

Scottish Child Abuse Inquiry

Witness Statement of

AKU

Support person present: No.

1. My name is AKU. My date of birth is 1957. My contact details are known to the Inquiry.

Life before the Marist Brothers

2. I went to the junior seminary of the Marist Brothers in 1969, in Dumfries. It is now the Hetland Hall Hotel. I went to start my training in Dublin in or 1974. There was a group of three of us from Scotland and there was an older English guy who joined us later in the year. We did a series of courses. One was ongoing at Mater Dei Institute in Dublin. I think that was just a morning course, studying Catholicism, a bit of moral theology, and dogmatic theology.
3. The afternoons we did a course with other groups of youngsters like ourselves, but who were from other religious orders. That was run by Tony O'Connell, a priest from the Servite Order. It was very much a heavy psychological course. In the evenings, we did more, specifically the Marist thing, studying the life of the founder, the history of the order, the constitutions and rules of the order. That was for about fourteen months. I then took first vows in September 1975. The normal course is that you take annual vows for a number of years afterwards, then you decide if you wanted to make a lifetime commitment. A bit like courting, engagement, marriage.
4. There was a formal vetting process to join the order. Exactly what form it took, I'm not sure. It took place largely during your novitiate year. This was very much a year of you getting to know yourself, you getting to know the Brothers, and the Brothers getting to

know you. Sometimes people were refused permission to join. I had no difficulty in joining.

The Marist Brothers

5. After taking first vows, I was supposed to go back and take a diploma in theology at Maynooth University in Ireland. There was a clash between myself and Brother Fillan, the Brother in charge, which I was quite happy just to work with, but somebody reported it to the Head Brother, Brother John Ogilvie, the Brother Provincial.
6. The Brother Director in Maynooth, was Brother Fillan, he is now dead. He seemed to have an intense dislike for me and was forever hauling me up for imagined offences. He disapproved that I was involved in drama, he thought I was too close to some of the girls at the college because I gave them a peck on the cheek, and he had taken to inspecting my room when I wasn't there to see if I had smuggled any girls in. This was reported to the Provincial, Brother John Ogilvie by Brother Lucas, between Christmas 1975 and New Year of 1976.
7. The Brother Provincial took me aside and asked if certain things had happened and if I had been spoken to in certain ways. I said "yes, I can live with it." Then he said, "But are you happy?" I said, "Not particularly." He decided to send me somewhere else. He told me to come and see him back in Scotland.
8. I went to see him in early [REDACTED] 1976. He asked if I would like to go to St Columba's in Largs. I said yes. I went to St Columba's. I was there a week or ten days, when I got a letter from him saying there had been a change of situation. He wanted me to go to St Joseph's College in Dumfries, and Brother [REDACTED] was going to go to Largs. I spent about six months at St Joseph's as a sort of teaching assistant and assistant dormitory master.

St Columba's, Largs 1976

9. When I was at St Columba's in 1976, the ^{SNR} [REDACTED] was Brother ^{MLA} [REDACTED]. There was also Brother Eustus, who was completely retired and in the beginning stages of senility unfortunately. One of my jobs was to keep an eye on him. I remember one time, he nearly set fire to the place. There was also Brother Nilus, who taught French. There must have been others, but I cannot remember who they were. Their names would be in the day book.
10. My first impressions of the school would have been when I was there in 1976. I can't remember much. The children all seemed happy and enthusiastic. They all seemed very friendly. I remember my first duty was to go to Glasgow airport and pick up a boy from Newcastle who was flying up. His name was [REDACTED]. I cannot remember how we got down to Largs from there.
11. I do remember taking a class and one boy calling me Mother, which caused great amusement in the class. He then called me Father, then it was Brother, and then for the rest of the time I was there, probably only ten days, he would always come up and call me Mum to tease me.
12. There was a lovely relaxed atmosphere. It's funny how things have been said about it being quite a strict school with an emphasis on discipline. It never particularly struck me that way. Then again, I had left primary school in 1969 in the days of the leather belt and classes of 45 and all the rest of it.
13. Although I had the experience, when I was at university, of St Mary's, Maryhill, what's imbedded in your mind is your experience yourself as a pupil. I can't say I had really huge strong impressions of the place, mainly because I wasn't there long enough. My memories are happy little incidents.
14. I do remember getting bollocked by Brother ^{MLA} [REDACTED]. A kid had been misbehaving in class I said, "I'll see you in the morning about this." Brother ^{MLA} [REDACTED] overheard me, called me aside and said, "^{AKU} [REDACTED] you never ever do that. You deal with it there and

