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Literary Image of Child Migration to Australia

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Zásady pro vypracování

Bakalářská práce se zabývá trestaneckou historií Austrálie a jejím pokračování v dětských transporth. Zkoumá také literární obraz této temné části historie. Kromě historické charakteristiky počátků australské trestanecké kolonie se bude věnovat i analýze postavení dětí v této společnosti. Kulturně-historický rozbor bude konfrontován s literární verzí tohoto historického období ve vybraných dílech.

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ANNOTATION

The bachelor paper discusses the living conditions of children through the 18th, 19th and 20th centuries in Britain and Australia, analysing the similarities of sending children from Britain to Australia as a continuation of convict history in the literary version of the books *Tom Appleby Convict Boy* by Australian author Jackie French and *Empty Cradles* by British social worker Margaret Humphreys. The paper describes a social situation in Britain in the 18th and 19th century. It also focuses on convict history and life in orphanages. The thesis further analyses the reflection in the books *Tom Appleby Convict Boy* and *Empty Cradles*.

Key words

convict, orphanage, punishment, 18th – 19th century, Australia, Britain

Název

Literární odraz dětské migrace do Austrálie

Anotace

Tato bakalářská práce se zabývá postavením dítěte v 18., 19. a 20. století v Británii a Austrálii. Analyzuje podobnosti posílání dětí z Británie do Austrálie jako pokračování trestanecké historie v literárních verzích knih *Tom Appleby Convict Boy* napsané Australskou autorkou Jackie French a *Empty Cradles*, kterou napsala britská sociální pracovnice Margaret Humphreys. Práce popisuje sociální situaci v Británii v 18. a 19. století. Také se dále soustředí na začátek trestanecké kolonie v Austrálii a život v sirotčincích v 19. století. Práce dále analyzuje odraz v knihách *Tom Appleby Convict Boy* a *Empty Cradles*.

Klíčová Slova

trestanec, sirotčinec, trest, 18.-19. století, Austrálie, Británie

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Introduction

British history, as history of every country, has its brighter and darker side. However, the dark side of British history, connected to child transport, that continued up to the 20th century has been discovered not that long ago. Child migrants, as they are called, were children sent from Britain to other countries in the world. This thesis is focused on the continuation of child migration to Australia to prove that the schemes were similar to the convict history of transportation in the literary version of books *Tom Appleby Convict Boy* and *Empty Cradles*. They were sent there as convicts and later on under the pretext of being orphans. Child migration had been present, particularly in Australia, since the First fleet, which was the first boat sent from Britain with convicts in 1787.

Tom Appleby Convict Boy is a fictional book written by an Australian author Jackie French. It tells a story of a young boy who became an orphan, chimney sweeper, criminal and lastly, a convict. He was sent to exile. However, it continues to tell the boys story also at the beginning of the penal colony. On the other hand, *Empty Cradles* is a non-fictional book written by a British social worker who discovered and brought to light the whole child migration schemes. The book reflects the suffering of child migrants in 20th century Australia.

To understand the continuation throughout the history, wider context must be discussed in terms of social situation and child living conditions. Georgian society and mainly its problems with child labour, a rise of criminality, and punishment methods are discussed in this paper's first chapter. Following up by the second chapter dedicated to the consequences of criminality growth and how the British government decided to use a newly gained territory to disburden overfilled prisons. In this chapter, the first years of the colony and the struggles of its people there are discussed with the aim to introduce punishment in the newly founded colony and children convict lifestyle. In the third chapter, the focus shifts back to Britain and the social situation of the poor in Victorian England. Finally, the last chapter is a picture of children in the 19th century Britain and Australia, focusing on orphans' living conditions. The practical part uses the book *Empty Cradles* by Margaret Humphreys and *Tom Appleby Convict Boy* by Jackie French to demonstrate the connectedness between children transports to Australia in different centuries, trying to highlight the terrible treatment of children from British society.

The social situation in Georgian Britain had two faces. The period of the Industrial revolution was kind to the rich and cruel to the poor as Robert Hughes presents the time where politicians or people from the upper class lived in square villas or townhouses, ate from silver tables, read poetry on a daily basis and after all were pictured as elegance itself.¹ Based on the upper class's lifestyle description, we might assume that living conditions in Georgian Britain were ideal. Nevertheless, the working class, which was the social mass, could not afford to live under such roofs, let alone read poetry. As Alan Frost claims: "the East side of London was home of the poor people, unemployed and the criminal underclass."² In fact, many families were starving, not being able to pay for basic needs. As Matthew White states: "Perhaps one in 10 families remained below the 'breadline' over the period, increasing to nearly two out of every five families in times of food shortage."³ On the one hand, people were not left entirely on their own thanks to charities, where money was collected through donation, and poverty law, which supported those in need by providing them money. The only necessity for them to get help was the right of settlement. On the other hand, Robert Hughes states that the golden age of gin as he refers to the 18th century was so harsh on poor people that most of the time, they could not even afford a funeral.⁴ For that common reason, there were "Poor's Holes", which were huge open holes to throw the dead bodies in.

What did not help the social situation either was the population growth, which led to the relatively rapid growth of cities. People from the countryside left their homes to seek better opportunities in big cities. Matthew White claims: "Young people were drawn to urban areas by the lure of regular and full-time employment."⁵ London was the central point for gathering, full of young people looking for job opportunities. Along with this, Alan Frost claims that the migration was also a result of the Agricultural Revolution, where small farms were destroyed in the process of improving production.⁶ In order to find substitutional income, most of them found the job as a servant to the aristocratic families living in townhouses. Nevertheless, even London had its two sides. Robert Hughes suggests that the west side was proliferating with beautiful buildings full of secured leases. The East, on the contrary, did not. People there could hardly afford to pay for a cheap furnished room. Instead of beautiful buildings, the Eastside was

¹ Robert Hughes, *The Fatal Shore* (London: Vintage books, 2003), 19.

² Alan Frost, *Botany Bay* (Australia: Schwartz Books Pty. Ltd., 2012), 24.

³ Matthew White, "Poverty in Georgian Britain," British Library, October 14, 2009, <https://www.bl.uk/georgian-britain/articles/poverty-in-georgian-britain>.

⁴ Hughes, *The Fatal Shore*, 20.

⁵ Matthew White, "The rise of cities in the 18th century," British Library, October 14, 2009, <https://www.bl.uk/georgian-britain/articles/the-rise-of-cities-in-the-18th-century>.

⁶ Frost, *Botany Bay*, 26-27.

full of ghettos, slaughterhouses, tanneries, overfilled prisons and Ratcliffe Highway.⁷ To confirm this insight on London, even Alan Frost describes that: "A visitor moving westwards from Covent Garden saw the royal palaces, the imposing houses of parliament, the lavish townhouses of the nobility and the wealthy merchants, and great churches".⁸ On one side, London was full of enthusiastic young people, who found their job as servants on London's Westside. That is one way of looking at the social situation in the overpopulated city of London. The other side, not so pleasing for the eye, was full of starving people, not being able to pay for a place to live in. London was not the only growing city in Georgian England. Other important industrial cities where people sought job opportunities were, for instance, Manchester or Leeds, where people could work there in new factories.

⁷ Hughes, *The Fatal Shore*, 20-21.

⁸ Frost, *Botany Bay*, 24.

1.Social Situation in Georgina Britain

The Poverty law, as mentioned before, was there to help poor people being able to live, but because Georgian England also experienced the rise of gambling and alcohol drinking, it was believed that poverty was the mistake of poor people themselves. For that reason, in 1722, the legislation established help which was offered just in workhouses. The workhouse was a place where poor people could live. Some of them were lovely, friendly places where health care or education were provided. In exchange, people were given work tasks to do and had to follow strict rules of behaviour. Nonetheless, other workhouses were dark, overcrowded places full of diseases. Another possibility, except workhouses, was begging or prostitution on the streets. Matthew White states that both of these activities remained illegal in the 18th century, and people of the streets were whipped and imprisoned.⁹ To conclude, the social living standard of the mass was rather difficult. Georgian England is seen as the time of modernisation with beautiful buildings and educated people, but the working class's reality included poverty, surviving on the streets or in workhouses.

The overfilled prisons aforementioned were the consequence of increasing criminality. Participation in crime in the 18th century in Britain was rather inconvenient. Even begging on the streets was considered to be a criminal offence. Robert Hughes indicates that the growth of criminality was the aftermath of alcohol, gambling, the expansion of towns, industrialisation, and overpopulation.¹⁰ Georgian England was a golden age of gin, that was cheap alcohol at that time, so even poor people could afford it. The growth of towns was the consequence of seeking job opportunities, which was tied up with overpopulation.

The rise of criminality has its background in the social situation of Georgian Britain. Nowadays, the law is here to set boundaries, but in Georgian Britain, it was more about protecting properties than lives. Robert Hughes suggests that the good thing about English law of that century was that nobody was a criminal until it was proven.¹¹ On the other hand, Mathew White claims that the jurisdiction was in the hands of the victims themselves most of the time.¹² In the first half of the 18th century, there was no police that is known to the current generation. There were one or two constables, doing the work in their spare time and without a salary. 'Charlies', who were paid for arresting suspicious criminals or transporting drunk people home,

⁹ White, "Poverty in Georgian Britain."

¹⁰ Hughes, *The Fatal Shore*, 25-27.

¹¹ Hughes, *The Fatal Shore*, 28-33.

¹² Matthew White, "Crime and punishment in Georgian Britain," British Library, October 14, 2009, <https://www.bl.uk/georgian-britain/articles/crime-and-punishment-in-georgian-britain>.

were another option in some parishes. Most of the time, people did not find them helpful, so in the 1750s, there was a strengthening of police forces across England as Mathew White states:" In 1751 London magistrate Henry Fielding founded the Bow Street Runners, who for the first time provided a permanent body of armed men to carry out investigations and arrests. " ¹³ It was expected that the law and jurisdiction system would only profit from this act. However, another problem arising from this act was corruption. Magisters who dealt with criminals were once again unpaid and therefore easily corrupted. For more severe crimes such as murder or rape, there was a Crown court.

Nevertheless, Robert Hughes states that the death penalty was almost the only trial's outcome when the criminal was convicted.¹⁴ At that time, the justice system was based on the bloody code, which applied for more than 200 offences. As Mathew White states that rape, murder or even lesser offences as poaching could end the same.¹⁵ The law in England was very strict towards any type of violations sentencing the culprit to the death penalty, no matter the age nor background. Based on the evidence provided by Marc Ferro:"The law was very cruel : For every little offense, for damage to personal property the outcome of the trial was the death penalty. For instance, even when a 13-year-old girl stole a shirt."¹⁶ The law was notably harsh, considering that the living conditions then were extremely difficult as even begging was considered illegal at that time. As Robert Hughes states:" anyone who stole above 40 shillings in a house or on a highway must hang."¹⁷

Execution, which was a public event, was a notably popular way of entertainment back then. Moreover, Robert Hughes believes that hanging, which was the most common way of execution, was also public because the lawmakers believed that it is the only and the best warning against criminality. They believed that by showing people the punishment, people would not take the risk of being caught and would not commit a crime.¹⁸ Executions did not serve only as exemplary punishment but were also a very popular entertainment in Georgian Britain. For instance, when Jack Sheppard was publicly hanged over 200,000 people came to his execution. Consequently, many children have become orphans or homeless and were forced to take care of themselves by working, begging or stealing.

¹³ White, "Crime and punishment in Georgian Britain."

¹⁴ Hughes, *The Fatal Shore*, 28-33.

¹⁵ White, "Crime and punishment in Georgian Britain."

¹⁶ Marc Ferro, *Dějiny kolonizací od dobývání až po nezávislost 13.-20. století* (Praha: Nakladatelství lidové noviny, 2007), 188. Translated by author.

¹⁷ Hughes, *The Fatal Shore*, 36.

¹⁸ Hughes, *The Fatal Shore*, 28-33.

Another harsh reality of Britain's social situation was that children were going to work instead of going to school. Robert Hughes claims that children were working from the age of four in poisonous conditions. Minors were pushed to work fifteen hours shift throughout the day or night. They were exposed to physical and mental abuse along with toxic substances in the factories. However, these conditions were bad for their health, the official message to the public supported by doctors was that working in those factories is not harmful to children's health.¹⁹ In accordance with the knowledge of current medicine, the circumstances under which children worked were harmful to their health condition. Therefore, claims of the doctors of that time serve as evidence that authorities were afraid of the reality and did not want to face the consequence of eventual exposure. Even though working in those factories was harmful to health, it was prevalent, and children were expected to earn money for their living. The need for child labour also confirms Alan Frost, who stated: "The leisure of childhood was not available to the offspring of the labouring poor, who commonly went to work from the age of three or four."²⁰ Taking into consideration living standards and the law, it is not surprising that people decided to beg or steal to survive. As Alan Frost supports this view: "But for many men, women and children in the great city, life was a desperate struggle for survival."²¹ And it was not just the case of grown men and women as Mr Hughes points out: "crime is, was and always will be a young man's trade, and English youth, rootless and urban, took to it with a will." As mentioned before, not just adults but also children were forced to live in such conditions as fifteen hours shift. Therefore, it is not taken by any surprise that they were happy to join a gang for the vision of easy-to-get money. Robert Hughes emphasises that: "The Industrial Revolution did not invent child labour, but it did expand and systematise the exploitation of the very young."²² At first sight, the industrial revolution might be seen as the cause of difficult circumstances under which children were expected to live, yet the main reason for such conditions was the social situation in Georgian Britain.

By virtue of William Wilberforce's accomplishments, who was a parliament member, the sentence of death was reduced approximately by a half. Consequently, the English government attempted to establish new ways of dealing with criminals. The idea of getting rid of the criminal class was developed by the Portuguese, who had been sending their criminals overseas since 1415. Therefore, Robert Hughes demonstrates: "When the Royal Mercy

¹⁹ Hughes, *The Fatal Shore*, 21-23.

²⁰ Alan Frost, *Botany Bay*, 23.

²¹ Frost, *Botany Bay*, 26.

²² Hughes, *The Fatal Shore*, 21.

intervened as it commonly did, transmuting the dead penalty into exile on the other side of the world, the accused and their relatives could bless the intervening power of patronage while leaving the superior operations of Law unquestioned".²³ The initial place to send convicts was English plantations in America. Thomas Keneally claimed that convicts were sent to English colonies in America, where they were sold to settlers or had to work for seven years to pay their debt. He also claims that this form of trade was attractive for English because it helped them with overfilled prisons and cost them less money.²⁴ But after the Declaration of Independence in 1776, there were no such possibilities available.

The authorities thought about other possibilities when it came to overfilled prisons and the criminal class because, as was mentioned before, the death penalty was reduced almost by half. What to do with all those people then? A suitable possibility would be to re-establish transportation, just at a different pace. Robert Hughes stated that:

“English lawmakers wished not only to get rid of the “criminal class” but if possible, to forget about it. In their most sanguine moments, the authorities hoped that it would eventually swallow a whole class – the “criminal class,” whose existence was one of the prime sociological beliefs of late Georgian and early Victorian England.”²⁵

Criminality and criminal class as a whole, pictured as a danger for the whole society, was a pain for the British aristocracy and politics. For the upper class, in particular, criminals were just unnecessary people, taking up space in prisons and causing problems in British society.

