

Scottish Child Abuse Inquiry

Witness Statement of

LXU

Support person present: Yes

1. My name is LXU My date of birth is 1949. My contact details are known to the Inquiry.

Life before going into care

2. I was born in Hawick. My mother, who was Protestant, had a relationship with my father who was a Catholic. I was informed that his mother disallowed them from marrying. She was called and . My mother was sent away and hidden until she had me. My mother was and my father was . In those days, having a child out of wedlock caused embarrassment to the family. I found out in later life that I have a full sister who is a year older than me. She was born on 1948 in Galashiels and was adopted at birth.
3. I was born in Haig Maternity, near Jedburgh. I lived in a small house with mud floors. My mother's parents and some of their children were still living there. One of my mother's sisters had had two children out of wedlock and they were living there too. There was no space to keep them and my mother had to work so she decided to send me to an orphanage.

Life in care – Scotland

Quarriers Village, Bridge of Weir

4. I was taken to Quarriers Homes when I was eleven months old. I arrived there in 1950 and left in [REDACTED] 1959. I went into the babies' hospital in Quarriers. The very first memory I have is being with the matron, QAJ [REDACTED] in there. I was about two or three years of age. QAJ [REDACTED] became a cottage mother at Quarriers. We had to call her QAJ [REDACTED]

Routine at Quarriers

General

5. I was in three different cottages during my time in Quarriers. I spent my first four years with QAJ [REDACTED] in her cottage. It could have been slightly less. It was near the school in Quarriers Village. I think it was cottage 27. When she became a cottage mother, she selected ten children and I was the first one.
6. I was then moved to another cottage run by a married couple. I can't remember their names but my memories are that they were bad to me. They might have been around forty but I can't be specific. I was in the other cottage for about a year, possibly more. It was brutal. Their method was different. I ran away a few times and cried my way back to QAJ [REDACTED] I think she had a mothering instinct because she took me back when I was five or six.

Mornings and bedtime

7. There were ten of us in the cottage. It was boys and girls. I think we slept together in the dormitories. There was five in one and five in another.

Mealtimes/Food

8. I was called 'hollow legs' and 'tubby Wilson'. My plate was always empty so the food must have been good.

School

9. The school was across the road. I was very into outdoor activities, I spent most of my life outdoors playing sport like soccer. QAJ always said that I "had ants in my pants" because I never sat still. I was always splitting my pants or my breeches as they called it.

Trips/Holidays

10. We rarely went outside the orphanage walls. The only trip I had was when QAJ took me to Edinburgh for my farewell trip before I left Scotland.
11. Every Sunday, "Aunt [REDACTED]" from the [REDACTED] family would come to visit me. She was my holiday carer. We would go to church on a Sunday morning and come back and have our lunch. After lunch, my "Aunt [REDACTED]" would come and take me out on a long walk around the village. It was a beautiful place.
12. I went on my holidays to stay with them in Paisley for two weeks during the school holidays and Christmas period. They were terrific. I kept in touch with them and went back to see them in 1972.

Religion

13. Religion was force-fed. It was bible study and church. It was horrible. It must have been the Presbyterian Church philosophy. We all had bibles. I was given a bible when I left and I had it for years. At bible study we had to learn the New Testament and they would give us quizzes on it.

Personal Possessions

14. I can't even remember if I had a teddy bear. If you were to ask most children in a normal environment they can tell you what their first teddy bear was or their favourite book but I can't. I can remember joining the Enid Blyton club. I loved reading.

Chores

15. QAJ [REDACTED] was very regimented. She ran her cottage as if it was a hospital. She was her own person. Everyone had to have their shoes polished. You would get a belt if you didn't do it properly but it was her way of making sure we were all on the same page.
16. One of my jobs was to get the morning paper for QAJ [REDACTED]. I would go up to the shop which was a fair bit away from the orphanage. She asked me one day why it was taking me so long. I said I had been reading all the sports results. I enjoyed doing that because it got you out of the cottage for a bit.
17. We were all responsible for keeping our little areas clean and making our beds. You never left the house without an inspection from QAJ [REDACTED]. The preparation and discipline was always there.

