

## **Scottish Child Abuse Inquiry**

Witness Statement of

**Judy BROWNELL or NEVILLE**

Support person present: No.

1. My name is Judy Neville. My maiden name is Brownell. My date of birth is [REDACTED] 1959. My contact details are known to the Inquiry.

### **General**

2. I am the tenth of twelve children that my father [REDACTED] and mother [REDACTED] had. I have been happily married for forty years and live in Ontario, Canada.
3. I worked as an educational assistant with special needs children until I resigned fourteen years ago. I then took on another job with a living history museum in Ontario. I've just retired from that role, although I will still be going back in the spring to give them a hand. I'm busier now than I was when I was working.
4. Working in a living history museum that is set in 1866 meant that I was working and living in a time period when Britain and the British Colonies were discussing the British Home Child programme. It is a very interesting connection because I have read, seen and done enough physical and tactile things from that period of time to be able to understand primary documents better than someone might ordinarily.
5. About seventeen years ago my second oldest brother, Jim Brownell, while visiting our only living aunt, [REDACTED] asked her to tell him what she could about our grandmother, Mary Scott Pearson Brownell. Jim was the family historian and a retired schoolteacher and we knew little of our grandmother, other than that she was of Scottish descent, which we had learned from census records.

6. Aunt [REDACTED] was our grandmother's daughter-in-law and she told him that our grandmother was "one of those orphans from Scotland" and that a lot of Scottish children had been sent from to Canada to work. Jim had no idea what she meant so he did some research and informed himself about this. In 2008 he travelled to Scotland and visited Quarrier's Village at Bridge of Weir where he found out more.
7. Jim was astounded when he established that grandmother Mary had been a 'Scotch girl', as they were called at the time, and that she had been sent from Scotland to Canada to be indentured to work in a household or on a farm. Jim discovered that not only our grandmother was to be indentured, but that she was one of over 100,000 children sent from Britain to Canada.
8. Jim at that time was an Ontario MPP (Member of the Provincial Parliament) and he decided to introduce a private member's bill in the House of Legislature, to have a day to recognise British Home Children. He first presented the bill around 2006, but it had to be introduced three times before it was eventually passed. It passed unanimously in 2011.
9. I had no knowledge of Jim's plans at the time, it was only when my mom invited me to come for tea that I learned about it. I went to her house where she tuned into the Parliamentary Channel because Jim had called her to tell her that he was presenting a bill that was related to family and thought she would want to watch it. Mom then thought that maybe I would like to come and watch it also. Jim announced that his grandmother had been an orphan from Scotland. That was all I remember of his presentation, I was so shocked and amazed.
10. Jim and I emailed each other that night. I could not believe when I learned of all the children who had been sent to Canada in the hope of a better life, but who were first 'indentured', or contracted out. In school I had learnt about black slavery, that they were indentured human beings, I couldn't believe that this had happened to my own grandmother.

11. I felt there was something wrong. Why wasn't this mentioned in our history books. Why weren't we talking about it in our homes. I didn't feel anyone was trying to hide anything, but just choosing not to talk about it. I took the angle that these were little human beings and they deserved to have their voices heard and their history documented.
12. Although I am not a professional researcher, I carried out some detailed research and discovered a number of resources and accounts from various sources.

### **Background of Mary Scott Pearson or Brownell**

13. My grandmother died before my parents were married. My dad died when I was thirteen, so I never had a chance to ask him anything about his mother.
14. What I did find out from both my research and Jim's was that Mary Scott Pearson was born in Glasgow on [REDACTED] 1877 and I believe she passed away in 1945. Her mother was [REDACTED] and her father was [REDACTED]. About two years after my grandmother was born, Mary gave birth to another girl, Margaret Scott Pearson, who was known as Maggie. Shortly after Maggie was born, I believe within two weeks, their father died, leaving his widow with two little girls.
15. Photographs have been found of the wedding of [REDACTED] and [REDACTED]. Also a photograph that appears to have been taken in a studio, showing [REDACTED] sitting with her two daughters, my grandmother and her sister Maggie. During this time period, I think it would be quite unusual to be able to afford to have photographs taken. From viewing the photos in regard to the clothing, jewellery and grooming, I believe the family was at least of middle-class status.
16. [REDACTED] continued raising her two little girls as a widow. A few years later she married a man named [REDACTED] giving her girls a step-father. Shortly after their union, maybe two or three years later, the little girls' mother died.