In 1770, James Cook claimed western Australia to be part of the British Empire, even though Australia as a continent was discovered years before him by Dutch explorer Willem Janszoon. Thinking it was not a sufficient source of money nor prosperity, Australia remained to its Aboriginal people until the Cooks invasion. After the incursion, the English government decided to disburden the prisons in-country and send the prisoners to settle in Australia. Robert Hughes claims: " Now this coast was to witness a new colonial experience, never tried before, not repeated since. An unexplored continent would become a jail. The space around it, the very air and sea, the whole transparent labyrinth of South Pacific, would become a wall 14,000 miles thick."²⁶ After Australia was claimed to be the territory of the British empire, the government took inspiration from the Portuguese and decided to solve the question of the criminal class to

²³ Hughes, *The Fatal Shore*, 30.

²⁴ Thomas Keneally, *The Commonwealth of Thieves: The story of the Founding of Australia* (London: Vintage Books, 2007), 6-8.

²⁵ Hughes, *The Fatal Shore*, 1.

²⁶ Hughes, *The Fatal Shore*, 1.

prevent any possible violation of the law in Georgian society. The Government was ruthless towards criminals and prevented them from every possible way to escape from prison.

2. Convicts in Australia

As mentioned before, convicts were sent to British colonies in America after American independence, and this option was no longer possible. The problem with overfilled prisons started to appear again. When the typhus became a threat even for the free citizens, the government decided that the trading should begin again because the criminal class:” Contain a population of consumers who produce nothing.”²⁷ as Sir Brisbane mentioned. The government came to the conclusion that the best way to contribute to the development of the community was achieved by doing the work no other free man would ever do. As Mr Winter stated:” the labour output becomes more important than the lives of humans providing it.”²⁸ The idea of distributing labour among the convicts was highly beneficial for the British government. To get rid of the criminal class and settling a new territory were the objectives regarding the problem with convicts of the British government. Alan Frost further explains the suitability of the chosen location accordingly: ”Botany Bay’s distance from Britain, which would make it extremely difficult for these failed citizens to return”.²⁹ Moreover, it provided a new source of goods. Later, when the convicts fulfilled their duty and had the opportunity to return, most of them decided to pursue a new life in the colony.

After the decision to send convicts to the unknown land of Australia was made and when the new Transportation Act was preceded in 1780, the first eleven ships with thousands of convicts left the harbour on the 13 May of 1787. The journey on its own was dangerous. Not only did the convicts and military forces face a shortage of food, but they were also confronted with severe weather conditions and natural caprices. To explain, the whole journey lasted more than half a year. As mentioned before, the ships departed on 13th May in 1787 from Portsmouth.

Nevertheless, the final stop, Australia, was preceded by Rio De Janeiro or Cape Town. The final station, Botany Bay in Australia, was reached on the 20th of January in 1787. However, the ships had to move to a different harbour after Phillip discovered that there is no shelter from the easter winds, so they moved to the harbour, which they named Sydney Cove. As he stated: ”Without exception, the finest and most extensive harbour in the universe and at the same time the most secure, being safe from all winds that blow.”³⁰ After the relocation, they arrived in

²⁷ Robert Hughes, *The Fatal Shore*, 38.

²⁸ WINTER, SEAN. "Coerced Labour in Western Australia during the Nineteenth Century." *Australasian Historical Archaeology* 34 (2016): 3. <http://www.jstor.org/stable/26350188>.

²⁹ Frost, *Botany Bay*, 174.

³⁰ “Transportation to Australia,” The History Press, Last Accessed March 10, 2021, <https://www.thehistorypress.co.uk/articles/transportation-to-australia/>.

Sydney Cove on 26 January 1788. The transportation on the ships itself was hazardous. The ships were full of supplies, animals and also convicts. Mr Hughes stated that: "A total of forty-eight people had died- forty convicts, five convicts' children, one marine's wife, one marine's child and one marine."³¹ However, throughout the time of transportation, the condition became worse, and the number of death convict before reaching the penal colony started to rise. For instance, on the second fleet, as stated by Flynn: "The convicts on all the ships were mistreated, rations were poor and sickness rife. Of the approximate 1250 male convicts, over 25% died en route to NSW (in comparison to just 2.8% of those on the First Fleet) and many more died within a year of reaching Sydney."³² Which summarizes the high rate of dead on the ships caused by the challenging conditions.

After the first ship arrived at the harbour, the crew was exposed to multiple inconveniences regarding the settling. The climate was very different in comparison to the climate condition known to the convicts. Australian bush full of animals such as kangaroos, dangerous spiders, snakes, or bugs that the British settlers have never seen. Moreover, Aboriginal people whose culture differentiated from the convicts' cultural background also faced an inflow of a new culture. Both Mr Keneally and Mr Hughes agreed that the beginnings were really difficult because Botany Bay was not an ideal location for agricultural prosperity, and therefore, the Englishman explored different parts of Australia as well and named them, such as Sydney Cove or Camp Cove.³³ David Hill contends that even though Phillips, an admiral of the British navy and after the arrival also a governor of the colony, remained positive while reporting to London about the settling, the reality was contradictory to the expectations. The shortage of food was radical and affected the convicts in a year of settling because the limited amount of supplies they carried to the new world were not unlimited. The production of their own food was not successful. To explain, the first harvest of wheat and barley did not produce a sufficient amount necessary for survival. In addition, most of the harvest was used as seeds, not to satisfy the diet of the settlers. The decreasing amount of food was not the only type of shortage that influenced the life of convicts. David states that when the first winter came, the convicts almost wore out their shoes and walked almost barefoot. In addition to the lack of food and clothes, accommodation was dreadful. Settlers lived under canvas tents or strips of bark. The crisis continued for almost two years, until the arrival of the Second fleet

³¹ Hughes, *The fatal Shore*, 83.

³² Michael Flynn, *The Second Fleet: Britain's grim convict armada of 1790*(North Sydney: Library of Australian History,2001)320.

³³ Hughes, *The fatal Shore*, 84-88. Keneally, *The Commonwealth of Thieves*, 80-102.

with convicts, but more importantly, with supplies.³⁴ As mentioned before, life in the first years was very difficult, not just for the convicts but also for marines. Mr Hughes stated that marines were also barefoot and with ragged uniforms.³⁵ This claim suggests that the perspective of marines reflected the attitude of the convicts themselves as the marines lived in similar circumstances as convicts.

To support the idea of the years full of starvation, Mr Hughes claims that the first years were devastating. After the ships arrived, the convict had no choice but to build everything from zero. At first, there were no shelters to sleep in, so the convict had to build them. It should be noted that the officers and marines took precedence over the commoners and had the privilege to be sheltered first. The utterly unknown environment and climate did not help this process of settling either. The first houses built from raw materials were destroyed as a consequence of the Australian rainy winter. Regarding the matter of food, the aim was to build a colony independent of the outside world. This objective was found mostly impossible to achieve, especially after the first harvest, because all the seeds had to be saved.³⁶ As also Mr. Hills mentioned, they also agreed on the consequences of food and clothes shortage. Convicts were tired because it was almost impossible to work with a limited amount of nutrients to this extent. Regarding the question of clothing, not only were the convicts almost barefoot, but the uniforms of the marines were damaged. As Mr Hughes stated, "most of the men on the work gangs were already as naked as the Aborigines, having traded off their clothes for food."³⁷ Mr Hughes also claimed that despite the fact that Governor Philip wanted for the colony to become independent and suitable for living after the convict ended their duties. The shortage of food was devastating. Firstly, he had to short the food supplies to a minimum, and after months he even had to share his personal flour stocks.³⁸

Mr Hughes and Mr Hill were not the only authors who came to a mutual conclusion that the first years were the years of starvation. Also, Mr Keneally supports the idea of the starving population during the initial years of settling by mentioning that Governor Philip worried about the future of a colony because from his perspective the surrounding was not suitable for agriculture.³⁹ To clarify, all three authors came to the mutual agreement that the first years were crucial for the colony because newcomers were supposed to adapt themselves to

³⁴ David Hill, *The Making of Australia* (Sydney: Random House Australia, 2014), 31-49.

³⁵ Hughes, *The fatal shore*, 103.

³⁶ Hughes, *The fatal shore*, 84-99.

³⁷ Hughes, *The fatal shore*, 102.

³⁸ Hughes, *The fatal shore*, 102.

³⁹ Keneally, *The Commonwealth of Thieves*, 84-94.

completely new surroundings. The climate differentiated highly from the climate convicts were used to. Not only climate but cultural differences were present as well. There were no houses nor shelters. Furthermore, they had food which they brought. Yet, they were not able to distinguish newly discovered ingredients from safe to poisonous in this new land of Australia. Never before were the plants and animals seen by a common Englishman. And yet, the newcomers were supposed to settle, build houses to live in, grow food and prosper in such circumstances.

Not only men but also women and even children were sent to exile to Australia. Some were sent as criminals after they had committed a crime, others were sent there with their family member. As Mrs Smith states:” Under British law, children as young as seven years could be criminally charged if it was ascertained they understood the difference between right and wrong.”⁴⁰ Circumstances of children who were not considered criminals yet were sent to Australia in the companionship of their mothers, who, on the other hand, were found guilty of a crime. This situation is described by Mr Keneally, who stated that children were taken from such women because she was of an abandoned character and the child was sent to Norfolk Island as a "public child".⁴¹ Norfolk Island was another convict colony, and Mr O'Collins suggests that it had gone through the same agricultural problems as New South Walse.⁴² However the punishment methods were worse for convicts. Mr Hughes adds that it was the island:" that would eventually become the worst place in the English speaking world."⁴³ They have been separated from these creatures because it was believed that children are innocent and they learn everything from adults. Mrs Smith states that the government wants to control and monitor the children for educational purposes.⁴⁴ On the other hand, it also depended on the class of children. Children born to officers did not have to work and were cared for by servant.

The life of convicts was difficult and full of manual work. As Mrs Smith states:” European children shared with adults the privations of their new environment, including the shortage of food. Young children were particularly susceptible to sickness and accidents.”⁴⁵ To support this idea, Mr Lawry stated that there were not many children as convicts in the first years, but by 1792 there were about 200 children, and the number was gradually increasing.

⁴⁰ Kate Darian – Smith, “Children”, Dictionary of Sydney, 2010, <https://dictionaryofsydney.org/entry/children>.

⁴¹ Keneally, *The commonwealth of thieves*, 93.

⁴² Maeve O'Collins, "British Experiments on Norfolk Island: 1788–1897," In *An Uneasy Relationship: Norfolk Island and the Commonwealth of Australia*, 18. ANU Press, 2010. <http://www.jstor.org/stable/j.ctt24h2qc.5>.

⁴³ Hughes, *The fatal shore*, 99.

⁴⁴ Kate Darian – Smith, “Children”.

⁴⁵ Kate Darian – Smith, “Children”.

However, the education of children was taken into consideration when the main issues with food supplies and accommodation were resolved.⁴⁶As mentioned before, they had to build houses, work on farms and do all the work under constant observation of mariners while the payment to the workers was in the form of food. As Molly Benett mentioned: "the majority of convict or orphaned boys aged between 9 and 18 worked as labourers and herdsmen assigned to settlers, as they were usually too small for the rough work of clearing the land, quarrying stone and building road."⁴⁷ And yet, children were not too young or small for the brutal punishment, which served as a consequence of bad behaviour. In addition to the payment that represented the bare minimum and could only provide survival of the working force, the threat of being punished or killed was ever-present. One of the most common punishments was flogging, which means that convicts were whipped with cat o'nile tales attached to a wooden stick. While man convicts were hit on their back, boy convicts were hit on their bottoms, usually between 25 to 50 lashes. Other punishment included being put into a solitary cell, walking on a treadmill and being bolted into leg irons and chained to a work gang. In greater detail, elaborating in a gang, Mr Goddard mentioned: "13-year-old John Donnelly who was sentenced to 12 months working on an ironwork gang". Working on a treadmill was also demanded labour, mainly because corn was an essential part of the food the convict received, and it was needed to be ground. Mr Goddard stated that there was a treadmill attached to Carter's barracks and sets an example of 14-year-old William Tazewell, who was sentenced to six weeks on the treadmill for making away with his government-issue shoes.⁴⁸ The punishment was there not only to secure future obedience, but the hardship of convicts was highly beneficial mainly for the government as it secured cheap labour.

If none of these punishments worked, there were places such as Cockatoo Island, Norfolk Island or Port Arthur with even more repressive methods. Mr Goddard uses a young boy called Jon Dwyer as an example:

" He was ordered to be held in barrack confinement cells for two weeks, which meant being held in complete darkness and fed only a diet of bread and water. John was not easy to be reformed, and consequently, he earned the reputation of a notorious runaway. Even other attempts of holding him offshore were not enough to modify his bad behaviour, and eventually, the authorities had no other choice but to move him on to more remote harsher penal settlements, the Port Macquarie, which was the end for John Dwyer. He stayed there for

⁴⁶ John R., Lawry. "Australian Education 1788-1823." *History of Education Quarterly* 5, no. 3 (1965): 166-73. Accessed March 10, 2021. doi:10.2307/367115.

⁴⁷ "Convict Children", Australia in the 1800s, Last Accessed March 10, 2021, https://myplace.edu.au/decades_timeline/1800/decade_landing_20.html?tabRank=3&subTabRank=2.

⁴⁸ "Child Convict of Australia", Sydney Living Museum, Last Accessed March 10, 2021, <https://sydneylivingmuseums.com.au/learning/resources/child-convicts-australia>.

three years of a harsh life, suffered several punishments and eventually died in convict hospital aged only 13."⁴⁹

When it came to working in chains in a work gang, Mr Goddard adds that it was not only a way of punishing the convicts, but it also served to government as:” a labour force for important buildings projects like building roads and being set to upon the treadmill worked in a much same way.”⁵⁰ They never had to build walls to demarcate the area of prison because the ocean functioned as the borderline of it instead. When the shortage of food became critical, stealing food became once again a crime that was punished by hanging. Mr Hughes claims that the 17-year-old boy stole:” some butter, dried peas and salt pork at Sydney Cove.”⁵¹ was punished the first. Convicts were expected to do all the manual work even when they were starving. A status of a child convict in the colony made no difference in the world of the convicts. Children were supposed to do the same manual work, a work they were physically able to do, and were treated equally as adult criminals.

Landing in New South Wales, they were separated according to their manual skills. Those with useful making skills such as building, labouring and making supplies for the government stayed at barracks, and the rest was sent out to be working at private households in the town or at farms. Women and young girls' convicts, in particular, were sent to be servants in houses, on farms or in female factories, where their duties included mainly laundry. However, regarding the number of convicts, there was a higher number of boys than girls, and around 1817 the government started building barracks mainly to control their working hours but also to provide them with accommodation. They were sent to live in barracks for men or later, around 1820 until 1835, they were housed in barracks for boys, so-called Carter's barracks. The reason behind this was that there were not many children on the first fleet and in the first years of settling overall, but the number gradually increased. Mrs Smith states that the child convicts represented 15% of the convict's population, and as more of them were transported there, the government decided to separate them from the depraved adults and built a place for them.⁵² The barracks were the centre of administration, with its own court. Convicts who lived there got blue and white striped t-shirts, white pants, blue jacket, leather hat and shoes to be recognized. It was even marked with Board Arrow, the government's sight, which prevented the cloths from

⁴⁹ Sydney Living Museum, “Child Convict of Australia“.