Birthdays and Christmas

18. I can't remember if they didn't celebrated Christmas or birthdays at Quarriers. I can't remember any so it can't have been a big deal.

Visits/Inspections/Review of Detention

19. I rarely left the orphanage except to go to Paisley. I didn't have any visits. My mother supposedly came when I was very young but I can't remember her. I found out later on in life that QAJ [REDACTED] had informed her not to come again. QAJ [REDACTED] would dress me up, ready for her to come and she wouldn't turn up. I found out

years later that my mother had got into a relationship with a chap who was physically abusing her. I didn't even know I had a mother and father then because I was so young. I wasn't told about my mother or father or where they were.

Running away

20. I ran away a few times from the other cottage but I always came back when I was hungry. I got a belting for it from the couple.

Bed Wetting

21. I began wetting the bed when I moved into the other cottage. If we wet the bed we were belted by the house-father. I was frequently punished for it. It was a proper whipping and would often take place in front of the other children. I can remember watching some of the other kids freak out. The other kids would be waiting for the kid to get a hiding or they'd taunt you and say "oh you wet the bed". It was humiliating. Some of the kids would make their beds after they'd wet it. If you had done that you got another hiding.

Discipline

22. Quarriers was a very good place but there are bad stories from there too. Some of the other cottages had problems. QAJ [REDACTED] was a disciplinarian. You used to get the leather strap or if you talked she would send you into the corner. She imparted discipline on the children. Despite this, QAJ [REDACTED] treated me like a human being whereas the other couple were aggressive and punishing. She was fair but tough.

Abuse at Quarriers

23. I was psychologically abused in the cottage run by the couple. It wasn't just me, it was everyone. I was very unhappy there. It was the punishment and mental anguish. I felt despair knowing that I was going to receive a belting.

24. You couldn't think freely, they didn't allow young people to think for themselves. It didn't improve you in anyway. It's important to have creative minds. You tend to block things out that you don't want to remember. I think that's the case with the other cottage.
25. I was bullied by some of the older boys in this cottage. They were shockers. There were three or four of them who formed a little pack. They would punch me or belt me. It was normal in there. There was a mentality of fear of "dobbing" them in. The psychological abuse was awful.

Migration

Selection/information

26. I still remember it as if it happened a week ago. QAJ [REDACTED] called me in and said LXU [REDACTED] would you like to go to Australia?" I was nine. She was sitting in a chair by the fire in cottage 27. I said "yes, where is it?" She elaborated on it and told me the reasons for it. She felt it would be a better place with more opportunity in her eyes. She wasn't aware of what the institution life was like in Australia. She had obviously been asked if any of her boys would go like to go to Australia so she selected me.
27. They prepared me quite well. I can remember sitting an IQ test to check my ability. I don't know how some of the others got through. I didn't sign any paperwork. I found out years later from a letter I received that my mother had signed documents. They couldn't release me until she signed the papers.
28. QAJ [REDACTED] took me to Edinburgh before I left. I can remember the trip and her saying goodbye to me. She was caring enough to take me to Edinburgh. It was a trip leading up to me leaving Quarriers. I suppose it was a motherly instinct that she had for me.
29. A year had passed by the time they had carried out the psychological testing and measured us for new clothes. I still remember doing projects in school about

Australia. We did one about fruit because everyone talked about the beautiful fruit where we were going.

