

Scottish Child Abuse Inquiry

Witness Statement of

Joseph O'Neil B.A., B.Ed., M.Ed – all from South Africa

Support person present: Brother John Burke, Christian Brother

Others present: Blair Johnston, Clyde and Co, Solicitors

1. My name is Joseph O'Neill. I was also known as Brother Joseph Clement O'Neill which is my religious name. My date of birth is [REDACTED] 1932. My contact details are known to the Inquiry.

Life before joining The Christian Brothers

2. I grew up in Kerry, Ireland, in the family home where I was the youngest of four children. I have two older sisters and an older brother. My dad died when I was seven. I went to school at the age of four which I feel was too young.

Career

3. I joined The Christian Brothers as a postulant in Dublin when I was fourteen. I then became a *novice* at sixteen. I then had to do a spiritual year, then a Teaching Training Year in Dublin followed by four years teaching.
4. The idea was that I spent those four years putting the theory I had learned into practice. This was done in a primary school in Enniscorthy, where I taught Standard Two.
5. In December 1954, I was 22 years old. I was sent to South Africa where I taught in St Columba's High School in Athlone. This school was for Coloured children, not black or white, but those of mixed race. I spent about nine years there. While there I did a

university course by way of correspondence and attending lectures and obtained a Bachelor of Arts from the University of South Africa.

6. I then went to the Orange Free State where I learned Afrikaans and was able to attend the Afrikaans University where the lectures were in Afrikaans though most of the text books were in English. I was still teaching and was in the Orange Free State from 1963 till 1967.
7. I obtained a Bachelor of Education in 1967 when I was moved to Welkom where I was for a year. When I was made Principal of the school in Welkom I remained there for another four years. At the time there was about 100 Christian Brothers in South Africa, many of them Irish, and the Provincial for the whole South African province was Brother Southwell.
8. I was moved to the mother-house in Kimberley and in 1972 there was a General Chapter which happens every six years. At this Chapter Christian Brothers from all over the world get together in Rome. At that time I received a call from Rome that said I was to be the Provincial for the whole of the South African Province.
9. As Provincial I was no longer teaching but was the administrative head for all the schools in South Africa of which there were about fourteen. I was then Provincial for the next three years though my role was then extended for another six years. (1972 – 1981).
10. After this I was still on the Provincial Council for South Africa but not as the Provincial, so I went back to teaching. I left South Africa after 43 years in 1997 having been the Principal for a number of schools there as well as Rector of a Teacher Training school.
11. After I left South Africa I went to St Mary's in Dublin at the age of 66. Technically I was retired and I have been in Dublin ever since. Even though I am retired I have done various jobs, one of which was getting the newsletter out for the Marino Institute of Education in Ireland which I did every month. I no longer do this due to my mobility being impaired.

Structure of The Christian Brothers

12. When I was made the Provincial for South Africa in 1972 there were roughly 3,000 Christian Brothers throughout the world divided into thirteen provinces. Provinces were the administrative divisions working in each country or state. One of the main aims of the Christian Brothers is the education of the young, especially amongst the poorer people.
13. There were four provinces in Australia, one in New Zealand, one each in South Africa, India and England, two in America, one in Canada and two in Ireland where the largest number resided. There was also the General Council in Rome and the Superior General at the time was Brother Kelty. There would be four Brothers plus the Superior General on the Council. The General Council is actively the Order's Leadership Team. It consisted of the Order's Congregational Leader and at least four Councillors. The Congregation Leader (Superior General) has personal authority over the communities and Brothers of the Order. The countries around the world are grouped into Provinces and the responsibility for each Province is entrusted to the Provincial Leader (Provincial) who is appointed by the Congregation Leader in consultation with the Brothers of the Region. Each Province is made up of communities who work in various activities mainly in schools. The Visitation of the Provinces is carried by members of the Congregational Leadership Team to encourage Brothers in their vocation and in their work.
14. There was a General Chapter in Rome every six years when Christian Brothers from all over the world would get together and the Superior General would report to. In addition, each province had a Council that would meet regularly. The councils were normally made up of four or five brothers. In 1972 the Council for South Africa consisted of myself, Vincent Kelleher, Pius Smith, Fidelis McGreevy and Damien Downey

J B Farrell (Religious name – Mark)

15. Brother Mark Farrell worked in Welkom, Pretoria, Athlone, Cape Town, Boksburg and Bulawayo during his time in South Africa where he arrived in 1967. When he worked

in 1972, I was the Provincial for South Africa. Brother Vincent Kelleher, who has since died, was his school principal in Pretoria and was also on the Council for South Africa.

