



Magdalene Institutions: Recording an Archival and Oral History A project funded by the



Reference Code:	MAGOHP/49/ANON
Records donated by:	Angelina Mayfield
Pseudonym?	Yes
Status:	Survivor
Records donated:	Residential Institutions Redress Board Supplementary Statement
Access Conditions:	Anonymised records are freely available to the public. Immediate release of records. Interviewee's identity will not be released in the future.
Conditions Governing Reproduction:	Records can be reproduced, however the citation below must be used at all times.

To cite this transcript:

O'Donnell, K., S. Pembroke and C. McGettrick. (2013) "Residential Institutions Redress Board Supplementary Statement of Angelina Mayfield". *Magdalene Institutions: Recording an Oral and Archival History*. Government of Ireland Collaborative Research Project, Irish Research Council, pp.1-8.

Notes on Redaction Process

- This record has been redacted in accordance with Section 28 (6) of the Residential Institutions Redress Act, 2002
- Names of individuals have been redacted
- Names of religious orders have been redacted
- Locations have been redacted
- Some dates have been redacted

MRS [REDACTED]

APPLICANT

RESIDENTIAL INSTITUTIONS REDRESS BOARD

RESPONDENT

SUPPLEMENTARY STATEMENT OF MRS [REDACTED]

I, [REDACTED] of [REDACTED]
[REDACTED] WILL SAY as follows:-

1. I make this supplementary statement in support of my application to the Redress Board. In particular, I wish to comment upon the statement provided by Sister [REDACTED] (formerly Sister [REDACTED]) dated [REDACTED] 2006, together with the letters from [REDACTED] dated [REDACTED] 2006 and March 2006 as attached to the Redress Board's completion letter dated 8th August 2006.
 2. For the avoidance of any doubt, I will refer to Sister [REDACTED] as Sister [REDACTED] throughout my supplementary statement as this is the name by which I knew her during my period of residence at St [REDACTED]'s.
- Sister [REDACTED]'s Statement Dated [REDACTED] 2006
3. In the supplementary statement, I will deal with the main points raised by Sister [REDACTED]
 4. In respect of the incident which I described at paragraph eight of my previous statement when a girl was injured in an incident involving a glass window, I

wish to make it clear that I never alleged that Sister [REDACTED] had deliberately done this. I cannot remember exactly when the incident happened, but I would accept Sister [REDACTED]'s comments that the incident took place a year or two before the girl concerned left in September 1967. I recall that I was quite a young child at the time and so I believe that it would have happened in my initial years at St [REDACTED]'s.

5. My recollection of the incident is that we were standing in the area outside the entrance to the Church at the time. The girls in the school had a specific entrance to the Church and to get to this, we had to go in from the garden into a wide hallway. As I remember, the kitchen was on the right when facing the door and there was a door straight ahead leading to the cloister which, in turn, led to the Church. It was the door leading to the cloister which was involved in the accident. This door had a glass panel in it.
6. I cannot remember now what the girl in question was called. I cannot remember exactly what the girl was doing, but I can remember Sister [REDACTED] screaming at her. Sister [REDACTED] was angry and got hold of the girl. I accept I may have been mistaken about the exact body part of the girl which went through the glass panel. I accept that it may have been the girl's hand rather than her head. However, I certainly remember blood and screaming.
7. I referred to the incident in my statement as it was an example of situations in which Sister [REDACTED]'s temper got the better of her.
8. Regarding the cleaning duties, which I described at paragraph six of my previous statement, I remember having to polish the wooden floorboards from a young age. I remember that a grey, blanket-type material was used. This was cut up and tied onto the girls' feet like booties. When the nuns were not looking, the girls would sometimes have fun doing this by sliding up and down the floor. However, this behaviour would not have been tolerated by the nuns. I do not remember Sister [REDACTED] ever supervising the cleaning duties.

9. I remember that it was definitely either Sister [REDACTED] or Sister [REDACTED] who taught music. I remember being taught a song, which I had to learn for a school play. I think the song was called "Two Lovers in the Garden".
10. Both Sister [REDACTED] and Sister [REDACTED] were both cruel and my complaints against them in my previous statement are completely justified.
11. Contrary to Sister [REDACTED]'s statement, girls were locked up as punishment. In respect of the [REDACTED] Room, which I refer to in paragraph 15 of my previous statement, I do not know why I have this name in mind. I cannot remember now exactly why we called it this. I think it may have been called the [REDACTED] Room because a Sister [REDACTED] often used it for prayers or saying the rosary. I remember the room as being to the right of the dining room if you were standing facing it. When the school was later divided up, it was in the downstairs part of Sister [REDACTED]'s section. I think that I was probably about eight or nine years old when I was locked up in the [REDACTED] Room for two days.
12. Regarding Sister [REDACTED], I have not made any allegations against her. I never had any problems with Sister [REDACTED] and always had the greatest respect for her. I know that my sister had a problem with her but I always found her to be very straight and honest.
13. To clarify the incident concerning killing chickens, it is correct that the girls did not have to work on the farm. However, the girls were taken to the farm on Sundays to feed the chickens. Feeding the little chicks was supposed to be a treat. Sister [REDACTED] knew that I was frightened of the bigger chickens. I distinctly remember an incident when she grabbed my hand and put her hand over the top of mine as she wrung the chicken's neck. She then chased me holding the dead chicken. I was absolutely terrified. I think that I was only about six or seven when this happened. Sister [REDACTED] always told that story to people and laughed at it. I used to be ashamed of being so scared then.