Leaving Scotland

Life in care – receiving country

30. We caught the train to Southampton and departed from there. There were eleven of us. We had these big cases, they were beautiful, like big leather trunks. Our new clothes were made of Harris Tweed, but we couldn't wear them when we arrived because of the weather in Australia.
31. QAJ told us we were going on a big journey. She told us to treat it like a holiday, so I did. I thought I was going on a five week holiday. I was excited. I was unaware of what was about to happen.
32. The ship was called the Fairsky (Sitmar Line). I was actually sick going aboard the ship. Everyone else was sick when we were travelling. Lots of people were sick as we sailed down the Irish Sea.
33. Two carers came with us. I think they were called Mr and Mrs Palmer. They were from Tasmania. Mr and Mrs Palmer were generally very good. The ship was one of the last to go through the Suez Canal. I traded my socks and kilt for some Turkish Delight when we stopped at Port Said.
34. I was very independent. I didn't get too close to anyone so I developed friendships with the other boys but I never allowed myself to get too close. Being the youngest, I always looked to see what the older boys were doing. When we came over to Australia if there was a fight, and one of you got into a fight, the rule was that we always had to look after each other. That was the mantra. You wanted to protect each other.

35. The boat was full of migrants. There seemed to be a lot of people. People called them "ten quid migrants". We were down in the dungeon, several floors below deck. There were four of us in each room, in two bunks. The Palmers were fairly close to us.

QMQ [REDACTED]

36. Two or three weeks into the journey, I was pulled into one of the older boy's rooms. I was bare-chested in my togs. One of the older boys, QMQ [REDACTED] who I despised anyway, grabbed me and stripped me. The other boys told me to suck his penis. My head was pushed down, I was gagging and bit his penis. He was screaming his head off. I ran out and they were all screaming "get the bastard!".
37. After that I stole a small pointy screwdriver and kept it on me all the time for protection. I told those boys I had it. They'd sort of grab me and mess me around. They thought it was funny but that didn't last long. I didn't tell anyone about what happened for fear of retribution. I was always on the look-out for danger.
38. Apart from the assault, the journey was like a holiday. I had food morning, noon and night, any time I wanted it. I spent most of my time around the pool or playing games, thinking it was wonderful. From that perspective it was a great trip. We crossed the Indian Ocean and no one told us that we were travelling at temperatures of over a hundred with no sun screen. I got burnt and ended up in the infirmary for two days with Camomile lotion all over me because of blisters.
39. We stopped off at Perth to drop off some migrants. It took three or four days to sail from Perth to Melbourne. I arrived on [REDACTED] 1960. When we arrived, I was land sick. It was minus four Fahrenheit when I left Scotland and it was 104 Fahrenheit here. We said our goodbyes to Mr and Mrs Palmer. They may have gone to stay in Melbourne for the night or reported to the Presbyterian Church.

Dhurringile Farm School, Victoria

40. A driver collected us in a white VW combi-van with bench seats and a trailer to carry all the luggage. We sat in the bench seats. It took two and a half hours to get to Dhurringile, near Tatura in rural Victoria. There were eleven of us being taken there, including QMQ [REDACTED]. It was stinking hot with the windows open. We drove all the way up there. I was too land sick to be enjoying it.
41. When we got to Dhurringile, I remember driving up the driveway to the "castle", as I called it, open-mouthed. We arrived and the van stopped. Then we saw the two cooks, Mrs Muirhead and Mrs Moffat. The Superintendent, Mr AIP [REDACTED] and the farmer, Mr Hyland, were there. They greeted us and said "welcome to Australia, this is your home." Mr AIP [REDACTED] said "Mrs Moffat will show you to your rooms". It was five in one and six in another room. Mrs Moffat said "here is your bed clothes, now go up and make your bed".
42. The house was four stories high with a turret. The turret was the highest point of Dhurringile, it was beautiful. Initially we were in awe of the place. It was a 58 room mansion. It took us ages to walk around and get our bearings given the size and magnitude of it. I asked who cleaned the house and was told "you do". I couldn't believe it.
43. Dhurringile was a 120 acre farm with pigs and chickens. There were over one hundred milk cows and an orchard. It was fully irrigated. Supposedly it was looked after by volunteers from the Presbyterian Church.
44. As you walked in the entrance of the house you turned left and that's where the Superintendent's office was. You walked up the stairs to the bedrooms. I was in the top bedroom above the entry. There was a dungeon down a set of stairs. It had been a prisoner of war camp. There was a massive dining room and a kitchen which could cater for fifty or sixty people. There was a laundry at the back, a library with a beautiful wooden staircase and a dance hall. It would have been a wonderful place.