17. It appears the step-father remarried fairly quickly after [REDACTED] death. Shortly after this marriage my grandmother Mary was put into Maryhill Industrial School for girls. Her sister Maggie was kept with the step-father and the new step-mother.

18.



in Maryhill Industrial School and Maggie was not.

### **Life in care – Scotland – Mary Scott Pearson**

#### **Maryhill Industrial School for Girls, Maryhill, Glasgow**

19. I think my grandmother Mary must have been about nine or ten years old when she was put into Maryhill Industrial School for Girls in Glasgow, which would have been around 1886 or 1887. It has been difficult to confirm facts, being here in Canada and not able to access primary documents.

20. I established that records for Maryhill Industrial School are held at the Mitchell Library in Glasgow and I contacted them. They confirmed that they do have a collection of files from the school, but not for the years my grandmother was there. I have therefore not been able to establish who placed her there, why she was placed there and exactly when.

21. I have absolutely no information or understanding of what Mary's experiences in the industrial school were. I know that her step-father was staying in the Maryhill area at the time and I would have loved to have known whether Mary might have gone home for Christmas or at the weekends. Unless I can find any documents that might say, I won't know.

22. I believe that my brother Jim may have published an article that included information about a Mrs E Cameron who I think was the matron at the industrial school, but I know little of her.
23. In Scotland at that time it would have been compulsory to leave school at fourteen years of age. When Mary was thirteen years old, a decision had to be made as to what to do with this young lady.
24. I learned that Quarrier's Village were asked to assist boys and girls from various institutions. Those children would then join a group of children being sent to Canada. Usually they were classed as Quarrier children when they arrived in Canada.
25. I learned that in 1891 Quarrier provided my grandmother Mary with passage to Canada. They also helped find places for her to be indentured. Unfortunately I don't know whose decision it was to send her to Canada.
26. When I was learning about British Home Children, many people were condemning the sending organisations saying they were evil, abusers and that no one cared about the children. I have a New Year's greetings card with a picture of the matron of the industrial school, Mrs Cameron, on it and addressed by her. The card had been sent to my grandmother in 1895 or 1896, a few years after she had been sent to Canada. This shows me that there was some compassion there and that not all children were abused or neglected. I wonder how Mary must have felt receiving that card, knowing that someone back in her home country was thinking about her.

#### **Migration – Mary Scott Pearson**

27. As I can't find any records, I don't know what the deciding factors in Mary coming to Canada were, but I do know that at the age of thirteen, in 1891, she travelled on the SS Hibernian to Canada.

28. I have seen the shipping records, which I understand the Scottish Child Abuse Inquiry has a copy of. I know that Mary was in a party of twenty-one female domestics who left Glasgow and arrived in Halifax, Nova Scotia on 28 September 1891.

#### **Arrival in Canada – Mary Scott Pearson**

29. It's a bit sketchy where Mary goes when she arrives. According to the ship's record, her destination is Saint John, New Brunswick. The train may have stopped there, however I know that instead of going there she travelled on to the Fairknowe Receiving and Distribution Home in Brockville, Ontario. I am still trying to discover why she ended up in Brockville and not Saint John.

#### **Fairknowe Home, Brockville, Ontario**

30. Fairknowe was a property that William Quarrier had purchased. Prior to that, he had been sending children to the Marchmont Home in Belleville, Ontario. Several different organisations were also sending children to the Marchmont Home.
31. I don't know how long Mary was at Fairknowe before she was sent out to her first indentured work placement. It could have been just for one night, or it could have been for a couple of weeks. It has not been possible to track Mary because a census was carried out in 1891, the year she arrived, and there wasn't another taken until 1901.
32. I learned that the records from Fairknowe were done in triplicate. The original was sent over to Quarriers in Scotland, a copy was kept at Fairknowe and the other copy kept by the person taking the indentured child on.
33. I know that at Quarrier's Village in Scotland the files were destroyed because they thought the records were still being kept at the Fairknowe Home in Canada. When Fairknowe closed they destroyed their records because they thought Quarrier's Village still had them. They didn't realise that they would be valuable to somebody someday.