14. At paragraph 17 of my previous statement, I never accused Sister [REDACTED] of washing my mouth out with soap. I think it was Sister [REDACTED] or one of the other nuns who made me do this. As Sister [REDACTED] confirms herself, she was no longer at the Institution at the relevant time and so cannot comment at all regarding this issue.
15. From the best of my recollection, the contents of paragraph 21 of my statement are correct.
16. Regarding the [REDACTED] referred to at paragraph 23 of my previous statement, it was certainly not my experience that this practice worked well and I do not have any positive memories of it. Given that there were about 100 children in the Institution, I accept it is possible that some girls may have had much better experiences than me. During my time in the Institution, this was stopped by Sister [REDACTED] and it seems unlikely that the practice would have been stopped if it had been as popular as Sister [REDACTED] suggests.
17. Regarding the incident involving the puppy, I wish to make it clear that I never accused Sister [REDACTED] of giving out corporal punishment. I always had the greatest respect for Sister [REDACTED] and she became a good friend to me.
18. The comments I made in respect of Father [REDACTED] at paragraph 25 of my previous statement are correct. I would also add that Sister [REDACTED] was not present on any of these occasions and is consequently, unable to comment on this. No one else was present when Father [REDACTED] took the girls out in the minibus.
18. I am very surprised by Sister [REDACTED]'s comments about dental care being provided in the outside primary schools, which the girls attended. As far as I am aware, it was not an outside school's responsibility to provide dental treatment and I certainly never received any dental treatment in the outside school which I attended. As set out in paragraph 26 of my statement, I saw a dentist on only one occasion during my time in the Institution. The experience

was so traumatic that I developed a severe dental phobia. I have lost a number of teeth. I now have false teeth in the top of my mouth. I believe that the girls were used as guinea pigs for dental treatment in the Institution.

19. I note Sister [REDACTED]'s comments concerning the standards of food, support and affection, which the girls received. I can only refer to comments I made in my previous statement as being an accurate reflection of the situation. In particular, the food was absolutely terrible. The rice pudding served up was full of lumps. If we did not eat all the food then it would be served up at the next meal. The girls used to hide lumps of food down their knickers and then put their hands up to go to the toilet to get rid of the slops of food.
20. In my statement, I have not personally made any allegations whatsoever against Sister [REDACTED].
21. Regarding the nun I have referred to as Sister [REDACTED] in my statement, I may be mistaken by the name, but think she was called something like [REDACTED] or [REDACTED]. In any event, this nun came to replace Sister [REDACTED] whilst she was on a course and she was only at the Institution temporarily.

Letters From [REDACTED]

22. In my previous statement, I am not making any specific allegations against [REDACTED]. I simply commented that on an occasion when I ran away from the Institution, I went to [REDACTED]'s house. It is correct that [REDACTED] would not take me in, but returned me to the school.
23. It is also correct that I contacted [REDACTED] about a year ago and the purpose of my call was to try and trace my sister. I had read about [REDACTED] on the internet. I remember that my sister had been friends with [REDACTED] and I hoped that she may know of my sister's current whereabouts. It is correct that I had been nice to [REDACTED] when I spoke to her because I had wanted to obtain my sister's address.

24. When I spoke to [REDACTED], I had, in fact, already embarked on pursuing a claim to the Redress Board and had contacted a firm of Solicitors in Ireland some months prior to my conversation with her.
25. Regarding the second letter from [REDACTED] dated [REDACTED] 2006, I do not recall [REDACTED] being present when this incident occurred. From Sister [REDACTED]'s own recollection in her statement, the incident must have occurred in about 1965 or 1966. [REDACTED] states that she left the Institution in 1961
26. I would also add that [REDACTED] the organisation [REDACTED] [REDACTED] which is opposed to the scheme set up by the Redress Board. I attach an article about alleged abuse claims, which refers to [REDACTED]. I also understand that [REDACTED] has been employed for most of her adult life by Religious Orders.
27. I believe the contents of this statement to be true.

DATED this day of 2006

Signed.....

