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‘A Silent Testimony’

St. Vincent de Paul Catholic Orphanage for Girls,
South Dunedin

Billie McLeod

In partial fulfilment of the requirements for the degree of Post Graduate Diploma in Arts,
University of Otago 1992
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INTRODUCTION

Children of charity

St Vincent de Paul’s Orphanage, South Dunedin, provides a model of private institutional care for children in the early years of this century. The history of orphanhood or orphanage, as a social status, falls within the genre of social history in general and relates to women’s history in particular. It is the history of children of the victims of social injustices and personal tragedy, the flotsam of society. It is a working class history, a byproduct of unemployment or fragile employment and therefore a history of poverty and economic deprivation. It is a history, mainly, of the children of women who had little or no opportunity to cope with an environment of rigid social controls and discrimination which had accompanied the early colonists to the New World.1 As a social status in western society orphanhood still carried the negative connotation of bastardy. Notwithstanding the effect of epidemiological disaster of disease, war or similar catastrophic events, orphans bereft of parentage as well as parental support were frequently illegitimate.

Illegitimacy was a product of a social economy in which depressed women’s wages forced many women into varying degrees of prostitution. Birth control was not an option for women of any religious denomination or social status. Neither the Church nor the state condoned the practice. Knowledge of contraception was non existent among the majority of Catholic women, brought up in the teachings of their faith. The practice of contraception burdened further a sin already committed through sexual intercourse outside the sacrament of holy matrimony.

1. Margaret Tennant, Paupers and providers, Charitable Aid in New Zealand, p.18.
Government adopted a stance to impede any action that might jeopardise the traditional role of women as the 'colonial help meet'. Birth control threatened the basic moral assumptions of a male dominated society. Without access to contraceptive information, with no moral or legal redress against the putative father, plus a depressed earning capacity, the unmarried mother had little opportunity to provide for her young. The inevitable result was the need for provision for a large number of orphans by either the Church, charitable aid or state. Children born of poverty, destitution and ignorance did not sit easily in an 'Ideal Society.' They formed a significant part of a social problem which had become increasingly apparent from the 1880's and 1890's.

In the 1840's colonists, selected for their work skills and pioneering potential, enjoyed the security of an expanding pastoral economy under the aegis of the New Zealand Company. From 1861 the Otago gold rush and its consequences shattered the aspirations of the architects of this new and ordered colonial society. Gold failed to bring untold wealth to all who came seeking their fortune, regardless of social cost, but it brought a new wave of settlers, unskilled opportunists arriving in uncontrollable thousands. Not a small proportion of these freelance migrants were Irish. Irish politics and Irish poverty had given birth to a great migration to the New World. These migrants, seeking their fortune, followed the gold trails through America and Australasia. The Irish population of Otago, including Southland, rose from 208 in 1858 to 3,271 in 1861 and by 1864 it had increased to 7,329. By 1896, the period in which this study begins, the national census recorded 20,198 Catholics (predominantly of Irish stock). This left an augmented


working class, without the economy to sustain it, in an agriculturally based economy. The fluctuating economy which followed created a new indigence, as cruel as that of the country they had left behind. The sins and injustices of the ‘Old World’ haunted these fugitives in their ‘New World.’ The ideal of an égalitarian society had been short lived and social separation by class was born. The social levelling of the pioneering years of the colony had not been structured by a contrived social philosophy. It was the product of a frontier settlement environment caused by hardship and a social interdependence necessary for survival.

Economic depression of the 1880’s, which continued into the 1890’s further intensified class distinction, creating a shiftless body of men who moved freely across the Tasman and beyond. Often their women were left to carry alone the burden of their children. The South African (Boer) War, which lasted from 1899 to 1902, also provided for men a haven from court orders and maintenance of their wives or children. Legislation of the day made it virtually impossible for any unmarried mother to claim even through the courts, minimal maintenance from the foot-loose, putative father. Social and legal attitudes directed the blame for extranuptial pregnancy exclusively towards the hapless woman. The Society for the Protection of Women and Children, founded in 1893, was still fighting for the rights of single mothers to obtain maintenance from the putative father as late as 1945.

The age of the machine, the factory and mechanised transport changed the profile of society and economy, bringing with it affluence to the industrialists but poverty to the unskilled work force. Dunedin as a city


7. Anne Else, A Question of Adoption, Closed Stranger Adoption in New Zealand, p.15.
basked in the aftermath of the gold rush. As the most prosperous city, it was the commercial centre of New Zealand and hosted head offices for most national corporate businesses. Leading in the economy of the nation, Dunedin afforded a lead also in education and boasted many firsts. The first university, founded in 1869, included rational schools of medicine and dentistry, home science, divinity and technology. The city also showed vision in the establishment of the first state high school for girls; all legacies of the golden days of the province, a heritage which is the hallmark of Dunedin today.⁸ Dunedin still retains an abundance of stately homes which housed the wealthy merchant and professional classes. With its grand buildings overlooking a landlocked harbour and beyond to the Otago Peninsula, Dunedin manifested a respectable affluence on which the city fathers could pride themselves. They perceived the fruits of their vision and diligence, as meeting the needs of their employees through the security of work for the working class.

Those who had employment, the respectable working class, lived modestly, usually within close proximity to the factories, railway yards or wharves where they were employed. Their houses were tiny overcrowded weatherboard cottages built on pocket handkerchief sized sections which created in South Dunedin, the area of highest density population in New Zealand.

‘Beneath the working class the destitute, the derelicts and the demoralised eked out a sordid existence.’⁹ Dense areas of sub-standard housing mushroomed on the reclaimed flat of South Dunedin, on Harbour Board land beyond the railway yards and in the ‘North End’. In the area which today forms the perimeter of Dunedin’s city centre sly grog shops and brothels, dingy slums and narrow lanes were comparable with the living conditions from which the first immigrants had escaped. A congestion of poverty and iniquity thrived in the area described as ‘The Devil’s Half-


ILLUSTRATION 1  A South Dunedin Cottage, typical of those which housed the families of the 'Respectable Working Class' (photography by Sue Court)
John A. Lee’s narrative, based on his childhood in Dunedin’s slums, is a vivid and distressing account of the social conditions of these times. Poverty determined a life style of sweating, stealing and prostitution and was manifested in hunger, stale food and leftovers from the tables of the more affluent, cast-off clothing and stolen coal and firewood. The interlinear history that paralleled the development of an ascending city of blue-stone substance and pragmatic Scottish values has evaded the constitutional and social history which middle class men and women created. Unemployment, alcohol, violence, desertion, prostitution and unwanted pregnancies were the legacy of the women of this society. The children they bore provided embarrassing evidence which could no more be ignored by the self perceived respectable classes than by the politicians and bureaucrats; the social reputation of New Zealand was as fragile as that of the Old World.

To attract colonists New Zealand’s Premier, Julius Vogel, had edited the 1875 Official Handbook of New Zealand. This publication depicted New Zealand as a land of milk and honey, a land of opportunity and prosperity. To reassure the prospective migrants of support in time of misfortune or ill health, they were told that assistance was assured through well endowed charitable institutions. ‘... the general prosperity enjoyed by all classes of the community renders the occurrence of cases requiring charitable relief comparatively few’. The existence of destitution, prostitution, mental illness and child neglect which necessitated charitable aid was ignored by Vogel, as by other official accounts. The situation of neglected children in New Zealand did not register as a glaring social evil in the public eye. The Neglected and Criminal Children’s Act of 1867 embodied the first


11. John A Lee, Children of the Poor, passim.

12. Tennant, quoting Julius Vogel, Paupers, p.11.
recognition of children's needs separate from those of the common criminal. This first act did little to allay the problems of uncared for dependent children. Police and Magistrates, uninterested in child welfare, made little constructive use of the Act.\textsuperscript{13}

'By 1880 all sorts of economic ills were being blamed upon the assisted immigrants of the previous decade.' The non Maori population of New Zealand had almost doubled from 256,393 in 1871 to 489,933 in the 1881 census. The first significant legislation to cope with the growing problem of dependent children was the Industrial Schools Act of 1882.\textsuperscript{14}

While government, always reluctant to recognise the existence of an impoverished class, did as little as possible to relieve the situation, the pragmatic acceptance of working class poverty and indigence was a way of life to the Dublin born religious order of the Sisters of Mercy founded in 1827. It was the specific mission of their order to deliver charity and enlightenment to frontier lands of poverty and need.\textsuperscript{15} Otago qualified for this charity and the Roman Catholic Bishop of Dunedin recognized the need for their presence. The arrival of seven sisters from Singleton, New South Wales in 1897 and their founding of the St Vincent de Paul Orphanage, South Dunedin in 1898 met the need of many of these New World paupers.\textsuperscript{16} The work of the Sisters of Mercy enjoyed a rapid expansion in the fields of education, health and welfare in an area in which Catholics constituted 20 percent of the population;\textsuperscript{17} compared with 12


\textsuperscript{14} Beagle, 'Children', p.22.

\textsuperscript{15} M. Angela Bolster, Catherine McAuley, Venerable for Mercy, passim.


\textsuperscript{17} Olssen, Otago p.92.
per cent of the national population. Numbers of children increased in both the orphanage and in the schools entrusted to their care.

The purpose of this study is to place the work of the sisters at St Vincent's in Dunedin within the context of the work of their Order. Statistics for the period demonstrate why the Order was in this vanguard of social service — and why the Bishop of Dunedin chose this particular order for the task of caring for the girls here. Orphans and orphanage are emotive words, conjuring pictures of beaten, half-starved, unloved and ragged waifs, exploited by harsh authoritarians, placed at the bottom of the heap of society, destined to inherit the sins of their often unknown fathers and a bleak future of poverty and crime in their adult world. However the level of disadvantage of the Dunedin orphans of St Vincent’s compared with that of other children from working class origins, is questionable. As children they enjoyed security, stability and comfort and their social status as young working women compared with that of many of their mothers, demonstrates a significant upward social mobility.

The success of this Catholic Community contributes to a later debate between the advantages of institutional life for orphans and the practice of boarding them out to private homes. The children and the reasons for admission to the care of the Sisters provide a valuable glimpse into the interlinear history of Dunedin at the turn of the century.

The orphanage’s reaction to the changing legislation of the Industrial Schools Act provides an insight into the change from a state delegated of responsibility to a bureaucratic system of child welfare. The survival of a charitable institution which pre-dated any humane state welfare and spanned two major economic recessions, an influenza epidemic of calamitous proportions plus three wars relies on some depth of social conscience by the contributions of the laity. The generous bounties of the ‘Lace Curtain Catholics’ — publicans, farmers, business and professional men; the regular offerings of the employed working class which
presented more often as clothing and food than as well as monetary donations are evidence of a bygone social responsibility. It might be argued that state assistance stifled this conscience — but further argued that charity stifled self esteem.

Hopefully this work will contribute to the research already undertaken by social historians in this area. Historians have exposed the iniquities of charitable aid and child welfare which predated the welfare state in New Zealand.

The primary sources of the St Vincent de Paul Orphanage richly demonstrate the workings of an institution between 1898 and 1924 which set out to meet the special needs of orphaned Catholic girls of the Diocese of Dunedin. Of paramount importance to the Church was their religious salvation, a factor not always appreciated by the ascending bureaucracy of public servants who saw it as their role to undertake many of the duties, formerly the prerogative of the diocese. Newspaper reporting of the arrival of the sisters and the founding of the orphanage are indicative of the high profile enjoyed by the Order among the citizens of Dunedin. Features of the orphanage published from time to time in the New Zealand Tablet, displayed an obvious pride of the laity and of the clergy in the work of the Sisters of Mercy. Orphanage records enable us to glimpse the lives and environment of the children who lived there. Some provide valuable profiles of the circumstances relating to their admission to the care of the Sisters. Others provide information on daily activities, which has been elaborated on by interviewing sisters and former residents; work situations arranged for older girls provide an insight into opportunities for working class girls of the period. Diocesan archives provide selections of correspondence pertaining to some of the problems encountered by the clergy with the administration of the orphanage. Records of expenses for the establishment and ongoing costs of the orphanage in general have not been preserved and few records

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ILLUSTRATION 2

St Patrick’s Basilica has a fine collection of stained glass windows, a legacy of the ‘Lace Curtain Catholics’ of the parish. This window was donated by the Heffernan family. ‘Heff’s Hotel still operates in King Edward Road, South Dunedin.’

(photography by Sue Court)
of any kind exist after 1924. As the need for a large institution disappeared the buildings were put to different uses over the years, and now remain in the words of Sister Mary Aquinas, 'only a silent testimony to the work of the Sisters of Mercy.' 19

The first chapter of this dissertation follows the work of Mary McAuley among the poor of Dublin and her subsequent founding of a religious order of nuns in 1827. The work of the Sisters of Mercy spread and addressed problems of poverty in the new world, as evident as those of the old world. The rapid population growth of Dunedin, gold rush capital of Otago had created a new indigent class in need of assistance differing from that designed for the criminal classes. One of the tasks of a group of Sisters of Mercy from the Singleton House, New South Wales was to establish a girls' orphanage at South Dunedin, an area which supported a high proportion of working class Catholic families.

The second chapter opens with the arrival and founding of the first congregation of Sisters of Mercy in Dunedin. The Bishop’s edict, received within the first week of their arrival demonstrates his level of anxiety for the welfare of Catholic girls of the Dunedin diocese. One of his first instructions related to the building of an orphanage. The Bishop’s cooperation and support combined with the sisters hard work resulted in the opening of the first orphanage building the following year.

Chapter three portrays the problems encountered by the church hierarchy relating to changing legislation towards child welfare and opposing values of a secular bureaucracy. St Vincent’s not only provided for many children who did not fall within the strict definitions of ‘criminal’ or ‘orphaned’ but it had to struggle to protect this right. This account highlights the continuing interest of Bishop Verdon and his ability to involve

19. Interview with Sister Mary Aquinas who entered the Order in 1940, graduated BA and taught languages at St Philomena’s, later Moreau College. As a child, Sister was admitted to St Vincent’s in 1929, following the sudden death of her mother and as a secondary school pupil became a boarder at St Philomena’s College.
anyone from the Premier down in his battle against untenable policies and bureaucratic intimidation.

Social history brings to life personalities and relives life experiences of those involved. Chapter three relates some of the experiences of these personalities and provides a valuable insight into orphanage life. Taped interviews with women brought up by the nuns and recollections of the orphanage by nuns, provide living testimony to a caring and formative institution.

Appendices to this work include sketchy but vivid cameos of the poverty and circumstances from which many of these girls had emerged. They also provide a labour record of employers, wages and stability of employment which as young women, they experienced as members of the respectable working class.
CHAPTER ONE

The poor, the sick and the ignorant

One of the tasks entrusted to the handful of Sisters of Mercy, the first of the Order to arrive in Dunedin, in 1897, was to establish and run the St Vincent de Paul Orphanage, South Dunedin. This type of work was not foreign to the Order, initially established in Dublin by Catherine McAuley for the relief of suffering and the instruction of the ignorant.¹ This tenet still remains firmly in the hearts of the sisters today. Sister Mary Aidan, now in her nineties and with a lifetime of service to the Order, repeated emphatically during her interview that the Order was founded, ‘...to care for the poor, the sick and the ignorant.’²

Its founder, Catherine McAuley, born in 1778, was a wealthy Dublin heiress at forty-four. Described as a ‘liberation figure rather than a feminist, free of aggressiveness and stridency,’ Catherine McAuley displayed a sense of urgency in her assertion, ‘the poor need help today, not next week.’³ Conscious of poverty and the orphaned poor, of sickness, ill health and suffering, of homelessness, insecurity and uneducated minds, she had by 1822 taken six orphans into her care. Taking with her, food and clothing for the children, she visited Middle Abbey School daily to give religious

¹. Mary Carmel Bourke, quoting from the Bermondsey manuscript memoirs of the Foundress and the early history of the congregation in, A Woman Sings of Mercy, Reflections on the Life and Spirit of Mother Catherine McAuley, Foundress of the Sisters of Mercy, p.3.

². Interview with Sister Mary Aidan, Mercy Hospital, Dunedin, 9 Apr 1992, Tape 1, side 1 and Tape 2, side 1.

³. Bolster, Catherine, Venerable, p.11, p.15.
instruction. She also taught needlework and handicrafts, and sold the articles made in the classes to her friends. The proceeds from these sales were used to provide for the needs of her pupils. Conditions in the surrounding area convinced her of the need to educate young girls, to enable them to help themselves, raising them from destitution and imbuing them with that sense of dignity which would make them self reliant and confident. Her concern was directed also towards the unhappy plight of young women roaming the streets of Dublin for whom no adequate support was available. These actions were to go beyond the realms of secular philanthropy and seed a world wide religious order. This order would work beyond the cloister to marry spiritual care with temporal care in the community.

Catherine McAuley had made a strong impression on her Protestant foster parents, both of whom made late conversions to Catholicism. With an inheritance from this childless couple, Catherine McAuley purchased a block of land in Baggot Street, a desirable residential area of Dublin. By 1827 a building which included a chapel, class rooms, dormitories and quarters for her optimistically anticipated helpers was opened. Through her own orphaned state, she had struggled to preserve her faith as a devout Catholic, amidst the Protestant teachings of her foster home. Although she herself was devoted to her religion she had no idea of founding a religious congregation. Initially, her caring for the needy was at a more secular level. She planned for a society of women who in the years between leaving school and entering into marriage, might offer some voluntary service to her apostolate for slum dwellers and unemployed youth. Some of these women, she hoped, would make a more permanent commitment, but not so binding as to renounce their own secular obligations.

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On 24 September 1827 Baggot Street opened its doors for the first time — to two hundred orphans. The first House of Mercy had come into existence. Catherine McAuley started her mission with three assistants, her cousin, Catherine Byrne, her niece and god-child, Mary Teresa McAuley and Anna Maria Doyle, a woman already considering a religious vocation. Among the first to volunteer their services to Catherine McAuley were two daughters of Daniel O’Connell, renowned Irish politician and founder of the Catholic Association, protagonists of Catholic emancipation. O’Connell and McAuley were friends and their careers ran parallel in their aim to fight injustices to the Irish, in McAuley’s case social injustices, in O’Connell’s, political. O’Connell featured large in the early days of the Baggot Street foundation, publicly championing the work of the Sisters and performing the ceremonial carving at their first Christmas dinner in 1827.

The women were soon joined by many others and their work became so popular that many members of the clergy saw it as a threat to probable vocations to the regular religious orders. Others were outraged that young women of good breeding should be flaunting convention by moving about the slums and back alleys of Dublin. Their concerns were not shared by the many women who responded to the call to offer their services to Baggot Street. The refuge filled to capacity and Baggot Street soon provided hostel accommodation for young women as a more permanent form of shelter than the temporary refuge.

The classrooms of the school at Baggot Street were promptly crowded. Catherine McAuley and her helpers pioneered an educational renaissance in Catholic education to counteract the government sponsored Parish and Charter schools of the towns. The national proscription of education during the penal era, when Ireland no longer enjoyed an Irish Parliament in Dublin, had undermined religion and nationalism. The women’s teaching was


more in keeping with the Hedge schools of the rural areas which were dedicated to preserving Ireland’s language, literature, culture and legend, but which also frequently included in their curriculum, Latin, Greek, Astronomy and Science.9

Visiting the sick and dying in their own homes and in hospital became an extension to the work of the refuge. A later development was the establishment of hospitals. Catherine McAuley allowed a leg amputation to be performed at Baggot Street so that the sisters might assist a surgeon who had refused to work with Dublin Hospital attendants. Sisters of Mercy administered anaesthetics to assist the military surgeons during the Crimean War. These early beginnings and the first Mercy Hospital, which was established at Pittsburgh in 1847, formed a basis for a world wide health service.10

Although she was initially resistant to the idea of a conventual life Catherine McAuley’s work moved with an inevitability towards this end. The community’s special schedule of commitment included hours of rising, daily Mass, common and private prayer, spiritual reading, work and community living. The community adopted a simple form of dress and were known as the ‘Ladies of Mercy,’ using ‘Sister’ as a form of address. In 1829 the Archbishop sanctioned a Confraternity of the Sacred Heart for Baggot Street, just as he had done for the religious houses of the diocese. This action opened their chapel to the public; an additional gallery was built and the Sunday Mass collection was channelled to the upkeep of their House of Mercy.11 As their work expanded, it was seen increasingly by the clergy to


be in direct opposition to the work of existing orders. The main impediment to any religious affiliation by their community was the right of mobility, necessary to undertake their work; this would breach any vow of enclosure. In 1829 the Archbishop of Dublin delivered an ultimatum. If their work was to continue it must be as a religious congregation. Permission was granted by Rome to found an order which would not be constrained to the cloister by the vow of stability.

In September 1830 Catherine McAuley, and two of her associates began their training for the religious life with the Presentation Sisters at George’s Hill, Dublin. On 12 December 1831 McAuley was one of the first three Sisters of Mercy to take their vows; the Mercy congregation was born.12

The next day, the Archbishop designated the Baggot Street house as the first Convent of Mercy with Catherine McAuley as Mother Superior.13 With unprecedented speed Papal confirmation of the Rule and Constitutions of the Order were received on 6 June 1841. When Catherine McAuley died at the age of sixty-three, ten years later, on 11 November 1881, she left nearly 150 sisters in fourteen foundations. Twelve of the foundations were in Ireland and two in England. Over the next fifteen years the membership grew to 30,000 and the Order spread to North America, Australia and New Zealand.14 In 1846 the first Australasian foundation came into existence, with the arrival of the sisters in Swan Colony. They were the first religious in that area, later known as Perth. The first of the Order to pioneer religious life in New Zealand settled in Auckland in 1850.15


The Dominican Order was already established when the Mercies reached Dunedin. They had arrived with the first bishop of the diocese, the Most Reverend Patrick Moran in February 1871. Bishop Moran had earned a reputation as an ambitious and successful builder and administrator, with a special concern for education. With his interest in education it is of no surprise that his first choice of an order of nuns for Dunedin should be the Dominican teaching order. Moran championed the cause of denominational schools and even challenged Larnach for the Peninsula electorate in the 1883 by-election on this issue. The Education Act of 1877 had in his view created a 'godless' public education system. A further platform for his concerns was the *New Zealand Tablet* which he founded and to which he contributed regularly.

In 1890 Bishop Moran brought out from Ireland a small community of six Sisters of Mercy who were located at Gore. The Gore convent got off to a bad start, suffering a number of setbacks. The Catholic population of the district was scattered and the community had little opportunity to expand. The sister in charge suffered a nervous breakdown and was returned to Ireland. The sisters would later amalgamate with the Dunedin community but at this stage the future of the Sisters of Mercy in Southern New Zealand looked bleak.

The interest in Mercies in the diocese was renewed when Michael


19. Interview with Sister Mary Stephanie, Mosgiel, 22 April 1992, Tape 2, side2.

Verdon succeeded Bishop Moran who died on 22 May 1895. The Most Rev. Dr Verdon was consecrated Bishop of the diocese of Dunedin in May 1896. Bishop Verdon was mindful of the need for a religious order of nuns to care for the expanding population of his diocese. Present at his consecration was his life-long friend, the Venerable Dr Murray, Bishop of Maitland, N.S.W. It is supposed that the two bishops discussed the problems of Dunedin. Poverty and distress had created numbers of orphan and destitute Catholic children who were being placed in non Catholic families and institutions. The sick, the poor and the ignorant were being deprived of necessary relief and instruction. The two agreed on the desirability of bringing the Sisters of Mercy to Dunedin. Dr Murray undertook to use his influence and to commence negotiations on his return to Australia.²¹ That a sister of Bishop Verdon belonged to an English community of the Sisters of Mercy doubtless also predisposed him to his choice of this order, already represented in Southland. As an enclosed order, the Dominicans were restricted to teaching.²² The mission of the Sisters of Mercy, to visit the sick in their homes and in hospitals, the instruction of the poor and the care of orphan and destitute children fulfilled the new bishop's perception of the needs for the diocese. Bishop Verdon followed up his discussion with Bishop Murray and applied to Mother Mary Stanislaus, founder and Superior of the Convent of Mercy, Singleton, N.S.W., for sisters to undertake this work in Dunedin.²³

Bishop Verdon's desire for the presence of an order such as the Sisters of Mercy was justifiable. The Roman Catholic population of Otago was by this time substantial. From 2% of the population in 1858 it had risen to 13.1% in 1864 and had levelled out at 12.8% by 1896. (This level of growth was


above that of the total population of Roman Catholics in New Zealand which showed an increase from 2.9% to 12.8%, declining to 6.3% by 1896). 24

What is of importance, and must have been of considerable concern and discomfort for the hierarchy, was the alarmingly high proportion of Catholic children in the care of the Industrial School system by 1895. The fact that Catholic children, destitute or delinquent, were present in greater numbers than their Protestant counterparts, served as an indictment of their Catholic parents and the results of their Catholic moral instruction, notwithstanding their future spiritual salvation, based on Catholic doctrine. Fourteen percent of the population was Catholic but over 30% of the Industrial School children were Catholic. The Bishop claimed, and later evidence would suggest, that his fears may have been justified; there was a very grave danger to the spiritual as well as the physical well being of his pastoral flock.

24 Laracy's figures do not show an exact correlation with the tables taken out by Beagle from the New Zealand population census 1926, but the patterns are similar for our period. See Laracy, 'Moran', p.63.
RELIGIOUS PROFESSIONS OF THE POPULATION OF NEW ZEALAND, 1885 -1920
(expressed as percentages of total population)

<table>
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<tr>
<th>YEAR</th>
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<th>ROMAN CATHOLIC</th>
<th>METHODIST</th>
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<tr>
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<td>22.62</td>
<td>13.69</td>
<td>10.14</td>
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<td>1910</td>
<td>40.82</td>
<td>23.27</td>
<td>13.94</td>
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<tr>
<td>1915</td>
<td>41.75</td>
<td>23.71</td>
<td>13.79</td>
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<tr>
<td>1920</td>
<td>42.22</td>
<td>24.57</td>
<td>13.47</td>
<td>9.22</td>
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RELIGIOUS PROFESSIONS OF INDUSTRIAL SCHOOL CHILDREN 1885 -1920
(expressed as percentages of total number under control)

<table>
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<tr>
<th>YEAR</th>
<th>CHURCH OF ENGLAND</th>
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<th>ROMAN CATHOLIC</th>
<th>METHODIST</th>
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<tbody>
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<td>11.8</td>
<td>39.4</td>
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<td>19.6</td>
<td>26.0</td>
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<td>1895</td>
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<td>14.9</td>
<td>30.8</td>
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<td>1905</td>
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<td>1920</td>
<td>52.8</td>
<td>14.2</td>
<td>19.2</td>
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The Catholic hierarchy was not alone in its concern at the high numbers of children, a large proportion Catholic, placed in the care of the State. Government had already expressed concern at the high numbers and in doing so, acknowledged the existence of poverty and dependency.

In December 1884 Robert Stout, Member of the House of Representatives for Dunedin East and later Premier of New Zealand, already with a reputation for his expressed interests in religious issues \(^{26}\) published a paper entitled ‘Our Waifs and Strays’ in *The Melbourne Review*.\(^{27}\) Stout expressed concern that although New Zealand had less drunkenness and fewer criminals than Britain there was evidence of a disproportionately high incidence of poverty. The existence of benevolent associations and government commitment to charitable aid bore witness to this poverty. This observation was followed by a claim however, that there was no pauper class; that those who received charity were the aged, the infirm and the diseased. He then went on to say that there were at that time 1,579 committed ‘neglected and criminal children’, surely the potential for a pauper class. From his supporting statistics he drew attention to the disconcerting number of Catholic children placed in the care of the state.

<table>
<thead>
<tr>
<th>PROPORTION TO RELIGIONS</th>
<th>PROPORTION OF CHILDREN COMMITTED</th>
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<tbody>
<tr>
<td>POPULATION IN 1881</td>
<td></td>
</tr>
<tr>
<td>Church of England</td>
<td>44.9</td>
</tr>
<tr>
<td>Roman Catholic</td>
<td>33.1</td>
</tr>
<tr>
<td>Presbyterian</td>
<td>14.3</td>
</tr>
<tr>
<td>Methodist</td>
<td>4.7</td>
</tr>
</tbody>
</table>

The history of charitable aid in the early days of the colony and the inability to handle the problem of poverty would give no reassurance to

\(^{26}\) McLintock, *Encyclopaedia*, vol.3, p.322.

\(^{27}\) Robert Stout, ‘Our waifs and Strays’ in *The Melbourne Review*, no.38, April, 1885, pp. 109-120.
Verdon that the state was providing its best for this large number of destitute children. Children, institutionalised for whatever reason, suffered under a primitive and archaic form of child welfare, and legislation had little positive effect. Early New Zealand legislation, based on the British Act of 1861, modelled industrial and reformatory schools on the English system and furthermore New Zealand possessed no sizeable wealthy and leisured class to support private charity. The first ‘Ragged School’ had been established in Dunedin in 1863. The Provincial Council had passed an Ordinance authorising the Superintendent to make provision for the care and custody of neglected and delinquent children. Prior to this, destitute or criminal children might share accommodation in gaol with common criminals. The Neglected and Criminal Children’s Act of 1867 is thought to be the first legislation to address the problem of the placement of dependent children. This act authorised the establishment of ‘separate industrial schools for males and females exclusively’ to which children under the age of fifteen could be committed.28 When in 1867 the first Industrial School was founded nearly all of the children taken in were from brothels.29 The Otago Benevolent Institution, established in 1866 took in all classes of indigence until 1893. From 1867, following the new Act to legislate for destitute and neglected children the Institution functioned as an industrial school.

The repository for children from the Otago region, with destitute or criminal background was the Caversham Industrial School, established in 1869.30 In 1870 beds were so close that they were touching and


30. Alan Somerville, ‘The Caversham Industrial School, 1869-1927,’ (Fourth Year Essay in History, OU, 1982), passim. Contrary to Beagle, Somerville states that it was the first in the country. Also, P.J. Whelan in ‘The Care of the Destitute, Neglected and Criminal Children in New Zealand, 1840-1900,’ MA Thesis in History, (Victoria, 1956), p.17 states that Wanganui Industrial School was endowed with land in 1852.
mattresses were placed on the floor so that three children could share one bed. There was no segregation of the sexes, no proper lavatories, no school room and no sick room. There was no separation of vicious and criminal children from others. In 1864 *The Otago Daily Times* referred to ‘herding of convicted children with hardened and confirmed criminals.’ Ross, a Lands and Works Department architect recommended the adoption of the cottage plan but this suggestion was never pursued. Conditions were overcrowded and it was reported that in 1882, two hundred and fifty children were under the control of one married couple. The sexes were not segregated until 1900. A Royal Commission in 1906 investigating both Caversham and Burnham schools disclosed incidents of harsh punishment and sexual abuse by officers. Hair cutting, solitary confinement and cold baths for girls in an ‘excited condition’ were reported. According to Beagle Caversham was closed in 1918 but presumably gained a reprieve. This may have been a temporary closure since Somerville cites its existence to be as late as 1927. After the opening of Caversham, the Benevolent Institution was less willing to receive children and illegitimate children were even less welcome. Trustees were fearful lest unmarried mothers should ‘calculate on getting easily rid of the consequences of their folly and sin.’ Beagle claims that many children possibly died as a result of the harsh policies of the *Otago* Benevolent Institution.