As a consequence of the destroyed files, I can't find out a lot of what happened on this side of the ocean.

### **Indentures – Mary Scott Pearson**

34. My understanding of where Mary was indentured after arriving at Fairknowe Home is that her first placement was as a domestic in a household in Prescott, Ontario. My understanding is that the man of the household was a brewer or a distiller.
35. She stayed there for a period of time and then ended up in the Glen Walter area of Ontario, which is east of Cornwall. I don't know why she was moved. In Glen Walter she worked for the prominent Chaffee family, who were renowned for their cheese making.
36. I do not know what Mary's experiences were while she was indentured. I do understand from my cousin that Mary had confided in my aunt [REDACTED] that she had been raped at some point in her life. I do not know when Mary told [REDACTED] that, nor whether it was while she was at Maryhill Industrial School, or at the Fairknowe Home, or while she was indentured. It may even have happened after she finished her indenture contract.
37. As far as I know, Mary stayed with the family of cheese makers until she finished her indenture contract at the age of eighteen. After that she would have been on her own.

### **Life after indenture – Mary Scott Pearson**

38. I know that at some point after her indenture contract had finished, Mary was working as a housekeeper at the St John's Presbyterian manse in Cornwall, Ontario. I don't know where she was living at that time, nor when she started there.
39. While Mary was still working at the manse at about twenty-six years old, my grandfather, [REDACTED] who was a happily married man with two little boys,

became a widower. He lived in a village to the west of Cornwall and was introduced to Mary through a neighbour.

40. Mary and [REDACTED] married in 1906 and they went on to have two boys of their own. Mary also raised her two little step-boys as her own. Although the children of her step-sons had never met Mary, they told me of how well Mary had treated their fathers. My father [REDACTED] was the oldest of the two boys that Mary and [REDACTED] had together and he went on to have twelve children. His brother [REDACTED] married and he and his wife had two children.

### **Maggie Scott Pearson**

41. I learned that within a year of Mary being sent to Canada, her sister Maggie was relinquished to Quarriers Village at Bridge of Weir by her step-father because she was 'unruly'. I do wonder what that means.
42. A couple of years later, I believe in 1894, Maggie came to Canada as well. When I think of that, I hope that the step-father was compassionate. Maybe he knew if the older sister had been sent to Canada and by relinquishing Maggie to Quarrier's, it would mean that Maggie would have the opportunity to go to Canada as well. This could make it possible for the sisters to meet again.
43. I haven't really delved into Maggie's placements when she arrived, but I do know that she also went to Fairknowe Home once she got off the ship. Thereafter she was indentured out in eastern Ontario, in the area where her sister Mary was.
44. I don't know much information about Maggie's situation. I know she got married, she and her husband took up homesteading in the prairies, which would have been a very tough experience in Canada at that time. I believe they had three children. They eventually came back to Martintown, Ontario, where Maggie is buried.



## **Family contact**

45. Although we don't know whether Mary and Maggie had contact with each other while they were still indentured, we do know that they did eventually communicate. We don't know if either of them ever had any contact with family back in Scotland. We don't know whether Mary ever wrote back to the matron at the industrial school.

