergency care was available for children to the age of seven years.

Today, the Sisters provide programs aimed at building up family life, preventing family breakdown and helping people lead more satisfying lives overall. The Mercy Family Life Centre now provides a variety of services including counselling, welfare, family education, childcare and aged care.

Location: WAITARA, SYDNEY.
Church Organisation: Sisters of Mercy, North Sydney Congregation.
"A Piece of the Story"

**Years of Operation:** 1898 - 1977.
From 1977 became Mercy Family Life Centre.

**Type of Service:** Residential care for women and children.
Pre-school education for resident children from 1925.
Care for pregnant girls and infants prior to adoption and temporary crisis care of children to 7 years of age from 1940.

**Sex and Ages:** Babies and children to 15 years.

**Contact:**
The Director
Mercy Family Life Centre
PO Box 2118
Hornsby NSW 2077
Ph (02) 9487 3022
Fax (02) 9489 6543

**Access:**
Information is available to the person to whom it relates or to an immediate relative who is able to prove their relationship to that person. Access to information regarding adoptions is governed by the provisions of the NSW Adoption Information Act, 1990. Those seeking details relating to an adoption will undergo an interview with a member of the Adoption Support Team as part of the process of obtaining information.

**Records:**
Records include registers of admission and discharge, card indexes, case files and workbooks covering varying periods.

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**ROMAN CATHOLIC ORPHAN SCHOOL**
The Roman Catholic Orphan School was established in Parramatta in western Sydney in 1859 and operated until 1886. This was a government funded institution which was operated by St Mary’s Cathedral and the Sisters of the Good Samaritan.

**Location:** PARRAMATTA.

**Church Organisation:** St Mary’s Cathedral and the Good Samaritan Sisters.

**Years of Operation:** 1859 - 1886.

**Type of Service:** Orphanage.

**Sex and Ages:** Boys and girls aged 2 to 14 years.

**Contact:**
The Archivist
Good Samaritan Archives
Rosemount was operated as a community based residential programme for teenage girls, aged between 13 to 16 years. The girls attended local schools or were employed in the community.

Location: DULWICH HILL, SYDNEY.
Church Organisation: Good Shepherd Sisters.
Type of Service: Residential care.
Ages and Sex: Teenage girls, aged 13 to 16 years.
Contact: The Provincial Leader
Good Shepherd Sisters
PO Box 182
Abbotsford VIC 3067
Ph (03) 9419 5773
Fax (03) 9419 4472
Access: Access is available to former residents or other authorised persons.
Records: Admission and discharge registers have been retained.
"A Piece of the Story"

ST ANNE’S HOME OF COMPASSION, formerly known as ST ANNE’S HOME

St Anne’s Home, Broken Hill was operated by the Sisters of Mercy until 1941, when the Daughters of Our Lady of Compassion ("Sisters of Compassion") took over. In 1941, 26 girls were transferred to a new home established by the Sisters of Compassion. The administration and overall operating expenses were met entirely through donations from the public. As social trends changed and there was no longer a need for institutional care, the Sisters withdrew from the home in 1984.

Location: BROKEN HILL.

Church Organisation: Sisters of Mercy, Wilcannia-Forbes Congregation (1898 - 1941),
Daughters of Our Lady of Compassion (1941 - 1984).
This Order is now located in New Zealand.


Type of Service: Non-denominational residential care.

Sex and Ages: Girls aged from 2 to 16 years of age.

Contact: The Archivist
Home of Compassion
Murray St
Island Bay, Wellington
New Zealand 6002
Tel 0011 64 4 383 7134
Fax 0011 64 4 383 6657

Access: Access to information in records is available to former residents of the Home and their family members. To protect the privacy of those concerned, identification is requested.

Records: A register containing basic personal information including name, date of birth, date of admission, names and occupations of parents and some file notes.

ST ANNE’S ORPHANAGE

The orphanage was set up principally to care for girls although some young boys were admitted on occasions. While most children returned to live with their own relatives, some were placed in foster homes, adopted or remained at St Anne’s until they were able to move on to independent living. In 1979, the premises at Cabramatta which had been one of the group homes operated by the orphanage, became St Anne’s Children’s Emergency Centre which commenced providing emergency care until 1985.
Listing of Catholic Organisations Caring for Children Separated from Families

Location: LIVERPOOL, SYDNEY.
Also DUNDAS, RYDE, PARRAMATTA, CABRAMATTA - Group Homes in SYDNEY.

Church Organisation: Sisters of Charity.

Years of Operation: 1888 - 1977 as an orphanage.
From late 1960's to 1977 as group homes.

Type of Service: Orphanage and residential care, both short and long term.

Sex and Ages: Boys and girls aged to 16 years.

Contact: Archivist-in-Charge
Sisters of Charity of Australia
PO Box 21
Potts Point NSW 1335
Ph (02) 9356 3294
Fax (02) 9358 6830

Access: Access available to surviving records for all premises.

Records: Various types of records available over different periods of time. These include admission and discharge records, personal record cards and those relating to the baptism, confirmation and first communion of children. Copies of records are also maintained at:

Centacare Adoption Services
Centacare Catholic Community Services, Sydney
9 Alexandra Ave
Croydon NSW 2132
Ph (02) 9744 7055
Fax (02) 9744 0871

ST ANTHONY'S

St Anthony's opened in 1922 under the auspices of the St Vincent de Paul Society with premises in Petersham, Sydney. Care was provided for mothers and their newborn babies. Three years later the home moved to new premises in Croydon, also in Sydney, and extended care to older children. In 1952, the Home was transferred to the Sisters of St Joseph who in 1979 amalgamated St Anthony's with St Joseph's Home - see separate entry. From 1980 the Sisters adopted cottage style care for children aged from 2 to 16 years. Emergency care continues to be provided in cottages for children from 2 to 16 years.
NSW

"A Piece of the Story"

Location: PETERSHAM (1922 - 1925), CROYDON (1925 - continues to operate in 1999).

Church Organisation: St Vincent de Paul Society (1922 - 1952), Sisters of St Joseph (from 1952).

Years of Operation: 1922 - continues to operate in 1999.

Type of Service: Residential care for mothers and babies, from 1922 to 1925.
Residential care for mothers, babies and older children from 1925 to 1980.
Off-campus cottages were opened in 1980.

Sex and Ages: Mothers, infants and older boys and girls.

Contact: The Archivist-in-Charge
Sisters of St Joseph
Congregational Administration Centre
PO Box 1508
North Sydney NSW 2059
Ph (02) 9929 7344
Fax (02) 9929 7994

Access: Requests for personal record cards are to be made in writing to the Archivist-in-Charge providing personal identification and establishing the right to information.
Physical access to the records is not permitted due to their fragility and the need to protect the confidentiality of other persons mentioned in the records.

Access to adoption records is restricted in accordance with the provisions of the NSW Adoption Information Act 1990. People wishing to access information from these records should contact:

Catholic Children's Home Enquiry Service
Centacare Adoption Services
9 Alexandra Ave
Croydon NSW 2132
Tel (02) 9744 7055
Fax (02) 9744 0871

Records: Except in cases of adoption, there are no records surviving for the years prior to 1952 when the Home was transferred to the Sisters of St Joseph. After 1952, personal record cards exist for children who were not adopted and young children under the age of three years. The cards include
Listing of Catholic Organisations Caring for Children Separated from Families

information about the child, including the name, date of birth, parent’s names and reasons as to why the child was placed in care.

Adoption records include information about the birth mother, the baby and the adopting parents. The amount and type of information varies.

ST BRIDGID’S GIRLS’ HOME

St Brigid’s Girls’ Home was opened under the patronage of Cardinal Moran on 17 June 1898 with the first child entering the Home a month later. It was located in Sydney’s northern suburb of Ryde and cared for girls aged between 5 and 15 years. It cared for six child migrant girls, ages unknown, from the United Kingdom who were settled in Australia. After 80 years of operation St Brigid’s closed on 16 March 1978.

Location: RYDE, SYDNEY.
Church Organisation: Sisters of Mercy, Parramatta Congregation.
Years of Operation: 1898 - 1978.
Type of Service: Residential care. Known to have provided services to child migrants.
Sex and Ages: Girls aged from 5 to 15 years.
Contact: The Archivist Convent of Mercy PO Box 2012 North Parramatta NSW 2151 Ph (02) 9630 1106 Fax (02) 9683 6550
Access: Access to information contained in the records is available to the person to whom the information relates, or their family members. While physical access to original records is not available, the information will be copied by the Archivist.
Records: General information including name, date and place of birth, names and addresses of parents or guardians, reason for admission, place of baptism, date of discharge and to whom, and general remarks. Copies of records are also held at:
"A Piece of the Story"

Centacare Adoption Services
Centacare Catholic Community Services, Sydney
9 Alexandra Ave
Croydon NSW 2132
Ph (02) 9744 7055
Fax (02) 9744 0871

■ ST CATHERINE’S HOME
St Catherine’s was located at Brooklyn on the Hawkesbury River north of Sydney. While the Home primarily cared for girls, some of the girls’ young brothers were also provided with care.

Location: BROOKLYN, VIA HORNSBY.
Church Organisation: Sisters of Mercy, North Sydney Congregation.
Type of Service: Residential care and education.
Sex and Ages: Girls aged from 6 to 16 years and some young male siblings.
Contact: The Archivist
Sister of Mercy Archives
29 McLaren St
North Sydney NSW 2060
Ph/Fax (02) 9955 6253

Access: Former residents are able to access information in surviving records.

Records: Unfortunately, no records have survived for the years prior to 1961. An index of residents, some personal files, admission and discharge details have been retained from 1961.

■ ST EDMUND’S
St Edmund’s operated from 1951 to 1980 as a residential school for boys who had a visual impairment. Located on Sydney’s north shore, it is currently operating as a secondary school for boys.

Location: WAHROONGA, SYDNEY.
Church Organisation: Christian Brothers.
ST GABRIELS

St Gabriel's was established as a residential Home for boys who had a hearing impairment. It was operated by the Christian Brothers at Castle Hill in Sydney's north west, opening in 1922.

Location: CASTLE HILL, SYDNEY.

Church Organisation: Christian Brothers.


Type of Service: A residential school for boys who had a hearing impairment.

Sex and Ages: Boys aged from 5 to 17 years.

Contact: The Principal
St Edmund's School
60 Burns Rd
Wahroonga NSW 2076
Ph (02) 9487 1044
Fax (02) 9489 0069

Access: For information regarding access to records for St Gabriel's, please contact the Principal of St Edmund's School.

Records: Records have been maintained since the school opened in 1951.
NSW

“A Piece of the Story”

Records: For information regarding records, please contact the principal of St Edmund’s School.

■ ST JOHN’S HOME

St John’s Home was opened in 1905 and located in Clinton St Goulburn in the NSW Southern Highlands. Two years later, the Home relocated to premises in Mundy St Goulburn where it remained until amalgamated with St Joseph’s in 1976 to form St John’s Home, Auburn St - which is a co-educational residential facility.

Location: GOULBURN.

Church Organisation: Sisters of Mercy, Goulburn Congregation.


Type of Service: Residential care for boys.

Sex and Ages: Boys aged from 5 to 16 years.

Contact: The Congregational Leader
Sisters of Mercy Congregational Centre
PO Box 221
Goulburn NSW 2580
Ph (02) 4822 2296
Fax (02) 4821 6212

Access: Information is available to the person to whom it relates or family members who are able to prove their relationship to that person. Information is not available to third parties regarding a person that is still living.

Records: Admission registers have been retained for the period 1919 to 1975 which include basic personal details and the name of at least one parent. Some personal record cards and baptismal certificates have also survived.

■ ST JOHN’S HOME

St John’s Home in Auburn St, Goulburn was formed through the amalgamation of St Joseph’s Orphanage and St John’s Home in 1976 and provided care for both boys and girls. The Sisters of Mercy also operated two cottages from the facility. The Home closed in 1984 and the cottages remained open for a further three years before their closure.

Location: GOULBURN, AUBURN ST.
### Church Organisation:
Sisters of Mercy, Goulburn Congregation.

### Years of Operation:

### Type of Service:
Residential care.

### Sex and Ages:
Boys and Girls from 5 to 16 years.

### Contact:
The Congregational Leader
Sisters of Mercy Congregational Centre
PO Box 221
Goulburn NSW 2580
Ph (02) 4822 2296
Fax (02) 4821 6212

### Access:
Information is available to the person to whom it relates or to a family member who can prove their relationship to him/her. Information is not available to third parties regarding a person who is still living.

### Records:
Admission registers have been retained which have basic personal details including the name of at least one parent. Some personal record cards and baptismal certificates have also been maintained.

### ST JOHN'S ORPHANAGE, also known as ST JOHN'S HOME, WIRLINGA

St John's Orphanage operated from three sites located at Thurgoona on the outskirts of Albury on the NSW/Victorian border. It was also known as St John's Home, Wirlinga. In 1976 the Home changed from providing institutional care to group homes for children and continues to operate today.

### Location:
ALBURY.

### Church Organisation:
Sisters of Mercy, Goulburn Congregation.

### Years of Operation:
1882 - continues to operate in 1999.

### Type of Service:
Orphanage and residential care.

### Sex and Ages:
Initially girls aged from 5 to 16 years but in later years catered for both boys and girls. The Sisters also cared for 30 child migrants from the United Kindom.

### Contact:
The Congregational Leader
Sisters of Mercy Congregational Centre
PO Box 221
Goulburn NSW 2580
"A Piece of the Story"

Ph (02) 4822 2296
Fax (02) 4821 6212

Access: Information is available to the person to whom the information relates or family members. For privacy reasons, information is not available to third parties regarding a person who is still living.

Records: Admission details have been retained for all of the operating life of the institutions, from 1882 to 1995. However, information only relates to the children, not family members. A further list of names for the period 1932 to 1959 exists which also has details of a child's parents or guardians.

ST JOSEPH’S COWPER CHILDREN’S HOMES, formerly known as ST JOSEPH’S ORPHANAGE

The original orphanage opened at Cowper, near Grafton, on the NSW north coast to care for children who suffered from poverty and destitution during World War I. Until January 1972, it continued to operate from the same premises caring for a total of 2,125 children. To finance the orphanage the Sisters of Mercy purchased a dairy farm, built an egg production plant and planted an orchard. Since 1930, the local Church and general community have been involved in the support of St Joseph’s and provide ongoing assistance with running costs. The group homes built in 1972 replaced the old dormitories and provide the children with improved access to facilities in the township. These remain in operation today with an emphasis on individual care programs, therapy, counselling and family mediation.

Location: NORTH ST, GRAFTON.

Church Organisation: Sisters of Mercy, Grafton Congregation.

Years of Operation: 1914 - 1972 as St Joseph’s Orphanage; 1972 - 1998 continued to operate as group homes. 1998 - continues to operate as Model 2 Residential Facility.

Type of Service: Originally an orphanage. Currently providing residential care for children with behavioural difficulties, therapy, counselling and family mediation.

Sex and Ages: Boys and girls from infancy to 18 years from 1914 to 1971; and boys and girls aged from 5 to 16 years from 1972 onwards.
Contact: The Administrator  
St Joseph's Cowper  
PO Box 418  
Grafton NSW 2460  
Ph (02) 6642 3022  
Fax (02) 6642 1763

Access: Past residents are welcomed. Files can be accessed and viewed along with photographs.

Records: Twenty boxes of records have been maintained. Records prior to 1980 give basic personal details and names of parents. Records from 1980 to 1992 have additional information which may include school reports and brief case notes. After 1992 extensive records have been maintained which include photographs and video recordings.

ST JOSEPH'S GIRLS' HOME

In 1900 St Joseph’s Girls’ Home was established at Gore Hill with funds received from the NSW Government when it resumed the “The Providence” Home at the Rocks in Cumberland St - see entry above. Long and short term care was provided for girls in a variety of circumstances. While most girls returned to their families, some went into foster or adoptive families. It also provided care for child migrant girls from the United Kingdom who were settled in Australia. During the 1970s the Home was divided into units for accommodation for small groups which remained operational until the Home’s closure in 1979.

Location: GORE HILL, also known as LANE COVE.

Church Organisation: Sisters of St Joseph.

Years of Operation: 1900 - 1979.

Type of Service: Residential accommodation both short and long term. Known to have provided services to child migrants.

Sex and Ages: Girls aged 7 to 15 Years.

Contact: The Archivist-in-Charge  
Sisters of St Joseph  
Congregational Administration Centre  
PO Box 1508  
North Sydney NSW 2059  
Ph (02) 9929 7344  
Fax (02) 9929 7994
“A Piece of the Story”

Access: It is requested that applications be made in writing to the Archivist-in-Charge providing identification and stating the right to information. Physical access to original records is not available due to their fragility and the need to protect the privacy of others mentioned in the records.

Records: Some Admission Forms and registers for the period until the Home’s closure in 1979. However, the amount and detail of the information in the registers varies.

ST JOSEPH’S HOME, later became ST ANTHONY’S

St Joseph’s Home at Croydon in Sydney’s inner western suburbs was established in 1926 and cared for both boys and girls between the ages of two and seven years. It was founded with the aim of keeping families together. At the end of 1979 St Joseph’s was amalgamated with St Anthony’s Croydon - see separate entry.

Location: CROYDON, SYDNEY.

Church Organisation: Sisters of St Joseph.


Type of Service: Residential.

Sex and Ages: Boys and girls aged from 2 to 7 years.

Contact: The Archivist-in-Charge
Sisters of St Joseph
Congregational Administration Centre
PO Box 1508
North Sydney NSW 2059
Ph (02) 9929 7344
Fax (02) 9929 7994

Access: It is requested that applications be made in writing to the Archivist-in-Charge providing identification and stating the right to receive information. Physical access to original records is not available due to their fragility and the need to maintain the confidentiality of others that may be mentioned in the records.

Records: Admission registers, personal record cards and notifications of reception and discharge exist for various
Listing of Catholic Organisations Caring for Children Separated from Families

• ST JOSEPH'S HOME

St Joseph’s Orphanage was established in 1887 and located on the NSW Central Coast. While it was initially set up to care for boys only, girls were eventually admitted during the 1970’s. However, like many facilities of this type, the orphanage was closed in 1979 due to a trend away from institutional care for children.