⁵⁰ Sydney Living Museum, “Child Convict of Australia“.

⁵¹ Hughes, *The fatal shore*, 91

⁵² Kate Darian – Smith, “Children”.

being stolen or sold by convicts. The clothes were all one size, made for men and consequently did not necessarily fit the young boys.

The government built these barracks so that they can provide children with education. The boys had to wake up very early to attend classes such as reading, writing or religion. After school, they were expected to go to work, where the main duties represented helping older convicts and learning valuable crafts such as brickmaking, shoemaking, tailoring, blacksmithing, and others to find jobs when they are released. After helping the older convicts, the children usually returned to the barracks to attend more lessons. Supported by Nicola Lauren:" The boys placed at the Carters' Barracks were given basic schooling, a strict religious upbringing and were trained to become tradesman".⁵³ It should be noted that the living conditions of the child convicts were influenced by the social class the children belonged to. Children from the middle and upper class were fortunate to receive sufficient education and lived in better accommodation. The learning process was supported by Mr Smith, who claims that: "children were taught by tutors and governesses or sent back to England for schooling.",⁵⁴ which differentiated significantly from the living condition of the working-class children who could not derive benefits from their social class and therefore could not be provided with education and living standards as the children of the middle and upper class. In the years of Governor King, the education for orphans was not highly inclusive but after 1809, with more children being born to free convicts or officer's the education had to be extended for them as well. The government claimed that education could secure the future for the colony. Therefore, they promoted religious schools because they believed they would implant moral standards in the children.⁵⁵

Despite the higher number of boys, girls' living conditions were still in question unless they were provided with the position of a servant. Consequently, in 1801 the governor King established Female Orphan School where girls, as stated by the website: "received clothing, bedding, board, and instruction in needlework, spinning and reading."⁵⁶ Some girls were allowed to marry an officer, yet the vast majority of girls started to work as servants to an

⁵³ "Carter's barrack", Find & Connect, Last modified February 5, 2015, <https://www.findandconnect.gov.au/ref/nsw/biogs/NE01682b.htm>.

⁵⁴ Kate Darian – Smith, "Children".

⁵⁵ Lawry, "Australian Education 1788-1823," 166-173

⁵⁶ "The Female Orphan School", Australia in the 1800s, Last Accessed March 10, 2021, https://myplace.edu.au/decades_timeline/1800/decade_landing_20.html?tabRank=3&subTabRank=3.

officer's wives. On the other hand, Mr Lawry suggests that a similar school for orphans was already formed on North Folk Island.⁵⁷

The convicts were sentenced to 7 or 14 years. When they were released, they received their certificate of freedom. Mrs Jacqui Greenfield claims that when convicts were well behaved, they could get more appealing jobs. Jeremiah Callaghan was found guilty of stealing personal property. However, he was fortunate to derive the benefits of received knowledge that helped him earn the position of a clerk at Hyde park barracks. The knowledge of writing and reading was held in high regard, and Jeremiah was of the few who was paid for his work at Hyde Park. Later Jeremiah resigned from the position, became a gatekeeper and at the end of his sentence, he received a certificate of freedom.⁵⁸ Mr Goddard claims that when child convicts were at the end of their sentence, they had their best years ahead of them, and for that reason, it was the best for the government to take advantages of them.

After their sentence, they could return home, but most convicts decided to stay and built their lives in New South Wales. Mr Goddard provided an example of:

"Mary Wade, who was transported to the colony for attacking a younger child and stealing her clothes. Mary served her sentence, she attained her freedom and like so many before her, she made the decision to remain here and make her future in New South Wales. She married. Had 21 children and today has tens of thousands of descendants who have all helped to write the story of modern Australia including former Australian Prime Minister Kevin Rudd."⁵⁹

Living in Britain usually meant living in terrible conditions for many children. Most of them were orphans who had to take care of themselves. After the arrival in the colony, child convicts suffered in terrible conditions, faced strict rules and hard punishment. However, when they gained the freedom back, their lives were much better in many aspects. They could use their newly gained skills to get a job and start living a normal life. Many of them got married and had children in New South Wales.

⁵⁷ Lawry, "Australian Education 1788-1823," 168.

⁵⁸ Sydney Living Museum, "Child Convict of Australia".

⁵⁹ Sydney Living Museum, "Child Convict of Australia".

3. Social situation of the poor in Victorian Britain

Life in England in the 19th century became very city-oriented thanks to industrial development and the society, which was divided into classes. The wealthy upper class and middle class living in houses and mansions with servants. As Mrs Picard states: "The middle and upper classes owned their own homes, but for the rest, the rent collector was a familiar figure."⁶⁰ Some of the working-class members might have been fortunate to avoid conditions of typical living of the vast majority of lower-class members, as well as Mrs Picard, states: "Respectable artisans lived nearer to their employment, often in terraces of pleasant cottages, with piped water and gaslighting."⁶¹ However, the mass of a working-class living in slums was experiencing conditions described by Marah Gubar as: "The rapid growth of towns quickly outstripped affordable housing, leading to overcrowding and shockingly poor sanitary conditions."⁶² Despite the sufficient earnings of the working class, which was usually enough to cover the rent and some basic diet, people often faced an even worse reality. To conclude, in spite of the ever-present and deeply rooted poorness in the working class, some working-class members were fortunate to find an escape from reality.

The slums, where most of the physical labour lived, were in all industrial cities. As Mrs Daniels stated: "Large houses were turned into flats and tenements, and the landlords who owned them were not concerned about the upkeep or the condition of these dwellings."⁶³ There were at least miles of these streets full of thin-walled houses, one next to another. There was one or two rooms on each floor, no light in any of these rooms, only the daylight from the street through the window. Several families usually lived in these houses, who shared one front door. Mr Williams stated:

" it may be one house, but it generally is a cluster of houses, or blocks of dwellings, not necessarily dilapidated, or poorly drained, or old, but usually all this and small-roomed, and, further so hemmed in by other houses, so wanting in light and air, and therefore cleanliness, as to be wholly unfit for human habitation."⁶⁴

⁶⁰ Liza, Picard, "The built environment ", British Library, October 14, 2009, <https://www.bl.uk/victorian-britain/articles/the-built-environment>.

⁶¹ Picard, "The built environment ".

⁶² Marah Gubar, "The Victorian child, 1837-1901", University of Pittsburg. Last Accessed March 29, 2021. <http://www.representingchildhood.pitt.edu/victorian.htm>.

⁶³ Barbara Daniels, "Poverty and Families in Victorian Era", Hidden lives revealed: A Virtual Archive- Children in Care 1881- 1981, Last Accessed March 11, 2021, <https://www.hiddenlives.org.uk/articles/poverty.html>.

⁶⁴ Robert Williams, *London Rookeries and Colliers' Slums* (New York: Garland Pub, 1893), 13.

There were also shared lavatories or earth toilets for families on the yard, which usually overflowed, but the inhabitants had no choice but to live in such conditions. Regarding the access to water, there was a pipe for a neighbourhood, which flowed only a few hours a week.

As mentioned before, the upper and middle class lived their lives in much better conditions than the poor mass. And as Mr Dyos stated: "Character of the poor was an unfit topic." ⁶⁵ for them. However, the 19th century marks a period when discussions regarding the poor people among the upper and middle class aroused. The upper class concluded that they are paying taxes to support the poor people, which in their eyes were just lazy people, not capable to earn a living. As Merryn Allingham states: "Many Victorians considered that poverty was the result of a lack of effort and to intervene would simply encourage more people to fall into debt."⁶⁶ Because it was believed that it was the public's responsibility, not the church, to take care of the poor, mainly thanks to the Poor Law, which was established in Britain. To take care of the poor on their territory was meant to be the responsibility of parishes. However, due to the industrialisation and people moving to cities and town, this system could not prosper as Mrs Allingham states: "Industrialisation, however, brought mass migration to towns and cities and with it a huge growth in visible poverty."⁶⁷ After years of complaints from upper and middle classes, there was a reform of the Poor Law.

The New Poor Law was introduced in 1834, and the higher classes believed that it would solve the issue of a multitude of poor people on the streets. It was meant to encourage the poor to work harder to support themselves and mainly reduce the cost of looking after them. This objective was supposed to be achieved by placing the poor into workhouses, where they were fed, clothed, had a roof over their heads, and children received a basic education, and the government wanted the poor to work every day in return. As Charlotte Newman stated: "The New poor Law aimed to reduce the cost of poor relief by creating workhouses with harsher living conditions than those of the poorest of labourers, conditions which had to be endured if relief was to be received."⁶⁸ Conditions in workhouses were rather restricting as National archives stated that: "Richard Oastler spoke out against the new Poor Law, calling the workhouses 'Prisons for the Poor'. The poor themselves hated and feared the threat of the

⁶⁵ H.J.Dyos, H. J. "The Slums of Victorian London." *Victorian Studies* 11, no. 1 (1967): 6. <http://www.jstor.org/stable/3825891>.

⁶⁶ "The Rise of an Orphanage", Merryna Mallingham, Last Accessed March 11, 2021, <https://merrynallingham.com/19th-20th-century/the-rise-of-the-orphanage/>.

⁶⁷ "The Rise of an Orphanage", Merryna Mallingham.

⁶⁸ Charlotte, Newman, "To Punish or Protect: The New Poor Law and the English Workhouse." *International Journal of Historical Archaeology* 18, no. 1 (2014): 123. <http://www.jstor.org/stable/24572708>.

workhouse so much that there were riots in northern towns.⁶⁹ On the other hand, people were not forced to seek accommodation in a workhouse, it was voluntary, and those who were really desperate entered. Even though living in the workhouses was voluntary, it was also quite troublesome to get in as the criteria for help were demanding to meet. Mrs Picard stated that: "A 70-year-old seamstress with failing sight was told to go away and find herself some work because 'she was young enough to work'."⁷⁰ The criteria were, from today's perspective, almost inhuman, so even when the applicant was starving, the authorities did not have the urge to help.

However, if they decided to ask for help and sought accommodation in a workhouse, they had to prepare for quite severe conditions. The inhabitants of the workhouses had to wear uniforms, and the food conditions were not very nutritious. This idea supports, for instance, the scandal in Andover Workhouse. Flower shared his experience: "I have seen the man gnaw at the bones, they broke the pig chap bones to pick the fat and gristle out....The man was very glad to get hold of them they were so hungry."⁷¹ Such circumstances persisted mainly in workhouses, which were not regularly checked as Mrs Picard stated that: "Workhouse food was just enough to keep the inmates from starvation."⁷² Because the workhouses and government needed the occupants to be able to work. It did not matter if the inhabitants were old, child, male or female. They all needed to work very hard, doing work such as picking oakum or breaking stones. Children could be hired by factories. Liza Picard supports this by explaining that professions were not taken into consideration when giving jobs to the inhabitants of the workhouse. Following with an example that for instance, a clerk experienced difficulty when trying to break a stone with a hammer⁷³. If family entered, they were split up to different workhouse and might never see each other again. As Mrs Newman stated: "Segregation by gender and age was a key method of control in workhouses."⁷⁴ Furthermore, strict rules which had to be followed persisted and they were checked by inspections, which were rather irregular. Therefore Mrs Picard claims that education should be provided at least to the youngest children: "It was often ignored by the workhouse keeper."⁷⁵ As was mentioned above, it was a

⁶⁹"1834 Poor Law", The National Archives, Last Accessed March 11, 2021, <https://www.nationalarchives.gov.uk/education/resources/1834-poor-law/>.

⁷⁰ Liza, Picard, "The working classes and the poor", British Library, October 14, 2021, <https://www.bl.uk/victorian-britain/articles/the-working-classes-and-the-poor>.

⁷¹ S., Fowler, *The Workhouse: The People, The Places, The Life Behind Doors* (London: The National Archives, 2007), 7.

⁷² Liza, Picard, "The working classes and the poor".

⁷³ Liza, Picard, "The working classes and the poor".

⁷⁴ Newman, "To Punish or Protect: The New Poor Law and the English Workhouse", 8.

⁷⁵ Liza, Picard, "The working classes and the poor".

free choice to go to the workhouse, however, the picture of ending in a workhouse was present. Living in a workhouse was a common consequence of losing a job, but so was an injury that prevented the person from fulfilling their duties or oldness. All things considered, Liza Picard depicts the situation in workhouses very well:" Increasingly, workhouses contained only orphans, the old, the sick and the insane."⁷⁶ To conclude, the poorness was seen by the public as laziness, and the government decided to fight against this vice through workhouses because they thought they needed to be taught the value of hard work.

In order to avoid workhouses and to escape the reality of ever-present poorness, contribution to a crime was perceived as effective. Being a pocket lifter or a thief was a typical lifestyle, even for children. Despite the age gap between adults and children, children were sentenced as adults. In addition, a widespread crime was also prostitution. Mrs Picard stated that:" Entire streets in the slums of London were inhabited by prostitutes."⁷⁷ Many girls and woman decided to earn a living that way. As Mrs Deborah Gorham explained, child prostitution was a social issue in the 19th century. The issue was brought to the public through Mr Stead, who wrote a series about this particular concern. He portrayed the innocent child from the working class and how the higher classed man took advantage of the "daughter of the people".⁷⁸ As a consequence, an act in 1885 was established, which was raising the age of consent to sixteen. It also brought attention to the public of children and in what condition they had to live.

⁷⁶ "1834 Poor Law", The National Archives.

⁷⁷ Liza, Picard, "The working classes and the poor".

⁷⁸ Deborah, Gorham, "The "Maiden Tribute of Modern Babylon" Re-Examined: Child Prostitution and the Idea of Childhood in Late-Victorian England," *Victorian Studies* 21, no. 3 (1978): 353-54, <http://www.jstor.org/stable/3827386>.

4. Child in 19th century Britain and Australia

The society was formed by children, as Marah Gubar stated:” Victoria’s England was a child-dominated society.“⁷⁹ Moreover, even though the view on children needing a proper childhood with education and not labour work started to shape already in the 18th century, it was a slow process. Due to the slowly developing perspective on childhood, in the 19th century, the society did not recognise childhood fully in the sense that they saw them as little adults as Marah Gubar supports:” many people still believed that children did not need to be shielded by the state from adult responsibilities.“⁸⁰ And the idea that children should have rights was not really disguised until the 1830s. The idea is supported by Mrs More by:” our enlighteners [...] will illuminate the world with grave descants on the rights of youth, the rights of children, the rights of babies”.⁸¹ The lives of children in the 19th century do not meet the expectations of today's society at all. Children had to do whatever they could to survive, work or steal, as a society did not pay much attention to their living conditions.