## **Campaigning/awareness raising/other organisations**

46. When my brother Jim's private members' bill, 'British Home Child Day – September 28' in Ontario was passed in 2011, I was just starting to learn about this history. I thought that the government couldn't just pass this bill and file it in the back of a filing cabinet or on a computer. I thought we had to do something to mark this day.
47. I asked at the living history museum where I worked if I could host an event on part of their property. Permission was granted and within just a few months we had a huge event planned. Pictures and stories were going up on social media and people were learning what a British Home Child was. There are now several British Home Child groups across Canada.
48. Since the passing of the bill in 2011, many groups have been formed and they mark British Home Child Day in Ontario. People across Canada were beginning to wonder why Ontario had a British Home Child Day and their own province did not. I contacted several and suggested how they could go about making this possible in their provinces, however many continued to complain about it.
49. Our member of Federal Parliament, MP Guy Lauzon, had always supported our British Home Child events, so I decided to ask him how we could organise a national day. I met with him and fourteen months later, while a road in our municipality was dedicated 'British Home Child Lane', MP Lauzon was at the dedication ceremony. He was asked to bring words and he announced in front of everyone that the following year there would be a National British Home Child Day. On September 28 2018 we had our first National British Home Child Day. It was amazing and marked with events all across Canada.

50. The groups and individuals are getting the word out there. People are now understanding why it is important to get this written into our history. We are fortunate to have contacted the National History Museum of Canada while they were doing renovations a few years ago and discuss adding the British Home Child story to the museum display. Now we are able to say that there is one wall within the National History Museum dedicated to British Home Children. It is not a very detailed display and I wonder how anybody can create a display when they have not been taught about it and don't really know the history. It is, however, a display that will peek your attention and hopefully inspire people to do more research.
51. I try to dedicate the months of August and September to my efforts to ensure British Home Children are remembered. I am committed to helping the Ontario East British Home Child Family and have spent a lot of money buying trunks, medallions and anything related to British Home Children. I collect, preserve and share anything I can.
52. I was honoured two weeks ago to receive an email invitation to a reception at the private residence of Consul General of Ontario, Kevin McGurgan, for my role in the advocacy of British Home Children. The fact that the Consul General is even aware there is a movement tells me that what I have been investing my time in has paid off in gold.
53. That same day I opened another email which was from St John's Presbyterian Church in Cornwall, Ontario, asking me if I would be a speaker at their October meeting. Even though this is outside the usual two months I dedicate my time to British Home Children, the idea of doing a talk in the church my grandparents were associated with was too great a temptation to miss. My grandparents were married at the St John's Presbyterian Manse.
54. When I do a talk I always try to find details of children that were in whatever the area I am speaking. When I go to Cornwall I will have a picture of my grandmother with me. I will also bring copies of primary resources such as Quarrier's Narratives of Facts.

55. Those primary resources include documentation that shows that William Quarrier and some children went from Fairknowe to Cornwall, where he was met by the church Minister, Reverend McGillivray, I think it was. After they met, they were taken to Martintown where they 'disposed' of several of the children and the next day he went on to two other villages where more of the children were 'disposed' of. When we read in a primary resource that children were 'disposed' of, we are flabbergasted. In those days, however, that was a common term.
56. The Ontario East British Home Child Family have planted five memorial trees for British Home Children in North and South Glengarry, North and South Stormont and in South Dundas. Next year we will be unveiling one in North Dundas. That has all been done through fundraising and volunteering.
57. I have not always felt able to speak publicly, but in the last ten years or so my life has just exploded. I now regularly give talks. Another I did recently was under the Peace Tower on Parliament Hill. I was to talk about the connection of Canada's maple leaf flag to the British Home Children.
58. Ken Donovan was a British Home Child. I don't believe he was from Scotland. He was sent to Ottawa, Ontario and he was abused on the first farm he was placed at. He ran away and was placed on another farm where he had a good experience. As an adult he became involved with the Canadian government and was purchasing director with the Canadian Government Exhibition Commission. He was involved with the committee for the creation of Canada's new flag at the centennial celebrations.
59. In 1966 or 1967 the Prime Minister of the time, Mr Pearson, was sent pictures of the three final choices for the design of the flag, so that a decision could be made. Mr Pearson insisted the flags had to be made before he could make such a decision. Ken Donovan recruited his daughter, Joan O'Malley, to assist with the sewing of the flags as she had a portable sewing machine.
60. As a result, the daughter of a British Home Child sewed Canada's first maple leaf flag. Her portable sewing machine is now in our National History Museum.