Location: KINCUMBER.
Church Organisation: Sisters of St Joseph.
Type of Service: Orphanage and residential care.
Sex and Ages: Boys aged from 7 to 15 years, and boys and girls during the 1970s.
Contact: The Archivist-in-Charge
Sisters of St Joseph
Congregational Administration Centre
PO Box 1508
North Sydney NSW 2059
Ph (02) 9929 7344
Fax (02) 9929 7994

Access: It is requested that applications are made in writing to the Archivist-in-Charge providing identification and stating the right to information. Physical access to the original records is not available due to their fragility and the need to protect the privacy of others mentioned in the records.

Records: A register of children has been maintained with basic personal details including the child’s name, date and place of birth, date received and discharged, religion, and parent’s name, address and occupation.

• ST JOSEPH’S ORPHANAGE

The Sisters of Mercy, Bathurst Congregation, were responsible for the administration of two children’s homes owned by the Diocese of Bathurst. These were St Joseph’s Orphanage, Bathurst, from 1867 to 1975, and Croagh Patrick Orphanage, Orange, from 1969 to 1982 - see separate entry.
**NSW**

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<table>
<thead>
<tr>
<th>Location:</th>
<th>BATHURST.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Organisation:</td>
<td>Sisters of Mercy, Bathurst Congregation.</td>
</tr>
<tr>
<td>Years of Operation:</td>
<td>1867 - 1975.</td>
</tr>
<tr>
<td>Type of Service:</td>
<td>Residential care with education at local Convent School, and post-school employment at on-site Industrial School for senior girls.</td>
</tr>
<tr>
<td>Sex and Ages:</td>
<td>Girls from infancy to adolescence.</td>
</tr>
<tr>
<td>Contact:</td>
<td>The Congregational Leader Sisters of Mercy, Bathurst Congregation St Joseph’s Mount PO Box 81 Bathurst NSW 2795 Ph (02) 6331 4611</td>
</tr>
<tr>
<td>Access</td>
<td>Requests for details are assessed individually but usually information is provided only for ex-residents and their families.</td>
</tr>
<tr>
<td>Records:</td>
<td>Admission registers which cover the period from 1867 to 1975 contain details such as the name of the child, date of birth, date of admission, parents’ names and occupations, and general remarks. The details are incomplete and the amount of information varies.</td>
</tr>
</tbody>
</table>

**ST JOSEPH’S ORPHANAGE**

St Joseph’s Orphanage was located in Clinton St, Goulburn until 1905 when it was relocated to Kenmore on the town’s outskirts. In 1976, it amalgamated with St John’s Home for boys with the children moving to one of two cottages or to the new co-educational St John’s Home in Auburn Street.

<table>
<thead>
<tr>
<th>Location:</th>
<th>GOULBURN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Organisation:</td>
<td>Sisters of Mercy, Goulburn Congregation.</td>
</tr>
<tr>
<td>Years of Operation:</td>
<td>1864 - 1975.</td>
</tr>
<tr>
<td>From 1976 called St John’s Girls Home.</td>
<td></td>
</tr>
<tr>
<td>Type of Service:</td>
<td>Residential.</td>
</tr>
<tr>
<td>Sex and Ages:</td>
<td>Girls aged from 5 to 16 years.</td>
</tr>
<tr>
<td>Contact:</td>
<td>The Congregational Leader Sisters of Mercy Congregational Centre PO Box 221</td>
</tr>
</tbody>
</table>
ST JOSEPH’S “THE PROVIDENCE”

In 1880 the Sisters of St Joseph of the Sacred Heart established a home in Cumberland St in the Rocks area of Sydney. Named ‘The Providence’, the home cared for male and female children as well as homeless women. In 1887 the boys were transferred to a new home at Kincumber on the NSW Central Coast – see entry for St Joseph’s Home above.

Later the women were cared for by the Little Sisters of the Poor at Randwick in Sydney’s eastern suburbs. In 1900, St Joseph’s at Gore Hill, also known as St Joseph’s Lane Cove – see entry below – was established with funds received from the NSW Government when the property at the Rocks was resumed.

Location: THE ROCKS, SYDNEY CITY.

Church Organisation: Sisters of St Joseph.

Years of Operation: 1880 - 1900.

Type of Service: Residential.

Sex and Ages: Boys, girls and homeless women.

Contact:
The Archivist-in-Charge
Sisters of St Joseph
Congregational Administration Centre
PO Box 1508
North Sydney NSW 2059
Ph (02) 9929 7344
Fax (02) 9929 7994

Access: It is requested that applications be made in writing to the Archivist-in-Charge providing identification and the right to information. Physical access to the original records is
not possible due to their fragility and the need to protect the privacy of others mentioned in the records.

Records: Some basic information for this early period may be available on admission forms and registers that have survived.

ST MAGDALEN'S REFUGE

This refuge, also known as the Buckingham Street Women's Refuge, provided accommodation to females over the age of twelve years. The aim of St Magdalen's was to provide a place of refuge in the city area and assist the residents to locate permanent shelter and suitable employment. From 1933 the premises operated as a facility for older people.

Location: SYDNEY CITY.
Church Organisation: Good Samaritan Sisters.
Years of Operation: 1903 - 1936.
Type of Service: Short-term accommodation and assistance.
Sex and Ages: Girls and women aged over 12 years.
Contact: The Archivist
Good Samaritan Archives
2 Avenue Rd
Glebe NSW 2037
Ph (02) 9566 2188
Fax (02) 9692 8701

Access: Available to former residents and their families who may access information regarding themselves or that family member.

Records: Admission registers have been retained with some basic personal details such as dates of birth and admission. In some cases, information relating to the girl's parents and discharge details are recorded.

ST MAGDALEN'S RETREAT, later became known as the GOOD SAMARITAN TRAINING CENTRE

St Magdalen's Retreat, which opened in November 1887, aimed to provide accommodation and material support for disadvantaged women over the age of 12 and to assist in their rehabilitation. From the 1940s onwards, the Sisters cared mainly for
Listing of Catholic Organisations Caring for Children Separated from Families

Girls referred by the courts. In 1948 the Retreat became known as the Good Samaritan Training Centre - see separate entry.

**Location:** TEMPE, SYDNEY.

**Church Organisation:** Good Samaritan Sisters.

**Years of Operation:** 1887 - 1947.
From 1948 became known as the Good Samaritan Training Centre - see separate entry.

**Type of Service:** Residential and rehabilitation.

**Sex and Ages:** Women and girls aged from 12 years.

**Contact:**
The Archivist
Good Samaritan Archives
2 Avenue Rd
Glebe NSW 2037
Ph (02) 9566 2188
Fax (02) 9692 8701

**Access:** Available to former residents of the service and their families who may access information pertaining to themselves.

**Records:** Admission Registers retained by the Order include the name of the child, date of admission and date of birth. In some cases additional information such as the parents' names and discharge details are recorded.

**ST MARTHA'S HOME**
Located in the Sydney metropolitan area and operating from 1888 to 1969, St Martha's Home is recorded as an Industrial Home for Girls.

**Location:** LEICHHARDT, SYDNEY.

**Church Organisation:** Sisters of St Joseph.

**Years of Operation:** 1888 - 1969.

**Type of Service:** Industrial School.

**Sex and Ages:** Girls

**Contact:** The Archivist-in-Charge
Sisters of St Joseph
Congregational Administration Centre
PO Box 1508
NSW

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North Sydney NSW 2059
Ph (02) 9929 7344
Fax (02) 9929 7994

Access: It is requested that applications be made in writing to the Archivist-in-Charge providing identification and the right to information. Physical access to the original records is not possible due to their fragility and the need to protect the privacy of others mentioned in the records.

Records: Some records have survived which relate to students of the School. For general information about the institution, the Archivist-in-Charge may be of some assistance.

ST MICHAEL'S HOME

The institution originally opened as an orphanage in 1902 under the auspices of the Sisters of Mercy, Parramatta Congregation, and cared for boys aged from 5 to 12 years. When the boys reached the age of 12 they were transferred to St Vincent's at Westmead. The orphanage later became known as St Michael's Boys' Home and then St Michael's Children's Home caring for both boys and girls aged from five to 15 years.

In the late 1960s and early 1970s the children were housed in three cottages until their eventual closure in May 1982. It now operates as the St Michael's Family Centre which provides accommodation to homeless women and children. Long day care facilities are also provided.

Location: Baulkham Hills, Sydney.

Church Organisation: Sisters of Mercy, Parramatta Congregation.


Type of Service: Residential.

Group homes from the late 1960s and early 1970s.

Sex and Ages: Originally boys aged 5 to 12 years, and later girls from 5 to 15 years.

Contact: The Administrator
St Michael's Family Centre
522 Windsor Rd
Baulkham Hills NSW 2153
Ph (02) 9639 0763
Fax (02) 9639 9250
Access: Access is generally available to the person to whom the information relates or family members. Information is extracted from the original records and then passed on.

Records: Admission register includes child’s name, place of birth, place of baptism, date of admission, parents’ names and addresses, discharge details and remarks.

ST PATRICK’S HOME

St Patrick’s Home was originally established in 1919 as St Patrick’s Orphanage and located in O’Connor Rd, Armidale, on the NSW Northern Tablelands. In 1976, cottages known as St Patrick’s Homes were opened in the township for children in need of alternate care. These cottages closed in 1984.

Location: ARMINADE.
Church Organisation: Sisters of Mercy, Gunnedah Congregation.
Type of Service: Residential.
Sex and Ages: Boys aged from 3 to 12 years and girls aged from 3 to 16 years.
Contact: The Congregational Leader
Sisters of Mercy
PO Box 378
Gunnedah NSW 2380
Tel (02) 6742 0235
Fax (02) 6742 1810

Copies of the admission registers are also available at:
Centacare Adoption Services
9 Alexandra Ave
Croydon NSW 2132
Tel (02) 9744 7055
Fax (02) 9744 0871

Access: Information in admission registers and personal record cards are available to the individual to whom it relates or a family member who is able to prove their relationship to the person. Information is not available to third parties about a person who is still alive.
Records: Admission registers, which commence in 1919, include the name of the child; dates of birth, admission and discharge; religion; parents’ names and names of siblings if they also came into care. Personal record cards, which commence from the 1960s, detail the circumstances of admission and discharge; parents’ details and medical histories.

ST VINCENT’S BOYS HOME

The St Vincent de Paul Society first established a refuge for homeless children in Surry Hills in 1891. During these early days, it was known as St Aloysius Home. Having moved to Redfern and then Five Dock, it was re-established at Westmead, west of Sydney, in 1896 where St Vincent’s became a joint venture with the Marist Brothers.

At Westmead the boys were able to learn farming and gain knowledge of a trade. However, by the mid 1950s, with the growing emphasis on schooling, St Vincent’s offered boarding school facilities for boys considered to be disadvantaged. During the 1960s the boys undertook their education externally at Catholic and other schools in the area.

In the 1970s, as with other institutions of the time, St Vincent’s became a much smaller program and by the eighties had adopted the concept of smaller group homes for the children.

Location: WESTMEAD, SYDNEY.
Church Organisation: Marist Brothers and St Vincent de Paul Society.
Years of Operation: 1891 - continues to operate in 1999.
Type of Service: Residential, industrial school, boarding school.
Sex and Ages: Boys of various ages.
Contact: The Director
St Vincent’s
PO Box 49
Westmead NSW 2145
Tel (02) 9635 5699
Fax (02) 9891 2871

Access: Information is available to former residents and their family members. Others seeking to access the information must show good reason for wishing to do so.
Records: A register of records from 1905 as well as some school records and admission forms after the 1960s are available.

THERESIAN EMERGENCY CENTRE
The Theresian Emergency Centre was established in 1966 by the Sisters of Charity on the initiative of the Theresian Club, an organisation of Catholic women closely associated with the Sisters of Charity. The Centre was actually located at the Monte Oliveto Convent and provided short-term accommodation for children in crisis situations. The Sisters withdrew from this area of ministry in Edgecliffle in January 1983.

Location: EDGECLIFFE, SYDNEY.
Church Organisation: Sisters of Charity.
Type of Service: Short-term crisis care for children.
Sex and Ages: Boys and girls aged from 2 to 12 years.
Contact: The Archivist-in-Charge
Sisters of Charity of Australia
PO Box 21
Potts Point NSW 2011
Ph (02) 9356 3294
Access: It is requested that applications be made in writing providing personal identification and establishing the right to access the information. Physical access to original records is not available due to their fragility and the need to protect the confidentiality of information relating to other persons. Information is forwarded by mail to the inquirer.
Records: Admission forms are available from 1966 to 1973 which contain basic personal information as well as some information on educational and medical history, and details regarding the child’s parents. In some cases there may be additional information by way of attached correspondence. Reception records for the period 1966 to 1969 include personal details relating to the child and their parents.

TOONGABBIE
Toongabbie operated as a farm with a small school for teenage girls attached to it.
NSW

"A Piece of the Story"

**Location:** TOONGABBIE, SYDNEY.

**Church Organisation:** Good Shepherd Sisters.

**Years of Operation:** 1948 - 1961.

**Type of Service:** Residential care.

**Sex and Ages:** Teenage girls.

**Contact:** The Provincial Leader
Good Shepherd Sisters
PO Box 182
Abbotsford VIC 3067
Ph (03) 9419 5773
Fax (03) 9419 4472

**Access:** Access is available to former residents of the Home or other authorised persons.

**Records:** Admission and discharge records have been retained.
Northern Territory
A mission was established on the banks of the Daly River in 1955. A residential school was opened by the Daughters of Our Lady of the Sacred Heart at the request of indigenous elders, Joe and Bill Parry, who were spokespersons for the people of the surrounding land. The school cared primarily for children who were placed there by their parents, with the children returning to their families during vacations. While at school, the girls were cared for by the Daughters of Our Lady of the Sacred Heart and the boys by the Missionaries of the Sacred Heart. As settlement developed closer to the Mission and better facilities became available for the families, the residential facility was closed and the day school continued.

Location: NAUIYU, DALY RIVER.
Church Organisation: Diocese of Darwin through the Daughters of Our Lady of the Sacred Heart and the Missionaries of the Sacred Heart.
Type of Service: Residential, medical and educational care.
Sex and Ages: Girls and boys aged approximately 5 to 17 years.
Residential care for girls was the responsibility of the Daughters of Our Lady of the Sacred Heart.
Residential care for boys was the responsibility of the Missionaries of the Sacred Heart.
Contact: c/- The Vicar General
Diocese of Darwin
GPO Box 476
Darwin NT 0801
Ph (08) 8941 1244
Fax (08) 8941 2101
Access: Information is available to former students and their families
Records: Limited records exist, such as school rolls.
OUR LADY OF THE SACRED HEART

A residential school was established by the Daughters of Our Lady of the Sacred Heart in 1938. The school was located at Hartley Street, Alice Springs, and cared for children who were placed there by their parents and returned to them in holiday time.

Location: ALICE SPRINGS.

Church Organisation: Daughters of Our Lady of the Sacred Heart.

Years of Operation: 1938 - 1983.


Type of Service: Residential and educational care.

Sex and Ages: Girls aged approximately 5 to 16 years and boys aged 6 to 12 years.

Contact: c/- The Vicar General
Diocese of Darwin
GPO Box 476
Darwin NT 0801
Ph (08) 8941 1244
Fax (08) 8941 2101

Access: Information is available to former students and their families.

Records: Limited records exist, such as school rolls.

OUR LADY OF VICTORIES MISSION

Our Lady of Victories mission was established at Garden Point on Melville Island in 1940 by the Missionaries of the Sacred Heart. In 1941 the Daughters of Our Lady of the Sacred Heart established a school, caring primarily for Indigenous boys and girls. The mission was handed over to the government in 1967.

Location: PIRLANGIMPI - GARDEN POINT, MELVILLE ISLAND.

Church Organisation: Diocese of Darwin through the Daughters of Our Lady of the Sacred Heart and the Missionaries of the Sacred Heart.

Years of Operation: 1941 - 1968.

Type of Service: Residential, medical and educational.
"A Piece of the Story"

**Sex and Ages:** Boys and girls aged approximately 5 to 17 years. Residential care for girls was the responsibility of the Daughters of Our Lady of the Sacred Heart. Residential care for boys was the responsibility of the Missionaries of the Sacred Heart.

**Contact:**
c/- The Vicar General
Diocese of Darwin
GPO Box 476
Darwin NT 0801
Ph (08) 8941 1244
Fax (08) 8941 2101

**Access:** Information is available to former residents and their families.

**Records:** Limited records exist, such as school rolls.

### WADEYE formerly known as PORT KEATS

A mission was established at Port Keats in 1935 and transferred to its present site at Wadeye in 1938. A school was established by the Daughters of Our Lady of the Sacred Heart in 1939. The school cared primarily for indigenous boys and girls who were placed there by their parents. The children returned home during vacation periods. Residential care was discontinued as families resided close to the school and only a day school was continued.

**Location:** WADEYE.

**Church Organisation:** Diocese of Darwin through the Daughters of Our Lady of the Sacred Heart and the Missionaries of the Sacred Heart.

**Years of Operation:** 1939 - 1941, then residential care was suspended due to the Second World War. Reopened 1946 - 1975.

**Type of Service:** Residential, medical and educational care.

**Sex and Ages:** Boys and girls aged approximately 5 to 17 years. Residential care for girls was the responsibility of the Daughters of Our Lady of the Sacred Heart. Residential care for boys was the responsibility of the Missionaries of the Sacred Heart.
LTYENTYE APURTE, formerly known as SANTA TERESA

A mission was established at Charles Creek in 1935, which moved to Arltunga in 1942 and to Santa Teresa in 1953. Education and medical care were part of the mission. While at school the girls were cared for by the Daughters of Our Lady of the Sacred Heart and the boys by the Missionaries of the Sacred Heart. The children returned to their families during holiday times. As better facilities became available for the families, the residential services were closed and the day school continued.

Location: LTYENTYE APURTE.