34. Somerville, ‘Caversham’.


This was a pattern common also to other parts of New Zealand. Beagle states that in 1908 only one fifth of illegitimate children appeared in licensed foster homes or otherwise fell within the the provision of the Infant Protection or the Industrial Schools Act. The high mortality rate of illegitimate births accounted for a small proportion of the other four fifths. (The mortality rate for illegitimate births was 13.16%, compared with 5.87% of legitimate births). Of the remainder, no trace remains as there was no legal provision to advise the authorities of their existence.37 Tennant, also describing the New Zealand situation in general, writes of the high infant mortality of illegitimate children as a convenient means to an end. 'Since babies born out of wedlock had a mortality rate of two and sometimes three times that of their legitimate counterparts, the “problem” often removed itself in this way.' The death of four out of nine babies at the Samaritan Home in Christchurch in 1909 was dismissed as a ‘merciful release’. Eugenic argument supporting mortality of the unfit publicly endorsed the high death rate of illegitimate births.38

The Industrial school system was never intended for indigent illegitimate children, only for criminal and delinquent children. Yet by 1906 thirty per cent of the inmates were illegitimate.39 In a parliamentary debate in 1898 A.W. Hogg was quoted as saying ‘charitable aid remained something like Satan and sin: it flourished best in an atmosphere of vigorous cursing and denunciation...’ 40

The punitive attitude towards illegitimate children was slow to change.


40. Tennant, ‘Children,’ p.35.
Writing of the first years of the 20th century, Tennant notes that religious organizations ‘would not touch illegitimate children ... nearly half of the children in the Board’s [North Canterbury Charitable Aid Board] care were illegitimate in 1906.’ 41 The Protestant orphanages which could afford to be more selective than the public institution were under no statutory obligation to accept destitute children. They gave preference to full orphans who provided a sentimental draw card for generous donors. Illegitimate, Maori and disabled children, the social, ethnic and physically handicapped, were not welcome. 42 The Catholic church did not share this attitude and the strong Protestant ethic which differentiated between the deserving and the undeserving pervaded and continued to pervade all forms of charitable aid must have had a disquieting effect on a Catholic population which had more than its share of illegitimate orphans.

Further concern arose from the unsupervised boarding-out system operated by the Charitable Aid Boards. The system not only exploited child labour but it abdicated any responsibility for the religious upbringing of its charges. Children were an economic liability to the Boards until they were of an age to be boarded out into work situations. While the Industrial Schools Acts of 1882 and 1885 contained substantial state commitment to the care of the destitute, criminal and neglected children, the boards were expected to defray the cost of children sent to industrial schools by reason of their own or their parents’ circumstances. Older children were ‘adopted’ out to unscrupulous employers. Domestic work loomed inevitably for the girls, and farm work for the boys. The Otago Trustees were accused of implementing a ‘White Slave Policy’ in their boarding out system. Tennant refers to requests for ‘a good strong girl to milk a cow’ and a ‘child of useful years.’ 43 Reports in 1896 and 1898 of conditions in foster homes include accounts of three children sleeping in one room, two boys sharing a


42. Mathew, Institutional Care, pp.20 and 83. Also, Tennant, ‘Indigence’, p.328.

bed and committing sodomy; children strapped and starved; squalid dirty rooms and insufficient clothing. Both the National Council of Women and the Women’s Christian Temperance Union opposed the policy of boarding out, in favour of the ‘cottage-home’ system which would simulate units of family life distributed in small pockets throughout the community, as opposed to large ‘barrack’ institutions. Not only was this system resisted because of the cost to implement, but the boarding out system continued as a policy actively promoted and enforced by the Department of Education. The 1925 Child Welfare Act embodied the recommendations of John Beck who had promoted this philosophy from the time that he had joined the Department of Education. The Act precluded the retention of children within institutions and specifically adopted the principle of foster homes.

An ever increasing illegitimate birth rate among Catholic women, the absence of financial, legal and moral support for destitute young mothers and the unsatisfactory provision made by the state in the form of both institutional care and the boarding out system justified Verdon’s decision to establish an orphanage for Catholic girls, and the evidence more than justified his request for the presence of the Sisters of Mercy to undertake such a task in Dunedin.


46. Mathew, Institutional, p. 16.

47. Appendix 1.
ILLUSTRATION 3  The first 'House of Mercy', Adelaide Street cottage, South Dunedin (courtesy of the Sisters of Mercy, South Dunedin)
CHAPTER TWO

Adelaide Street, all works of mercy

The arrival of the Sisters of Mercy was an event of no mean importance to the citizens of Dunedin. The account of their arrival, recorded in full in the *Otago Daily Times*, is indicative of the impact of their presence.¹ Eight nuns were included in the passenger list of the SS *Talune* which sailed from Sydney, via Cook Strait and Lyttelton to berth at Port Chalmers on Sunday 17 January 1897. Evidence would suggest that the nuns travelled steerage. The passenger list which included the names of each of the passengers; men, married women and single women in that order, followed then by the totals of children, nuns and steerage passengers. The Annals of the Sisters of Mercy has a story of one of the passengers, a Major Loveday who had been of particular assistance to the sisters, including the supervision of their table and menu. Since Major Loveday’s name did not feature in the passenger list it seems likely that he was one of the thirty two steerage passengers and that the sisters too, travelled in steerage accommodation. Crossing the Tasman took five days, with stops at both Wellington and Lyttelton where the sisters visited their colleagues.²

On their arrival at Port Chalmers they were welcomed by Bishop Verdon and conveyed by carriage to their first home in Adelaide Street, alongside St Patrick’s Basilica, South Dunedin.³ ‘Adelaide Street,’ a six

¹. *Otago Daily Times*, 18 January 1897, p.3.

². Annals, p.2.

³. Diocesan records of ground plans. About 1976 Kevin Dale from the Diocesan property office found evidence of old drainage from the cottage, locating the site at the
roomed weatherboard cottage, had served as the presbytery for the parish priests and was reputed to have been an hotel before that.4 Dunedin had its first House of Mercy.

The newspaper account went on to describe the solemn high mass celebrated in the Basilica in honour of the sisters’ arrival. The mass was celebrated in the presence of a crowded congregation, with the Bishop present in the sanctuary. As celebrant, the Very Reverend Father Lynch was assisted by Fathers McCarthy, O’Neill and Murphy. The Cathedral choir augmented the parish choir in singing Gounod’s *Messe Solennelle*. Among the soloists were the names of many leaders of Dunedin business and professional circles; Blaney, Edgar, Jago and Ward. Despite the description of the Bishop’s sermon as a ‘short but eloquent discourse’, the mass lasted for more than two and a half hours. The Bishop outlined the history of the order and the work of the Sisters, ‘all works of mercy — corporal and spiritual — and especially education.’ Recounting their service in the Crimean War, he described how ships, when passing the sisters’ graves on the Russian coast, would dip their colours in tribute.5 Following the mass, the ‘Te Deum’ was sung and the sisters, who had formed part of the procession, left the church to take possession of their convent.

The seven strong team, Mother Mary Kostka Kirby, Superior, assisted by Mother Mary Augustine Mullaly, Sisters Mary Imelda Goggin, Bertrand McDonall, Clare Nowland, Teresa Hoffinan and Berchmans Broadhead formed the first Dunedin community.6 The following month their number

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4. Annals, p.3

5. *Otago Daily Times*, Jan 18 1897, p.3.

6. According to the Annals Mother Mary Stanislaus, founder and Superior of the Singleton Community had accompanied the sisters to Sydney where they stayed at the
ILLUSTRATION 4a  Members of the first community at Adelaide Street 1897. Sister M. Imelda, Mother M. Kostka, Sisters M. Clare and M. Bertrand. (courtesy of the Sisters of Mercy, South Dunedin)

ILLUSTRATION 4b  Members of the first community at Adelaide Street. Mother M. Kostka with Mother M. Augustine. (courtesy of the Sisters of Mercy, South Dunedin)
increased to include three new postulants. Mary Bradley of Caversham was one of the three and became the first postulant from Dunedin to be admitted to the Order. The other two additions, Anne Lynch and Kate O’Grady came from Australia. Work began in earnest for the nuns the following day, with visitation to the sick of the parish in their homes. This work was followed up with hospital and prison visitation, the latter an activity later curtailed by the civic authorities.

In a letter written a week after their arrival, Bishop Verdon made clear his expectation of the order’s role in the community. The duties of teaching and care of the orphans of the parish were paramount. Adelaide Street served for a time as an orphanage as well as a convent. Although land was gifted to the Order for convent and orphanage purposes the nuns were expected to provide for their own support from school fees and gifts from the parish.

The Convent and the ground surrounding it, comprising one acre and twenty poles ... I hand over to you ... free from all debt as far as you are concerned. It is a fee simple property, and is held in perpetuity in trust by the Bishop of the Diocese of Dunedin for Convent and Orphanage &c purposes. I am responsible for the payment of the interest on the money borrowed for the purchase which I shall gradually clear off.

Verdon had also agreed with Dr Murray to pay for all of their travelling expenses to Dunedin and they were expected to raise money themselves for building of the orphanage and high school. The only extant evidence of the Paramatta Convent. While in Sydney the father of Sister Bertrand acted as guide to the party. In the Annals, no mention is made of the presence of Mother Mary Stanislaus in Dunedin so we must presume that to complete the complement of eight in the passenger list, either she accompanied them for part of the voyage, or that another sister joined the ship at Sydney and disembarked at either Wellington or Lyttleton.

7. Annals, p.4.

8. Verdon to Kostka, 23 January, 1897, (diocesan files). Appendix 6 contains copies of Bishop Verdon’s letters to Mother Kostka and Father Coffey.
ILLUSTRATION 5

The only remaining recorded evidence of the financial responsibility undertaken by the nuns for the building of the Orphanage.
(courtesy of Monsignor PR Mee)
Order’s active responsibility for the first orphanage building is an account dated 10 October, 1901 made out to the Mother Superior for building materials.9

I am anxious that you should establish, with as little delay as possible, an Orphanage-industrial School, and a home for girls of good character, &c ... You will be responsible for the erection of the buildings, subject to the Bishop’s approval and you will raise the money.

Clearly Verdon’s letter was an underwriting contract from diocesan funds and a ceiling on the level of debt which the community might incur rather than an outright rejection of fiscal support for a capital building outlay of such magnitude. He stipulated the sum of £1500 as the limit to their liability. He also intimated that he would seek contributions on their behalf and also that he would meet the interest on borrowed money if they were unable to pay it. Verdon expected them to discharge a corresponding portion of the debt before entering into any new debt.

Bishop Verdon wrote on 18 January 1899 to advise Father James Coffey, then Administrator of the South Dunedin portion of the Bishop’s parish of his formal visitation. Obviously an important ecclesiastical event, prepared according to the instructions of the Pontificale, it lasted two days. The Bishop also performed an accompanying prescribed ceremonial. This event, a rigorous audit of the parish activities required a full list of names of Catholic parents sending their children to non Catholic schools, as well as accounts. The letter included a reprimand of Coffey for unauthorised expenditure to the sum of £25-4-9 for house furniture in the previous year and a firm instruction to keep orphanage accounts separate from parish accounts.

The Orphanage accounts are not to be mixed up in any way with the parish accounts. The Rev. Mother will pay all the men who are

Site plans of St Vincent's Orphanage, grounds Convent and St Patrick's Basilica. The cottage was sited at the south end of block E and separated from the church by Adelaide Street. The first and second orphanage buildings lie at right angles to each other and are joined by a narrow passage.

(courtesy of Catholic property services, Dunedin)
working on the Orphanage ground, as well as all other Orphanage acct. Whatever you have paid for the Orphanage ground, or for labour about the Orphanage, you must get back so as to square the accounts.10

Whether Coffey was fudging his own parish expenditure with orphanage costs or whether he had fallen victim to the guiles of Reverend Mother is open to speculation. One thing is certain, Coffey’s record as a diocesan administrator would not substantiate any plea of fiscal incompetence. The Bishop wrote again to Father Coffey on 21 September 1900 requesting him to visit every district of the diocese to raise funds to help clear the debt on the orphanage. Verdon expressed concern in his letter that the orphans would be in great danger of losing their faith if the orphanage were to close. He suggested to Coffey that he should stress to the laity the need for a Catholic orphanage in the province. ‘...during the two years of its existence, the St Vincent de Paul Orphanage has given shelter to 56 children many of whom have been rescued from imminent danger of perversion.’11 The bishop’s choice of Father Coffey to oversee the sisters’ finances was obviously a wise one. Father Coffey was to develop an on-going and intimate involvement with the affairs of the orphanage

Father, later Monsignor, Coffey was appointed administrator of St Patrick’s parish, South Dunedin in 1898. He was later appointed diocesan administrator for the two years between the death of Bishop Verdon in 1918 and the appointment of Bishop James Whyte in 1920. In the words of Monsignor Peter Mee, formerly Chancellor of the Dunedin diocese, ‘Father Jim was a big all rounder — physically big in every sense of the word (some say he was twenty two stone and when he drove his Ford car it was weighted down on the driver’s side) - and big in his approach to the problems which confronted the church’. A genial loud voiced bearded Irishman, he had a whirlwind approach to his work and was renowned for his organising and fund raising abilities.12 The money flowed from fêtes


ILLUSTRATION 7  Right Reverend Monsignor James Coffey (courtesy of Monsignor PR Meel)
fairs and carnivals and buildings mushroomed around him, churches, convents, schools - and orphanages.

The other duty expected of the Order was to take charge of St Patrick’s parish primary school. ‘And now as regards your duties, and means of support,’ wrote the Bishop,

You will take charge of the Parochial Schools of St. Patrick’s district and you may establish a high school, day school but not a boarding school. The fees of the schools, and the gifts which you may receive from the people will, I hope, bring in a sufficient revenue. If not — I undertake to provide what is reasonable for you.13

St Patrick’s primary school was already well established, founded in 1878 and from 1882 the Dominican sisters had undertaken responsibility for this school as well as St Dominic’s boarding school in the Cathedral parish, Tennyson Street.14 The directive to the Mercy Sisters differed sharply in tone from Verdon’s letter to the Dominican Prioress five months previously. Verdon was obviously apprehensive of the Dominican reaction to the arrival of a new order but anxious to give assurance against any encroachment into the Dominican arena. He did not write to the Dominicans until he was sure of the acceptance of his invitation by the Mercies and until he had purchased land for them at South Dunedin. His letter deserves to be quoted in full:

21 August, 1896.

Dear Mother Prioress,

After mature deliberation I have resolved to act according to the advice of prudent men whose opinions I value, and to introduce the Sisters of Mercy into South Dunedin. In doing so, my only desire is to discharge my duty and do what I consider

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14. P.R. Mee, St Patrick’s School South Dunedin 1878 - 1978 Centennial, passim.
necessary for the good of religion.

Even before I arrived in Dunedin I was strongly advised to introduce some visiting nuns into the city. Since I came here I have been able to form an opinion regarding the prudence of that advice and I am now convinced that we require Visiting Nuns to aid us in the work of rescuing many poor people and bringing them to the Church and the Sacraments and the Schools. If I had only to provide for the teaching of our children, I should indeed be delighted to have the good Dominican Nuns in charge of all the Schools of the diocese: for I have the greatest esteem for your admirable Order, and fully recognise your superior qualifications as a teaching order. The work that you have done during the past years calls for unqualified praise, and I trust that I shall always encourage you, as far as I am able to continue the great work. But I feel that I have a duty to discharge towards our poor people, and where duty urges, all other considerations must be put aside.

I could not conscientiously reject the advice that has been given me regarding the introduction into the city of the Visiting Nuns and I cannot neglect the opportunity that I now have of getting the Sisters of Mercy. I can now get as many good Sisters of Mercy as we require, from Maitland. I do not think that we could get them next year.

In making arrangements I shall take precautions to protect your interests, and prevent any unpleasant collision. As we are all working for God and are desirous of doing what is most conducive to His glory, we must trust that God will bless our undertakings and reward us for any sacrifice that we make for Him.

I know, indeed, that you do not wish change; but what we dislike most is often for our good, and I feel confident that your Community will not suffer by this arrangement.

Father Lynch told you, some time ago what was in contemplation, but I did not like to mention it formally whilst there was any uncertainty about our being able to get the Nuns or provide a place for them. These matters have been settled and I hasten to give you the information. The Sisters of Mercy have promised to come from Maitland, and today I have purchased the Presbytery and grounds at South Dunedin for Convent purposes.

The Sisters of Mercy will probably arrive in October or November, but they will not commence to teach in the School until after Christmas. I have laid down the condition that they are not to have a boarding school in the diocese until the Bishop decides that they can have one without any injury to the Boarding Schools of the Dominican Nuns.

They will I hope, soon start an Orphanage and an Industrial School.
With renewed assurances of esteem and good will and wishing you every blessing,
I remain, dear Mother Prioress,
Very sincerely yours in Christ,
† Michael Verdon
Bishop of Dunedin.¹⁵

The Dominicans were obviously apprehensive of the effect that the Mercies would have on their activities. The Dominicans offered to default to the Mercies, the Sacred Heart parish school at North East Valley, as well. In a relatively small parish the revenue from the school fees hardly offset the daily travelling expense. The Bishop declined their offer and expressed a wish for the Dominicans to remain at Sacred Heart as well as St Joseph’s Cathedral parish. Despite reassurances, their concern may have been well justified. The Dominicans acknowledged that there was work which could not be undertaken by an enclosed order, but the existing convent was heavily in debt and the high school roll had been falling. They had serious doubts that the population of Dunedin could afford another convent of nuns. To compensate for this loss, possibilities of expanding into country areas and even the suggestion of Melbourne were considered. ‘The strictest economy was therefore enjoined on the Sisters in all houses in an endeavour to reduce the heavy burden of debt which weighted so heavily on the Mother House.’¹⁶ The celebrations in May to mark the consecration of their new bishop must have had a somewhat hollow ring.¹⁷ In February 1898 the Mercies took over St Patrick’s school. An additional classroom was built to accommodate a secondary school. In April the first four pupils enrolled to form the nucleus of what soon became St Philomena’s High School — and boarding school.¹⁸


¹⁸. Annals, p.5.
ILLUSTRATION 8  One of the Stations of the Cross commemorating Monsignor Coffey (photography by Sue Court)

ILLUSTRATION 9  Brass plaque beneath the Station (photography by Sue Court)
On 26 March 1897 architect Francis Petre called for tenders in the *New Zealand Tablet* for the building of the orphanage. Petre, a nationally acclaimed architect and considered to be the ablest of his contemporaries, designed numerous Dunedin buildings, both public and ecclesiastic. A Catholic, Petre had married into the Cargill family and designed Cargill’s ‘Castle’. He also designed St Joseph’s Cathedral, St Dominic’s Priory, the Royal Exchange House, Phoenix House and the Kempthorne Prosser building. On 21 April Petre signed the building contract with D.W. Woods, builder, for a contract price of £1,584-16-0. A separate laundry block of wooden construction was also built by another builder, James Small. ‘To Mr. Blagdon of Caversham, was entrusted the contract for the supply and fixing of gas, water and drainage. Messrs Falconer & Co have the undertaking of fitting up the drying room...’ This building provided an important feature for the orphanage, serving as a vocational training centre of a high standard for domestic servants. Planned as a commercial enterprise, it made provision for an income for the orphanage. The laundry was attached to the orphanage at the east end of the building. An existing brick building, part of the following stage of development, later replaced the old wooden laundry. The second building links through a narrow corridor attached to the north face of the original building. The orphanage was not a large building to house 56 people over a period of two

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22. Plans of ‘Orphanage for South Dunedin,’ diocesan property office.


ILLUSTRATION 10 Architect’s North elevation of the first building 1897. The signatures of Petre and Wood serve as a contract honoured by the architect and builder. (courtesy of Catholic property services, Dunedin)
years.

The two-storied orphanage building contained on the ground floor, a kitchen, dining hall and study hall and on the second floor, two dormitories and an infirmary. The study hall, 50' x 20', connected with the dining hall, 30' x 20'. Along the north face ran a wide verandah. At the west end access to the building was through an office and vestibule. At the east end a staircase led to the second floor. Two store rooms separated this area from the kitchen, adjacent to the dining hall. A large kitchen, led into the scullery, containing only one sink. Access to the laundry block was gained from a long narrow verandah, connecting the scullery with a coal and wood store, covered yard, a fumigating room and two smaller service areas. A large 'lavatory' area separated the two dormitories on the second floor. The larger dormitory accommodated ten beds on either side, with a space for a further eight beds, end to end, down the middle — not unlike hospital wards of the period. The stairway, with a W.C. on the landing, led directly into both the infirmary and the smaller dormitory. The infirmary, situated above the kitchen, contained a W.C. and a bath. On the north face a balcony, giving direct access to the larger dormitory and the lavatory area ran above the verandah below. At the west end was an ante room and a 'cell' for the night-time use of the nuns in charge of the dormitory. The laundry block on the ground floor ran east-west to the main orphanage building. The laundry consisted of four substantial rooms, one for sorting and packing, an ironing and mangling room, a drying room and a wash house. A steam boiler, a 24 gallon copper and two steam tubs provided the power house to this unit. Hamilton comments that, 'Like most of Petre's institutions, this building was conceived of as one block of four arranged around a quadrangle. Also like Petre's institutions it was never completed according to his plan, and the next stage of the building took place in 1934 to the plans of a different architect.' In fact Bishop Whyte opened the

25. Plans of 'Orphanage for South Dunedin,' diocesan property office.

ILLUSTRATION 11 Architect's elevation and floor plan.
(courtesy of Catholic property services, Dunedin)
second stage of the orphanage on Sunday, 15 May 1927. This included a second dormitory block, a separate single storey nursery and a new laundry, all of brick construction.\footnote{New Zealand Tablet, 18 May 1927, pp.29-31.} The foundation stone for this development confirms the date of erection of this building.

On 22 June the foundation stone of the first orphanage building was laid by Bishop Verdon. This event was a celebration of national as well as civic and parochial importance since it coincided with the week of celebrations of the Diamond Jubilee of Queen Victoria. The editorial comment in the \textit{Otago Daily Times}, commended 'our friends of the Roman Catholic Faith' for worthily taking their part in the celebrations of the week, by laying the foundation stone of an orphanage at South Dunedin, to be under the charge of the Sisters of Mercy. The editorial went on to compliment the work of the nuns and the work and influence of the bishop in the diocese. His loyalty to the Queen was in pleasing contrast to an attitude displayed 'at Home by certain politicians'.\footnote{Otago Daily Times, 24 June 1897, Editorial Comment.} A Dublin riot involving a thousand people with two hundred injured was one reaction to the Jubilee celebrations reported in the \textit{Otago Daily Times}, two days later.\footnote{Otago Daily Times, 26 June 1897, p.4.}

Maintaining his interest in the orphanage, Verdon remained a regular visitor and honoured his undertaking contained in the letter to the sisters, shortly after their arrival 'that they need never be afraid to speak openly to him about business matters and monetary problems.'\footnote{Verdon to Kostka, 23 January 1897, (diocesan files).} An academic, and not lacking influential ecclesiastic connections, Verdon differed from Moran, his highly political Irish predecessor. Verdon was the nephew of the Cardinal of Dublin and a cousin of Cardinal Moran of Sydney. Before coming to Dunedin, Canon Verdon had been on the staff of the Dublin diocesan
ILLUSTRATION 12  Foundation stone of new building opened 1927 (photography by Sue Court)

ILLUSTRATION 13  New block, built in 1927 (photography by Sue Court)
seminary, Vice-Rector of the Irish College, Rome and first Rector of Manly College, Sydney.\textsuperscript{31} Verdon has been described as 'a man of courtly manners ... driving about Dunedin in his top hat which he removed with a ceremonious gesture in response to the greetings of even the smallest of the children attending his schools. Dr. Verdon had a beautiful carriage and a pair of spirited horses.' Despite his gentlemanly demeanour he had a real concern for the poverty of Catholics in Dunedin.\textsuperscript{32}

The \textit{Otago Daily Times} gave notice of the ceremony of the laying of the foundation stone for Jubilee Day. The ceremony, preceded by high mass commencing at 8.30 am, listed Dean Burke of Invercargill as the preacher for the occasional sermon.\textsuperscript{33} The sermon reported in the \textit{New Zealand Tablet}, was in itself a performance to out do any hell-fire missioner. Contrasting Christianity with paganism Burke spoke of Christ's teachings of love for our neighbours. In true pre-Vatican II style, he used wide ranging New Testament references throughout his sermon. A glancing reference to St Vincent de Paul afforded the sermon brief focus to the day’s event. After an extensive and lurid description of pagan values and practices of earlier times he directed his theme 'lest I should become wearisome to you,' to recognise the charitable works of the Church. Burke spoke of the role of the Sisters of Charity in the siège of Paris, but omitted to explain the relevance in their founder, St Vincent de Paul. In progress towards a conclusion, the sermon referred to the work of the Sisters of Mercy and their 'willingness to become the mothers of these poor children .... Therefore are we here this day, to found an orphan-refuge to add a crown to the institutions .... a work new in this city but old as the Christian Church.' Not surprisingly this dissertation concluded with beatitudinous reference that those who giveth to the poor shall not want. He then


\textsuperscript{33} \textit{Otago Daily Times}, 19 June 1897, p.4.
ILLUSTRATION 14  Most Reverend Michael Verdon DD (reproduced from Golden Jubilee Holy Cross College Mosgiel New Zealand.)
tempted the assembled congregation with a further bribe, ‘Whatever is given in charity,’ says St John Chrysostom, ‘receives golden wings and flies to heaven, where it gives joy to the angels.’ The sermon closed by further quoting St John Chrysostom, on predestined certainty of eternal life in return for works of mercy.34

The mass also, was an occasion of great celebration, having six co-celebrant priests as well as the Bishop presiding in the sanctuary. A choir of children from the parish provided the music for this occasion as the nuns had already commenced their singing tuition for which they became renowned.

Following the mass, the Hibernians, in regalia, headed the procession, followed by children of the parish, the clergy, and finally the Bishop. ‘The procession having proceeded round the site, his Lordship the Bishop solemnly blessed the corner-stone in accordance with the ritual prescribed by the Church.’ The Bishop then laid the foundation stone, using a silver trowel presented to him by the architect. Copies of daily papers and the New Zealand Tablet were placed with an inscribed paper, beneath the stone. The inscription read:

This stone is the corner-stone of a building to be used for the accommodation of orphans who are committed to the care of the Sisters of Mercy. It was laid by the Right Reverend Michael Verdon, Bishop of Dunedin, on the 22nd day of June, in the year of our Lord 1897, being the sixtieth anniversary of the accession of her Majesty Queen Victoria I, and in the pontificate of his Holiness Pope Leo XIII, the Rev. Patrick O’Neill being parish priest, Sister Mary Kostka being superior and Sister Mary Augustine assistant superior of the Convent of the Sisters of Mercy, Frank William Petre, of Dunedin, being the architect, and Daniel William Woods the builder.

Hugh Gourley, Mayor of Dunedin, in his letter of apology for his absence, recalled the purpose of the Order, ‘care of the orphan, the sick

34. New Zealand Tablet, 25 June 1897, pp.13-18. For a fuller account see appendix 5.
There will be
HIGH MASS
At
ST. JOSPEH'S CATHEDRAL
At 11 o'clock.

After Mass, the "Te Deum" will be sung by the Choir.

His Lordship the Bishop will Preach on the occasion.

THE NEW ORPHANAGE
AS SOUTH DUNEDIN.

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On TUESDAY NEXT, the 2nd Inst. (Jubilee Day), there will be
HIGH MASS
At
ST. PATRICK'S ROMAN CATHOLIC
CHURCH,
South Dunedin,
At 8.30,
At which the Oecumenical Sermon will be Preached
by Dean Burns, of Invercargill.

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After the Sermon, the
FOUNDATION STONE
Will be Laid by
The Most Reverend Bishop Verdon, 1897

DISCIPLES OF CHRIST,
ODDFELLOW'S HALL, STUART STREET,
D. MANNING,

IEL 1897
and the poor, and of the latter especially the aged and the deserving poor.’ The letter was accompanied by a cheque for the sum of £5-5-0. In his address the Bishop made reference to the work of the orphanage as a celebration for the Jubilee of Queen Victoria’s reign. He continued with an expression of appreciation of the religious freedom and opportunity enjoyed by Catholics in the Colony. The ceremony concluded with two further addresses from members of the laity, Messrs P.E. Nolan and John Blaney. John Blaney then made the practical suggestion that subscriptions be taken up from those present. They collected the handsome sum of £210-0-0.35

The *New Zealand Tablet* reported that by February, 1898 the orphanage was fast approaching completion. The expenses for parish building operations included £2,000-0-0 for the first wing of the orphanage. Other expenses for the same period included: convent, £883-0-0, enlargement and painting of school, £97-0-0, purchase of additional school ground, £100-0-0, and completion of St Patrick’s church, £1,000-0-0. The orphanage, in comparison with other projects was no mean undertaking.36

On 24 September 1898 the orphanage was opened.

Genial, sunshiny weather favoured the opening ceremonies in connection with the new orphanage of St Vincent de Paul, which is under the charge of the Sisters of Mercy, South Dunedin. A large congregation filled St Patrick’s Basilica at the Pontifical High Mass, and before and at its close surged around and through the Orphanage, which was thrown open by the Sisters for inspection.37

Again the choir of St Joseph’s Cathedral, assisted by a large orchestra, sang Gounod’s *Messe Solennelle*. The Mass was celebrated by Bishop Verdon,


36. *New Zealand Tablet*, 18 February 1898, pp.5-6.

ILLUSTRATION 16  St Vincent's orphanage buildings stand as a 'Silent Testimony.'
(photography by Sue Court)
assisted by Fathers Ryan, Coffey and Cleary. Archbishop Redwood preached the sermon on the Gospel of the day. This sermon was a much more moderate dissertation than that of Dean Burke at the laying of the foundation stone. Redwood directed his theme to the importance of the love of God and the love of thy neighbour, not through mere philanthropy but through Christian charity. This spirit of Christ he likened to that which had animated St Vincent de Paul, in whose name the orphanage had been erected. There are no records indicating a reason for choosing this patron saint other than that he was one of the many who have dedicated their lives in service to destitute children.

St Vincent de Paul was born in Gascony about 1580 and died in Paris in 1660. He was beatified in 1737 and his feastday, 27 September, was three days after the opening of the orphanage. Vincent de Paul, the son of a peasant farmer, was ordained for ten years before he dedicated his life to the poor. After working with poor peasants and prisoners on convict hulks he began to organize groups of the laity into charitable works. In 1625 he founded the Congregation of the Mission, a society of priests for missionary work, commonly known as Vincentians or Lazarists. In 1633 he helped found the Daughters or Sisters of Charity. He was known for his service to what has been described as the ‘religiously indigent, the galley slave and the decayed gentry, as well as abandoned children.’ 38

Redwood likened this same spirit of Christ to the work of the Sisters of Mercy whom he saw as spiritual daughters of St Vincent de Paul. Redwood too, made reference to the bravery of the Sisters of Mercy in the battle field of the Crimean War. He praised their work of nursing the sick, wounded and cholera-stricken in the hospitals. He saw the Sisters as models of perfect charity bestowing their love on orphaned and afflicted children, as representatives of Christ. The Archbishop then turned to more pragmatic matters and concluded his sermon by exhorting the congregation to contribute generously to pay off any debt there might be on the

ILLUSTRATION 17  St Vincent de Paul c.1580 - 1660. Stone work relief in wall niche of Orphanage (photography by Sue Court)
establishment.

Mr J.J. Marlow, on behalf of the parish then presented an address of appreciation to the Archbishop. At the conclusion of the mass the clergy and members of sodalities connected with the church formed a procession and marched to the orphanage buildings. Bishop Verdon then performed the ceremony of blessing the orphanage.