61. On the fiftieth anniversary of Ken Donovan's daughter sewing the flag, she was invited to attend a ceremony on Parliament Hill, where she would be presented with the flag that flew on the Peace Tower on this important anniversary. I'd only met Joan O'Malley the year before, but she knew my passion for British Home Children. She emailed me to tell me about this invitation and how honoured she was. I asked her if she was able to have guests to witness this ceremony. The organisers contacted me wondering why I would be interested in attending. When I educated them about British Home Children and the fact that Joan was a descendant, they were amazed to learn about this history. A short time later I received a phone call from the office of her MP and I was asked if I could emcee the event.
62. Although I was awestruck and thought I was not a public speaker, let alone an emcee, I felt compelled to do it. I accepted this invitation to emcee. As it turned out, when I did it I wasn't at all nervous, it was as if the home children were speaking through me.

#### **Knowledge of the experiences of other Scottish Home Children**

63. I am aware of a number of stories of the experiences of several British Home Children and increasingly more stories are appearing online now.
64. The day before the email came from the Consul General, a gentleman called me from an Ottawa radio station. He asked me to participate in a live interview the following morning about British Home Children and asked me to confirm that they had been sent to Canada during World War Two. I explained that those were the evacuee children, but that the Home Children ranged in age from infancy to eighteen or nineteen years old and they had been sent over eight decades between 1869 and 1948 to be indentured to work on farms.
65. By the time we finished talking, I was able to tell him that the house where he lives was right across from where a Home Child from Scotland named [REDACTED] had been placed. The radio announcer was dumbstruck and asked all the same questions that I had asked. Why didn't we know about this and why isn't it written in our history books?

66. [REDACTED] had been abused at his first placement, which was a mile down the road from the village of Finch in East Ontario and [REDACTED] had decided to run away. Luckily, before he did, he went to church to say goodbye to a local boy he'd met. [REDACTED] explained he was being abused. On the way home from the church the little boy told his father about [REDACTED] plans. The father went to speak to [REDACTED] right away and privately told him that he would contact the Fairknowe Home and get him another placement. A few days later [REDACTED] was brought to another farm in the area.
67. [REDACTED] had a good experience there and spent the rest of his life in Finch. Although he never married, he considered the people of Finch to be his family. I knew [REDACTED] while he was still alive and always knew him as [REDACTED]. It wasn't until after he died that I found out what a British Home Child was and that [REDACTED] had been one.
68. When I started the first group event of the Ontario East British Home Child Family in 2011, a lady who was a war bride contacted me. She told me that [REDACTED] had been a Home Child and that her second husband Hugh had been the little boy who [REDACTED] had told he was going to run away. [REDACTED] and Hugh always remained best friends and when this lady and Hugh married [REDACTED] was their witness.
69. Some years ago, a lady named Anna Magnusson wrote a book about British Home Children and came to Finch and interviewed [REDACTED]. I have a picture of [REDACTED] and I have permission from Anna Magnusson to quote her book when I do my talks.
70. Although I can't say names, I do know that there were several Home Children who reported being attacked by pitchforks and ran away. There are various stories of abuse and neglect. I know of a little boy called [REDACTED] who did not survive even a year after he stepped off the ship. Unfortunately I don't recall where [REDACTED] was from.
71. After going to the receiving and distribution home, [REDACTED] was sent to a widowed farmer's wife who had applied for a boy as a farm labourer. Nine months later it was

reported in the newspapers that [REDACTED] died and it was the worst case of neglect and abuse ever seen.

72. There are a number of other stories in the Narratives of Facts and I recall another of a Quarriers boy who as an adult was hanged in the United States. He had been accused of murder, although I can't necessarily say he had committed the offence because he had been a British Home Child.