16. Brother Kelleher brought up an issue at my first council meeting that Mark Farrell had committed a moral transgression in that he had interfered with a boy or boys who was residing in the boarding school in Pretoria. Brother Kelleher had received the complaint and had taken the decision to move Mark Farrell from the boarding school, where he was residing, to the Community residence.
17. Moving him to the community residence meant that he would no longer be staying with those boys who boarded in the boarding part of the school. I don't know the ages of those who resided in the Pretoria boarding school but it covered the full range of school children from seven or eight up to eighteen, all white boys.
18. I didn't get any details of the allegation other than it was a moral fault or transgression or, if you want to put it this way, a sin. I didn't receive the name of the boy concerned nor did I speak to either him or his parents. The allegation was dealt with by his principal, Brother Kelleher. Nor do I know if it was a boy who made the complaint or his parents. This was 47 years ago which is why it was dealt with as a moral transgression.
19. At the council it was I decided that Mark Farrell should be moved to another school entirely. This was the first time I had dealt with such an allegation. I don't know what further investigations, if any, that Brother Kelleher carried out with regards to the allegations. As the offence took place in the Boarding Section it was felt that a transfer to a day school would make it easier for Mark Farrell to comprehend the gravity of the Offence and enable him to deal with his trouble in this regard. The school he was moved to was St Columba's High School, Athlone, a day school near Cape Town. The incident in Pretoria was left in the hands of Brother Kelleher, the Principal in Pretoria, who was also a member of the Provincial Council and there was no further investigation carried out.

Visitation Report 7-11 August 1972 for St Columba's, Province of South Africa

20. A visitation report was done when a school was inspected to see if it was being run by the rules of the Christian Brothers and how it was getting on. I can't be sure who

prepared this particular report but it would have been myself or one of the other members of the South African Council whose job it was to carry out such Visitations.

21. This report says that Mark Farrell joined the community at St Columba's, Athlone, Cape Town, on the second day of the Visitation having been changed due to circumstances in Pretoria. The report states that Mark was a very good worker in school and in extra-curricular activities and it is hoped he is able to overcome the reason for his change from Pretoria.
22. I would take from this report that Mark Farrell had committed a moral fault and was being given the opportunity to overcome that and that he would be put to a place where there wouldn't be any boarders and be taken away from the occasion of sin.

Visitation Report 20-24 May 1973

23. There is, again, a reference to Mark Farrell and it says that he had made a good recovery from his troubles of the previous year. I don't know who prepared that report but it could have been me. I had no further complaints about Mark Farrell and he didn't work again in a boarding school during his time in South Africa.

Letter date 28 July 1977 – From Mark Farrell to Brother Kelty

24. This was a letter from Mark Farrell to the Superior General in Rome, Brother Kelty, saying that he was struggling to settle back in South Africa after he had gone home on a holiday. In the letter he was asking to be transferred back to Ireland or to England to be nearer his family. This request would probably have come through me although I am a bit vague about that. I cannot remember having a meeting with Mark in this regard.
25. At that time Mark Farrell's qualifications consisted only of a Year's Education training in Ireland and he hadn't had the chance to gain a professional qualification. From

1975 – 1977 he obtained a two-year certificate in Bulawayo. It was after this that he sent the letter to Brother Kelty in Rome.

Letter dated 1 September 1977- From Brother Kelty to Mark Farrell

26. This is the reply from Brother Kelty to Mark Farrell about Mark's request for a transfer. In the letter Brother Kelty explains that Mark's letter took four weeks to reach Rome and he hopes Mark takes comfort in the fact that his request is being considered but that he wishes to communicate to me. He refers to me by my religious name of Clement.