45. There were only eleven of us in the whole home. The home had closed in 1958 and re-opened for our intake. The home should have been checked out before our intake because a lot of the problems already existed.
46. When we arrived we were given aerograms to write a letter via airmail to our holiday family from Scotland. I can remember writing to the [REDACTED] family. I only wrote a couple of lines and was told to write more. We had no contact with our own families.

Routine at Dhurringile

Mornings and Bedtime

47. In the mornings, we got up at six or six thirty and made our beds. We did our jobs before breakfast. There was a weekly roster so we had different jobs. Someone would be rostered for breakfast duty. The other jobs would be tending to the pigs and cows or doing the school lunches. During the summer months, we were involved in the collection of the fruit.
48. We worked in the morning and at night. There was little time for your studies. You probably worked for an hour after school. The milking of the cows might take you two hours. You still had to prep yourself for the next day and get your clothes done. We had homework but probably not as much as we should have. We might ask one of the older boys for help on occasion.
49. In the summer, you might have cricket practice. The local community in the area was a farming community. There was a cricket ground at the bottom of our road and the community would come and play which allowed us to mix with the local people. I played Aussie Rules at school in the winter months.
50. Bedtime was fairly early, at seven or seven thirty. The rooms were massive with high ceilings. It took us a long time to adjust because of the bats flying around. I was still wetting the bed through stress. It wouldn't happen often. I had to be careful because

some of the boys would prey on me. I still had my screwdriver for protection. I usually kept it hidden in my sock.

51. You were punished for wetting the bed. You got more work or belting from Mr AIQ [REDACTED] who came after AIP [REDACTED]

Staff

52. The staff were Mr AIP [REDACTED] and the two cooks, Mrs Muirhead and Mrs Moffatt. The farmer was Mr Hyland, he lived in a farmhouse as you came in.

Mealtimes/food

53. Mrs Muirhead and Mrs Moffatt were the kitchen hands. They came from Murchison. They were revered because they had been there long before our arrival and knew the ropes of the kitchen. They rang a big bell so that everyone could hear it was time to come in for dinner. Monday to Friday, the meals were generally very good. There was plenty of food, it was generally self-sufficient especially in the summer months. There was plenty of fruit like pears, peaches and apricots. The orchard was around thirty acres.
54. Saturdays were alright but Sundays couldn't cut it. I can remember getting baked beans on toast and peaches and cream. It was our regular meal on a Sunday night. I hated it. The other thing I hated was bread and butter pudding.

Washing/bathing

55. The shower area was massive like in a prison. It was open plan and everyone showered together. I tried to avoid the shower area. I snuck in and had a shower. I didn't trust anyone. I made a bee line for the shower when there were four or five younger boys together. I didn't go when it was just the older boys there because it was a well-known area where some older boys would masturbate. I was scared. I never felt at ease and was fearful of a repeat of what happened on the ship.

Clothing/uniform

56. I think the auxiliary girls from the Presbyterian Church got us clothing from different people. We ended up with t-shirts. We had a school uniform which was grey cotton pants and grey or white shirts. That was a fairly standard uniform in those days. We were always in shorts.

Healthcare

57. We had a doctor who came from Mooroopna on a regular basis. When I was twelve we all lined up at the bus and were taken to Mooroopna to have our tonsils extracted. I think one of the boys was having trouble so they decided to take all our tonsils out.

