

1 Tuesday, 13th June 2017

2 (10.00 am)

3 LADY SMITH: Good morning.

4 This week we move to evidence from a number of
5 Catholic orders that run residential care institutions
6 in Scotland. On Friday, Mr MacAulay, you indicated that
7 today we would be hearing from witnesses representing
8 the Daughters of Charity of St Vincent de Paul; is that
9 right?

10 A. That is correct, my Lady, and the first witness is
11 Sister Eileen Glancy.

12 LADY SMITH: Thank you. We will have Sister Glancy, please.

13 SISTER EILEEN GLANCY (sworn)

14 Questions from MR MacAULAY

15 LADY SMITH: Thank you. Do sit down and make yourself
16 comfortable.

17 A. Thank you very much.

18 LADY SMITH: Mr MacAulay, when you are ready.

19 MR MacAULAY: Sister Glancy, are you Eileen Glancy?

20 A. I am, Mr MacAulay.

21 Q. You have come here today to speak to us about part of
22 the response that the Daughters of Charity of St Vincent
23 de Paul have submitted to the Inquiry; is that correct?

24 A. That is correct.

25 Q. Before we look at that, can I just look at your profile

- 1 and I will put that on the screen.
- 2 A. Okay.
- 3 Q. That is at DSV.001.001.0389. You tell us here, Sister,
4 that you entered the Daughters of Charity of St Vincent
5 de Paul in September 1968?
- 6 A. That is correct.
- 7 Q. After your training as a Sister, you spent four years at
8 St Mary's University to take a certificate in education
9 and a BEd course.
- 10 A. That is correct.
- 11 Q. Thereafter you had a teaching career for a while?
- 12 A. I did.
- 13 Q. For how long did you teach for?
- 14 A. About 11 years in a school for deaf children in
15 Yorkshire.
- 16 Q. Having done that, did you then join the leadership team
17 of the Daughters of Charity at Mill Hill in London?
- 18 A. I did.
- 19 Q. What position did you hold at that time?
- 20 A. For the first six years it was as a councillor -- the
21 provincial has as council of six Sisters and I was a
22 provincial councillor, and for the final three years of
23 that I was the assistant provincial.
- 24 Q. We will look at the structure of the order later on. As
25 a matter of language, do we refer to Daughters of

- 1 Charity as an order or a congregation or does it matter?
- 2 A. As both. It doesn't matter; they are interchangeable,
3 really.
- 4 Q. You then tell us that you went to work at St James's
5 parish in Paisley; is that right?
- 6 A. I did.
- 7 Q. How long did you spend there?
- 8 A. Three years.
- 9 Q. After that you went back to London?
- 10 A. I did.
- 11 Q. And you engaged upon a particular project?
- 12 A. That is correct.
- 13 Q. What was that?
- 14 A. At that stage it was round the year 2000, the
15 millennium, and we began a Vincentian Millennium
16 Partnership. In Britain and throughout the world there
17 are many Vincentian groups of people, lay groups and
18 voluntary groups, and we decided that if we worked
19 together the benefit would be better, would be greater
20 and so it was -- I was leading that for a few years.
- 21 Q. "Vincentian" means you take your inspiration from
22 St Vincent --
- 23 A. From St Vincent de Paul, that is correct.
- 24 Q. You came back to Scotland, I think, in 2002.
- 25 A. I did. I came to the east end of Glasgow, to a parish

1 called St Mark's in Shettlestone which was run by the
2 Vincentian priests and I went to assist as a pastoral
3 worker for two years.

4 Q. Then you became the provincial bursar in 2006; does that
5 mean you go back to London?

6 A. I did, yes.

7 Q. And in 2016, you became what's called the safeguarding
8 representative for the order of --

9 A. That is correct.

10 Q. What does that job involve or what did it involve?

11 A. It involves all the aspects of safeguarding with regard
12 to keeping our people safe, making sure that all our
13 staff, we have many staff throughout the province, that
14 they are checked for the PVGs or DBSs, as it is called
15 in London, in England.

16 Q. And PVG is protection of vulnerable group --

17 A. That is correct.

18 Q. And DBS is the Disclosure and Barring Service?

19 A. Yes. And training for our staff and generally keeping
20 all our -- all the information that we need to keep and
21 training up to date.

22 Q. You also tell us on page 2 of your profile that you do
23 some work in the field of what you call modern-day
24 slavery.

25 A. I do yes.

1 Q. Can you tell us a little bit about that?

2 A. That's in a voluntary capacity. There are a few
3 different aspects. I volunteer in a safe house in the
4 Caritas safe house in London, which houses about a dozen
5 very vulnerable women who have been freed from slavery,
6 so I volunteer with them. We also have a small group in
7 our province of four Sisters who are trying to respond
8 in their own areas of the country in small ways and
9 I lead that group.

10 I'm also on another group, which is a group of
11 religious in England and Wales, who are trying to
12 respond from more of an educational point of view and
13 I'm also on a group called RENATE, which is a European
14 group of religious trying to respond to human
15 trafficking.

16 Q. Another group or organisation you mention is

17 The Passage?

18 A. That is correct.

19 Q. What is that?

20 A. The Passage is a very large day resource centre for
21 homeless people in central London. I actually -- me and
22 my community actually live in part of that building. It
23 is an organisation that the Daughters of Charity began
24 in the 80s and which grew rapidly and responds in many
25 ways now to homelessness and is now a charity in its own

1 right and I'm on the trustees of that group.

2 Q. The final thing you tell us that you are a local
3 superior of the Daughters of Charity?

4 A. That is correct.

5 Q. "Local" being in London?

6 A. Yes, in a small house, yes, of six Sisters. Yes.

7 Q. The report that the congregation has submitted to the
8 Inquiry is in four parts --

9 A. Yes.

10 Q. -- A, B, C and D.

11 A. Yes.

12 Q. Today we plan to look at parts A and B. I think you
13 have been put forward by the congregation to speak to
14 part A; is that correct?

15 A. That is correct.

16 Q. So far as part A is concerned, did you have some
17 responsibility for putting that together?

18 A. I did, yes.

19 Q. In relation to part B, I think we have Sister Flynn?

20 A. Sister Ellen Flynn.

21 Q. I take it she was involved in that?

22 A. She is the provincial and she is speaking to that.

23 Q. I think we will see that the congregation ran a number
24 of different establishments in Scotland. I propose to
25 focus on the establishment known as Smyllum and

1 I propose to focus in particular on the response that
2 has been made in connection with Smyllum but am I right
3 in thinking that in large measure the other responses
4 that have been made individually for the other
5 establishments are very similar to the Smyllum?

6 A. They are. They are.

7 Q. If I can then put on the screen the Smyllum report.
8 That's at DSV.001.001.0001. Do you have a hard copy in
9 front of you?

10 A. Thank you, yes.

11 Q. If we turn then to the second page, 0002. You do
12 provide us there with some background information as to
13 when, how and why the congregation was founded; is that
14 right?

15 A. That is correct.

16 Q. Can you tell us in a few sentences what the background
17 is?

18 A. Yes. St Vincent de Paul lived -- he was born in 1581.
19 He lived mainly in the 1600s and at that stage there was
20 a huge amount of poverty in France and he was a priest,
21 a French priest. At the same time, with regard to the
22 church, all religious -- this is an important point as
23 well -- all religious were enclosed. So if you wanted
24 to become a religious, you were enclosed, you were taken
25 away from the streets. St Vincent de Paul's response to

1 poverty was to establish confraternities of charity,
2 which was mainly women who responded to the poor of
3 their day.

4 During that time he met a lady called Louise de
5 Marillac who offered to actually do the physical work of
6 nursing the sick in their homes or -- there was
7 abandoned babies, there was education of children. She
8 was the very first one to come forward to actually do
9 the menial tasks which the other volunteers -- they were
10 very good, willing people, who had often a lot of money
11 and who were willing to give their time and their money,
12 but not do the actual physical work. So
13 Marguerite Nassau, along with others who joined her,
14 formed the first group of what we would say are the
15 Daughters of Charity. They came together and Louise de
16 Marillac kind of led them and they formed a group and
17 they wanted then to give their life to God in the
18 service of people who are poor.

19 St Vincent was very clear that they could not become
20 religious because if they became religious, they would
21 be taken away from the ultimate aim of the group, which
22 was to serve people who were vulnerable and poor, and
23 that was the beginning of the community.

24 Q. So far as Scotland is concerned, can you just tell us
25 how it came to be that the congregation came to

1 Scotland?

2 A. It came to Scotland in 1860. The Vincentian priests,
3 which are the group of priests which St Vincent founded
4 before the Daughters of Charity, were already in the
5 parish in Lanark and we often -- the Daughters often
6 went to work in the same area as the Vincentian priests
7 and we were there and we were working in the parish and
8 had started a little hospital in Lanark as well. Then
9 the need of children became very, very obvious to the
10 Sisters that were there and, with the help of a very
11 well-heeled gentleman, a very good-living man, he
12 offered to produce the property.

13 Q. That was the property of --

14 A. Of Smyllum park.

15 Q. Of Smyllum?

16 A. That is correct.

17 Q. I think you tell us that Smyllum Park School, as it was
18 called, opened in 1864.

19 A. That is correct.

20 Q. If you turn to the third page of the report, you do tell
21 us about this gentleman's generosity and how much the
22 property cost.

23 You are asked the question why the congregation
24 thought it had the competence to be responsible for and
25 manage the care of children, because that was to be the

- 1 focus of Smyllum.
- 2 A. Yes.
- 3 Q. What do you think gave the congregation the confidence
4 to look after children?
- 5 A. I think from the very beginning, in the 1600s, the
6 congregation did look after children, took children in
7 who were abandoned on the streets of Paris, and there
8 was a long, long tradition throughout the years of
9 children being one of the main focuses of our ministry.
10 So it came to be that in this country also it came to be
11 one of our main focuses.
- 12 Q. And Smyllum was the first --
- 13 A. It was, it was.
- 14 Q. -- (overspeaking) connected with?
- 15 A. Yes.
- 16 Q. You set out, towards halfway down this page, another six
17 establishments that the Daughters of Charity were
18 involved with, we have mentioned Smyllum and Smyllum, it
19 existed from 1864 to 1981?
- 20 A. Correct.
- 21 Q. We will look at numbers later on. You also mention the
22 Children's Refuge, Whitehill Street, 1887 to 1912. So
23 it didn't -- it closed in 1912?
- 24 A. It was replaced by Bellevue House, yes.
- 25 Q. And we can see that in the next item, Bellevue House,

1 Rutherglen, opened in 1912 and that closed down in 1961.

2 A. That is correct.

3 Q. Again, if we look at St Vincent's school at Tollcross,
4 1911 to 1986, I think that was a school for the blind
5 and deaf?

6 A. It was. Smyllum Park in the beginning also had children
7 in it who were deaf and blind and then eventually it
8 became clear that these children needed specialist
9 education.

10 Q. St Joseph's hospital, I think that's in -- was that in
11 Rosewell?

12 A. Yes, that's for people with learning disabilities.

13 Q. And that ran from 1924 to 1999?

14 A. Correct.

15 Q. Certainly, as time went on, it wasn't just children, it
16 was adults?

17 A. It was adult, yes, yes. It became solely adults
18 eventually.

19 Q. So in the latter period was it adults?

20 A. Yes.

21 Q. Would these be adults who had been there as children?

22 A. A lot of them would have been because a lot of them were
23 literally abandoned by their families when they realised
24 the extent of their disability and so they just remained
25 on and became adults and it became their life, really.