Letter dated 1 September 1977 – From Brother Kelty to Brother Joseph O'Neill (Clement)

27. This is a letter Brother Kelty sent to me on the same day he wrote to Mark Farrell. Again, he refers to me by my religious name of Clement. In the letter Brother Kelty says he was now aware of Mark's request and was also aware that I had discussed it with Mark and that my prime concern was Mark's happiness as a Christian Brother. I cannot remember receiving the letter but that was 45 years ago and I could have forgotten. I have no recollection of having had a discussion with Mark in that regard.
28. In the letter Brother Kelty suggests that there may be a deeper reason behind Mark's request and states "*It is normal enough to miss one's family but a man of 36 who has already completed ten years of such separation would normally be able to face the situation more calmly than Mark is doing at the present time*".
29. He adds that, if Mark is to go back to Ireland, then he would ask Brother Brendan to arrange for Mark to do the Tertianship as early as possible. The Tertianship is a six month period of spiritual renewal in Rome.
30. In the letter Brother Kelty also asks that I might allow Mark to travel via Rome so that he may talk to him in person about his future. He also adds "*He seemed to settle down very well after the upset – in Pretoria wasn't it – of a few years ago but there could be a legacy of that period influencing his situation at the present moment. It is common enough*".

31. The rest of the letter concerns the coming and goings of some of the other Christian Brothers and suggesting to me that, if Mark does move, I should maybe ask for three replacements in the hope of getting at least one.
32. The letter finishes with Brother Kelty saying "*I really think that Mark will not settle down in South Africa whatever the root cause of his present unhappiness*".
33. It is clear from the letter that, when he wrote it in 1977, Brother Kelty had been aware of a problem with Mark Farrell in Pretoria in 1972. It is possible that he learned it from Brother Coleman Curran who was a member of the General Council at the time. Whether they knew the details of the problem I couldn't say.
34. When I heard of the allegation against Mark I did not report it to Rome but, instead, treated it as a moral transgression and, by being transferred, he would see that he had done wrong. It is possible that I explained the problem to Coleman Curran but I cannot be certain of this.

Letter dated 9 September 1977 – From Mark Farrell to Brother Kelty

35. This is a letter from Mark Farrell to Brother Kelty in which Mark thanks him for dealing with his request. He also states that he would be familiar with the English education system having worked in Rhodesia though he would leave where he would go to whatever Brother Kelty decided was appropriate.

Letter dated 2 October 1977 – From Brother Kelty to Mark Farrell

36. This is a letter from Brother Kelty to Mark Farrell acknowledging Mark Farrell's letter dated 9 September 1977. In the letter Brother Kelty says he will contact Brother Fergal O'Brien who was the Provincial for England at the time.

Letter dated 2 October 1977 – From Brother Kelty to Brother O’Brien

37. This is a letter from Brother Kelty to Brother O’Brien written on the same date as he wrote to Mark Farrell. In the letter Brother Kelty explains who Brother Mark Farrell is and how a recent trip home had left him home-sick and unsettled.
38. In paragraph three of the letter Brother Kelty suggests that Brother O’Brien would probably receive a letter from me about Mark’s possible transfer to England. I have no recollection of having written such a letter but I would most certainly have done so as we were always short-staffed and, if somebody moved on, we would be looking for a replacement.
39. The only issue of concern that Brother Kelty expresses about the transfer of Mark Farrell is how it will affect the staffing numbers in both South Africa and England. He again refers to me by my religious name, Clement.
40. He finishes the letter with a PS, which is at the top of the page, which says *“If for any reason you would suggest that Mark return to Ireland let me know. He is prepared to go to any of the three provinces but seemed to have a preference to go to England”*.

Letter dated 2 October 1977 – Letter from Rome to Brother Joseph O’Neill

41. This letter is addressed to me and is from Rome. The signatory is missing but I assume it came from either Coleman Curran or Brother Kelty. In it he says he has again received a letter from Mark Farrell saying that his preference was to be transferred to England. Memory fails me in relation to receiving this letter and I cannot remember seeing it at the time.
42. He says that I should write to Brother O’Brien and try to arrange some sort of exchange but that I should also ensure that Brother O’Brien realises that Mark’s transfer would be permanent. He adds that when I send my vote he would also write to Brother O’Brien approving Mark’s transfer.
43. Later in the letter he refers to a postscript in my letter to him and says *“I will have to take that as a favourable vote on Mark’s request. It is a bit involved but it appears the vote could be read as 3-2 under any circumstances. I will write to Feargal (O’Brien) as soon as possible and let him know the situation”*.

44. I have no recollection of having written this letter with the transcript though it would seem I did.

Two page letter dated 24 October 1977 – From Rome to Brother Joseph O’Neill

45. This letter is also to me from Rome and addresses me as Clement. I assume it comes from either Coleman Curran or Brother Kelty. The letter mainly concerns matters about the Christian Brothers but refers to Mark Farrell in paragraph three on page two. Again I cannot recall receiving the letter although I am addressed as Clement which is my religious name and it sounds very genuine. However I cannot remember receiving it.
46. The letter states *“Mark Farrell has expressed a preference for the English province so I have written to Feargal to inform him of that; I have heard nothing from him as yet. Brendan may be keen to accept Mark back there and I think Mark would be happy to go to any of the three provinces”*.
47. The writer adds *“All things considered I am worried about Mark’s future though I cannot give any facts that give me cause for concern. I promised to write him back when I have some news from England”*.