School

58. I [REDACTED] who went to the state school, [REDACTED] Primary School. It was about five miles away from Dhurringile. The others caught a different bus which went in the opposite direction to Shepparton. I started school in Grade Six. School was good, I loved it. The country people were fantastic. They couldn't do enough to help you.
59. I would take my lunch with me. I will never forget my first experience of lunch. I had my lunch box and opened it. All I could see was grease proof paper, I opened it and there were thick sandwiches with a red line in the middle. They were tomato sandwiches that had melted in the hundred degree heat. One of the teachers got wind of it and rang Mrs Muirhead. The headmaster's wife made some sandwiches so I was alright for the day. The next day I opened my lunch box, thinking it would be something good, it was sandwiches with a black line through them, they were vegemite!
60. I was good up until about Year Nine. I got a nice lecture from the headmaster telling me to settle down. I realised that I wasn't applying myself.

Chores

61. Saturday morning was chore time . We had to polish the floor boards in the massive rooms with the big polisher strapped around our waists. If you didn't do it, we couldn't do anything or go anywhere.

Trips/Holidays

62. People from the local community put their name down to the Presbyterian authority if they were interested in taking one of the Dhurringile boys. My first experience wasn't good. I went to stay with a family called Stanhope for two weeks and ended up getting up at five o'clock to milk the cows. When I got back to the home, Mrs Muirhead asked how my holiday had been, she was shocked when I told her. After that period, they monitored all the people who were taking kids.
63. We went on day trips to churches and they tried to make us wear our kilts. I had sold mine. We became an exhibition being shown to all the local Presbyterian churches around the area. We went to Tatura church on the Sunday morning and then the other local churches in the afternoon especially around Thanksgiving time.

The [REDACTED]

64. I ended up going to stay with an Irish family called the [REDACTED] during the school holidays. Another boy had been billeted to go but he was sick so I ended up going in his place. I would go for six weeks during the Christmas holidays. They were called [REDACTED] and [REDACTED]. They had come out from Belfast in 1952. [REDACTED] was a local builder. They had a son and daughter, [REDACTED] We got on well and they were very good to me. We would go on holidays.

Christmas/birthdays

65. The local people within the communities were superb because they gave us Christmas and birthday presents. We weren't short of anything. We would go to our holiday families for Christmas. If I got presents from the [REDACTED] like a baseball bat or something, most of the other kids were respectful of that. You might get a cake on your birthday but that was it. They weren't really celebrated.

Visits/Inspections

66. I didn't have any visitors. The welfare officers may have come around but we weren't aware of it. I think the Superintendent had to write a report but I can't remember speaking to anyone from the welfare department.

Running away

67. I ran away a couple of times, especially after a beating. I would usually go back myself and think I'll suffer it again. I was picked up by a driver once and he took me straight back to Dhurringile.
68. It was generally good, it was just the discipline and the bullying that went on. We just thought it was the status quo.

Abuse at Dhurringile

AIP [REDACTED]

69. AIP [REDACTED] was the first of the superintendents in charge of Dhurringile. He had a tendency to like the boys. One of the older boys, [REDACTED] warned me about him. [REDACTED] had boarded at Dhurringile until he found boarding facilities in Tatura or Murchison. I looked up to him. [REDACTED] basically told me to be careful of AIP [REDACTED] especially if he took you to Melbourne. AIQ [REDACTED] played badminton and because I was keen on sports he used this as an excuse to take me to Melbourne once. He took me

to stay at his mother's house and told me to sleep in bed with him. I made a point of refusing him. Looking back, I think that was how he groomed you. Other boys went with him so it might have happened to them.

70. AIP [REDACTED] was fairly brutal with the belt. He used to hit me on the backside with the strap for talking back. He would make sure that he did it away from the others. He wasn't vicious.

AIQ [REDACTED]

71. After AIP [REDACTED] we had another Superintendent called AIQ [REDACTED]. He was married. He and his wife looked after us. AIQ [REDACTED] was an ex-detective who played the part and treated the boys like young criminals. He was the biggest problem we had there. He was an aggressive person.