1 Q. But as we know, the attitude to disability has changed
2 over the years.

3 A. Dramatically, yes.

4 Q. That effectively was what resulted in the hospital
5 closing down?

6 A. Yes, it did.

7 Q. Then you mentioned St Vincent's Roseangle; that is in
8 Dundee, I think.

9 A. Correct.

10 Q. That opened in 1905 and closed in 1974. So really
11 since -- leaving aside the hospital, St Joseph's, since
12 the 1980s, your congregation have not been involved in
13 Scotland in looking after children?

14 A. No, we haven't been.

15 Q. You tell us a little bit about the Children's Refuge.
16 It was founded in 1887 and in particular that the
17 request to run the refuge came from the archbishop.

18 A. That is correct.

19 Q. Was that the pattern was it, that a bishop or archbishop
20 would ask the congregation to run an establishment?

21 A. It certainly was the case in Whitehill Street and
22 Rutherglen and also Dundee. It was the case definitely
23 in those two places.

24 Q. If we move on to the next page, as you have already
25 mentioned, Whitehill became Bellevue.

- 1 A. That is correct.
- 2 Q. You tell us that the property itself was owned by the
3 Diocese of Glasgow.
- 4 A. Yes, correct.
- 5 Q. You say the work was carried out by the Daughters of
6 Charity under diocesan and St Vincent de Paul
7 management?
- 8 A. Yes.
- 9 Q. What does that mean?
- 10 A. There was a committee which the Sisters were accountable
11 to for all aspects of life in Bellevue, financial and
12 care -- and that was made up of diocesan priests,
13 representatives of the archbishop, and the St Vincent de
14 Paul Society.
- 15 Q. You then provide us some information about
16 St Joseph's Hospital in Rosewell. I think the position
17 is that many health boards were involved in referring
18 children to that hospital.
- 19 A. Yes.
- 20 Q. You tell us it also had within it a training school for
21 nurses?
- 22 A. It did, yes. Established in 1942, yes. Mostly women,
23 but some men as well, came from all over Scotland to be
24 trained.
- 25 Q. As you tell us, by the late 1970s because younger

1 children with learning disability were being placed in
2 schools nearer their homes, the need for St Joseph's
3 gradually came to an end.

4 A. It diminished, yes, it did.

5 Q. St Vincent's School for the Deaf and Blind you tell us
6 about towards the bottom of the page. As you indicated
7 already, initially such children had also been at
8 Smyllum.

9 A. That is correct.

10 Q. But so far as that school was concerned, it was
11 a boarding school; is that right?

12 A. It was.

13 Q. But I think you tell us in the report dealing with that
14 particular establishment that it had term times.

15 A. It did, yes.

16 Q. So the children went home at the end of the term?

17 A. Yes.

18 Q. Similarly did the children also go home at weekends?

19 A. Oh yes, especially latterly. At the very beginning they
20 had come from Smyllum, so they stayed there all the
21 time. But once those children had kind of gone through
22 school and left, then it did become a weekly boarding
23 school.

24 Q. The next establishment you mention is St Vincent's
25 Roseangle in Dundee. You describe this as "a hostel for

1 young Catholic women of good character in Dundee". What
2 ages are you looking at there?

3 A. The hostel would have been post-school, so it would have
4 been young adults.

5 Q. 16/17?

6 A. 16 plus, 16 to mid-20s.

7 Q. Again, you tell us that the quest to take responsibility
8 for this establishment was at the request of the Bishop
9 of Dunkeld?

10 A. Correct.

11 Q. If we turn then to page 0006, you tell us at answer (ix)
12 that:

13 "As an organisation, the Daughters of Charity was
14 autonomous from the Roman Catholic Hierarchy."

15 A. That's correct.

16 Q. Can you just expand upon that?

17 A. Yes. We are -- I think you have heard this before from
18 Father Crampsey that we are a Society of Apostolic Life
19 and as such, and as the Daughters of Charity, we come
20 under the authority of the Congregation of the Mission's
21 Superior General. That is -- the Vincentian priests'
22 superior general is our line of authority on top of our
23 Superioress General, so we do not come under the bishops
24 as such.

25 When we want to open a house in a diocese, out of

1 courtesy, we would obviously inform the bishop that we
2 were coming but we would not need his authority to do
3 so.

4 Q. Very well.

5 With regards to child care though, you do tell us
6 that the Catholic dioceses did refer children to the
7 Daughters of Charity.

8 A. Yes, very much so.

9 Q. Can you tell us how that would come about?

10 A. I think in the early days I think you know before --
11 this is the time before even social work departments,
12 then it was the church, it was parish priests, it was
13 a whole host of people would refer children to the
14 community, to the Daughters of Charity to care for
15 children.

16 Q. On a practical basis, would that involve, for example,
17 a priest taking a child to, for example, a place like
18 Smyllum?

19 A. Yes, certainly in the early days if the parish priest
20 realised there was a child in need of care then he would
21 literally bring the child to the place of care.

22 Q. But you do make the point I think that the church, the
23 diocese, was not involved in the day-to-day
24 management --

25 A. Not in the day-to-day running, no.

- 1 Q. -- of the care home?
- 2 A. No.
- 3 Q. If we perhaps keep our focus on Smyllum from now on
4 because I think that's the most important establishment
5 for our purposes. But you mentioned a board of managers
6 in relation to one of the other establishments. What
7 about Smyllum? Can you tell us what the set up was for
8 Smyllum?
- 9 A. Smyllum wasn't the same as Bellevue or Dundee in that
10 sense. It didn't have a board of management as such.
11 The local superior was the person responsible and the
12 other Sisters in the house were accountable to her. So
13 there wasn't a board of management as such in Smyllum as
14 far as we can make out from all the archival material.
- 15 Q. So far as governance is concerned at local level then it
16 would be the local superior?
- 17 A. It was.
- 18 Q. You do tell us that the main referral mechanism through
19 which children was placed was through the
20 Catholic Church?
- 21 A. Yes.
- 22 Q. So far as time frame is concerned, can you give me any
23 sense of an understanding as to when you think that
24 began to reduce and other sources came into play, local
25 authorities, for example?

1 A. I think as local authorities became more established
2 with regard to the care of children, then they too would
3 refer children to us. I think that links with the
4 funding because on page 7 we are talking about the local
5 council's providing funding. So if they were providing
6 funding, they had obviously referred children to us. So
7 I would say in the 1930s/1940s that would have started
8 to come, but I think the church was still involved at
9 that stage also.

10 Q. Did there come a point in time from your researches
11 where you can tell us the church really ceased to send
12 children?

13 A. There is no definite date that we could find in the
14 archives but obviously as time went on certainly in
15 the -- by the 1960s it was certain from the archival
16 material that I could find then it seemed to be more
17 social work than church.

18 Q. I want to -- you have mentioned the structure of the
19 congregation already. I just want to -- this might be
20 a good time just to look at that and get a full
21 understanding of what it was. If we turn to -- moving
22 on a bit in the report -- if we turn onto page 0037.

23 There is a section here at 2.4 dealing with
24 structure.

25 A. Yes.

- 1 Q. You tell us first of all that:
- 2 "The congregation had its mother house in Paris ..."
- 3 And that's where the Superioress General and her
- 4 general councillors live. And the Superioress General,
- 5 she then is at the top of the hierarchy?
- 6 A. Yes, she is.
- 7 Q. You mentioned the St Vincent de Paul priests.
- 8 A. Yes.
- 9 Q. Are they somewhere above her?
- 10 A. They are indeed, yes. There is the Superior General of
- 11 the Vincentian Priests sits on our general council, or
- 12 one of his priests sits on our general council, not him
- 13 himself but one of his priests. So we are very, very
- 14 linked to the Vincentian priests.
- 15 Q. And, as you tell us, the congregation is divided into
- 16 provinces?
- 17 A. That is correct.
- 18 Q. So far as Scotland is concerned, in what province --
- 19 A. Scotland belongs to the province of Great Britain, which
- 20 at this moment in time is Scotland, Wales and England.
- 21 Q. Then is there a provincial Sister who is in charge of
- 22 the province?
- 23 A. Yes, Sister Ellen, who you will see today, is the
- 24 provincial. There is a provincial in charge of each
- 25 province.

- 1 Q. If we turn to page 0038.
- 2 There is a section headed "Hierarchy and Control"
- 3 where there's quite a useful sort of diagram, where you
- 4 mention the Superioress General based in Paris and that
- 5 she has a general council of six to eight councillors --
- 6 A. She has, representing different language groups
- 7 throughout the world.
- 8 Q. And, as you just mentioned, the provincial in each
- 9 province?
- 10 A. Yes.
- 11 Q. And she has a number of provincial councillors?
- 12 A. Yes.
- 13 Q. Is that one of the functions you played in the past?
- 14 A. I did, yes.
- 15 Q. They appear to cover a number of different disciplines.
- 16 A. Correct.
- 17 Q. Including child care, teaching, and so on?
- 18 A. Yes. There's usually a variety of disciplines sitting
- 19 round the table in the provincial council.
- 20 Q. If we move on to the next page, 0039, as you have
- 21 mentioned there is a local superior, one in each
- 22 establishment.
- 23 A. Yes.
- 24 Q. Do I take it that for the six establishments in Scotland
- 25 there would be a local superior attached to each?

1 A. Yes, absolutely.

2 Q. Finally, you have the Sisters who are living in the
3 establishments.

4 A. Correct, yes.

5 Q. Would there be any order of ranking amongst the Sisters?

6 A. No, no.

7 Q. Just to read on on that page you tell us that in
8 relation to responsibility, that effectively the
9 hierarchy represented how the chain of responsibility
10 ran --

11 A. Yes.

12 Q. -- but ultimately, within the province, the provincial
13 had ultimate responsibility?

14 A. Ultimate responsibility, correct.

15 Q. But at local level it would be the local superior?

16 A. Local superior, yes.

17 Q. Can I then look at funding. Again we are focusing on
18 Smyllum, although I don't think there are any
19 significant changes from establishment to establishment.

20 A. There isn't.

21 Q. If we turn back to 0007 and the section at 1.2 where you
22 are dealing with the funding of the establishment. You
23 begin by telling us that:

24 "There is archival evidence of various
25 individuals/groups contributing to the funding of

1 Smyllum."

2 A. Yes.

3 Q. Just on what you have in your archives, can you help me
4 with that? Do you have good archives with records and
5 so on of places like Smyllum?

6 A. We do. We have some very good archival evidence with
7 regard to Smyllum -- more for Smyllum than there is for
8 other establishments.

9 Q. But archival evidence not only in relation to its
10 establishment but also in relation to those who had been
11 resident there?

12 A. Yes, there are very good registers of admissions for
13 Smyllum.

14 Q. We have heard evidence from Professor Norrie, for
15 example, who will provide us with an insight into the
16 legal background to establishments such as Smyllum and
17 what records may have been kept. For example, one of
18 the items that was mentioned in the regulations was
19 records like punishment books; do you know if anything
20 of that sort exists?