St Vincent de Paul’s Orphanage, South Dunedin, with a staff of caring nuns, a substantial building complex, and a debt to be discharged, but with an abundance of good will, opened its doors to Catholic girls of the Otago region.39

39. Appendices 1 and 2.
CHAPTER THREE

Ecclesia et mundus

From its earliest days the administration of St Vincent de Paul’s Orphanage experienced the backlash of a changing political climate and an emerging bureaucracy which limited its autonomy. Central to an ongoing debate between the Department of Education and Catholic orphanages were the conflicting policies of boarding out children into private homes and the importance that the Church placed on the preservation of the faith through the strong religious environment of institutional life. This new bureaucracy replaced the remote control of parliamentary legislators and provincial councils with direct intervention from a new breed of civil servants who not only implemented existing legislation but lobbied their own policies to government. The orphanage first functioned within a community financially poor but politically favoured. Richard Seddon, Premier from 1893 to 1906, wooed the Catholic vote, thus earning Irish Catholics a high public if not popular political profile in ongoing issues of Irish nationalism, prohibition, state aid and the Bible in schools debate. Joseph Ward, a Catholic, and Premier from 1906 to 1912, as a cabinet minister and Postmaster General, had already stacked the civil service with a high proportion of Catholics.¹ But changes in legislation were encroaching upon an earlier autonomy of the church. Statutory inspections and audits, specifications and standards, with educational rather than penal values began to emerge, following the transfer of administration to education from justice. Industrial Schools Acts and reforms first introduced with moderation by William J. Habens, the first Inspector General of Schools, were pursued

more vigorously by his successor, George Hogben.² He earned a fine reputation for his reforms in many branches of education and his work was continued in the thirties under John Beck.³ Beck had joined the Education Department in 1899 as a clerical cadet and became the first Superintendent of Child Welfare in 1925.⁴ All three men were reformers in their own right but results came more rapidly for their efforts, from legislation of later governments than had earlier acts. Reforms which to them were preferable to institutional life were anathema to the Catholic Church. The advent of the Massey government in 1912, with an Ulsterman at the helm, cemented the loss for the Catholic hierarchy of any former recognition of a ‘special case’ for their institutions.

The first legal enactment for the care of dependent children occurred in 1897 and provided for the care and custody of neglected and criminal children.⁵ Until the implementation of the Child Welfare Act of 1925, all subsequent acts based their amendments to legislation upon this prototype.⁶ The Justice Department administered the early acts which empowered Provincial Superintendents to establish Industrial Schools for occupation by and use of males and females exclusively.⁷ Although the intent was implied, segregation of the sexes was not explicit and created an

⁵. The Neglected and Criminal Children Act 1867, an act to provide for the care and custody of neglected and criminal children.
⁶. Child Welfare Act, 1925, an act to make better provision with respect to the maintenance, care and control of children who are specially under the protection of the State; and to provide for the protection and training of indigent, neglected or delinquent children.
opportunity for exploitation of this omission. Regulations for the conduct,
management, supervision, education and correction of the inmates, and any
amendments and annulments were brought before the Provincial Council.
The Provincial Superintendent held the responsibility for appointment of
masters and matrons, teachers, officers and servants.

Any industrial school or reformatory had to register as an Industrial
School within the meaning of this act. Privately funded schools were
subsidised from provincial revenues. No child was sent to any institution
supported by a religious denomination unless he or she were of the same
religious persuasion. Accounts were open to annual audit by the Provincial
Auditor and reports gazetted by Government.

A boy or girl under the age of fifteen was defined as a child, and any
child detained in an industrial school was deemed an inmate. A neglected
child was defined as one:
—found begging or receiving alms in a public place,
—found wandering or frequenting taverns or places of public resort,
  sleeping in the open without any home or visible means of
  subsistence,
—residing in a brothel or associating with thieves, prostitutes,
  drunkards or convicted vagrants,
—convicted of an offence punishable by imprisonment, (a convicted
  child however was directed to a reformatory school).
—beyond parental control.  

Any neglected child could be immediately apprehended, without
warrant, by a constable and taken before two Justices of the Peace. A child
could then be detained for a period of not less than one year nor more than
seven years as an inmate of an industrial school. The justices determined
the religious denomination in which the inmate should be brought up and
educated. The Governor could at any time grant a warrant for release of an
inmate who would be discharged accordingly by two justices. Two justices

could authorise the transfer of an inmate from one school to another within the province — but only to a private school if the inmate belonged to the religious persuasion of that private school. The Superintendent could authorise any inmate to be placed out under licence for a period not exceeding three years with a person willing to take charge and provide for the inmate. A male child who absconded risked the penalty of private whipping on his return.

Parents were expected to contribute towards the upkeep of the child to a maximum of 10/- per week. The average wage as late as 1899, for a labourer was £2-8-0 per week and 12/5 per week for a domestic.9 In 1904 a saddler earned £2-10-0 per week and a cook 17/6 per week.10 Arrangements were gazetted and those parents who failed to meet their obligation were prosecuted.

All members of the Provincial Executive Council, Legislative Council or House of Representatives, and the Judiciary as well as Ministers of Religion held visiting rights to Industrial Schools.

The first amendment to this act in 1870, extended the licensing out period to a maximum of five years. It also authorised the superintendent to stipulate standards for clothing, wages, proper and humane care and treatment of the inmate.11 A further amendment in 1873 clarified the requirement for segregation of the sexes by rewording the definition for the use of industrial schools and reformatories. This amendment specified that the sexes should be kept strictly apart, in separate dormitories, and where possible, at meal times and during school hours. The act now deprived


10. St Vincent's Admissions 22/10/1898 - 1917, no. 27.

11. The Neglected and Criminal Children Act 1867 Amendment Act 1870, sections 2 and 3.
immoral and dissolute parents of their rights, giving rights in *loco parentis* to the master of the school.\textsuperscript{12} In 1875 the right of guardianship of the master was extended up to the age of twenty-one years. Another important amendment qualified by gazette, as an Industrial School, any school funded partly or completely from public funds, to receive and educate orphans.\textsuperscript{13} The final amendment to this act in 1881 authorised the removal of an inmate beyond the province, to any part of the country.\textsuperscript{14}

In 1880 industrial schools were transferred from the aegis of the Justice Department to that of Education.\textsuperscript{15} A new and sizeable act, the Industrial Schools Act of 1882 was the first act administered by the Department of Education.\textsuperscript{16} The 1867 Act and its amendments were repealed but this new act embodied much of the first act. The act continued to embrace the options of totally or partially state funded institutions as well as private institutions. Parental maintenance for a child was reduced from 10/- per week to a maximum of 8/- per week, with provision for lesser payments by poorer parents. The act provided for liability of the putative father, although this was seldom if ever successfully invoked.

The main feature of the 1882 Act was the terms upon which inmates were licensed to reside outside the school.\textsuperscript{17} This was a policy actively

\textsuperscript{12} The Neglected Children's Act 1873, an Act to amend The Neglected and Criminal Children Act 1867, section 2.

\textsuperscript{13} The Neglected and Criminal Children's Acts Amendment Act, 1875, sections 2 and 3.

\textsuperscript{14} The Neglected and Criminal Children Acts Amendment Act, 1881, section 2.


\textsuperscript{16} The Industrial Schools Act, 1882, an act to amend and consolidate the laws relating to the care, custody and education of children in Industrial Schools.

\textsuperscript{17} The Industrial Schools Act, 1882, section 55.
ILLUSTRATION 18 a & b Playroom and probably former Nursery
(photography by Sue Court)
promoted by the Education Department but an issue which elicited resentment from the private or church orphanages. The act provided arrangements for the balance of wages earned by the inmate, less expenses, to be banked with the Post Office Savings Bank. This money could not be withdrawn without express permission of the Minister or his representative. Inmates could not enter into apprenticeship contracts unless they had either reached the age of fourteen or had completed their education, and had reached the age of twelve. The act continued to limit parental contribution to maintenance to a maximum of 8/- per week.18

This legislation provided an administrative background for the opening of St Vincent de Paul orphanage. In response to his own letter, Bishop Verdon received a reply dated 29 August 1898 granting recognition by the Education Department of an orphanage for girls.19 This letter contained a request for a name for the institution, a description of the premises and the name and qualifications of a manager. Approval was granted before the department had even received the information on which approval might be based.

Two years after the opening of St Vincent's orphanage a public scandal at an orphanage at Stoke embarrassed the Church. This scandal had long-term ramifications on the future of orphanages in general. The findings at 'Stoke' led to the setting up of a Royal Commission of investigation in 1900, into allegations of mismanagement and maltreatment of the inmates of the Stoke branch of St Mary's Orphanage, Nelson. The 1882 Act had recognised St Mary's orphanage which Rev. Father Garrin had established in 1874. Prior to 1890 the orphanage had been under the personal direction of Dean Mahoney. After 1889 young boys remained with the girls at the Convent in Nelson and boys of nine years or older went to a branch at Stoke, controlled by a community of the French order of Marist Brothers.

18. The Industrial Schools Act, 1882, section 33.

19. W.J. Habens to Verdon, 29 August 1898.
ILLUSTRATION 19  New Nursery 1927 [courtesy of the Sisters of Mercy, South Dunedin]
The Commission investigated allegations of inadequate food, clothing and hygiene, harsh working conditions of heavy fencing on 1200 feet high hill sides, incidents of flogging, three months solitary confinement and burial of the dead in the grounds of the orphanage. Although these allegations more than justified investigation, the report conceded that many were exaggerated and resulted from personal antagonism of the inmates towards certain brothers who had been since removed. These findings provided ammunition for those officers of the Education Department who lobbied the boarding out option in preference to institutional life. The findings of the inquiry stated that 'This is a complaint not against the management of the school but against the existing law affecting all private schools under the 'Industrial Schools Act,1882.' In light of Stoke's notoriety, justified or otherwise, politicians were also concerned about management practices in many other orphanages. In 1897, J. Joyce, member of parliament for Lyttelton requested a Royal Commission to investigate practices at the Naval Training School and also the classification of indigent orphans from criminal children. The Naval Training School, modelled on the English system, prepared boys of twelve years and older, for a career in the merchant navy and provided crews for the vessels of the New Zealand Company. This system predated the agricultural training schools which became more appropriate for an agricultural country. T. McKenzie, member of parliament for Waihemo expressed concern at abuses in government industrial schools and suggested that consideration should be given to separate schools for each religious denomination, Roman Catholic, Episcopalian, Presbyterian and others responsible for religious instruction. He suggested that domestic operations of housing, food and


clothing should be the responsibility of the state.\textsuperscript{23}

Resultant legislation to prevent any repetition of such events placed all private orphanages in a somewhat vulnerable and fragile position. The 1900 amendment to the 1882 Industrial Schools Act provided for more vigilant inspection and control of private industrial schools.\textsuperscript{24} The act defined a private or local industrial school as one which received grants of public moneys. It legislated for private schools also, to be placed under full inspection, and no body or society outside New Zealand could manage them. The act stipulated that those managed by a foreign interest should no longer receive new inmates and after twelve months no further funding was made available. This section of the act targeted the Marist administration but the following section was far more wide ranging in its application. The Minister could withdraw inmates from any private or local school at any time if management or any other affairs were considered unsatisfactory. The Act empowered acquisition of any land and buildings used for private or local schools or could invoke the Public Works Act 1894, if no agreement for purchase or lease could be reached.

This Act also raised the legal age of a child from fifteen to sixteen years and made provision for regulations for the conduct, management supervision and inspection of private and local schools. Regulations applied to employment, education, diet, clothing, correction and industrial training of inmates. It legislated for classification and segregation according to sex, character, place and cause of committal, as well as antecedents. The Act repealed all previous restrictions on the transfer of inmates thus enabling them to be transferred to any school, any where, without impediment.

George Hogben, Inspector General of Schools, in his 1901 annual


\textsuperscript{24} The Private Industrial Schools Regulation and Industrial Schools Act Amendment, 1900 to provide for the better inspection and control of private industrial schools and to amend in other respects the law relating to industrial schools.
ILLUSTRATION 20  Laundry block (photography by Sue Court)
report to the Minister stated that ‘Under “The Private Industrial Schools Act, 1900,” the Department has now much greater powers in regard to private schools than before, and regulations will, it is hoped, be approved shortly by the Governor in Council, dealing comprehensively with matters relating to the treatment of inmates both resident and non-resident...’

It would appear from a letter to the Manager of St Vincent’s, that the department was already anticipating regulations. Hogben stipulated that friends with whom children were boarded out must be investigated first by the Manager, by an official correspondent (of the department) or by a visiting officer. In matters of urgency the department would need to receive a direct communication. Summary reports by officers of the department were somewhat critical of all private institutions, giving only reluctant credit, where due. Reports criticised those institutions, including St Vincent’s, for the care of their infant inmates and the high mortality rate experienced in private orphanages in the previous ten years. This contrasted with the positive reports of state operated institutions, some of which were already known to be unsatisfactory. Earlier, both Burnham and Caversham as well as Auckland, had created cause for public concern.

R.H. Pope, Assistant Inspector, visited St Vincent de Paul orphanage twice within a period of five months, the second time, unannounced. His report on St Vincent’s on both occasions criticised the orphanage for having no punishment book but, ‘It is said that the punishments were infrequent ... and ... very mild.’ There were not enough occupations taught, although laundry work was taught ‘pretty thoroughly.’ At the first visit the food

25. G.Hogben, “Education: Industrial Schools,” 1901.E.-3, p.8. Industrial School legislation provided for the boarding out of orphans to approved families under licence of the Education Department. Earlier practices of boarding out had exploited orphans as a cheap form of labour but with more restrictive legislation it became the policy promoted actively by the Education Department but opposed vigorously by the Catholic Church and other religious denominations.

26. Hogben to Coffey, 6 August 1901.

ILLUSTRATION 21a  Laundry wash room (courtesy of the Sisters of Mercy, South Dunedin)

ILLUSTRATION 21b  Laundry wash room (courtesy of the Sisters of Mercy, South Dunedin)
received a favourable report but the second report criticised the food for being cold from delay in summoning the children. The premises and bedding were clean and the children ‘apparently’ contented. The earlier report criticised the ventilation of the dormitories — even though the building, architecturally designed for the purpose, had a ratio of approximately three beds to two windows. On the second occasion he criticised the ‘closets’ and bedding of infants’ cots in one or two cases, but commented that the ventilation had improved. Mention was made of a small library. Pope criticised the lack of decoration of the institution, an observation that he made about all Roman Catholic girls’ schools. He also considered that the dormitories lacked supervision and expressed disapproval of the presence of young children who should have been boarded out. He thought it a pity that the school had been built on such low-lying ground as the inmates were somewhat shut in. This criticism can be hardly justified for an institution built alongside a large orchard in which children played freely.28 In his second report Pope described the girls as well clad and kindly treated, but somewhat subdued in manner. The defects noticed, he thought, were due to ignorance rather than neglect. No comment was made on the fulfillment of statutory obligations for health, fire prevention or staffing. Nothing was noted of the welfare for those licensed out from the orphanage. Yet the orphanage held a responsibility to the department for these girls also. Not all visits could have incited negative reactions to visits however. Hogben appears to have postponed an arranged inspection at the request of Coffey. In July 1902 Hogben expressed his sympathy to the Manager, at a recent outbreak of whooping cough and referred to the health of one particular child.29 The following month, in response to a memorandum written 23 June, he advised the Manager of his wish to see all inmates at the annual inspection.30

28. Interviews with former inmates speak of climbing trees, Madge McRae, Tape 1, side 1.

29. Hogben to Manager, 28 July 1902.

30. Hogben to Manager, 2 August 1902.
ILLUSTRATION 22  Laundry drying room (courtesy of the Sisters of Mercy, South Dunedin)

ILLUSTRATION 23  Laundry ironing room (courtesy of the Sisters of Mercy, South Dunedin)
This report, following closely on the heels of the 1900 Act heralded an ongoing debate on the wisdom of boarding out as opposed to institutional life. Correspondence between George Hogben, Secretary for Education and the manager of St Vincent's orphanage revealed the first indication of discomfort with impending change. Hogben wrote twice requesting a reply on the matter of boarding out of young children. He expressed the Department's belief in the superiority of the boarding out system, basing his argument on relative death rates between the two systems. Hogben requested that Verdon adopt this policy. Verdon argued that children in the care of well trained nuns were better off, better instructed and happier than those that he had observed both in Europe and the Colonies. He challenged Hogben's rationale for boarding out with the fact that St Vincent's had had no deaths even though they had received all kinds of children, young, delicate and neglected. Most of the children sent out to service, he claimed, expressed regret at having to leave the orphanage and were very glad to return to it. While he conceded that many children met with kindness and protection from the families who fostered them, he argued that many met with harshness, roughness and neglect from their guardians who cared little for their happiness, 'either in this world or the next.' Verdon argued also that boarding out demanded a greater need for vigilance and frequent inspection.

The issue of Catholic children boarded out to non Catholic families or

31. Hogben to Verdon or Coffey, 9 September and 27 November 1901 consist of unsigned copies and it is unclear as to when Coffey was entrusted with the full responsibility for the orphanage. Verdon never delegated completely and continued correspondence at a ministerial level of government, if not with the public service.

32. Interviews with former inmates confirm the reluctance of many children to leave the security of the orphanage, Madge McRae, Tape 1, side 2 and Molly Bishop tape 1, side 1.

33. Verdon to Hogben, 5 December 1901
ILLUSTRATION 24  One of the dormitories of the orphanage
(courtesy of the Sisters of Mercy, South Dunedin)

ILLUSTRATION 25  Interior of the Nursery 1927
(courtesy of the Sisters of Mercy, South Dunedin)
secular institutions became a topic of concern at the highest levels between government and the Church. Concerns expressed by the Bishop of Auckland corroborated Verdon's fears. George Lenihan, Bishop of Auckland from 1896 to 1910 wrote to the Minister for Education on behalf of Father Gillan, Manager of St Mary’s Orphanage, Ponsonby, about a letter received from Miss Jackson of the Auckland Industrial school. Three children to be sent to St Mary’s Orphanage were withdrawn. The Bishop, in writing to the Minister of Education protested that no explanation had been given nor had it stated on whose authority this action was taken. The Magistrate, while awaiting the Minister’s decision had taken unilateral action according to his own personal interpretation of the 1900 act, knowingly and contrary to the Premier’s opinion in the matter.

The transfer of the Roman Catholic children was satisfactory, but now I see this is being denied us. With the S.M. acting against us, & your Department now withholding the transfer it would seem that we have fallen under the ban equally with the unfortunates at the Stoke Orphanage.  

Lenihan expressed concern to the Premier at the bias against St Mary’s displayed by the Minister and also at the double enemy of the Stipendary Magistrate and the Education Department.

Since the Stoke enquiry, there have been several Roman Catholic children committed by the S.M. and sent on to the Auckland Industrial School .... His decision is wrong, but he is still waiting advice from the Government, which will never be sent.

Lenihan included in the same letter a complaint against the actions of Inspector Pope during a visit to the Orphanage. He alleged that Pope ordered six girls to go up stairs and ‘peel off,’ so that their underclothing might be brought to him for examination. Lenihan protested against the degradation and indelicacy of Pope’s actions and advised the nuns not to

34. Lenihan to Walker, 14 January 1902.

35. Lenihan to Massey, 14 January 1902.
allow the girls to suffer this indignity again.

The new legislation created problems for the Catholic Church. Total autonomy vested in the Education Department removed the right of the church to ensure a religious education and environment for Catholic children. In the eyes of the church, infants fostered out at an early age lost the opportunity to grow with their religion from an impressionable age. Older children were denied their right to preparation for moral standards as adults. Secular standards and practices of inspection were distasteful to the Church. Non Catholic officers and legislators failed to appreciate the enormity of the danger of jeopardising ones faith. In the eyes of the Church, preservation of the faith took precedence before any other value in life.

Clearly the church did not accept this legislation without an ongoing struggle. The question at issue was the authority of the manager of the institution. Evidence suggests the possibility of litigation in 1903.\textsuperscript{36} Coffey received legal advice from the office of Callan and Gallaway, diocesan solicitors on his role as manager.\textsuperscript{37} Hogben also outlined the legal obligations of a Manager, separating Coffey’s official and private functions in the school. Departmental approval for each case was necessary and was granted only when there was no call upon public moneys for the support of the child.\textsuperscript{38}

\textsuperscript{36} Callan and Gallaway to Coffey, 3 November 1903 outlined the status and authority of the manager with regard to admission and boarding out of a child under the age of four, admitted by private arrangement. The advice clarified the status of a child admitted, in contrast to one committed or sent by order of the Court. The legal advice summarised the situation by advising Coffey that as Manager, in accordance with the Act, he must still apply for a warrant from the Minister to either admit or license out any child. The person and their premises would also have to comply with the Act.

\textsuperscript{37} Cadogan, ‘Lace,’ p.15. John Bartholomew Callan M.L.C. (1844–1928), the only Catholic lawyer in Dunedin when appointed diocesan lawyer by Bishop Moran.

\textsuperscript{38} Hogben to Coffey, 4 December, 1903.
Memoranda to Coffey in 1904 suggest that he had previously circularised all Catholic orphanages to plead their case for modification of impending legislation. Opinions varied as to the best plan of campaign. It was suggested that a meeting of managers should take place with preference given to a personal interview with the Premier rather than a petition to the House. One communication came from St Mary’s, Nelson and another from the Bishop of Christchurch.39 Evidence suggests that a meeting with the Minister took place on or just prior to 12 August 1904, when Father Lewis sent a telegram advising Father Coffey that he had given the Minister suggested alterations and that there would be no bill for that session.40

In 1907 Verdon sent Joseph Ward, by then Premier, a lengthy memorandum which he had prepared some two years before for a private meeting with the late Richard Seddon, Premier and Minister for Education.41 Seddon’s sudden death about this time suggests that the meeting never took place. The document had been prepared in conference with all of the managers of Catholic orphanages. This plan of action related to proposed legislation for the better protection of orphan and neglected children, obviously encroaching on current Catholic church practices. Verdon reminded Ward of his undertaking to advise him if this bill was likely to go forward and that he had received advice to the contrary. Verdon revived this cause when he learned of the bill’s likely introduction later in the year. He requested a meeting with Ward to discuss matters relating to the new act. After expressing appreciation of Ward’s past help to Catholic orphanages he listed five matters for Ward’s attention, some of which require comment.


40. Lewis to Coffey, 10.30am 12 August 1904.

41. Verdon to Ward, 22 July 1907.
The first of these was the lack of confidentiality in current procedures for committal of children. A parent or guardian had to take a child into the public court. The name was then published among police court cases. Rather than suffer public disgrace some mothers of illegitimate babies allowed children to die soon after birth or hid them in undesirable homes. The public exposure of a police court and publication of their shame forced many to procure abortions. Children of deceased parents he claimed ran wild, half naked and half starved because the surviving parent would not suffer the indignity of a public court and the disgrace of having their names published in the press. The petition asked for such cases to be heard in private. A further request suggested the extension of the powers of the police to deal with the children of drunkards or of persons of bad repute without first having to receive a request from a charitable organization.

The second issue pertained to children admitted by a private agreement with parents to place children under orphanage control, rather than having them publicly committed. Children of four years or older were eligible for admission in this way, providing satisfactory arrangements for costs were made with the parent or guardian. Each case however, required individual approval of the Minister which presented problems for on the spot admissions. The compulsion for payment in all cases also conflicted with the charitable values and spirit of the work of the orphanage. The Act precluded the admission or boarding out of children under the age of four, unless it was within the same terms as those formally committed. The petition asked for discretionary powers for managers to receive uncommitted children and to board them out without the formality of a warrant for a registered home.

The third point related to the desirable timing of the return of committed children to their parents. Involvement of any money transaction in legal adoption gave cause for concern in the fourth point. The letter concluded with references to some monetary concessions which the orphanage might enjoy in recognition for the work undertaken as a
charitable institution. Classification within local body rating exemptions created concern and new postal charges imposed further financial pressure on an institution providing food, clothing and shelter for inmates who qualified for no government support.

The Rating classification of St Vincent’s also created an issue with the Dunedin City Council. Diocesan correspondence in 1905 and 1906 sought exemption from rates for the orphanage. Registered as an Industrial School, the building and its grounds did not fall clearly within the 1894 Rating Act since it also served a residential purposes and the children attended St Patrick’s School for their education. Although for all intents and purpose the nuns owned it, it was not strictly a convent, but might be seen as an extension of one, since nuns needed to live there to care for their charges. At the same time, the nuns served a dual role as teachers and carers. Neither did it rest comfortably within the Hospitals and Charitable Institutions Act 1885, since the orphanage received government subsidies for children committed by the Court, yet qualified within the definition of providing free maintenance or relief of orphans. The case to the Council argued that the orphanage ‘was built entirely from private benevolence, that it carried on mainly by the same source — as no aid or subsidy of any kind is received for more than half the children in the institution — and, therefore, besides fulfilling a great work in the Community, it relieved the rates of a considerable sum of money every year, which otherwise would have to be spent on the maintenance of these free children in other institutions. 42 Verdon refused in 1913 to pay the rates, which suggests that the rating battle waged between the City Council and the diocese continued for many years. 43

Departmental attitudes created another issue at a local level, with

42. [Verdon or Coffey] (unsigned) to Mayor and Councillors, 22 November 1905. Chapman's Opinion, unsigned, undated. [Callan] (unsigned), 'Mayor of Wanganui versus Wanganui College Board of Trustees'.

43. Callan and Gallaway to Smith, MacGregor and Ramsay, 27 February 1913.
orphanages of other denominations. At the instigation of the Education Department, the Chairman of the Charitable Aid Board questioned the eligibility for aid of Presbyterian and Anglican orphanages whose children did not attend public schools. The Anglicans had followed a practice of providing education for their charges to the fourth standard before sending them to a public school. The Presbyterian Social Service Association provided education until the age of ten when boys were sent to the (state) Boys’ Home. A number of well known personalities and benefactors, Dr Batchelor, Miss Marchant, Messrs. Tapley, Wilkinson, Anderson, and Clark entered into debate with the Chairman. While they differed in their views on the matter, they all agreed that a public school education was preferable after a certain age. The Catholics were the worst offenders in this respect since they received state assistance as Industrial Schools yet sent their children only to Catholic schools. ‘The less they [the Board] encouraged denominationalism the better...’ The Otago Daily Times expressed concern at the rigid views emerging from the Charitable Aid Board and considered their brief to determine merit for aid, based on levels of destitution rather than the type of education received. Father Coffey, interviewed by The Otago Daily Times explained the three categories of inmate. The Charitable Aid Board paid for the indigent, the Education Department for the uncontrollable and a considerable number formed a third group, for whom the orphanage received no payment. Coffey went on to explain that the children attended the local parish school and thus received exposure to 300 other children. He explained that the orphanage was subject to Regulations and received regular inspection from the department. Coffey concluded his interview by expressing a desire to see other denominations receiving similar aid for their orphanages.

44. Batchelor, Otago Daily Times, 26 June 1908.


The Infant Life Protection Act, 1907 eased somewhat the restrictions imposed by the Education Department through the Industrial Schools Acts. Exemption from section 4. (1) enabled the orphanage to accept infants for a period of more than seven days, and to accept payment, without first having to seek approval through licensing procedures of the Industrial Schools Act.\footnote{Appendix 1. Between 1898 and 1921 33 (or 24\%) of the total intake were babies between the ages of 2 weeks and 10 months. The average age of admission was between 5 and 6 years according to the records.} A warrant dated 13 May 1908 granted exemption on the proviso that the institute would be open at all times for inspection. A memorandum addressed to Father Coffey and signed by Inspector Pope, accompanied the warrant.\footnote{Pope to Coffey, 14 May 1908.} Since the orphanage already experienced close scrutiny from the department this proviso did not detract from at least one victory over their Education Department opponents.

Regardless of the strengths and weaknesses of this debate, the numerous amendments to the 1882 Act were consolidated in the new Industrial Schools Act of 1908.\footnote{The Industrial Schools Act, 1908, an act to consolidate certain enactments of the General Assembly relating to Industrial Schools.} A 'child' was reaffirmed as any boy or girl under the age of sixteen years.\footnote{The Industrial Schools Act, 1908, section 2.} In addition, it expanded upon legislation to license out inmates and entitled a person entrusted with the care of an inmate to receive services from the inmate in lieu of payment.\footnote{The Industrial Schools Act, 1908, sections 48-51.}

Concerns and protests continued to be aired. Despite assurances of success stories, the Manager of the Government Receiving Home in Wellington was failing to notify St Joseph's orphanage of Roman Catholic children boarded out by the Department. A suggestion that the Sisters of St
Joseph’s, Wellington should initiate and carry out a boarding out system met with refusal by the Secretary for Education in 1909.52

St Joseph’s was not alone in its battle against department policies and practices for boarding out. Bishop Verdon wrote to the Minister in 1910 to express displeasure with a new policy for the committal of Roman Catholic children which he described as a ‘drafting process’ by the government funded school at Caversham. Verdon approved of the arrangements that had been previously in place since the opening of the orphanage. Referring to a meeting attended by the Minister, Mr Callan (diocesan solicitor), Bishop O’Shea and himself, he confirmed in writing, three of the matters discussed at the meeting.

Verdon stated that if the Minister was determined to keep together boys and girls of the same family he would take charge of those committed from Otago as an extension of the work of St Vincent’s. He undertook to find suitable and proper homes for the boys as he had done for the girls. But where boys only needed placement he considered it preferable to maintain the existing practice of sending boys to Nelson or Stoke. Verdon did not consider adequate, the ‘so called Catholic homes’ selected by the new practice. Verdon failed to see why the department should change its policy from the current arrangement. This had been an agreement between them that boys should go to Nelson. If it were a case of expense, Verdon offered to undertake the cost of their travel to Nelson. The Catholic body already saved the Education Department money and this one concession in return, was about to be removed. Thirdly, he objected emphatically to any change in the existing committal procedures for girls of any age.

I want all girls under or over five to be committed to the St. Vincent de Paul’s Industrial School, and either kept there or boarded out as we have been accustomed to do since the Institution was founded, and with the evident satisfaction of the Department...53

52. E.D Gibbs to the Manager, 29 April, 1909.
He also objected to a proposed age limit of twelve years for boys and five for girls, included in an instruction to the Dunedin Magistrate dated 17 October 1909. He concluded his argument by stating that the organizations of the Catholic church were better equipped to find good Catholic homes than officials of the department. He emphasised the necessity for religion as the chief place in their training if these waifs and strays were to become good citizens. The new policy that Catholic children should be boarded out at the discretion of the Education Department did not provide this assurance.

Verdon then lodged a formal complaint against a breach of an agreement made at the meeting. It was voluntarily stated at the meeting that if the new policy came into force and boys were committed to the local institution and approved Catholic homes not found for them, they should be transferred at once to Nelson. He cited two cases of infant boys placed in non Catholic homes and one in the Salvation Army Home. Evidence shows that none of these children remained in their first foster homes and one was with another non Catholic family at Gore, two years later. One particular case caused a sharp exchange of views. A family of two boys and one girl committed to Caversham were placed with difficulty and only temporarily, with a Catholic woman, who was over seventy and already caring for one child. The mother of the children, admitted to a sanatorium, had at the risk of her health, deferred the committal for weeks, in the hope that her children would be placed in a Catholic orphanage, even if they were separated. Evidence shows that these children were reunited with their mother, two years later.

53. [Verdon or Coffey] (unsigned) to Fowlds, 28 March 1910. St. Vincent's had received girls of all ages and boys went to Nelson or Stoke. This arrangement had caused few separations of siblings, 'one or two within a period of five years.' It also argued that circumstances were such that separation might have occurred even if these families had been committed to state institutions.

54. Manager, Industrial School, Caversham, to Coffey, 10 June, 1910.

55. M Kempton, Manager, Industrial School, Caversham, to Coffey, 10 July, 1912.
In 1912 the Department of Education refused to allow the transfer of a boy to Nelson and insisted that the magistrate commit the child to Caversham.\(^{56}\) Another boy was sent to a non Catholic woman and her ‘careless Mass attending’ husband at Gore.\(^{57}\) Dean Burke complained that he had been neither consulted nor advised of a number of children in his parish boarded out by the Department.\(^{58}\)

George Fowlds, Minister for Education, painted a somewhat different picture of this family in his letter to Father Coffey as Manager of St Vincent’s.\(^{59}\) Fowlds argued the case that the children in question, boarded out in non Catholic homes, were too young to place their religious instruction in jeopardy. Boarding out of the infants, he claimed as preferable to the alternative, the risk and cost of sending infants to Nelson. In the case of the family of three children, he claimed the department’s action was preferable to separation of the siblings in sending the boys to Stoke and the girl to St Vincent’s. He further claimed that the children were committed as living with a person known to be a habitual drunkard and the mother therefore was in no position to decide whether or not they were brought before the Magistrate.