72. He used to stand up in the turret and watch the boys with binoculars going down to the bus stop. If there was any pushing and shoving or 'fisty cuffs' between the boys, he would duly note it. The next day he would pull you out and say "you and you, get in the boxing ring". He would get us in the boxing ring and make us fight with each other. The fights were always unevenly matched. If there was an age difference, one boy would have his hand tied behind his back. He would say "hit him, hit him". Of course I was the youngest. It happened to me. He created this mental anguish in us. He got great delight in seeing some of the boys being hurt. He thought it was sport.

73. He would give you a whack with his hand or it could have been a punch, even if you didn't deserve it. He was a big, strong man in his mid to late thirties. I didn't like his attitude. He was violent. There was an underlying discussion that his wife was having an affair with one of the boys.

74. AIQ [REDACTED] made us get up in the morning and have a cold shower in the winter. He did this as a way of toughening you up. It was his mentality. I think one of the cooks might have had a word with him about it.

75. I did talk back a lot because I just didn't feel that some of the things were right.
76. The dungeon was a place that you avoided going to but ^{AIQ} used to put boys in there. He put me in there once or twice. You couldn't climb up out of it so you couldn't get out. It was a psychological thing, he tried to break you, particularly if you showed strength. ^{AIQ} would find ways to break you. The dungeon was used more as a way to scare and intimidate the boys.
77. We had ^{AIP} called Mr ^{AIO} He was a short man. ^{AIP} came back and stayed until it closed.
78. Another practice that went on quite often was "nuggeting". This was when older boys would hold you down, pull down your pyjamas and cover your private parts in black shoe polish. It was immature but they thought it was funny. They soon learned not to mess with me. I had a shocking temper. That is one of the things it does to you, it creates this anger or lack of respect.
- ^{QMQ}
79. ^{QMQ} didn't last long at Dhurringile. He was gone after six months. Someone said he joined the navy. He was a bully and used to get a gang together. It affected me psychologically. I was glad he'd gone, most people were. You were looking over your shoulder to see what he was up to. He had a brother, ^{QMQ} who I think, was two years younger than ^{QMQ}
80. When boys left Dhurringile, they were left to their own devices. The Church let them down. The church was duty bound to find them boarding but it never happened.

Life after care

81. We came home from school one day and the staff were all standing out the front. They told us they were closing the home. I was thirteen. We were told we were all going to a delinquent home for unruly children. It was about three and a half hours

away. I told the [REDACTED] AIP [REDACTED] that I wasn't going and asked to call my Uncle [REDACTED] and Auntie [REDACTED] the [REDACTED] that I used to stay with, so he took me into his office.

82. I phoned my Auntie [REDACTED] to say goodbye and told her they were closing the orphanage down. My Auntie [REDACTED] told me that she would speak to my Uncle [REDACTED]
83. She rang [REDACTED] who was in one of the pubs. In 1963 in Australia hotels closed at six o'clock so a lot of the builders and tradesmen went into the pub at four thirty for a "six o'clock swirl". A "six o'clock swirl" was the name given to their drink. After [REDACTED] spoke to him, [REDACTED] finished his "six o'clock swirl" and went home. He asked my brother and sister, [REDACTED] if they would like a brother. They said yes so he drove out to Dhurringile to pick me up. I'd done a runner again and some of the boys told me he was there looking for me.
84. The next thing I knew, I saw [REDACTED] remonstrating with Mr AIP [REDACTED] in his northern Irish accent. He said LXU [REDACTED] get in the fucking car". So I did. Mr AIP [REDACTED] told him that he couldn't do that as he was breaking the law but he said "just stop me". He drove me home. I can still remember he stopped the car and was threatening to go round to the manse to complain about the way I'd been treated. I found out some time later that he had gone to the manse and told them that the church had let me down.
85. That was the last time I saw some of the boys. A lot of the kids walked out of there with no self-belief or any confidence in themselves. These young blokes had no chance or opportunities.
86. I lived with [REDACTED] and [REDACTED] for three and a half years. They fostered me. [REDACTED] had built their house in Tatura and he was very proud of it. They also gave me the opportunity of changing my name to [REDACTED]. After a day or so, [REDACTED] came to ask me and I said no because everyone knew me as LXU [REDACTED]