21 A. We certainly don't have anything like that in our
22 archives. Nothing like that at all.

23 Q. Do you have personal records relating to children who
24 were at Smyllum?

25 A. No. As I say, we have the admissions register but we

- 1 don't have personal records or medical records or
2 logbooks, unfortunately.
- 3 Q. Would these have existed at some time?
- 4 A. I think -- certainly medical records, yes, they would
5 have. But we certainly don't have anything in our
6 archives.
- 7 LADY SMITH: What details were kept on the admissions
8 register?
- 9 A. Names -- the names of the children and the dates of
10 admissions and the dates of going home.
- 11 LADY SMITH: Any family details?
- 12 A. I think there's possibly -- I could not be
13 a 100 per cent sure, I could come back to you on that
14 Lady Smith, but there may well be.
- 15 LADY SMITH: Thank you.
- 16 A. I'm not a 100 per cent sure, so I can't say yes.
- 17 LADY SMITH: Thank you.
- 18 MR MacAULAY: But in any event what you do tell us here is
19 that there is archival evidence indicating how Smyllum
20 may have been funded over the years.
- 21 A. Yes.
- 22 Q. You tell us for example that in 1880 Smyllum School
23 secured a grant from the board of Supervision of Poor
24 Relief.
- 25 A. Yes.

- 1 Q. You have a record of that?
- 2 A. There is a record of that.
- 3 Q. You also tell us that parents made contributions.
- 4 A. Yes, some did. There is some, yes.
- 5 Q. The St Vincent de Paul Society?
- 6 A. Correct.
- 7 Q. Then when we look at local authorities, you tell us all
- 8 local authorities from which the children originated.
- 9 A. Yes.
- 10 Q. So can you give us dates, get some sort of time frame
- 11 for that?
- 12 A. I think again that would have started in the 1930s.
- 13 Q. The farm you mention towards the bottom, that was
- 14 a local farm?
- 15 A. Yes. Smyllum was situated -- the actual property was
- 16 situated in very large grounds and part of those grounds
- 17 became a farm in order to produce food for the children.
- 18 So they had their own cattle and they had their own
- 19 crops.
- 20 Q. Perhaps I should have asked you this before: had you
- 21 ever been to Smyllum yourself?
- 22 A. Yes, I did visit Smyllum once way back in the late 1960s
- 23 for a couple of hours, just for a visit.
- 24 Q. It was quite a large establishment?
- 25 A. Very large, yes.

1 Q. We have some photographs. I will perhaps put them on
2 the screen at DSV.001.001.0353. So the white part in
3 the middle, that's the main building?
4 A. That is the main building, correct.
5 Q. To the left is the main chapel?
6 A. That is correct.
7 Q. And to the right is another part of the building?
8 A. Yes.
9 Q. If we look at perhaps an aerial view at 0355. If we
10 just orientate ourselves. We can see that, apart from
11 the front buildings we have seen, there are other quite
12 extensive buildings in the picture; is that correct?
13 A. That is correct.
14 Q. Is the farm somewhere off to the left?
15 A. I would imagine so, yes. As you say, the top left-hand
16 corner would look as if it was part of the farm.
17 I would say it was even bigger than that because I know
18 they did have cattle.
19 Q. Going back to the report itself at 0008, we have been
20 looking at funding and you were asked the question:
21 "Was the funding adequate to properly care for the
22 children?"
23 What's your position on that, Sister?
24 A. Yes, I think, certainly in the early days, things were
25 very tight with regard to money, but there was always

1 enough to -- especially with the farm -- to give the
2 children food. As I said there, the Sisters themselves
3 were very adept at making clothes, so they would buy
4 material and make clothes and knit jumpers and things
5 like that. So there wasn't a surplus of funds, but
6 I would imagine -- again, I'm only surmising this --
7 that it was just about adequate.

8 Q. You said you visited in -- was it 19 --

9 A. The late 1960s.

10 Q. At that time it was still very much a functioning
11 children's home.

12 A. It was. The children were divided into family group
13 homes at that stage.

14 Q. That had not been the position before?

15 A. No. Previously --

16 Q. We will come to look at that.

17 A. -- large groups.

18 Q. Was that visit simply a courtesy visit or was it --

19 A. It was. It was actually before I entered and some of us
20 who were thinking about entering the community went for
21 a visit.

22 LADY SMITH: What's the source of your information about the
23 adequacy of funds for feeding and clothing children?

24 A. It is archival material and also from talking to the
25 Sisters who had been there previously.

- 1 LADY SMITH: Right. What sort of archival material?
- 2 A. We have got archival material about -- I'm just trying
3 to think now -- we have certainly got with regard to
4 paying for the rebuilding of the wing, we have got
5 written evidence of that. I think we have evidence,
6 written evidence, with regard to the clothing and there
7 is obviously there is a lot of written evidence with
8 regard to the farm and the producing of the food.
- 9 LADY SMITH: Thank you.
- 10 MR MacAULAY: You mentioned in answer to her Ladyship that
11 you have spoken to Sisters who have worked at Smyllum.
- 12 A. I have, yes.
- 13 Q. How far back could they go?
- 14 A. They would go back to -- one would go back to the 1950s,
15 but not that.
- 16 Q. And the others then more recently?
- 17 A. Would be in the 1960s.
- 18 Q. I suppose the Sister who worked there in the 1950s must
19 be quite elderly.
- 20 A. She is, yes.
- 21 Q. You were asked about the legal status of the
22 organisation, if you turn to page 0009. Taking this
23 relatively shortly, I think you say that the Daughters
24 of Charity is a legally recognised charity governed by
25 French law.

1 A. Originally, yes, and it still is with regard to the
2 company in general.

3 Q. It is also a recognised charity in this country.

4 A. It is.

5 Q. On page 0010, you provide some information on that;
6 I don't propose to look at the detail. You have
7 provided the certification with the Charity Commission.
8 You then set out some of the legal bases that authorised
9 or enabled the congregation to be responsible for
10 provision of care to -- residential care to children.

11 A. Yes.

12 Q. Was this done by a lawyer, this part of the --

13 A. It was certainly -- it was in consultation with him.

14 Q. Legal --

15 A. I'm afraid I'm no legal expert whatsoever.

16 Q. We have looked at some of this with Professor Norrie.
17 He mentioned also in fact an Act of 1932 prior to the
18 1937 Act that I think you mention here, but that's by
19 the by. But so far as Smyllum was concerned, was that
20 considered to be a voluntary home?

21 A. It was, yes.

22 LADY SMITH: Yes, I think looking at your report it was only
23 once the English Charity Commission was established that
24 it had any formal, as we would call it, legal
25 personality in Britain.

1 A. That is correct.

2 LADY SMITH: And subsequently when the Scottish Register
3 came into being, likewise a legal being in Scotland.

4 A. Yes.

5 LADY SMITH: But before then it was really just a group
6 of -- I do not mean to denigrate at all by saying
7 this -- Sisters together running a home with no formal
8 legal structure drawing them together.

9 A. Correct, within this country, that is correct,
10 Lady Smith.

11 LADY SMITH: You said the building was owned by -- Bellevue
12 was owned by the diocese, but Smyllum was donated to
13 whom?

14 A. To the Daughters of Charity.

15 LADY SMITH: To the Daughters of Charity.

16 A. Correct.

17 LADY SMITH: So the ownership then would be vested in the
18 order based in France; would that be right?

19 A. Based in this country, yes, because of the legal --
20 because of the Charity Commission law --

21 LADY SMITH: Once they were charities, but before then.

22 A. Before that, yes, it would have been.

23 LADY SMITH: I see, thank you.

24 MR MacAULAY: On page 0011 you mention again the fact that
25 children's details were recorded in the admissions

1 registers.

2 A. Yes.

3 Q. Just to be clear, you have these going back some time,
4 do you?

5 A. We do have these yes.

6 Q. How far back do they go?

7 A. Right to the beginning.

8 Q. You make some mention about inspection, which we will
9 come back to. But the question you are asked towards
10 the bottom of the page is:

11 "Did the organisation have a legal duty of care to
12 each child in its care?"

13 You accept that you did and in particular there was
14 a duty to ensure that the welfare of a child was not
15 endangered?

16 A. Yes.

17 Q. There is no doubt about that?

18 A. No doubt whatsoever.

19 Q. Again you provide some information about the legislation
20 which I think we can pass over. But on page 0014, you
21 say towards the top of the page that the establishment
22 was inspected at least annually and social workers were
23 involved in the placement of and ongoing monitoring of
24 children placed there. I think you looked later at
25 external oversight as well.

- 1 A. Yes.
- 2 Q. But just to be clear, when you are talking here about
3 annual inspection, who do you have in mind in carrying
4 out the annual inspection that you mention here?
- 5 A. Well, what we were implying there were social workers,
6 really.
- 7 Q. On page 0015, again, you are asked about your
8 responsibility for the children in your care and in
9 particular the nature and extent of your responsibility.
10 Can you just develop that for me and how you ...?
- 11 A. Well, we would have seen that as a child was no longer
12 with their own family that we had taken the
13 responsibility of providing that child with everything
14 that a family would provide for a child, albeit that
15 they didn't have their parents there. But the care, the
16 nourishment, the education, the well-being, the overall
17 well-being of the child.
- 18 Q. You are also asked if anyone else had any legal
19 responsibility and I think you do mention the local
20 authority.
- 21 A. Yes.
- 22 Q. Whatever it may have been at the time, the
23 county council or a borough.
- 24 A. Yes.
- 25 Q. Can I then take you to page 0016. There is a section

1 here, 1.5, towards the bottom of the page, it is headed
2 "Ethos". The question you are asked is:

3 "What did the organisation see as its function,
4 ethos and/or mission in terms of the residential care
5 service it provided to children?"

6 What's your answer to that?

7 A. As I said in the report, the function was to provide
8 a safe place for a child to grow and to be nourished.

9 The ethos was Catholic. When Smyllum was
10 established it was -- the reason for its establishment
11 was to care for children who were Catholic and so the
12 ethos was Catholic. That changed over the years
13 obviously that as time went on children of all faiths
14 and none were obviously admitted because what's most
15 important is the care of the child.

16 Q. And the mission, as you tell us, was to "nurture,
17 educate and care" for the children in its care?

18 A. Yes.

19 Q. The members of the congregation are required to take
20 vows?

21 A. We do.

22 Q. You tell us what these are on page 0017; what vows were
23 taken?

24 A. We take four vows. We take vows of poverty, chastity,
25 obedience and the most important one for us is service

1 of people who are poor. They are not religious vows,
2 they are not -- they are annual vows, which we renew
3 every year.

4 Q. As you said, you have a particular focus on the poor.

5 A. Yes, very much so.

6 Q. You have provided us with your constitutions and
7 statutes, perhaps we can look at that; it is 0215. We
8 are looking at the front cover of what's described as
9 "The Constitutional Statutes of the Company of the
10 Daughters of Charity of St Vincent de Paul". You will
11 recognise this document?

12 A. I do, yes.

13 Q. If you turn to page 0229, I just want to take you to
14 this section. At C.10 -- is that chapter 10?

15 A. Constitution 10.

16 Q. At (b) we can read that:

17 "Through faith they see Christ in those who are poor
18 and they see those who are poor in Christ. They serve
19 him in his suffering members 'with compassion,
20 genuineness, cordiality, respect and devotion'."

21 Would you expect that to be the way in which
22 children at Smyllum, for example, would be treated?

23 A. Absolutely.

24 Q. Going back to page 0017, there are sections there
25 dealing with changes over time. We will just get that

1 back on the screen. Towards the bottom of the page at
2 (v) you are asked the question:

3 "What were the changes and when and why did they
4 come into effect?"