Denying any knowledge of former agreed arrangements for sending girls to St Vincent’s and boys to Nelson, Fowlds proceeded to policy issues. He argued his case on precedents of Catholic boys sent to Caversham ever

\(^{56}\) Callan to Coffey, 11 July 1912.

\(^{57}\) P.O. O’Donnell to Coffey, 12 July 1912.

\(^{58}\) Burke to Coffey, 12 July 1912.

\(^{59}\) Fowlds to Coffey, 27 April 1910. Fowlds was replying to a letter dated 27 April 1910 but from its content, referred to the same issues of the letter, 28 March 1910.
ILLUSTRATION 26 a & b The 'Orchard' today (photography by Sue Court)
since the establishment of St Vincent's. Reference to a conversation between Father Coffey and a representative of the Court suggests a discrepancy in numbers of Catholic children committed to Caversham. Presumably Father Coffey held this conversation when checking Fowlds' claim to the admission to Caversham of eleven Catholic boys between 1898 and 1905, when only five were recorded. Fowlds argued that no objection was made at the time, to these admissions. He conceded that none was admitted to Caversham from 1905 until the recent cases in question. The department denied all knowledge of any former arrangement.

Fowlds refuted any former undertaking by government to send Catholic children to Catholic orphanages. He further claimed that according to department records, the orphanage had been operating prior to the request for recognition in July 1898; the orphanage records show the first admission of two girls to have taken place on 22 October 1898. Fowlds denied any discussion or promise of sending boys to Nelson if no suitable Catholic homes were found. He even claimed that had the matter been discussed he would have asked the Church to find Catholic homes. He apologized for one boy transferred from Caversham to Weraroa [training farm] as due to a mistake by the department in not realizing that the boy was a Catholic. Fowlds, ten years after the event, still blamed the reputation of Stoke for many of the departmental attitudes and actions. He argued against any suggestion that the Church should handle the placement of families on several points. Firstly, that St Vincent's was for girls only, secondly, that the suggestion did not provide for children who had no brothers or sisters with them, who equally ought to be boarded out, and thirdly that a decision whether to board out or send children to an institution, based on subjective opinion of two opposing authorities would lead to trouble. In Fowld's opinion, the department's understanding of boarding out differed from that of the Church. He based his reasoning on the fact that none had remained in foster homes for more than four years.

60. Dunedin S.M. [Stipendiary Magistrate's] Court to Coffey, 3 May 1910.

61. St Vincent's Admissions, 22.10.1898 - 1917, no.1.
or beyond the age of five before returning to the orphanage. This he considered as justification for more active involvement by the department. Fowlds concluded his letter by stating:

While fully conceding the right of Catholic children to receive the full benefit of the religious instruction that the Industrial Schools Act as well as their Church requires, I consider myself bound to maintain a policy that was deliberately entered upon a great many years ago, and that has fully answered the expectations that led to its adoption. I should be very glad to receive any suggestions that you could make for my assistance in dealing with the matter...  

Coffey did indeed reply, with a six page letter. He considered that the Minister's arguments had deflected from his basic concern. Little value would be given to the importance of religious or other training if Catholic authorities did not retain the right to select families for the boarding out of children. Coffey refuted claims against the mother of the family of three as calumny and furthermore, pointed out that it was the Church which had drawn the attention of this case to the police so that the children might receive proper care. The Charitable Aid Board had also expressed indignation at the treatment of the mother. Coffey then took up the matter of the five (or eleven) sent to Caversham, explaining the Court procedure and supporting the Magistrate's decision, where it is in the best interest of the children to have them removed from bad influences of family or friends. His concern was not with the Magistrate's decisions, with which he expressed acceptance if not always total support, but with the fact that the matter was taken out of the hands of the magistrates.

Coffey outlined the exact position of the orphanage in an agreement between Seddon and Moran. Seddon promised Moran that if the Catholic Church built an orphanage the government would recognise it and have Catholic children sent to it. This promise was made public at all Catholic

62. Fowlds to Coffey, 27 April 1910, p.4.

63. Coffey to Fowlds, 27 May 1910.
meetings. Coffey then outlined the early history of the establishment of the orphanage and stated that during its building, Seddon had reaffirmed his promise of support, with only the formality of application necessary for recognition. The older priests related that the Archbishop circularised parishes for funding for the orphanage, based on the promise from government that all Catholic children sent to St Vincent’s would be cared for at government expense. Coffey referred again to the interview in Wellington and quoted both Father O’Shea and Mr Callan, (also member of the Legislative Council), as confirmation of events discussed. He recalled an expressed concern at some of the Catholic homes selected (by the department). Coffey was disappointed to learn of the department’s dissatisfaction with the orphanage and wondered why this matter had not been aired before. He quoted Judge Pennefather as an authority on criminal and pauper children in English speaking countries. According to Coffey Pennefather advocated supervision by religious denominations, in institutions and attendance at local parish schools. He also reminded Fowlds of the worldwide experience of the sisterhoods in this field. Coffey likened the institutional system to that of the boarding school system patronised by the best families. He also stated that given the choice both parents and guardians would opt for the institutional system in preference to fostering. Referring to the matter of the Church and the department undertaking a co-operative responsibility for placement he suggested that the managers of the orphanages under the supervision of the department should undertake this task. Coffey hastened to add that this did not mean that he preferred the boarding out system to the exclusion of others. Subject to acceptance of this proposal by both the department and the church, there was a need to increase allowances from 7/- to 10/- per week for infant children. In addition to this he recommended that a visitor should be appointed by the church but funded by the department to inspect the homes. Coffey concluded his letter with a request for a meeting between managers of Catholic institutions, heads of departments and the Minister.

Bishop Verdon reentered the fray, with remarks on recent proposals of the Minister. There were 174 children under the age of twelve years in
Catholic Institutions and the Minister had conceded that it was unreasonable to send them all out to board at that time. Children over five years of age might remain in the orphanage but those under five must be placed out. In future, all children were to be dealt with in accordance with the practice of government schools in regard to boarding out. Verdon noted that this practice had been introduced gradually by Sir E. Gibbs when Minister for Education and other advocates opposed to the boarding out system. The Minister had claimed preference for boarding out children in districts which would induce them to opt for the rural life. ‘In time our friends of the Minister may substitute obligatory for preferable...’64 This requirement necessitated the attendance of children at public schools thus withdrawing them from Catholic influences. Foster parents were not to pay school fees which meant an additional expenditure for the orphanages. The requirement for managers to undertake visitation to rural areas precluded priests from acting as managers since this duty transgressed attention to missionary duties. Verdon made the observation that ‘if the Minister’s proposals were accepted, then the Minister and Sir E. Gibbs would get what they had been seeking for many years,’ the substitution of the orphanage system by the boarding out system. Verdon recalled that some eight years previously, because of strong support in the department for boarding out, the Minister for Education had requested a report on the two systems. After writing the report there was no further interference. Verdon expressed fear that by accepting the new proposals, the Minister would gain everything that he had been endeavouring to do against the orphanages. A clause defining managers as agents (of the Department of Education) indicated to Verdon that this enabled the committal and boarding out of children in several centres, rather than being committed fully to the orphanage. The Minister’s proposals reserved the right for him to alter or vary conditions. ‘...any concessions made now can be revoked at his pleasure. He might then do whatever he liked to complete the destruction of our orphanages...’65

64. Verdon, 9 June 1910.

Father Gillan, writing from St Benedict’s Parish, Auckland, expressed similar fears to his bishop. Gillan, presumably commenting on the same meeting that had elicited Verdon’s comments, referred to an agreement between Catholic managers and representatives of the department for the boarding out of Catholic children. Gillan shared similar fears to those of Verdon and anticipated that Bishop Cleay would be equally disapproving. Gillan’s outburst, more emotive and outspoken than Verdon’s, begged his bishop to use every effort to save both schools and children before it was too late. ‘...the cunning Nonconformist move seen in these proposals is an underhand move to rob the Church of her control of the Catholic Industrial Schools, and to rob Catholic children of their Holy Faith...'\[66\]

The Acts of 1900 and 1908 established a disconcerting climate for Catholic orphanages, but the Catholic Church successfully withstood legislation and bureaucracy and a second building at St Vincent’s opened in 1927 to accommodate the increasing numbers. In 1925 a totally new act, the Child Welfare Act administered by a new Child Welfare branch of the Education Department came into existence, along with the Children’s Court.\[67\] The new act acknowledged many of the past concerns of the clergy. This act legislated for the separate needs of both private and state orphanages and included specific reference to Roman Catholic needs. Ironically, it was not so much the deliberate or direct effect of earlier Industrial School policies, but massive social reforms of the first Labour Government, under another Catholic Prime Minister, Michael Savage which sounded the death knell for St Vincent de Paul’s Orphanage. The first child allowances granted in 1927 had specifically excluded illegitimate children but from 1936 deserted wives received a state benefit and from 1939 single

\[66\] C.W. Gillan to Bishop, 26 June 1910.

\[67\] Child Welfare Act, 1925, an act to make better provision with respect to the maintenance, care and control of children who are specially under the protection of the State; and to provide generally for the protection and training of indigent, neglected or delinquent children.
mothers could claim a discretionary Emergency Benefit. Social security and pensions, housing and health services, public works and full employment were legacies of the first Labour Government.

...welfare measures removed many inequalities ... all New Zealanders were entitled to a job or an unemployment benefit ... the old, the poor and children benefited .... The working class, the Catholics ... began to receive a fairer deal.

Those who had once suffered division and separation, victims of poverty and discriminatory legislation, the children of working class Catholic women benefited from this new welfare state. In 1955 St Vincent’s closed its doors and the dwindling numbers of girls joined their brothers at St Joseph’s Waverley. The need for institutional support was becoming less necessary. All was not lost in the ongoing battle against boarding out and the cottage system, ignored for so long by the Education Department superceded institutional life. St Joseph’s, Waverly, functioned more along the lines of the cottage system whereby siblings of both sexes remained together in their family unit. Preservation of the faith remained paramount, under the continued supervision of the Sisters of Mercy. Eventually St Joseph’s became a refuge for women and their children, a role very similar to that initiated by their founder, Catherine McAuley.

68. Tennant, ‘Beggars,’ p.53.

Smooth organization is a first priority for any large number of people living together. Sister Aquinas described the daily regime at St Vincent’s as highly regulated and determined by bells. Bells to wake, bells for morning prayers, ablutions, bed-making and daily mass before breakfast. Bells rang for all meals and throughout the school day. Bells for home work, recreation and of course at bed time. ‘Bells, bells, bells, all your life!’ During interview Molly Bishop recalled her lasting impression of these bells, ironically, to the all-pervading chimes of a very large clock in her small living room. Molly Bishop, born Molly Clemenger in 1922, entered the orphanage in 1926 at the age of four years and six months, along with her brother. She remained at St Vincent’s until 1940 or 1941.

Diaries of St Vincent’s also typified orphanage activities in the following entries:

—school as usual, Saturday house work, sewing and darning classes, Sunday recreation all day, Monday Dental School, Thursday, drill ... school as usual, cocking class in afternoon.

Life was not always so dull though. Frequent religious feast days interspersed the routine of school and weekend activities with days devoted

1. Interview with Sister Mary Aquinas, ‘Memories of the “Thirties,”’ p.1.
2. Interview with Molly Bishop, Tape 1, side 2.
3. Bishop, Tape 1, side 1.
ILLUSTRATION 27  The Assembled orphanage
(courtesy of the Sisters of Mercy, South Dunedin)
to recreation, concerts and other festivities, swimming at St Clair beach, picnics and outings — all preceded of course by daily mass. The Bishop frequently entertained the entire complement to a picnic at Holy Cross College, Mosgiel — sixty odd children being transported by drays to their destination.4

Also important is a sense of responsibility among members of a community to and for each other. At St Vincent’s work was shared and this lightened the load for all. The older girls undertook responsibility for special duties and took turns at domestic chores, cleaning, scrubbing, polishing and waiting at table for the boarders of St Philomena’s High School. Few had the opportunity to cross this unwritten line to join the elite of St Philomena’s and even fewer became boarders. Margaret McRae, born 30 July 1905 was eight months old when she entered the orphanage on 29 March, 1906. As a domestic servant, her mother agreed to pay 2/6 from her princely earnings of 8/- per week for her support.5 Madge, as she was known by the nuns, remained at the orphanage until she left school to commence work at the age of thirteen or fourteen. Madge McRae harboured no resentment towards the boarders, though she referred to them as ‘lazy things,’ but rather, she enjoyed the satisfaction of partaking of small luxuries and fruit sent by the families of boarders and shared, under duress, with the orphans. Madge, though never a boarder, did receive a commercial education at St Philomena’s.6 Chores were considered no greater than those expected of most working class girls of the period.7

As a senior girl, Molly Bishop was very proud of the fact that she was entrusted to go to town to select and pay for Christmas presents for the

4 St Vincent de Paul Diaries, 1902 - 1907 and 1908 - 1919.

5 St Vincent’s Admissions 22/10/1898 - 1917, no 52.

6 Interview with Madge McRae, Tape 1, side 1.

7 McRae, Tape 2, side 1.
ILLUSTRATION 28  The 'Tinies' (courtesy of the Sisters of Mercy, South Dunedin)
younger children. It was Madge McRae's responsibility to walk every day, unless it was raining, from South Dunedin to the post office in Dowling Street to collect the mail. This chore she found not overly burdensome until the day that she encountered a male flasher and ran non stop to Dowling Street. Although deeply shocked and until then, totally ignorant of the male anatomy, she continued with her daily task.

Recreation consisted of playing in the orchard, going to the cinema, picnics, concerts performed for the nuns and singing in the choir at Mass on Sundays and feast days. One entry in the Diaries records the children attending the ‘Kinematograph at “His Majesty’s Theatre”‘ by special invitation. Five days previously the Bishop had given them a ‘gramaphone [sic] entertainment.’

Saturday afternoons and feast days of the major saints were spent in recreation. In 1919 the manager of J.C. Williamson and Co. invited the children to a matinée and afternoon tea. Both Molly Bishop and Sister Aquinas recall the large coke and coal fires in the old wooden playroom building, probably the first nursery. Picnics featured prominently, as they did as a form of recreation for other groups of the community.

Businesses frequently organized and sponsored these activities, the entire orphanage travelling as far afield as Waitati, Mosgiel, Wingatui or ‘down the Bay.’ Picnics to Waverley meant visiting also brothers at St Joseph’s Orphanage. Madge recalled few special treats but says that they did have fun. Molly, at a later period, recalls the issue after school of broken biscuits donated by Hudson’s biscuit factory and the


9. McRae, Tape 1, side 2.


ILLUSTRATION 29 The Primary School (courtesy of the Sisters of Mercy, South Dunedin)
anguish of the withdrawal of this ration as a form of punishment. On the feast of St Vincent de Paul every child was served a boiled egg and the treats and festivities of that day surpassed all else. A diary entry for 20 July 1902 reads,

19 children present at evening muster .... All inmates recreated through whole of the day and assembled in the afternoon to partake of a feast which was provided by the Sisters. It being the feast day of the Patron Saint of the Institute.

Holidays were spent on farms with families known to the orphanage. Molly recalls, with affection, working during the holidays for Sister Aidan at the Mater Misericordiae private hospital run by the Order. Madge confessed to never wanting to go on holiday, even to the family of one of the nuns well known to her. She had a fear of men and was afraid even to visit the outside toilet lest she should encounter one of them in there. When St Philomena’s boarding school closed for holidays, Molly recalled that the girl who would later join the Order as Sister Mary Aquinas, had to recross the boundaries of the elite and return to St Vincent’s.

After Madge left school to pursue secretarial work at the New Zealand Tablet office and later the Dunedin Town Hall, she lived with the Marlow family at St Kilda. J.J. Marlow, O.B.E., M.L.C, was a pillar of the Catholic church and charities, a leading citizen and protagonist for Catholic education, father of two Sisters of Mercy, a Christian Brother and a priest. Madge continued to live with the Marlow family for many


15. St Vincent’s Diary 1902 - 1907.

16. Bishop, Tape 1, side 1.

17. McRae, Tape 1, side 2.
ILLUSTRATION 30  The 'Beyond School Girls'  
(courtesy of the Sisters of Mercy, South Dunedin)
years. Molly lived with the O'Dea's in McBride Street, another prominent Catholic family who also supported multiple religious vocations. She could not have been with a more respectable family yet Molly delayed going to bed on her first night, until she had sufficient reassurance that there was no one under her bed. She considered this her first home, although leaving the sheltered existence of the orphanage was a great break in her life. After leaving school she attended university part time and worked in the Health Department. 

Clothing, provided mainly by parishioners, was clean but second hand. Nursery children's clothing was pooled but older children had their own clothing and a special dress for mass on Sundays and feast days. Immediately following their return from mass, they changed out of their Sunday best. Each girl had a school uniform but there were no extras. Molly, as a scholarship girl to St Philomena's, missed out on swimming lessons until someone realised that she had no bathing suit. She had a similar experience in sewing classes from lack of materials. Molly was very musical; she played the piano and later, the violin as well as singing in the choir of St Vincent's. She also sang and told stories to the younger children. It was her ambition though, to sing in the St Philomena's choir. This privilege was denied to her for some years because of an unaccountable prohibition on belonging simultaneously to more than one choir. Molly eventually got her own way and became a member of St Philomena's choir. She also played the piano for the school, a task which she thoroughly enjoyed but recalls that it created considerable comment and jealousy from the 'St Phil's' girls. Although there was a shoe repairing

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19. McRae, Tape 1, side 1.

20. Bishop, Tape 1, side 1.

21. McRae, Tape 1, side 1, and Bishop, Tape 2 side 2.
shop under the charge of Sister Benedict, a German nun, the issue of well-fitting shoes was in the luck of the draw and dependent on the disposition of the temperamental Sister Benedict.23 Sister Aquinas described the well-equipped workshop with a bench, lasts, hammers, awls, knives, and leather stitching machine for the use of the sister responsible for making the repairs.24 Sister Benedict’s sister, Sister Therese was a large woman in charge of the laundry. Therese was equally temperamental and known to use the toe of her boot to exit any unwanted company from her domain.

Meals, though nourishing were predictable, and not always to the liking of the orphans. Catholic families provided much of the produce and day to day expenses relied heavily on parish collections. Breakfast of hot bread and dripping was relished, but not so the porridge which, if lumpy, Molly said, the girls hid up the legs of their pants. Every morsel had to be consumed. Dinner consisted of meat and two vegetables followed by pudding. Steak and kidney pie for the main course and boiled rice with jam or dates as a dessert was a typical menu. They loved the hot barley soup served with three slices of bread each, in winter. Molly considers that the meals were well cooked and nourishing and that they were much better off than many children living with their own families during the depression. During the 1930’s depression Sister Alphonsis provided many of the day pupils from poorer families with a cup of hot cocoa on arrival at school.25 Sister Stephanie who as a child, lived opposite St Vincent’s, spent much time playing with the orphans. Her parents were one of many families deeply involved in orphanage activities. She expressed a wish to stay over night in the dormitory, which fascinated her, but first she found the cocoa watery and later, feeling homesick, demanded to return home at midnight.26


23 Bishop, Tape 2, side 2.


25. Bishop, Tape 1, side 1.
The nuns who cared for the orphans received help from a number of sources. A nun held responsibility for each group of children; ‘tinies’ of the nursery, juniors, older school girls and those who had completed their primary schooling. Madge’s first recollection of the orphanage was one of bottles, rows and rows of them. She, like so many admitted as young babies or infants, became deeply attached to Sister Baptist, affectionately known as ‘Batty,’ who was in charge of the Nursery for many years. The ‘beyond’ school girls worked during the day in the kitchen, nursery and laundry. Other sisters from the convent across the road came to help in the running of the home. They too worked in the kitchen, laundry and shoe shop. Women from the parish helped with sewing and mending.27

The relationship with the parish was not always one of receiving from the local community. Sister Aidan still holds vivid memories of the role played by the nuns and the orphanage during the 1918 Influenza Epidemic. The nuns visited the sick and for a time the school served as an emergency hospital, with the bigger girls helping the sick. The Red Cross supplied extra beds. The nuns collected orphaned children and brought them back to the orphanage.28 Diaries make no reference to the epidemic but diaries of this later period reported little more than routine events anyway.

The standard of accommodation, organization, surveillance, discipline, meals and cleanliness are evident in the remarkably good heath enjoyed by the girls of St Vincent’s over a considerable period. Health records and diaries show that a general practitioner carried out a medical inspection at least once a month. All recent admissions underwent medical examination at this visit by the doctor.29 Dr R.S. Roberts signed the health reports from

26. Interview with Sister Mary Stephanie, Tape 2, side 1.
27. Aquinas, p.2.
28. Aidan, Tape 2, side 1.
29. ‘Brief Health Diary,’ 1902 - 1914 and St Vincent’s Diaries, 1902 - 1907 and 1908 - 1919.
September 1902 to August 1904, when evidence would suggest that Dr Eugene O’Neill, one of the few Catholic doctors of the time, took over. The diaries record his last visit in July 1914. O’Neill served in World War I.\textsuperscript{30} After O’Neill’s era, Dr Allen visited until early 1918 when Dr O’Sullivan became the regular visiting medical practitioner. From 1906 Father Coffey as manager, countersigned both the diaries and the medical records. Roberts made general comments on the children’s activities; he watched them playing and enjoying themselves in the recreation ground, under the supervision of one of the sisters. He ordered a tonic for one child returned from hospital but commented that inmates were in good health. The common childhood diseases of colds, mumps, measles chicken pox and whooping cough came and went and isolation was ordered for suspected cases of scarlet fever. Despite fears from a prevailing epidemic it proved to be a false alarm. During this period he visited the orphanage daily. He also visited five times in one month, a ‘delicate’ infant of two months, admitted with poor nutrition and bronchitis. Although she initially failed to respond to treatment she survived to present with impetigo three years later and appendicitis, ten years later. On admission, many of the children presented with diarrhoea, debility or generally poor health and infestation. In the care of the nuns and with regular medical surveillance, records suggest that all but one overcame their poor start to a healthy life, sustaining nothing more than the usual childhood infections. An older child succumbed to a long standing infection. In 1903 Roberts reported an outbreak of mumps but measles presented regularly in 1906, 1909 and 1912.

Neither prophylaxis nor prescription is detailed in these records, other than to order isolation and or treatment, or hospitalisation. A vaccination programme was recorded for thirteen inmates in 1908. In 1912 Drs O’Neill and Hall performed 21 tonsilectomies on one day.

\textsuperscript{30} Cadogan, ‘Lace,’ p.15. and St. Vincent’s Diary 1908 - 1919.
Death had first visited the orphanage in 1902 when it was recorded on 28 July ‘At twenty minutes to ten this morning Alice Mary Wilson died. Rev. Mother and several members of the Community were present at her death.’

Health records refer to two further deaths. In 1911 O’Neill visited a delicate child admitted with gastro-enteritis on 14 and 15 March and again daily from 21 to 25 March when he recorded that she was improving and convalescent. On 15 April she suffered another attack and he attended to her on 11, 15 and again on 30 April when he first reported her very ill and later, to have died. Although his regular attendance displays concern he at no stage suggested admission to hospital.

On 28 June 1911 O’Neill admitted one girl to Dunedin hospital with mastoiditis. On 14 August he recorded her improvement and anticipated return to the orphanage within the week. In June 1913 she was again admitted to hospital with fulminating septic meningitis resulting from her long standing ear problem. Two days later he recorded her death from acute septic meningitis following longstanding middle ear disease.

Two of three cases of venereal disease demonstrate the general ignorance and misunderstanding of both gonorrhea and syphilis by the medical profession as well as lay persons. Mismanagement highlighted the misunderstanding of this disease in the community at large, during and following World War I.\textsuperscript{31} In 1913 Dunedin Hospital discharged to St Vincent’s a case of congenital syphilis, with the assurance from Dr Lindo Ferguson that her condition was of no danger to others. Dr O’Neill still considered her a potential risk owing to his opinion of the possibility of some recurrent manifestation of the disease. One case of catarrhal vaginitis was recorded but there is no evidence of any investigation into the development or cause of this infection or irritation. In September 1916 a

\textsuperscript{31} New Zealand Parliamentary Debates vol 177, 16 July 1916, p.211. Hon George Russell, Minister for Public Health.
five year old girl was admitted with a medical history of gonorrhea for which she had been hospitalised in the previous June. Her putative father was described as a ploughman, her mother a prostitute and convicted thief, and her twenty year old sister discharged from hospital, uncured of gonorrhea infection. Records claimed that the girl had contracted the disease from sleeping with her infected sister. Any investigation into more credible contacts was never considered.

Other conditions recorded between 1912 and 1924 were few in number and not unusual for an age preceding antibiotics: pneumonia 2 cases, thyroid enlargement 1, corneal ulcer 1, pustular eruption on hands 1, bronchitis 4, impetigo 4 (2 each on 2 separate occasions), enteritis 2, diarrhoea 6 (mainly babies admitted with the condition), inflammation of leg 1, dyspepsia 1 (recalled from domestic service) and a heart condition from rheumatic fever 1 (visited four times by doctor during a recent indisposition), tuberculosis 1. Dr Hercus, later Sir Charles Hercus, decorated for his research into goitre prevention and Dean of the Otago Medical School visited the orphanage in 1925.

Correspondence between a priest at Queenstown writing on behalf of a father and an irate Coffey suggests that impetigo might have been difficult to control among so many girls with long hair. Father O’Donnell accused the nuns of neglect and cruelty towards the child who had contracted impetigo and even threatened Father Coffey with the danger of a repetition of Stoke. In his reply Coffey stated that the father had refused to allow the child’s hair to be cut. The father had removed the child from the orphanage a fortnight earlier and the child’s condition had deteriorated in the interim. He quoted Dr O’Neill’s opinion that the condition could deteriorate with one day’s neglect of treatment. Coffey explained that there had been an epidemic of impetigo among children all over Dunedin and that the doctor had been attending once and sometimes twice a week.

Dr. King of Seacliff ... is taking a special interest in the feeding of children and I saw both Drs. examine one of the worst cases and ... both expressed their satisfaction a: the treatment and attention given... 33

Coffey then described the management of the condition by isolation, hot baths, (soda and sulphur baths) antiseptics and the application of special ointments, specially prepared food, chiefly milk, Magnesia and cooling medicines and drinks. Coffey defended the nuns’ care of the girls and concluded his letter by stating that ‘in no school can be found cleaner nor healthier nor better conducted children...’

Heating was obviously a problem for such large buildings and Molly Bishop recalls the chilblains suffered during winter. Molly recalls the application of ‘Bates’ Salve,’ which she describes as a brown stick melted and bandaged over the sores by the nuns.34 She also recalls the care and kindness of the nuns when ever a child was ill. Special meals and egg-nogs were sent over from the kitchen to the dormitory. ‘...being sick was something special....’ On return from the dentist a distressed child would be taken into the kitchen and fed warm milk sops and given a hot water bottle to take to bed.35 Diaries record regular monthly visits by the children to the Otago University Dental School.36 Employment record entries for isolated dental expenses would lead to speculation that total extraction might have been a common procedure on starting work.37 At a much later

33 J.T. O’Donnell to Coffey, 14 September 1907 and Coffey to O’Donnell, 17 September 1907.

34 The writer suggests that this might be a form of Bateman’s drops, a solution of opium camphor and catechu, an astringent extracted from acaia bark. Gould’s Pocket Pronouncing Medical Dictionary. 11 ed., Philadelphia, 1939.

35 Bishop, Tape 2, side 2.

36 St Vincent’s Diary 1908 - 1919.

37 St Vincent’s Employment Records 1900 - 1909 and 1910 - 1914 [1917].
period Sister Stephanie recalls a dental chair and visits by Mr Hennigan, a local Catholic dentist. She also recalls a hairdresser who visited the orphanage and used the same room. Physical fitness was under the guidance of Miss Moate (later recorded as Mowate) who visited the orphanage monthly and later weekly, to conduct drill classes. Drill consisted of ‘club, poles and dumb-bells.’

Health expenses were not cheap. In 1900 the cost of a pair of glasses for one of the older girls was £2-14-0, medical attention for another, £1-11-6, and one for dentistry, £2-15-0. Those in service at that time earned 2/6 - 3/- per week in the early 1900’s, 10/- to 12/-, ten years later and by the twenties, 15/- to a pound. In 1924 hospital pills cost 4/6 when a live-in servant usually earned 15/- to 17/- per week. Health costs can be compared with clothing and other incidental expenditure. In the mid-twenties a hat cost £1-5-0, dress material £1-5-0, corsets 6/-, hair cut 1/-, stockings 5/-, bloomers 7/6, shoes 20/-, coat £1-5-0, boots mended 12/-, gaters 7/6, and a rosary 2/6.

Visitors to St Vincent’s were frequent and varied. As well as the regular doctor’s visit Father Coffey visited at least once every week. Mr Walker, Assistant Inspector visited every seven or eight months. The Bishop made regular visits and on 1 October 1905 St Vincent’s received an impressive entourage. ‘His Lordship Dr. Verdon. Hon. J.N. Sheldon (Premier) [Seddon was at that time Premier] Mayor and Mayoress of Dunedin with some leading citizens visited the orphanage & were entertained to a concert and

38. Stephanie, Tape 2, Side 1.


40. Appendix 3.

afternoon tea.’ Sir E. Gibbs, Secretary for Education visited later in the month as did Mr Walker. The same year the children again entertained the Bishop who this time accompanied the Irish Envoy and a number of priests. In 1909 the Archbishop of Hobart paid a visit also. On 23 April 1907 Dr. [Truby] King and Nurse McKinley were shown through the institution and and [John] Beck visited in July. In April 1908 Truby King visited again, this time with Fowlds and his wife, Callan and his wife, a ‘Mr. Arnold and others’. Beck followed up with a visit in May. In July ‘Miss Marchant, Head-mistress of Otago Girls High Sc’s [and member of the Otago Charitable Aid Board] visited the Institute, children sang etc.’ Dr Valentine, (Inspector General of Health) visited in November and it was recorded that he was ‘rightly pleased’. The Callans visited again in April 1909 as did Beck. Pope followed with a visit in July and Walker in August. Pope visited again in December 1910. From these frequent visitations speculation would suggest that although the Department of Education was over zealous and in excess of statutory requirements, the Church proudly displayed St Vincent’s as a showpiece and everyone else demonstrated a caring interest in the nuns and their charges.

Life at St Vincent’s centred totally on religion and revolved around the orphanage, school and church. Although discipline was strict at school it was no different from that experienced by any school child. The all pervading influence of religion however was highly conducive to a strict discipline at all times. Pre Vatican II Catholicism focused on an unrelenting fear of eternal damnation and it was a fear more than a love of God that the nuns impregnated into the souls of Molly Bishop and her peers. Daily mass, regular confession interspersed with frequent prayer preserved one’s faith and insured against an eternal damnation in Hell. Visiting missioners reinforced this insurance with Hell-fire sermons to the accompaniment of a tolling bell, dimmed lights and an all-pervading aroma of burning incense.

42. St Vincent’s Diary 1902 - 1907.

43. St Vincent’s Diary 1908 - 1919.
ILLUSTRATION 31  The path down which the children proceeded to daily mass at St Patrick’s Basilica (photography by Sue Court)
These atmospherics were designed to inspire a soul searching confession. Confession however did not always inspire the intended sense of ruthless truth and accuracy in the young and innocent. Molly recalls at the age of nine years, a sense of desperation before confession when she not only examined her soul, futilely in search of a sin worthy of the occasion, but also exercised her imagination by confessing to the sin of adultery 'several times.' A somewhat startled father-confessor no doubt imposed a very light penance to follow a readily granted absolution from such serious sin.