The 19th century may be seen as huge progress and modernisation of living standards for people, in the sense of build-in ovens, heating tanks, telegraph system, telephone, sun pictures (photographs) or public toilets. On the other hand, working in factories such as the cotton industry was still highly damaging for the lungs of workers as the noise in extreme cases caused deafness because of moving belts everywhere. In addition, there were high risks of scalping the workers, losing a finger or hand easily. Child labour was persistent in Britain until 1860, when working of all minors under the age of 12 was prohibited. “Children were cheaper to employ than adults and easier to discipline.”⁸² Until then, the children, who were hired to clean under the machines in factories, usually ended up crippled as a result of the lack of sleep and, hand in hand, the lack of concentration. Apart from factories, children, boys, in particular, living in the countryside had to work in the fields. Girls, on the other hand, were sometimes provided with the opportunity to work as servants. The number of working minors between 1850 to 1880 grew rapidly from 200,000 to 500,000. As stated by National Archives:” In 1821, approximately 49% of the workforce was under 20.“⁸³ In general, child labour was utterly

⁷⁹ Marah Gubar, “The Victorian child, 1837-1901”.

⁸⁰ Marah Gubar, “The Victorian child, 1837-1901”.

⁸¹ Hannah More, *Strictures on the Modern System of Female Education* (London: Printers Streets, 1801) 172-3.

⁸² “Child Labour“, *The Struggle of Democracy*, The National Archives, http://www.nationalarchives.gov.uk/pathways/citizenship/struggle_democracy/childlabour.htm.

⁸³ *Child Labour*“, *The Struggle of Democracy*.

normal. The idea of children working instead of going to school was the key to surviving for many working-class families.

Discussing the legislation of 19th century Britain, several acts were established, which tried to improve the living conditions of people. It was a slowly developing process, Mr Horne states that even: " Queen Victoria's husband Prince Albert spoke for many when he argued that the working man's children were "part of his productive power," an indispensable source of family income."⁸⁴ Since 1819 the legislation tried to improve the health conditions in factories and promote the owner's duty to check on them. However, the conditions furthermore discussed by Liza Picard were:" remained life-threatening until the next century."⁸⁵ The bright side was that from 1850 the health of the minor was regularly checked. Further developments in the working environment assured that children and women could not legally work more than 10 hours, and the working schedule for women and children was allowed between 6 am and 6 pm, excluding the night shifts. As mentioned before, in 1860, work for minors under 12 years old was completely forbidden. Around this time, with all these acts, people started to realise the importance of education for children: "After 1867 no factory nor workshop could employ any child under the age of 8, and employees aged between 8 and 13 were to receive at least 10 hours of education per week."⁸⁶ Despite the slow process of improvement in the working environment, children and women were able to achieve a shift in working conditions regarding limited working schedule, more frequent check of health suitability and many other factors that contributed to improvement in the workplace.

At the same time in Australia, the gold rush provided the colony with more immigrants. As a consequence, Jan Kociumbas states that in 1861 almost half of Sydney's population were children aged under the age of 12.⁸⁷ Since most men worked outside of the city, they had to leave the children in the city with their women. He also stated that:" Many lived in impoverished conditions in sole-parent families."⁸⁸ The sole parent families were seen as a problem for the government as juvenile crime rose rapidly. They blamed the criminality of youth on the lack of parental guidance. The idea led to a stricter legislation policy, so in 1856 the government decreed the detention of children up to 19 to Destitute children's Society. Mrs Smith stated that:" The Randwick Asylum for Destitute Children opened in 1858, and by the

⁸⁴ Pamela, Horn, *The Victorian Town Child* (New York: NYUP,1997),100.

⁸⁵ Liza, Picard, "The rise of technology and industry", British Library, , October 14, 2009, <https://www.bl.uk/victorian-britain/articles/the-rise-of-technology-and-industry>.

⁸⁶ "Child Labour", *The Struggle of Democracy*.

⁸⁷ Jan, Kociubas, *Australian Childhood: A History*, (Sydney: Allen & Unwin, 1997), 77.

⁸⁸ Kociubas, *Australian Childhood: A History*, 77.

1880s accommodated around 800 'neglected' or orphaned children in a self-sufficient barracks system.⁸⁹ These institutions were meant to provide not only accommodation but also re-education to children who were considered in the margins of society. This also supports Mrs Smith:

"From the late eighteenth century, British practices of civic paternalism were increasingly separating poor children from their parents and placing them in institutions. In New South Wales, the colonial administration and charities followed these British models of intervention in the lives of poor children and families with particular zeal."⁹⁰

In the colony were separate institutions for girls and boys. In both mentioned herewith, the children were supposed to be reformed to fit into society. However, the boy's institutions resembled rather military camps. The main objective promoted there was to support the idea of a man as a masculine figure and girls as a motherly role, for instance, doing laundry. Although the idea of these institutions was to incorporate children into society, most of the institutions were places full of, as Mrs Smith stated: "hardship, fear and abuse"⁹¹, where the children had to suffer hard work and punishment.

To a large extent, child labour in Britain was considered completely normal. The same idea was applied in its dominion of Australia. As Mrs Smith states: "For more impoverished families, children's labour remained crucial for the family economy."⁹² Children could participate in family businesses, sell flowers, matches or other items on the streets. Mrs Smith shared a story of Jack Lang, whose father illness meant that he had to provide the family with income at the age of seven. He was selling newspaper and vegetables and was finishing around midnight. Later on, he became a Labour premier in New South Wales⁹³ the working children had similar job opportunities as in Britain. It is fair to say that there were not as many factories in New South Wales. Children mostly worked in food processing and textile factories. The legislation in Britain started to change from 1850, in contrast, the legislation in New South Wales started to modify the working hours of children by 1896 to encourage attendance in schools.

Another part of children's life except work was education, which started to be an acute problem in the society during the 19th century as Mrs Goodman states: "Education was soon desired not only to push an individual towards personal success in life but for the economic

⁸⁹ Kate Darian – Smith, "Children".

⁹⁰ Kate Darian – Smith, "Children".

⁹¹ Kate Darian – Smith, "Children".

⁹² Kate Darian – Smith, "Children".

⁹³ Kate Darian – Smith, "Children".

development of the nation."⁹⁴ It was typical that upper-class children received their education in private schools or with the help of a personal tutor. The middle-class families of Victorian England perceived a visit of a governess, who oversaw children's education, as a sign of prosperity. As Mrs Peterson states:" In the nineteenth century increasing numbers of governesses were employed by the English middle classes. The governess was a testimony to the economic power of the Victorian middle-class father,"⁹⁵ Upper class and middle-class children had their opportunity to gain an education because of the money provided by their families. As Ruth Goodman states:" The biggest obstacle in broadening education was money. Who was to pay for the teachers, the books and the buildings?"⁹⁶ This statement is an excellent representation of education being the matter of secured families. However, as mentioned before, this was about to change because the nation started to recognise the importance of all children's education, no matter the background, for future development and economic purposes.

The legislation regarding education started to change in favour of working-class children with several acts. The biggest, presumably, change was achieved when, as Liza Picard states:" Elected school boards could levy a local rate to build new schools providing education up to the age of 10."⁹⁷ Not only was there a problem with the location, but also with the number of teachers. Joshep Lancaster came with the idea that single men can lead the whole school by engaging pupils themselves. It meant that the teacher taught older pupils the day's lesson, and then they monitored the rest of the children. The types of schools, children could attend were Ragged schools, where they were taught to read from the Bible. This concept of educating children was common in London because of the Ragged School Union. It was an effective solution for the poor because, as Liza Picard states:" By 1861 they were teaching over 40,000 children in London, including the children of convicts, drunks and abusive step-parents, and deserted orphans."⁹⁸ Other types of schools included Church schools, The Jews Free schools or Parish schools. In order to decrease the number of responsibilities towards children yet to provide education to children, these schools sent children to the Central London District School for Pauper Children. This institution was called Monster School due to its size and the number of pupils it absorbed

⁹⁴ Ruth Goodman, *How to be Victorian* (London: Penguin Books, 2014) 296.

⁹⁵ M. Jeanne, Peterson, "The Victorian Governess: Status Incongruence in Family and Society." *Victorian Studies* 14, no. 1 (1970): 9, <http://www.jstor.org/stable/3826404>.

⁹⁶ Goodman, *How to be Victorian*, 296

⁹⁷ Liza, Picard, "Education in Victorian Britain", October 14, 2009, <https://www.bl.uk/victorian-britain/articles/education-in-victorian-britain>.

⁹⁸ Liza, Picard, "Education in Victorian Britain".

Australia shared a similar approach to children education, as did England. The government did not contribute to the improvement of children's education at the time the colony was established. Most of the education for the poorer was sponsored by the donations of the Anglican Church. Upper class and middle-class children had their private schools established already in the middle of the 19th century, and if they had the financial means, the family could even send their children to boarding schools. However, Mrs Smith states that: " a Select Committee in 1844 found that half of all children in New South Wales did not attend school."⁹⁹ As a solution, the government established organisation which were able to take care of national education and state begin to provide subsidies to church schools. In 1850 the organisation opened a public school to serve as a model for other schools in the colony. The church and religion had their part in bringing up children. As Mrs Smith states: " Most children also attended Sunday school and church each week, and religion played an important role in their moral instruction and sense of family and community."¹⁰⁰ Further development of education was secured in 1880 by the Public Instruction Act, which made education compulsory from the age of 6 to 14.

The family could have never been taken for granted, not only in Victorian Britain but throughout the times. However, orphans in Victorian England were not just children without parents, according to R. Sauer: "Many children of the early 1800s were desperately unwanted."¹⁰¹ The idea of picking up children who did not have any parents or their parent did not want them due to circumstances came from earlier. In the 18th century, Captain Thomas Coram founded The Hospital, an institution providing hospitality for orphans. Mrs Ruth Richardson stated that:

"Coram had been very distressed by knowledge of the large numbers of unwanted children that were found on doorsteps or under bushes, sometimes dead from exposure because found too late. His idea was for a charitable institution that would take in these unwanted children and care for them until they were of an age to fend for themselves."¹⁰²

On the other hand, the circumstances in The Hospital were difficult as too many orphans needed to be taken care of, which demonstrate Mr McClure: " Coram's Foundling Hospital in London, for example, was forced to turn away as many five out of every six destitute children brought

⁹⁹ Kate Darian – Smith, "Children".

¹⁰⁰ Kate Darian – Smith, "Children".

¹⁰¹ R. Sauer, "Infanticide and Abortion in Nineteenth-Century Britain," *Population Studies* 32, no. 1 (1978): 81. doi:10.2307/2173842.

¹⁰² Ruth Richardson, "Foundlings, orphans and unmarried mothers", May 15, 2014, <https://www.bl.uk/romantics-and-victorians/articles/foundlings-orphans-and-unmarried-mothers>.

to its doorstep during this period.”¹⁰³ What did not help the situation were the children born to unmarried mother as they were considered illegitimate. This issue led to stigmatisation among people until the mid-20th century. Children were given new identities, and the Hospital was supposed to provide them with shelter, food, medical care and education, so the children were ready for future work.

Orphans were children who did not have any status in society. As the Victorian era was full of diseases and dangerous work, Mr Stone stated that: " half of all children would have lost one parent before completing adolescence".¹⁰⁴ They could either be adopted by relatives, neighbours or couples who could not have children. To clarify, they could be fostered by people from higher classes, however, their adoption would not ameliorate their social class status that much because, in most cases, the children ended up working for the upper class rather than being their children. It should be noted that the adoption did not have legal status, meaning all the adoption were usually informal affairs. Other options included placing orphans into educational institutions, which were sponsored by philanthropists. To support the difficulties of children orphans, the report from London Asylum states: " During this period, the government provided no financial and organisational support for parentless children apart from the workhouse. "¹⁰⁵ However, the institutions were poorly funded, and the amount of food and medical care received led to the spreading of diseases.

The most common diseases were, for instance, typhus and tuberculosis. One was spread by rats, which were near the orphans in the facilities they live in. The other was mostly spread by food or water, and since orphans ate inedible food most of the time. Marah Gubar describes these poor conditions as: "Coupled with infectious diseases and impure milk and food, these factors contributed to very high infant and child mortality rates".¹⁰⁶ Furthermore, in these institutions, the usage of corporal punishment was relatively frequent. The existence of orphanages was supposed to help children from the streets, and the idea behind them, as stated by Mr Kollar, was: " These institutions offered an alternative to infanticide, abandonment, and the buying or selling of babies on the open market as any other commodity."¹⁰⁷ Although in

¹⁰³ Ruth, McClure, *Coram's Children: The London Foundling Hospital in the Eighteenth Century*(New Haven and London: Yale Univ. Press, 1981.) 251.

¹⁰⁴ Lawrence, Stone, *The Past and the Present Revisited*. (London: Routledge and Kegan Paul, 1987), 313.

¹⁰⁵ "Outline of the London orphan asylum", Collection Items, British Library, Last Accessed March 10, 2021, <https://www.bl.uk/collection-items/outline-of-the-london-orphan-asylum>.

¹⁰⁶ Marah Gubar, "The Victorian child, 1837-1901".

¹⁰⁷ Rene, Kollar, *A Foreign and Wicked Institution?: The Campaign Against Convents in Victorian England*(Eugene: Pickwick Publications, 2011), 105.

Victorian times, orphanages did not attain their goal of saving children from the streets due to the frequent usage of punishment and high occurrence of abuse.

Besides that, most of the times, the abuse was much worse in church orphanages or in one of their agencies, which supervised the orphanages. Mr Coldrey specifically mentioned: "orphanages and industrial schools operated by Roman Catholic brotherhoods and sisterhoods".¹⁰⁸ Firstly they faced criticism because they decided to accept any unwanted children. The organisation did not pay any attention to the background of the family. Mr Kollar described the process as: "The officials did not require the name or address of the mother or the baby for admittance, and to ensure anonymity, a new name would be given to the child by the managers of the orphanage."¹⁰⁹ This access was completely different from the approach to the Hospital, whereas Mr Kolla stated:" Officials now demanded a detailed, and very embarrassing, questionnaire to be completed by the mother before the Hospital accepted the baby."¹¹⁰ The reason behind this approach was that they did not want to support the idea of women who gave birth and were unmarried. According to Mr Borrolow:" The system was designed to avoid giving unwitting encouragement to women who were selling their bodies."¹¹¹ To conclude, the orphanages and schools ruled by the Siter of Church made it easier for children to get in, but the cost paid was the abuse, which children had to undergo.

An example of the physical abuse, the exorcism of the evil, as they called it, would be the iron cages, which were present in those institutes. Mr Rodgers, who visited one of the institutions, described them as:

" The sides are covered with galvanised wire-work similar to the fencing now sold for garden purposes . . . Top of this fence is covered with very sharp spikes made of brass, which prevent the inmates from placing their hands on the top, and would cruelly tear any portion of the body coming into contact with them if an attempt was made to scale the sides, which in truth is impossible. Entrance is obtained through a door at one of the ends made of the same material as the sides, about two feet wide, and fitted with a brass lock-latch."¹¹²

He then continued to share his experience with iron cages by:"we withdrew, pitying a lot of these poor orphans, barred and bolted in these cages, should a fire break out in the orphanage, or any accidental disaster occur, which would be attended with serious loss of life."¹¹³ The sins

¹⁰⁸ Barry M. Coldrey, "A Mixture of Caring and Corruption: Church Orphanages and Industrial Schools." *Studies: An Irish Quarterly Review* 89, no. 353 (2000): 7-18. Accessed March 11, 2021. <http://www.jstor.org/stable/30095320>.