5 You tell us about the changes and the impact they
6 had on a place like Smyllum.

7 A. Yes.

8 Q. You have touched upon this already?

9 A. Yes.

10 Q. Can you perhaps elaborate on the changes?

11 A. In the early days, as in most children's homes, the
12 children were segregated into boys and girls, young and
13 older, and they were in very large groups, far in excess
14 of 20. Whereas in the 1960s, late 1950s, it was thought
15 much better to keep children in family groups, so there
16 would be boys and girls mixed, young and old together.
17 So you might have two families or three families in the
18 one group and they were then -- they had their own
19 sitting rooms, their own dining rooms, their own set of
20 bedrooms, to try to mirror as near as possible to
21 a family home.

22 Q. You mentioned, I think, maybe the 1950s and 1960s. Is
23 there a -- because presumably this would involve
24 structural changes to Smyllum.

25 A. Absolutely it did, yes.

1 Q. Is there archival evidence as to when this was taking
2 place?

3 A. Yes, it would have been the early 1960s. The big house
4 was subdivided into groups and there was a couple of
5 outer buildings. To be honest, I don't know what they
6 were previously, but they were made into like a family
7 home.

8 Q. But before that then, I mean if siblings were to enter
9 Smyllum, different sexes in particular, they would be
10 separated?

11 A. Yes. Prior to that definitely, yes.

12 Q. Do you know what arrangements there might have been for
13 siblings to have contact with each other in the days
14 before the changes?

15 A. Well, certainly from what I hear, and from evidence,
16 that the grounds were so big that the children, when
17 they went out to play, they all played together. They
18 didn't play in separate groups. So they mingled every
19 day outside in the grounds when they played.

20 Q. You say "from what you hear"; is that what you have been
21 told by the Sisters?

22 A. Yes, by Sisters who were there before, yes.

23 Q. Now, you mentioned the Sister who was there in the
24 1950s, I think.

25 A. Yes.

- 1 Q. Have you spoken to Sisters who were there prior to the
2 changes also in the 1960s or is that the only source you
3 have?
- 4 A. Most of them are from the changes onwards but there was
5 one Sister there who was there prior to the changes.
- 6 Q. Was that the one who was there at the 1950s as well?
- 7 A. Yes.
- 8 Q. It is just the one Sister who can tell you about this?
- 9 A. Yes, correct.
- 10 Q. On page 0018, another change you make mention of is the
11 introduction of child care training.
- 12 A. Yes.
- 13 Q. Again, you give the date, I think, from the early 1960s
14 for that; is that correct?
- 15 A. That is correct.
- 16 Q. Before that then in relation to training, what was the
17 position?
- 18 A. None for child care. A lot of Sisters who went to
19 Smyllum had experience in child care from different
20 establishments throughout the country, but there was no
21 specific -- well, none of our Sisters had undertaken
22 specific child care training prior to that.
- 23 Q. So what then happened in the 1960s? Can you just tell
24 us how this developed?
- 25 A. Well, the course -- the child care course became very

1 accessible. There was one started in Langside College
2 I know, and some more down in England and Sisters were
3 then asked to go and do this one-year training in child
4 care and most of the Sisters did do that and then
5 returned to their place of work, wherever it happened to
6 be.

7 Q. So were Sisters from -- did Sisters from Smyllum go and
8 do this training?

9 A. They did.

10 Q. You were asked whether there were changes over time in
11 terms of the establishment's function, ethos and/or
12 mission. You say the ethos and mission always remained
13 the same --

14 A. Yes.

15 Q. -- but the services did change over the years --

16 A. Yes.

17 Q. -- because the legislation changed; is that correct?

18 A. That is correct.

19 Q. But you would respond to changes in legislation?

20 A. Absolutely, yes.

21 Q. You provide a quote from the Scottish Catholic Observer
22 by a Mr Tom Clarke who was a member of the Coatbridge
23 town council. I will just read the quote out -- he had
24 clearly visited Smyllum and what is recorded is this:

25 "One of the most memorable visits I ever had was to

1 Smyllum House in Lanark. Smyllum, which could be taken
2 as a showpiece for the rest of Scotland, provides for
3 family groups and its great merit is that it gives
4 deprived children a chance to keep together as one
5 family ... it recruits lay staff and encourages proper
6 training."

7 So you have managed to trace that particular quote
8 from the Catholic Observer.

9 A. Yes.

10 Q. Do you have a particular date for the quote itself?

11 A. I would need to go back to the archives and look for
12 that; I don't have it with me at the moment.

13 Q. Then turning onto page 0019. There is a general heading
14 "Establishment". A number of questions are asked as to
15 what services were provided and what the routine was at
16 Smyllum.

17 A. Yes.

18 Q. For example, in relation to services, you tell us in the
19 report that it was essentially to provide a safe
20 environment for children.

21 A. Yes.

22 Q. You confirm that the establishment cared for children of
23 both sexes; we have touched upon that already.

24 A. Yes.

25 Q. You give us some idea then of the daily routine towards

1 the bottom of the page for boys and girls.

2 A. Yes.

3 Q. You actually make reference to a written account.

4 A. That is correct.

5 Q. Is there a date for that?

6 A. Again, I couldn't say for sure, I would not like to say

7 yes. I would need to go back and check but I could

8 always get that information for you.

9 Q. But clearly there is something in your archives --

10 A. Yes very much so, that is written word for word from

11 an archival piece of material.

12 Q. This is the routine from Monday to Friday. So:

13 "7 am: up, washed and dressed."

14 A. Correct.

15 Q. Then there's breakfast:

16 "9 o'clock: off to school."

17 I just want to ask you about schooling. Smyllum

18 catered for children of all ages.

19 A. It did.

20 Q. Indeed, babies as well?

21 A. Yes.

22 Q. So primary schoolchildren, children up to the age of

23 11/12, how were they educated?

24 A. The school was on the site, on that large site, and it

25 was called St Mary's School. So the primary school

1 children would go down the lane, I think it was called,
2 to the primary school. Secondary school children went
3 out to local Catholic schools.

4 Q. So far as primary school is concerned, who taught at the
5 primary school? Would it be lay teachers or Sisters?

6 A. A mixture. There was laypeople and there was a couple
7 of Sisters usually in the school at the same time.

8 Q. In relation of course to the secondary school then that
9 would be lay teachers?

10 A. Absolutely, yes.

11 Q. If we follow this through on page 0020, supper is at
12 5 pm, 6 pm is "play and attending clubs", and then bed
13 time at 7 pm and that depended on the age of children.

14 A. Yes.

15 Q. You then look at on-site activities. Clearly you have
16 had regard to photographs from the archives showing
17 children at play.

18 A. Yes.

19 Q. The reference to each family group had its own
20 television; that, I take it, would be after the changes,
21 would it?

22 A. Yes.

23 Q. Again what's your source for this information?

24 A. This would be from the surviving Sisters who worked in
25 Smyllum.

- 1 Q. And you tell us that children could keep pets?
- 2 A. That is correct.
- 3 Q. Again that's coming from those Sisters?
- 4 A. Yes.
- 5 Q. So far as the Sisters who worked at Smyllum are
6 concerned, do you know if written statements have been
7 taken from them --
- 8 A. They have.
- 9 Q. Are you working from the written statements or from
10 actually having spoken to the Sisters?
- 11 A. Both.
- 12 Q. As a matter of interest, can you tell me, if you can,
13 how many statement have been taken?
- 14 A. I would say approximately ten.
- 15 Q. Including the Sister who worked in the 1950s?
- 16 A. Yes.
- 17 Q. You also provide some information about off-site
18 activities and including, for example, dancing, Scouts,
19 Cubs, Guides and Brownies. Again that's information
20 really you have been given by the Sisters?
- 21 A. Yes.
- 22 Q. There is photographic evidence, or is it written
23 evidence, sorry, that children from the age of eight
24 would go to a national camp?
- 25 A. That is right, yes. They would all have a fortnight's

1 holiday in the summer and they went to different places
2 and --

3 Q. I think you provide a list of these places --

4 A. That is correct.

5 Q. -- West Linton, St Andrews --

6 A. (inaudible).

7 Q. -- and so on.

8 A. Yes.

9 Q. The congregation was asked about whether children worked
10 manually, either at the establishment or externally.
11 What information were you able to obtain on that front?

12 A. It would appear that the older boys certainly assisted
13 in the farm in the early days when the farm was there,
14 but there's no evidence of manual work later at all.

15 Q. What about girls working within the establishment
16 itself?

17 A. There's no evidence of that. The children, certainly in
18 the 1960s, would help with the house as children would
19 help at home, you know, with clearing up after meals,
20 etc, but there's no evidence of actual work being done.

21 Q. When you say "no evidence", do I take it from that that
22 the Sisters you have spoken to haven't said that that
23 happened?

24 A. No, they haven't.

25 Q. You were asked a particular question as to whether

1 prospective members of the order who were in training
2 would care for children and you say that didn't
3 happen --

4 A. No, that didn't happen.

5 Q. -- although during the summer holidays students for the
6 priesthood would assist groups?

7 A. That is correct, yes.

8 Q. What time frame are we talking about here?

9 A. Years or months?

10 Q. No, were you looking at what you have been told by the
11 Sisters?

12 A. Yes, we are talking about certainly the 1960s,
13 certainly. During the summer holidays they would
14 assist -- especially with the bigger boys, with outdoor
15 activities.

16 Q. The next section then of the report is looking at
17 numbers and can I just explore some of that with you.

18 You had previously submitted to the Inquiry
19 information about numbers in the different
20 establishments?

21 A. Correct.

22 Q. It is a useful document because it provides us with
23 lists and lists are easier to work with.

24 A. Yes.

25 Q. If you look at DSV.001.001.0435. So, we have a table

1 here "Statistical information" and you list the
2 different establishments and provide numbers to us.

3 I understand that there's some correction that needs
4 to be made either to this or to the report.

5 A. There is. That statistical information was put together
6 by my predecessor and sent to the Inquiry -- I think it
7 was last September.

8 Q. Yes.

9 A. When we were doing part A and delving into the archives
10 with the archivist and my assistant, the numbers -- we
11 discovered different numbers. There is not a huge
12 difference but they are different and so the numbers
13 that are recorded in part A are more accurate than the
14 numbers on that sheet, so apologies for that.

15 Q. Does this operate across the board with all the
16 establishments or is this just --

17 A. Yes, there are slight differences in them.

18 Q. So --

19 A. It is just because we discovered more archival material.

20 Q. So if we look at Smyllum, the total given on the
21 statistical information chart is, from 1930 to closure,
22 is 4,404.

23 A. That is correct.

24 Q. Do you give us a figure in the body of the report
25 itself? If you look at page 0022.

- 1 A. Yes. The numbers vary greatly from year to year.
- 2 Q. Yes. I was looking for a total.
- 3 A. Well, going back to -- far beyond what the Inquiry is
4 for, it is from 1864 to 1981, there was 11,601, but
5 obviously that's not what the Inquiry is looking for; it
6 is looking from 1930 onwards.
- 7 Q. What page are you on, sorry?
- 8 A. That is 0024, at the very top it gives the 11,000. As
9 I say, that does go back to the very beginning of
10 Smyllum, which is not really what you are looking for.
- 11 Q. That gives as a feel though as to the numbers. But the
12 total number you give towards the bottom of page 0022 --
- 13 A. Is 20,000.
- 14 Q. Approximately 20,000 --
- 15 A. Correct.
- 16 Q. -- in all the establishments?
- 17 A. Yes, that's all of them together.
- 18 Q. From the day of opening to closure?
- 19 A. From beginning to closure.
- 20 Q. If we go back to 0435 and move on to 0436, accepting
21 that there may be some but not significant changes to
22 the numbers, you do, I think, provide us on 0436,
23 towards the bottom of the page, the year and the number
24 of children for each year; is that correct?
- 25 A. That is correct.