As the older girls grew up and went into service, discipline was not all plain sailing. Some did find themselves in reformatories for one reason or another. Two reformatories for women were situated in Christchurch. Te Oranga state reformatory received young women committed by the courts and Mount Magdala private Catholic reformatory received unmarried pregnant mothers. In 1904 the Manager of Te Oranga Home at Burwood wrote to St Vincent’s regarding one inmate who had previously absconded while in service to Dr Roberts. The letter requested that her clothing be forwarded to the parcel office at Christchurch railway station and also the transfer of her bank book to the Christchurch Savings Bank. The letter further requested any information about her conduct, questioning the reason for absconding. ‘Is she immoral? Have you any reason to think she should go to a maternity Home?’ Others were recorded at Te Oranga in 1903 and 1909. Girls from St Vincent’s were sent to Mount Magdala and also St Joseph’s Wellington. Returns to the Department of Education show inmates at Mount Magdala on one occasion in 1904, 1905 and 1906 and four in 1920. One is recorded at Mother Aubert’s, Wellington in 1903 and 1904.

The problems of maintaining discipline among former inmates of St

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44. Bishop, Tape 3, side 2.


ILLUSTRATION 32  Chancel of St Patrick’s Basilica which, apart from the post Vatican II modernised altar and lectern remain unchanged. Here the children received the Sacraments of Holy Communion, Confirmation and for some, Holy Matrimony (photography by Sue Court)
Vincent's, now in service can be illustrated by the case of one girl who was reported to be associating with larrickans, visiting her father without permission and talking to a particular man.\textsuperscript{47} When in 1901 Hogben made enquiries, Verdon replied advising that he had inquired of the alleged activities from two of the police force who were on the Ogg's (Cargill's) Corner beat and also from her employers, Mr and Mrs Marlow. Based on the grounds of the police reports, the credibility and surveillance of the Marlow family and her continued contact with the Sisters of Mercy, Verdon refuted the claims of Education Department officers. He further stated that when she attended the hospital for treatment once a fortnight she was accompanied by one of the children. Verdon concluded his letter by conceding that her appearance would lead one to think that she had not much common sense and that she might have difficulty with life but 'efforts were being made to mould her character and strengthen her.'\textsuperscript{48} Employment records show that she had worked in town for a Mrs Piggott of Moray Place for six months before moving to the Marlow residence where she remained for six months. She then appeared to return to the orphanage before travelling to Wellington. She was at St Joseph's during this period and the expenses, as well as her travel were: books 14/-, clothing £2-0-0 and convalescent home £3-12-6. This sojourn cost £1-5-0 for travel in October 1902 and £1-5-6 for the return journey to Dunedin in August 1903. Unlike many of her peers her employment record never exceeded ten months with any one employer. Her marriage in 1906, was no doubt a relief to all concerned. \textsuperscript{49}

Children received a primary education along with the children of local parishioners, at St Patrick's Convent School. For most girls, until they were old enough for service, a period in the laundry and nursery completed their education. Those who showed exceptional ability received a secondary education along with the children of local parishioners, at St Patrick's Convent School. For most girls, until they were old enough for service, a period in the laundry and nursery completed their education. Those who showed exceptional ability received a secondary education along with the children of local parishioners, at St Patrick's Convent School. For most girls, until they were old enough for service, a period in the laundry and nursery completed their education. Those who showed exceptional ability received a secondary

\textsuperscript{47}. Hogben to Verdon, 6 September 1901.

\textsuperscript{48}. Verdon to Secretary for Education, 16 September 1901.

\textsuperscript{49}. Employment Records 1900 - 1909.
ILLUSTRATION 33  Confessional Boxes at St Patrick’s Basilica, in which the children examined their souls (photography by Sue Court)
education at St Philomena’s College and, at least two are known to have attended university. Few joined the Order. Presumably the orphan girls were not encouraged to join the order on account of their lack of dowry. Illegitimate status may have been a further impediment.

Diligent recording of employers, wages, expenditure and savings, also required by statute, protected the older inmates from exploitation and provided a nest egg for the future. Initially, girls at service receiving 2/6 wage per week would have sixpence or a shilling to spend and the rest went into the bank. When wages increased to 10/- per week they might have as much as 3/- pocket money. Although they reached maturity with little autonomy over their own earnings this system provided a valuable nest egg for the future.50 From total earnings of £6-5-0 for one year at 2/6 per week an average saving of £5-4-0 accrued. A girl earning 10/- per week saved £18-4-0 from her total earnings of £26-0-0 for one year.

Many who had long since left the orphanage returned regularly for Sunday tea with their old friends and providers. Attachment to some of the sisters was life long. Some celebrated their twenty-first birthday with a spread prepared by the nuns. Molly Bishop was married from the orphanage and the nuns provided her wedding breakfast. Molly lived in a convent house next to the orphanage and frequently shared with the nuns, a reciprocal minding service for her own young family and the nursery babies.

The majority of young women, on finishing their primary education, entered into a period of ‘apprenticeship’ in the kitchen, laundry and nursery until they were old enough to qualify for licence to work as domestic servants. Approval of an employer was obtained by a licence issued by the Department of Education. When it expired, a young woman returned to the orphanage until the manager sought another licence. Many though, continued employment with the same employer for all or most of their

ILLUSTRATION 34  Baptismal Font St Patrick's Basilica, where many of the children received their first holy sacrament (photography by Sue Court)
working lives. It was a common pattern for a girl to remain with one employer for a year, eighteen months, two years or even longer. Shorter periods of employment would last for three to six months at least.\(^\text{51}\)

Well known Dunedin names featured regularly, as employers of the domestic graduates of St Vincent’s. Doctors, dentists, lawyers and successful business men’s wives enjoyed a stable work force to assist in the smooth running of their middle class suburban homes. Those who did not join these city families worked in Oamaru and rural areas of South Canterbury or Invercargill and rural Southland.

Wages varied, but not greatly from one employer to another, although some were more generous, giving additional pocket money to the agreed amount. Some girls returned to the orphanage during their employers’ vacations while others remained throughout, with the family. From 1900 the starting wage was 2/6 per week, rising by 6d per year. Legislation in 1899 had determined a minimum weekly wage of 5/- for boys and 4/- for girls working in factories or workrooms but those performing domestic duties were unprotected by the Act.\(^\text{52}\) By 1905 the wages had moved up to 8/- and 10/- or even 12/- for more experienced workers, but had not risen beyond this figure in 1918. The sudden improvement in wages might be attributed to a more realistic value placed on previously exploited labour rather than to any extraneous economic upturn. It was about this time that Father Coffey took an active role as manager and it would be fair to assume that his values might have been more realistic than those of the cloister. The Department of Education banked savings from wages in the Post Office Savings Bank where they remained, until the department considered that there was justification for withdrawal.\(^\text{53}\) Justification in most cases

\(^{51}\) Appendix 4.

\(^{52}\) Jeanine Graham, ‘Child Employment in New Zealand,’ in *New Zealand Journal of History*, vol. 21, no.1, April, 1987, pp.68-69.

\(^{53}\) Authority for withdrawal and receipt of payment.
**Employers Wages and Banking**

*A specimen page from St Vincent's Employment Record 1910 - 1914*
meant either marriage or a young woman reaching her twenty-first birthday, when she was no longer a ward of the state. The orphanage manager retained a legal responsibility for the 'girls' until they reached their age of majority — or married. But not everyone could have received their rightful savings. One 'second generation' inmate, left at the orphanage in 1909 by her mother who had since married, underwent formal admission (commitment) in 1915. Records state that her mother had previously left the sum of £46-0-0 'under the control of the Secretary of Education' in a Dunedin bank.54

The catchment for orphans admitted to St Vincent's was geographically similar to the towns in which they were later employed but their addresses differed dramatically from those at which many of their mothers had resided or worked. Streets of St Clair, Musselburgh and the hill suburbs replaced Walker Street, Glasgow Street and the back lanes and alleys adjacent to the city's centre. Beagle states that orphans made a satisfactory adjustment to community life but few attained a position of standing and did not rise above the level of their parents.55 Contrary to this view, work records of St Vincent's support an argument for a strong case of upward social mobility. St Vincent's girls left behind the indigence and poverty of their origins to join the respectable working class. Security, health, and the moulding of a good work ethic rendered them highly employable in middle class homes of the city and rural communities. This environment provided opportunity to further develop their home-making skills and expectations as independent women, free from the indigence and accompanying iniquities suffered by their mothers.56


56. See appendix 3.
### Wages and Olie

#### Wage Details
- From 21/1/27 to 21/3/27 - 250/- with 25% extra in April
- From 22/4/27 to 21/6/27 - 250/- with 25% extra in April
- Bank $15.00 for Olie

#### Expenditure Details
- Bank $15.00 for Olie

#### Financials
- From 1/6/28 to 30/6/28 minus 3/0/-
- Bank $15.00

#### Notes
- From 1/7/28 to 31/12/28
- Bank $15.00
- End of Financial Year

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### Expenditure at Olie

#### Financials
- From 1/6/28 to 30/6/28 minus 3/0/-
- Bank $15.00

#### Notes
- From 1/7/28 to 31/12/28
- Bank $15.00
- End of Financial Year
CONCLUSION

*Mercy’s children*

The origins of St Vincent de Paul Orphanage lay in the need for a refuge from destitution, for Catholic orphans from working class families of the Dunedin Diocese. Other dioceses were providing for boys, but little or nothing had been organised for girls. Legislation accommodated the criminal young but failed to separate out the special needs of indigent children, and girls in particular. For the State to accommodate the indigent and the illegitimate, was seen to encourage and to perpetuate the shortcomings of their parents. As a young frontier country New Zealand had no substantial wealthy class or tradition to subsidise private charities. Fortunately Dunedin Catholics enjoyed a strong pastoral leadership from their early bishops who shared a common concern for the welfare and education of the young.

The Order of the Sisters of Mercy, with a specific brief to care for and educate the poor was an obvious and happy choice for this work in Dunedin. The sisters’ work at St Vincent’s followed closely in the footsteps of their founder, Catherine McAuley. Initially, girls only were accepted into the orphanage but later young boys were also accepted to the age of six or seven, when they graduated from the nursery to attend primary school and live at St Joseph’s Orphanage, Waverley. This development, providing an option to boarding out, coincided with the expressed reluctance of the Education Department to sending boys to Nelson. Girls remained at St Vincent’s and when they had completed their primary education entered into a programme of preparation for employment as domestic servants in the established house holds of Dunedin and rural communities throughout Otago and Southland and South Canterbury. This preparation not only provided them with the assurance and security of regular employment, but
Receipts for savings banked with Education Department were printed on the inside of the envelope. 'Free post' became a later issue.

(courtesy of Monsignor PR Mee)
it also gave them a taste for respectable, suburban domesticity and fulfilled early twentieth century conceptions of the ideal woman's role.

Despite the active intervention of bureaucrats and well-meaning reformers, changes in legislation had little impact on the orphanage. Built and run by the nuns, it served the needs of the diocese in a manner most fitting to Catholic values, the preservation of the faith, above all else. St Vincent's grew and flourished. Returns to the Department of Education in January 1906 totalled 52. Of this number 38 were girls in school, 5 at service, 3 boarded out and 6 with friends. By October 1914 numbers peaked at a total of 69. Of this number not all were under the direct control of St Vincent's: one was at Mother Aubert's Home, Wellington, one at Mount Magdala, one at Te Oranga Home and one in hospital. Of the remainder however, 44 were in school, 14 at service, one boarded out, 5 with friends (and one missing). Those 'with friends,' as opposed to those 'boarded out' were presumably older girls employed in occupations other than live-in domestic servants, recorded as 'in service.' Few enjoyed a higher education leading to career employment, unless they demonstrated outstanding ability, and funding could be found to support them until they were employable. Even fewer chose, or could afford to enter the Order, although many retained a deep and lasting affection for the Sisters.

Central to the argument for boarding out as opposed to institutional life, debated long and vehemently between government and Catholic hierarchy, was the high standard of care and sense of security and stability enjoyed by these girls. Health surveillance was of a standard far superior to that of most children reared in working class homes. Few if any from working class homes would have enjoyed access to a doctor on a regular basis; dentistry before the advent of the School Dental Service, was not a regular feature for most children. Both nuns and orphans readily admit that no institution could replace parental love and family life, but these


2. Aidan, Tape 1, side 1 and Bishop, Tape 1, Side 1.
Memorandum for

The Manager,
St. Vincent de Paul's Industrial School, Dunedin.

As proposed in your application of the 15th instant, you are authorized to withdraw from the earnings of Bridget O, in the Post Office Savings-bank, the sum of £3. 9. 3. and accrued interest, as she has been married.

Secretary for Education

Memorandum for

The Manager,
St. Vincent de Paul's Industrial School, Dunedin.

As proposed in your application of the 18th instant, you are authorized to withdraw from the earnings of Mary P, in the Post Office Savings-bank, the sum of £66. 15. 6. and accrued interest and to pay it over to Mr. F.W. Platts, Solicitor, of Port Chalmers, on your being satisfied that he has the necessary authority to sign the receipt on her behalf.

Secretary for Education

ILLUSTRATION 38 Withdrawal applications. By 1916 Bridget was a married woman of 26. In 1915 Mary was a woman aged 30 (courtesy of Monsignor PR Mee)
children did not have parents to love them, or a family with which to identify. The orphanage provided a home and an identity. They were better fed and clothed than had been many on the outside, particularly during the depression years. Close and lasting friendships among the girls replaced sibling camaraderie. Orphanage life enabled an *esprit de corps* as protection against social discrimination, which no foster family would provide. A charge of over protectionism from the outside world might be levelled at the life style determined by the sisters but this could be said of most residential Catholic schools, even to recent times.

Income from the Charitable Aid Board, the Department of Education or from a wage earning parent, was not generous. With the support of the local Catholic community and the selfless service of a religious congregation, children received at least an equitable if not equal start in life. Admission forms recorded what little was known of these children, yet the briefest outline drew only too often, a picture of the sadness, neglect and poverty that these children had left behind. Of the 134 existing admission records, only 45 (or 34%) are labelled ‘illegitimate.’ by the police officer whose task it was to complete the form of admission. However 85 (or 64%) are observed illegitimate, from the circumstances included in these forms. The mother, who lived unmarried with the father of the children, named the putative father or gave no name or information of the father of her child — or children.³ Eight girls (6%) were in the orphanage because their mothers were in gaol. True orphans with both parents dead totalled only 3%. Of those with one parent dead, 13% had lost their mothers and 17% had lost their fathers. The orphanage provided a shield from the stigma of bastardy as well as escape from an environment of poverty, lawlessness and neglect. Most mothers of illegitimate children earned their living as domestic servants. It was virtually impossible for an unmarried woman to claim maintenance from the putative father. A husband divorced his wife on grounds of adultery, citing the father of her illegitimate child as co-

³ See appendix 1.
St. Joseph's Cathedral,
Dunedin

Received from Father Coffey the sum of twenty one pounds twelve shillings and sixpence by (71-12-6) being the amount with interest of owing of

Mrs. Mc. A. P.

L. Blatt

[Signature]

ILLUSTRATION 39  Receipt for money. Mary's money arrived with the lawyer. (courtesy of Monsignor PR Mee)
respondent. While this evidence was accepted as grounds for divorce, the court considered it insufficient in a claim made against the putative father, by the wife, for maintenance of their child. A number probably supplemented their earnings by prostitution but evidence for this is based entirely on the opinion of the police constable. Advancing age of a grandmother or foster parent was frequently the reason for admission of a child, abandoned earlier by the mother. Parents holding criminal records most commonly had been convicted for theft. In a few cases the mother’s gaol sentence had led to the child or children’s committal. Alcoholism and disorderliness of one or both parents and also of foster parents was often a factor in the committal. Of the genuine orphans, death of the mother was the most common reason for admission. In few cases were both parents dead.4

In spite of the attempts of the Education Department to close down private orphanages, including St Vincent’s, the orphanage flourished and was the subject of active concern from both the diocesan administrator and bishop. The impressive list of notable visitors and the frequency of visitation confirmed their obvious pride in St Vincent’s as an integral part of Dunedin’s heritage.

4. St Vincent’s Admissions 1898 - 1917 and Industrial School St Vincent’s Records 1912 - 1924.
ILLUSTRATION 40  Admission Record (A specimen page from St Vincent’s Admissions 22 10 1898 - 1917)
APPENDICES

APPENDIX 1
Database of St Vincent’s Orphanage; Admissions 1898 - 1924
Family background of Inmates

The following database has been compiled from information contained in the admission forms of 134 inmates. Although bound in book form there are anomalies and omissions in the records which indicate that they are incomplete.

In deference to the surviving families of these girls and to meet with ethical propriety, all family names have been withheld. This however in no way diminishes or detracts from the value or nature of the information embodied in the documents. Ages on admission, occupations of the parents, circumstances from which each child came and reasons for admission serve as valuable sociological data and form the basis of this study. Character assessments of parent(s) were completed by police constables and are inconsistent and subjective.

1. St Vincent’s Admissions 22-10-1898 - 1917 and Industrial School St Vincent’s Records 1912 - 1924.
YEAR OF ADMISSION: 1889 AGE: 2/9 CHRISTIAN NAME: Edith B
FATHER'S CHRISTIAN NAME: B. Charles F'S OCCUPATION: Labourer
F'S CIRCUMSTANCES: late of Grange St, in gaol, convicted of theft, alcoholic, poor circumstances
F'S CHARACTER: Mother's CHRISTIAN NAME: Mary B M'S OCCUPATION:
M'S CIRCUMSTANCES: Now in gaol on conviction of 3 charges of theft M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: Living with parents at Grange St
JUSTIFICATION FOR ADMISSION: Children destitute following parents' conviction
Cont:
OTHER INFORMATION: Father earning good money and respected until convicted — Cont: no reason to suppose children knew of thefts
PAYMENT ARRANGEMENTS: Nil
EDUCATION: not at school

YEAR OF ADMISSION: 1889 AGE: 13/6 CHRISTIAN NAME: Ellen B
FATHER'S CHRISTIAN NAME: B. Charles F'S OCCUPATION: Labourer
F'S CIRCUMSTANCES: late of Grange St, in gaol, convicted of theft, alcoholic, poor circumstances
F'S CHARACTER: Mother's CHRISTIAN NAME: Mary B M'S OCCUPATION:
M'S CIRCUMSTANCES: Now in gaol on conviction of 3 charges of theft M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: Living with parents at Grange St
JUSTIFICATION FOR ADMISSION: Children destitute following parents' conviction
Cont:
OTHER INFORMATION: Father earning good money and respected until convicted — Cont: no reason to suppose children knew of thefts
PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Standard 6, Union St School

YEAR OF ADMISSION: 1890 AGE: 11/1 CHRISTIAN NAME: Rosina B
FATHER'S CHRISTIAN NAME: B. George F'S OCCUPATION: Labourer
F'S CIRCUMSTANCES: late of Grange St, in gaol, convicted of theft, alcoholic, poor circumstances
F'S CHARACTER: Mother's CHRISTIAN NAME: Mary B M'S OCCUPATION:
M'S CIRCUMSTANCES: Dead M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: Living with parents at Grange St
JUSTIFICATION FOR ADMISSION: Children destitute following parents' conviction
Cont:
OTHER INFORMATION: Father earning good money and respected until convicted — Cont: no reason to suppose children knew of thefts
PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Standard 6, Union St School

YEAR OF ADMISSION: 1890 AGE: [blank] CHRISTIAN NAME: Flora B
FATHER'S CHRISTIAN NAME: B, George F'S OCCUPATION:
F'S CIRCUMSTANCES: Lately out of Dunedin hospital, no fixed abode
F'S CHARACTER: Mother's CHRISTIAN NAME: M'S OCCUPATION:
M'S CIRCUMSTANCES: Dead M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: Living with Susan Stack, no relation
JUSTIFICATION FOR ADMISSION: Child living with habitual drunkard
Cont:
OTHER INFORMATION: Living in house little better than a brothel. Transferred from Caversham to Cont: St Vincent's 4/4/1900
PAYMENT ARRANGEMENTS: EDUCATION:
YEAR OF ADMISSION: 1896 AGE: 2/10 CHRISTIAN NAME: Catherine C
FATHER'S CHRISTIAN NAME: Unknown [erased from record] F'S OCCUPATION: Left mother
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Mrs C M'S OCCUPATION: None
M'S CIRCUMSTANCES: Living at Little Taranaki St, Wellington M'S CHARACTER: Living with mother
CHILD'S PREVIOUS DOMICILE: JUSTIFICATION FOR ADMISSION: Children living in brothel, action by police in accordance with
Cont: Ind. Sch. Act, 1882, Sec. 16. ss. 2
OTHER INFORMATION: Parents separated after quarrel over wife committing prostitution, 
Cont: claimed that he feared he would do some injury to some male
PAYMENT ARRANGEMENTS: Nil
EDUCATION: none

YEAR OF ADMISSION: 1896 AGE: 6/5 CHRISTIAN NAME: Ellen C
FATHER'S CHRISTIAN NAME: Unknown [erased from record] F'S OCCUPATION: Left mother
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Mrs C M'S OCCUPATION: None
M'S CIRCUMSTANCES: Living at Little Taranaki St, Wellington M'S CHARACTER: Living with mother
CHILD'S PREVIOUS DOMICILE: JUSTIFICATION FOR ADMISSION: Children living in brothel, action by police in accordance with
Cont: Ind. Sch. Act, 1882, Sec. 16. ss. 2
OTHER INFORMATION: Parents separated after quarrel over wife committing prostitution, 
Cont: claimed that he feared he would do some injury to some male
PAYMENT ARRANGEMENTS: Nil
EDUCATION: none

YEAR OF ADMISSION: 1898 AGE: 13/10 CHRISTIAN NAME: Amelia A
FATHER'S CHRISTIAN NAME: F'S OCCUPATION: Dead
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Mary A M'S OCCUPATION: General work
M'S CIRCUMSTANCES: Poor circumstances M'S CHARACTER: Good
CHILD'S PREVIOUS DOMICILE: With mother, Right of Way, Stafford St
JUSTIFICATION FOR ADMISSION: Inability to provide for children
Cont: 
OTHER INFORMATION: 
Cont: 
PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Standard 3, St Joseph's Convent

YEAR OF ADMISSION: 1898 AGE: 11/3 CHRISTIAN NAME: Annie P
FATHER'S CHRISTIAN NAME: P, Charles F'S OCCUPATION: Labourer
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Mary A M'S OCCUPATION: General work
M'S CIRCUMSTANCES: Poor circumstances M'S CHARACTER: Good
CHILD'S PREVIOUS DOMICILE: With mother at Purakanui
JUSTIFICATION FOR ADMISSION: Father indigent, could not afford house keeper, children sleeping out at night. Uncontrollable.
Cont: 
OTHER INFORMATION: Father casual work @10/-pw, away from home Children trouble to neighbours.
Cont: Brother Andrew, 9, admitted same day to St Mary's, Nelson
PAYMENT ARRANGEMENTS: 2/- pw for each child, no security.
EDUCATION: o/a Standard 1, Port Chalmers RC school

YEAR OF ADMISSION: 1898 AGE: 1/4 CHRISTIAN NAME: Eileen C (1)
FATHER'S CHRISTIAN NAME: M, Peter (mother claims) F'S OCCUPATION: Carpenter
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Delia C M'S OCCUPATION: Domestic servant
M'S CIRCUMSTANCES: Patient of Hospital, no means support M'S CHARACTER: 
CHILD'S PREVIOUS DOMICILE: Licensed Home of Mrs Copstick, Reid St, South Dunedin
JUSTIFICATION FOR ADMISSION: Mother in hospital, medical certificate, unable to work for some months
Cont: Illegitimate. Reputed mother has another illegitimate child, poor
OTHER INFORMATION: Father's parents live at Wyndham, last heard of by Benevolent Institution
Cont: by letter 8 July 1897 [1898?]
PAYMENT ARRANGEMENTS: No order because of certificate
EDUCATION: 
YEAR OF ADMISSION: 1898 AGE: 8½ CHRISTIAN NAME: Janet A
FATHER'S CHRISTIAN NAME: F'S OCCUPATION: Dead
F'S CHARACTER: MOTHER’S CHRISTIAN NAME: Mary A M’S OCCUPATION: General work
M’S CIRCUMSTANCES: Poor circumstances M’S CHARACTER: Good
CHILD'S PREVIOUS DOMICILE: With mother, Right of Way, Stafford St
JUSTIFICATION FOR ADMISSION: Inability to provide for children

PAYMENT ARRANGEMENTS: Nil
EDUCATION: Never attended school

YEAR OF ADMISSION: 1898 AGE: 13½ CHRISTIAN NAME: Mary P (1)
FATHER'S CHRISTIAN NAME: P, Charles F’S OCCUPATION: Labourer
F’S CIRCUMSTANCES: Purakanui, owns 3 acre freehold, 4 rm cottage, 2 cows, mortgaged
F’S CHARACTER: Good MOTHER’S CHRISTIAN NAME: Mary A M’S OCCUPATION:
M’S CIRCUMSTANCES: Patient in Seadcliff Lunatic Asylum, past 5 years M’S CHARACTER:
CHILD’S PREVIOUS DOMICILE: With father at Purakanui
JUSTIFICATION FOR ADMISSION: Father indigent, could not afford house keeper, children sleeping out at night. Uncontrollable.
OTHER INFORMATION: Father casual work @10/-pw, away from home. Children trouble to neighbours.
Cont: Brother Andrew, 9, admitted same day to St Mary’s, Nelson
PAYMENT ARRANGEMENTS: 2/-pw for each child, no security.
EDUCATION: o/a Standard 2, Port Chalmers, RC school

YEAR OF ADMISSION: 1899 AGE: 1.5 mths CHRISTIAN NAME: Augusta L
FATHER'S CHRISTIAN NAME: W (?) F’S OCCUPATION: Labourer
F’S CIRCUMSTANCES: Reputed father, labourer, last seen in NSW according to police report
F’S CHARACTER: MOTHER’S CHRISTIAN NAME: Rose L M’S OCCUPATION: In service, hotel, Lawrence
M’S CIRCUMSTANCES: In benevolent institution, Caversham M’S CHARACTER: Good
CHILD’S PREVIOUS DOMICILE: With mother at Caversham
JUSTIFICATION FOR ADMISSION: Indigence
OTHER INFORMATION: Had to give up work in May, parents unable to support her
Cont:
PAYMENT ARRANGEMENTS: Nil
EDUCATION:

YEAR OF ADMISSION: 1899 AGE: 8 CHRISTIAN NAME: Bridget O
FATHER'S CHRISTIAN NAME: O, Patrick F’S OCCUPATION: Labourer
F’S CIRCUMSTANCES: 33, intemperate, no property, last seen Sydney, NSW
F’S CHARACTER: MOTHER’S CHRISTIAN NAME: Annie O M’S OCCUPATION:
M’S CIRCUMSTANCES: M’S CHARACTER: Doubtful
CHILD’S PREVIOUS DOMICILE: Living with mother at Macandrew Rd, South Dunedin
JUSTIFICATION FOR ADMISSION: Mother destitute, aid from St Vincent de Paul Society, father ordered by Court to pay 3/- pw for each child. Father absconded to NSW
OTHER INFORMATION: 2 children to support
Cont:
PAYMENT ARRANGEMENTS:
EDUCATION: o/a Infant class, St Patrick’s

YEAR OF ADMISSION: 1899 AGE: 14/10 CHRISTIAN NAME: Francis M
FATHER'S CHRISTIAN NAME: M, Pierce F’S OCCUPATION: Labourer
F’S CIRCUMSTANCES: Dead for a number of years
F’S CHARACTER: MOTHER’S CHRISTIAN NAME: Anastasia M M’S OCCUPATION:
M’S CIRCUMSTANCES: Gladstone, Invercargill, poor circumstances, 3 children to maintain M’S CHARACTER: Good
CHILD’S PREVIOUS DOMICILE: Living with mother
JUSTIFICATION FOR ADMISSION: Uncontrollable, intimacy with several youths, charged with vagrancy,
Cont: committed to Caversham Industrial school
OTHER INFORMATION: Convicted 12 July 1898 and ordered to come up for sentence when called upon for
Cont: defacing a building (rubbing human excrement on knob of church door) at Gladstone.
PAYMENT ARRANGEMENTS: No order
EDUCATION: o/a Standard 5, St Joseph’s, Invercargill
YEAR OF ADMISSION: 1899  AGE: 11  CHRISTIAN NAME: Jessie S
FATHER'S CHRISTIAN NAME: S, Robert James  F'S OCCUPATION: Unemployed compositor
F'S CIRCUMSTANCES: Residing at High St, Dunedin
F'S CHARACTER: Fairly good  MOTHER'S CHRISTIAN NAME:  M'S OCCUPATION:  
M'S CIRCUMSTANCES: Dead  M'S CHARACTER: Living with father
CHILD'S PREVIOUS DOMICILE:  
JUSTIFICATION FOR ADMISSION: Mother being dead, father unable to support the children

OTHER INFORMATION:  
PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Standard 3, High St School

YEAR OF ADMISSION: 1899  AGE: 8/10  CHRISTIAN NAME: Kate M
FATHER'S CHRISTIAN NAME: Not known  F'S OCCUPATION:  
F'S CIRCUMSTANCES:  
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Lena H, néé M  M'S OCCUPATION:  
M'S CIRCUMSTANCES: Poor, mother of three illegitimate children  M'S CHARACTER: good
CHILD'S PREVIOUS DOMICILE: Living with Mary M, grandmother, Walker St Dunedin
JUSTIFICATION FOR ADMISSION: Parents indigent

OTHER INFORMATION: Children illegitimate, father unknown, grandmother kept children since birth, now in poor circumstances, no money, no property, can keep children no longer
PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Infant class, St Joseph's

YEAR OF ADMISSION: 1899  AGE: 4/10  CHRISTIAN NAME: Laura M
FATHER'S CHRISTIAN NAME: Not known  F'S OCCUPATION:  
F'S CIRCUMSTANCES:  
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Lena H, néé M  M'S OCCUPATION:  
M'S CIRCUMSTANCES: Poor circumstances, mother of three illegitimate children  M'S CHARACTER: good
CHILD'S PREVIOUS DOMICILE: Living with Mary M, grandmother, Walker St Dunedin
JUSTIFICATION FOR ADMISSION: Parents indigent

OTHER INFORMATION: Children illegitimate, father unknown, grandmother kept children since birth, now in poor circumstances, no money, no property, can keep children no longer
PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Infant class, St Joseph's

YEAR OF ADMISSION: 1899  AGE: 3/3  CHRISTIAN NAME: Margaret B (1)
FATHER'S CHRISTIAN NAME: G, Robert (putative)  F'S OCCUPATION: Boot maker
F'S CIRCUMSTANCES: Last in Wellington 6 mths ago  
F'S CHARACTER: Bad  MOTHER'S CHRISTIAN NAME: Jane Rennie B  M'S OCCUPATION:  
M'S CIRCUMSTANCES: A well known woman of the town  M'S CHARACTER:  
JUSTIFICATION FOR ADMISSION: Never received payment from parents and now in poor circumstances

OTHER INFORMATION: Mother has family of 10 young children and unable to keep child any longer
PAYMENT ARRANGEMENTS: Nil
EDUCATION:  

YEAR OF ADMISSION: 1899  AGE: 13  CHRISTIAN NAME: Mary S
FATHER'S CHRISTIAN NAME: S, Robert James  F'S OCCUPATION: Unemployed compositor
F'S CIRCUMSTANCES: Residing at High St, Dunedin
F'S CHARACTER: Fairly good  MOTHER'S CHRISTIAN NAME:  M'S OCCUPATION:  
M'S CIRCUMSTANCES: Dead  M'S CHARACTER: Living with father
CHILD'S PREVIOUS DOMICILE:  
JUSTIFICATION FOR ADMISSION: Mother being dead, father unable to support the children