¹⁰⁹ Kollar, *A Foreign and Wicked Institution*, 111.

¹¹⁰ Kollar, *A Foreign and Wicked Institution*,108.

¹¹¹ John, Brownlow, *History and Objects of the Foundling Hospital* (Charlestown: Nabu Press,2013) 24–27.

¹¹² Kollar, *A Foreign and Wicked Institution*, 116.

¹¹³ Kollar, *A Foreign and Wicked Institution*, 116.

were the reasons girls got into these abusive situations, could be even getting to know their own bodies and sexuality. Consequently, they were punished in one of those cages or sent to a workhouse. Alexander Starchild described another sexual abuse: "The whole juvenile goal culture in England encourages sexual play as there is a strong policy of enforced nudity and corporal punishment. Caning is carried out in front of other boys- a boy is made to drop his pants and bend over. This can quickly take on sexual connotations."¹¹⁴ The terrible conditions of orphanages did not apply only to the 19th century. The sexual, physical and mental abuse performed on children continued to the 20th century.

Although some of the unregulated orphanages abused children and neglected them, the last option for orphans were the streets because of the terrible conditions in orphanages mentioned above. To clarify, most of the orphans living on streets, later on, became criminals, which was also a social issue, supported by the record of Asylum:" The Asylum was also a response to a fear felt by a wider society that orphans, without careful guidance, were likely to end up leading a life of 'vice and crime'."¹¹⁵ Due to this fear, society started to persevere the need for child education. However, for instance, Mr Mahew argued that:" since the crime was not caused by illiteracy, it could not be cured by education ... the only certain effects being the emergence of a more skilful and sophisticated race of criminals." ¹¹⁶ The fear of criminality was ever-present to society than the fear of children being mistreated in all those institutions.

To conclude, living condition for children of poorer families was not easy, nor without a family at all. The number of orphans was outrageous. Even when the children lost just one parent, most of the time, they ended abandoned because one parent could not provide enough money for the family to take care of them. Consequently, the children ended up in facilities such as educational institutions or orphanages. However, as Mrs Banerjee stated:" Orphaned children far outnumbered the facilities available for them."¹¹⁷ It means that children could live in terrible conditions in those facilities, full of abuse, with not enough food and full of diseases. Alternatively, they could choose to live on the streets, working, begging or stealing to provide themselves with limited income to live from.

In the colony, the system of taking care of children without home or parent was already rooted in the settling. But similar to the situation in Britain at the beginning, there was not much

¹¹⁴Starchild, "The Rape of Youth in Prisons and Juvenile Institutions,"147.

¹¹⁵ "Outline of the orphan asylum", British Library.

¹¹⁶ Henry Mayhew, *London Labour and the London poor* (London: Penguin, 1985), Introduction.

¹¹⁷ "Ideas of Childhood in Victorian Children's fiction: Orphans, Outcasts and Rebels", The Victorian Web, Last Accessed March 11, 2021, <http://www.victorianweb.org/genre/childlit/childhood4.html>.

support from the government, and most of the work was done by institutions of church and charities. From the early 1800s, the parliament of Australia stated that children could be placed into foster families, although there were not enough stable families since many of them were too poor to be able to take care of other children.¹¹⁸ In almost the whole 19th century and the beginning of the 20th century, childcare was under the responsibility of the church. The idea behind that was stated by McGrath: "The Catholic Church favoured institutional care for it was a way of imbuing the children with religion."¹¹⁹ People in the colony believed that religion was a way to implant moral standards into the young generation.

In some institutes, children were abused to achieve the goal of obedience and moral standards. For instance, The Randwick Destitute Children's Asylum was described as: "a barracks-like environment which bred barrack children."¹²⁰ The same institute was also accused by the Parliament of Australia of physical abuse: "many of whom had black eyes, bruises and bloody noses."¹²¹ In response, Mr Liddel stated that between 1840 and 1890, the government started to recognise their responsibility in the child welfare sector.¹²² The government responded with foster care, but due to the economic crisis and shortage of foster parents, they decided to turn back to institutions as Mr Liddle states: "Generally throughout 1890-1935 there was a push towards institutional care because it was seen as cost-effective."¹²³ The idea is also supported by the statistic provided by Mr Garton: "In 1881, there were just over 3 000 orphaned, neglected and delinquent children in government industrial schools and reformatories. By 1911 there were 17 731 such children in Australia receiving State care."¹²⁴ To conclude, the care of orphans in the colony was mostly in the hands of the church, which, similarly to the British institution, tried to make them follow the catholic moral rules by abusive means.

¹¹⁸ "Chapter 2 -Institutional care in Australia", Parliament of Australia, Last Accessed March 11, 2021. https://www.aph.gov.au/Parliamentary_Business/Committees/Senate/Community_Affairs/Completed_inquiries/2004-07/inst_care/report/c02.

¹¹⁹ McGrath MS, 'Catholic orphanages the 1890s-1950s: two case studies - St Brigid's Ryde and St Michael's Baulkham Hills', *Journal of the Royal Australian Historical Society* 77, no. 2(October 1991) p.26. <https://search.informit.org/doi/abs/10.3316/ielapa.920201534>.

¹²⁰ S Garton, *Out of luck: poor Australians and social welfare* (Sydney: Allen & Unwin, 1990),90-91.

¹²¹ "Chapter 2 -Institutional care in Australia", Parliament of Australia.

¹²² MJ Liddell, *Child welfare and care in Australia: understanding the past to influence the future*, in CR Goddard and R Carew, *Responding to children: child welfare practice*(Melbourne: Longman Cheshire, 1993),34

¹²³ Liddle, *'Child welfare and care in Australia'*,40.

¹²⁴ Garton, *"Out of luck: poor Australians and social welfare"*, 92.

Orphanages and Child migrants in the book *Empty Cradles*

Empty Cradles is a non-fictional book written by British social worker Margaret Humphreys. The book deals with the discovery of huge migration schemes, where children were sent from orphanages in Britain to distant parts of the British empire. The book tells the story of the author herself and the process of discovering the migrant's history. Thanks to her book, she gives voice to untold and, to a large extent, horrendous stories of child migrants. This practical part uses the book to demonstrate the comparison of physical and sexual abuse in Western Australian institutions with the British institutions of the 19th century. Moreover, it focuses on the similarities between the convict history of Australia.

An unmarried woman with children remained an outcast in the Victorian period. In addition to social shame, unmarried mothers suffered a lack of money due to high expenses connected with childcare which is supported by Dr Williams: "Surviving records indicate that only 20 per cent of unmarried fathers paid for their illegitimate children in Britain."¹²⁵ The way to escape the situation and provide better living conditions for their children, mother contributed to the rising popularity of orphanages and child houses as they sought the institutions' help.

When Margaret Humphrey first started searching the families of child migrants, she could hear some of the stories. The tremendous social status of unmarried women in the society was not just a case of 19th century Britain as one of the mothers of former child migrant sent to Australia mentioned: "It was terrible then, you know, there was no help. It was an awful struggle. People looked down on you if you were an unmarried mother."¹²⁶ The story of Vera reflects the idea of an unmarried woman being seen as sinners not just in the 19th but also in the 20th century. Vera experienced judgement from her surrounding, and on that account, she decided to give up on her baby, thinking that she is providing the child with a better future in the orphanage. She believed that the children could be adopted there and therefore be provided with better living conditions. Mr Thames claims that there were predominantly two approaches to the unmarried woman with children throughout the years. Whereas the second approach showed them sympathy and blame men for seducing them.¹²⁷, the first approach found women as sinners, which correspond with the statement of Vera.

¹²⁵ "Supporting London's bastard children", University of Cambridge, Last accessed March 24, 2021. https://www.cam.ac.uk/unmarried_mothers.

¹²⁶ Margaret Humphreys, *Empty Cradles*(Great Britain: Corgi Books, 2011),49

¹²⁷ Pat Thane, "Unmarried Motherhood in Twentieth-Century England", *Women's History Review* 20, no:1(February 2011): 11-12. <http://dx.doi.org/10.1080/09612025.2011.536383>.

Along with Vera, her friend followed her steps. She said to Mrs Humphreys that she did not want to leave the baby but did not have enough means to support it:” "I tried to keep her, but my baby was placed for adoption. I was working, trying to get the money together,"¹²⁸ Despite unmarried mothers' efforts to find employment and secure the future of their children, their social status prevented them from achieving this objective. It should be noted that a similar approach remained in existence in both the 19th and 20th centuries. The issue of money related to childcare can be seen throughout English history and is reflected in the necessity of child labour and the poor conditions they had to live in. Joanna Moorhead suggests that in the 19th century: " Unmarried women who became pregnant had extremely limited choices and, for many, the only possible route was to give up their child to the Foundling hospital and then attempt to claw their way back to their “respectable” lives as governesses or servants.“¹²⁹ This approach of women trying to get back to the process and raise money to secure themselves and their children's future is also persistent in the 20th century when one of the mothers of child migrant wrote: " Dear sisters, Thank you for looking after me several months ago. I would very much like you to take care of my little boy for two months while I get back on my feet. I'll be back to collect him”¹³⁰ She wrote the note to the child takers in one of the orphanages, hoping that she would meet her baby again and take care of him. Unfortunately, she did not get the chance to see her child again because of the child migrant system. Based on it, the child was sent with other minor migrants to Australia a few days later. The mothers were all but informed about their children despite their interest. However, in the hope of providing a brighter future for their offspring, they entrusted orphanages with their caregiving

No matter the century, the orphanages promised to be different from the workhouses as they secured education and moral development through religion. That is the reason for most of the mothers decided to give the baby up. The practice in the orphanages and educational institutions were different from the workhouse. The education and moral standard implanted through religion made these institutions seem like a better choice. However, abusive behaviour and the use of punishment were still very common. Sexual abuse used in those holy places, where the children should be taken care of by priests and nuns, was described by former child migrant: "I never saw their faces. Hands would come into the bed, playing with me at night. I was too frightened to open my eyes. They would roll me over on my face, pulling my trousers

¹²⁸ Humphreys, *Empty Cradles*, 53.

¹²⁹ Joanna Moorhead, "The Victorian women forced to give up their babies", *The Guardian*, September 19, 2015, 1. <https://www.theguardian.com/lifeandstyle/2015/sep/19/victorian-women-forced-to-give-up-their-babies-new-exhibition>.

¹³⁰ Humphreys, *Empty Cradles*, 252.

down and playing with the cheeks of my backside."¹³¹ It should be noted that the citation reflects the experiences of a child orphan living in a British orphanage. This statement supports the abusive behaviour of custodians in British orphanages in the 19th and 20th century. The institutions promised to take care of the children, educate them and provide them with a roof over their heads as Mr Kollar claims: "Orphanages have always provided an essential service for those societies that have valued the importance of caring for infants or young children who faced the prospect of survival in a harsh and threatening world without the aid, protection, or care of parents."¹³² However, based on the child orphan's personal experience and his description of sexually abusive behaviour of custodians, the claim of Mr Kollar does not correspond to the reality in orphanages in Britain. The educational practice in the orphanages and was different, according to the boy. There is a significant discrepancy between the perspective on the education of highly idealised cleric and others. This statement of former child migrant reflects 20th-century orphanage through the eyes of a young boy, who was later on experiencing the same struggles and abuse in Australia.

Another former child migrant described the sexual abuse he experienced in Australia: "They were paedophiles and sadist."¹³³ This statement is paradoxical, considering that a person who is supposed to take care of children and preaches about moral standards sexually abuses them. There was no escape from this situation, as long as the child orphans had no one to tell or go to except those who harmed them. The sexual allegations can also be found in 19th century in Britain orphanages as Mr Kollar stated: "By the middle of the nineteenth century, the opponents of convents had assembled a large catalogue of alleged scandals associated with sisterhoods, both Roman Catholic and Anglican, ranging from sexual abuse by confessors and priests".¹³⁴ This statement supports the idea that the sexual abuse already began to appear in the 19th century Britain and later on in the colony of Australia. Yet, the poor children had to experience it not that long ago.

Apart from the sexual abuse, the orphans experienced maltreatment as a form of punishments. In *Empty Cradles*, Harold, a former child migrant, described his experience of punishment in Australia as: "Strapped on the hands, maybe caned on the backside or given extra work to do."¹³⁵ Another former child migrant, who shares his experience in Australian orphanages, denies the claim of Mr Kollar even further: "We used to

¹³¹ Humphreys, *Empty Cradles*, 245.

¹³² Kollar, *A Foreign and Wicked Institution?*, 105.

¹³³ Humphreys, *Empty Cradles*, 110.

¹³⁴ Kollar, *A Foreign and Wicked Institution?*, 202-203.

¹³⁵ Humphreys, *Empty Cradles*, 74.

live in fear of beatings.[...] They used to beat us with belts, thick leather ones with heavy buckles".¹³⁶ Despite these two independent testimonies, Mr Kollar perceives reality differently. However, there are similarities with practices used in Britain in the 19th century, where the children experienced beatings or were even put in iron cages. According to her testimony, Fr. Calenski states that: "raising his cane and giving me several heavy blows with it and causing me such agony that I became nearly crazy".¹³⁷ The testimony of Fr. Calenski described in Mr Kollar's book supports the idea of abusive behaviour in orphanages typical of the 19th century in Britain. The approach to orphans resembles the same pattern of behaviour towards orphans in the 20th century in Australia.

Another problem to which the orphans in orphanages were exposed was a lack of love and affection shown by priest, nuns or supervisors whose consequences are described according to Christopher Bergland:" the negative impact of childhood abuse or lack of parental affection take a mental and physical toll can also last a lifetime."¹³⁸ There is no record of the outcome of children not getting enough attention, and love in orphanages in the 19th century was mentioned in those books. However, it can be demonstrated on the child migrants: "Some nights I remember leaning out of bed, almost falling out, hoping that one of the nuns would see me and pucker me back in – just to have someone hold me- to touch me."¹³⁹ The story of one of the boys told by Margaret Humphrey highlights the lack of attention provided to children in orphanages. She also mentioned the story of one of the child migrants as he got married, became father three times, but never understood the fatherhood, end up divorced with no ability to let his children call him dad. He even developed severe depressions because of the need for a family and love.¹⁴⁰ The man blames the lack of affection in his parental skills on the treatment in Australian orphanages.

¹³⁶ Humphreys, *Empty Cradles*, 110.

¹³⁷ Kollar, *A Foreign and Wicked Institution?*, 79.

¹³⁸ Christopher Bergland, "Parental Warmth Is Crucial for a Child's Well-Being", *Psychology Today*, October 4, 2013, 1.

¹³⁹ Humphreys, *Empty Cradles*, 244.

¹⁴⁰ Humphreys, *Empty Cradles*, 70-72.