Church Organisation: Diocese of Darwin through the Daughters of Our Lady of the Sacred Heart.
Missionaries of the Sacred Heart.


Type of Service: Residential, medical and educational care.

Sex and Ages: Boys and girls aged approximately 5 to 17 years.
Residential care for girls was the responsibility of the Daughters of Our Lady of the Sacred Heart.
Residential care for boys was the responsibility of the Missionaries of the Sacred Heart.

Contact: c/- The Vicar General
Diocese of Darwin
GPO Box 476
Darwin NT 0801
Ph (08) 8941 1244
Fax (08) 8941 2101

Access: Information is available to former students and their families.

Records: Limited records exist, such as school rolls.
"A Piece of the Story"

Records: Limited records exist, such as school rolls.

- ST JOSEPH’S DARWIN, later became known as ST MARY’S DARWIN

A boarding facility and school were established by the Daughters of our Lady of the Sacred Heart in 1908 in response to requests by parents from outlying areas. The boarding was for girls only who were placed there by their parents. The girls returned to their homes in holiday times.

Location: DARWIN.

Church Organisation: Daughters of Our Lady of the Sacred Heart.

Years of Operation: 1908 - 1939.

Type of Service: Residential and educational care.

Sex and Ages: Girls aged approximately 5 to 17 years.

Contact: c/- The Vicar General
Diocese of Darwin
GPO Box 476
Darwin NT 0801
Ph (08) 8941 1244
Fax (08) 8941 2101

Access: Information is available to former students and their families.

Records: Limited records exist, such as school rolls.

- MURRUPURTIYANUWU CATHOLIC SCHOOL, formerly known as ST THERESE’S SCHOOL and XAVIER BOYS’ SCHOOL

A mission was established at Bathurst Island in 1911 and a residential school for girls was opened by the Daughters of Our Lady of the Sacred Heart in 1912. A residential school for boys was opened by the Missionaries of the Sacred Heart in 1932. The schools cared primarily for indigenous girls and boys from Bathurst and Melville Islands who were placed there by their families. The children returned to their families during vacations. As people began to settle closer to the Mission and as better facilities became available for the families, the residential service was closed and only the day school continued. A cyclone in 1919 destroyed all the facilities existing at that time.

Location: NGUIU, BATHURST ISLAND.
Listing of Catholic Organisations Caring for Children Separated from Families

Church Organisation: Diocese of Darwin through the Daughters of Our Lady of the Sacred Heart and the Missionaries of the Sacred Heart.

Years of Operation: 1912 - 1940, then closed due to the war. Reopened in 1946 until 1970.

Type of Service: Residential, medical and educational care.

Sex and Ages: Boys and girls aged approximately 5 to 17 years.
Residential care for girls was the responsibility of the Daughters of Our Lady of the Sacred Heart.
Residential care for boys was the responsibility of the Missionaries of the Sacred Heart.

Contact: c/- The Vicar General
Diocese of Darwin
GPO Box 476
Darwin NT 0801
Ph (08) 8941 1244
Fax (08) 8941 2101

Access: Information is available to former students and their families.

Records: Limited records exist, such as school rolls.
Listing of Catholic Organisations Caring for Children Separated from Families

Queensland
"A Piece of the Story"

QUEENSLAND

■ BOYSTOWN

At the invitation of, and in conjunction with, the Beaudesert Parish Priest, the De La Salle Brothers opened BoysTown in February 1961. It operates as a residential arrangement with 7 cottages able to accommodate up to 12 boys in each. There is also a fully registered secondary school as part of the complex. Emphasis is placed on the development of life skills, career planning, a wide variety of recreational pursuits and familiarisation with modern technology. Situated on a large farming property, boys have access to farming experiences.

Location: BEAUDESERT.

Church Organisation: De La Salle Brothers.


Type of Service: Residential care for 84 boys and a school.

Sex and Ages: Boys aged 12 to 16 years.

Contact: The Director
Boys Town
PO Box 4
Beaudesert QLD 4285
Ph (07) 5541 1511
Fax (07) 5541 3015

Access: Information is available to the person to whom it relates. It is requested that applications be made in writing. Due to the need to protect the privacy of all living persons mentioned in the records, physical access is not permitted.

Records: A register of all boys has been maintained and these include basic personal details. Most recent records are more extensive and include copies of education certificates and other information.

■ FATIMA FAMILY CENTRE

Established in 1974 as Fatima Home for Children to provide residential care placements for children from Toowoomba and South West Queensland requiring alternative care because of their protective needs.
Listing of Catholic Organisations Caring for Children Separated from Families

**Location:** TOOWOOMBA.

**Church Organisation:** Sisters of Mercy, Brisbane Congregation.

**Years of Operation:** 1974 - continues to operate in 1999.

**Type of Service:** Residential care provided on site from 1974 to 1995.
Specialised Direct Care Service for children with high support needs from 1997.

**Sex and Ages:** Girls and boys from infancy to 18 years.

**Contact:**
The Director
Fatima Family Centre
104 South St
Toowoomba QLD 4350
Ph (07) 4635 8600
Fax (07) 4635 1550

**Access:** Information is available to past clients still living or to the descendants of those deceased. Application to be made in writing to The Director, Fatima Family Centre, providing identification and the right to information.

**Records:** Personal files.

### Holy Cross Home

Holy Cross Home, Wooloowin was founded in 1889 by Mother M Vincent Whitty as a refuge and rehabilitation centre for women in need, such as single mothers and prisoners.

**Location:** WOOLOOWIN.

**Church Organisation:** Sisters of Mercy, Brisbane Congregation.

**Years of Operation:** From 1889 - 1973, as a refuge and rehabilitation centre.
From 1974, continuing care for physically and intellectually disabled persons and single mothers.
From 1978, the Home became the Mercy Centre and changed service to become a centre for intellectually and physically disabled persons.

**Type of Service:** Institutional-type residential care from 1889 to 1978.
Family-style units with House Parent care for
HOME OF THE GOOD SHEPHERD, became known as
MT MARIA RE-EDUCATION CENTRE FOR GIRLS, later became
known as
MT MARIA YOUTH CENTRE

The Home of the Good Shepherd was a secure rehabilitation centre for adolescent girls, many of whom were viewed as in need of care and protection or in need of care and control by the State Government. The Home also provided refuge for women with social and intellectual disability. To finance the institution the Sisters ran a commercial laundry which also aimed to provide skills training for those in care. When the re-education centre closed in 1974, the Sisters of the Good Shepherd maintained contact with approximately 15 older women who were housed in supported accommodation in the community.

Location: MITCHELTON, BRISBANE.
Church Organisation: Good Shepherd Sisters.
Type of Service: Residential care, rehabilitation and shelter.
Sex and Ages: Girls aged from 12 years and adult women.
Contact: The Provincial Leader
          Good Shepherd Provincialate
          PO Box 182
Listing of Catholic Organisations Caring for Children Separated from Families

Abbotsford VIC 3067
Tel (03) 9419 5773
Fax (03) 9419 4472

Access: Access is available to former residents of the Home or other authorised persons.

Records: Admission and discharge records have been retained.

LOGAN RESERVE LODGE

At the instigation of the then Director of BoysTown, Beaudesert, and with the approval of the Provincial of the De La Salle Brothers, a similar though restricted accommodation facility for girls was established.

Location: LOGAN RESERVE.
Church Organisation: De La Salle Brothers.
Type of Service: Residential care facility for 6 girls.
Sex and Ages: Girls aged 12 to 16 years.
Contact: Chairman
BoysTown Family Care
PO Box 2000
Milton QLD 4064
Ph (07) 3867 1231
Fax (07) 3368 2371

Access: Information is available to the person to whom it relates. It is requested that applications be made in writing. Due to the need to protect the privacy of all living persons mentioned in the records, physical access is not permitted.

Records: A register of all girls and boys has been maintained and these include basic personal details. Most recent records are more extensive and include copies of education certificates and other information.

NAZARETH HOUSE

Nazareth House was opened in 1921 as a home for aged persons. From 1926 to 1984 children in need of care were also accepted. Nazareth House continues to provide care for 126 elderly persons.
"A Piece of the Story"

Location: WYNNUM NORTH.
Church Organisation: Sisters of Nazareth.
Years of Operation: For the aged, 1921 to the present.
For child care, 1926 to 1984.
Type of Service: Residential care.
Sex and Ages: From birth, mainly girls with a few boys up to the age of nine years.
Contact: The Sister Superior
Nazareth House
272 Wynnum North Road
Wynnum North QLD 4178
Ph (07) 3393 5511
Fax (07) 3893 1792
Access: Access to information only to the person concerned or a relative where identity is proved.
Records: Name, date and place of birth; name and occupation of parents, where available; and date and place of baptism, date of arrival and discharge.

ST BRIGID'S INDUSTRIAL/TRAINING SCHOOL
St Brigid's Convent was the founding house of the Rockhampton Sisters of Mercy after their arrival from Brisbane in August 1873. From 1874 to 1895, it housed the Catholic Girls' High School before the school was transferred to a site on the Athelstone Range. Boarders attending the High School continued to live at St Brigid's as well as a group of boarders who were part of the student population of the neighbouring primary schools of St Patrick's and Our Lady's. In the workrooms at St Brigid's, the Sisters taught dressmaking, millinery, lace and fancy work, cooking, typewriting, music and art to the boarders. The Sisters also made Church vestments and altar decorations.

Location: ROCKHAMPTON.
Church Organisation: Sisters of Mercy, Rockhampton.
The Sisters of Mercy sold the property in 1988.
Type of Service: As above. The character of St Brigid's boarders and the nature of activities began to change and it eventually emerged as a hostel for working girls, then finally as a retirement home for Sisters and other women residents.
Sex and Ages: Women and school aged girls.
Contact: The Congregational Archivist
         Mercy Administration Centre
         PO Box 1576
         Rockhampton QLD 4700
         Ph/Fax (07) 4931 7472
Access: Available to former residents and their families.
Records: Only anecdotal history has been recorded, for example the names of Sisters who resided there, photographs, some original accounts, receipts. No original documents regarding admissions or employment exist.

ST HENRY'S THURSDAY ISLAND, commonly known as CATHOLIC SCHOOL, THURSDAY ISLAND

The mission of Our Lady of the Sacred Heart was established on Thursday Island in 1884. In 1938, responsibility for the mission was transferred from the Vicariate Apostolic of Papua to the Diocese of Darwin. In 1967, Thursday Island became part of the Diocese of Cairns.

From 1884 until 1967 the mission was served by Missionaries of the Sacred Heart and Daughters of Our Lady of the Sacred Heart. Establishments included a school with residential facilities begun in 1887. It was mainly known as Catholic School, Thursday Island.

The school was primarily for indigenous children from the Thursday, Hammond and Naghir Islands, but was open to children from Papua New Guinea and New Britain. Many of the children were placed in school by their parents or guardians. The children returned to their families during holiday times.

In 1942, many of the women and their children went with the Sisters to Cooyar in Queensland due to the war. In 1944, some fathers arrived and families returned to their homes, though some made their permanent home in Cairns or Townsville. Two children went with one of the Sisters to Carrington, South Australia, and then later to Garden Point, Melville Island. After the war, it remained a day school only.

Location: THURSDAY ISLAND.
Church Organisation: Daughters of Our Lady of the Sacred Heart.
                     Missionaries of the Sacred Heart.
ST JOSEPH’S HOME

St Joseph’s Home, Neerkol was established in 1885 by Bishop John Cani DD, Bishop of Rockhampton in conjunction with the Sisters of Mercy of the Rockhampton Congregation.

Location: NEERKOL, VIA ROCKHAMPTON.

Church Organisation: Sisters of Mercy, Rockhampton.
Listing of Catholic Organisations Caring for Children Separated from Families

**QLD**

**ST JOSEPH’S ORPHANAGE**

St Joseph’s Orphanage was established in 1874 by Fr Pierre Bucas in conjunction with the Sisters of St Joseph who operated the Orphanage until 1880. The Sisters of Mercy then assumed responsibility until it was closed in 1885. The children were then transferred to the newly established orphanage of St Joseph’s Home, Neerkol - see separate entry above.

**Location:** BUCASIA.

(Approximately ten kilometres from Mackay)

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**Years of Operation:** 1885 - 1985.
Moved to group homes in Rockhampton 1978.

**Type of Service:** Residential care of children admitted under Care and Protection Orders, Care and Control Orders, privately by parent/s, or as British migrant children from 1951 to 1955.

**Sex and Ages:** Initially boys and girls from infancy to release from Government control or completion of secondary schooling. In 1973 admissions for children under Care and Control and for children under three years of age were discontinued and alternative placements for secondary school students and post-primary boys were arranged.

**Contact:** Congregational Archivist
Mercy Administration Centre
PO Box 1576
Rockhampton QLD 4700
Ph/Fax (07) 4931 7472

**Access:** Written or phone requests by anyone who is able to identify themselves as having a right to personal information can receive a computer print-out of all information recorded in the books or original entry. Physical access to the original records is not available due to their fragility and the need to protect the privacy of others.

**Records:** Books of original entry are housed in the Congregation’s Archives. These include the Admissions Register, School Register (from 1935), Records of Baptisms, First Communion and Confirmation (to 1964) and early records of Employment placements. This data has been transferred to computer records.

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ST JOSEPH’S ORPHANAGE

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**Location:** BUCASIA.

(Approximately ten kilometres from Mackay)
Church Organisation: Sisters of St Joseph (1874 - 1880),
Sisters of Mercy, Rockhampton (1880 - 1885).

Years of Operation: 1874 - 1885.

Type of Service: Care of orphaned and abandoned children.

Sex and Ages: Boys and girls from infancy to teenage years.

Contact: Congregational Archivist
Mercy Administration Centre
PO Box 1576
Rockhampton QLD 4700
Ph/Fax (07) 4931 7472

Access: Available to legitimate authorities, researchers and families
of former residents. Computerised print-outs of the details
are available in order to preserve the fragile condition of
the original register.

Records: Original Admission Register which includes the name of
the child, date and place of birth, date of and reason for
admission. In some cases, the parents’ names and
discharge details are recorded.

ST VINCENT’S ORPHANAGE, later known as
ST VINCENT’S HOME, and ST VINCENT’S CENTRE

On 11 November 1867, Mother M Vincent Whitty established the first Orphanage in
Queensland on land previously purchased by Bishop James O’Quinn. Prior to this,
 orphaned and abandoned children had been living with the sick in the Brisbane General
Hospital. While waiting for accommodation to be built at Nudgee, the children were
cared for in rented accommodation in the suburb of New Farm.

Location: NUDGEE.

Church Organisation: Sisters of Mercy, Brisbane Congregation.

Years of Operation: 1867 - continues to operate in 1999.

Type of Service: Institutional type residential care on the grounds of
St Vincent’s from 1867 to 1969.
Small group living in family-style residences on campus
Suburban group living from 1970 to the present.

Sex and Ages: Boys and girls from 9 months to 18 years.
Contact: The Director  
St Vincent's Centre  
125 Queen’s Rd  
Nudgee QLD 4014  
Ph (07) 3267 7100  
Fax (07) 3267 0569

Access: Information is available to persons still living or to the descendants of those deceased. Application to be made in writing to The Director, St Vincent’s Centre, providing identification and the right to information.

Records: Information recorded in Admission registers, card filing systems or personal files, depending on the child's date of admission.

XAXIER CHILDREN'S SUPPORT NETWORK

Xavier Home for Crippled Children operated from 1951 to 1993. In response to changing Government policies, Xavier changed from an institutional model of care to a community based model of care in 1994. It was then re-named Xavier Children's Support Network and is presently providing support for families with severely disabled children. The following services are offered: family support, respite care, shared care, palliative care, High Tech unit and a recreation/camp program.

Location: MOUNT GRAVATT, BRISBANE

Church Organisation: Franciscan Missionaries of Mary.

Years of Operation: 1951 to the present.

Type of Service: Community based family support to families who have children with high support needs and disabilities.

Sex and Ages: Boys and girls from infancy to 16 years.

Contact: Executive Director  
Xavier Children's Support Network  
284 Pine Mountain Road  
Mount Gravatt QLD 4122  
Tel (07) 3216 8775  
Fax (07) 3216 8778

Access: Information is available to the person to whom the information relates and to relevant others with written approval to release file information from the person to whom the information relates.
"A Piece of the Story"

Records: Files contain personal details of the child and parents, as well as case notes. The amount of information available for each child varies.
South Australia
"A Piece of the Story"

**SOUTH AUSTRALIA**

- **CATHOLIC BOYS REFORMATORY**, see
  **ST JOHN THE BAPTIST HOME FOR BOYS**
  **CATHOLIC GIRLS REFORMATORY**

The first Catholic Orphanage in South Australia was established at Kapunda in 1897 and was known as the Catholic Girls Reformatory. The Reformatory was run by the Sisters of St Joseph until 1909 when it was closed by Archbishop O'Reily due to lack of government funds.

- **Location**: KAPUNDA
- **Church Organisation**: Sisters of St Joseph.
- **Years of Operation**: 1897 - 1909.
- **Type of Service**: Residential care.
- **Sex and Ages**: Female teenagers.
- **Contact**: There are no names available.
- **Access**: see Mortlock Library.
- **Records**: State Children's Council records are housed in Mortlock Library.

- **CENTACARE CATHOLIC FAMILY SERVICES (ADELAIDE)**

Centacare Catholic Family Services, an agency of the Catholic Archdiocese of Adelaide, operated cottage homes for children on various sites from 1975 to 1997. The Agency also holds some records from other Catholic organisations that provided out of family care to children in earlier years.

- **Location**: ADELAIDE.
- **Church Organisation**: An agency of the Catholic Archdiocese of Adelaide.
- **Years of Operation**: 1975 - continues to operate in 1999.
- **Type of Service**: Cottage homes for children.
- **Contact**: The Director
  Centacare Catholic Family Services, Adelaide
  33 Wakefield St
  Adelaide SA 5000
  Ph (08) 8210 8200
  Fax (08) 8224 0930
CONVENT OF THE GOOD SHEPHERD “THE PINES”

‘The Pines’ was opened in 1941 at the request of the Archbishop of Adelaide to care for teenage girls with behavioural problems and women. In 1961 a few girls were admitted who were 15 years or younger and a school was opened.