OTHER INFORMATION:  
PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Standard 6, High St School
YEAR OF ADMISSION: 1899 AGE: 5/10 CHRISTIAN NAME: Theresa M
FATHER'S CHRISTIAN NAME: Not known F'S OCCUPATION:
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Lena H, nee M M'S OCCUPATION:
M'S CIRCUMSTANCES: Poor, mother of three illegitimate children M'S CHARACTER: good
CHILD'S PREVIOUS DOMICILE: Living with Mary M, grandmother, Walker St Dunedin
JUSTIFICATION FOR ADMISSION: Parents indigent
Cont:
OTHER INFORMATION: Children illegitimate, father unknown, grandmother kept children since birth,
Cont: now in poor circumstances, no money, no property, can keep children no longer
PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Infant class, St Joseph's

YEAR OF ADMISSION: 1900 AGE: 5 CHRISTIAN NAME: Aglae T
FATHER'S CHRISTIAN NAME: T, Gustave F'S OCCUPATION: Labourer
F'S CIRCUMSTANCES: Poor circumstances, living at Forth St, Dunedin
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Mary Ellen T M'S OCCUPATION:
M'S CIRCUMSTANCES: In prison for attempted suicide, supposed immoral character M'S CHARACTER: good
CHILD'S PREVIOUS DOMICILE: Living with parents
JUSTIFICATION FOR ADMISSION: Mother of intemperate habits
Cont:
OTHER INFORMATION: Cont:
PAYMENT ARRANGEMENTS: 4/- pw for each child
EDUCATION: o/a Standard 1, Woodville, North Island

YEAR OF ADMISSION: 1900 AGE: 8/7 CHRISTIAN NAME: Ellen T (1)
FATHER'S CHRISTIAN NAME: F'S OCCUPATION:
F'S CIRCUMSTANCES: Dead, 5 years
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Susan T M'S OCCUPATION:
M'S CIRCUMSTANCES: Cook, Imperial Hotel, poor circumstances M'S CHARACTER: Good
CHILD'S PREVIOUS DOMICILE: Living with mother at hotel
JUSTIFICATION FOR ADMISSION: Mother unable to make sufficient provision
Cont:
OTHER INFORMATION: Cont:
PAYMENT ARRANGEMENTS: 3/- pw for each child
EDUCATION: o/a Standard 1, Woodville, North Island

YEAR OF ADMISSION: 1900 AGE: 13 CHRISTIAN NAME: Eva T
FATHER'S CHRISTIAN NAME: T, Gustave F'S OCCUPATION: Labourer
F'S CIRCUMSTANCES: Poor circumstances, living at Forth St, Dunedin
F'S CHARACTER: Good MOTHER'S CHRISTIAN NAME: Mary Ellen T M'S OCCUPATION:
M'S CIRCUMSTANCES: In prison for attempted suicide, supposed immoral character M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: Living with parents
JUSTIFICATION FOR ADMISSION: Mother of intemperate habits
Cont:
OTHER INFORMATION: Cont:
PAYMENT ARRANGEMENTS: 4/- pw for each child
EDUCATION: o/a Standard 2, Albany St School

YEAR OF ADMISSION: 1900 AGE: 6/5 CHRISTIAN NAME: Susan T
FATHER'S CHRISTIAN NAME: F'S OCCUPATION:
F'S CIRCUMSTANCES: Dead, 5 years
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Susan T M'S OCCUPATION:
M'S CIRCUMSTANCES: Cook, Imperial Hotel, poor circumstances M'S CHARACTER: Good
CHILD'S PREVIOUS DOMICILE: Boarded with Mrs Campbell, King St
JUSTIFICATION FOR ADMISSION: Mother unable to make sufficient provision
Cont:
OTHER INFORMATION: Cont:
PAYMENT ARRANGEMENTS: 3/- pw for each child
EDUCATION: o/a Primer 2, Normal School
YEAR OF ADMISSION: 1901
AGE: 1 mth
CHRISTIAN NAME: Alice W
FATHER'S CHRISTIAN NAME: T, Henry (alleged)
F'S OCCUPATION: Labourer
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Alice Mary W
M'S OCCUPATION:
M'S CIRCUMSTANCES: Widow, 5 children
M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: Benevolent Institution Caversham
JUSTIFICATION FOR ADMISSION: 2 siblings, St Vincent's
OTHER INFORMATION: 2 siblings with mother at St Bathans
PAYMENT ARRANGEMENTS: 3/-pw by mother
EDUCATION:

YEAR OF ADMISSION: 1901
AGE: 2/6
CHRISTIAN NAME: Eileen C (2)
FATHER'S CHRISTIAN NAME: C, Michael George
F'S OCCUPATION: Cab driver
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: M'S OCCUPATION:
M'S CIRCUMSTANCES: Died 14 June 1901
M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: South Dunedin, R.C. Orphanage
JUSTIFICATION FOR ADMISSION: No money, no friends, no near relations
OTHER INFORMATION:
PAYMENT ARRANGEMENTS: Nil
EDUCATION:

YEAR OF ADMISSION: 1902
AGE: 3
CHRISTIAN NAME: Anne T
FATHER'S CHRISTIAN NAME: F'S OCCUPATION:
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: S. T
M'S OCCUPATION:
M'S CIRCUMSTANCES: Widow with 3 children
M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: With mother in Queenstown
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.16 ss.1, mother looking for work in Dunedin
OTHER INFORMATION:
PAYMENT ARRANGEMENTS: Nil
EDUCATION:

YEAR OF ADMISSION: 1902
AGE: 12/6
CHRISTIAN NAME: Annie S
FATHER'S CHRISTIAN NAME: F'S OCCUPATION:
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Margare S
M'S OCCUPATION: Prostitute
M'S CIRCUMSTANCES: Widow
M'S CHARACTER: Bad
CHILD'S PREVIOUS DOMICILE: With mother in a brothel, 118 South Belt, Christchurch
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.16 ss.4
OTHER INFORMATION:
PAYMENT ARRANGEMENTS: Nil
EDUCATION: Addington School
YEAR OF ADMISSION: 1902  AGE: 3/2  CHRISTIAN NAME: Dallis K
FATHER'S CHRISTIAN NAME: F'S OCCUPATION: Supposed dead
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: M'S OCCUPATION: Dead 3 years
M'S CIRCUMSTANCES: CHILD'S PREVIOUS DOMICILE: St Vincent's
JUSTIFICATION FOR ADMISSION: Father left children to find work 1 year ago
Cont: OTHER INFORMATION: Father's body thought to be one found in snow at Kurow
Cont: PAYMENT ARRANGEMENTS: Nil
EDUCATION: 

YEAR OF ADMISSION: 1902  AGE: 8  CHRISTIAN NAME: Ellen T (2)
FATHER'S CHRISTIAN NAME: F'S OCCUPATION: Engineer
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: S. T  M'S OCCUPATION: Widow
M'S CIRCUMSTANCES: CHILD'S PREVIOUS DOMICILE: With mother in Queenstown
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.16 ss.1, mother looking for work in Dunedin
Cont: OTHER INFORMATION: Cont: PAYMENT ARRANGEMENTS: Nil
EDUCATION: o/a Standard 1, Convent School, Queenstown

YEAR OF ADMISSION: 1902  AGE: 10/2  CHRISTIAN NAME: Jane S
FATHER'S CHRISTIAN NAME: F'S OCCUPATION: Deceased
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Margaret S  M'S OCCUPATION: Prostitute
M'S CIRCUMSTANCES: CHILD'S PREVIOUS DOMICILE: With mother in a brothel, 118 South Belt, Christchurch
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.16 ss.4
Cont: OTHER INFORMATION: Cont: PAYMENT ARRANGEMENTS: Nil
EDUCATION: Addington School

YEAR OF ADMISSION: 1902  AGE: 5 wks  CHRISTIAN NAME: Josephine L
FATHER'S CHRISTIAN NAME: M. Mark  F'S OCCUPATION: Sailor, South Africa
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Alice L  M'S OCCUPATION: Domestic, Athol Tce
M'S CIRCUMSTANCES: CHILD'S PREVIOUS DOMICILE: With mother at Benevolent Insitution Caversham
JUSTIFICATION FOR ADMISSION: Mother 17, unable to have child at home
Cont: OTHER INFORMATION: Father lived with his father at Octagon, left with
Cont: 10th Contigent for South Africa PAYMENT ARRANGEMENTS: Nil
EDUCATION: 

YEAR OF ADMISSION: 1902  AGE: 1/4  CHRISTIAN NAME: Joy H
FATHER'S CHRISTIAN NAME: B. William  F'S OCCUPATION: Bricklayer
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Lena H  M'S OCCUPATION: Domestic servant
M'S CIRCUMSTANCES: CHILD'S PREVIOUS DOMICILE: Living with mother
JUSTIFICATION FOR ADMISSION: Mother poor circumstances
Cont: OTHER INFORMATION: Cont: PAYMENT ARRANGEMENTS: 4/- pw
EDUCATION: 
YEAR OF ADMISSION: 1902  AGE:  8  CHRISTIAN NAME:  Myrtle K
FATHER'S CHRISTIAN NAME:  F'S OCCUPATION:  Supposed dead
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME:  M'S OCCUPATION:
M'S CIRCUMSTANCES:  Dead 3 years  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  St Vincent's
JUSTIFICATION FOR ADMISSION:  Father left children to find work 1 year ago
OTHER INFORMATION:  Father's body thought to be one found in snow at Kurow
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1902  AGE:  8  CHRISTIAN NAME:  Norah P
FATHER'S CHRISTIAN NAME:  D, Joseph  F'S OCCUPATION:  Grocer's assistant, Rattray St
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME:  Lottie P  M'S OCCUPATION:
M'S CIRCUMSTANCES:  Patient in Seaciff Hospital  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With Millie C, aunt, Howe St
JUSTIFICATION FOR ADMISSION:  Child convicted for theft
OTHER INFORMATION:
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1902  AGE:  1.5 mths  CHRISTIAN NAME:  Susan M
FATHER'S CHRISTIAN NAME:  Not known  F'S OCCUPATION:
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME:  Catherine M  M'S OCCUPATION:
M'S CIRCUMSTANCES:  Domestic, Christchurch  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With mother
JUSTIFICATION FOR ADMISSION:  Illegitimate, indigence
OTHER INFORMATION:
PAYMENT ARRANGEMENTS:  2/- pw, 10/- given on 13/3/02
EDUCATION:

YEAR OF ADMISSION: 1902  AGE:  5  CHRISTIAN NAME:  Winifred V
FATHER'S CHRISTIAN NAME:  F'S OCCUPATION:  Putative father dead
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME:  Mary V  M'S OCCUPATION:
M'S CIRCUMSTANCES:  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  St Vincent's, 4 yrs
JUSTIFICATION FOR ADMISSION:  Mother is a prostitute, child illegitimate
OTHER INFORMATION:  Mother frequently in gaol
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1903  AGE:  1/4  CHRISTIAN NAME:  Evelyn B
FATHER'S CHRISTIAN NAME:  B, Charles Alfred  F'S OCCUPATION:  Engineer
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME:  Ethel B  M'S OCCUPATION:  Servant
M'S CIRCUMSTANCES:  Working for Mrs Jordan, Forbury Rd  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  St Vincent's
JUSTIFICATION FOR ADMISSION:  Illegitimate
OTHER INFORMATION:  Mother in poor circumstances
PAYMENT ARRANGEMENTS:  4/- pw by father
EDUCATION:
<table>
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<tr>
<th>YEAR OF ADMISSION</th>
<th>AGE</th>
<th>CHRISTIAN NAME</th>
<th>RELATION</th>
<th>OCCUPATION</th>
<th>CIRCUMSTANCES</th>
<th>CHARACTER</th>
<th>PREVIOUS DOMICILE</th>
<th>JUSTIFICATION FOR ADMISSION</th>
<th>OTHER INFORMATION</th>
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<tr>
<td>1903</td>
<td>3</td>
<td>Gladys D</td>
<td>Father</td>
<td>Labourer</td>
<td>Poor</td>
<td>Indifferent</td>
<td>With mother</td>
<td>Father gaol, failing maintenance payments</td>
<td>Separation order, father's address unknown</td>
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<tr>
<td>1903</td>
<td>6/9</td>
<td>Lydia E</td>
<td>Father</td>
<td>Labourer</td>
<td>Poor</td>
<td>Bad</td>
<td>With Thomas</td>
<td>Both parents bad characters, alcohol problems</td>
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<tr>
<td>1903</td>
<td>10 wks</td>
<td>Maggie M</td>
<td>Father</td>
<td>Seaman</td>
<td>Earning £8-10-0 pm</td>
<td></td>
<td>With mother</td>
<td>Child convicted twice</td>
<td>Mother met father at Duntroon, harvesting</td>
<td></td>
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<tr>
<td>1903</td>
<td>12/9</td>
<td>Margaret M</td>
<td>Father</td>
<td>Seaman</td>
<td>Residing with husband, 47 Leith St</td>
<td></td>
<td>With mother</td>
<td>Mother poor, good character</td>
<td></td>
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<tr>
<td>1903</td>
<td>8</td>
<td>Nellie S</td>
<td>Father</td>
<td>House keeper</td>
<td>Died 1 year ago</td>
<td></td>
<td>With mother at Ophir</td>
<td>Mother poor, good character</td>
<td></td>
<td>5/- pw by mother</td>
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</table>
YEAR OF ADMISSION: 1903  AGE: 1/3  CHRISTIAN NAME: Pretoria L
FATHER'S CHRISTIAN NAME:  F'S OCCUPATION:
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Emily L  M'S OCCUPATION:
M'S CIRCUMSTANCES:  With Mrs Cameron, Duncan St, South Dunedin  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: St Vincents
JUSTIFICATION FOR ADMISSION:  Illegitimate
Cont:
OTHER INFORMATION:
Cont:
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1903  AGE: 3  CHRISTIAN NAME: Rita B
FATHER'S CHRISTIAN NAME:  D, Charles (putative)  F'S OCCUPATION:
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Bell, E  M'S OCCUPATION:
M'S CIRCUMSTANCES:  Mother has a younger illegitimate child  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With mother, Clark St, Caversham
JUSTIFICATION FOR ADMISSION:  Mother in Salvation Army Rescue Home
Cont:
OTHER INFORMATION:  Illegitimate
Cont:
PAYMENT ARRANGEMENTS:  2/- pw by mother
EDUCATION:

YEAR OF ADMISSION: 1904  AGE: 4 wks  CHRISTIAN NAME: Eileen M (1)
FATHER'S CHRISTIAN NAME:  M, Patrick  F'S OCCUPATION:  Fireman on Moeraki
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Margaret M  M'S OCCUPATION:  Cook
M'S CIRCUMSTANCES:  Working/living at Porter's Hotel, Caversham  M'S CHARACTER:  Good
CHILD'S PREVIOUS DOMICILE:  With mother at Benevolent Institution, Caversham
JUSTIFICATION FOR ADMISSION:  Indigency
Cont:
OTHER INFORMATION:
Cont:
PAYMENT ARRANGEMENTS:  3/- pw by mother
EDUCATION:

YEAR OF ADMISSION: 1904  AGE: 14/4  CHRISTIAN NAME: Ellen O
FATHER'S CHRISTIAN NAME:  O, John (putative)  F'S OCCUPATION:  Horse Trainer
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Alice Mary W  M'S OCCUPATION:
M'S CIRCUMSTANCES:  Supposed to be married, poor circumstances  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With grandmother, Mrs Ellen O, Oamaru
JUSTIFICATION FOR ADMISSION:  Mother committed for theft
Cont:
OTHER INFORMATION:  Ind. Sch. Act 1900, Sec. 19, Uncontrollable.
Cont:  Mother in Wellington, address not known
PAYMENT ARRANGEMENTS:  Nil
EDUCATION:  o/a Standard 4, Covent School, Oamaru

YEAR OF ADMISSION: 1904  AGE: 2 mths  CHRISTIAN NAME: Ellen W
FATHER'S CHRISTIAN NAME:  G, David (putative)  F'S OCCUPATION:
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Alice Mary W  M'S OCCUPATION:  Cook
M'S CIRCUMSTANCES:  Earning 17/6 pw, c/o Mr M Wilson, Laing St, Caversham  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With mother at Benevolent Institution
JUSTIFICATION FOR ADMISSION:  Illegitimate, solicitor Mr Hanlon advised no corroboration maintainance
Cont:  from father
OTHER INFORMATION:  Mother poor, out to service
Cont:
PAYMENT ARRANGEMENTS:  5/- pw by mother
EDUCATION:  o/a
YEAR OF ADMISSION: 1904  AGE: 1/7  CHRISTIAN NAME: Ethel W
FATHER'S CHRISTIAN NAME:  F'S OCCUPATION: Supposed dead
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Annie W  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES:  Address unknown  M'S CHARACTER: Supposed dead
CHILD'S PREVIOUS DOMICILE: With Jessie McCutcheon, licensed house keeper, Oamaru, no relation
JUSTIFICATION FOR ADMISSION:  Mother failed to pay maintenance to Mrs M.
OTHER INFORMATION:  Mother last seen at New Brighton, came from Wellington.
PAYMENT ARRANGEMENTS:  Nil
EDUCATION:

YEAR OF ADMISSION: 1904  AGE: 13/6  CHRISTIAN NAME: Helen C
FATHER'S CHRISTIAN NAME:  C, Robert  F'S OCCUPATION: Deceased
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Mary Ann  M'S OCCUPATION: Carter
M'S CIRCUMSTANCES:  Very poor circumstances  M'S CHARACTER: Deceased
CHILD'S PREVIOUS DOMICILE: With mother at 54 King St
JUSTIFICATION FOR ADMISSION:  Mother ran away, sleeping out, bad company
OTHER INFORMATION:  Ind., Sch. Act 1882, Sec.16 ss.3
PAYMENT ARRANGEMENTS:  Nil on account of indigence of mother
EDUCATION:  o/a Standard 4, St Joseph's Convent School

YEAR OF ADMISSION: 1904  AGE: 11/5  CHRISTIAN NAME: Mary G
FATHER'S CHRISTIAN NAME:  G, James  F'S OCCUPATION: Deceased
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Galloway, M  M'S OCCUPATION: Carter
M'S CIRCUMSTANCES:  Earning 15/- pw when working  M'S CHARACTER: Deceased
CHILD'S PREVIOUS DOMICILE: St Vincent's
JUSTIFICATION FOR ADMISSION:  Indigency
OTHER INFORMATION:  Adopted parents both good character
PAYMENT ARRANGEMENTS:  o/a Standard 1, Union St School

YEAR OF ADMISSION: 1904  AGE: 7/1  CHRISTIAN NAME: Mary M
FATHER'S CHRISTIAN NAME:  H, Walter  F'S OCCUPATION: Left colony before child born
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Norah M  M'S OCCUPATION: Tailoress
M'S CIRCUMSTANCES:  Earning 15/- pw when working  M'S CHARACTER: Deceased
CHILD'S PREVIOUS DOMICILE: With mother in Brunner St South Dunedin
JUSTIFICATION FOR ADMISSION:  Illegitimate, indigence
OTHER INFORMATION:  Maintenance proceedings against mother
PAYMENT ARRANGEMENTS:  o/a Infant class, Catholic School, South Dunedin
EDUCATION:

YEAR OF ADMISSION: 1904  AGE: 2 mths  CHRISTIAN NAME: Phillis D
FATHER'S CHRISTIAN NAME:  S, Thomas  F'S OCCUPATION: Police Constable
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Emma D  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES:  Working at Kingswood Cottage, Stafford St  M'S CHARACTER: Deceased
CHILD'S PREVIOUS DOMICILE: With mother c/o Mrs Sims, Kingswood Cottage
JUSTIFICATION FOR ADMISSION:  Indigence
OTHER INFORMATION:  Paternity denied by Constable
PAYMENT ARRANGEMENTS:  2/6 pw by mother
EDUCATION:
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<th>Rose M</th>
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<td>FATHER'S CHRISTIAN NAME:</td>
<td>M, James</td>
<td>F'S OCCUPATION:</td>
<td>Labourer</td>
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<td>F'S CHARACTER:</td>
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<td>F'S CIRCUMSTANCES:</td>
<td>Address 96 Stafford St</td>
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<td>M'S OCCUPTION:</td>
<td></td>
<td>M'S CIRCUMSTANCES:</td>
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<td>CHILD'S PREVIOUS DOMICILE:</td>
<td>With brother at 96 Stafford St</td>
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<tr>
<td>JUSTIFICATION FOR ADMISSION:</td>
<td>Ind. Sch. Act 1882, Sec.16, ss.3</td>
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<td>Cont:</td>
<td>sleeping out, uncontrollable,</td>
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<td>OTHER INFORMATION:</td>
<td>Parent not present at Court</td>
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<td>PAYMENT ARRANGEMENTS:</td>
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<td>EDUCATION:</td>
<td>o/a Standard 1, High St School</td>
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<th>YEAR OF ADMISSION:</th>
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<th>Celia F</th>
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<td>FATHER'S CHRISTIAN NAME:</td>
<td>F, Henry</td>
<td>F'S OCCUPATION:</td>
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<td>F'S CHARACTER:</td>
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<td>F’S CIRCUMSTANCES:</td>
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<td>M’S OCCUPTION:</td>
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<td>M’S CIRCUMSTANCES:</td>
<td>Dead, 27 Nov 1905</td>
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<td>CHILD’S PREVIOUS DOMICILE:</td>
<td>Poor circumstances, With father in Oamaru</td>
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<td>JUSTIFICATION FOR ADMISSION:</td>
<td>Indigence</td>
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<td>OTHER INFORMATION:</td>
<td>2 brothers, St Mary's Stoke</td>
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<tr>
<td>PAYMENT ARRANGEMENTS:</td>
<td>2/6 pw by father</td>
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<tr>
<td>EDUCATION:</td>
<td>o/a Standard 2, RC School, Oamaru</td>
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<th>YEAR OF ADMISSION:</th>
<th>1905</th>
<th>AGE:</th>
<th>2/5</th>
<th>CHRISTIAN NAME:</th>
<th>Clorine S</th>
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<td>FATHER’S CHRISTIAN NAME:</td>
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<td>F’S OCCUPATION:</td>
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<tr>
<td>F’S CHARACTER:</td>
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<td>F’S CIRCUMSTANCES:</td>
<td>Dead</td>
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<td>M’S OCCUPTION:</td>
<td></td>
<td>M’S CIRCUMSTANCES:</td>
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<tr>
<td>CHILD’S PREVIOUS DOMICILE:</td>
<td>With mother at 36 Arthur St</td>
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<tr>
<td>JUSTIFICATION FOR ADMISSION:</td>
<td>Poor</td>
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<td>Cont:</td>
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<td>PAYMENT ARRANGEMENTS:</td>
<td>2/6 pw by mother</td>
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<th>YEAR OF ADMISSION:</th>
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<th>AGE:</th>
<th>13/3</th>
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<th>Ellen F (1)</th>
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<td>M’S OCCUPTION:</td>
<td></td>
<td>M’S CIRCUMSTANCES:</td>
<td>Supposed to be in Christchurch,</td>
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<td>CHILD’S PREVIOUS DOMICILE:</td>
<td>With grandmother near Oamaru</td>
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<td>JUSTIFICATION FOR ADMISSION:</td>
<td>Ind. Sch. Act, Sec.16 ss.1, grandmother a pensioner</td>
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<td>Cont:</td>
<td>Child illegitimate</td>
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<tr>
<td>OTHER INFORMATION:</td>
<td>Mother left home, drinks</td>
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<td>PAYMENT ARRANGEMENTS:</td>
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<td>EDUCATION:</td>
<td>o/a Standard 3, RC School</td>
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<th>8/3</th>
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<tbody>
<tr>
<td>FATHER’S CHRISTIAN NAME:</td>
<td>Fr, Henry</td>
<td>F’S OCCUPATION:</td>
<td>Labourer</td>
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<td>F’S CHARACTER:</td>
<td></td>
<td>F’S CIRCUMSTANCES:</td>
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<tr>
<td>M’S OCCUPTION:</td>
<td></td>
<td>M’S CIRCUMSTANCES:</td>
<td>Dead, 27 Nov 1905</td>
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<td>CHILD’S PREVIOUS DOMICILE:</td>
<td>Poor circumstances, With father in Oamaru</td>
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<tr>
<td>JUSTIFICATION FOR ADMISSION:</td>
<td>Indigence</td>
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<td>Cont:</td>
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<td>OTHER INFORMATION:</td>
<td>2 brothers, St Mary's Stoke</td>
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<tr>
<td>PAYMENT ARRANGEMENTS:</td>
<td>2/6 pw by father</td>
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<td>EDUCATION:</td>
<td>o/a Standard 1, RC School, Oamaru</td>
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</table>
YEAR OF ADMISSION: 1905  AGE: 10  CHRISTIAN NAME: Ethel J
FATHER'S CHRISTIAN NAME: Not Known  F'S OCCUPATION: 
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Edith J  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES:  Mother paid for child for 2 years, disappeared 8 years ago  M'S CHARACTER: Poor
CHILD'S PREVIOUS DOMICILE:  With Mrs Savage, Stafford St, now widowed & pensioner
JUSTIFICATION FOR ADMISSION:  Unable to support child any longer
Cont:
OTHER INFORMATION: 
Cont:
PAYMENT ARRANGEMENTS:  Nil
EDUCATION:  High St School

YEAR OF ADMISSION: 1905  AGE: 3/6  CHRISTIAN NAME: Irene M
FATHER'S CHRISTIAN NAME: M, John  F'S OCCUPATION: Bootmaker
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Mary H  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES:  Living at 65 Cumberland St  M'S CHARACTER: 
CHILD'S PREVIOUS DOMICILE:  With mother Auckland & Christchurch
JUSTIFICATION FOR ADMISSION:  Mother deserted by father. Mother unable to support child
Cont:
OTHER INFORMATION:  Warrant issued for arrest of father for maintenance
Cont:
PAYMENT ARRANGEMENTS:  2/6 pw by mother
EDUCATION:  

YEAR OF ADMISSION: 1905  AGE: 7 mths  CHRISTIAN NAME: Ivy R
FATHER'S CHRISTIAN NAME: B, James (putative)  F'S OCCUPATION: 
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Ellen R  M'S OCCUPATION: 
M'S CIRCUMSTANCES:  With mother at Naseby  M'S CHARACTER: Dubious
CHILD'S PREVIOUS DOMICILE:  With mother at Naseby
JUSTIFICATION FOR ADMISSION:  Indigence
Cont:
OTHER INFORMATION: 
Cont:
PAYMENT ARRANGEMENTS:  2/6 pw by mother
EDUCATION:  

YEAR OF ADMISSION: 1905  AGE: 1/4  CHRISTIAN NAME: Jessie M
FATHER'S CHRISTIAN NAME: M, John  F'S OCCUPATION: Bootmaker
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Mary H  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES:  Living at 65 Cumberland St  M'S CHARACTER: 
CHILD'S PREVIOUS DOMICILE:  With mother Auckland & Christchurch
JUSTIFICATION FOR ADMISSION:  Mother deserted by father. Mother unable to support child
Cont:
OTHER INFORMATION:  Warrant issued for arrest of father for maintenance
Cont:
PAYMENT ARRANGEMENTS:  nil
EDUCATION:  

YEAR OF ADMISSION: 1905  AGE: 10/1  CHRISTIAN NAME: Julia F
FATHER'S CHRISTIAN NAME: F, Henry  F'S OCCUPATION: Labourer
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME:  M'S OCCUPATION: 
M'S CIRCUMSTANCES:  Dead, 27 Nov 1905  M'S CHARACTER: 
CHILD'S PREVIOUS DOMICILE:  Poor circumstances, With father in Oamaru
JUSTIFICATION FOR ADMISSION:  Indigence
Cont:
OTHER INFORMATION:  2 brothers, St Mary's Stoke
Cont:
PAYMENT ARRANGEMENTS:  2/6 pw by father
EDUCATION:  o/a Standard 2, RC School, Oamaru
YEAR OF ADMISSION: 1905  AGE: 6 mths  CHRISTIAN NAME: Kathleen M
FATHER'S CHRISTIAN NAME: F  F’S OCCUPATION: Draper's assistant
F’S CHARACTER:  MOTHER'S CHRISTIAN NAME: Kathleen M  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: Working at Prince of Wales Hotel  M’S CHARACTER: 
CHILD’S PREVIOUS DOMICILE: Mrs Sullivan, 116 King St (for few days only)
JUSTIFICATION FOR ADMISSION: Illegitimate, Indigence
Cont:
OTHER INFORMATION: Father last heard of in Oamaru,
Cont:
PAYERMENT ARRANGEMENTS: 5/- pw by mother
EDUCATION:

YEAR OF ADMISSION: 1905  AGE: 7 wks  CHRISTIAN NAME: Mary B
FATHER'S CHRISTIAN NAME: H, Thomas (putative)  F’S OCCUPATION: Groom & coach driver
F’S CHARACTER:  MOTHER'S CHRISTIAN NAME: Ellen  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: Working Irvine Grant’s stables, Princess St
CHILD’S PREVIOUS DOMICILE: With mother in Benevolent Home
JUSTIFICATION FOR ADMISSION: Putative father denies paternity
Cont:
OTHER INFORMATION: Child in neglected condition, brother William at St Mary's Nelson
Cont:
PAYERMENT ARRANGEMENTS: 3/- pw by mother
EDUCATION:

YEAR OF ADMISSION: 1905  AGE: 4  CHRISTIAN NAME: Myrtle C
FATHER'S CHRISTIAN NAME: A, Frederick Alexander (putative)  F’S OCCUPATION: Labourer
F’S CHARACTER:  MOTHER'S CHRISTIAN NAME: Mary Margaret  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: Address unknown
CHILD’S PREVIOUS DOMICILE: With grandmother Mrs Margaret C, Filleul St
JUSTIFICATION FOR ADMISSION: Illegitimate, Indigent
Cont:
OTHER INFORMATION: Child in neglected condition, brother William at St Mary's Nelson
Cont:
PAYERMENT ARRANGEMENTS: Nil
EDUCATION:

YEAR OF ADMISSION: 1905  AGE: 1/4  CHRISTIAN NAME: Phyllis O
FATHER'S CHRISTIAN NAME: C, William  F’S OCCUPATION: Painter & paper hanger
F’S CHARACTER:  MOTHER'S CHRISTIAN NAME: Norah O  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: Going to work at Mt Magdalen Home Christchurch  M’S CHARACTER: Doubtful
CHILD’S PREVIOUS DOMICILE: With mother at Benevolent Institution
JUSTIFICATION FOR ADMISSION: Illegitimate, 1 other brother John at St Mary's Ind. school, Nelson
Cont:
OTHER INFORMATION: Mother poor, father residence at Criterion Hotel
Cont:
PAYERMENT ARRANGEMENTS: 8/- pw by father
EDUCATION:

YEAR OF ADMISSION: 1906  AGE: 8/4  CHRISTIAN NAME: Amelia C
FATHER'S CHRISTIAN NAME: F’S OCCUPATION: 
F’S CHARACTER:  MOTHER'S CHRISTIAN NAME: Jane C  M’S OCCUPATION: Prostitute & house keeper
M’S CIRCUMSTANCES: Esk St, Invercargill  M’S CHARACTER: 
CHILD’S PREVIOUS DOMICILE: With mother, Esk St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.16. ss.4
Cont:
OTHER INFORMATION: Children neglected, mother a drunkard
Cont:
PAYERMENT ARRANGEMENTS:
EDUCATION: o/a Standard 2, St Joseph's Convent
YEAR OF ADMISSION: 1906  AGE: 10/10 CHRISTIAN NAME: Clara S
FATHER'S CHRISTIAN NAME: F'S OCCUPATION:
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Gertrude S M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: M'S CHARACTER: CHILD'S PREVIOUS DOMICILE: With mother at 36 Arthur St
JUSTIFICATION FOR ADMISSION: poor
Cont:
OTHER INFORMATION:
Cont:
PAYMENT ARRANGEMENTS: 2/6 pw by mother
EDUCATION: High St School