Child migrants in the book *Empty Cradles* compared to convicts

Some of the former child migrants referred to themselves as slaves, and one of them pointed out the similarity between what they have experienced to the convicts while they were settling in Australia. As Margaret Humphreys stated: "Unlike the convict who formed the first white population, these children had committed no crime beyond being born without hope. For this, their reward was exile."¹⁴¹ This pictured the difference between child migrants and convicts, specifically child convict. The child convicts were sent to the other side of the world as a punishment for committing crimes in Britain, where the prisons could not take any more prisoners. The issue with overfilled prisons grew to such extent that, as Mr Frost stated: "complaints were received from officials in Bristol, Northampton, Lancashire, Southampton, Worcester, Morpeth and Norwich, calling on the government to resume transportation."¹⁴² The children committed crimes because of the social situation in Britain and the necessity to survive. If they were apprehended, there was a court that decided about their punishment. Even though most of them were orphans who were trying to make a living in a cruel situation, the punishment to send them to exile was a reaction to their action. On the other hand, most of the child migrant sent overseas did not know why they were taken from the orphanages and sent away. Most of them repeated the same question: "What did we do wrong? Can you find out why they sent me?"¹⁴³ There was no court for the child migrants because there was no need for one. The child migrants did not commit any crime to deserve being sent to exile. Moreover, nobody bothered to inform children about the horrors they are going to experience. This shows the child migration schemes being so wrong that innocent children were treated worse than criminals because of the limited scope of information given to child migrants. Criminals were provided with the opportunity to be informed about their future in the court, whereas the children were sent away completely unaware of their destiny.

The process of transportation itself did not share many similarities. In terms of conditions, the child migrants experienced a much better treatment than the convicts. The convicts could not enter the upper deck, and the conditions for living on the ships were not ideal either. As stated by Robert Hughes: "The lower decks were as dark as the grave, as lanterns and candles were banned for fear of fire. The only fresh air the convict got was from an and sail

¹⁴¹ Humphreys, *Empty Cradles*, 83.

¹⁴² Frost, *Botany Bay*, 74.

¹⁴³ Humphreys, *Empty Cradles*, 104.

rigged to scoop a breeze down a hatchway."¹⁴⁴ While the child migrants transportation was described by one of them as: "The boat trip was nice," recalled Desmond. "I remember people having birthday parties, with special treats to eat. There was a social worker, Theresa, looking after us and she used to give me a hug before I went to bed"¹⁴⁵ The journey for convicts was harrowing in terms of the conditions. While the child migrants might have experienced better treatment than in orphanages, it was not a pre-sequel to the treatment the child migrants were about to experience.

After the arrival, the convicts were divided into workgroups to work on the land, build houses, roads, and prepare the land for agriculture from scratch. It is supported by the state library of New South Wales: "Convicts were a source of labour to build roads, bridges, courthouses, hospitals and other public buildings, or to work on government farms."¹⁴⁶ They were working hard in order to build the colony. This approach of manual work might be similar to one of the former child migrants experience as one of the former child migrants stated: "Bindoon. We built Bindoon. We built that bloody place. We built it with our bare hand."¹⁴⁷ He also wanted to know: "why the British government sent us out here to Australia to be used as slave labour?"¹⁴⁸ The questions that the child migrant proposed indicate truthful circumstance for both child migrants as well as an adult convict in both centuries. It should be noted that 10-year-old boys were expected to do the same work as convict adults. There were not many child convicts at the First Fleet, so the similarity between child migrants building Bindoon and convicts building frameworks at the beginning of their settlement is more of a reflection of adult convict labour.

The circumstances of building the Bindoon were similar to the first years in the colony. Former child migrant stated: "We had no shoes. We worked in our bare feet. Every day. Winter and summer.[...] We ate brick dust with our breakfast."¹⁴⁹ This can be compared to the years of starvation the convict had to suffer, during the settling in Australia. The fact that convicts had to build all the houses in the New World is easily deduced. However, apart from the food shortage in the first years of settling the convicts, as stated by Robert Hughes: "Most of the men

¹⁴⁴ Hughes, *The fatal shore*, 70.

¹⁴⁵ Humphreys, *Empty Cradles*, 245.

¹⁴⁶ "The Convict Experience", State Library New South Wales, Last Accessed March 25, 2021, <https://www.sl.nsw.gov.au/stories/convict-experience>.

¹⁴⁷ Humphreys, *Empty Cradles*, 107.

¹⁴⁸ Humphreys, *Empty Cradles*, 107.

¹⁴⁹ Humphreys, *Empty Cradles*, 110.

on work gangs were already as naked as the Aborigines"¹⁵⁰ And later on mentioned that: "marines were barefoot".¹⁵¹ Nevertheless, the children were used to a different type of climate, and while working on the Australian sun, they got easily burned: "Our arms were burnt raw within days."¹⁵² The convicts shared similar experiences to child migrants while getting used to a new environment and working under the sun.

The major difference between convicts and child migrants' punishment was that the convicts could be, for example, hung for stealing food as a legal punishment. While no records are showing that any child migrant was murdered, it was not legal. Nevertheless, there are also some similarities between the forms of punishments. The child and adult convicts were physically punished by flogging, being put into a solitary cell, walking on a treadmill and being bolted into leg irons and chained to a work gang. Supported by state library of New South Wales:" they were locked up in small wooden huts behind stockades. Worse than the cat or chain gangs was transportation to harsher and more remote penal settlements"¹⁵³ Child migrants were physically punished, as well. Apart from the punishment mentioned in the chapter above, such as using belts or being strapped on the hands or caned. The former children mentioned: "He had this thick stick, and he would crack it over our heads, if a skull was split and bleeding. Keanally didn't care. He just kept hitting. "¹⁵⁴ while talking about their experience with one particular brother, who was supposed to take care of them but more likely hurt them. The physical punishment in both cases was a terrible experience, but the most similar one is when the child convicts were flogged on their butts because the child migrants experienced the same punishment using belts.

To continue with the similarities, it can be mirrored in child convicts and child migrants' routine. When the Carter barracks were established solely for the purposes of children, the routine included waking up early in the morning, attending educational lessons and then learning trades from the older convicts, which is supported by Nicola Lauren:" The boys placed at Carters' Barracks were given basic schooling, a strict religious upbringing and were trained to become tradesman"¹⁵⁵ The routine one of the former child migrant described was: "Get up around six-thirty, wash, dress, make your bed, and do whatever job you were assigned to[...]We

¹⁵⁰ Hughes, *The fatal shore*, 102.

¹⁵¹ Hughes, *The fatal shore*, 103.

¹⁵² Humphrey, *Empty Cradles*, 102

¹⁵³ <https://www.sl.nsw.gov.au/stories/convict-experience>

¹⁵⁴ Humphreys, *Empty Cradles*, 115.

¹⁵⁵ "Carter's barrack", Find & Connect, Last modified February 5, 2015, <https://www.findandconnect.gov.au/ref/nsw/biogs/NE01682b.htm>.

would then have a ten-minute service in the chapel, have breakfast, and go to school."¹⁵⁶ Both the routines were based on work and religion. The routines of child migrant would be different based on the institution needs. As one of the brothers in those institutions described the boys' routine: "The boys were taught religion down to their very souls. Some were selected for suitable trades. Those who had not bend in this direction were sent to Bindoon, where the brothers had a property of 17,000 acres. To train boys to take up farming,"¹⁵⁷ Here the brother referred to Bindoon, which was the place young boys had to build. He also said that especially boys who did not bend were sent there. It probably refers to the fact that the place was supposed to modify the behaviour of boys so that they were well mannered. However, he did not mention the terrible means they used for dealing with the misbehaviour of boys. Furthermore, he did not specify the meaning of boys who did not bend. Based on the evidence aforementioned, the pillar for both child convicts and migrants were work, education and religion in no particular order.

¹⁵⁶ Humphreys, *Empty Cradles*, 74.

¹⁵⁷ Humphreys, *Empty Cradles*, 280.

18th century crime in the book *Tom Appleby Convict boy*

The representation of 18th century Britain in the book *Tom Appleby Convict Boy* by Jackie French can be shown through several characteristics of Georgian Britain. When Tom's parents died, the authorities decided to send him to a workhouse. The magistrate pointed out: "The magistrate shrugged indifferently. 'The workhouse then.'"¹⁵⁸ Workhouses were introduced by the act of 1722, and Oscar Sherwin claims that the purpose of workhouses was: "to drive the idle to find work."¹⁵⁹ Although workhouses were discovered already in the 18th century, they were more common in 19th century Britain. The approach of people in the workhouses to the orphans might be represented by one of the workers who stated: "Not another of them!"¹⁶⁰ and the fact Tom was immediately sold as he was delivered to the workhouse. Even though Tom did not stay in the workhouse and was sold to serve his Master, it showed enough of the approach in the workhouses as Tom's future Master shouted: "I'll give ye fifteen shillings for him"¹⁶¹ Adults and children were not taken as human beings most of the time and were more likely seen as burdens or tools for cheap labour.

Child labour was a big part of the working process of industrial Britain. The most common might be child labour in factories because of the overall industrialization, which might be demonstrated by the conversation between Tom and an adult: "You'll be put to work and good luck to you." "As a printer?" "Not likely. A factory hand maybe. In the mines, most like."¹⁶² Child labour in factories was a massive part of industrialization, and the most common field for child labour as Jane Humphries stated: "According to autobiographies, factory jobs always absorbed a large share of the child labour force than of the adult labour force."¹⁶³ Child labour did not differ from adult jobs in terms of hours, the children worked shifts from 8 to 12 hours, six times a week, some of them being nightshifts. Working in factories was not the only field of child labour. Children were also responsible for jobs such as chimney sweeping, working as sellers on the streets or as domestic servants. Sweeping a chimney was not healthy for the lungs of children, as represented in the book Tom's companion in work. Billy is described as: "Big Bill was the oldest at thirteen. He coughed wetly through the night, his body racked with ulcers

¹⁵⁸ Jackie French, *Tom Appleby Convict Boy* (Sydney: Angus&Robertson, 2004),8.

¹⁵⁹ Oscar Sherwin, "Crime and Punishment in England of the Eighteenth Century," *The American Journal of Economics and Sociology* 5, no. 2 (1946): 173. <http://www.jstor.org/stable/3483581>

¹⁶⁰ French, *Tom Appleby*, 14.

¹⁶¹ French, *Tom Appleby*, 17.

¹⁶² French, *Tom Appleby*, 12-13.

¹⁶³ JANE HUMPHRIES, "Childhood and Child Labour in the British Industrial Revolution," *The Economic History Review* 66, no. 2 (2013): 404. <http://www.jstor.org/stable/42921562>.

from years of soot. He screamed now when he had to pee, and lived most of his life in sullen exhaustion from the pain."¹⁶⁴ However, the most dangerous was still labour in factories, where children were easily harmed by machines or poisoned by the chemicals. Ludwig Teleky describes the harmfulness of works in 18th century Britain: "The economic evolution, which in England in the 18th century initiated the rise of capitalism and the use of machinery, created horrible conditions inside factories as well as outside in the workers' districts."¹⁶⁵ This fact does not confirm children labour only. It also shows that not only children and adults working in those factories were in danger. It should be noted that its surroundings were in danger as well because the chemical turned out to the air. Most of the times, the damage to health was offset by drinking because it numbed the constant pain and was cheaper than medicines.

Drinking was a common practice of poor people. Gin was really cheap and expanded alcohol at that time, and for that reason, they could get drunk for the small amount of money the poor people earned. This case is represented by Master Jack, who is a member of a poor working-class man. "Master Jack swigged from the bottle in his pocket"¹⁶⁶ And also his wife, "She took a gulp from one of the jugs, then set it back on the table with a gasp. 'Needed that,'"¹⁶⁷ They had been seen by the boys as notorious drinkers as Tom's friend Jem commented: "He is drunk or asleep or booth, and Lettice too."¹⁶⁸ Drinking was a problem of the 18th century which is supported by Mr Sherwin: "The orgy of gin drinking in mid-century increased the tool- it was a disease of the poor and Grand destroyer of life."¹⁶⁹ The reason behind Mr Sherwin claim is that alcohol is a drug, and people could get addicted to it. In the book, Tom asked Jem where his mother was, and Jem replied with: "Drunk under a bridge, mebbe. That's why she sold me to Jack, to get the drink."¹⁷⁰ Even though it was cheap alcohol, people who were addicted to it could easily spend all their money on it. Consequently, they turned to crime to earn for alcohol or other necessities of life, such as food. People could also get too drunk, and since alcohol is still a drug, it might lead to death from overdose, as stated by Robert Hughes: "Drunk for a penny, dead drunk for twopence"¹⁷¹, which supports the idea of alcohol being very cheap.

¹⁶⁴ French, *Tom Appleby*, 22.

¹⁶⁵ Ludwig Teleky, "History of factory and mine hygiene." *American journal of public health* 102, no 6 (June 2012): 1106. doi:10.2105/AJPH.2012.10261104.

¹⁶⁶ French, *Tom Appleby*, 27.

¹⁶⁷ French, *Tom Appleby*, 24.

¹⁶⁸ French, *Tom Appleby*, 46.

¹⁶⁹ Sherwin, "Crime and Punishment in England of the Eighteenth Century.": 170.

¹⁷⁰ French, *Tom Appleby*, 48.

¹⁷¹ Hughes, *The fatal shore*, 23.

Crime was a way of living and surviving on the streets, as Oscar Sherwin stated: "Crime did pay in the 18th century. Thieving smuggling high-way robbery was the fashion of the day."¹⁷² Even in Tom's case, it was a way of collecting things to sell them and earn money. He was first introduced to this idea by his friend Jem: " 'You mean you stole them' said Tom slowly. 'I mean they are mine!' said Jem fiercely.' I mean, them as I took 'em from won't miss 'em.'"¹⁷³ At this point, Tom shifted from the surrounding of his family to a boy trying to survive and escape from the cruel conditions of the chimney sweeping and from abusive Master. Jem asked: " 'Ye with me?' Tom thought of the chimneys, the magistrates face as he condemned him to the workhouse, Master Jack, the boys who'd pelted Pa with turds. They had stolen his father, his few possessions his freedom, his life...' I'm with you,"¹⁷⁴ He did not see crime as something good or fulfilling but simply as a way of surviving. Supported by the National archives, which claim that: "Young people have always got into trouble with the law."¹⁷⁵ It was easier for children to look innocent and vulnerable, which protected them from being caught even though it was not Tom's case.

Tom was captured and waited for his court in New Gate prison. The conversation between him and another prisoner shows that England's law had two faces at that time. Mr McLynn claims that "The Bloody Code", the first face, was expanding throughout history until the Napoleonic Wars in 1815: "when about 225 separate offences led to the gallows." ¹⁷⁶This means that there were many crimes punished by execution. From harmless crimes such as stealing food or clothes worth more than 40 shillings to murder. Tom, not knowing the difference, also thought that he is going to die and ask the fellow prisoner: " 'How long till they hang me?'" ¹⁷⁷This question also symbolizes that hanging was the most common way of execution as described by Mr Sherwin:

" If a man stole a sheep or a horse, or forty shillings from a dwelling house, five shillings from a shop or twelve and a half pence from a pocket, he was hanged. If a man broke down a fishpond where fish might be lost or cut down trees in an avenue or garden, he was hanged. If he falsely swore, pretended to be a Greenwich pensioner he was hanged. "¹⁷⁸

¹⁷² Sherwin, "Crime and Punishment in England of the Eighteenth Century," 176.