Location: PLYMPTON.
Church Organisation: Good Shepherd Sisters.
Type of Service: Residential care and education. Girls under 15 years of age attended school within the institution.
Sex and Ages: Women and girls from 12 to 18 years.
Contact: The Provincial Leader Good Shepherd Sisters
PO Box 182
Abbotsford VIC 3067
Tel (03) 9419 5773
Fax (03) 9419 4472
Access: Access is available to former residents of the Home or other authorised persons.
Records: Admission and discharge records have been retained.

SACRED HEART ORPHANAGE

The Sacred Heart Orphanage was originally a home for disadvantaged children whose fathers had been killed in World War II. Later, with financial assistance from the Department of Community Welfare, it became a home for children who needed residential care for the long or short term.

Location: CRYSTAL BROOK.
Church Organisation: Good Samaritan Sisters.
Type of Service: Residential and educational care.
Sex and Ages: Boys aged 4 to 12 and girls aged 4 to 15 years.
Contact: The Archivist
Good Samaritan Archives
2 Avenue Rd
Glebe Point NSW 2037
"A Piece of the Story"

Ph (02) 9566 2188  
Fax (02) 9692 8701

Access: Information about themselves open to former residents or family members who can prove their relationship to the resident.

Records: A copy of the Sacred Heart Orphanage Admission register from 1951 - 1979 is held at the Good Samaritan Archives, Glebe Point. The original register is held at Port Pirie under the control of the Administrator of the Catholic Diocese of Port Pirie. The admission register for 1940 - 1950 cannot be located. While living at the Sacred Heart Orphanage, the children were educated at the parish school, St Stanislaus’.

ST JOHN THE BAPTIST HOME FOR BOYS, later became known as  
ST JOHN’S BOYS TOWN, or  
ST JOHN’S HOME

The Catholic Boys Reformatory was established by Fr John Healy in 1898 to cater for Catholic boys who were in the Government Reformatory at Magill. The Catholic Boys Reformatory was staffed by the Junior Guild of St John the Baptist a group that grew out of the Total Temperance Society. This group of men became the members of the Order of the Brothers of St John the Baptist established by Fr Healy in 1892 but not officially recognised until 1922. Records are held in Mortlock Library under State Children’s Council.

Archbishop Beovich renamed the St John the Baptist Home for Boys as “St John’s Boys Town” in 1940 and it continued as an orphanage for boys. In 1942 boys twelve years and older were moved from St Joseph’s Orphanage to Boys Town. In the same year the Order of St John the Baptist ceased to operate and they were succeeded by the Salesians of Don Bosco Fathers in 1943. St John’s Boys Town commonly referred to as “St John’s Home” grew into Salesian School and then became known as Salesian College in the late 1960s.

Location: BROOKLYN PARK.

Church Organisation: The Salesians of Don Bosco

Years of Operation: Brothers of St John the Baptist 1898 - 1942.  
Salesians of Don Bosco 1942 - 1982

Type of Service: Residential care and technical education.

Sex and Ages: Boys 12 years and older
Listing of Catholic Organisations Caring for Children Separated from Families

**Contact:**

Archivist  
Salesian Provinicial House  
PO Box 80  
Oakleigh VIC 3166  
Ph (03) 9569 0707  
Fax (03) 9563 27460  
or  
The Director  
Centacare Catholic Family Services, Adelaide  
33 Wakefield St  
Adelaide SA 5000  
Ph (08) 8210 8200  
Fax (08) 8224 0930

**Access:**

There are some files kept at Centacare Adelaide and these may be accessed with identification by former resident or with a person who can prove their relationship with a former resident.

**Records:**

Minimum number kept at Centacare Adelaide.

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**ST JOSEPH’S ORPHANAGE**

The St Joseph’s Orphanage, at Largs Bay was founded in 1903 by Archbishop O'Reily as a sanatorium or rest home for women and children.

The Sisters of St Joseph were invited to manage the Institution. The Orphanage soon became overcrowded and in 1906 the Archbishop replaced it with a large house near the Largs Bay jetty. This became a sanatorium for women of moderate means who needed rest at the seaside and for homeless children. The children became a priority and both boys and girls were admitted to the home. In 1942 the girls were transferred to the St Vincent de Paul Orphanage, Goodwood and boys twelve years and older were moved to Boys Town at Brooklyn Park run by the Salesian fathers. The home closed in 1980.

**Location:** LARGS BAY.

**Church Organisation:** Sisters of St Joseph.

**Years of Operation:** 1906 - 1980.

**Type of Service:** Residential care.

**Sex and Ages:** Boys and girls from infancy to school leaving age from 1906 to 1942.
Boys aged 3 to 11 years from 1942 to 1969.
Pre-school and primary aged boys and girls from 1969 to 1972.
Building sub-divided into independent Group Units with house-mothers and families were kept together from 1973. Boys and girls aged from infancy to 17 years.

Contact: The Director
Centacare Catholic Family Services, Adelaide
33 Wakefield St
Adelaide SA 5000
Ph (08) 8210 8200
Fax (08) 8224 0930

Access: Former residents and family members who substantiate their right to the information contained in the records.

Records: It is not possible to handle the original records because of their fragility and to protect the privacy of others whose names appear in the records. Copies of records will be provided.

ST VINCENT DE PAUL ORPHANAGE
A residential child-care facility of the Archdiocese of Adelaide. Known to have provided care for child migrant boys and girls from the United Kingdom who were settled in Australia.

Location: GOODWOOD

Church Organisation: Sisters of St Joseph (1868 - 1889)
Sisters of Mercy (1890 - 1975)


Type of Service: Residential child care. Family groups, including boys, were housed first in the modified building, then in suburban “cottage homes” from 1971 to 1975.

Sex and Ages: Boys and girls aged 5 to 16 years, from 1868 to 1942. Girls only, aged 5 to 16 years, from 1942 to 1970.

Contact: The Director
Centacare Catholic Family Services, Adelaide
33 Wakefield St
Adelaide SA 5000
Ph (08) 8210 8200
Fax (08) 8224 0930
Listing of Catholic Organisations Caring for Children Separated from Families

Access: Former residents and family members who substantiate their right to the information contained in the records.

Records: It is not possible to handle the original records because of their fragility and to protect the privacy of others whose names appear in the records. Copies of records will be provided.
Tasmania
BOYS' TOWN, also known as ST JOHN BOSCO and JOHN BOSCO BOYS TOWN, later became known as SAVIO COLLEGE, later again as DOMINIC COLLEGE

In May 1945 Archbishop Tweedy opened Boys' Town at Glenorchy. Some priests of the Missionaries of the Sacred Heart ran the home for 27 orphans and needy boys (aged between 5 and 16 years) for the first year of its operation. In late 1946, the Salesian of Don Bosco Fathers took over the administration of the home and transferred a small number of younger children to the care of the Sisters of St Joseph in Surrey Hills, Victoria. The Salesians conducted a school on the premises from 1947. In 1951 a new accommodation building was completed on the site. Ten British migrant boys from England arrived in June 1952 and more followed from the British Isles - shipping records from 1952 refer to this institution as "John Bosco Boys Town". Archbishop Young changed the name to "Savio College" in January 1956. Orphan and migrant boys attended the school and 'boarded' on site. The last migrant boy left in July 1959. In 1973 Savio College, Holy Name College, run by the Dominican Sisters, and the Glenorchy Parish Primary School amalgamated to form "Dominic College". The boarding section of the College closed in 1994.

Location: GLENORCHY.
Church Organisation: The Salesians of Don Bosco.
Type of Service: Residential care and schooling. Known to have provided services to child migrants.
Sex and Ages: Boys aged 9 to 15 years.
Contact: Father Provincial
PO Box 80
Oakleigh VIC 3166
Tel (03) 9568 2025
Fax (03) 9563 2746
Access: Information available to person to whom it relates.
Records: The Diocesan archives hold few records from the time of Archbishop Tweedie, who was the Archbishop at the time of the height of the child migration era. A register of children has been maintained with basic personal details.
CENTACARE FAMILY SERVICES (HOBART)

Centacare is the official welfare agency of the Catholic Church in the Archdiocese of Hobart covering all of Tasmania. The Agency exists as an expression of the social mission of the Catholic Church throughout the Archdiocese. It is the only private adoption agency in Tasmania and has been involved in adoption since 1959, arranging placement of children under the respective 1920, 1968 and 1988 Adoption of Children Acts.

Location: HOBART.
Church Organisation: An agency of the Catholic Archdiocese of Hobart.
Years of Operation: 1959 - continues to operate in 1999.
Type of Service: Social work and counselling services.
Contact: Father Clem Kilby AM
PO Box 369
Moonah TAS 7008
Tel (03) 6278 1660
Fax (03) 6278 1005
Access: Information available to person to whom it relates.
Records: Information on adoption placements arranged by Centacare (Catholic Private Adoption Agency) is available to all parties connected with adoption in accordance with the provisions as governed by Part VI of the Adoption of Children Act 1988.

CONVENT OF THE GOOD SHEPHERD, “MT ST CANICE”

The Convent of the Good Shepherd, “Mt St Canice”, was established in 1893 at the request of Archdeacon Hogan of Westbury, Tasmania, to care for women and girls in need.

Location: SANDY BAY, HOBART.
(St Canice Avenue)
Church Organisation: Sisters of the Good Shepherd.
Type of Service: Residential care and schooling.
Girls transferred from residential care in the Convent dormitories to hostel care, still within the Convent grounds, during the 1970s. Hence the years of
operation extended beyond that of other Good Shepherd Convents.

**Sex and Ages:** Women and girls from approximately eleven years were accommodated.

**Contact:** The Provincial Leader
Good Shepherd Sisters
PO Box 182
Abbotsford VIC 3067
Ph (03) 9419 5773
Fax (03) 9419 4472

**Access:** Access is available to former residents of the Home or other authorised persons.

**Records:** Admission and discharge records have been retained.

**ST JOSEPH’S ORPHANAGE, later became AIKENHEAD HOUSE, and ST JOSEPH’S CHILD CARE CENTRE**

1879 - 1956: **ST JOSEPH’S ORPHANAGE**, Harrington Street, HOBART.


*1978 - 1999** **ST JOSEPH’S FAMILY CRISIS CENTRE**, Taroona

From July 1978, Centacare Tasmania became the successor agency, providing residential care and other family support services at St Joseph’s Family Care Centre. The information below relates only to the period 1879 - 1978, during which the Sisters of Charity operated St Joseph’s Orphanage, Aikenhead House, and St Joseph’s Child Care Centre. Any inquiries relating to the post-July 1978 period must be referred to Centacare. See separate entry for details.

The Sisters of Charity opened St Joseph’s Orphanage, Harrington Street, Hobart in 1879. The institution had the capacity to accommodate 60 residents. Orphans were admitted as well as children whose families were experiencing various kinds of difficulties. Girls resided there until aged 15 or 16 and it appears that boys were not admitted until 1963.

In 1958, new accommodation was built and the new residence was named “Aikenhead
House”, St Joseph’s still by others. A wing for 14 boys aged 2 to 9 years was completed in late 1963. There were at least two group homes attached to Aikenhead House: Villa Maria (New Town 1964 - 1967, then Howrah 1967 - 1982) and Loreto (Taroona 1966 - 1983). There was also a holiday house located at Cremorne. Aikenhead House was closed when its accommodation capacity was 70 children.

Residential accommodation for the children was then transferred to St Joseph’s Child Care Centre, Taroona in 1969. The Taroona Centre provided accommodation in three separate cottages, each housing 10 residents, and in three family group homes (“Carinya” at Rosny, “Villa Maria” at Howrah and “Loreto” at Taroona) where all attempts were made to keep siblings united. A fourth home at “Bimbadeen” in Blackman’s Bay, disposed of in 1982, was added to the Centre’s family group home system. Boys and girls aged 5 to 17 were admitted at St Joseph’s, Taroona.

In July 1978, the Sisters of Charity and the Hobart Catholic Archdiocese combined resources to plan for the restoration of this Centre which continues the work begun at St Joseph’s Orphanage, Hobart (founded 1879) and transferred to St Joseph’s Child Centre (1978-1999). The Archdiocese’s welfare agency, Centacare, assumed responsibility for the conduct of the Centre, whilst the Congregation continued its involvement in this area of ministry for a while, through the individual contributions of various Sisters working at the Centre.

Location: HARRINGTON ST, HOBART (1879 - 1969),
TAROONA (from 1969 onwards).
Also, family group homes at New Town, Taroona,
Howrah, Rosny and Blackman’s Bay and a holiday home at Cremorne.

Church Organisation: Sisters of Charity, Tasmanian Congregation (1879 - 1890),
Sisters of Charity, Australian Congregation (1890 - July 1978).
Successor agency from July 1978 is Centacare Tasmania.


Type of Service: Institutionalised care from 1879 to 1969.
Cottage homes and group homes were provided from 1964 to 1978.
Centacare Tasmania assumed responsibility for the conduct of the Centre and has operated group homes from 1978 - see separate entry.
Sex and Ages: Girls aged between 2 and 15 years, then between 5 and 17 years from 1879. Boys usually aged between 2 and 9 years, then between 5 and 17 years from 1963.

Contact: Archivist in Charge
Sisters of Charity Archives
PO Box 21
Potts Point NSW 1335
Ph (02) 9356 3294
Fax (02) 9358 6830
or
Centacare Family Services, Tasmania
PO Box 369
Moonah TAS 7009
Ph (03) 6278 1660
Fax (03) 6278 1005

Access: Access to records held at the Sisters of Charity Archives is restricted as a protective measure due to the fragility of the records and to the private nature of the information contained therein. Applications for access to information must be made in writing to the Archivist in Charge. Access inquiries for records held by Centacare must be directed to Centacare.

Records: The Sisters of Charity Archives hold very few records relating to the children admitted at St Joseph's. These include the original Admission Register, from 1879 - 1937, and a copy for the period 1939 - 1973. Centacare Tasmania, the successor agency, is believed to hold any other records relating to the children who have resided at St Joseph's.
Victoria
CENTACARE CATHOLIC FAMILY SERVICES, formerly known as CATHOLIC FAMILY WELFARE BUREAU

Centacare Catholic Family Services has provided child placement services to the community since 1935 and infant and sibling adoptions since the Victorian Adoption Act 1984. The Agency also provides an Adoption Information Service.

Location: MELBOURNE.
Church Organisation: An agency of the Catholic Archdiocese of Melbourne.
Years of Operation: 1935 - continues to operate in 1999.
Type of Service: Adoption.
Sex and Ages: Infants and siblings.
Contact: Principal Officer
Adoption Program
396 Albert Street
EAST MELBOURNE VIC 3002
Tel (03) 9419 5633
Fax (03) 9419 5734

Access: Information available to person to whom it relates.
Records: Birth parents’ records, adoptive parents’ records and adoption information records are available under the prescriptions of the Victorian Adoption Information Act 1984.

“CHURINGA” SPECIAL RESIDENTIAL SCHOOL

Residential care for boys with a developmental disability.

Location: GREENSBOROUGH.
Church Organisation: Brothers of St John of God.
Type of Service: Residential care and a school for boys with a developmental disability.
Sex and Ages: Boys only from 7 to 16 years. Some girls were admitted as Day students only in the latter years of the service.
Contact: The Provincial
Province Centre
PO Box BN1055
Burwood North NSW 2134
Ph (02) 9747 1699
Fax (02) 9744 3262

Access: Information is available upon written request from persons providing identification and stating the right to access the information requested.

Records: Client files have been maintained, and can be accessed upon formal request.

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CONVENT OF THE GOOD SHEPHERD, ABBOTSFORD

In 1863 the Good Shepherd Sisters commenced their ministry to girls and women in need. The first recorded entry of a child was in December 1865 and this coincided with the opening of a second and completely separate section of the Convent, known as St Joseph's. A third section known as St Mary's recorded its first child arriving in 1908.

Location: ABBOTSFORD, MELBOURNE.

Church Organisation: Good Shepherd Sisters.


Type of Service: Residential care.

Sex and Ages: Girls from 3 years of age onwards.

Contact: The Provincial Leader
Good Shepherd Sisters
PO Box 182
Abbotsford VIC 3067
Tel (03) 9419 5773
Fax (03) 9419 4472

Access: The Archives are private and personal visitors are not catered for. Information is available in response to written inquiries only, either from former residents of the Home or other authorised persons.

Records: Admission and discharge records have been retained. Information relates only to person in care, not to family members. Records of admission and departure contain only the names of girls, their place and date of birth and parents names.
"A Piece of the Story"

■ CONVENT OF THE GOOD SHEPHERD, ALBERT PARK

The Convent of the Good Shepherd, Albert Park, was established in 1892 due to overcrowding at the Abbotsford Convent and continuing heavy demand placed upon the Good Shepherd Sisters during a time of severe economic depression in Australia. Initially the ages of the children ranged from 15 years upwards. At a later stage, residential care was provided for younger girls.

Location: ALBERT PARK, MELBOURNE.
Church Organisation: Good Shepherd Sisters.
Years of Operation: 1892 - 1971.
Type of Service: Residential care and education.
Sex and Ages: Older girls from approximately 15 years and women were accommodated from 1892 - 1971.
Contact: The Provincial Leader
        Good Shepherd Sisters
        PO Box 182
        Abbotsford VIC 3067
        Ph (03) 9419 5773
        Fax (03) 9419 4472
Access: Access is available to former residents of the Home or other authorised persons.
Records: Admission and discharge registers have been retained for the period 1892 - 1943 for senior girls and women, and from 1920 - 1971 for juniors.

■ CONVENT OF THE GOOD SHEPHERD, BENDIGO

The Convent of the Good Shepherd, Bendigo, was established in 1905 at the request of the Bishop to cater for the many homeless children in the diocese. This was the only Good Shepherd Convent in Australia to care for boys.