then. That child will go up to his dormitory tonight and it will be playing in his head. You must think what you say and how it reacts with the children. You will go and you will give the boy a ticking off now, or give him a punishment, or whatever, but you will not leave it hanging over his head all night. "

15. Even when I was there in 1976, there seemed to be an unwritten rule that one didn't go upstairs to the dormitories unless one had a specific responsibility. I remember once being asked to do the dormitory duties. Brother ^{MLA} [REDACTED], who was the ^{SNR} [REDACTED] at that time in Largs, had somewhere to go that night, so he asked me to do the dormitories. That was in 1976.

St Joseph's College, Dumfries 1976

16. I got a letter from Brother John Ogilvie saying I was being transferred. He had sent me to Largs at the beginning of [REDACTED] I was not there an awful long time. A Brother [REDACTED] was coming up. I have to speculate a wee bit, but I knew Brother [REDACTED] was not happy at St Joseph's. There had been trouble between him and the ^{SNR} [REDACTED] I thought that's what was behind it. I suspect Brother ^{MLA} [REDACTED], who was ^{SNR} [REDACTED] of Largs at the time, had applied to leave the Brothers. Brother [REDACTED] was Brother ^{MLA} [REDACTED]'s sibling. I now wonder if Brother [REDACTED] was being brought up to try and persuade Brother ^{MLA} [REDACTED] not to leave. I got sent down to St Joseph's, stayed overnight in a building called The Wee Mount, which was a house within the grounds of St Joseph's College. The next day I got called up to see the ^{SNR} [REDACTED] Brother ^{MMK} [REDACTED] and he laid out what my duties were going to be and I moved into the room in the dormitory.
17. There was no interview process at St Joseph's, Brother ^{MMK} [REDACTED] knew me. I had attended the final year of the junior seminary at St Joseph's. It should have been the final two years but I actually didn't do the final two years. I knew I had got my Highers, so I wanted to go off to do my training as a Brother.
18. There were between 700 and 900 pupils at St Joseph's at the time I was there. Not all were boarders. There were about 70 boarders in my dormitory, about 70 in Brother

MFU [REDACTED] dormitory, about 70 in Brother AKV [REDACTED] dormitory, probably 40 in Brother Steven's dormitory, about 90 in the senior dormitory. I worked it out that there were possibly as many as 450 boarders. Some of the dormitories had side rooms and it was forty years ago, I cannot be certain. The rest would have been day pupils.

19. As a member of staff at St Joseph's, rather than a pupil, I had access to the Brothers' house, which the children didn't. There was a separate Brothers dining room unless you were on lunch duty with the kids, which Brother MFT [REDACTED] did. I didn't do lunch duty, hence we could do the crossword. Obviously your status as a member of staff is different to your status as a pupil. Only one person recognised me, I think that's because I had grown the beard. By coincidence, he was from Largs. I think he was in sixth form at the time. We were coming down the stairs and he said, "You know, you remind me of someone who was here a couple of years ago, he was my brother's pal." I burst out laughing. He said, "That's his laugh, it is you!"
20. As a member of staff, I think it was as happy a place as I remember it being as a pupil. I was aware, shall we say, that there were a number of boys who were suspicious, in a negative way, of anyone who was a Brother. Nobody was particularly forthcoming as to why they were suspicious. Because I know there were incidents. I heard long after I left the Brothers that he was facing prosecution but was too ill. I cannot remember who I heard that from or when. I suspect I heard about it in the 1990's and it was possibly former Brother Gerard Millrine who told me, but I can't be certain. It is hard now not to do read-back but I personally did not like Brother Damien.
21. There was something about Brother Damien that made me uncomfortable but I couldn't put my finger on what it was. A couple of boys mentioned that he had said quite inappropriate things in class, which were very sexual, double entendre, but no-one ever said anything inappropriate had happened to them, or that they had been told by somebody. I would only get to hear these things second or third hand.
22. During the holidays, Brother Damien did come to Largs when I was there. He did say several double entendre things. I thought it was just habit from him, that he was just

maybe not careful. This was just said amongst staff, there were no pupils, and it was holiday time. I didn't feel comfortable, but I don't know why.