1 Q. If we turn over to the next page, 0437, can we see there
2 is a peak in the late 1950s, 1957/1958 where I think we
3 have -- in 1958 we have 257 children?

4 A. Yes.

5 Q. But then, as we look at the pattern, we can see that
6 from the 1960s the numbers start to --

7 A. Diminishes.

8 Q. -- to diminish.

9 A. Yes, absolutely.

10 Q. While we have this on the screen, if we look at
11 Bellevue, that's at 0438. I think this takes us up to
12 1943.

13 A. It does.

14 Q. 1940 was a peak of 106.

15 A. Yes.

16 Q. That coincides with wartime.

17 A. Yes.

18 Q. Would that be one of the reasons --

19 A. Yes, absolutely.

20 Q. The type of accommodation you have mentioned already.
21 Initially at least there were dormitories --

22 A. Yes.

23 Q. -- until the 1960s, until the structural changes?

24 A. Correct.

25 Q. You tell us on page 0024 that these large dormitories

- 1 would accommodate approximately 20 children.
- 2 A. Yes, that's what we can glean from archival material.
- 3 Q. The next section at 1.7, towards the bottom of the
4 page 0024 and onto the next page, 0025, is focusing on
5 the type of children who were admitted to Smyllum.
- 6 A. Yes.
- 7 Q. What can you tell us about that?
- 8 A. Most of the children that came were from very poor
9 working-class families where the marriage had either --
10 between the mother and father had actually broken down
11 or one of the parents had died or was very ill and the
12 other parent just couldn't cope with looking after their
13 children and therefore needed somewhere that would care
14 for their child.
- 15 Q. You are asked whether the child would be admitted to the
16 particular establishment.
- 17 A. Yes.
- 18 Q. That was your understanding?
- 19 A. Most definitely, yes.
- 20 Q. Did that mean you would not have expected a child to be
21 moved from one place to another?
- 22 A. No, definitely not. There's no evidence of that apart
23 from on one occasion.
- 24 Q. What was the move from where to where?
- 25 A. The move was out of the country -- the move was from

1 Smyllum -- it was a family who were in Smyllum, whose
2 older sibling moved to Newcastle, and our Sisters had
3 a care home in Newcastle also and that family -- the
4 elder sibling asked for her siblings to be moved closer
5 to her and so they were moved to Newcastle.

6 Q. Do you know when that was? Have you been given
7 an approximate date?

8 A. I think that was the late 1960s. I could not be
9 100 per cent sure but I could certainly get that
10 information for you.

11 Q. We have looked at this, I think, already, but you give
12 examples of those who placed children in the
13 establishments.

14 A. Yes.

15 Q. Quite an extensive list --

16 A. Yes.

17 Q. -- local authorities --

18 A. Yes.

19 Q. -- health boards, education authorities, the St Vincent
20 de Paul Society -- and I will come back to that -- local
21 Catholic priests, the Child Welfare Society, and
22 occasionally the parents of the child.

23 A. Yes.

24 Q. But the St Vincent de Paul Society, they had some
25 involvement in placing children at Smyllum?

1 A. They did. St Vincent de Paul Society is a lay
2 organisation that's present in most parishes and,
3 certainly in the early days, they were very focused on
4 the relief -- they still are -- on the relief of
5 poverty. Again, if they had seen a family in distress
6 and their child in need of care, then certainly in the
7 early days they would have had the authority, I suppose,
8 to assist the parents in finding somewhere for their
9 child to be cared for.

10 Q. When you talk about the early days, can you help me with
11 what sort of time frame you are talking about?

12 A. Yes. Certainly the early 20th century up until the
13 1930s, I would assume.

14 Q. The Catholic Child Welfare Society, can you tell me
15 about that and their involvement?

16 A. I certainly know that a representative of the Catholic
17 Child Welfare Society used to visit Smyllum on a regular
18 basis to ensure the safekeeping of the children from
19 Glasgow specifically. It was a group who were -- it was
20 part of the diocesan response to child welfare. It was
21 an establishment of the Archdiocese of Glasgow.

22 Q. Where does your information come from that that
23 organisation placed children to Smyllum?

24 A. Well, certainly we have got information that they used
25 to come --

- 1 Q. To visit?
- 2 A. -- to check up on children and to visit children, yes.
- 3 So the presumption is that they had some part to play in
- 4 actually placing the child in Smyllum.
- 5 Q. So is the information you are looking to the Child
- 6 Welfare Society coming to visit particular children?
- 7 A. Yes.
- 8 Q. What's the source for that?
- 9 A. There is archival material on that. There's written
- 10 material on that.
- 11 Q. Can you give me a time frame for that?
- 12 A. Again I would say the 1960s.
- 13 Q. You tell us there's no evidence that the Children's
- 14 Hearing System, when it was introduced from 1970s,
- 15 placed children at Smyllum?
- 16 A. We haven't got any archival evidence on that at all.
- 17 Q. We will come back, towards the bottom of page 25, to the
- 18 position of siblings. You have already mentioned that,
- 19 prior to the 1960s, siblings of different sexes would be
- 20 separated.
- 21 A. Yes.
- 22 Q. Siblings of the same sex but different ages, what was
- 23 the position there?
- 24 A. Again, there was groups of younger children and older
- 25 children. So if there was say a brother of 14 and one

1 of 6, they would have been kept in different groups.

2 Q. The question you were asked is:

3 "What was the policy, procedure and practice
4 regarding admission of siblings?"

5 You have told us what the position was up until the
6 1960s. You say there was no written policy?

7 A. No.

8 Q. But that was the practice?

9 A. Yes.

10 Q. The practice was one of separation?

11 A. The practice was to take the whole family into Smyllum,
12 but then in the actual living in Smyllum they would be
13 into different groups in the early days, yes, prior to
14 the late 1950s, early 1960s.

15 Q. Dining, for example. You have been there, you have seen
16 what the dining facilities were like. Was it one large
17 dining room in the 1960s that would accommodate all the
18 children?

19 A. No. Certainly when I visited they were in the family
20 group homes, so there would have been smaller groups of
21 children, and they would have a dining room, their own
22 kitchen, and their own bedroom facility.

23 Q. Can you tell us what the position was before the
24 structural changes?

25 A. Before that each of the large groups would have had

1 a large dining room.

2 Q. Could it be then, even at mealtimes, children from the
3 same family would not see each other?

4 A. That is correct.

5 Q. Do you know what the arrangements were when the children
6 went to church -- Mass on a Sunday, for example -- in
7 relation to siblings?

8 A. To be honest, I don't. All I know is that the children
9 were taken in their groups. So I presume -- I'm only
10 presuming -- that they weren't kind of sitting together
11 in church, but they would see each other coming and
12 going. But I have no evidence on that at all.

13 LADY SMITH: Is there any evidence of what the thinking was
14 behind separating siblings?

15 A. Just from a personal point of view, I think that in
16 those days that practically it was that it was common
17 practice to have older children together, younger
18 children together. To be honest I don't; that's just my
19 own --

20 LADY SMITH: To put it another way, you seem to say there is
21 no evidence of any thought being given to the comfort
22 that might be afforded to a child being separated from
23 home if they at least weren't separated from their
24 siblings.

25 A. They would have seen -- I would say that there was a lot

1 of thought, but practically they were certainly
2 separated in the groups, in the actual living. They
3 would have met if they were in the same primary school,
4 they would have met -- they certainly met out in the
5 grounds when they were playing. But --

6 LADY SMITH: Well I wonder if you can say they certainly
7 met; I can see you could go as far as saying they seemed
8 to have had the opportunity to do so.

9 A. They had the opportunity to meet, correct.

10 LADY SMITH: But you have not seen any evidence of any
11 efforts being made to see to it that siblings did have
12 the opportunity to engage with each other and were
13 encouraged to engage with each other?

14 A. I have no evidence of that, no.

15 LADY SMITH: Thank you.

16 MR MacAULAY: In relation to meeting outside in the play
17 areas, that's information that has been provided to you
18 by the elderly Sister?

19 A. Correct, yes.

20 Q. I mean, you don't know as a matter of fact from any
21 other source as to what practice or policies there were
22 in relation to managing children while at play?

23 A. From the Sisters' written evidence -- and there's
24 certainly photographic evidence of children playing
25 outside, but that's it.

1 Q. But from what date? The photographs, do you know what
2 dates they are from?

3 A. Again, I would say the 1960s, mainly the photographs,
4 yes.

5 Q. The position in relation to parents. If you look at the
6 bottom of page 0026, the question you were asked was:

7 "What provision was made for contact between
8 children and their parents and wider family while
9 children were at the establishment?"

10 The answer here is:

11 "Sisters who worked in Smyllum state clearly that
12 parents were always encouraged to visit their
13 children ... and there is photographic evidence of
14 parents visiting their children."

15 So you have photographs and you have also -- the
16 evidence from the Sisters. What about the time frame
17 again? Can you help me with that?

18 A. Again it is the 1960s.

19 Q. Or after?

20 A. Or after yes.

21 Q. One fact you do tell us about that the Sisters also told
22 you that a large percentage of children did not receive
23 visits from parents.

24 A. Yes.

25 Q. So far as telephones are concerned there were no

1 telephones within the group homes once these were
2 created?

3 A. Not in those days, no.

4 Q. So any contact that required to be made with parents
5 would be done by the local superior?

6 A. Correct, yes.

7 Q. You were also asked this question on page 0027 at (xvii)
8 and that is:

9 "What provision was made for the celebration of
10 children's birthdays, Christmas and other special
11 occasions?"

12 What can you tell us about that?

13 A. I can only speak from the 1960s. I have no evidence
14 prior to that but certainly from the 1960s there is
15 a lot of written and photographic evidence of birthdays
16 being celebrated, presents being given, cakes being made
17 and parties being celebrated.

18 Q. For example, if you look at Christmas presents, do you
19 know how they were funded if presents were being bought?

20 A. Certainly in the 1960s the Sisters were given X amount
21 of money to buy gifts and also some gifts were donated
22 to ensure that every child did receive gifts at
23 Christmas.

24 LADY SMITH: You say the Sisters were given money; by whom?

25 A. By the local superior. She would buy presents for the

- 1 people in her group.
- 2 MR MacAULAY: And the local superior, where would the money
3 come from her for her?
- 4 A. Some of that would be donations and some would be
5 community money as well.
- 6 Q. The question is also asked at this point:
7 "What was the process for review of children's
8 continued residence at Smyllum?"
9 You looked into that; what can you tell us about
10 that?
- 11 A. It would appear that the social worker would liaise with
12 the local superior with regard to the children and the
13 decisions would be made with regard to their stay.
- 14 Q. Again, this is coming from written material or from the
15 Sisters' statements or both?
- 16 A. The Sisters' statements.
- 17 Q. So time frame again?
- 18 A. Again the 1960s.
- 19 Q. The process for discharge then. You were also asked if
20 you can tell us about your understanding of that, when
21 a child came to leave.
- 22 A. Yes. The Sisters who ran the actual groups didn't
23 appear to be very involved in that. It was again the
24 social worker who arrange the discharge and the Sister
25 responsible for the child in that group would be told

1 the date of discharge.