Location: BENDIGO.
Church Organisation: Good Shepherd Sisters.
Type of Service: Residential care and education.
Sex and Ages: The complex was divided into two sections - Maryfields, which cared for girls and women aged from approximately 15 years of age, and St Aidan's which
cared for girls and boys up to 9 years of age until the early 1970s

Contact: The Provincial Leader
Good Shepherd Sisters
PO Box 182
Abbotsford VIC 3067
Ph (03) 9419 5773
Fax (03) 9419 4472

Access: Information is available to former residents of the Home or other authorised persons.

Records: Admission and discharge registers have been retained.

■ CONVENT OF THE GOOD SHEPHERD, OAKLEIGH
The Convent of the Good Shepherd, Oakleigh, was established in 1883 due to overcrowding at the Abbotsford Convent. The Convent was initially established as a Reformatory School for adolescents.

Location: OAKLEIGH, MELBOURNE.

Church Organisation: Good Shepherd Sisters.

Years of Operation: 1883 - 1981.

Type of Service: Residential care and education.

Sex and Ages: Initially older girls aged approximately 14 years and women, were accommodated. In later years girls from the age of 11 were accommodated.

Contact: The Provincial Leader
Good Shepherd Sisters
PO Box 182
Abbotsford VIC 3067
Ph (03) 9419 5773
Fax (03) 9419 4472

Access: Access is available to former residents of the Home or other authorised persons.

Records: Admission and discharge registers have been retained.

■ MACKILLOP FAMILY SERVICES
MacKillop Family Services was formed on 1 July, 1997 and continues the child and
"A Piece of the Story"

family welfare works of the Sisters of Mercy, the Christian Brothers and the Sisters of St Joseph. These facilities, for which records are retained, are listed as follows. See also the separate entries for each in this directory:

- St Catherine's Girl's Orphanage, Geelong
- Mercy Family Care Centre, North Geelong
- St Vincent de Paul Girl's Orphanage, South Melbourne
- St Vincent de Paul Children's Home, Black Rock
- St Joseph's Home, Surrey Hills
- St Joseph's Home(s) For Children, Flemington
- St Augustine's Boy's Home/Orphanage, Geelong
- St Augustine's Adolescent and Family Services, Whittington
- St Vincent's Boys Home/Orphanage, South Melbourne
- St Joseph's Receiving Home, Carlton
- St Joseph's Foundling Home, Broadmeadows
- St Joseph's Babies Home, Glenroy
- St Anthony's Children's Home, Kew
- St Anthony's Family Services, Footscray

Location: Across 42 sites in metropolitan Melbourne and Geelong.

Church Organisation: Sisters of Mercy, Christian Brothers, Sisters of St Joseph.

Years of Operation: From 1 July, 1997.

Type of Service: Residential care, specialised home based care, foster care, family support and educational services.

Sex and Ages: Male and female from birth to 18 years.

Contact: The Coordinator
Heritage and Information Service
MacKillop Family Services
155 Melbourne Ave
Glenroy, Melbourne VIC 3046
Ph (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Services provides a background and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.
MARILLAC HOUSE LTD

Marillac House in East Brighton was established in 1943 to serve the residential and educational needs of girls, with a few boys in earlier years as well. Most of the residents and day pupils had an intellectual disability while others had learning, social and emotional problems. Marillac House Ltd is still operating as an accommodation support service for children and adults, both male and female, with an intellectual disability. It continues to operate under the auspice of the Daughters of Charity with a Board of Directors responsible for governance, management and conduct of the service.

Location: EAST BRIGHTON.

Church Organisation: Daughters of Charity.

Years of Operation: 1943 - continues to operate in 1999.

Type of Service: Residential care and educational support for children with a disability.

Sex and Ages: Girls admitted from 2 years originally, now at 7 years of age. Boys admitted from 1993.

Contact: Program Director
Marillac House Ltd.
47 Milroy St
East Brighton VIC 3187
Tel (03) 9596 3207
Fax (03) 9596 3038

Access: The over-riding principle which guides Marillac House Ltd is the need of disadvantaged and isolated clients to know of their past. For many clients, Marillac is the only source of medical, social and educational history.

Limited factual information may be released at the discretion of the Director. Whilst respecting the right of clients to information, it is recognised that, in the past, details and assumptions were often recorded in a manner not in keeping with Information Privacy Principles, and may be a source of confusion, hurt or litigation. It is therefore the policy of Marillac House Ltd not to allow ex-clients to examine their files in person.

Specific information may be released to an ex-client or Guardian at the discretion of the Director, provided that written informed consent is received from the ex-client or
Records:

Full files exist from the mid 1970s but there are few records prior to 1970. All files are retained at least for the life of the client. Information may be in the form of specific facts, such as date of admission, or reports, such as medical, educational and psychological reports. The information may also include copies of photographs or certificates.

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**MERCY FAMILY CARE CENTRE**

In 1975, the Sisters of Mercy closed St Catherine's Girl's Home in Highton, Geelong and established the Mercy Family Care Centre at North Geelong. This provided a family focussed model of care, including foster care, residential care, educational services and family support. In July 1997, Mercy Family Care became part of MacKillop Family Services.

**Location:** NORTH GEELONG.

**Church Organisation:** Sisters of Mercy, Melbourne Congregation.

**Years of Operation:** 1975 - 1997.

**Type of Service:** Geelong and Colac Foster Care Program, residential care and home-based family support.

**Sex and Ages:** Boys and girls to 16 years.

**Contact:**

The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

**Access:**

MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.
Records: An admission register has been maintained since the commencement of the service. Individual client files have also been retained.

MORNING STAR YOUTH TRAINING CENTRE

In 1932 a bequest was made to the Archbishop of Melbourne, part of the purpose of which was “to found a farm to train delinquent or orphan boys to country life.” It provided services to Catholic children who were Wards of the State. The legacy was given to the St Vincent de Paul Society of Victoria which used it to acquire the Mornington Peninsula property which became known as the Morning Star Centre.

Whilst the Society retained control and ownership of the property, its finances and was responsible for its maintenance, it entered into an agreement with the Order of Friars Minor (the Franciscan Friars) whereby the Order provided educational, correctional and residential care services. The Society eventually returned the property into the ownership of the Archdiocese with which the Franciscans continued the original agreement.

Location: MT ELIZA
Church Organisation: Order of Friars Minor (Franciscans).
Years of Operation: 1933 - 1975
Type of Service: Educational, correctional and residential care.
Sex and Ages: Male youths, aged 14 to 18 years.
Contact: Very Reverend Minister Provincial OFM
Provincial Office
47 Victoria St
Waverley NSW 2024
Ph (02) 9389 5955
Fax (02) 9389 8597

Records: The Franciscans hold no records of Wards of State.

NAZARETH HOUSE

Nazareth House was opened in December 1888 to cater for aged people and for children who needed care. The support of children discontinued in 1976. Today Nazareth House is a residential aged care facility.

Location: BALLARAT.
Church Organisation: Sisters of Nazareth.
"A Piece of the Story"

**Years of Operation:** 1889 - 1976.

**Type of Service:** Residential care. The care of children ceased in 1976.

**Sex and Ages:** Girls from birth to 16 years.
Boys until 1913 when St Joseph's Home opened.

**Contact:**
The Sister Superior
Sisters of Nazareth
PO Box 634
Ballarat VIC 3353
Ph (03) 5332 1697
Fax (03) 5333 3910

**Access:**
Information is available to the person to whom it relates or to family members who are able to prove their relationship to that person. Information is not available to third parties regarding a person who is still living.

**Records:**
Name, date and place of birth, name of parents if known, date and place of baptism, date of arrival and date of discharge.

**NAZARETH HOUSE**

Nazareth House opened in 1929 for the care of the aged. A new wing was added to accommodate migrant girls who first arrived in 1953. From 1958, girls and boys from Victoria were cared for as the last migrant child entered in 1956. Residential care for children ceased in 1975. Today, Nazareth House is an aged care facility.

**Location:** CAMBERWELL, MELBOURNE

**Church Organisation:** Sisters of Nazareth.

**Years of Operation:** 1953 - 1975.

**Type of Service:** Residential care.

**Sex and Ages:** Girls and boys from infancy.

**Contact:**
Sister Superior
Sisters of Nazareth
16 Cornell Street
Camberwell VIC 3124
or
Sister Superior
Sisters of Nazareth
PO Box 6900
Middle Camberwell VIC 3124
Listing of Catholic Organisations Caring for Children Separated from Families

Ph (03) 9830 5022
Fax (03) 9886 6079 or 9888 5907

Access: Information is available to the person to whom it relates or to family members who legally have a right to that information. Information is not available to third parties regarding a person who is still living.

Records: Name, date and place of birth, name and occupation of parents if known, date and place of baptism, date of arrival and date of discharge. There are some other personal records for some of the children.

OUR LADY OF SION ORPHANAGE

The orphanage in York St, Sale was operated by the Sisters of Sion as a service to families in need. The orphanage was operated in the grounds of the College which accepted both boarders and day students, all of whom were girls. Many children were placed in the orphanage by their families for varying periods of time because of difficulties at home. The children in care were therefore not all orphans in the strict sense of the word.

Location: SALE
Church Organisation: Sisters of Our Lady of Sion.
Years of Operation: 1913 - 1947.
Type of Service: Orphanage.
Sex and Ages: Girls from 4 to 15 years. A few younger girls were accommodated for a short period.

Contact:
The Congregational Leader
Sisters of Our Lady of Sion
29 Dorking Road
Box Hill VIC 3128
Ph (03) 9898 2622
Fax (03) 9898 1152

Access: Information is available to the person to whom it relates, or if they are deceased, to those who can prove that they are a relative. The records will be made available in a manner that protects the privacy of others.

Records: The only records held are education department registers.
**A Piece of the Story**

**PADUA HALL**

Padua Hall, Kew was established in 1945 to provide, where it was felt necessary, a halfway house between the Morning Star Youth Training Centre at Mt Eliza and complete rehabilitation for Catholic youths who, under the then Victorian legislation, had been committed by the courts to the Centre as Wards of State with indeterminate sentences.

Although Padua Hall was an adjunct to the Morning Star Centre it was an entirely separate entity, a private facility run by the Order of Friars Minor, the Franciscans. There was no written agreement or arrangement with the Melbourne Archdiocese which owned the property. Nor was there any written agreement with the Victorian Government.

Under the 1954 Victoria Children’s Welfare Act, all sentences from the courts became determinate which resulted in Padua Hall no longer being able to fulfil its original purpose and it became financially non-viable. It was then in effect a Franciscan supported boarding house offering short-term accommodation for young men. Padua Hall closed on 30 September, 1960.

**Location:** KEW  
**Church Organisation:** Order of Friars Minor (Franciscans).  
**Years of Operation:** 1945 - 1960  
**Type of Service:** Residential, board and lodging.  
**Sex and Ages:** Male youths, aged 14 to 18 years.  
**Contact:** Very Reverend Minister Provincial OFM  
Provincial Office  
47 Victoria St  
Waverley NSW 2024  
Ph (02) 9389 5955  
Fax (02) 9389 8597  
**Records:** The Franciscans hold no records of Wards of State.

**ST ANTHONY’S CHILDREN’S HOME**

St Anthony’s was established in 1921 by the Sisters of St Joseph to assist with overcrowding at St Joseph’s Foundling Hospital at Broadmeadows. The home provided care for boys from kindergarten age to early primary school age. At certain times, girls were also admitted. In 1976, the Sisters closed the home and moved to Footscray, an inner western suburb of Melbourne.

**Location:** KEW.  
**Church Organisation:** Sisters of St Joseph.
Listing of Catholic Organisations Caring for Children Separated from Families

VIC

ST ANTHONY'S FAMILY SERVICE

In 1976 the Sisters of St Joseph closed their children’s home in Kew and moved to Commercial Rd, Footscray. The Sisters established an innovative family support service combined with specialist educational services and family group home care. This service became part of MacKillop Family Services in July 1997.

Location: FOOTSCRAY.
Church Organisation: Sisters of St Joseph.
Type of Service: Family group homes, family support and specialist educational services.
Sex and Ages: Families with children from birth to 15 years.

ST ANTHONY'S FAMILY SERVICE

In 1976 the work of St Anthony's transferred to St Anthony's Footscray and in 1997 to MacKillop Family Services.

Type of Service: Institutional child care and residential units.
Sex and Ages: Predominantly boys aged 4 to 6 years.
Contact: The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: A register for admissions has been maintained since 1921. Admission cards have been kept since 1940. Brief identifying information has been retained. Individual client files exist from the 1970s.
"A Piece of the Story"

Contact: The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: Admission registers have been maintained since 1976 along with comprehensive individual family care files.

ST AUGUSTINE’S ADOLESCENT AND FAMILY SERVICES

St Augustine’s Adolescent and Family Services was established at Whittington, a southern suburb of Geelong in 1988, following the closure of a large boy’s home at Highton. This new service provided small residential units, family support and specialist educational services. In July 1997 St Augustine’s became part of MacKillop Family Services.

Location: WHITTINGTON, GEELONG.
Church Organisation: Christian Brothers.
Type of Service: Residential care for school aged boys and girls, specialist education services and family support.
Sex and Ages: School aged boys.
Contact: The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information
Records: and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: In addition to an admission register, individual client files have been maintained.

ST AUGUSTINE’S BOY’S ORPHANAGE

St Augustine’s was established by the Friendly Brothers in 1855, at Newton in Geelong. The Sisters of Mercy arrived to care for girls in 1859 until a separate girl’s orphanage was opened in 1862. The Christian Brothers took over the management of the orphanage from the Friendly Brothers in 1878. In 1939 the orphanage relocated to Highton on the outskirts of Geelong and in the 1960s the name was changed to St Augustine’s Boys’ Home. In 1988, the Brothers relocated to a new site and developed a service with a focus on small units of residential care, specialist educational services and family support.

Location: HIGHTON, GEELONG.

Church Organisation: Christian Brothers.


Type of Service: Institutional child care for school aged boys.

Sex and Ages: Boys of school age.

Contact: The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: A register of admissions has been kept since 1855 and individual client files exist from the 1960s onwards.
ST CATHARINE'S GIRL'S ORPHANAGE

St Catherine's Girls Orphanage was established by the Sisters of Mercy at Newton, Geelong in 1862 and was originally known as Our Lady's Orphanage. Prior to this time, the Sisters had provided care to the girls at St Augustine's Orphanage. St Catherine's relocated to Highton in 1928 where it remained until its closure in 1975. The Sisters relocated to another site at North Geelong and established their new service, Mercy Family Care Centre, in 1975.

Location: GEELONG.
Church Organisation: Sisters of Mercy, Melbourne Congregation.
Years of Operation: 1862 - 1928 at Newton.
1928 - 1975 at Highton.
Type of Service: Institutional care for girls.
Sex and Ages: Girls, infancy to 16 years. From the mid 1950s some young boys were also admitted.
Contact: The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859
Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.
Records: An admission register has been established since the commencement of the orphanage. Individual client records were kept from the 1960s.

ST JOHN OF GOD TRAINING CENTRE
Residential care for boys with a developmental disability.
Location: CHELTENHAM.
Church Organisation: Brothers of St John of God.
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of Service:</td>
<td>Residential care and a school for boys with a developmental disability.</td>
</tr>
<tr>
<td>Sex and Ages:</td>
<td>Boys only from 5 to 16 years.</td>
</tr>
<tr>
<td>Contact:</td>
<td>The Provincial Province Centre PO Box BN1055 Burwood North NSW 2134 Ph (02) 9747 1699 Fax (02) 9744 3262</td>
</tr>
<tr>
<td>Access:</td>
<td>Information is available upon written request from persons providing identification and stating the right to access the information requested.</td>
</tr>
<tr>
<td>Records:</td>
<td>Basic personal details of residents have been maintained but are in poor physical condition and therefore only copies may be provided.</td>
</tr>
</tbody>
</table>

### ST JOSEPH’S BABIES HOME

In 1975 the Sisters of St Joseph closed their babies home at Broadmeadows and relocated to Glenroy where they established a foster care service, primarily to provide pre-adoptive placements. In 1985, the Sisters closed their Receiving Home in Carlton and established a small residential unit for single pregnant women at a separate site, as part of St Joseph’s Babies Home. In July 1997 St Joseph’s became part of MacKillop Family Services.

<table>
<thead>
<tr>
<th>Location:</th>
<th>GLENROY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Organisation:</td>
<td>Sisters of St Joseph.</td>
</tr>
<tr>
<td>Type of Service:</td>
<td>Residential care.</td>
</tr>
<tr>
<td>Contact:</td>
<td>The Coordinator Heritage and Information Services MacKillop Family Services 155 Melbourne Ave Glenroy VIC 3046 Tel (03) 9300 1011 Fax (03) 9306 8859</td>
</tr>
</tbody>
</table>
Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: An admission register has been maintained since the commencement of this service. Admission cards were introduced from 1940. Individual client files exist from the 1980s.

ST JOSEPH’S FOUNDLING HOME

In 1901 the Sisters of St Joseph established a large babies and children’s home at Broadmeadows. Originally known as St Joseph’s Foundling Hospital or St Joseph’s Foundling Home, the Sisters also provided residential care to pregnant women. Over the years the service became known as St Joseph Babies Home or the Broadmeadows Babies Home. The Home closed in 1975 and the Sisters established a foster care service located in Glenroy, an adjacent suburb.

Location: BROADMEADOWS.

Church Organisation: Sisters of St Joseph.

Years of Operation: 1901 - 1975.

In 1975 this work transferred to 155 Melbourne Ave, Glenroy and from 1997 came under MacKillop Family Services as a foster-care service.

Type of Service: Institutional child care and placement of babies through adoption.

Residential care for pregnant and post-confinement women.

Sex and Ages: Boys and girls from birth to 3 years.

Contact: For children legally adopted, contact:

Centacare
396 Albert St
East Melbourne VIC 3002
Tel (03) 9662 2033
Fax (03) 9662 1934

For children not adopted, contact:
The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

Access:
MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records:
A register of admissions has been kept since 1901. Admission cards were introduced from 1940 onwards.

■ ST JOSEPH’S HOME
St Joseph’s Home was opened in 1913 to cater for boys and nursery children who needed care. The support of children discontinued in 1980. Today St Joseph’s Home is a convention centre, Blythwood Grange.