¹⁷³ French, *Tom Appleby*, 47.

¹⁷⁴ French, *Tom Appleby*, 47.

¹⁷⁵ "Victorian children in trouble with the law", The National Archives, Last Accessed March 26, 2021, <https://www.nationalarchives.gov.uk/education/resources/victorian-children-in-trouble/>.

¹⁷⁶ Frank McLynn, *CRIME AND PUNISHMENT IN EIGHTEENTH-CENTURY ENGLAND*(Abingdon on Thames: Routledge, 1991) iX .

¹⁷⁷ French, *Tom Appleby*, 69.

¹⁷⁸ Sherwin, "Crime and Punishment in England of the Eighteenth Century," 180-181.

The death sentence was a way the government decided how to deal with rising criminality and overpopulation. The execution was very publicly presented so that everyone can learn a lesson from it. The execution was perceived as a form of entertainment as people gathered and observed the entire process. By making the executions public, the government wanted, as Mr McGowen stated:" to produce a terror that would deter others from like offences."¹⁷⁹ The government hoped that people would not try to steal in fear of being executed.

The other side might be seen as good because unless the perpetrator confessed, he was treated in court as innocent. The felon asked Tom:" 'Yer pleaded guilty?' Tom nodded. 'More fool you. Shoulda kept yer dubber mum'd,'"¹⁸⁰ This dialogue pointed out the possibility of Georgian law, which provided that the criminal cannot be hanged unless he confesses. However, this possibility did not apply to Tom because he was caught in the act. This is also supported by John Chamberline, who stated:" In 1774 it was enacted that one who refused to plead guilty was deemed to say Not Guilty."¹⁸¹ To conclude, the reality of the law in Georgian Britain was that the criminals could be executed for most of the committed crimes, however, there was still a chance to avoid the death sentence unless they confessed.

The harsh reality of the rise of criminality was overfilled prisons, which Tom experienced while waiting for his court in Newgate prison, and he described it as:" it was hell"¹⁸² Mr Howard describes waiting for the court in Newgate prison as a filthy and dangerous place to be. The hygiene was just horrendous there. The cells were not washed, and neither were the prisoners. After several deaths of officers and even judges, contaminated by prisoners, they decided to wash the prisoners and cells with vinegar.¹⁸³ Furthermore, in 1774 the Gaol Distemper Act was passed, which should guarantee the prisoners' hygiene before the court, unfortunately, it was most of the time overlooked. When it comes to the actual stay in prison and the conditions, the book describes it as:

" At night Tom slept on bare boards in the men's charity ward, near the corner the prisoners used as a toilet.[..]Each prisoner was supposed to have two blankets, in reality, the strongest amongst them stole what there was.... For food, he had two three-halfpenny loaves every second day. The bread was supposed to last two days, but Tom learned quickly to eat it soon.

¹⁷⁹ McGowen, Randall. "The Body and Punishment in Eighteenth-Century England." *The Journal of Modern History* 59, no. 4 (1987): 652. <http://www.jstor.org/stable/1879947>.

¹⁸⁰ French, *Tom Appleby*, 69.

¹⁸¹ John Chamberlayne, *Magna Britanniae Notitia or the Present State of Great Britain* (London, 1748),193.

¹⁸² French, *Tom Appleby*, 70.

¹⁸³ John Howard, *The State of the Prisons in England and Wales* (London: Cambridge University Press,2013) . 217-49.

Once the food was in his belly nobody no-one could steal it on the next day there was no food at all, and once a week a few shreds of meat."¹⁸⁴

It was a very accurate description of prisons at that time. The prisons were nothing pleasant to experience for adult let alone for children.

All the criminals were put into the cells without the opportunity to exercise or the possibility to breathe fresh air, which is supported by Mr Sherwin : " Food was insufficient. Prisoners awaiting trial had no legal right to food and were given the county allowance from a pennyworth to two pennyworths a day so that the degree of hunger varied with the price of bread."¹⁸⁵ It should be noted that most of the criminals in prison received only one meal in two days. There were other possibilities to make the stay in prison more pleasant, as Mr Sherwin claims thanks to relatives and friends, who supported the prisoner by gifts.¹⁸⁶ Besides that, more wealthy people could buy more food, medication or alcohol in prisons because they were not owned by the government, but the jail had their owner. The owner wanted to receive money from running the prison. In the book, the author states: "Unlike more affluent persons on the other side of Newgate, where beds could be hired at sixpence a night, Tom had no money to buy food, bedding or medicine, nor even a shirt to barter for more food."¹⁸⁷ The conditions in prisons were disadvantageous from different perspectives, including food, hygiene manners and accommodation.

The court itself was fast for Tom. He should have been sentenced to the dead as he stole more than one pound, which was prosecuted in accordance with the law. As Robert Hughes states:" anyone who stole above 40 shillings in a house or on a highway must hung."¹⁸⁸ However, the judge had mercy with Tom saying:" 'I am aware that sending you back to Newgate, or to your old haunts, would be trapping you in the life of crime you've known. Instead, I am dismissing the charge of the theft [...] I sentence you to seven years penal servitude and transportation to the colonies'"¹⁸⁹ It was believed at that time that children were innocent creatures, rotten by adults who surrounded them. This was an act of down-charging which is supported by Alan Frost:" Or, out of friendship or compassion, a prosecutor might deliberately understate the value of the goods stolen, so that a guilty verdict would not bring

¹⁸⁴ French, *Tom Appleby*, 70.

¹⁸⁵ Sherwin, "Crime and Punishment in England of the Eighteenth Century," 184.

¹⁸⁶ Sherwin, "Crime and Punishment in England of the Eighteenth Century," 184.

¹⁸⁷ French, *Tom Appleby*, 70.

¹⁸⁸ Hughes, *The Fatal Shore*, 36.

¹⁸⁹ French, *Tom Appleby*, 83-84.

the mandatory death sentence.”¹⁹⁰ The claim of Alan Frost reflects a compassionate attitude of the judge, which was a shallon in the court in Britain with the intention to decrease the death penalty included in the storyline of *Tom Appleby Convict Boy*.

Transportation to the colonies was a way of colonization and getting rid of the criminal class at once. It was practised already while founding of America. Mr Shewin stated: "If a felon were reprieved and ordered for transportation, his destiny before 1776 was America, probably Virginia or Maryland “¹⁹¹ But it was no longer possible after America gained its independence. For a while, Britain did not have any place to send convicts to, so they used hulks, but it did not solve the problem with overfilling them thanks to the overpopulation and condition for surviving. The next destination where criminals were sent to was Australia. It is reflected in the book when Tom asked one of the drivers where they are taking them with the drive answering:" That new place. What's its name again? Botany Bay"¹⁹² As Mr Shervin stated:" Finally the surplus was sent to Australia and the adjacent island.“¹⁹³ Australia was a perfect destiny for the criminal class because it was so far away that the government thought they might get rid of the class for good.

¹⁹⁰ Frost, *Botany Bay*, 44.

¹⁹¹ Sherwin, "Crime and Punishment in England of the Eighteenth Century," 185.

¹⁹² French, *Tom Appleby*, 85-86.

¹⁹³ Sherwin, "Crime and Punishment in England of the Eighteenth Century," 185.

Convict History in the book *Tom Appleby Convict Boy*

The government decided to send the convicts to Botany Bay, on the other side of the world, to get rid of them. In the beginning, the cost of keeping the colony, was as Mr Frost claimed, just slightly higher than to keep them in Britain. It was predicted that the colony would support itself after a while so that Britain would get rid of the criminal class.¹⁹⁴ Tom did not know where Botany Bay exactly was. All he knew was that they are sending him away from his homeland to the end of the world:" I am leaving this behind thought. I am going to the end of the world. What it would be like? Ice may be or desert."¹⁹⁵ However, the government thought that the climate would be suitable for agriculture. Because of the evidence provided by James Cook, who discovered and explored Australia. As Mr Frost supports:" This region, he wrote, seemed 'peculiarly adapted to answer the views of government'. Its climate was good, and its soil fertile enough for agriculture."¹⁹⁶ It was essential to be aware of this so that the colony could be self-productive in the future.

The government also hoped that the long-distance would prevent the criminals from returning, even though there was a possibility of returning after the sentence ended. In the book *Tom Appleby Convict Boy*, Tom experienced this already at the beginning of the journey: "The boat pulled away from the quay. Suddenly Tom knew with dreadful clarity that he'd never set foot again on English ground. The growing distance between himself and land was just the start of their permanent separation."¹⁹⁷ Tom felt that he is leaving England forever, even though nobody told him. This might imply what the convict on the First Fleet felt while leaving their homeland towards a completely unknown future. To support what the government wished for, Mr Frost stated:" Botany Bay's distance from Britain, which would make it extremely difficult for these failed citizens to return."¹⁹⁸ They chose Botany Bay for different reasons, such as its strategic position, which should help with the trade in the Indian and Pacific Ocean or the hope never to see the criminal class again.

The first fleet left the harbour in 1787. Transportation itself was a long, demanding journey. According to Keneally, there were:" 1500 people spread amongst the eleven vessels,

¹⁹⁴ Frost, *Botany Bay*, 173.

¹⁹⁵ French, *Tom Appleby*, 86.

¹⁹⁶ Frost, *Botany Bay*, 173.

¹⁹⁷ French, *Tom Appleby*, 87.

¹⁹⁸ Frost, *Botany Bay*, 173.

including 759 convicts."¹⁹⁹ on the ships. All the convicts were on the lower deck and were not allowed to use the upper deck except for some occasional allowance once in a while. This is also described in the book *Tom Appleby Convict Boy*: "The officers, marines, guards and their families used the upper deck. Between the two decks was a barricade about three feet high, armed with pointed iron prongs."²⁰⁰ The transportation and life under the deck were similar to life in prison in the way of the overfilled place with all sort of people, not much fresh air or the lack of hygiene. This is also supported by Amanda Moore:" The convicts spent much of their time below decks, with a bucket for water and a bucket for waste, which was carried away on deck to dispose of."²⁰¹ After almost a year on the sea in these harsh conditions, the fleet reached Botany Bay. However, Botany Bay was not the final destination because Captain Philip did not find the surrounding very prospective. For that reason, they have sailed to Sydney Cove, which is not reflected in the book *Tom Appleby Convict boy*. However, the plot takes place in Sydney Cove.

The first years after the arrival was dedicated to building a colony from scratch and adapting to a new lifestyle, new climate, and even new surrounding plants and animals. According to Mr Hughes, the houses, which had to be built first, were for marines, while convict slept in tents.²⁰² This approach was mentioned by Tom in the *book Tom Appleby Convict boy* as he came closer to one of the officer's houses:" Tom stared. He had expected a tent among the trees. But there was a house, almost completed, unlike the settlement of tents and canvas they'd just left. Sergeant Stanley must have commandeered a squat of convicts, thought Tom, to get a house like this so soon."²⁰³ This demonstrates a representation of power because the convict did not live in houses, but they slept in tents with blankets. The convict had to work really hard to build a future of the colony, which was required by Governor Phillips. The convicts were expected to prepare the land for agriculture, buildings and life after all. The climate was completely different, and so were animals in comparison to what convicts knew from Britain. Tom mentioned in the book *Tom Appleby Convict Boy* that weirdly looking giant rabbits - kangaroos: "The country had deliberately created silly looking animals to give him pleasure."²⁰⁴ This implied that the surrounding for convicts might have been incomprehensible. The main

¹⁹⁹ Keneally, *The commonwealth of thieves*, 59.

²⁰⁰ French, *Tom Appleby*, 102.

²⁰¹ "First Fleet to Australia 1787," Intriguing history, Last modified January 20, 2012. <https://intriguing-history.com/first-fleet-australia/>

²⁰² Hughes, *The fatal shore*, 84-99.

²⁰³ French, *Tom Appleby*, 161.

²⁰⁴ French, *Tom Appleby*, 145.

character in the book, *Tom Appleby Convict boy*, enjoyed the new animals and his surroundings. However, the convicts were used to a different life from England and therefore might not have found it as amusing as Tom and more likely did not want to adapt to the unknown world.

The convicts spend most of the time working in gangs while marines were there to supervised them. After the arrival, they were divided into workgroups to fulfil their duties as convicts. They had to clear the land, build houses intended for accommodation, built roads and so on. In the book of *Tom Appleby Convict Boy*, the first days were described: "The older convict in the party was not strong enough for the harder work, like digging privies or cutting trees, or the even harder work of sawing the fallen trees into timber, and Tom had been judged too young- so it was the swamps for them."²⁰⁵ The attitude towards the youngsters was quite tricky in the first years because there were not many children on the first fleet. However, the approach towards the minimum of children there is supported by Molly Bennett: "the majority of convict or orphaned boys aged between 9 and 18 worked as labourers and herdsmen assigned to settlers, as they were usually too small for the rough work of clearing the land, quarrying stone and building road."²⁰⁶ The idea of not many children at the first fleet was displayed in the book by the dialogue between Tom and a son of his master: " 'Why did you ask for me?' asked Tom finally. 'We are the only boys in the colony,' he said"²⁰⁷ Despite the fact that in the book of *Tom Appleby Convict Boy*, the number of children is limited to two, only to make the fictional story more appealing for readers, the historians possess evidence that there were undoubtedly more than two children.

The punishment the convicts had to experience is pictured in the book as a reflection of the truthful events. Nevertheless, the author does not go into much detail. There were only three main punishments described. The first one is using lash: "Prisoners had already been chained to the back of a cart and lashed till their blood spilt onto the new land."²⁰⁸ Other punishments included putting convicts in a completely dark cell with only limited access to food. As Tom described it: "They took Tom to the new strong room [...] There were no windows."²⁰⁹ Lastly, hanging was put into practice in the colony. The death sentence was a threat for all the convicts trying to steal any food because of the food shortage. Mr Hughes described the execution of a 17-year-old boy stealing butter, dried peas and salt pork.²¹⁰ This act was described in the book

²⁰⁵ French, *Tom Appleby*, 143.

²⁰⁶ "Convict Children", Australia in the 1800s.

²⁰⁷ French, *Tom Appleby*, 166.

²⁰⁸ French, *Tom Appleby*, 146.

²⁰⁹ French, *Tom Appleby*, 153.

²¹⁰ Hughes, *The fatal shore*, 91

too through the eyes of Tom:“ Tom had watched the body swing from the gibbet, the dead face was swollen and purple, the eyes wild and frightened as though this was just the final terror in the boy's life.”²¹¹ It might appear as a banal crime, but food supplies were essential for the beginnings of the colony, and the governor wanted to set an example for the rest of the convicts. In the upcoming years, the food became worth the risk because the convicts believed they would starve to death anyway. The colony did not have to bother building any walls because the sea made from the colony secured prison. The punishments were the only way to motivate the convict towards obedience.