2 Q. You were asked the question, I think, also on page 0028:

3 "What support would be offered to children when they
4 came to leave Smyllum?"

5 You tell us there's evidence of trades being taught
6 in the 1930s to prepare children for adult life, but no
7 evidence to show that support was offered after the
8 children left the care of the establishment.

9 A. No, that is correct. The Sisters were engaged in the
10 work of caring for the children while they were in
11 Smyllum, but there was certainly no aftercare in that
12 sense.

13 Q. You tell us on that page that:

14 "In general the establishment made no provision for
15 aftercare as this was not its role."

16 A. That is correct.

17 Q. That's your position?

18 A. Yes, that is correct.

19 Q. You go on to say that children remained at Smyllum until
20 they left school, after which the local authority/social
21 worker assumed full responsibility for them?

22 A. Yes.

23 Q. There was some hostel arrangement, I think, you tell us
24 about.

25 A. There was one small hostel in Glasgow that a few of the

1 children went to if they couldn't go home and they would
2 stay there and find a job, and for a couple of years
3 they would stay there.

4 Q. That was for young women?

5 A. Yes.

6 Q. I think you tell us that that was run in the 1970s.

7 A. That is correct.

8 Q. For how long, do you know?

9 A. I'm not sure of when that actually closed. I can give
10 you that date later.

11 Q. The next main section of the report at 0029 addresses
12 the issue of staff background. The first question you
13 were asked to consider is how many people were employed
14 by the Daughters of Charity or by the organisation, who
15 had some responsibility for the care services for
16 children. You are not able to answer that question.

17 A. No. There's -- it would only be speculation. There's
18 no way from archival material that I can answer that
19 question.

20 Q. We know that over the years clearly there were Sisters
21 based at Smyllum.

22 A. Yes.

23 Q. Over the period, can you give us a sort of feel for, on
24 an annual basis, how many Sisters that would be there?

25 A. In Smyllum there would have been, I would imagine,

1 approximately six Sisters always engaged in direct child
2 care.

3 Q. On top of that, you would have the local superior?

4 A. Yes, indeed. And also a nurse, a Sister who was
5 a nurse.

6 Q. So perhaps seven to eight Sisters at a given time?

7 A. Yes.

8 Q. Going back over the years, would you expect that to be
9 approximately correct?

10 A. That would have been more or less the same, yes.

11 Q. But we have looked at the numbers and we can see at
12 certain periods of time there were large numbers of
13 children at Smyllum?

14 A. Yes.

15 Q. So you would expect there could be lay staff; is that
16 correct?

17 A. There certainly were some lay staff but with regard to
18 numbers, I cannot give you a number.

19 Q. Are you able to give me any understanding as to what the
20 duties of the lay staff would be?

21 A. They would have been to support the Sister with the
22 children, to be responsible for the children when the
23 Sister wasn't there, to supervise them at play, to
24 generally be like a child care assistant.

25 Q. And there's no records then to assist in relation to any

- 1 aspects of staffing?
- 2 A. Unfortunately not.
- 3 Q. So, so far as qualifications are concerned then, you are
- 4 asked about that. We have already talked about the
- 5 Sisters themselves and I think, as you explained, the
- 6 Sisters had no child care qualifications prior to --
- 7 certainly prior to the 1960s --
- 8 A. No.
- 9 Q. -- when you have indicated they were then encouraged to
- 10 take child care courses.
- 11 A. Correct.
- 12 Q. But what about lay staff? Can you tell me anything
- 13 about what qualifications at any point in time lay staff
- 14 might have had?
- 15 A. I think the first lay staff to undertake the child care
- 16 course was in the late 1960s, about 1966, round about
- 17 that time.
- 18 Q. Were they from Smyllum?
- 19 A. Yes, she had worked in Smyllum and was asked to go and
- 20 have a -- do the child care course and then return to
- 21 Smyllum.
- 22 Q. The question at (iv):
- 23 "If the organisation is a religious order [which you
- 24 are] how many members of the order had a responsibility
- 25 for residential care services for children provided by

- 1 the organisation in Scotland?"
- 2 You say at any given time there was approximately
- 3 50; is that looking at all the establishments together?
- 4 A. All the establishments together, yes.
- 5 Q. You tell us again about the one-year child care course
- 6 at Langside College.
- 7 A. Correct, yes.
- 8 Q. This is on page 0030. Sisters who worked at Smyllum
- 9 have provided some information about how many people
- 10 might have been working there all together in some
- 11 capacity?
- 12 A. Mm.
- 13 Q. The figure given here is 30 to 35 people; is that
- 14 correct?
- 15 A. Yes, that is correct.
- 16 Q. That's in addition to --
- 17 A. That's then in addition to the seven or eight Sisters --
- 18 Q. That is in addition to Sisters, yes.
- 19 A. Yes.
- 20 Q. You mention who they might have been: child care
- 21 workers, a nurse, laundry workers, cooks and handymen?
- 22 A. Yes.
- 23 Q. Again, this is looking to information provided from the
- 24 1960s onwards?
- 25 A. Yes.

- 1 Q. One of the questions you were asked is:
- 2 "How many of these persons had the opportunity of
- 3 unaccompanied access to a child?"
- 4 I think the answer is everyone.
- 5 A. Yes. Yes.
- 6 Q. The figure of 28 child care workers that's provided in
- 7 the next answer, again, has that come from the Sisters
- 8 from the 1960s?
- 9 A. It is, it is. Drawing from different strands of
- 10 materials, that's the number that we came up with.
- 11 Q. But you are told these were people who had little or no
- 12 experience of child care on arrival at Smyllum?
- 13 A. Yes.
- 14 Q. They came on the back of a recommendation by possibly
- 15 a parish priest or a head teacher?
- 16 A. Possibly yes.
- 17 Q. That's what you have been told?
- 18 A. Yes.
- 19 Q. Can you tell us anything about gender and so on? Would
- 20 they be young women, young men?
- 21 A. Mostly young women, yes.
- 22 Q. The ratio you are asked about on page 0031, that's the
- 23 child care worker/child numbers ratio, are you able to
- 24 give us any guidance on that?
- 25 A. Well, as I said previously in the early days the numbers

1 would have been -- the number of children would have
2 been very large and the number of staff would have been
3 relatively small.

4 Whereas, from the 1960s onwards then there would be
5 approximately three/four people involved in every group
6 of children, which would have been up to about 20, so it
7 would be like 1:4 and --

8 Q. So the ratio changed over the years?

9 A. The ratio changed dramatically over the years, yes.

10 Q. And particularly after the structural changes that you
11 mentioned?

12 A. Yes.

13 Q. The effect of the structural changes would be, of
14 course, that Smyllum could not accommodate as many as it
15 had previously.

16 A. Yes.

17 Q. The next section of the report looks at the
18 organisational structure and we have already looked at
19 that.

20 If we turn to page 0036, you have mentioned this
21 already in relation to leadership and management but it
22 was quite simply the local superior who had overall
23 management of Smyllum?

24 A. Yes, correct.

25 Q. Do I understand from the list you have provided that the

1 last local superior that's mentioned is still alive?

2 A. She is. She's still alive. She was sent there really

3 at that stage. When she went there, she was

4 a provincial councillor and the knowledge was that

5 Smyllum was closing and so she went specifically to

6 organise the closure. So she was different from the

7 others in the sense of the other local superiors were

8 ultimately responsible for the children. She was as

9 well but she didn't have as much hands-on experience

10 with the children. She was more there because the

11 numbers of children then were much smaller and she was

12 there to you know undertake the closure of the property.

13 Q. I know you say the numbers may not be absolutely

14 accurate, but in the list that you provided for Smyllum

15 in September of last year, in 1979, there are only five

16 children in Smyllum?

17 A. Yes.

18 Q. So it is coming towards the end?

19 A. Absolutely, coming towards the end, yes.

20 MR MacAULAY: My Lady, that might be an appropriate point to

21 have our short break.

22 LADY SMITH: Very well. We will pause now for the morning

23 break and if everyone could be back for us to start

24 again at 11.45 am, please.

25 (11.28 am)

1 (A short break)

2 (11.46 am)

3 LADY SMITH: Mr MacAulay.

4 MR MacAULAY: My Lady.

5 The final main section of the report, Sister, is at
6 page 0041. This is section that is asking questions
7 about external oversight.

8 You tell us, first of all, that post 1964 the
9 organisation reported annually to the
10 Charity Commission.

11 A. Yes.

12 Q. Do you have these reports in your archives?

13 A. Yes, we have.

14 Q. You have already spoken to us about the levels of
15 responsibility within the congregation itself, but you
16 also tell us that the local superior was also
17 accountable to other external bodies.

18 A. Yes.

19 Q. Who were they? Can you tell us about that?

20 A. Well, social workers who visited from the authorities,
21 the Catholic Child Welfare, as we have mentioned before,
22 and the doctor visited on a regular basis every week.

23 Q. That information about the visits by the doctors, is
24 that in the archives?

25 A. There is archival evidence of doctors' visits, yes.

1 Q. Can you give us some insight as to the what the archives
2 tell us in relation to these visits?

3 A. They don't outline each visit, but we do know the doctor
4 visited every week. The Sister who was the nurse would
5 list any child that needed to see the doctor and the
6 doctor would come and see any child that needed to be
7 seen and we have also got a written statement by the
8 doctor also.

9 Q. Yes. That presumably asked the doctor who was latterly
10 involved?

11 A. Yes, but previously --

12 Q. But how long back, do you know, did he go?

13 A. I am not sure. I would need to look that up; it is the
14 latter years.

15 Q. No doubt he will tell us in his statement.

16 A. It is the latter -- it does, yes.

17 Q. But from the archives can you tell us going back into
18 the 1950s, 1940s, 1930s, whether there are any records
19 of visits by a doctor?

20 A. I don't -- I would not be sure about that. I would need
21 to check that up.

22 Q. So what time frame are you looking at then with regard
23 to what's in the archives?

24 A. Certainly late 1950s, 1960s.

25 Q. You are asked at (ii):

- 1 "Who visited the organisation?"
- 2 And nobody would visit the organisation apart from
- 3 the provincial, of course.
- 4 A. Yes.
- 5 Q. But the establishment in an official capacity and the
- 6 establishment also received visits from the provincial
- 7 councillor.
- 8 A. Correct.
- 9 Q. So that is one of the councillors attached to the
- 10 provincial?
- 11 A. Correct.
- 12 Q. You do tell us about that at page 0032. I will just put
- 13 this to you: you tell us that the provincial councillor
- 14 was someone who was experienced in child care.
- 15 A. Correct.
- 16 Q. Again, what time frame are we looking at here?
- 17 A. This would be throughout the course and still goes on.
- 18 The councillors, certainly during the lifetime of
- 19 Smyllum, were assigned because of their experience in
- 20 further teaching, nursing, child care, and so somebody
- 21 with experience would be named to be the provincial
- 22 councillor for a particular establishment.
- 23 Q. So would you expect such visits to be taking place even
- 24 going back to the 1930s?
- 25 A. Yes.