Location: SEBASTOPOL.
Church Organisation: Sisters of Nazareth.
Type of Service: Residential care.
Sex and Ages: Boys to 16 years.
Nursery birth to 5 years boys and girls (at 5 years girls were then transferred to Nazareth House).

Contact:
Sister Superior
Sisters of Nazareth
PO Box 634
Ballarat VIC 3353
Ph (03) 5332 1697
Fax (03) 5333 3901

Access:
Information is available to the person to whom it relates or to family members who are able to prove their relationship to that person. Information is not available to third parties regarding a person who is still living.
"A Piece of the Story"

Records: Name, date and place of birth, name of parents if known, date and place of baptism, date of arrival and date of discharge.

ST JOSEPH'S HOME

St Joseph's Home was established in South Melbourne in 1890 and moved to Kent Road, Surrey Hills in 1893 under the management of the Sisters of St Joseph. The home, which provided institutional and residential care for children, was closed in 1981 and the Sisters relocated to Flemington where new services were provided.

Location: SURREY HILLS.

Church Organisation: Sisters of St Joseph.

Years of Operation: 1890 - 1981.

Type of Service: Institutional child care and post 1970 emergency residential care.

Sex and Ages: Boys and girls from 5 to 16 years of age. At certain times boys only were admitted.

Contact: The Coordinator
Heritage and Information Service
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: A register of admissions for children has been kept since 1893. Since 1940 admission cards were introduced. These records contain basic personal details and some information about parents. More detailed client records exist for residents after 1970.

ST JOSEPH'S HOME FOR CHILDREN

In 1981 the Sisters of St Joseph closed their children's home in Surrey Hills in the
eastern suburbs of Melbourne and relocated to Flemington, an inner city suburb and the name became “St Joseph’s Homes for Children.” A new service was developed which provided emergency residential care and family group home care. In 1991 the Christian Brothers took over the management of the service and then in July 1997, St Joseph’s became part of MacKillop Family Services.

Location: FLEMINGTON.

Church Organisation: Sisters of St Joseph (1981 - 1991),


Type of Service: Temporary and emergency care, short-term residential care and family group homes.

Sex and Ages: Boys and girls, usually of school age but younger children in sibling groups.

Contact: The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: A register of admissions has been kept since 1981, along with individual client files.

■ ST JOSEPH’S RECEIVING HOME

The Sisters of St Joseph assumed the management of the Receiving Home in 1905. The Home offered shelter to many thousands of pregnant women and also provided short term residential care to children. In 1985, the Receiving Home closed and the Sisters established a new service in Glenroy. In 1997 the service transferred to MacKillop Family Services.

Location: CARLTON.
"A Piece of the Story"

Church Organisation: Sisters of St Joseph.


In 1985 the service transferred to Loongana Ave Glenroy which provided a residence for 4 pregnant women and one unit for a mother and child.

Type of Service: Institutional care for pregnant women.

Sex and Ages: Boys and girls from birth to 10 years.

Contact: The Coordinator

Heritage and Information Services

MacKillop Family Services

155 Melbourne Ave

Glenroy VIC 3046

Tel (03) 9300 1011

Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: A register of admissions has been kept since 1905. Individual admission cards exist from 1940 onwards.

ST VINCENT'S BOYS HOME

St Vincent's Boys Home traces its origins to Prahran in 1854 with the development of a system of care for children in private homes. The St Vincent de Paul Orphanage at the South Melbourne site opened in 1857 and provided institutional care for boys and girls until 1867 when care for boys only was commenced. During the 1960s, a change of name to St Vincent’s Boy’s Home occurred. There has been a gradual shift from large scale institutional care to smaller residential units and the development of specialist educational services. In July 1997 St Vincent’s Boy’s Home became part of MacKillop Family Services.

Location: SOUTH MELBOURNE.

Church Organisation: Sisters of Mercy, Melbourne Congregation from 1861 to 1874.

Christian Brothers from 1874 to 1997.
Listing of Catholic Organisations Caring for Children Separated from Families

VIC

**ST VINCENT DE PAUL CHILDREN’S HOME**, later became known as **ST VINCENT DE PAUL CHILD AND FAMILY SERVICES**

In 1962 the Sisters of Mercy closed their home for girls in South Melbourne and relocated to Black Rock. The Sisters developed a system of congregate care and family group home care for girls and boys. In 1992, the name of the service was changed to St Vincent de Paul Child and Family Services. In July 1997, the service became part of MacKillop Family Services.

**Location:** BLACK ROCK.

**Church Organisation:** Sisters of Mercy, Melbourne Congregation.

**Years of Operation:** 1962 - 1992.


**Type of Service:** Congregate care, family group home care and family support.
VIC

"A Piece of the Story"

Sex and Ages: Girls from infancy to 16 years. From 1966 boys were also cared for.

Contact: The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Tel (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: An admission register and individual client files have been maintained.

ST VINCENT DE PAUL'S GIRLS' ORPHANAGE

St Vincent de Paul Girl’s Orphanage was established in Prahran by Father Gerald Ward in 1854 to care for children in private homes. In 1857 an orphanage was opened in Cecil St, South Melbourne. The Sisters of Mercy took over the management of the orphanage in 1861 and by 1864 had commenced the building of a separate girl’s orphanage on an adjacent site in Napier St. St Vincent de Paul Girl’s Orphanage remained at South Melbourne until 1962 when it relocated to Black Rock.

Location: SOUTH MELBOURNE,
BLACK ROCK (from 1962).

Church Organisation: Sisters of Mercy, Melbourne Congregation.

Years of Operation: 1854 - 1962.

Type of Service: Institutional child care.

Sex and Ages: Institutional care for girls and boys until 1864. From 1864 to 1962, institutional care for girls.

Contact: The Coordinator
Heritage and Information Services
MacKillop Family Services
155 Melbourne Ave
Glenroy VIC 3046
Listing of Catholic Organisations Caring for Children Separated from Families

Tel (03) 9300 1011
Fax (03) 9306 8859

Access: MacKillop Family Services through its Heritage and Information Service provides a background information and support service to former residents and/or their families. Applications for access to client records are made in accordance with the policy of MacKillop Family Services. Copies of records are provided upon receipt of proof of identity.

Records: A comprehensive admission register has been maintained since the commencement of the service.
Western Australia
BALGO MISSION - WIRRUMANU

Balgo Mission was administered by the Diocese of Broome and staffed by the priests and brothers of the Society of the Catholic Apostolate (Pallottines). They were joined in 1956 by the Sisters of St John of God. Both religious orders came to the Kimberley region chiefly to work amongst the Aboriginal people of the area. In 1939, the mission was set up in the area covering the Rockhole and Billiluna Stations. More information on the history of the Balgo Mission itself is available from the Kimberley Land Council in Western Australia.

Location: BALGO
(South-western desert of the Kimberley Region)

Church Organisation: Operated by the Diocese of Broome and staffed by the Society of the Catholic Apostolate (Pallottines) and Sisters of St John of God.


Type of Service: Dormitory style residential care.

Sex and Ages: Boys and girls aged 4 to 18 years.

Contact: The Archivist
Diocesan Office
PO Box 76
Broome WA 6725
Ph (08) 9192 1060
Fax (08) 9192 2136

Access: Inquiries from past residents and families are welcome. Please contact the Archivist for procedural details.

Records: Church related documents and correspondence.

BEAGLE BAY COMMUNITY

Beagle Bay Mission as administered by the Diocese of Broome which was known as the Vicariate of the Kimberley prior to 1967. It was staffed initially by the Trappist Order and then, from 1901, by the Society of the Catholic Apostolate (Pallottines). They were joined in 1907 by the Sisters of St John of God. Both religious orders came to the Kimberley chiefly to work amongst the Aboriginal people of the area.
Listing of Catholic Organisations Caring for Children Separated from Families

Location: BEAGLE BAY, VIA BROOME.
(located on the Dampier Peninsula 180 kilometres north of Broome)

Church Organisation: Sisters of St John of God.

Years of Operation: 1921 - 1978.

Type of Service: Dormitory style residential care, teaching in the school, nursing facilities and various other domestic work.

Sex and Ages: Boys and girls from infancy to approximately 20 years of age.

Contact: The Archivist
Diocesan Office
PO Box 76
Broome WA 6725
Ph (08) 9192 1060
Fax (08) 9192 2136

Access: Available to past residents and their families.

Records: See entry for Broome Diocese.

CASTLEDARE JUNIOR ORPHANAGE, also known as ST VINCENT'S BOYS' HOME

Castledare was originally established as a home to care for intellectually disabled Catholic children, but it later became the junior orphanage for Clontarf, including child migrants. In its latter years it was used as a home for children with emotional and behavioural problems.

Location: WILSON, PERTH.

Church Organisation: Christian Brothers.

Years of Operation: 1929 - 1983.

Type of Service: Orphanage and residential care for boys.

Sex and Ages: Castledare catered for boys between the ages of approximately 5 and 13 and included British and Maltese child migrants.

Contact: The Archivist
Christian Brothers' Holy Spirit Province
PO Box 1129
Bentley Delivery Centre WA 6983
"A Piece of the Story"

Ph (08) 9365 2813
Fax (08) 9365 2814

Access:
Information is available to the person to whom it relates or family members who are able to prove their relationship to that person if deceased, or who have the person’s written permission. Information is not available to third parties without the written consent of the person to whom it relates.

Records:
Admission Registers are available for the whole period from 1929 to 1983. Not all entries have been completed in detail, but entries may contain a person’s name, date of birth and admission, names of parents and date and details of discharge.

CATHOLIC MIGRANT CENTRE
The Catholic Migrant Centre facilitates the settlement of migrants and refuges in Western Australia and offers a range of services including a service to former child migrants sent to Australia from Britain and Malta.

Location: PERTH.
Church Organisation: An agency of the Catholic Archdiocese of Perth.
Years of Operation: 1948 - continues to operate in 1999.
Type of Service: Information, referral, tracing of family origin and counselling.
Sex and Ages: 198 girls and 916 boys aged as young as 3 years and as old as 16 years came to Australia as child migrants - approximately 800 children came from Britain and approximately 300 from Malta.
Contact: Community Worker - Immigration Adviser
Catholic Migrant Centre
29 Victoria Square
Perth WA 6000
Ph (08) 9221 1727
Fax (08) 9221 3793

Access:
Information from personal files is freely available to former child migrants.

Records:
Holds over 900 personal files relating to former child migrants between 1938 and 1965 and is licensed to access the Personal History Index (PHIND) - see below.
CATHERINE McAULEY FAMILY CENTRE

The Catherine McAuley Family Centre stands on the site of the old St Joseph’s Girls’ Orphanage, and is the organisation that has evolved from all the Child Care Services of the Sisters of Mercy in Perth, since 1846. Today, the Centre comprises, under one Board of Management, Aged Care Services, Child Day Care Services, Residential Child Care Services and other Community Services for Youth, the unemployed and Families at Risk.

Location: WEMBLY, PERTH.
Church Organisation: Sisters of Mercy, Perth Congregation.
Type of Service: Residential, educational and pastoral care.
A foster care program operates, as well as residential ‘Cottages’ on site.
Sex and Ages: Boys and girls aged 5 to 16 years.
Contact: Chief Executive Officer
Mercy Community Services
18 Barrett Street
Wembley WA 6014
Ph (08) 9442 3444
Fax (08) 9381 7050
Access: By written application to contact above.
Records: Includes admission records and progress reports.

CLONTARF BOYS’ ORPHANAGE, also known as
ST JOSEPH’S, CLONTARF BOYS’ TOWN, and formerly known as
ST VINCENT’S BOYS’ ORPHANAGE, SUBIACO

The Christian Brothers took over the operation of the Boys’ Orphanage at Subiaco in 1898 from the Sisters of Mercy and in 1901 transferred to a new site on the banks of the Canning River in an area now known as Waterford. It was closed as a child care institution in 1983 and the buildings and grounds are now used by the Clontarf Aboriginal College and other Aboriginal organisations.

Location: WATERFORD, PERTH.
Church Organisation: Christian Brothers.
Years of Operation: 1898 - 1983.
Type of Service: Orphanage and residential care for boys.
"A Piece of the Story"

Sex and Ages: In the early years boys from age 2 were accepted, but in the later years, it was mainly for boys between 12 and 16 who had emotional or behavioural difficulties. As well as caring for private cases and those from the Child Welfare Department, from 1938 the Brothers looked after British and Maltese child migrants.

Contact: The Archivist
Christian Brothers' Holy Spirit Province
PO Box 1129
Bentley Delivery Centre WA 6983
Ph (08) 9365 2813
Fax (08) 9365 2814

Access: Information is available to the person to whom it relates or family members who are able to prove their relationship to that person if deceased, or who have the person's written permission. Information is not available to third parties without the written consent of the person to whom it relates.

Records: Admission Registers are available for the whole period from 1888 to 1983. Not all entries have been completed in detail, but entries may contain person's name, date of birth and admission, names of parents and date and details of discharge.

HOLY CHILD ORPHANAGE

The Sisters of St John of God provided residential accommodation for orphaned girls and girls taken from their families by Native Affairs. Dormitory style accommodation was the norm and students attended St Mary's School nearby. When the girls had finished primary school, some girls were moved to hostel style accommodation located near the convent and learnt domestic skills on site. Other girls may have remained at the Orphanage after completing primary school and learnt domestic skills at the Orphanage. Girls stayed with the Sisters until they married or returned to their families.

Location: BROOME.
Church Organisation: Sisters of St John of God.
Years of Operation: 1940 - 1962.
Type of Service: Dormitory style residential care.
Sex and Ages: Girls from infancy to approximately 20 years of age.
List of Catholic Organisations Caring for Children Separated from Families

Contact: Province Leader
Sisters of St John of God
Province Centre
PO Box 473
Wembley WA 6014
Ph (08) 9322 1288
Fax (08) 9322 1471

Access: Available to past residents and their families.

Records: No personal files held by the Order. There are some photos taken over the years.

KALUMBURU MISSION

The mission was established at Pago in 1908, and was generally called Drysdale River Mission. It moved to Kalumburu in 1936. Benedictine monks and nuns administered the mission until it was handed over to the Diocese of Broome in 1981. For a time boys and girls were housed in two dormitory units.

Location: KALUMBURU.

Church Organisation: Benedictine monks and nuns.

Years of Operation: 1937 - 1962.

Type of Service: Dormitory style residential care.

Sex and Ages: Boys and girls from infancy to approximately 16 years of age.

Contact: The Archivist
Benedictine Community of New Norcia
Holy Trinity Abbey
New Norcia WA 6509
Ph (08) 9654 8018
Fax (08) 9654 8097

Access: Enquiries from past residents and family are welcome. Please contact the Archivist for procedure details.

Records: Some records are held, not yet listed.

LA GRANGE - BIDYADANGA

In 1956 La Grange Mission, which had been a government rations depot, was transferred to the Catholic Church. Situated approximately two hundred kilometres south of Broome, it was operated by the Diocese of Broome and staffed by the Priests and Brothers of the
"A Piece of the Story"

Society of the Catholic Apostolate (Pallotines) with additional assistance provided by the Lay Missionaries.

Location: LA GRANGE MISSION, VIA BROOME.

Church Organisation: Operated by Diocese of Broome and staffed by Society of the Catholic Apostolate (Pallottines).


Type of Service: Dormitory style residential.

Sex and Ages: Primary schools boys and girls.

Contact: The Archivist
Diocesan Office
PO Box 76
Broome WA 6725
Ph (08) 9192 1060
Fax (08) 9192 2136

Access: Available to past residents and family members. Inquiries welcomed.

Records: Church related documents and correspondence.

LEEDERVILLE

The original Home opened in Adelaide Terrace, Perth in 1902. This facility was closed when the Home was transferred to a new building in the suburb of Leederville in 1904.

Location: LEEDERVILLE, PERTH.

Church Organisation: Good Shepherd Sisters.


Type of Service: Residential care.

Sex and Ages: Women and teenage girls.

Contact: The Provincial Leader
Good Shepherd Provincialate
PO Box 182
Abbotsford VIC 3067
Tel (03) 9419 5773
Fax (03) 9419 4472

Access: Information is available to former residents of the home or other authorised persons.

Records: Admission and discharge registers have been retained.
LOMBADINA MISSION - LOMBADINA/DJARINDJIN

Established in the area known as the Dampier Peninsula, the Lombadina Mission was administered by the Diocese of Broome and staffed by the Priests and Brothers of the Society of the Catholic Apostolate (Pallotines). They were joined in 1913 by the St John of God Sisters. Both religious orders came to the Kimberley chiefly to work amongst the Aboriginal people of the area.

Location: LOMBADINA, VIA BROOME.
(Dampier Peninsula, 189 kilometres north of Broome and in the Kimberley region)

Church Organisation: Administered by the Diocese of Broome and staffed by Society of the Catholic Apostolate (Pallotines) and Sisters of St John of God.


Type of Service: Dormitory style residential care for girls, medical clinic and school.

Sex and Ages: Girls aged from 4 to 18 years.

Contact: Province Leader
Sisters of St John of God
Province Centre
PO Box 473
Wembley WA 6014
Ph (08) 9322 1288
Fax (08) 9322 1471
or
The Archivist
Diocesan Office
PO Box 76
Broome WA 6725
Ph (08) 9192 1060
Fax (08) 9192 2136

Access: Available to past residents and their families.

Records: Few records are known to exist.

NAZARETH HOUSE

Nazareth House was opened in December 1941 to cater for the aged and also children who needed care. In 1947 some migrant children arrived and were cared for at Nazareth
"A Piece of the Story"

House. The support of children discontinued in 1977. Today Nazareth House is a residential aged care facility.

Location: BLUFF POINT, GERALDTON.

Church Organisation: Sisters of Nazareth.


Type of Service: Residential care.

Sex and Ages: Boys and girls from birth.

Migrant children were girls only.

Contact:
Sister Superior
Sisters of Nazareth
PO Box 3247
Bluff Point WA 6530
Ph (08) 9923 1205
Fax (08) 9923 2585 or 9923 1539

Access: Information is available to the person to whom it relates or to family members who are able to prove their relationship to that person. Information is not available to third parties regarding a person who is still living.