Letter dated 29 October 1977 – From Brother O’Brien to Brother Kelty

48. This is a letter from Brother O’Brien in England to Brother Kelty in Rome. In the first part of the letter Brother O’Brien says he had heard from me referring to me with my religious name, Clement. He says that I state in the letter *“We are quite in agreement about the transfer here but as for the exact reasons for it I do not know as I have my doubts about the reasons he put forward to me”*.
49. Brother O’Brien also discusses the problem of providing a replacement but does say that *“one way or the other we would be happy to accept Mark into the province”*.
50. I have no recollection of writing to Brother O’Brien about the allegation that had been made about Mark Farrell in Pretoria. I don’t recall full backgrounds being given on Brothers transferring from one province to another.

Letter dated 14 November 1977 – From Brother Kelty to Brother O'Brien

51. This is a letter from Brother Kelty to Brother O'Brien and mainly concerns matters involving the Christian Brothers. The only part where he discusses Mark Farrell is when he says "*I have no further word from Clement about Mark Farrell but I would expect him to contact you again first. We will certainly approve his transfer and I trust he will be able to settle down in England. As Clement mentioned, the only apparent reason he wants to transfer from South Africa is because of home-sickness. But this is rarely the full cause of decisions like this. If I learn anything that will be of use in your care of Mark I will let you know*".
52. I would be surprised that they would be looking for further information from me as I would assume they had the same information as I would have. I would have expected that they would have received such information from Coleman Curran through his place on the General Council in Rome. I think he had the responsibility for the province in South Africa.
53. I cannot say for sure that I had informed Coleman Curran about Mark Farrell but I may have.

Three page letter dated 14 November 1977 – From Brother Joseph O'Neill to Brother Kelty

54. This a letter from me to Brother Kelty addressing him as Brother Superior General. The letter is mainly about matters concerning the Christian Brothers but on page three I write "*Fergal (O'Brien) has agreed to take Mark Farrell and as soon as I get back to Boksburg I will arrange his travel through Rome so that you can meet him on the way*".

Undated letter to Coleman Curran

55. This is a letter to Coleman Curran from a friend of his who says he hopes that whoever is transferred from South Africa will help out in England in St Peter's and in Prior in general.

Letter dated 9 December 1977 – From The Priory in England to Coleman Curran

56. This is a letter from somebody in the Priory in England to Coleman Curran. The letter mainly relates to matters concerning the Christian Brothers but does mention Mark Farrell in paragraph three.
57. He says *"Mark has been with you now for some time and we expect him here any day now. As a result of your meeting with him I would like you to let me have any information that may have emerged that would help us to place him suitably in the province. I have had his Record Card from Clem"*. Clem is the shortened version of my religious name.
58. The Record Card for a Brother would indicate where he had been and what he had done in each of these places and how he had performed. Each Brother had such a file. I would likely have sent a copy of Mark Farrell's file to Brother O'Brien in England. I doubt if I mentioned Mark Farrell's transgression in Pretoria in his Report Card.
59. In present day times that is the sort of information that would have been recorded but in those days, 43 years ago, it was seen as a one-off incident that was dealt with by taking Mark Farrell out of the situation.

Letter dated 10 December 1977 – From Coleman Curran to Brother Placidus Hooper

60. This is a letter from Coleman Curran in Rome to Brother Placidus Hooper, who has since died, and who was a member of the Provincial Council in England. In it he writes *"I thought I had better drop you a note immediately lest you were making some of your after Christmas appointments. I would urge you not to place your most recent addition in a boarding school situation"*.
61. It adds *"I did write to the Provincial after the Provincial had agreed to the transfer. I did not hear of the transfer until it was completed – but I presumed the South African Provincial had explained the entire background and the urgent need to move Brother (Farrell) from Pretoria"*.