1 Q. You say they were regular?

2 A. Yes.

3 Q. Did you have any -- can you elaborate upon that? How
4 often?

5 A. Certainly not less than bimonthly. Certainly bimonthly
6 if not more frequently.

7 Q. The provincial herself would visit also?

8 A. She would, but less frequently than the councillor.

9 Q. I think you suggest annually in the report.

10 A. Yes, at least annually.

11 Q. Going back then to page 0041, you tell us, as you
12 mentioned before, there were visits by social workers
13 and the Catholic Child Welfare.

14 A. That is correct.

15 Q. Again, you are relying there, I take it, on the
16 information provided to you by the Sisters who worked in
17 Smyllum?

18 A. Also there's a book -- it is like a logbook and when
19 social workers came they recorded their visits and made
20 comments about the children that they had come to see.

21 Q. So the comments we have at the bottom of page 0041, the
22 comment is:

23 "Children all well cared for and happy."

24 That is in 1955 --

25 A. Correct.

- 1 Q. -- by the children's officer for Coatbridge?
- 2 A. Yes.
- 3 Q. There are these records --
- 4 A. There are different ones, we just picked out a few.
- 5 They are all recorded in a book.
- 6 LADY SMITH: Do the social workers and the representatives
- 7 of the Catholic Child Welfare put their comments in the
- 8 same book or were there separate logbooks?
- 9 A. The same book.
- 10 LADY SMITH: So we don't know from your quotations here
- 11 whether they were from the social workers or from the
- 12 Catholic Child Welfare, do we? Sorry, it says "C" -- so
- 13 the children's officer would be the social worker?
- 14 A. Yes.
- 15 Q. On page 0042 you say that in the 1950s children's
- 16 officers visited very regularly, some every fortnight.
- 17 A. Yes.
- 18 Q. Is that information taken from the --
- 19 A. That is from the book those quotes are taken from,
- 20 correct.
- 21 Q. Do we stop in the 1950s going backwards because there is
- 22 no other written evidence?
- 23 A. Yes, we don't seem to have any other written evidence.
- 24 Q. About visits?
- 25 A. Yes.

1 Q. Of course it may be that children's officers didn't come
2 into existence until after the 1948 Act.

3 A. Possibly not.

4 Q. The comment you make next is that the Sisters who worked
5 in Smyllum in the 1960s spoke of irregular visits from
6 social workers.

7 A. Yes, as I say we have no written evidence of visits but
8 Sisters who worked in Smyllum said that they did come
9 but they weren't frequent visitors; they would come
10 irregularly.

11 Q. When they visited you have been given the information
12 that they would observe the children at play and in the
13 group home talking with staff and children alike?

14 A. Yes.

15 Q. Again, within a time frame of the 1960s and afterwards?

16 A. Yes.

17 LADY SMITH: Sorry, can I just be clear: earlier the
18 children's officer visits are described as regular.

19 A. Yes.

20 LADY SMITH: But when we get to the 1960s the information
21 you have available describes them as irregular?

22 A. Correct.

23 LADY SMITH: Thank you.

24 MR MacAULAY: We have looked, I think, at this already, the
25 last question on page 0042, which is focusing on

1 an establishment being run by a Catholic religious
2 order. What actual involvement did the Catholic
3 Hierarchy/Bishops' Conference have? You have already
4 told us the Catholic Church placed children in Smyllum.

5 A. That is right.

6 Q. But that died out, did it, effectively, once child care
7 became fully the responsibility of the local authority?

8 A. Yes, the local authority.

9 Q. Is that the position?

10 A. That is the position.

11 Q. I may have asked you before, but do you know when that
12 happened?

13 A. I couldn't give you a precise date on that. But
14 presumably Smyllum closed, you know, in 1981 so it must
15 have been in the 1970s I presume, late 1960s, but that
16 is a presumption on my part.

17 Q. The final point I want to look at with you is related
18 pastoral care, which is pastoral care, which is where
19 priests would visit to offer pastoral care to Smyllum.
20 What did you learn about that?

21 A. Just from -- well, the Sisters would have had Mass every
22 day in the chapel. So a priest would come every day to
23 celebrate Mass, and also on a Sunday, and that's when
24 the children would go. Other than that, I have got no
25 evidence that the local priests would visit the family

1 group homes or go round the groups.

2 Q. That's the 1960s position, after 1960?

3 A. Any time, yes.

4 Q. Do you know if the local priest who visited was
5 a secular priest or was he attached to any order?

6 A. The local parish was run by Vincentian priests.

7 Q. So it would have been a Vincentian priest then who would
8 do the pastoral visit?

9 A. Yes.

10 Q. Do you know yourself the relationship between the
11 Vincentian priests and the local diocese?

12 A. Well, as a parish of the diocese, then they are
13 accountable to the bishop of the diocese.

14 Q. But would you expect the priest, the local priest, apart
15 from saying Mass, also going to hear confession?

16 A. Possibly, yes, I would imagine so.

17 MR MacAULAY: Very well, Sister. That's all the questions
18 I want to put to you and no written questions have been
19 submitted to me to put to you. Thank you very much.

20 LADY SMITH: Thank you very much, Mr MacAulay.

21 We have no written questions from anyone in advance
22 of today. Can that just be confirmed that there's
23 nothing outstanding that anyone wants to be put to this
24 witness? Thank you very much.

25 Sister Glancy, thank you for your assistance today.

1 You are able to go now.

2 A. Thank you.

3 (The witness withdrew)

4 LADY SMITH: Mr MacAulay.

5 MR MacAULAY: My Lady, the next witness is
6 Sister Ellen Flynn.

7 LADY SMITH: Thank you. Is it Ellen or Aileen?

8 MR MacAULAY: Probably Ellen, E-L-L-E-N.

9 LADY SMITH: Thank you.

10 SISTER ELLEN FLYNN (sworn)

11 Questions from MR MacAULAY

12 LADY SMITH: Thank you. Do sit down and make yourself
13 comfortable.

14 Mr MacAulay, when you are ready.

15 MR MacAULAY: My Lady. Sister Flynn, are you Ellen Flynn?

16 A. Ellen, yes.

17 Q. You have come here today to speak to part B of the
18 report submitted on behalf of the Daughters of Charity
19 of St Vincent de Paul.

20 A. That is right.

21 Q. Before looking at that, can I just look at your profile.
22 I will put that on the screen for you; it is at
23 DSV.001.001.0387.

24 So you tell us, Sister, that you entered the
25 Daughters of Charity in March 1972.

- 1 A. Yes.
- 2 Q. After a year at the provincial house you completed --
3 you took up and completed a three-year teaching degree
4 at Christ's College Liverpool.
- 5 A. There was a gap between leaving the provincial house
6 where I worked for a while in a school. I was a trained
7 musician when I entered, so I did music in a special
8 school in the south before I did my teacher training.
- 9 Q. Having done your teacher training, you then spent some
10 time teaching?
- 11 A. Yes.
- 12 Q. How long did you teach for?
- 13 A. Not very long. It was approximately five years in
14 Liverpool after training.
- 15 Q. And after that you took a diploma in liturgical studies
16 in Ireland?
- 17 A. Yes, what happened was because I was a musician, the
18 church -- I had spent a lot of time while I was teaching
19 also supporting parish music and cathedral music, etc,
20 and so I decided to specialise in that and went and did
21 some training for it.
- 22 Q. You are back in London though, where you attached as
23 a director to a retreat and conference centre?
- 24 A. Yes, that was for a very short period.
- 25 Q. Then in September 2000 you complete a one-year diploma

- 1 in management studies; is that right?
- 2 A. That is correct, yes.
- 3 Q. Moving ahead to 2008, you were appointed onto the
4 provincial council of the congregation?
- 5 A. Yes.
- 6 Q. And spent seven years as an assistant provincial; is
7 that right?
- 8 A. Yes, that is right.
- 9 Q. That is assisting the provincial to the order?
- 10 A. Yes.
- 11 Q. But then, 2015, you were appointed the provincial of the
12 congregation. So you are the provincial for the
13 congregation in this country?
- 14 A. In Great Britain, yes.
- 15 Q. That role involves in a nutshell, what?
- 16 A. In a nutshell it involves caring for all of our Sisters,
17 who are now ageing obviously, about 130 throughout the
18 province, in 21 local communities. It involves being
19 involved in and overseeing all of our ministries and
20 works that we do among the poor, including some projects
21 that the Sisters still continue to run and it involves
22 interfacing with a lot of lay staff, so we are also
23 an employer.
- 24 Q. We know, particularly from what Sister Glancy told us,
25 that many of your establishments in Scotland have

1 closed.

2 A. Yes.

3 Q. Particularly those that provided residential care to
4 children?

5 A. Mm.

6 Q. What presence do you have in Scotland at the moment?

7 A. At the moment we have a very small local community in
8 Ayr and they work mainly in local ministries in the
9 parishes and hospitals. We have a significant number of
10 Sisters in Lanark where we run a care home for our own
11 Sisters with two little annexes of people coming in to
12 support them, so they continue to live as a Daughter of
13 Charity.

14 We have again a smaller establishment in
15 Pollokshields, Glasgow, similarly going out to work from
16 there in hospitals and parishes.

17 We have a small house in Rosewell, up the road,
18 which is attached to quite large projects, St Joseph's,
19 which is referred to here, but has changed its nature
20 totally, but it still exists.

21 Q. Thank you. Can we then look at that part of the report
22 that you are going to tell us about and it is at
23 DSV.001.001.0045.

24 I will wait until you have it in front of you,
25 Sister.

- 1 A. We haven't got page numbers.
- 2 Q. I will give it to you again, it is 0045.
- 3 A. Thank you.
- 4 Q. As you probably understood when you looked at this part
5 of the request that was made of you, this was seen as
6 providing the congregation with the opportunity of
7 acknowledging at least retrospectively that abuse
8 occurred.
- 9 A. Mm.
- 10 Q. Did you yourself prepare this part of the report?
- 11 A. I didn't. I think I'm here because by role -- by virtue
12 of my role, I feel that as the leader of the province
13 now that I should be able to speak to this. All of this
14 reporting was prepared by Sister Glancy and her
15 assistant in London. So I didn't prepare this material
16 but obviously I was party to it and agree with
17 everything that's here.
- 18 Q. So you are aware of --
- 19 A. I'm aware of it all, yes.
- 20 Q. The first question that the congregation was being asked
21 was whether there was an acceptance that between 1930
22 and 17th December 2014 that some children cared at --
23 here we are looking at Smyllum for example -- were
24 abused and what's the congregation's view on that?
- 25 A. Well, the first view is that we are extremely saddened

1 that those accusations have been made, that there are
2 allegations. We are shocked at the thought that there
3 may have been and are very apologetic. But in our
4 records we can find no evidence or anything that
5 substantiates the allegations.

6 So we accept the accusations have been made
7 obviously and we are appalled to think that something
8 like that may have happened and very sorry that we can't
9 confirm that there was abuse of any kind because we have
10 no way of knowing that.

11 Q. By that you mean that there was no -- there were no
12 accusations made at the time when it is being said abuse
13 occurred?

14 A. Yes.

15 Q. Can I ask you this in relation to the congregation's
16 ethos or mission, call it what you will: what would your
17 approach be to the physical chastisement of children?

18 A. Now?

19 Q. Historically in particular.

20 A. Historically we have no -- I mean I know this is part C
21 but we have no written policies. We have nothing to go
22 on with regard to that. Our ethos would absolutely
23 forbid any kind of cruelty or mistreatment of children,
24 but as to defining what that actually meant
25 historically, we don't know. I know what we would do

1 now if there was an allegation, but the allegations
2 weren't made during the time of the work, so we actually
3 don't know what process they would have followed either.