### **Apologies**

73. I am aware that in 2010, Prime Minister Gordon Brown made a formal apology for what the government back in the day had done in shipping children out of Britain. I also know that Australia made a formal apology that same year, however Canada decided not to.
74. Canada instead made 2010 the year of the British Home Child and had a commemorative stamp issued and when the stamp was produced a number of people were invited to its unveiling. Thankfully, some people were shown the stamp before the official unveiling because Canada got it wrong.
75. They got their research wrong because they didn't know where to look for facts as there was very little research available. On the stamp were two boys, but there were no girls. The organisers, a national organisation, were surprised to learn that some of the British Home Children had been girls, but by that time it was too late to issue a new stamp. Instead they put a watermark of a group of girls standing on the ship on the First Day Cover. This was an envelope to accompany the stamp.
76. A lot of people wanted our current Canadian Government to make an apology and a number of petitions were signed. I am aware that in February 2017 a Private Members' motion was passed calling for the House of Commons of the Canadian Government to make a formal apology to the families of the British Home Children.
77. I personally was not in favour of there being a Canadian apology because there is nothing that our federal leaders can say to make this any better. The money that

would be spent on someone writing up an apology and setting up an event would be better spent being given to people who are trying to get this written into our history books. The work that these people are doing won't continue without financial backing and I would rather see an apology in the form of some financial assistance to get this story documented.

78. Unfortunately, from what I'm seeing on social media, the apology of 2017 is not what the people want either. They didn't want the House of Commons to sit behind closed doors and make an apology without some British Home Child descendants there. When the apology eventually did take place, it was kind of rushed and our Prime Minister wasn't even in the House. As a result there is still a wish for our Prime Minister to stand up and make a formal apology, but I want nothing to do with that.

### **Redress**

79. I am aware that a redress scheme has been set up in the UK for people who were child migrants to Australia and Canada. I am also aware that the scheme relates to a particular time period and is for those people who are still living.
80. I know of at least five British Home Children in Canada who were still living when the scheme commenced and who did apply. One passed away about two months ago and I'm not sure if he received his compensation, however, I do know that the other four are still alive and will receive redress. Most of them will have been children that came out in the 1940s.
81. They can't pay everybody, but if a payment can help some to be reunited with relatives or able to afford to get their records or go to the graves of their loved ones, then that is a good thing. I don't feel it would be right for the descendants of British Home Children to receive any redress, however.
82. I wrote to the British authorities regarding the redress scheme because, while I appreciate these people getting a little bit of money, if there is a little bit of extra money, I thought it could be put towards getting this topic into our history books.

83. I also asked that all of the boys who died in the battlefields of World War One and World War Two be recognised. They didn't live long enough to have a family and therefore have no one to speak for them. I feel that they should have been included in the package in some way. I thought that perhaps something could be marked at the National Remembrance Day ceremonies.
84. Canada never laid a wreath for British Home Children who died in the war until about six years ago when I realised that nothing was done. I found out how to go about ordering a wreath at a national level and organised it. I called the Royal Canadian Legion High Command and spoke to a girl who was actually the granddaughter of a British Home Child.
85. A wreath was placed and afterwards three people put their own poppies on it. Even one person knowing that someone cares enough to have a wreath laid is meaningful. In the future I would like this to be a regular part of the ceremony and an announcement made about what it is for.
86. If I hear that people were happy that they got a compensation package or recognition through the Scottish Child Abuse Inquiry and then in ten years' time nobody remembers anything about British Home Children or Child Migrants, I will feel I have not done my job. I will feel that the Scottish Child Abuse Inquiry will not have done its job on behalf of the children either. We need to write this into our history.

### **Records and family tracing**

87. While carrying out his research, in 2008 Jim went to Scotland to find out more about our grandmother and her sister Maggie. I was battling cancer at the time and, although I knew he was going to try and find some information about our grandmother, I didn't know at that time that she had been indentured.
88. Jim joined a tour group coordinated by 'Quarrier Canada' and they went to Glasgow and to Quarrier's Village. Prior to going to Quarrier's Village, the members of the group had provided the names of the children they were interested in finding out about.



Quarriers dug up as much information as they could for each person and somebody sat with Jim and told them what they had. They did this for each member of the tour.