YEAR OF ADMISSION: 1906  AGE: 1 mth CHRISTIAN NAME: Ester F
FATHER'S CHRISTIAN NAME: B, Ernest (putative) F'S OCCUPATION:
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Fogarty, M M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: M'S CHARACTER: CHILD'S PREVIOUS DOMICILE: With mother at Benevolent Institute
JUSTIFICATION FOR ADMISSION:
Cont:
OTHER INFORMATION: Mother met father at Palmerston North
Cont:
PAYMENT ARRANGEMENTS: 3/- pw by mother
EDUCATION:

YEAR OF ADMISSION: 1906  AGE: 8 mths CHRISTIAN NAME: Margaret (Madge) M
FATHER'S CHRISTIAN NAME: M, John (putative) F'S OCCUPATION:
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Catherine M M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: c/o Joseph Johnston, Musselburgh M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: With Mrs McFadden, NEV
JUSTIFICATION FOR ADMISSION: Illegitimate, Indigent
Cont:
OTHER INFORMATION: Father out of NZ, denies paternity. Child was with a Mrs M, 'no relation' [but putative father cited as John M]
PAYMENT ARRANGEMENTS: 2/6 by mother who earns 8/-pw
EDUCATION:

YEAR OF ADMISSION: 1906  AGE: 4/7 CHRISTIAN NAME: Mary C
FATHER'S CHRISTIAN NAME: F'S OCCUPATION:
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Jane C M'S OCCUPATION: Prostitue & house keeper
M'S CIRCUMSTANCES: Esk St Invercargill M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: With mother, Esk St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.16. ss.4
Cont:
OTHER INFORMATION: Children neglected, mother a drunkard
Cont:
PAYMENT ARRANGEMENTS:
EDUCATION: St Joseph's Convent

YEAR OF ADMISSION: 1906  AGE: 7/4 CHRISTIAN NAME: Miriam C
FATHER'S CHRISTIAN NAME: F'S OCCUPATION:
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Jane C M'S OCCUPATION: Prostitue & house keeper
M'S CIRCUMSTANCES: Esk St Invercargill M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: With mother, Esk St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.16. ss.4
Cont:
OTHER INFORMATION: Children neglected, mother a drunkard
Cont:
PAYMENT ARRANGEMENTS:
EDUCATION: o/a Standard 1, St Joseph's Convent
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<th>Year of Admission</th>
<th>Age</th>
<th>Christian Name</th>
<th>Father's Christian Name</th>
<th>Father's Occupation</th>
<th>Father's Circumstances</th>
<th>Father's Character</th>
<th>Mother's Christian Name</th>
<th>Mother's Occupation</th>
<th>Mother's Circumstances</th>
<th>Mother's Character</th>
<th>Child's Previous Domicile</th>
<th>Justification for Admission</th>
<th>Other Information</th>
<th>Payment Arrangements</th>
<th>Education</th>
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<tbody>
<tr>
<td>1907</td>
<td>10/6</td>
<td>Elsie K</td>
<td>Unknown</td>
<td>Unknown</td>
<td>Wharf Labourer</td>
<td>Working in Wellington</td>
<td>Nora M</td>
<td>Domestic</td>
<td>Orphan. Only relation is brother, whereabouts unknown</td>
<td>Good</td>
<td>With David Graham, Opoho, no relation</td>
<td>Illegitimate, Ind. Sch. Act 1882, Sec.16 ss.1</td>
<td>Nil</td>
<td>4/- pw by mother</td>
<td>Sacred Heart, NEV</td>
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<tr>
<td>1907</td>
<td>11 mths</td>
<td>Eileen M (2)</td>
<td>E, Henry</td>
<td>Wharf Labourer</td>
<td>Working in Wellington</td>
<td></td>
<td>Nora M</td>
<td>Domestic</td>
<td>Orphan. Only relation is brother, whereabouts unknown</td>
<td>Good</td>
<td>Salvation Army Home, Caversham</td>
<td>Mother undergoing sentence, vagrancy, 3 months in</td>
<td>Nil</td>
<td>4/- pw by mother</td>
<td>Sacred Heart, NEV</td>
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<tr>
<td>1907</td>
<td>11/7</td>
<td>Catherine W</td>
<td>S, Vincent Parker</td>
<td>Butcher</td>
<td>Working at freezing works near Timaru</td>
<td></td>
<td>Alice Mary W</td>
<td>Domestic</td>
<td>Working for Mrs Waldren, 72 King St</td>
<td>Poor</td>
<td>Salvation Army Maternity Home, Heriot Row</td>
<td>Illegitimate, Mother in poor circumstances</td>
<td>Father died 9 years ago leaving 5 children unprovided for.</td>
<td>Nil</td>
<td>4/- pw by mother</td>
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<td>1907</td>
<td>11 mths</td>
<td>Edna M</td>
<td>S, Charles (putative)</td>
<td>Factory Hand</td>
<td></td>
<td></td>
<td>Elizabeth G</td>
<td>Factory Hand</td>
<td></td>
<td></td>
<td>With mother at Lethaby's Lane, o/1 George St</td>
<td>Indigence, Illegitimate</td>
<td>Father in Australia</td>
<td>2/6 pw by mother</td>
<td>St Vincent's</td>
</tr>
<tr>
<td>1907</td>
<td>6 mths</td>
<td>Violet G</td>
<td>S, Charles (putative)</td>
<td>Factory Hand</td>
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<td>Elizabeth G</td>
<td>Factory Hand</td>
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<td>2/6 pw by mother</td>
<td>St Vincent's</td>
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<tr>
<td>Year of Admission</td>
<td>Age</td>
<td>Christian Name</td>
<td>Father's Christian Name</td>
<td>Father's Occupation</td>
<td>Mother's Christian Name</td>
<td>Mother's Occupation</td>
<td>Child's Previous Domicile</td>
<td>Justification for Admission</td>
<td>Other Information</td>
<td>Payment Arrangements</td>
<td>Education</td>
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<td>1907</td>
<td>5 wks</td>
<td>May G</td>
<td>W, John</td>
<td>Traveller</td>
<td>Ann G</td>
<td>Domestic</td>
<td>With mother at Benevolent Institution</td>
<td>Illegitimate, indigence</td>
<td>Mother paying 6/- pw for another illegitimate child for past 2 years</td>
<td>2/6 pw by mother</td>
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<td>1908</td>
<td>5</td>
<td>Ellen G</td>
<td>G, Edward Richard</td>
<td>Salesman</td>
<td>M's</td>
<td></td>
<td>With father at 59 Helena St</td>
<td>Father destitute, unemployed</td>
<td>Neglected verminous home broken up</td>
<td>6/- by father, court order</td>
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<tr>
<td>1908</td>
<td>4 mths</td>
<td>Ivy B</td>
<td>F, William (putative)</td>
<td>Labourer</td>
<td>Ethel B</td>
<td>Domestic</td>
<td>St Vincent's</td>
<td>Illegitimate, recommended by Charitable Aid Board</td>
<td>Proceedings against putative father</td>
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<td>1908</td>
<td>12</td>
<td>Josephine S</td>
<td>S, William</td>
<td>Labourer</td>
<td>Anastasia S</td>
<td>Domestic</td>
<td>With mother at 54 St Andrew St</td>
<td>Ind. Sch. Act 1882, Sec.16 ss.4</td>
<td>House frequented by drunkards &amp; people of bad repute</td>
<td>4/- by m. Court Order</td>
<td>o/a Standard 1, Normal School</td>
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<tr>
<td>1908</td>
<td>3 mths</td>
<td>Margaret B (2)</td>
<td>M, James</td>
<td>Labourer</td>
<td>Ellen B</td>
<td>Domestic</td>
<td>With mother in Salvation Army Maternity Home, Heriot Row</td>
<td>Has another illegitimate child with parents</td>
<td>Child before court, Ind. Sch. Act 1882, Sec.16 ss.1</td>
<td>4/- by mother</td>
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<td>YEAR OF ADMISSION:</td>
<td>1908</td>
<td>AGE:</td>
<td>5 1/2 weeks</td>
<td>CHRISTIAN NAME:</td>
<td>Mary D</td>
<td></td>
<td></td>
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<tr>
<td>FATHER'S CHRISTIAN NAME:</td>
<td>H, Ernest</td>
<td>F'S OCCUPATION:</td>
<td>Billiard room keeper</td>
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<tr>
<td>F'S CHARACTER:</td>
<td>Mother's Christian Name:</td>
<td>Catherine D</td>
<td>M'S OCCUPATION:</td>
<td>Domestic</td>
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<td>M'S CIRCUMSTANCES:</td>
<td>Working for Mrs Glover, Lawrence St. Mornington</td>
<td>M'S CHARACTER:</td>
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<tr>
<td>CHILD'S PREVIOUS DOMICILE:</td>
<td>Karitane Nursing home</td>
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<td>JUSTIFICATION FOR ADMISSION:</td>
<td>Ind. Sch. Act 1882, Sec.16 ss.1, mother hindered from earning,</td>
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<td>Cont:</td>
<td>recommended by Benevolent committee</td>
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<tr>
<td>OTHER INFORMATION:</td>
<td>Paternity unsubstantiated</td>
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<tr>
<td>PAYMENT ARRANGEMENTS:</td>
<td>5/- pw by mother</td>
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| YEAR OF ADMISSION: | 1908 | AGE: | 8 3/4 weeks | CHRISTIAN NAME: | Olive S (2) |
| FATHER'S CHRISTIAN NAME: | not known | F'S OCCUPATION: |
| F'S CHARACTER: | Mother's Christian Name: | Veronica S | M'S OCCUPATION: | Domestic |
| M'S CIRCUMSTANCES: | Lower High St Christchurch | M'S CHARACTER: |
| CHILD'S PREVIOUS DOMICILE: | At receiving Home Christchurch since birth |
| JUSTIFICATION FOR ADMISSION: | Ind. Sch. Act 1882, Sec. 6 ss.4, Illegitimate |
| Cont: | Mother convicted of vagrancy, locked up for drunkeness last night. |
| Cont: | Man mother living with sentenced for theft. [Admission date also cited as 1910] |
| PAYMENT ARRANGEMENTS: |

| YEAR OF ADMISSION: | 1909 | AGE: | 10 | CHRISTIAN NAME: | Veronica G |
| FATHER'S CHRISTIAN NAME: | G, Edward Richard | F’S OCCUPATION: | Salesman |
| F'S CHARACTER: | Mother’s Christian Name: | M’S OCCUPATION: |
| M’S CIRCUMSTANCES: | Died in Dunedin Hospital | M’S CHARACTER: |
| CHILD’S PREVIOUS DOMICILE: | With father at 59 Helena St |
| JUSTIFICATION FOR ADMISSION: | Father destitute, unemployed |
| Cont: | Neglected verminous home broken up |
| PAYMENT ARRANGEMENTS: | 6/- by father, court order |

| YEAR OF ADMISSION: | 1909 | AGE: | 15 | CHRISTIAN NAME: | Edith P |
| FATHER’S CHRISTIAN NAME: | P, Daniel | F’S OCCUPATION: | Mechanical engineer |
| F’S CHARACTER: | Mother’s Christian Name: | Jane P | M’S OCCUPATION: | Housewife |
| M’S CIRCUMSTANCES: | Poor | M’S CHARACTER: | Good |
| CHILD’S PREVIOUS DOMICILE: | St Mary’s Nelson, admitted 9 Oct, 1894 |
| JUSTIFICATION FOR ADMISSION: | Father drank & unemployed, left family poor at death |
| Cont: | Mother lived at Albert St Greymouth |
| PAYMENT ARRANGEMENTS: |

| YEAR OF ADMISSION: | 1909 | AGE: | 16 | CHRISTIAN NAME: | Ellen H |
| FATHER’S CHRISTIAN NAME: | Not known | F’S OCCUPATION: |
| F’S CHARACTER: | Mother’s Christian Name: | Ellen H | M’S OCCUPATION: | Domestic |
| M’S CIRCUMSTANCES: | At Rescue Home Dunedin | M’S CHARACTER: |
| CHILD’S PREVIOUS DOMICILE: | St Mary’s, Nelson |
| JUSTIFICATION FOR ADMISSION: | Illegitimate. Twins were with mother in SA Rescue home. Mother's health broke down. Children at St Mary’s Hospital since 2mth old, 6/10/1893 |
| OTHER INFORMATION: | Ellen sent to service with Mrs Shiel Hobson S, transferred to St Vincent's |
| PAYMENT ARRANGEMENTS: | books Nov 1909 |

EDUCATION:
YEAR OF ADMISSION: 1909  AGE: 3 wks  CHRISTIAN NAME: Lawrence B
FATHER'S CHRISTIAN NAME: G, Francis  F'S OCCUPATION: Seaman
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Mary B  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES:  Parents residence, 9 York St, Christchurch  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With mother, Forth St Maternity Home
JUSTIFICATION FOR ADMISSION:  Illegitimate. Ind. Sch. Act 1908, Sec.17(a)
Cont: OTHER INFORMATION:  1 Illegitimate child Bernard died at St Mary's Nelson. Mother only 19
Cont: PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1909  AGE: 14  CHRISTIAN NAME: Marjory G
FATHER'S CHRISTIAN NAME: G, George  F'S OCCUPATION: Labourer
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Dead  M'S OCCUPATION:
M'S CIRCUMSTANCES:  Parents residence, 9 York St, Christchurch  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With father at St Leonards
JUSTIFICATION FOR ADMISSION:  Neglected & stealing children's clothing, school attendance irregular
Cont: OTHER INFORMATION:  Convicted second time, not first
Cont: PAYMENT ARRANGEMENTS: 2/6 by father
EDUCATION:  St St Leonards' School

YEAR OF ADMISSION: 1909  AGE: 16  CHRISTIAN NAME: Mary H
FATHER'S CHRISTIAN NAME: Not known  F'S OCCUPATION:
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Ellen H  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES:  At Rescue Home Dunedin  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With mother at St Mary's, Nelson
JUSTIFICATION FOR ADMISSION:  Illegitimate. Twins were with mother in SA Rescue home. Mother's health broke down. Children at St Mary's Hospital since 2mth old, 6/10/1893
OTHER INFORMATION:  Ellen sent to service with Mrs Shiel Hobson St, transferred to St Vincent's
Cont: books Nov 1909 PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1909  AGE: 16  CHRISTIAN NAME: Mary P (2)
FATHER'S CHRISTIAN NAME: P, Daniel  F'S OCCUPATION: Mechanical engineer
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Jane P  M'S OCCUPATION: Housewife
M'S CIRCUMSTANCES:  Poor  M'S CHARACTER:  Good
CHILD'S PREVIOUS DOMICILE:  St Mary's Nelson, admitted 9 Oct, 1894
JUSTIFICATION FOR ADMISSION:  Father drank & unemployed, left family poor at death
Cont: OTHER INFORMATION:  Mother lived at Albert St Greymouth
Cont: PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1909  AGE: 9 mths  CHRISTIAN NAME: Olive S (1)
FATHER'S CHRISTIAN NAME: D, Robert (putative)  F'S OCCUPATION: Farmer
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Marguerita Louisa S  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES:  Living at 237 George St  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE:  With mother in Salvation Army home, then with grandmother
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17(a),
Cont: recommended by Benevolent Trustees
OTHER INFORMATION:  Case dismissed against father. Mother was in service at Otama
Cont: PAYMENT ARRANGEMENTS:
EDUCATION:
YEAR OF ADMISSION: 1910  AGE: 6  CHRISTIAN NAME: Doris C
FATHER'S CHRISTIAN NAME: C, Henry Phillip  F'S OCCUPATION: Labourer
F'S CHARACTER: Indifferent  MOTHER'S CHRISTIAN NAME: Rose Gladys C  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: c/o Mrs Cranefield, 8 Broughton St, Kaitoa Valley  M'S CHARACTER: Immoral, bad conduct
CHILD'S PREVIOUS DOMICILE: with Mrs Sincoc, 22 Howard St, no relation
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.17(a),
Cont: half sister Augusta L at same school
OTHER INFORMATION: Father deserted, parents both drink
Cont:
PAYMENT ARRANGEMENTS:
EDUCATION: Moray Place School

YEAR OF ADMISSION: 1910  AGE: 4 wks  CHRISTIAN NAME: John B
FATHER'S CHRISTIAN NAME: F, Joseph  F'S OCCUPATION: Labourer
F'S CHARACTER:  MOTHER'S CHRISTIAN NAME: Mary Gertrude B  M'S OCCUPATION: Servant
M’S CIRCUMSTANCES: Address not known  M’S CHARACTER: Morally weak
CHILD’S PREVIOUS DOMICILE: With mother, Benevolent Institution, Caversham
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.17(a), Illegitimate
Cont: Recommended by Benevolent Trustees
Cont:
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1910  AGE: 2  CHRISTIAN NAME: Phyllis C
FATHER'S CHRISTIAN NAME: C, Henry Phillip  F’S OCCUPATION: Labourer
F’S CHARACTER: Indifferent  MOTHER'S CHRISTIAN NAME: Rose Gladys C  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: c/o Mrs Cranefield, 8 Broughton St, Kaitoa Valley  M’S CHARACTER: Immoral, bad conduct
CHILD’S PREVIOUS DOMICILE: With mother, Benevolent Institution, Caversham
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1882, Sec.17(a), Illegitimate
Cont: half sister Augusta L at same school
OTHER INFORMATION: Father deserted, parents both drink
Cont:
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1910  AGE: 4 mths  CHRISTIAN NAME: Phyllis L
FATHER'S CHRISTIAN NAME: Not known  F’S OCCUPATION: 
F’S CHARACTER:  MOTHER'S CHRISTIAN NAME: Grace L  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: At Mt Magdala Home Christchurch  M’S CHARACTER: 
CHILD’S PREVIOUS DOMICILE: With mother at Benevolent Institution, Caversham
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17, on condition mother
Cont: stays 12 months in Home
OTHER INFORMATION: Illegitimate half brother at Caversham Industrial School
Cont:
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1910  AGE: 4 mths  CHRISTIAN NAME: Phyllis M
FATHER'S CHRISTIAN NAME: M, Michael  F’S OCCUPATION: Carpenter
F’S CHARACTER:  MOTHER'S CHRISTIAN NAME: Florence M  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: c/o Mrs Langley 147 George St  M’S CHARACTER: 
CHILD’S PREVIOUS DOMICILE: With mother at 147 George St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17.
Cont: Mother recommended 7/6 from Charitable Aid Board
OTHER INFORMATION: Warrant for arrest father. Charitable Aid Board approve committal
Cont:
PAYMENT ARRANGEMENTS: 4/- pw by mother
EDUCATION:
YEAR OF ADMISSION: 1911 AGE: 6 CHRISTIAN NAME: Mammie E
FATHER'S CHRISTIAN NAME: W'S OCCUPATION: Fireman on a steam ship
F'S CIRCUMSTANCES: Left 3 years ago, supposed to be drowned
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Elizabeth E M'S OCCUPATION: Dressmaker
M'S CIRCUMSTANCES: M'S CHARACTER: CHILD'S PREVIOUS DOMICILE: With mother at 181 MacLaggan St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17(a)
Cont:
OTHER INFORMATION: Mother unable to support child
PAYMENT ARRANGEMENTS: 2/6 pw by mother
EDUCATION: Arthur St School

YEAR OF ADMISSION: 1911 AGE: 6 wks CHRISTIAN NAME: Mary I
FATHER'S CHRISTIAN NAME: W, James (putative) F'S OCCUPATION:
F'S CIRCUMSTANCES: Case dismissed
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Emily P M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: Earns 10/- pw c/o Dr Howard Kew. Living with mother at Carey's Bay M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: Mrs Jarvis, Licensed home, 73 Forth St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17(a), illegitimate, poor
Cont:
OTHER INFORMATION: 1 child, Charles L, at Caversham Industrial School
PAYMENT ARRANGEMENTS: 3/- pw by mother
EDUCATION:

YEAR OF ADMISSION: 1911 AGE: 2 CHRISTIAN NAME: Michael L
FATHER'S CHRISTIAN NAME: P, Alfred Ernest F'S OCCUPATION: Blacksmith
F'S CIRCUMSTANCES: Address unknown
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Mary Ellen P M'S OCCUPATION:
M'S CIRCUMSTANCES: Wife deserted M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: With mother, King Edward St
JUSTIFICATION FOR ADMISSION: Destitute, 7 children, eldest 8 years old, mother has ill health,
Cont:
OTHER INFORMATION: Warrant for arrest of father
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1911 AGE: 9 CHRISTIAN NAME: Violet E
FATHER'S CHRISTIAN NAME: F'S OCCUPATION: Fireman on a steam ship
F'S CIRCUMSTANCES: Left 3 years ago, supposed to be drowned
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Elizabeth E M'S OCCUPATION: Dressmaker
M'S CIRCUMSTANCES: M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: With mother at 181 MacLaggan St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17(a)
Cont:
OTHER INFORMATION: Mother unable to support child
PAYMENT ARRANGEMENTS: 2/6 pw by mother
EDUCATION: Arthur St School

YEAR OF ADMISSION: 1912 AGE: 8 CHRISTIAN NAME: Alice M
FATHER'S CHRISTIAN NAME: B, Frederick Arthur F'S OCCUPATION: Labourer
F'S CIRCUMSTANCES: living at Trades Hall
F'S CHARACTER: Good MOTHER'S CHRISTIAN NAME: Ada B M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: With mother at 18 York Place
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17(d ). Mother drunkard, husband living apart
Cont:
OTHER INFORMATION: Child of former husband
PAYMENT ARRANGEMENTS: 8/- by father
EDUCATION:
YEAR OF ADMISSION: 1912  AGE: 10 mths  CHRISTIAN NAME: Amelia C
FATHER'S CHRISTIAN NAME: A, Albert  F'S OCCUPATION: Grocers assistant
F'S CIRCUMSTANCES: Working at Irvine & Stevenson earning 37/-pw
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Rose Glaucy C  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: In gaol  M’S CHARACTER:
CHILD’S PREVIOUS DOMICILE: With Mrs Hudson, Licensed Home keeper, 30 Richmond St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1902, Sec.17(a), Illegitimate
Cont:
OTHER INFORMATION: Mother deserted 2 children in St Vincents already. Mother in gaol for
Cont: obscene language. Not contributing to support of child
PAYMENT ARRANGEMENTS:
EDUCATION:

YEAR OF ADMISSION: 1912  AGE: 2 wks  CHRISTIAN NAME: Eileen C (3)
FATHER’S CHRISTIAN NAME: M, Francis (putative)  F’S OCCUPATION: Groom or Labourer
F’S CIRCUMSTANCES: Address unknown
F’S CHARACTER: MOTHER’S CHRISTIAN NAME: Catherine Ellen C  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: Working/living at Mrs O'Doud's Boarding House, Tapanui  M’S CHARACTER:
CHILD’S PREVIOUS DOMICILE: With mother, Forth St Maternity Home
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17(a)
Cont:
OTHER INFORMATION: Father cleared out on knowing of pregnancy. Had been walking out
Cont:
PAYMENT ARRANGEMENTS: 3/- by mother
EDUCATION:

YEAR OF ADMISSION: 1913  AGE: 17  CHRISTIAN NAME: Winifred K
FATHER’S CHRISTIAN NAME: Not known  F’S OCCUPATION:
F’S CIRCUMSTANCES: Aileen K
F’S CHARACTER: MOTHER’S CHRISTIAN NAME: Aileen K  M’S OCCUPATION: Mill Worker
M’S CIRCUMSTANCES: Living in Mosgiel, age 17, earns 11/-pw  M’S CHARACTER:
CHILD’S PREVIOUS DOMICILE: With mother, Forth St Maternity Home
JUSTIFICATION FOR ADMISSION: Illegitimate
Cont:
OTHER INFORMATION: Mother lives with her parents at Wingatui. Had intercourse only once
Cont: and that at night - cannot identify him
PAYMENT ARRANGEMENTS: 5/-pw by mother
EDUCATION:

YEAR OF ADMISSION: 1913  AGE: 12  CHRISTIAN NAME: Theresa F
FATHER’S CHRISTIAN NAME: M, Arthur Patrick  F’S OCCUPATION: Labourer
F’S CIRCUMSTANCES: Sth Dunedin & around the country
F’S CHARACTER: MOTHER’S CHRISTIAN NAME: Clara Daisy M (stepmother)  M’S OCCUPATION: Domestic
M’S CIRCUMSTANCES: Port Chalmers  M’S CHARACTER:
CHILD’S PREVIOUS DOMICILE: With mother until death 21/1/1913
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17(a)
Cont:
OTHER INFORMATION: Illegitimate. Born before mother married David R, separated,
Cont: then with a William J.
PAYMENT ARRANGEMENTS:
EDUCATION: RC Dunedin
**YEAR OF ADMISSION:** 1914  
**AGE:** 5 mths  
**CHRISTIAN NAME:** Eileen K  
**FATHER'S CHRISTIAN NAME:** M, Alfred (putative)  
**F'S OCCUPATION:** Labourer  
**F'S CIRCUMSTANCES:**  
**F'S CHARACTER:** Mother's Christian Name: Maud K  
**M'S OCCUPATION:** Prostitute & Laundry Hand  
**CHILD'S PREVIOUS DOMICILE:** With mother at 159a Castle St  
**JUSTIFICATION FOR ADMISSION:** Ind. Sch. Act 1908, Sec.17(d)  
**OTHER INFORMATION:** Mother is a drunkard, lives with M.  
**PAYMENT ARRANGEMENTS:** 5/- pw by mother  
**EDUCATION:**  

**YEAR OF ADMISSION:** 1914  
**AGE:** 14  
**CHRISTIAN NAME:** Mona M  
**FATHER'S CHRISTIAN NAME:** M, Daniel Alfred  
**F'S OCCUPATION:** Railway Guard  
**F'S CIRCUMSTANCES:** Working on ballast train at Catlins  
**F'S CHARACTER:** MOTHER'S CHRISTIAN NAME: Annie B  
**M'S OCCUPATION:**  
**M'S CIRCUMSTANCES:** Married  
**M'S CHARACTER:**  
**CHILD'S PREVIOUS DOMICILE:** With mother and father at 70 Elm Row  
**JUSTIFICATION FOR ADMISSION:** Out of control  
**OTHER INFORMATION:** Adopted by elderly parents when few weeks old. Sister Mrs C, aged 31  
**PAYMENT ARRANGEMENTS:** No order made for maintainence  
**EDUCATION:** Puketiro School, Catlins  

**YEAR OF ADMISSION:** 1915  
**AGE:** 7  
**CHRISTIAN NAME:** Annie M  
**FATHER'S CHRISTIAN NAME:** F'S OCCUPATION:  
**F'S CIRCUMSTANCES:** Deceased  
**F'S CHARACTER:** MOTHER'S CHRISTIAN NAME: Deceased  
**M'S OCCUPATION:**  
**M'S CIRCUMSTANCES:** Married ex inmate of St. Vincent's  
**M'S CHARACTER:**  
**CHILD'S PREVIOUS DOMICILE:** At St. Vincent's since 1909  
**JUSTIFICATION FOR ADMISSION:** No order made, mother has £46 in bank, still under control of Education dept  
**OTHER INFORMATION:** Born Timaru some time 1909 & taken to St. Vincent's  
**PAYMENT ARRANGEMENTS:** No order made  
**EDUCATION:** St. Patrick's School  

**YEAR OF ADMISSION:** 1915  
**AGE:** 6  
**CHRISTIAN NAME:** Edith T  
**FATHER'S CHRISTIAN NAME:** S, Charles (step father)  
**F'S OCCUPATION:** Fisherman or Fireman  
**F'S CIRCUMSTANCES:** 9 Alfred St Wellington  
**F'S CHARACTER:** MOTHER'S CHRISTIAN NAME: Edith S née T  
**M'S OCCUPATION:**  
**M'S CIRCUMSTANCES:** Married ex inmate of St. Vincent's  
**M'S CHARACTER:**  
**CHILD'S PREVIOUS DOMICILE:** At St. Vincent's since 1909  
**JUSTIFICATION FOR ADMISSION:** No order made, mother has £46 in bank, still under control of Education dept  
**OTHER INFORMATION:** Born Timaru some time 1909 & taken to St. Vincent's  
**PAYMENT ARRANGEMENTS:** No order for maintainance  
**EDUCATION:** St. Patrick's School  

**YEAR OF ADMISSION:** 1915  
**AGE:** 7  
**CHRISTIAN NAME:** Edward P  
**FATHER'S CHRISTIAN NAME:** G, Robert (putative)  
**F'S OCCUPATION:** Hansom cab driver  
**F'S CIRCUMSTANCES:** From Christchurch  
**F'S CHARACTER:** Poor MOTHER'S CHRISTIAN NAME: Alice M  
**M'S OCCUPATION:**  
**M'S CIRCUMSTANCES:** 2 Filleul St  
**M'S CHARACTER:** Poor  
**CHILD'S PREVIOUS DOMICILE:** With mother & stepfather, Benjamin P.  
**JUSTIFICATION FOR ADMISSION:** earning 10/- pw. Ind. Sch. Act 1908, Sec.17. Illegitimate  
**OTHER INFORMATION:** Committed to Caversham Ind. Sch. Sister, Mary, in Home in Christchurch.  
**PAYMENT ARRANGEMENTS:**  
**EDUCATION:** Sacred Heart, Timaru
YEAR OF ADMISSION: 1915  AGE: 3/1  CHRISTIAN NAME: Leonard C  
FATHER'S CHRISTIAN NAME: C, Archibald  F'S OCCUPATION: Wharf Labourer  
F'S CHARACTER: Good  MOTHER'S CHRISTIAN NAME: Ann C  M'S OCCUPATION: Char  
M'S CIRCUMSTANCES: Working 10 Bow Lane, separated  M'S CHARACTER: Good  
CHILD'S PREVIOUS DOMICILE: With father, 86 Dundas St  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17, ss.2(c). House dirty. 
Cont: Child not under control during day  
OTHER INFORMATION: Committed to Caversham Industrial School. to be brought up RC.  
Cont: 3 brothers, 1 sister, one brother at Weraroa Training Camp  
PAYMENT ARRANGEMENTS: 5/-pw by father  
EDUCATION:  

YEAR OF ADMISSION: 1915  AGE: 7  CHRISTIAN NAME: Leslie D  
FATHER'S CHRISTIAN NAME: D, Michael John  F'S OCCUPATION: Labourer  
F'S CIRCUMSTANCES: In Dunedin Hospital, poor circumstances.  
F'S CHARACTER: MOTHER'S CHRISTIAN NAME:  M'S OCCUPATION:  
M'S CIRCUMSTANCES: Deceased  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: With father, 99 Harrow St  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17 ss.1(d).  
Cont: Living with prostitute & convicted of vagrancy, boy not cared for  
OTHER INFORMATION: 6 brothers, 3 sisters (adults)  
Cont:  
PAYMENT ARRANGEMENTS:  
EDUCATION:  Albany St School  

YEAR OF ADMISSION: 1915  AGE: 8  CHRISTIAN NAME: Phyllis B  
FATHER'S CHRISTIAN NAME:  F'S OCCUPATION:  
F'S CIRCUMSTANCES: Deceased  
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Christina B  M'S OCCUPATION: Ex barmaid, prostitute  
M'S CIRCUMSTANCES: In gaol  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: St. Vincent's  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17 ss.1a, Illegitimate  
Cont:  
OTHER INFORMATION: Admitted 30/8/1908 destitute & dirty  
Cont:  
PAYMENT ARRANGEMENTS:  No order for maintainance  
EDUCATION:  St Patrick's School  