87. Around the time I had a run in with my English teacher, [REDACTED] came home one day and said "I've got you a plumbing apprenticeship." You didn't talk back in those days so I agreed. I left school and started my apprenticeship.
88. The Welfare Department used to ring [REDACTED] and ask how much money I had in the bank. [REDACTED] called and told them not to call again. He told them that he would never let them know how much money I had. They never visited the house to check on my welfare, it was all done by phone and they were only interested in how much money I had. [REDACTED] and [REDACTED] had proven they were far superior to them.
89. [REDACTED] was a great orator. He was as proud as punch of me. He would pick other Dhurringile boys who had lost their way up off the street, take them home, let them have a bath, give them a feed and a bed for the night. He was known in the town for doing that. He was fantastic. I was always respectful of [REDACTED] You never messed with him. If I looked like going off the rails he would let me know about it.
90. [REDACTED] and [REDACTED] always wanted to have a pub so they took a lease on a pub over the Murray River, near New South Wales. It was called the [REDACTED] in the middle of nowhere. [REDACTED] told me I was going with them but I didn't want to go. I told him he could swear as much he wanted but I wasn't going. Then [REDACTED] said he wanted me to live in a boarding house. I agreed to that and I promised them that I would finish my plumbing apprenticeship.
91. I left Tatura when I was eighteen and moved to Mooroopna. I told [REDACTED] I was leaving because I felt as if the whole town was spying on me and reporting back to them. After that we shut down communication for a while. I completed my apprenticeship after I moved to Mooroopna. I moved to Melbourne when I was 22. By that time, I had started speaking to [REDACTED] and [REDACTED] again.
92. I went to Holmes College to study Sales and Marketing. I did a cadetship with a large building company called [REDACTED] I ventured off from there into project management. I started working as a Sales and Marketing Manager at [REDACTED]

██████████ I was then head hunted as a Manager by another company and spent 22 years there until I retired.

93. I married my wife on ██████████ 1979. You get lucky sometimes and I've been blessed. I married the right woman. She keeps me focussed. We have two girls. I couldn't be happier.
94. The most important thing that happened in my life was the ██████████ My parents, ██████████ and ██████████ were just wonderful. The world was my oyster under the guidance of ██████████ and ██████████

Reporting of Abuse

95. I have never reported any abuse to anyone. I thought it was the status quo. It only came into play a few years ago when I looked up the definition of 'abuse'. I never knew what the consequences of reporting could be and I didn't feel confident in the system. I just hope it never happens to anyone again.

Treatment and Support

96. I have considered counselling at times. In the last six months, I've been over thinking and over analysing things to a point where I find myself getting distracted from what I am doing.

Records and Family Tracing

97. I ended up with Post-Viral Fatigue Infection in 1986. After that I decided I wanted to find out more about myself. I contacted Quarriers to obtain information about my family history and within a fortnight they sent me photocopied documents relating to my height, weight and temperament. I think they had destroyed a lot of information. I got my birth certificate and discovered that I was a year older than I thought.