Records: Records include the child's name, date and place of birth; name and occupation of parents if known; date and place of baptism; and the dates of arrival and discharge.

Ocean View Hostel was operated by the Department of Community Welfare and staffed by the Society of the Catholic Apostolate (Pallottines) and used as a boarding residence for indigenous students and those undertaking apprenticeship courses and training.

Location: MOSMAN PARK.

Church Organisation: Staffed by the Society of the Catholic Apostolate (Pallottines).


Type of Service: Boarding facility for aboriginal secondary school students and those taking apprenticeship courses.

Sex and Ages: Male secondary school students and apprentices aged 16 years and upwards.
Contact: The Archivist
Pallottines Centre
50-60 Fifth Ave
Rossmoyne WA 6148
Ph (08) 9457 7906
Fax (08) 9457 0532

Access: Available to past residents and their families. Individual applications considered by the Archivist.

Records: Minimal documentation and records available.

PALLOTTINE BOYS’ HOSTEL

Pallottine Boys’ Hostel was operated by the Society of the Catholic Apostolate (Pallottines) and used as a boarding residence for indigenous students and those undertaking apprenticeship courses and training.

Location: ALBANY.

Church Organisation: Society of the Catholic Apostolate (Pallottines).


Type of Service: Boarding facility for aboriginal secondary school students and those taking apprenticeship courses.

Sex and Ages: Male secondary school students and apprentices.

Contact: The Archivist
Pallottines Centre
50-60 Fifth Ave
Rossmoyne WA 6148
Ph (08) 9457 7906
Fax (08) 9457 0532

Access: Available to past residents and their families. Individual applications considered by the Archivist.

Records: Admission book with particulars of residents.

PERSONAL HISTORY INDEX (PHIND)

PHIND will be of interest to former child migrants who were sent to the following Catholic childrens’ homes in Western Australia between 1938 and 1965:

- Nazareth House, Geraldton
- St Joseph’s and St Vincent’s, Leederville
"A Piece of the Story"

- St Mary's, Tardun
- St Joseph's, Bindoon
- Castledare, or
- Clontarf.

Location: PERTH.

Church Organisation: An initiative of the Christian Brothers, the Sisters of Mercy and the Sisters of Nazareth.

Years Covered: 1938 - 1965.

Type of Service: Location of personal details and assistance with locating information about individual migration and residence in Western Australia.

Sex and Ages: 198 girls and 916 boys aged as young as 3 years and as old as 16 years came to Australia as child migrants - approximately 800 children came from Britain and approximately 300 from Malta.

Contact: Former child migrants can contact one of the following organisations to access PHIND:

CHRISTIAN BROTHERS (Westcourt), Manning Ph (08) 9365 2800

C-BERS SERVICES, Subiaco Ph (08) 9381 5422 or free call (08) 1800 621 805

CATHOLIC MIGRANT CENTRE, Perth Ph (08) 9221 1727

CHILD MIGRANTS TRUST, Nedlands Ph (08) 9386 3605

DEPARTMENT OF FAMILY AND CHILDREN’S SERVICES, Family Information and Records Bureau, East Perth Ph (08) 9222 2777 or freecall (08) 1800 000 277

NATIONAL ARCHIVES OF AUSTRALIA, East Victoria Park Ph (08) 9470 7500
Listing of Catholic Organisations Caring for Children Separated from Families

Access: PHIND is a confidential index. Only former child migrants or their nominated representatives are able to access the index.

Records: Holds over 900 personal files relating to former child migrants between 1938 and 1965. Former child migrants are also provided with assistance to locate and access the following information: medical/social records (excluding hospital records); educational records; photographs of individual as a child were possible; baptismal and birth certificates held by Catholic agencies; and immigration records.

ROMAN CATHOLIC GIRLS’ ORPHANAGE

When the Sisters of Mercy came to Perth in 1846 they began planning for the education of the children of the colonists. By 1853, four distinct but intertwined educational establishments were operating at Victoria Square, Perth. One of these was St Mary’s School for Aboriginal Girls, which received a special grant from the Governor. While the care of Aboriginal girls gradually ceased over the next decade, the care of white destitute children continued.

In 1868 the Catholic girls in the government poor houses were entrusted to the care of the Sisters of Mercy. The Roman Catholic Girls’ Orphanage operated from Victoria Square, Perth until the service transferred to Subiaco in 1901, under the name of St Joseph’s Girls’ Orphanage.

Location: SUBIACO, PERTH.

Church Organisation: Sisters of Mercy, Perth Congregation.

Years of Operation: 1868 - 1901.

In 1901, this service transferred to Subiaco as St Joseph’s Girls’ Orphanage.

Type of Service: Residential, educational and pastoral care.

Sex and Ages: Available for girls of all ages.

Contact: Sr Anna-Maria O’Shea RSM
Mercury Archivist
Convent of Mercy
PO Box C114
Perth WA 6001
Ph (08) 93254 155
Fax (08) 9325 4092
"A Piece of the Story"

Access: By written application to the contact above.

Records: Some records still exist, including names of girls and facts regarding funding and accounts.

ROSSMOYNE

Rossmoyno was operated by the Society of the Catholic Apostolate (Pallottines) and used as a boarding residence for students from the Kimberley and other country regions of Western Australia who attended secondary schools in the Perth metropolitan area. During its years of operation from 1956 to 1991, approximately nine hundred students had been boarders.

Location: ROSSMOYNE, PERTH.

Church Organisation: Society of the Catholic Apostolate (Pallottines).


Type of Service: Boarding facility for secondary school students.

Sex and Ages: Secondary school students.

Contact: The Clergy-in-Charge
Pallottines Centre
50-60 Fifth Ave
Rossmoyne WA 6148
Ph (08) 9457 7906
Fax (08) 9457 0532

Access: Available to past residents and their families. Individual applications considered by the Clergy-in-Charge.

Records: Student Register and Student Cards showing particulars of boarders and their parents and periods of occupancy have been retained.

ST JOSEPH’S FARM AND TRADE SCHOOL

This institution began in 1936 about 50 miles from Perth on land which was donated by Mrs Catherine Musk. From 1967 its status changed from a child care institution to a conventional Catholic agricultural college which accepted boarders and it continues in this form today as the Catholic Agricultural College Bindoon (formerly known as Keaney College).

Location: BINDOON.

Church Organisation: Christian Brothers.
Listing of Catholic Organisations Caring for Children Separated from Families

<table>
<thead>
<tr>
<th>Years of Operation:</th>
<th>1936 - 1967 (as a child care institution).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of Service:</td>
<td>Orphanage and residential care for boys.</td>
</tr>
<tr>
<td>Sex and Ages:</td>
<td>Boys mainly between 12 and 16, including British and Maltese child migrants.</td>
</tr>
<tr>
<td>Contact:</td>
<td>The Archivist</td>
</tr>
<tr>
<td></td>
<td>Christian Brothers’ Holy Spirit Province</td>
</tr>
<tr>
<td></td>
<td>PO Box 1129</td>
</tr>
<tr>
<td></td>
<td>Bentley Delivery Centre WA 6983</td>
</tr>
<tr>
<td></td>
<td>Ph (08) 9365 2813</td>
</tr>
<tr>
<td></td>
<td>Fax (08) 9365 2814</td>
</tr>
</tbody>
</table>

Access: Information is available to the person to whom it relates or family members who are able to prove their relationship to that person if deceased, or who have the person’s written permission. Information is not available to third parties without the written consent of the person to whom it relates.

Records: Admission Registers are available for the period 1940 to 1967. Not all entries have been completed in detail, but entries may contain person’s name, date of birth and admission, names of parents and date and details of discharge.

**ST JOSEPH’S GIRLS’ ORPHANAGE**

St Joseph’s Girls’ Orphanage came into existence in 1901 when the girls formerly cared for at the Orphanage in Perth, were transferred to the larger site at Subiaco, which housed St Vincent’s Orphanage for Boys, until the Christian Brothers transferred this service to new premises in 1901.

Location: WEMBLEY, formerly SUBIACO.

Church Organisation: Sisters of Mercy, Perth Congregation.

Years of Operation: 1901 - 1972.

In 1970, the name “orphanage” was seen to be unacceptable and the name was changed to “Catherine McAuley Residential Child Care” and used from 1972 to 1989.

Type of Service: Residential, educational and pastoral care.

Girls who were in need of a home, or at risk in the community were admitted. Some were private
referrals, others were directed to the Orphanage by the State Welfare Department. In the immediate post World War II years, child migrants from the United Kingdom and Malta were sent to St Joseph’s.

**Sex and Ages:** Girls only aged 6 to 16 years.

**Contact:** The Congregational Leader
Sisters of Mercy, Perth Congregation
PO Box 74
Wembley WA 6014
Ph (08) 9382 1477
Fax (08) 9388 2978

**Access:** Written applications to the contact above.

**Records:** Admission registers and baptismal registers are available, though not complete.

---

**ST JOSEPH’S HOSTEL**

St Joseph’s Hostel was established in 1958 by the Diocese of Broome. It was operated on a day to day basis by the Priests and Brothers of the Society of the Catholic Apostolate (Pallottines) with the assistance of Lay Missionaries.

**Location:** DERBY.

**Church Organisation:** Operated by the Diocese of Broome and staffed by Society of the Catholic Apostolate (Pallottines).

**Years of Operation:** 1958 - 1986.

**Type of Service:** Boarding facility for secondary school students.

**Sex and Ages:** Secondary school aged boys and girls (up to Year 10).

**Contact:** The Archivist
Diocesan Office
PO Box 76
Broome WA 6725
Ph (08) 9192 1060
Fax (08) 9192 2136

**Access:** Available to past residents and their families.

**Records:** Church related documents and correspondence.
ST JOSEPH'S ORPHANAGE

St Joseph's Orphanage was established by the Spanish Benedictine Monks in the mid 1800s and provided residential care for girls until its closure in 1974. The Benedictine Community of New Norcia is located 132 km north of Perth. The Sisters of St Joseph and other Catholic orders also supported the community through their teaching role. More information on the Benedictine Community of New Norcia, its history and its archives may be found at the Internet website www.newnorcia.wa.edu.au.

Location: NEW NORCIA.
Church Organisation: Benedictine Monks.
Type of Service: Boarding School.
Sex and Ages: Girls.
Contact: The Archivist
The Benedictine Community of New Norcia
Holy Trinity Abbey
New Norcia WA 6509
Ph (08) 9654 8018
Fax (08) 9654 8097

Access: Enquiries from past residents and family welcome. Please contact The Archivist for procedure details.

Records: Some records from approximately 1940 to 1974. In addition to the records held at the Archives in New Norcia, copies are held with the State Archives of Western Australia at the Battye Library in Perth. See also the publication “Aborigines of New Norcia, 1845-1914” by Neville Green and Lois Tilbrook (University of Western Australia Press, Perth 1989), which may be available in public libraries.

ST MARY'S ORPHANAGE

Established in the mid 1800s, St Mary’s College cared for boys and was operated by the Benedictine Community of New Norcia, north of Perth (Subiaco Congregation of the Order of St Benedict). Further information on the history of the community, its archives and the religious order can be found on the Internet website located at www.newnorcia.wa.edu.au. See also the publication “Aborigines of New Norcia, 1845-1914”, by Neville Green and Lois Tilbrook (University of Western Australia Press, Perth 1989), which may be available in public libraries.
“A Piece of the Story”

Location: NEW NORCIA.
Church Organisation: Benedictine Monks.
Type of Service: Boarding School.
Sex and Ages: Boys.
Contact: The Archivist
The Benedictine Community of New Norcia
Holy Trinity Abbey
New Norcia WA 6509
Ph (08) 9654 8018
Fax (08) 9654 8097

Access: Enquiries from past residents and family are welcome.
Please contact The Archivist for procedure details.

Records: Some records exist from approximately 1940 to 1974. In
addition to the records held at the Archives in New Norcia,
copies are held with the State Archives of Western
Australia at the Battye Library in Perth.

ST VINCENT’S FOUNDLING HOME

A special nursery was erected in 1914 to care for the babies of unmarried mothers and
other young children who were frequently found abandoned in pre-World War I years.
A generous benefactor, Mr Stuart Patterson paid for a complete new kindergarten
building, which is today used as a Day Care Centre, and it still bears an inscription
over the entrance, ‘St Vincent’s Foundling Home’.

Location: WEMBLEY, formerly SUBIACO.
Church Organisation: Sisters of Mercy, Perth Congregation.
Years of Operation: 1914 - 1972.
Type of Service: Residential, pre-school education and pastoral care.
Sex and Ages: Boys and girls from birth to 5 years.
Contact: The Congregation Leader
Sisters of Mercy, Perth Congregation
PO Box 74
Wembley WA 6014
Ph (08) 9382 1477
Fax (08) 9388 2978
WA

Listing of Catholic Organisations Caring for Children Separated from Families

Access: Written application to the contact above.

Records: Some admission records and baptismal register are available, though not complete.

TARDUN FARM SCHOOL, also known as ST MARY’S AGRICULTURAL SCHOOL

St Mary’s Agricultural School opened in 1928 and was primarily used to train orphan boys and Wards of the State, including child migrants from 1938, in agriculture and farming. In 1967 the school’s status changed from a child care institution to a conventional agricultural boarding school, and it continues as such today.

Location: TARDUN.

Church Organisation: Christian Brothers.

Years of Operation: 1928 - 1967 (as a child care institution).

Type of Service: Orphanage and residential care for boys.

Sex and Ages: Mainly for boys between 12 and 16. It also catered for British and Maltese child migrants.

Contact: The Archivist
Christian Brothers’ Holy Spirit Province
PO Box 1129
Bentley Delivery Centre WA 6983
Ph (08) 9365 2813
Fax (08) 9365 2814

Access: Information is available to the person to whom it relates or family members who are able to prove their relationship to that person if deceased, or who have the person’s written permission. Information is not available to third parties without the written consent of the person to whom it relates.

Records: Admission Registers are available for the period 1928-1967. Most early entries are incomplete apart from name and date of birth, but later entries may contain person’s name, date of birth and admission, names of parents and date and detail of discharge.

TARDUN/WANDAGLU HOSTEL

Tardun is located approximately two hundred kilometres east of Geraldton, Western Australia. The Home at Tardun commenced operation in 1948 when disused RAAF
buildings utilised during WWII were purchased by the Catholic Church and transported from Moonyounooka (near Geraldton) to the mission. The facility is still operational today and goes by the name of Wandaglu Hostel.

Location: TARDUN.
Church Organisation: Society of the Catholic Apostolate (Pallottines).
Years of Operation: 1948 - continues to operate in 1999.
Type of Service: Residential care for Primary and Secondary Students.
Sex and Ages: Boys and girls 5 to 17 years.
Contact: The Archivist
Pallottines Centre
50-60 Fifth Ave
Rossmoyne WA 6148
Ph (08) 9457 7906
Fax (08) 9457 0532
Access: Access to information is available to past residents and their families.
Records: Admission Registers are available. Most early entries are incomplete apart from name and date of birth, but later entries may contain a person’s name, date of birth and admission, names of parents and date and detail of discharge.

WANDERING MISSION

Wandering Mission is situated approximately one hundred kilometres south-east of Perth with the facility operated by the Archdiocese of Perth established in 1944. It was staffed by the Priests and Brothers of the Society of the Catholic Apostolate, also known as the Pallotines. This operation ceased in 1977.

Location: WANDERING, VIA PERTH.
Church Organisation: Operated by Archdiocese of Perth and staffed by Society of the Catholic Apostolate (Pallottines).
Type of Service: Dormitory style residential.
Sex and Ages: Boys and girls 4 to 15 years.
Contact: The Archivist
Catholic Church Office
Listing of Catholic Organisations Caring for Children Separated from Families

Victoria Square
Perth WA 6000
Ph (08) 9325 9177
Fax (08) 9921 1716

Access: For information please contact The Archivist.
Records: No records are known to have survived. Please contact the Archivist above for further information.
"A Piece of the Story"

Appendix 1
Accessing Church Records Under Adoption Legislation

Accessing Church Records Under Adoption Legislation

During the past decade all Australian States and Territories have enacted Adoption Information legislation. This legislation opens adoption records held by government and nongovernment organisations to adult adopted people (those aged 18 years and over), to the birth parents or, if the adopted person is deceased, to their next of kin and enables them to search for each other. In some states next of kin are able to access records while the adopted person is still alive.

Each State and Territory has different regulations governing who can access information relating to an adoption. Individuals are advised to consult with the government adoption services in their State or Territory or with one of the Catholic adoption agencies listed below as the first step.

As a general rule, where an adopted adult was an ex-ward of state, or had received institutional care prior to the adoption, that person can access all information relevant to the period of their care prior to the adoption and relevant to their adoption under this form of legislation.

Many children who were placed in out of family residential care were not adopted. However, the Catholic Church has been involved in providing adoption services in three States: New South Wales, Victoria and Tasmania. In these States, adoption records are presently held by the following Church organisations.

New South Wales
Mercy Family Centre
Adoption Support Centre
McAuley Place
Waitara NSW 2077
Ph (02) 9487 3022
Fax (02) 9489 6543

Centacare Catholic Community Services, Sydney
The Principal Officer
Appendices

Centacare Adoption Services
9 Alexandra Avenue
Croydon NSW 2132
Ph (02) 9745 3133
Fax (02) 9744 7123

**Legislation:** Adoption Information Act 1990

Note: Adopted siblings can apply for information.

**Victoria**
Centacare Catholic Family Services (formerly Catholic Family Welfare Bureau)
The Principal Officer
Centacare Adoption Services
576 Victoria Parade
East Melbourne VIC 3002
Ph (03) 9419 5633
Fax (03) 9419 5734

**Legislation:** Adoption Act 1984, **Part VI**

Note: Adoptive parents and birth relatives can apply for information.