YEAR OF ADMISSION: 1916  AGE: 1/6  CHRISTIAN NAME: Daisy H  
FATHER'S CHRISTIAN NAME: L, James (putative)  F'S OCCUPATION: Traveller  
F'S CIRCUMSTANCES: From Wellington  
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Amelia Mary H nee C  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES: Divorced, now in Dunedin Hospital  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: With Louisa Smyth, 90 Cumberland St, no relation  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17(a)  
Cont:  
OTHER INFORMATION: Mother divorced on grounds of adultery with L. - but insufficient  
Cont: evidence for order against him.  
PAYMENT ARRANGEMENTS:  No order for maintainance  
EDUCATION:  

YEAR OF ADMISSION: 1916  AGE: 1/6  CHRISTIAN NAME: Daisy H  
FATHER'S CHRISTIAN NAME: L, James (putative)  F'S OCCUPATION: Traveller  
F'S CIRCUMSTANCES: From Wellington  
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Amelia Mary H nee C  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES: Divorced, now in Dunedin Hospital  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: With Louisa Smyth, 90 Cumberland St, no relation  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17(a)  
Cont:  
OTHER INFORMATION: Mother divorced on grounds of adultery with L. - but insufficient  
Cont: evidence for order against him.  
PAYMENT ARRANGEMENTS:  No order for maintainance  
EDUCATION:  

YEAR OF ADMISSION: 1916  AGE: 1/6  CHRISTIAN NAME: Daisy H  
FATHER'S CHRISTIAN NAME: L, James (putative)  F'S OCCUPATION: Traveller  
F'S CIRCUMSTANCES: From Wellington  
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Amelia Mary H nee C  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES: Divorced, now in Dunedin Hospital  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: With Louisa Smyth, 90 Cumberland St, no relation  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17(a)  
Cont:  
OTHER INFORMATION: Mother divorced on grounds of adultery with L. - but insufficient  
Cont: evidence for order against him.  
PAYMENT ARRANGEMENTS:  No order for maintainance  
EDUCATION:  

YEAR OF ADMISSION: 1916  AGE: 1/6  CHRISTIAN NAME: Daisy H  
FATHER'S CHRISTIAN NAME: L, James (putative)  F'S OCCUPATION: Traveller  
F'S CIRCUMSTANCES: From Wellington  
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Amelia Mary H nee C  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES: Divorced, now in Dunedin Hospital  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: With Louisa Smyth, 90 Cumberland St, no relation  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17(a)  
Cont:  
OTHER INFORMATION: Mother divorced on grounds of adultery with L. - but insufficient  
Cont: evidence for order against him.  
PAYMENT ARRANGEMENTS:  No order for maintainance  
EDUCATION:  

YEAR OF ADMISSION: 1916  AGE: 1/6  CHRISTIAN NAME: Daisy H  
FATHER'S CHRISTIAN NAME: L, James (putative)  F'S OCCUPATION: Traveller  
F'S CIRCUMSTANCES: From Wellington  
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Amelia Mary H nee C  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES: Divorced, now in Dunedin Hospital  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: With Louisa Smyth, 90 Cumberland St, no relation  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17(a)  
Cont:  
OTHER INFORMATION: Mother divorced on grounds of adultery with L. - but insufficient  
Cont: evidence for order against him.  
PAYMENT ARRANGEMENTS:  No order for maintainance  
EDUCATION:
YEAR OF ADMISSION: 1916  AGE: 9 mths  CHRISTIAN NAME: Gertrude M
FATHER'S CHRISTIAN NAME: G, Thomas (putative)  F'S OCCUPATION: Soldier
F'S CHARACTER: MOTHER'S CHRISTIAN NAME: Henrietta M  M'S OCCUPATION: Spinster
M'S CIRCUMSTANCES: Working for Mrs Granville, 531 George St  M'S CHARACTER: Bad
CHILD'S PREVIOUS DOMICILE: With mother & grandparents at Cardrona
JUSTIFICATION FOR ADMISSION: Illegitimate
Cont:
OTHER INFORMATION: Mother has poor eye sight
Cont:
PAYMENT ARRANGEMENTS: No order by Magistrate
EDUCATION:

YEAR OF ADMISSION: 1916  AGE: 7  CHRISTIAN NAME: James C
FATHER'S CHRISTIAN NAME: C, Ernest Augustin (putative)  F'S OCCUPATION: Range fitter
F'S CHARACTER: Bad MOTHER'S CHRISTIAN NAME: Mabel K  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: Working for Mrs Granville, 531 George St  M'S CHARACTER: Bad
CHILD'S PREVIOUS DOMICILE: With Robert K, criminal, 6 Horrells Right of Way off Filleul St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17(ss.2, amend.1909). Illegitimate.
Cont: Stepfather unable to control children
OTHER INFORMATION: Mother deserted by C, living with K, & deserted him & children.
Cont: Married G, soldier from Christchurch
PAYMENT ARRANGEMENTS:
EDUCATION: Moray Place School

YEAR OF ADMISSION: 1916  AGE: 4 wks  CHRISTIAN NAME: Phyllis K
FATHER'S CHRISTIAN NAME: L, George (putative)  F'S OCCUPATION: Porter
F'S CHARACTER: Bad MOTHER'S CHRISTIAN NAME: Mary Ellen S/C  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: Address not known  M'S CHARACTER: Bad
CHILD'S PREVIOUS DOMICILE: Karitane Hospital
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17(a)
Cont:
OTHER INFORMATION: Warrant out for arrest of father
Cont:
PAYMENT ARRANGEMENTS: No maintainance order as yet
EDUCATION:

YEAR OF ADMISSION: 1916  AGE: 1  CHRISTIAN NAME: Ronald C
FATHER'S CHRISTIAN NAME: C, Ernest Augustine (putative)  F'S OCCUPATION: Range fitter
F'S CHARACTER: Bad MOTHER'S CHRISTIAN NAME: Mary Ellen S/C  M'S OCCUPATION: Domestic
M'S CIRCUMSTANCES: From Wanganui & Australia  M'S CHARACTER: Bad
CHILD'S PREVIOUS DOMICILE: With Robert K, criminal, 6 Horrells Right of Way off Filleul St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17 ss.2, amend.1909. Illegitimate.
Cont: Stepfather unable to control children
OTHER INFORMATION: Mother deserted by C, living with K, & deserted him & children.
Cont: Married G, soldier from Christchurch
PAYMENT ARRANGEMENTS:
EDUCATION: Moray Place School

YEAR OF ADMISSION: 1916  AGE: 5  CHRISTIAN NAME: Ruby K
FATHER'S CHRISTIAN NAME: C, Richard (putative)  F'S OCCUPATION: Ploughman
F'S CHARACTER: Bad MOTHER'S CHRISTIAN NAME: Ellen Anrie K  M'S OCCUPATION: Prostitute
M'S CIRCUMSTANCES: Convicted thief  M'S CHARACTER:
CHILD'S PREVIOUS DOMICILE: With mother, 44 Filleul St
JUSTIFICATION FOR ADMISSION: Ind. Sch. Act 1908, Sec.17 ss.2
Cont:
OTHER INFORMATION: Child admitted with gonorrhoea infection, hospitalised 9 June, believed to have
Cont: contracted from sleeping with sister aged 20, discharged from hospital uncured
PAYMENT ARRANGEMENTS: no order for maintainance
EDUCATION:
YEAR OF ADMISSION: 1916  AGE: 9  CHRISTIAN NAME: Thistie C  
FATHER'S CHRISTIAN NAME: C, Ernest Augustine (putative)  F'S OCCUPATION: Range fitter  
F'S CIRCUMSTANCES: From Wanganui & Australia  
F'S CHARACTER: Bad  
MOTHER'S CHRISTIAN NAME: Mary Ellen  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES: Working for Mrs Granville, 531 George St  M'S CHARACTER: Bad  
CHILD'S PREVIOUS DOMICILE:  With Robert K, criminal, 6 Horrells Right St  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17  
Cont:  Stepfather unable to control children  
OTHER INFORMATION:  Mother deserted by C, living with K, & deserted him & children.  
PAYMENT ARRANGEMENTS:  
EDUCATION:  Moray Place School

YEAR OF ADMISSION: 1917  AGE: 7  CHRISTIAN NAME: John H  
FATHER'S CHRISTIAN NAME: H, John  F'S OCCUPATION: Dealer  
F'S CIRCUMSTANCES: 223 George St  
F'S CHARACTER: Drunkard  
MOTHER'S CHRISTIAN NAME: Grace Martha H  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES:  
CHILD'S PREVIOUS DOMICILE:  With parents, 223 George St  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17, amend.1909c, starving filthy, thrashed  
Cont:  by father, no control of child by mother, wanders streets at night  
OTHER INFORMATION:  Mother 1 illegitimate child age 10 in Presbyterian Boys Home Dunedin.  
PAYMENT ARRANGEMENTS:  
EDUCATION:  Moray Place school

YEAR OF ADMISSION: 1917  AGE: 5  CHRISTIAN NAME: Thomas H  
FATHER'S CHRISTIAN NAME: H, John  F'S OCCUPATION: Dealer  
F'S CIRCUMSTANCES: 223 George St  
F'S CHARACTER: Drunkard  
MOTHER'S CHRISTIAN NAME: Grace Martha H  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES:  
CHILD'S PREVIOUS DOMICILE:  With parents, 223 George St  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17, amend.1909c, starving filthy, thrashed  
Cont:  by father, no control of child by mother, wanders streets at night  
OTHER INFORMATION:  Mother 1 illegitimate child age 10 in Presbyterian Boys Home Dunedin.  
PAYMENT ARRANGEMENTS:  
EDUCATION:  Moray Place school

YEAR OF ADMISSION: 1917  AGE: 15  CHRISTIAN NAME: Thomas W  
FATHER'S CHRISTIAN NAME: W, Robert Patrick  F'S OCCUPATION: Invalid  
F'S CIRCUMSTANCES:  
F'S CHARACTER:  
MOTHER'S CHRISTIAN NAME: Josephine R  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES: Deceased  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: Weraroa Training Farm  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec.17 ss.2 amend.1909, not under control  
Cont:  Guardianship transferred to Fr. Coffey. 2 brother, 2 sisters  
PAYMENT ARRANGEMENTS:  
EDUCATION:  Owaka school

YEAR OF ADMISSION: 1917  AGE: 14  CHRISTIAN NAME: William R  
FATHER'S CHRISTIAN NAME:  F'S OCCUPATION: Deceased  
F'S CIRCUMSTANCES:  
F'S CHARACTER:  
MOTHER'S CHRISTIAN NAME: Josephine R  M'S OCCUPATION: Domestic  
M'S CIRCUMSTANCES: 4 James Place Mornington  M'S CHARACTER:  
CHILD'S PREVIOUS DOMICILE: Weraroa Training Farm  
JUSTIFICATION FOR ADMISSION:  Ind. Sch. Act 1908, Sec. 20. Convicted of theft  
Cont:  Guardianship transferred to Fr. Coffey  
PAYMENT ARRANGEMENTS:  
EDUCATION:  Mornington School
<table>
<thead>
<tr>
<th>YEAR OF ADMISSION</th>
<th>AGE</th>
<th>CHRISTIAN NAME</th>
<th>FATHER'S CHRISTIAN NAME</th>
<th>FATHER'S OCCUPATION</th>
<th>MOTHER'S CHRISTIAN NAME</th>
<th>MOTHER'S OCCUPATION</th>
<th>CHILD'S PREVIOUS DOMICILE</th>
<th>JUSTIFICATION FOR ADMISSION</th>
<th>OTHER INFORMATION</th>
<th>PAYMENT ARRANGEMENTS</th>
<th>EDUCATION</th>
</tr>
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<tbody>
<tr>
<td>1918</td>
<td>1/9</td>
<td>Margaret B (2)</td>
<td>B, John (putative)</td>
<td>Soldier</td>
<td>Nora R</td>
<td>Prostitute</td>
<td>With Mary G, grandmother prostitute, 736 Cumberland St</td>
<td>Illegitimate. Ind. Sch. Act 1908, Sec.17(d)</td>
<td>Mother with Thomas W, incapable of caring for child.</td>
<td>10/- pw order against father</td>
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<tr>
<td>1920</td>
<td>6 mths</td>
<td>Dorothy M</td>
<td>M, Fredrick Lloyd John</td>
<td></td>
<td>Charlotte M</td>
<td>Domestic</td>
<td>With aunt, Mrs L, 32 Carr St, NEV</td>
<td>Ind. Sch. Act 1908, Sec.17a &amp; amendmens</td>
<td>2yr 6mth baby with mother. 2 other illegitimate children committed 1916, 1919</td>
<td>No order as yet</td>
<td></td>
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<tr>
<td>1921</td>
<td>2 wks</td>
<td>Margaret R</td>
<td>Not known</td>
<td></td>
<td>Margaret R</td>
<td>Mental defective, epileptic, aged 26</td>
<td>With mother in Forth St Maternity Home</td>
<td>Illegitimate</td>
<td>Mother sent to Mt. Magdala Home</td>
<td>No order</td>
<td></td>
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<tr>
<td>1924</td>
<td>8</td>
<td>Kathleen A</td>
<td>A, George</td>
<td>Driver</td>
<td>Johanna A</td>
<td>Domestic</td>
<td>With parents, 5 Braemar St</td>
<td>Ind. Sch. Act 1908, Sec.17 ss.2, amend. 1902 Sec.3</td>
<td>Uncontrollable behaviour, stealing from babies' push carts, wanders off day &amp; night</td>
<td>No order, father earns £3-19-6 pw</td>
<td>St. Patrick's School</td>
</tr>
</tbody>
</table>
## APPENDIX 2

St Vincent's Orphanage Admissions, Date and Place of Committal

<table>
<thead>
<tr>
<th>DATE</th>
<th>PLACE</th>
<th>NUMBER</th>
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<tbody>
<tr>
<td>1898</td>
<td>Dunedin</td>
<td>3</td>
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<tr>
<td></td>
<td>Port Chalmers</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Wanganui (1895)*</td>
<td>1</td>
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<tr>
<td></td>
<td>Wellington (1896)*</td>
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<tr>
<td>1899</td>
<td>Dunedin</td>
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<td>1902</td>
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<td>Queenstown</td>
<td>2</td>
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<tr>
<td>1903</td>
<td>Dunedin</td>
<td>8</td>
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<tr>
<td>1904</td>
<td>Dunedin</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Oamaru</td>
<td>2</td>
</tr>
<tr>
<td>1905</td>
<td>Dunedin</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Oamaru</td>
<td>4</td>
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<tr>
<td></td>
<td>Naseby</td>
<td>2</td>
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<td>1906</td>
<td>Dunedin</td>
<td>5</td>
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<td></td>
<td>Invercargill</td>
<td>3</td>
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<tr>
<td>1907</td>
<td>Dunedin</td>
<td>6</td>
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<tr>
<td></td>
<td>Christchurch</td>
<td>2</td>
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<tr>
<td>1908</td>
<td>Dunedin</td>
<td>6</td>
</tr>
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<td>1909</td>
<td>Dunedin</td>
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<tr>
<td>1910</td>
<td>Dunedin</td>
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<tr>
<td></td>
<td>Oamaru</td>
<td>1</td>
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<tr>
<td></td>
<td>Christchurch</td>
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[Of the admissions which predate the opening of the orphanage it is presumed that these girls had been in other institutions before transferring to Dunedin.]

---

<table>
<thead>
<tr>
<th>EMPLOYER</th>
<th>LOCATION</th>
<th>WAGE</th>
<th>YEAR</th>
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<tr>
<td>Timpany</td>
<td>Invercargill</td>
<td>2/6</td>
<td>1900</td>
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<tr>
<td>Kennedy</td>
<td>Roslyn Dunedin</td>
<td>2/6</td>
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<tr>
<td>Piggot</td>
<td>Moray Place Dunedin</td>
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<tr>
<td>Marlow</td>
<td>South Dunedin</td>
<td>3/-</td>
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<tr>
<td>Young</td>
<td>St Clair Dunedin</td>
<td>3/-</td>
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</tr>
<tr>
<td>Shiel</td>
<td>St Clair</td>
<td>3/-</td>
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<tr>
<td>Matheson</td>
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<tr>
<td>Todd</td>
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<td>Conway</td>
<td>Clyde Avenue Dunedin</td>
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<td>Collins</td>
<td>Hillgrove</td>
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<tr>
<td>Quirk</td>
<td>East Gore</td>
<td>3/-</td>
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<tr>
<td>Mullen</td>
<td>Roxborough</td>
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<tr>
<td>Baker</td>
<td>Anderson Bay Dunedin</td>
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<td>Deehan</td>
<td>Maitland St Dunedin</td>
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<tr>
<td>Walsh</td>
<td>Edendale</td>
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<td>Tither</td>
<td>Edendale</td>
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<td>Oreti</td>
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<td>1911</td>
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<td>Williams</td>
<td>Stafford St. Dunedin</td>
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<td>Waikouaiti</td>
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<tr>
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<td>Oreti</td>
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<td>Roslyn</td>
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<tr>
<td>Quelch</td>
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<td>Priest</td>
<td>Musselburgh</td>
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<td>1915</td>
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<td>Naseby</td>
<td>8/-</td>
<td>1915</td>
</tr>
<tr>
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<td>1915</td>
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<tr>
<td>Passmore</td>
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<td>10/-</td>
<td>1915</td>
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<td>Fleming</td>
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<td>1915</td>
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<td>1911-16</td>
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<td>1916</td>
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<td>Oamaru</td>
<td>12/-</td>
<td>1916</td>
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<td>1916</td>
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<td>Rate</td>
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<tr>
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<td>Stholme</td>
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<td>1918</td>
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<tr>
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<td>Caversham</td>
<td>11/-</td>
<td>1915-18</td>
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<tr>
<td>Dowling</td>
<td>Ranfurly</td>
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<td>1916-18</td>
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<td>1924</td>
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<td>1927</td>
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<td>Port Chalmers Dunedin</td>
<td>15/-</td>
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<tr>
<td>Cameron</td>
<td>Rattray</td>
<td>17/6</td>
<td>1928</td>
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<tr>
<td>Flannery</td>
<td>Moa Creek</td>
<td>10/-</td>
<td>1928-30</td>
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APPENDIX 4

St Vincent’s Girls in Service

Length of service of individual girl’s with the same employer:

<table>
<thead>
<tr>
<th>NUMBER OF GIRLS</th>
<th>YEARS OF SERVICE</th>
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</thead>
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<tr>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>3</td>
</tr>
<tr>
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<td>2</td>
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<tr>
<td>15</td>
<td>1+</td>
</tr>
<tr>
<td>29</td>
<td>1</td>
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<tr>
<td>25</td>
<td>0.5+</td>
</tr>
<tr>
<td>16</td>
<td>0.5-</td>
</tr>
</tbody>
</table>
In his sermon Burke expressed the view that he thought it extraordinary to preach such doctrines 'to the mean, covetous, hypocritical Jews of that time, to those soft, selfish, sensual Greeks, to those pitiless Romans, whose best school of philosophy, the stoic, taught that compassion for human misery was vice!' He explained that the law of hate was the ruling principle of the old classical civilizations and the political economy of Paganism permitted foeticide and infanticide. Burke cited other practices: the selling of children, or exposing them on the streets to be devoured by dogs. Reference to St Vincent de Paul gave the sermon a glancing focus on the day’s event. ‘...No Jerome Emilian or St Vincent de Paul arose to protect the children.’ He described male infants trained for gladiatorial shows and female infants reared for public prostitution. Captives were sold as slaves and reduced to the condition of cattle. Chained and flogged, they were forced to slay each other in the amphitheaters. There was not one public hospital in a city of two million people that had two hundred palaces and over four hundred temples, rich libraries, grand circuses and gardens. The feeble and the sick were banished from sight and even rounded up and towed in barges to the open sea. Following the transformation to Christianity civilization was again plunged into darkness by the barbarian attacks from the North and vast lands of Christendom were depopulated. Burke listed many instances of saintly bravery and martyrdom and the spread of leper hospitals. Moving on from the activities of the Barbarians and the Christians he then spoke of the attacks by the Moors.

They carried off the soldier .... They oppressed the sailor .... They pounced upon bands of little children .... Thousands of these unhappy victims, groaning in a dreadful Mahomedan slavery, stretched their hands across the Mediterranean, calling on Europe to

come and help them. The Orders for the Redemption of Captives, men who ... putting aside repose and comfort and family interest ... braving the perils of the seas, the dangers of an unhealthy climate and probable slavery or death ... set out for Africa .... One million four hundred thousand captives redeemed, £300,000,000 spent in the work, and seven thousand martyred men...’

The good Dean did not cite any source for his figures. Burke spoke later of the role of the Sisters of Charity in the siège of Paris, but omitted to explain the relevance in their founder, St Vincent de Paul. He described how forty-seven cared for the soldiers with small pox at the Bicetre hospital:

Eleven sisters died within a few days. The remaining thirty-six, suffocated with the bad air and the stench of the wounds, found themselves unable to work. On requesting eleven replacements, thirty-two volunteered.

The sermon progressed towards a conclusion referring to the work of the Sisters of Mercy and their

...willingness to become the mothers of these poor children .... Therefore are we here this day, to found an orphan-refuge to add a crown to the institutions .... a work new in this city but old as the Christian Church.’

Not surprisingly this dissertation concluded with beatitudinous reference that those who giveth to the poor shall not want. He then tempted the assembled congregation with a further bribe, ‘Whatever is given in charity, says St John Chrysostom, receives golden wings and flies to heaven, where it gives joy to the angels...’ The sermon closed by further quoting St John Chrysostom on predestined certainty of eternal life in return for works of mercy.
APPENDIX 6
Copies of Bishop Verdon's letters to Mother Kostka and Monsignor Coffey.

St. Joseph's Cathedral
Dunedin 23 January 1879

Dear Rev. Mother

Will you kindly let me know how much is due to you for travelling expenses. My agreement with Dr. Murray was that I should pay all your travelling expenses to Dunedin.

And now, as practical business people, you would like to have a clear understanding with me regarding your position here.

The Convent and the ground surrounding it, comprising one acre and twenty two poles, more or less, I hand over to you just as it is, free from all debt as far as you are concerned. It is fee-simple property, and is held in perpetuity in trust by the Bishop of the Diocese of Dunedin for Convent and Orphanage &c. purposes. I am responsible for the payment of the interest on the money borrowed for the purchase which I shall gradually clear off. Should I be taken off before the debt is cleared, my successor will be bound by the terms of my will to clear it off as my personal debt.

And now as regards your duties, and means of support:-
You will take charge of the Parochial Schools of St. Patrick's district, and you may establish a high school, day school, but not a boarding school.

The fees of the schools and the gifts which you may receive from the people will, I hope, bring in a sufficient revenue. If not - I undertake to provide what is reasonable for you.

I am anxious that you should establish, with as little delay as possible, an Orphanage-industrial School, and a home for girls of good character, &c. You will be responsible for the erection of the buildings, subject to the Bishop's approval, and you will raise the money.

But I shall help you as far as possible. I shall try to get contributions for you, and if you are not able to meet the interest on borrowed money during the years of preparation, I shall enable you to meet it.

Your liability must never exceed £1500/- for before you commence any new work a corresponding portion of the old debt must be cleared off.

Interest must be paid in full, annually, and some portion of the debt, while there is one, must be cleared off each year.

Kindly let me know whether these arrangements meet with your approval, and whether there is any thing else that should be made clear. You need never be afraid to speak openly to me about business matters and monetary troubles.

Wishing you every blessing
I am dear Rev. Mother very sincerely yours in Christ

Michael Verdon
Bishop of Dunedin
St. Joseph's Cathedral,
Dunedin 18 Jan. 1899

Dear Father Coffey,

I beg to inform you that the formal Visitation of the South Dunedin portion of my Parish will take place on Saturday 11th., and Sunday 12th Feb. Have everything prepared according to the instructions given in the Pontificale. I shall carry out the prescribed Ceremonial.

The liber status animarum calls for special attention. I shall require a full list of the names of all Catholic parents who are sending their children to non-catholic schools.

You can enter the accounts from 1st January in a new book. as I shall require the old one for some time.

The Orphanage accounts are not to be mixed up in any way with the parish accounts. The Rev. Mother will pay all the men who are working on the Orphanage ground, as well as all other Orphanage accts.

Whatever you have paid for the Orphanage ground, or for labour about the Orphanage, you must get back so as to square the accounts.

I noticed in the accounts of last year a sum of £25/4/9, for house-furniture. No extraordinary expenditure should be incurred without my permission. You must remember that you are only Administrator of the South Dunedin portion of the Bishops parish.

I am faithfully yours in Christ

Michael Cardin
Bishop of Dunedin
21 Sept., 1920

by Rev. John Caffrey

At my request you are setting out on a collecting tour, during which you will visit every district of this diocese, for the purpose of raising funds for St. Vincent de Paul's Orphanage.

I am confident that your efforts will assist you in your important undertaking, and will encourage them greatly in their work. Hence a very few words in response to an appeal.

As a proof that an Orphanage is needed in this Province, you may state that, during the two years of its existence, the St. Vincent de Paul Orphanage has given shelter to over 30 children, many of them have been rescued from imminent danger of perdition.

The Orphanage is under the Care of the Good Sisters of Mercy.
This are so gravely spoken of in every part of the Civilised World that not even the worst enemy of any religion, or any religious institutions would venture to deny their fitness for the work entrusted to them. Catholics therefore who contribute to the Orphanage fund may rest assured that they are supporting a most deserving institution. By their subscriptions they will help to clear off the debt. And still remains on the building and they will make provision for a helpless class of children who could be exposed to very great danger of losing their faith if the Catholic Orphanage were closed against them.

I trust that your efforts will be crowned with success without your blessing.

I am very sincerely yours in Christ,

Michael Veldon
Bishop of Dunedin
Dear Father Coffey,

I beg to inform you that the formal Visitation of the South Dunedin portion of my Parish will take place on Saturday 11th, and Sunday 12th Feb. Have everything prepared according to the instructions given in the Pontificale. I shall carry out the prescribed Ceremonial.

The liber status animarum calls for special attention. I shall require a full list of the names of all Catholic parents who are sending their children to non-catholic schools,

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Whatever you have paid for the Orphanage ground, or for labour about the Orphanage, you must get back so as to square the accounts.

I noticed in the accounts of last year a sum of £25/4/9 for house-furniture. No extraordinary expenditure should be incurred without my permission. You must remember that you are only Administrator of the South Dunedin portion of the Bishops parish.

I am faithfully yours in Christ

[Signature]

Bishop of Dunedin
APPENDIX 7

A letter published in the New Zealand Tablet January 1937, acknowledging the generosity of local citizens and organizations at Christmas.

Christmas At St. Vincent’s Orphanage

Dunedin, January 6.

The rosy-cheeked, bright-eyed children who comprise the large family, which the Sisters of Mercy mother so carefully at St. Vincent’s, have once again, through the thoughtfulness of their many generous-hearted benefactors, enjoyed a happy Christmas. This year, owing to the incidence of contagious infection in the city, the orphans, like so many other children, are confined to their own grounds; outings to the beach, to the gardens and to the pictures have, reluctantly, but wisely, been cut out. At St. Patrick’s Basilica the children are greatly missed, the sweet young voices of St. Vincent’s Choir have not been heard in the soul-inspiring Christmas hymns. The choristers, however, have not been silent, for their large study hall has been transformed into a devotional chapel where they have the privilege of assisting at the Holy Sacrifice several times a week. On Christmas morning their beloved parish priest, Right Rev. Monsignor Delany, V.G., celebrated Holy Mass for the children and, before the last Gospel, in a touching little instruction he reminded them of the great love which brought the beautiful Christ-Child down to the Cave of Bethlehem, and of that especially wonderful love that brought Him to their little hearts that morning as their priceless Christmas Gift; they should raise their hearts in fervent thanksgiving to Jesus for having come to Bethlehem and for having come to their hearts. Monsignor told the orphans to ask much from their dear Jesus, He was all-powerful and would not refuse to listen to their loving petitions; whilst seeking for many things they should not forget to ask Him to keep their souls spotless and to make them hate all sin, for sin is hateful in the sight of their Divine Infant King.

Messrs. Chas. Hagg and Co. have kindly left a splendid Philco Radio which adds to the pervading atmosphere of joy at the orphanage. A good supply of seasonal gifts and a great variety of dainties and delicacies—or the money wherewith to purchase them—have been sent to the orphanage by dear constant old friends and a few new friends. The following is the list:

Messrs. Hugh Gourley, Ltd.; Mr. Neil Colquhoun, Oamaru; the St. Vincent de Paul Society, South Dunedin (per Mr. F. Haig); Mrs. Muir, Oriental Hotel; Mr. M. J. Hade, Melbourne (sweets); Mr. Slattery (Oamaru); Mr. Clifford (Macclaggan St.); Mr. Foster (Core); Miss O’Brien (Otatau); Mrs. O’Brien (Otatau); Mrs. Lynch (Oamaru); Mr. G. Naish; Mr. T. Ford; Ranfurly Friends; North-east Valley Friends (per Mrs. Blackwood); Messrs. Thomison (Cordials); Winton Friends (per Mrs. J. Reau, Lochiel); Girl Guides (Nelson); Mrs. Ayres (Outram); Mr. James; “Anon”; Little Girl McQuade; Mr. Butler (Kvebourn Station); Messrs. Taylor & Son (per Mr. T. J. Hussey), dates; Mr. H. P. Keik; Mr. Thomas J. Moynihan; Miss Eugenie Dunne; Rev. Father Loughman; Rev. Father Fahey; Mr. J. F. Murphy; Miss M. M. Fahey; Miss Flora (Invercargill); Mr. McLeod (Waikouati); Cadbury, Fry and Hudson (biscuits and sweets); Phoenix Company (confectionery); Miss Miller, Rattray Street (sweets); Taiteri & Peninsula Co. (cream); Mr. and Mrs. Doolan (sweets); Mesdames Willis, Walsh, Rowland and Woodhouse (necklaces); Mrs. W. J. O’Gorman; Messrs. Chas. Begg (Radio); Mrs. Noonan (butter); Mrs. Nolan (soap); Mr. Hendry (cake); Mr. Howard, Oamaru (eggs); Henderson Family (jellies); Mr. A. Aherne, Oamaru (black currants); Woolworths (toys); McGrenzigs (toys); Mr. Thorpinson, Roslyn (biscuits); Holy Cross College, Mosgiel (potatoes); Mrs. David Hungerford, St. Clair (sweets); Miss M. Forde, Mosgiel Hotel; Milton Needlework Guild (clothing); Anon (tricycle); “Friend”; Mrs. M. Nash, Anderson’s Bay Road; Mrs. P. McCormick, Closeburn; Mrs. J. W. Finch, Kaitangata. The following local business people sent (per Mrs. M. Noonan) generous gifts—Messrs. Coulthard, Somerville and Wilkie, A. Stewart, McLeod Brothers, Whitcombe and Tombs, Taiteri & Peninsula Milk Supply Co., Waitaki Dairy Coy., P. Hackett, hoonson, Bridger Coy., R. B. Greenslade, G. L. Johnston, Reilly Fruit Mart, Co-op Fruit; M. L. Coy., Mr. Lovell, “Friend.” From anonymous friends fruit, lollies and sweets were received. “Annie’s Little People” sent 32/6; Egan Family, Union Street; Orphans’ box, Nightcaps, per Mr. Boyle.

To all these kind benefactors the children of St. Vincent’s Orphanage send their best thanks; the Sisters, too, wish to express their gratitude to charitable friends whose generosity enabled them to make Christmastide, 1936, an enjoyable time for the little ones, and they pray that God may abundantly reward all who help them in providing for His poor children. For much helpful publicity the S-sisters are indebted to the New Zealand Tablet and they thank the Directors, the Editor and his staff.
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