98. I haven't obtained any records from Dhurringile. I think there would have been a file kept on everyone.
99. My oldest daughter had wanted me to find out about my biological family for some time. Then I heard about Margaret Humphries from the Child Migrants Trust and the shoe string budget they were working on, so I sent one hundred dollars to them. One day in March 2003 I got a phone call from them and arranged a visit. I took my daughter with me. They handed me a photo. It was of my mother and her twin sister, [REDACTED] It was the first photo I'd seen of my mother.
100. Later that day, my mother, [REDACTED] and her sister, came for dinner at our house. I took her into the bedroom and showed her the photo of my mother. She was as proud as punch. I found out that my mother had passed away a month before I received the photo.
101. The Child Migrant Trust investigated my family on my mother's side. They traced my mother's twin. I met her and her son. She told me I had a sister.
102. From there we carried out further investigation and found out about my father's side. I re-enacted my family history when I visited Scotland. I drove to Jedburgh with my mother's twin and went to the house where my father lived. I discovered I have fifteen first cousins. Some of them live in Balerno and Curry, Edinburgh.
103. I have been searching for my sister since I found my family. I haven't been able to contact her because of the adoption laws in Scotland.
104. People like Margaret Humphries don't come along often. The awareness is there now for all see. Gordon Brown, the former Prime Minister, has pushed boundaries. I respect people like Gordon Brown for stating that he would be there to support us forever.
105. We had a family function when I turned 61, all of the family were there, from my biological mother and father's side. My cousins from my foster were there too.

Other matters relating to migration

106. I naturalized myself in 1991. I took the oath. I travelled to the UK on an Australian passport in 1973. I met ^{QAJ} [REDACTED] during the visit. A lot of the families who came out here probably don't have passports.
107. I receive a part Commonwealth pension. I have looked into redress.
108. I have had three visits to Scotland to find out about my biological family funded by the Child Migrants Trust. I've paid for five other visits ourselves.

Impact

109. Overall I would give the care I got in Quarriers a tick. I take away the positives from Quarriers. I didn't know anything else. I think that is why they kept the children within the bounds of the orphanage so that you couldn't see what else was outside. I would say overall, if you got the right carers, it was a wonderful place for children. I would rank it as a good orphanage. Unfortunately, at that time, bullying was part of the process of growing up. I hate seeing people bullied or brutalised.
110. I would give Dhurringile five out of ten. The psychological aspect of it all was poor. People call you "bastards", you're tarred with a brush and stigmatised. You aren't taught to believe in yourself. It created self-doubt in me. There was no one there to say "I love you", to respect you or even say, "keep up the good work". It was a case of "get on with it" or "do this". It's not that you looked for it but it's a natural progression.
111. There is something about growing up in an institution, you can't get too close to anyone. You're brought up in a manner not to be close. I think people always think that you are "stand-offish". You don't get too close to anyone in case you are disappointed. I needed a lot of sand paper to smooth me out because I was scarred.

112. I've had more flashbacks since I have retired and since this has all started purely because I never want this to happen to other people.
113. I get angry sometimes but it isn't good for you to be angry.

Lessons to be Learned

114. The British Government just flick it under the carpet and think it'll go away. It doesn't go away, it's there for life. We need to be careful how we go about addressing what happened to all of those people. It happened to 150,000 people. In my view it's an abuse that those children don't know who they are or why they're out here. They should have been told that they had a family in the UK but they were being sent there for a reason. They shouldn't have been told that they didn't have a family. They were lied to. I think that was their way of preventing the children from fretting all the time. Some of the children fretted. They should have considered how the children would cope with going to Australia.
115. A lot of the boys left Dhurringile with nothing. They had no life skills or preparation. It angers me that these young boys didn't get the same opportunities I did. Life skills are so important. The Welfare Department should have prepared them for leaving Dhurringile.
116. I'm 69 now and I was the youngest boy to go to Dhurringile. Most of the people who looked after us in Quarriers will be dead. Most of the perpetrators here are dead too. I just feel for some of the boys who needed this twenty or thirty years ago. It's too late for them. I don't know why it wasn't done then, it defies logic.
117. I hate to think how many Dhurringile boys are left, there aren't many of us. I think that that two, possibly, three out of the seventeen boys from Dhurringile committed suicide.
118. Most importantly, children need love and support.

Other information

119. I hope the Scottish Inquiry completes itself and the Scottish Government allows it to be completed.
120. 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.

LXU

Sig

Dated.....27-12-18.....

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