[REDACTED]

IN THE RESIDENTIAL INSTITUTIONS REDRESS BOARD RIRB/ [REDACTED]

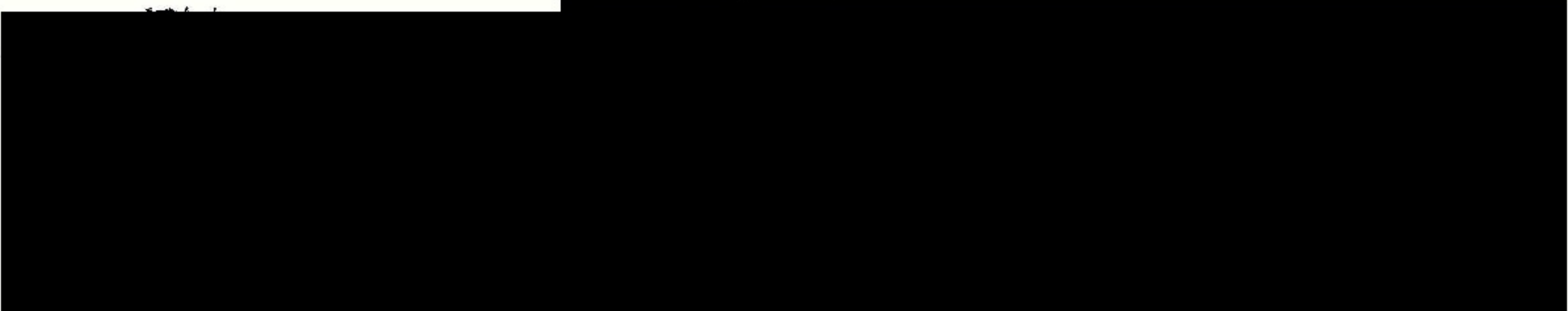
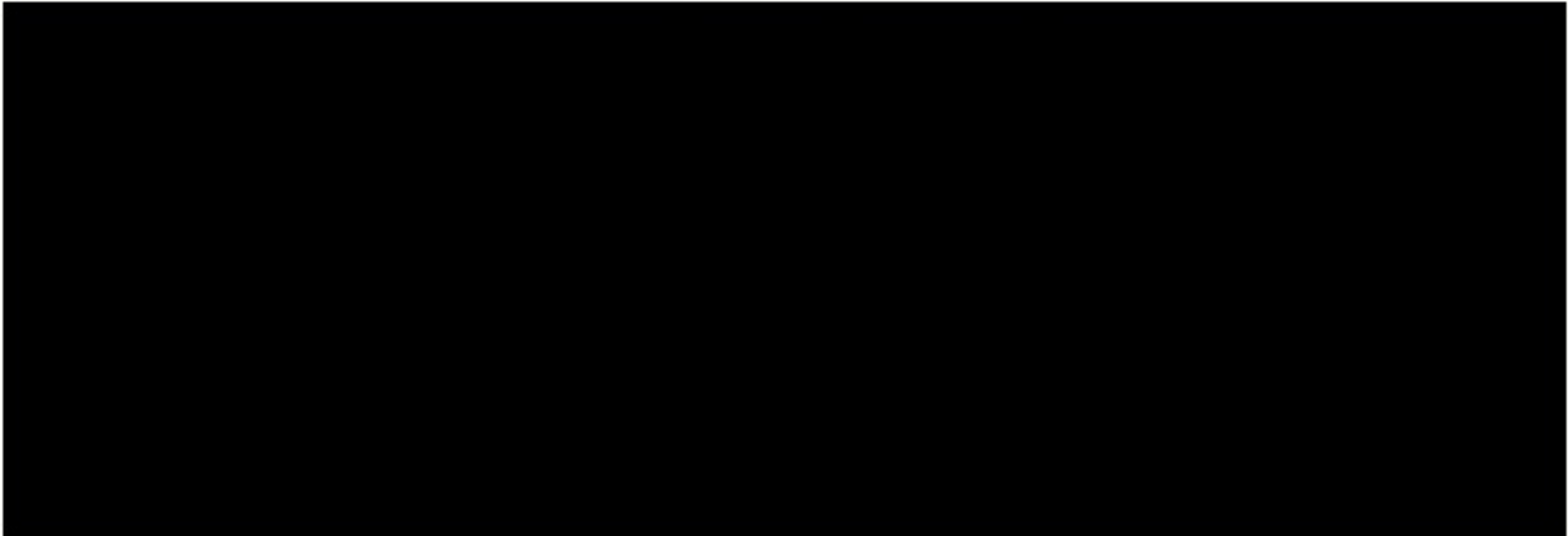
MRS [REDACTED]

APPLICANT

RESIDENTIAL INSTITUTIONS REDRESS BOARD

RESPONDENT

EXHIBIT [REDACTED]

Irish concern over abuse claim fraud

Fraudulent claims and opportunism could be behind some submissions being made to the Irish Redress Board, [REDACTED] residents of Church-run institutions in Ireland has warned.

The Board was set up by the Irish Government to make awards to persons who, as children, were abused while in industrial schools, reformatories and other institutions subject to regulation or inspection.

[REDACTED] a former resident of the [REDACTED] orphanage in [REDACTED] and [REDACTED] said that opportunism is leading to false allegations being made religious and that incidents may be exaggerated out of proportion.

Citing her own experience, she said a group of twelve friends who went through the institution together and had often returned to their carers, had split up over the last couple of years because the number of the group that they had been abused.

Saying she never witnessed any abuse, she attributes the claims amongst some former residents as stemming from the prospect of "sums of money" in the form of compensation.

Those found guilty of committing perjury before the Redress Board face fines of up to \$A42,632 and two years in prison.

SOURCE

[REDACTED]

LINKS

Residential Institutions Redress Board
Irish abuse claims could reach \$A1.71 billion (1/10/03)