**Tasmania**
Centacare Family Services, Tasmania
The Principal Officer
Catholic Private Adoption Agency
23 Stoke Street
New Town TAS 7008
PO Box 369
Moonah TAS 7009
Ph (03) 6278 1660
Fax (03) 6278 1055

**Legislation:** Part VI of the Adoption of Children Act 1988

The persons who can access information held in adoption records and the procedures involved in making a request for this information are outlined in the relevant legislation relating to the state in which the adoption was legalised. It should be noted that adoption law overrides Freedom of Information law.
"A Piece of the Story"

Persons who were adopted through an organisation of the Catholic Church in New South Wales, Victoria or Tasmania should make contact with the Principal Officer from the Catholic Adoption Agency in the state where the adoption was legalised.

Persons who were adopted through a State or Territory Child Welfare Department should turn to Appendix 3.
Appendices

Appendix 2
Accessing Records Under Freedom of Information

ACCESSING GOVERNMENT RECORDS

Not all individuals who were provided with out of family care received residential care by an organisation of the Catholic Church. Various government departments, other churches and a range of nongovernment organisations also provided out of family care services to children in Australia since the mid-nineteenth century.

The majority of individuals who were provided with out of family care received these services from an Australian government through a department of child welfare. For these people, the Freedom of Information Acts in the various States and Territories provide them with the opportunity to gain access to information held by the state.

It may well be better for inquirers to make an informal rather than a formal Freedom of Information ('FOI') application to the Department in the first instance, as information on third parties, for example names of parents, cannot be given out under FOI requests. In addition, the relevant Department will most probably be unable to give more information, even if they possess it, than actually applied for.

In the case of children who resided in the former Territories and who were taken into care by the Commonwealth Government, which had jurisdiction for child welfare matters in previous years, contact should be made with an Officer from the Commonwealth Government, listed on the following pages.

The Commonwealth Government and all Australian States and Territories have enacted FOI legislation. Freedom of Information Acts require any information contained in documents held by a government be made available to the public. These Acts give individuals the legal right to access documents held by Ministers, their Departments and some statutory authorities and the right to ensure that information contained in the records is not incorrect, incomplete, misleading or out of date.

Accessing State and Territory Government Records Under FOI

The contacts for a request for access to records held by the State and the Australian Capital Territory Governments under Freedom of Information legislation are as follows:
“A Piece of the Story”

**Australian Capital Territory**
FOI Officer
Freedom of Information
Department of Health and Community Care
GPO Box 825
Canberra ACT 2601
Ph (02) 6205 1340
Fax (02) 6205 0843

**New South Wales**
FOI Coordinator
FOI Unit
Department of Community Services
Locked Bag 28
Ashfield NSW 1800
Ph (02) 9716 2996
Fax (02) 9798 5486

**Northern Territory**
Legislation has recently been proclaimed but contact details were not available at the time of publication.

**Queensland**
The Manager
Freedom of Information Branch
Department of Families, Youth and Community Care
GPO Box 806
Brisbane QLD 4000
Ph (07) 3225 8442 or 1800 809 078 for callers outside Brisbane
Fax (07) 3224 7050

**South Australia**
FOI Liaison Officer (FAYS) - marked “CONFIDENTIAL”
Department of Family & Youth Services
GPO Box 39
Rundall Mall
Adelaide SA 5000
Ph (08) 8226 6735 or (08) 8226 6707
Fax (08) 8226 6675

**Tasmania**
Freedom of Information Officer
Child, Youth & Family Support
Appendices

Child, Youth & Family Services
GPO Box 125b
Hobart TAS 7001
Ph (03) 6233 4745
Fax (03) 6233 4943

**Victoria**
The Manager
Freedom of Information Office
Department of Human Services
GPO Box 4057
Melbourne VIC 3001
Ph (03) 9616 7179
Fax (03) 9616 8848

**Western Australia**
Freedom of Information Officer
Information Support Service
Family and Children’s Services of Western Australia
189 Royal St
East Perth WA 6004
GPO Box 6334
East Perth WA 6004
Ph (08) 9222 2777
Freecall 1800 000 277
Fax (08) 9222 2767

**Accessing Commonwealth Government Records Under FOI**
The following people may find relevant information in records held by the Commonwealth:

- Aboriginal and Torres Strait Islander peoples removed from their families by the Federal Government or who were removed from their families and resided in Victoria prior to 1967;
- Those who resided in the Northern Territory or the Australian Capital Territory prior to those territories being granted self government; or
- former child migrants from Britain or Malta.

In the first instance the contact for a request for access to records held by the Commonwealth Government under the **Freedom of Information Act 1982** is as follows.
"A Piece of the Story"

Freedom of Information Officer
The National Archives of Australia
PO Box 7425
Canberra Mail Centre ACT 2610
Ph (02) 6212 3953
Fax (02) 6212 3931

For general enquiries about the operation of the Commonwealth's FOI legislation, the Federal Attorney-General's Department has produced an information pamphlet. An Inquiries Officer at the Department may be contacted on (02) 6250 6492 or the pamphlet may be found through the on-line publications at www.law.gov.au.

Accessing Church Records Under FOI

Church organisations, with the exception of some organisations located in Victoria, are not bound by Freedom of Information legislation.

Church Records Accessible Under Victorian FOI Legislation

Some records held by a Church organisation located in Victoria may be accessible under that State's Freedom of Information legislation.

The Victorian Freedom of Information Act 1985 applies to those activities undertaken by Church organisations that receive funding from the Victorian Government. People can use this legislation to have access to records held by a funded organisation, government and nongovernment, which relate to them.

The process requires a written request, naming what information is being sought. A written request to the Freedom of Information Officer is required of the person, who can only apply for information about him or herself (it cannot be used, for example, to access information about siblings, or a birth parent who was also a ward of the state). Direct copies of the records are provided, with any information that relates to another person being removed. There is no requirement for an interview to receive this information, so it can be simply posted to the person making the request.

Commitment to Principles Contained in Freedom of Information Legislation

While Commonwealth and State/Territory Freedom of Information legislation does not apply to information held by non-government organisations, it is reasonable that Church organisations be guided by the general principles and practices embodied in these Acts.
Appendices

Appendix 3

Accessing Records Held by State Child Welfare Departments

FORMER WARDS OF THE STATE

Many individuals who may seek access to records will have been Wards of the State. Former Wards of the State should contact the department responsible for child welfare in the state in which they resided, listed below. These inquirers should be aware that they are able to apply both for their Ward of State records, under the provisions of Freedom of Information Acts from the relevant state child welfare department, as described below, as well as for their records from the Catholic organisation that provided the care. This is particularly the case for many children who received care in Victorian Catholic institutions.

**Australian Capital Territory**
Director
Department of Children's Youth and Family Services
Callum Offices
Easty St
Woden ACT 2606
PO Box 1584
Tuggeranong ACT 2901
Ph (02) 6207 1080
Fax (02) 6207 8888

**Northern Territory**
Adoption Practitioner
Adoption and Placement Support Unit
Territory Health
PO Box 40596
Casurina NT 0811
Ph (08) 8922 7077
Fax (08) 8922 7480

**Queensland**
Information Management Branch
Department of Families, Youth and Community Care
GPO Box 806
Brisbane QLD 4000
Ph (07) 3225 8442
Fax (07) 3224 5073

**South Australia**
The Manager
Adoption and Family Service
Department of Family and Youth
``A Piece of the Story``

<table>
<thead>
<tr>
<th>State</th>
<th>Contact Details</th>
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<tbody>
<tr>
<td><strong>Services</strong></td>
<td>1st Floor&lt;br&gt;City Centre Building&lt;br&gt;11 Hindmarsh Sq&lt;br&gt;Adelaide SA 5000&lt;br&gt;GPO Box 39&lt;br&gt;Rundall Mall&lt;br&gt;Adelaide SA 5000&lt;br&gt;Ph (08) 8226 6694&lt;br&gt;Fax (08) 8226 6974</td>
</tr>
<tr>
<td><strong>Victoria</strong></td>
<td>Duty counsellor&lt;br&gt;Former Wards Service&lt;br&gt;Adoption Information Service&lt;br&gt;Department of Human Services&lt;br&gt;GPO Box 4057&lt;br&gt;Melbourne VIC 3001&lt;br&gt;Ph (03) 9616 2822&lt;br&gt;Fax: (03) 9616 2833</td>
</tr>
<tr>
<td><strong>Tasmania</strong></td>
<td>Director&lt;br&gt;Child, Youth and Family Services&lt;br&gt;GPO Box 125b&lt;br&gt;Hobart TAS 7001&lt;br&gt;Ph (03) 6233 4745&lt;br&gt;Fax (03) 6233 4943</td>
</tr>
<tr>
<td><strong>Western Australia</strong></td>
<td>Senior Family Information Officer&lt;br&gt;Family and Children’s Services of WA&lt;br&gt;189 Royal Street&lt;br&gt;East Perth WA 6004&lt;br&gt;PO Box 6334&lt;br&gt;East Perth WA 6004&lt;br&gt;Ph (08) 9222 2870&lt;br&gt;Freecall 1800 640 555&lt;br&gt;Fax: (08) 9222 2581</td>
</tr>
</tbody>
</table>

**ADOPTIONS ARRANGED BY A STATE OR A TERRITORY**

Some people who are seeking access to records will have been legally adopted under relevant state adoption legislation. Persons who were adopted through a state department of child welfare should first make contact with the relevant Officer responsible for adoptions in the state in which the adoption took place, listed below.

The contact details for former Wards of the State and those people who spent any time in the care of a state department for child welfare are outlined below for each State and Territory.

**Australian Capital Territory**

Coordinator<br>Adoption Information Service<br>Family Services<br>Department of Children’s, Youth and Family Services<br>Callum Offices<br>PO Box 1584<br>Tuggeranong ACT 2901<br>Ph (02) 6207 1080<br>Fax (02) 6207 8888
## Appendices

<table>
<thead>
<tr>
<th>State</th>
<th>Contact Details</th>
</tr>
</thead>
</table>
| **New South Wales**| Adoption Services Branch  
Department of Community Services  
GPO Box 3485  
Sydney NSW 2124  
Ph (02) 9865 5906  
Fax (02) 9689 3507 |
| **Tasmania**       | Coordinator  
Adoption Information Service  
GPO Box 538  
Hobart TAS 7001  
Ph (03) 6233 3395  
Fax (03) 6223 1343 |
| **Northern Territory**| Adoption Practitioner  
Adoption and Placement Support Unit  
Territory Health  
PO Box 40596  
Casurina NT 0811  
Ph (08) 8922 7077  
Fax (08) 8922 7480 |
| **Victoria**       | Duty Counsellor  
Adoption Information Service  
Department of Human Services  
GPO Box 4057  
Melbourne VIC 3001  
Ph (03) 9616 2822  
Fax (03) 9616 2833 |
| **Queensland**     | Adoptions Services Branch  
Department of Families, Youth and Community Care  
GPO Box 806  
Brisbane QLD 4000  
Ph (07) 3224 2544  
Freecall: 1800 647 983 (outside Bris)  
Fax (07) 3210 0350 |
| **Western Australia**| Duty Officer  
Post Adoption Service  
Family and Children's Services of WA  
PO Box 6334  
East Perth WA 6004  
Ph (08) 9222 2870  
Freecall 1800 640 555  
Fax: (08) 9222 2581 |
| **South Australia**| The Manager  
Adoption and Family Service  
Department of Family and Youth Services  
GPO Box 39  
Rundall Mall  
Adelaide SA 5000  
Ph (08) 8226 6694  
Fax (08) 8226 6974 |
Appendix 4
Contact Details for Centacare Agencies

Centacare agencies are Catholic diocesan social welfare agencies that operate under the auspices of the bishop of each diocese. These agencies operate autonomously but relate to the national body, Centacare Australia, with respect to national programs and policies. There are currently 26 dioceses with 31 Centacare agencies that operate from 158 sites throughout Australia.

Centacare agencies are not-for-profit organisations offering an extensive range of professional family, social and employment services to people in metropolitan and rural Australia. The programs of Centacare agencies provide traditional family and relationship services as well as a range of other services designed to assist the aged, disabled and those persons experiencing long-term unemployment. Centacare agencies aim to develop programs that target the greatest areas of need within the Australian community.

The following listing provides contact information for the Centacare agency in each diocese. Each Centacare normally operates a number of offices in each diocese.

**Australian Capital Territory**
The Director
Centacare
PO Box 3167
Manuka ACT 2603
Ph (02) 6239 7700
Fax (02) 6239 7171

**The Director**
St Augustine's Catholic Parish
PO Box 2450
Coffs Harbour NSW 2450
Ph (02) 6652 5714
Fax (02) 6651 2897

**New South Wales**
The Director
Centacare
PO Box 1215
Bathurst NSW 2795
Ph (02) 6331 8944
fax (02) 6331 8021

The Director
Centacare
PO Box 28
Forbes NSW 2871
Ph (02) 6851 1991
Fax (02) 6851 2772
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<table>
<thead>
<tr>
<th>Queensland</th>
<th>South Australia</th>
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</thead>
<tbody>
<tr>
<td>The Director</td>
<td>The Director</td>
</tr>
<tr>
<td>Centacare Catholic Family Welfare</td>
<td>Centacare Catholic Family Services</td>
</tr>
<tr>
<td>58 Morgan St</td>
<td>33 Wakefield St</td>
</tr>
<tr>
<td>Fortitude Valley</td>
<td></td>
</tr>
<tr>
<td><strong>Brisbane QLD 4006</strong></td>
<td><strong>Adelaide</strong> SA 5000</td>
</tr>
<tr>
<td>Ph (07) 3252 4371</td>
<td>Ph (08) 8210 8200</td>
</tr>
<tr>
<td>Fax (07) 3854 1246</td>
<td>Fax (08) 8224 0930</td>
</tr>
<tr>
<td>The Director</td>
<td></td>
</tr>
<tr>
<td>Centacare</td>
<td></td>
</tr>
<tr>
<td>PO Box 201</td>
<td></td>
</tr>
<tr>
<td><strong>Cairns QLD 4870</strong></td>
<td><strong>Whyalla</strong> SA 5600</td>
</tr>
<tr>
<td>Ph (07) 4051 9511</td>
<td>Ph (08) 8645 8233</td>
</tr>
<tr>
<td>Fax (07) 4031 2839</td>
<td>Fax (08) 8645 2096</td>
</tr>
<tr>
<td>The Director</td>
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</tr>
<tr>
<td>Centacare</td>
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<tr>
<td>PO Box 819</td>
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</tr>
<tr>
<td><strong>Rockhampton QLD 4700</strong></td>
<td><strong>Moonah</strong> TAS 7008</td>
</tr>
<tr>
<td>Ph (07) 4927 1700</td>
<td>Tel (03) 6278 1660</td>
</tr>
<tr>
<td>Fax (07) 4927 9209</td>
<td>Fax (03) 6278 1005</td>
</tr>
<tr>
<td>The Director</td>
<td></td>
</tr>
<tr>
<td>Centacare</td>
<td></td>
</tr>
<tr>
<td>Cnr Annand &amp; Union Streets</td>
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<td><strong>Toowoomba QLD 4350</strong></td>
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<td>Ph (07) 4632 3604</td>
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<td>Fax (07) 4638 0034</td>
<td>Fax (03) 5337 7161</td>
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<td>Centacare</td>
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<td>PO Box 5697 MC</td>
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<td><strong>Townsville QLD 4810</strong></td>
<td><strong>Bendigo</strong> VIC 3550</td>
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<tr>
<td>Ph (07) 4772 7799</td>
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<td>Fax (07) 4721 4100</td>
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Appendices

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Ph (03) 9662 2033
Fax (03) 9662 1934
or
The Principal Officer
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East Melbourne VIC 3002
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Broome WA 6725
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The Director
Centacare
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Fax (08) 9791 1056

The Director
Centacare Catholic Family Services
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Geraldton WA 6530
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Fax (08) 9949 2259

The Director
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The Director
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Catholic Migrant Centre
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Fax (08) 9221 3793
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Contact Details for Aboriginal Catholic Ministry and other Advocacy Organisations

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Aboriginal Catholic Ministry
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Fax (02) 9565 5986

Northern Territory
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Top End Aboriginal Catholic Corporation
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South Australia
Pastoral Worker
Aboriginal Catholic Ministry
Otherway Centre
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Aboriginal Catholic Ministry
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Aboriginal Catholic Ministry
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Diocese of Broome (Kimberley region)
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Subiaco WA 6008
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Freecall 1800 621 805
Fax (08) 9382 4114

Mrs Donella Brown
Principal
Clontarf Aboriginal College
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Locked Bag 5, Bentley DC
Perth WA 6983
Ph (08) 9458 9444
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Appendix 6
Contact Details for Link-Up Agencies

Link-Up assists aboriginal adults who were separated from their families under government policies (removed/separated, adopted, fostered or institutionalised) to be reunited with their families.

**New South Wales**
Manager
Link-Up (NSW) Aboriginal Corporation
5 Wallis St
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Lawson NSW 2783
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Freecall: 1800 624332
Fax (02) 4759 2607
Email: linknsw@pnc.com.au

**Queensland**
State Director
Link-Up (QLD) Aboriginal Corporation
GPO Box 1128
Cooparoo DC
South Brisbane QLD 4151
Ph (07) 3255 0855
Fax (07) 3255 2099
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Victorian Aboriginal Child Care Co-op Ltd
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Hobart TAS 7001
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Director
Central Australian Aboriginal Child Care Agency Corporation
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Fax (0115) 981 7168
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Fax (08) 9386 3695

Child Migrants Trust Inc.
228 Canning Street
North Carlton
Melbourne VIC 3054
Ph (03) 9347 7403
Fax (03) 9347 1791
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A response by Catholic Church organisations to the 'Bringing them home' report on Aboriginal and Torres Strait Islander children separated from their families, this National Directory of Records was initiated by the Australian Catholic Social Welfare Commission, in conjunction with the Australian Conference of Leaders of Religious Institutes and the National Aboriginal and Torres Strait Islander Catholic Council.

Listing the over one hundred and seventy Catholic organisations that have provided care for children over the past one hundred and sixty years, this Directory is a resource for people seeking information about themselves and links to family, and for organisations assisting former residents with personal and family searching.