62. The letter finishes with Coleman Curran writing "*I am anxious that this should reach you before you place M.F. (Mark Farrell)*". It is clear from this letter that Coleman Curran was aware of the problem with Mark Farrell and anxious that he should not be placed in a boarding school.
63. I have no recollection of anybody contacting me in December 1977 about Mark Farrell and his suitability or unsuitability to go into a boarding school. I don't recollect if I did advise anybody in England against placing Mark Farrell into a boarding school though I would be surprised if I didn't. My task when I was in touch with The Provincial in England, Brother O'Brien, was the question of Mark Farrell's request to be transferred to the English province. In this case I must go back again to 1972 when he was moved from Pretoria. At the time as I have stated earlier that what had happened there was a moral aberration and that the transfer to another school would show Mark Farrell the enormity of the offence which was his personal problem. Over the following five years (1972 to 1977) there were no complaints or allegations in that sphere from any person or school in South Africa or while he was studying in Bulawayo (1975 to 1977). In my report to Brother O'Brien in England I limited it to say that he was a good teacher, was good at the games, was good in community and that he taught Science. I did not mention the question of the moral aberration of 1972 as I based my report on the years since he had been transferred from Pretoria from September 1972 to 1977. I assumed that he had overcome that aberration. This of course was fifty five years ago and no doubt in to-day's world I would have taken a different approach. Now I sincerely regret the decisions taken by me at the time in not having spoken to Mark Farrell himself and subsequently not having informed the English Provincial on his transfer to the English Province. After that it was over to the English province to decide into which community he should be placed.

Minutes of a Provincial Council meeting held at St Clare's, Liverpool 17 December 1977

64. These are minutes from the provincial council meeting for England on 17 December 1977. At the bottom of page two the minutes state "*Brother Mark Farrell has arrived and had stayed with the Provincial in Bristol during the Provincial's pastoral visit there. He has now flown to Ireland to see his family*".

65. It continues *"He too would be available for assignment. He would not be a recognised teacher in the DES category (Bulawayo Jan '75 to Jan '77). He had left Ireland in 1963 (born 1942) without even doing the one year course in Marino for teacher training".* I checked and he did One Year Teacher Training in Marion Training College.
66. *"He had been posted to Welkom in August 63 and then in 1967 to Pretoria (boarding school) in January. He was moved in August in the middle of the school year to Cape Town in 1972 where he stayed until his studies started in Rhodesia in January 1975".*
67. It continues *"Since qualification he had been posted to Boksburg to the present end of term. The Provincial had commented to him that he had been in six different houses in ten years. Mark said he had been given edification. The Provincial's immediate reflections were that he was an active, keen games man but rather loquacious".*
68. *"His home was in Cabra. His Provincial in S Africa had reported that he was a good school monk, good at games, good in community and that he took science. He also said that Mark was rather "homesick" after his last visit to these islands. He had given no further information about him".*
69. *"Mark told the Provincial here that he found life rather different in South Africa from Rhodesia and that he was "homesick". Leo Keane who had him for a year in Welkom enjoyed meeting him. He mentioned to the Provincial that his move from Pretoria mid-year had been a surprise in the S African province at the time".*
70. *"Coleman Curran had sent a private confidential note to the Provincial indicating that he would place Mark in a day school. He gave no reasons. After discussion the Provincial agreed to phone the Superior General for further information. This the Provincial did twice at the weekend without being able to speak to the General".*
71. *"Subject to a final decision in the light of the General's views, it was agreed that Gerry should be posted to Priory Park and Mark to Falkland. The decision would be finalised at the Council meeting in Manchester. Mark would of course not be recognised by the Scottish Teacher's Registration Council".*

Letter dated 17 December 1977 – From Coleman Curran to Brother Joseph O’Neill

72. This is a letter to me from Coleman Curran again addressing me as Brother Clement. In the second paragraph he writes “*Mark Farrell spent a few days with us here in Rome on route to England. I hope they will not put him into a boarding school – I am sure you gave them some advice about placing him*”. I’m sure I would have received this letter but I have no recollection of replying to this letter though I’m sure I would have.

Minutes of the Provincial Council meeting held at Allen Hall, Manchester on 30 December 1977

73. These are minutes from the Provincial Council meeting in Manchester on 30 December 1977. Amongst other matters the minutes state at the start “*The Provincial reported that he had eventually contacted successfully the Superior General on the phone and had indicated our intention to post Brother Mark Farrell to Falkland*”.
74. “*The General raised no query on this transfer and went so far as to state that he would take responsibility for the posting. The Provincial referred to a letter that Placidus had had from Coleman Curran, in which he mentioned again that he himself would not post Mark to a boarding school*”.