4 Q. We took Sister Glancy to your constitutions and
5 statutes.

6 A. Yes.

7 Q. I will take you to the same section for a minute or two
8 and that's at DSV.001.001.0229.

9 A. Yes.

10 Q. I haven't been able to work out what the date of this
11 document is but you will see there at (b) 10 there's
12 reference to treating people with compassion,
13 gentleness, cordiality, respect and devotion.

14 A. Yes, absolutely.

15 Q. Has that always been the position for your congregation?

16 A. Always from the very beginning.

17 Q. So that is the attitude you would expect to be present
18 in a place like Smyllum?

19 A. Absolutely.

20 Q. You go on at (ii) on 0045 to repeat what you have just
21 said that you are shocked and saddened at the number and
22 nature of allegations that have been made.

23 A. Yes.

24 Q. You don't disclose here the number of allegations but do
25 you have in mind here that actions have been raised

1 against the order or not or is this just that
2 allegations have been made?

3 A. Allegations have been made and I haven't got the number
4 but we can certainly supply that for you.

5 Q. We will get that separately.

6 A. There has been a recent allegation that has been
7 followed through by the police, which I am sure you are
8 aware of, which we -- was actually in my time as
9 provincial, just, and we fully co-operated. This would
10 be our attitude: to fully co-operate both with this
11 Inquiry, with the police, with any authority that wanted
12 to investigate. We made all of our archives available
13 to the police. They took them away. They investigated
14 and they found nothing to bring charges with -- and the
15 particular person was deceased that the accusation was
16 against.

17 I suppose the point I'm trying to make is that we
18 have had proceedings since. That one would have dated
19 back to the 1960s. Our attitude again is one of seeking
20 the truth and wanting to do everything we can to
21 contribute to the seeking of that truth.

22 LADY SMITH: Have you, Sister Flynn, thought about whether
23 from what you do know there's any possibility of the
24 allegations being well founded?

25 A. There's a possibility.

1 LADY SMITH: You must in your position have dwelt on that
2 and thought very carefully about it.

3 A. Absolutely. There's always a possibility. I suppose
4 what we have done -- the allegations that were made
5 about Smyllum were made in a particular period, 1998 to
6 2000, that kind of period. At that time we followed the
7 advice of our solicitors -- we put it in the hands of
8 solicitors and we did what they instructed us to do and
9 well, you know, full stop, really. I wasn't around in
10 this position at that time, although I was in the order.
11 But you know I'm very -- that's part of the shock. I'm
12 very -- we are open to the fact that there is
13 a possibility. How could you not be?

14 LADY SMITH: Thank you.

15 MR MacAULAY: You have, for the purpose of this report,
16 spoken to all surviving Sisters who worked in Smyllum --

17 A. Yes.

18 Q. -- about this and what did they tell you?

19 A. I spoke to them briefly and our solicitors interviewed
20 them formally and they are -- none of them are -- have
21 any witness to abuse that they have identified.

22 They are all clearly quite nervous but they are
23 saying that Smyllum was a happy place, that lots of
24 things happened there that were good for the children,
25 and they haven't pinpointed anything for us that I know

1 of that would lead us to corroborate abuse. There are
2 about ten of them altogether that are still living.

3 Q. I think you mentioned, at least in passing, that the
4 archives have been searched and no record of abuse is to
5 be found.

6 A. Absolutely.

7 Q. Would you truly expect a record to be made of abuse?

8 A. Well, now we would, absolutely, but then I don't know,
9 because hardly anything was written down and that's one
10 of the difficulties. We have searched and searched and
11 given you everything that we have got. I'm not saying
12 that there isn't more because, you know, even since we
13 submitted this, we have done part D and in one case in
14 particular we found something more.

15 We will continue and we will make available anything
16 to you that we subsequently find during this Inquiry.

17 Q. But looking to the numbers of allegations, do you have
18 any idea how many allegations have been made by
19 individuals from the point of view of the congregation?

20 A. No, I don't have that information. Sister Eileen would
21 know that from putting together part D.

22 Q. What you do accept then is that these allegations have
23 been made?

24 A. Yes.

25 Q. If they are true, let's proceed on that basis, these

1 allegations have been made and if they are true, if they
2 are proved, what does that tell you?

3 A. If they are true it tells us that there was a systematic
4 difficulty -- it has just come up -- a systematic
5 failure but we have no evidence that there was. So we
6 can't -- I have -- in my position too I have to --
7 I have huge sympathy for the whole situation but I'm
8 also conscious of our Sisters and their mission and
9 ministry and wanting to be absolutely just to both.

10 If they should be proven, or some, it is too many
11 and we would want to do whatever we could to respond
12 appropriately.

13 Q. If you look at -- I think it is the top of the page
14 actually, 0046, what you have said in the report is
15 that:

16 "Should these allegations be proved, it is axiomatic
17 that systems were not in place to ensure a safe
18 environment for the children."

19 A. Yes.

20 Q. That would be -- that's your position?

21 A. Yes.

22 Q. You go on to say -- and I think we have seen this from
23 the constitutions and the statutes -- that failure in
24 child protection would be contrary to the values and
25 ethos of the order.

1 A. Absolutely.

2 Q. Again, if the allegations, or some of them, or all of
3 them, whatever, are true, are you able to put forward
4 any explanation as to why that sort of abuse may have
5 occurred?

6 A. Not right now because I would need to study the
7 information a lot more closely than I have done. There
8 is -- it is -- from our point of view it would be
9 inexcusable and we would have no -- nothing in our
10 structure that would either promote this or fail to
11 respond to it. So it is a mystery at the moment.
12 I can't really offer you any more than that. It is
13 like -- for me, it is kind of, you know, wow, could this
14 really have happened, and the reason as to why would
15 have to be something -- I mean, judging from today,
16 would have to be something to do with structures,
17 accountabilities, reporting systems, you know, that were
18 not in place. That's what axiomatic means. The system
19 wasn't there if this is proven.

20 LADY SMITH: But you say you haven't studied the information
21 about the allegations in any detail yourself?

22 A. Mm.

23 LADY SMITH: But why not? Don't you want to think more
24 carefully about it?

25 A. I have read them all and I have -- but I haven't gone

1 into the establishments. I'm finding my way now through
2 part C, which I'm finding extremely interesting in this
3 regard, in the sense that that's where you would find
4 any systems that were.

5 It is our archivist and Sister Eileen that's
6 preparing all these research and giving it to me. For
7 me, that is the study, that is where the policy or lack
8 of it -- that's where the accountability systems, the
9 employment of staff, the training, all of that, is what
10 I'm studying now and what I would expect then to find if
11 these allegations were proven.

12 LADY SMITH: Because it might be a valuable source of
13 learning for you, not just about what happened or might
14 have happened in the past, but about what systems there
15 need to be now and in the future in relation to any work
16 of this type; isn't that right?

17 A. Yes.

18 LADY SMITH: Thank you.

19 MR MacAULAY: Can I understand the point you make on
20 page 0046 -- it is the second paragraph, at (iv) --
21 where you are pointing to different living standards
22 prior to the 1960s and so on being different from today.
23 What message are you trying to convey there?

24 A. For me, the key message is that any work that we do with
25 any vulnerable people today would be fully compliant --

1 and more than compliant -- with the law, with processes
2 of screening, with all the safeguarding policy. There
3 would be strict procedures set down about reporting. So
4 if something happened now, it would be reported, it
5 would go up the structure, the person would be removed,
6 there would be an investigation, and the police would be
7 informed.

8 So we would now be following, you know, proper
9 procedures in the modern way, all of which has been
10 learning, I suppose, in this generation.

11 We don't look after children any more in this
12 particular way and we don't run children's societies or
13 anything like that. But for me the same thing applies
14 to any vulnerable person and we certainly have those
15 policies in place now. I'm fairly confident that there
16 is no current abuse happening in any of our
17 establishments.

18 Q. The allegations, I think you are aware, in relation to,
19 for example, Smyllum, in particular, are being made
20 against nuns who are members of your order.

21 A. Yes.

22 Q. Is it because of that that you have difficulty in
23 understanding how the abuse could occur?

24 A. Yes, because I would not expect Sisters to behave in
25 that way. I don't know, because I'm not old enough, but

1 I could say that some of it may be -- may have been the
2 practice of the time, but I would be very reluctant to
3 think that any of our Sisters would carry out any of
4 those activities that I have read because it is cruel.

5 Q. Abuse is abuse is abuse at any point in time.

6 A. Yes, absolutely.

7 Q. Towards the bottom of that page you tell us that:

8 "Every allegation that you have become aware of has
9 been investigated thoroughly with the assistance of
10 solicitors."

11 Is that in connection with legal actions or simply
12 allegations --

13 A. Allegations, yes.

14 Q. -- by letter or by --

15 A. That have come up, you know, subsequently. I referred
16 to one earlier on; that is the main one that's in my
17 mind at the moment. There was another one when the
18 allegations started to come in. The solicitors at the
19 time -- there was a case and that didn't go any further
20 and nothing else was done about the other allegations.

21 Q. But in any event, all the paperwork associated with
22 every allegation that has been made has been retained.
23 So you have all that material?

24 A. We have all that.

25 Q. I have, of course, been focusing on Smyllum and asking

1 these questions. In relation to St Vincent's Tollcross,
2 St Vincent's Roseangle and St Joseph's Rosewell, so far
3 as you are aware, there are no allegations relating to
4 these particular institutions; is that correct?

5 A. Yes, correct.

6 Q. But I think in relation to Bellevue you have submitted
7 a similar response as you have to the Smyllum report and
8 do I infer from that that insofar as Bellevue is
9 concerned there are allegations?

10 A. There is one. At the time of submitting part B, we
11 didn't know who the one was. But in doing part D we
12 have subsequently found that that person does have
13 an identity.

14 Q. The only other thing I want to --

15 LADY SMITH: You mean the person who is named as an alleged
16 abuser?

17 A. Yes.

18 LADY SMITH: Thank you.

19 MR MacAULAY: The other thing I just want to mention to you
20 is that you are aware, I think, Sister, that the Inquiry
21 intends to conduct a case study into the Daughters of
22 Charity.

23 A. Yes.

24 Q. And that, of course, will involve looking very carefully
25 at the allegations and your response to them?

1 A. Yes.

2 Q. That will be some time later on.

3 A. Yes.

4 MR MacAULAY: Again, no written questions have been
5 submitted, my Lady, and I don't know if anyone else has
6 any questions?

7 LADY SMITH: Thank you. Could I just confirm that: no
8 notice of any written questions and there's nothing
9 outstanding? Thank you very much.

10 Thank you, Sister Flynn, for coming along today and
11 for your assistance thus far.

12 A. Thank you very much.

13 (The witness withdrew)

14 LADY SMITH: Mr MacAulay.

15 MR MacAULAY: An early bath, I'm afraid, today. I don't
16 know if that's good news or not. Tomorrow Sister
17 Anna Maria Doolan from Sisters of Nazareth will come to
18 give evidence.

19 LADY SMITH: Thank you very. We will adjourn the hearing
20 from now until tomorrow morning.

21 (12.30 pm)

22 (The Inquiry adjourned until 10.00 am
23 on Wednesday, 14th June 2017)

24

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