89. Quarriers didn't have much on Mary, but they did have more on her sister Maggie. Jim learned that Maggie had lived in Cottage Number 10 and he was able to go over and see the cottage itself. Jim told me that the other people on the tour had a very similar experience.
90. Quarriers were very helpful and Jim was able to bring back copies of all the documents they had. I also know that either Maggie's son or grandson wrote to Quarriers looking for information as well. In response, they sent him a full file of everything they had on Maggie.

#### **Other matters for relating to migration**

91. There have been a lot of comments on social media that British Home Children enlisted at the outbreak of World War One for a free ticket back home. I question that. When I hear someone say that I ask for the evidence. I have not heard of any child who gave that as his reason.
92. To be considered a British Home Child was a shameful thing because of what was written and spoken about by high profile people, politicians, lawyers, news reporters, etc., back in the day. These were people who were respected and they were saying things that were trickling back to the children and as a result those children became embarrassed and ashamed.
93. Many of the children didn't tell anybody about their past. I believe it was because the burden that they carried for being one of these 'gutter snipes', 'street Arabs', 'unwanted' and 'tainted-blood' people, as they were described. It was too great a burden and they didn't want their children to carry this burden forward. I want to work to take that burden away and give them back their dignity and their place. It was not their fault that they fell on hard times and it was not their fault that they were sent to Canada.

94. Going forward, this story needs to be appreciated. I have seen a sketch by George Cruickshank in 1869 that is called 'Our Gutter Children'. I believe the original is in a museum in London. The picture followed a scheme proposed by the philanthropist Maria Rye that involved sending children as young as five to the colonies. It shows four philanthropists, two women and two men, scraping children out of the gutter with a shovel and throwing them into a dump cart to be sent off to Canada.
95. People often ask me why these children didn't talk about what happened to them. Why were they ashamed, when they had nothing to be ashamed of? I remind them that these children had to be mentally, physically and socially fit. They could read, they could hear and they could see and they could understand what it meant to be a British Home Child. They could understand what it meant to be one of those 'Gutter children'.
96. Those children had nothing to be ashamed of, but people made them feel ashamed. They were made to believe that their families didn't want them, their orphanages didn't want them and their countries didn't want them.

#### **Lessons to be learned and hopes for the Inquiry**

97. I don't want William Quarrier's name to be tarnished. If a child was abused in care it is the abuser who must make amends for that, it was not Mr Quarrier's fault. I will do everything in my power to make sure that the sending organisations are not condemned. They were trying to do the right thing for unfortunate children and it was the frontline workers that did the harm.
98. Although I have no factual evidence to support my theory, I feel that the British Home Child programme was people using other people for the betterment of the hierarchy. These children worked to expand the colonies. I believe that the British Government knew that if they didn't get the vast country that is Canada worked and populated by white, English speaking people, there was a huge risk of losing the territory.
99. This story needs to take its place in our British and our Canadian history going forward and I want it written into our history books so that these children can take their place forever.

## Final thoughts

100. I have never been able to take a flower to my grandmother's grave because her body is buried under the St Lawrence River. In the 1950s, the course of the St Lawrence River was altered and when the water level was raised six villages were lost. One of those villages was Moulinette, which was where Mary and [REDACTED] had lived, raised a family and where Mary was buried.
101. In the 1950s, families could chose to move their ancestors' bodies, however my father and his brother decided to have the tombstones moved. The bodies remain in their sacred graves.
102. Many people in Canada are in the same situation I am. When they find out that their ancestor was a British Home Child, they want to do something to bring back their dignity. One thing they can do is visit their grave, but many of their ancestors are buried in unmarked graves. Finding out there is no place to visit or no grave marker is like a punch in the stomach. It is just one more indignity to this group of children.
103. Whether those children that came to Canada and were abused or whether they were treated well, they deserve to be heard. I hope that spiritually, those little children who are looking down on us now can feel good in their hearts and in their souls.
104. 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 [REDACTED]

Dated [REDACTED]

*December 16, 2019*