Letter dated 15 January 1978 – From Mark Farrell to unknown church recipient

75. This is a letter from Mark Farrell though the writing makes it difficult to discern who he is writing to. The letter is simply Mark confirming that he has arrived in Falkland, Scotland and showing his gratitude for his time in Rome.

Minute titled “John Farrell”

76. This is a minute inserted to the records for the Christian Brothers by Brother John Burke. In it he states that John Farrell, Mark Farrell’s own name, had been convicted in the Scottish Courts in July 2016 on sexual abuse charges while he was on the staff

of St Ninian's Home in Falkland. He also mentions that he had spoken with me in Dublin and that I had told him that John Farrell had acted inappropriately with boys while in South Africa. This took place in a conversation after John Farrell's conviction and I think the phrase used was that "of interfering with boys".


E-mail dated 7 April 2017 – From Michael De Clerk to Karen Johnson

77. This is an e-mail from Michael De Clerk to Karen Johnson, an archivist for the Christian Brothers in Dublin. In it he states that he and another had had another search of files concerning Mark Farrell.
78. The e-mail states that they had sent an attachment that included a reference to Mark's transference from the Pretorian community on 7 August to Athlone (Cape Town) which was gleaned from the Pretoria community annals which is a record of happenings in the community and kept by whichever Brother was willing to keep such records.
79. It adds that Mark was transferred from Athlone to Green Point (Cape Town) at the end of December 1973 and he spent the 1974 school year in Green Point. In 1975 he moved to Bulawayo in the then Rhodesia. The e-mail adds that this information had been obtained from the community annals rather than council minutes
80. The e-mail continues, saying that from the council minutes of November 1975 there was a reference to a request from Mark to do a Batchelor of Education qualification in Salisbury in 1977 which was denied by the Council. The council minutes would have come from a meeting held by the South African Council.
81. It also states that the council minutes of 1972 do not make any mention of the transfer from Pretoria adding that there had been a change in provincial leadership in the middle of 1972.
82. The e-mail concludes with Michael De Clerk apologising that he was unable to find any further information regarding the Pretoria "upset" or the reasons for the transfers within the province or the move to England.
83. I am surprised that there is no minute in the council meetings during which Mark Farrell's behaviour in Pretoria was discussed and have no explanation as to why this

should be so. The minutes would have been kept in a minute book and taken by one of the Brothers on the Council. Very often the matters discussed in Council would be taken as notes and I now remember that they were not formally signed. Then Brothers in the UK would ordinarily have little knowledge of the details discussed of Provincial Council meetings in South Africa. Communication could come from the respective Provincials and through the General Council in Rome.

84. I have no recollection of the details of how it was decided that Mark Farrell should be moved and, as I said earlier, I don't know if the child or his parents were spoken to.
85. Prior to becoming Provincial I did not receive any training as to how such matters should be dealt with. There was no counselling given to Mark Farrell. Both of these things were a weakness in the system at the time.
86. I am aware that Mark Farrell was prosecuted years later. All I knew about his prosecution was that I heard he had been convicted in a conversation with Brother John Burke.
87. For me there was little contact with the Brothers in the UK and I cannot remember when the news reached me. I had little knowledge of their schools and the other works in which they were engaged. I did not even know of St Ninian's, Falkland and its' years of existence, so was unaware of its' boarding facilities.
88. I don't know when Mark Farrell left the Brothers but I know he came to see me in Dublin about eight years ago but there was no mention then of him being prosecuted or about to be prosecuted. It was just two people who had worked together many years ago meeting up. I don't recall discussing his prosecution with anybody.
89. I have been asked if I have any comment to make on the fact that someone with "a record for moral transgressions who was not fit for a boarding school in South Africa was able to be placed in a boarding school run by the same Order in Scotland. For me, the only transgression, as far as I was aware of, was the incident that happened in the boarding school in Pretoria. As I have explained earlier, I was not aware, nor was it reported to me, of any subsequent instances of similar transgressions for the following five years of his stay in South Africa.
90. I am disappointed that Mark Farrell was placed in a boarding school on his return to the UK against the advice of Brother Colman Curran of the General Council.

- 91. I did have, apart from the transfer from South Africa to England, no part in further moves for Mark Farrell.
- 92. I have no objection to my witness statement being published as part of the evidence to the Inquiry. I believe the facts stated in this witness statement are true.

Signed..... 

Dated..... *6th June 2019.*