The years of starvation were crucial at the beginning of the colony. The supplies brought from the homeland were getting thinner and thinner with months spent at the new land, and there was no news about the rest of the world was non. The display of these though years in the book are rather misrepresenting. It presents the conditions of starvation years.: "The colony's hunger grew worse, nor was it any easier for being mostly self-imposed."²¹² Some events are factual such as the arrival of the ship, Lady Juliana, full of women or the fact describing the food. In the beginning, the food was divided into rations. The marines and their families were getting more significant portions in comparison to the convicts to show the higher status, but with gradual food shortage, even marines got the same amount of food as convicts as stated by Mr Hughes: "The marines resented Phillip's order at equal rations be issued to convict and guards."²¹³ Within the years of food shortage and the colony still battling the conditions, marines came to the conclusion that they suffer because of the convicts. As a consequence, they started to hate the place as much as convicts did. This statement supports the idea in the book *Tom Appleby Convict boy*: "Most of the marines were barefoot, threadbare, no more parades or drills. They had become nothing more than convict guards."²¹⁴ The colony was supposed to be self-supplied by the time the brought food was gone.

However, it did not go as planned. The first harvest was not as successful in supplying food for the whole colony, and most of it had to be kept for the next planting. In the book, *Tom Appleby Convict Boy* was mentioned: " There is not enough food in the stores to keep feeding so many people."²¹⁵ There is even mentioned the event when Governor Philipp shared his own storage. The book gets slightly of the road when through these years, the household where Tom

²¹¹ French, *Tom Appleby*, 154.

²¹² French, *Tom Appleby*, 235.

²¹³ Hughes, *The fatal shore*, 103.

²¹⁴ French, *Tom Appleby*, 239.

²¹⁵ French, *Tom Appleby*, 236.

lived did not feel any problems because they grew enough of their food: "One day the stores from home will be used up. This land has to feed us now."²¹⁶To conclude, the starvation years, when the book is supposed to be taking place in Australia, are described from a distance. The starvation did not affect the main protagonist of the book. The household where Tom served made the growing of vegetables and taking care of animals brought from the homeland, seen as an easy task to do. In the book, *Tom Appleby Convict Boy* makes the life of Tom in the colony ideal. He is chosen to work in a private household, where the officer is such a good farmer, and therefore they do not suffer any starvation the whole time. Also, he is not treated as a criminal but as a part of the family.

As mentioned before, Tom was an orphan. Tom's mother died from typhus, so Tom lived only with his father. However, at the beginning of the book, his father dies in the stocks. This tragedy left Tom as an orphan with no other relative to go to. He then was growing alone, taking care of himself. Nobody helped him with his struggles or showed him any affection or love, including his master and other authorities. Child convicts in the time of the beginning of the colony lived with men, and while working, there was no sight of motherly love. They were convicted like any other criminal. The idealization of the rest of Thomas life can also be seen as his master claims.: "You are family now, son, if ye want to come along."²¹⁷ Thomas is finally shown love from his master and son, which is the first sight of love ever since his parents died.

The author in the book *Tom Appleby Convict Boy* provides rather positive aspects of living in the colony. Most of the convicts were sentenced to 7 or 14 years of labour, and when the sentence ended, the convicts were free. If they had the means, they could return to Britain. Nevertheless, most of them rather stayed and excepted the opportunity to start again. Supported by the State Library of New South Wales:" As convicts either finished their sentence or were pardoned, they were able to earn a living and sustain themselves through jobs and land grants."²¹⁸ That is exactly how the author portrayed Tom's view of the colony. As the new beginning. : " Tom wanted to have this land too. A part of it, for him alone. Unlike most of the convicts and the marines, Tom had no wish to go back to England."²¹⁹ He also referred to the strong bonds between him and the new land because he felt lonely.: "This land will never desert me. This is what I'll build my life on,"²²⁰ This refers to the loneliness Tom felt from the lack of

²¹⁶ French, *Tom Appleby*, 175.

²¹⁷ French, *Tom Appleby*, 276.

²¹⁸ "The Convict Experience", State Library New South Wales.

²¹⁹ French, *Tom Appleby*, 228.

²²⁰ French, *Tom Appleby*, 268.

care and love he was receiving. Therefore, he saw this land as a new opportunity for a better life.

Conclusion

“Children from Britain and Ireland were being 'rescued' from difficult conditions for the greater good of themselves and the Empire. The reasoning was simple enough. As victims of poverty illegitimacy or broken homes, these children were regarded as 'deprived' and considered a burden on society. Similarly, they would grow up to be thieves and hooligans and probably finish up in jail. [...] for single payment of £15 they could send them overseas and be absolved from any further financial responsibility. [...] The colonies, however, had wide-open spaces crying out for more hands to work them”.²²¹

This statement by Margaret Humphrey describes the situation of child migrants and why they were sent overseas. However, this statement could be applied to convict children as well. In both cases, the social situation in Britain was not easy for families and people from the working class.

In the 18th century, the poverty of the mass was undeniable and led to significant growth of criminality. People were trying to make a living and survive on the streets, especially children who did not see any other way of escaping the situations. However, with the growth of criminality, the prisons started to overflow. This situation led to a decision to transport criminals, including children, to Australia, where they started to build a new colony. Despite this act, the social situation of the working class in England did not improve significantly in the 19th century. Along with that, number of orphans or unwanted children on the streets started to be over the capacity of the orphanages and institutions providing childcare. As a result of this situation, the British government yet again decided to send its children abroad to Australia. Due to the circumstances, the government in both cases decided to send children to Australia to disburden the country's economy.

In the practical part, the books *Tom Appleby Convict Boy* and *Empty Cradles* might differ in some aspects of their representation of historical events, while they reflect the same issue of childhood and being in exile from their homeland Britain. As in *Tom Appleby Convict Boy*, the author portrayed the problems of 18th century Britain and what the life of a convict boy might have looked like at the beginning of the colony. In the *Empty Cradles*, Margaret Humphreys describes the struggle of orphans ever since 19th century Britain and shares the discovery of child migrant schemes, which represents the continuation of children being sent to Australia since the colony beginnings.

The significant similarity between the books, which refer to different centuries, is that the child convicts or child migrants went through a terrible childhood, with no one to turn to. It

²²¹ Humphreys, *Empty Cradles*, 80.

does not matter whether it was the 18th, 19th or 20th century, love and affection were and still are crucial for children's development and healthy adulthood. The status of an orphan should not influence the love and care provided. The purpose of the aforementioned institutions should be childcare without any signs of child abuse or slavery as children represent the future of the world.

The paper emphasises the connectedness between the attitude towards children and the use of cruel punishment. The paper concludes that the most significant differences between child migrants and convicts are the reasons for the journey to Australia and the journey itself. The convicts were aware of the fact that they are sentenced to life in exile, while child migrants were sent unsystematically, simply because the British government did not want to feed them anymore in orphanages. On the other hand, they came to a mutual agreement in terms of physical punishment and the routine of child migrants.

To conclude, the fictional book *Tom Appleby Convict Boy* might depict significant historical events so that the reader assumes the plot is factual. However, the historical events are not discussed in the story of the main character. The paper also points to the fact that the depiction of the main character in the book *Tom Appleby Convict Boy* does not correspond to the truthful lifestyle of child migrants or child convicts. While child migrants lived under challenging circumstances, the main character was accepted as a family member. He did not suffer from any punishment or hunger characteristic for that time.

On the other hand, the nonfictional book *Empty Cradles* reflects reality and works with people's actual experience. As mentioned before, the books focus on different centuries and problems of children. However, the problems were similar. Children lived in similarly difficult circumstances, and they were sent to Australia by the British government as cheap labour. They also experienced similar punishments, which were very cruel. The fictional story of *Tom Appleby Convict Boy* does not correspond with child migrants' experiences in the book *Empty Cradles*. The main reason is that the book *Tom Appleby Convict Boy* is fiction, and the story of child convict is idealised.

Resumé

Tématem této bakalářské práce je australská trestanecká historie a její pokračování v dětských transportech. Tato práce obsahuje část teoretickou a praktickou. Část teoretická se zabývá kulturně historickým kontextem, zatímco ta praktická ho konfrontuje s literární verzí knih *Tom Appleb Convict Boy a Empty Cradles*.

Teoretická část je rozdělena do 4 kapitol, popisujících danou problematiku v období od 18. do 19. století. První kapitola se zabývá sociální situací Británie v 18. století. Poukazuje na sociální důvody, které vedly ke zvýšení kriminality a možné přestupky, díky nimž docházelo k porušení zákona. Také zmiňuje, že nejčastějším druhem trestu jakéhokoliv přestupku zákona byla v této době veřejná poprava, která byla velmi populární, zejména jako veřejná událost. Důsledkem zredukování trestu smrti bylo přeplnění věznic. V závěru této kapitoly je mimo jiné zmíněno i možné znovuoobnovení odesílání trestanců do britských kolonií, které se zastavilo po tom, co Spojené státy získaly svou nezávislost. Druhá kapitola teoretické části se zaměřuje na samotnou trestaneckou historii Austrálie a její průběh v začátcích, tedy ihned po tom, co Británie získala toto území zásluhou britského mořeplavce Jamese Cooka. Obsah kapitoly pokrývá období prvních let kolonie a podmínek pro život. Dále se zmiňuje o způsobech trestů, zvláště pak u dětí a jejich způsobu života v kolonii. Třetí teoretická kapitola se týká života chudé většiny v 19. století v Británii. Jejich způsobu života v chudinských čtvrtích Londýna nebo života v chudobincích. Také je zde povrchově nastíněno reformované „Poor Law“, které mělo právě těmto lidem údajně odlehčit život. Poslední teoretická kapitola se zabývá postavením dítěte v 19. století, zejména existujícími pracovními podmínkami či vzděláním. Kapitola se v neposlední řadě zaměřuje na život sirotků v sirotčincích, tedy na samotné zacházení se sirotky a na možnosti a okolnosti vedoucí k tomuto postavení dítěte. Jaké byly možnosti se do takového postavení dostat a jak se s nimi zacházelo. Jsou zde probírány způsoby trestů, které byly aplikovány v takových institucích. Jak už sexuální obtěžování nezletilých, tak i fyzické tresty prováděné na těle. Výše zmíněná témata jsou nastíněna nejen na území Británie, ale také na území Austrálie.

Praktická část na tuto poslední kapitolu naváže a porovná život v sirotčincích 19. století s příběhy dětských migrantů v nebeletrické knize *Empty Cradles*, aby poukázala na podobnost a propojenost těchto institucí v Británii a Austrálii. Zdůrazňuje propojenost mezi chováním se

k dětem a používáním krutých trestů v 19. století v Británii s 20. stoletím nejen v Británii, ale hlavně v Austrálii. Dále poukazuje na samotné postavení dětí a předkládá skutečné zážitky dětských migrantů, které dokládají způsoby zacházení v takovýchto institucích. Tato kniha je nadále použita k nastínění podobnosti mezi dětskými migranty a trestanci, kteří byli převezeni do Austrálie budovat koloniální budoucnost. Práce přichází s tím, že největší rozdíly jsou mezi důvodem cesty a samotnou cestou, protože trestanci věděli, za co jsou odsouzeni k životu v exilu, zatímco dětské migranti byly posíláni náhodně. Pouze proto, aby je Britská vláda nemusela nadále živit v sirotčincích. Dalším rozdílem je cesta, při které trestanci sotva mohli na palubu, zatímco někteří dětské migranti zažili mnohem lepší zacházení než v sirotčincích. V čem se naopak shodují jsou způsoby fyzického trestu a rutina, kterou dětské trestanci podstupovali.

V dalších dvou částech se tato práce zaměří na porovnávání beletrického díla *Tom Appleby Convict Boy* s realitou života dítěte v 18. století a na jeho pozdější převoz do trestanecké kolonie jako kriminálního. V knize je realisticky zobrazeno 18. století v Británii a jak normální byla dětská práce. Také líčí, jak se hlavní hrdina ze slušného domova může ocitnout jako zloděj, který se snaží uživit. Také poukazuje na podmínky ve vězení, které jsou popsány velmi realisticky. Kniha také nabízí přesné vyobrazení samotného převozu a prvních dní v kolonii. Později se začíná ale zaměřovat na idealistický život hlavního hrdiny. Místo toho, aby byly zobrazeny tvrdé tresty a zacházení s dětmi jako s trestanci, příběh tyto události skoro nezachycuje. Hlavní hrdina žije u rodiny, kde je sice ve službě, ale chovají se k němu jako ke členovi rodiny. Také to, že právě rodina hlavního hrdiny nikdy netrpěla hladem je idealizované, zatímco zbytek kolonie jím v realitě trpěl. Na tom nemění nic ani to, že autor použil historická fakta. Například příjezd lodi s ženskými trestankyněmi, Lady Juliany, nebo tyto roky hladu zmínil okrajově, nedotýkající se však příběhu hlavního hrdiny.

Přestože je každá z výše zmíněných knih zasazena do jiného období, stále společně řeší stejný a opakující se problém. V obou knihách je zobrazeno kruté dětství jak dětského trestance, tak dětského migranta, přičemž v obou případech je na vině britská vláda a její způsob řešení sociální situace v daném období. Autoři obou knih se nadále shodují, že se v důsledku onoho chování britské vlády neměly děti výše zmíněného postavení v Austrálii na koho obrátit. V obou knihách je nadále poukázáno na absenci faktorů důležitých ke správnému vývoji dítě, jimiž jsou např. láska a pozornost rodiče. Praktická část bakalářské práce dochází také k závěru, že obě literární díla *Empty Cradles* a *Tom Appleby Convict Boy* sdílí společné aspekty

vyobrazení minulosti. Podobnost v životě dětských migrantů a trestanců práce našla především ve způsobu trestání.

Výsledkem je také to, že beletrická kniha sice může zobrazovat podstatné historické události tak, aby měl čtenář dojem, že se děj odehrál ve skutečnosti. Nemění to však nic na tom, že tyto reálné skutečnosti zachycuje mimo příběh hlavního hrdiny. Práce také poukazuje na skutečnost, že vyobrazení hlavního hrdiny v knize *Tom Appleby Convict Boy* příliš neodpovídá reálnému způsobu života dětských trestanců ani dětských migrantů. Zatímco dětští migranti žili v drsných podmínkách, tak hlavní hrdina, jak už bylo zmíněno, byl brán jako člen rodiny a netrpěl žádnými tresty, ani hladem.

Naopak nebeletrická kniha *Empty Cradles* ukazuje realitu a pracuje se skutečnými zážitky lidí za jakékoliv situace. Jak už bylo zmíněno, knihy se zabývají jinými stoletími a jejich problémy, ale ty byly v podstatě stále stejné. Děti žily ve stejně špatných podmínkách, byly posílány vládou do Austrálie k nuceným pracím a tresty, které musely vytrpět byly kruté. Bohužel, zbeletrizovaný příběh *Tom Appleby Convict Boy* se s příběhy knihy *Empty Cradles* až tak neprotíná, a to zejména z důvodu, že je napsán jako fikce a příběh dětského trestance dost idealizuje.

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Attachments

Zákon byl velmi tvrdý: za sebemenší přestupek, za jakékoli narušení soukromého vlastnictví byl člověk odsouzen k trestu smrti, jako třeba jedno třináctileté děvče, jež ukradlo košili.²²²

²²² Marc Ferro, *Dějiny kolonizací od dobývání až po nezávislost 13.-20. století* (Praha: Nakladatelství lidové noviny, 2007), 188.