23. There was one double entendre which was a translation from French, something about a cock and a hole. I don't know if it was translating fables or something like that. But quite frankly in my experience with kids, they would be perfectly happy to come and tell you that somebody had said that. Somebody had said it in class, but that was passed along and then it became the Brother that said it. But I did experience Brother Damien's double entendres and I wasn't comfortable, although I'm quite a double entendre person in many ways myself.
24. The reason why I knew some boys were wary of Brothers was I remember sending a boy to get a spare pack of cards from my room. We're talking across the dormitory, maybe twenty feet away. He seemed to be taking quite a while. When I went across he came shooting out, as if he didn't want to be alone in that room, which made the others giggle more than anything else. I remember he was an [REDACTED] boy but I can't remember his name. He never made any reference to any events that would have made me in any way suspicious that anything was going on.
25. I remember there was some graffiti, it might have been in one of the school magazines. They had put something like an arrow pointing to a Brother, and had written, "Hand in pocket, wanking." It was something along those lines.
26. When I was there as a boy, I did form friendships with St Joseph's boys, not just those of us who came in from Hetland. We were known as The God Squad. The St Joseph's boys I was friends with seemed quite happy. Anything I saw in terms of unhappiness, I just put down to adolescence as much as anything else.

Duties at St Joseph's College, Dumfries

27. Basically, my duties were a lot of teaching cover. In effect, I did a lot of teaching. I don't want to appear smug or whatever, but I had been regarded as an extremely bright pupil. Brother ^{MMK} [REDACTED] the ^{SNR} [REDACTED] had actually been one of my teachers,

because one year at Hetland House we did our classes at St Joseph's. He had been my [REDACTED] teacher. It meant I could cover a lot of his [REDACTED] lessons for him. He had complete trust in my understanding of [REDACTED]

28. There was a lot of cover work, usually [REDACTED]. There was a Brother ^{MFI} [REDACTED] who taught [REDACTED]. I think he hit the bottle, he did have an alcohol problem, so I ended up covering his [REDACTED] class as well. I don't remember being specifically told that he had an alcohol problem, that was my guess. I knew that he had had alcohol problems previously. Brother ^{MMK} [REDACTED] knew this.
29. Brother ^{MFI} [REDACTED] lived in the Big Mount. It was quite a sprawling campus. If he had been sent off to rehab, I probably wouldn't have known unless somebody told me and I don't remember it being spoken about.
30. Then there were dormitory duties. I can't remember whether I had any supervision duties at break. I do remember Brother Steven at one point getting quite angry because he felt I was being overloaded because I had so much in terms of teaching cover. It was actually more than a full teaching time-table. I think that simply reflects that Brother ^{MMK} [REDACTED] thought I was the bee's knees. As a pupil I'd been put into his [REDACTED] repeat O level class, and I could answer questions without using a calculator, and I actually did the Higher in one year and got a grade A.
31. As far as Brother ^{MMK} [REDACTED] was concerned I could be relied upon no matter what you asked, which was always my attitude. If I'm asked to do something, I'll give it a go, I'll give it my best shot always.
32. I didn't really have any pastoral duties in my dormitory because Brother ^{MFT} [REDACTED] was in charge of the dormitory and he tended to be in charge of pastoral care, I was just another body about the place. I was expected to be in the dormitory at night. I was expected to be on-call if there were any incidents. The kind of incident that might arise included disagreements in the dormitories, if boys were sick during the night, to make sure there was no smoking, midnight feasts, or schoolboy pranks.

Morning/Night time routine

33. I can't remember if I got the kids up in the morning, or Brother ^{MFT} did, it's too long ago. I'm guessing the routine was get up, get washed, brush your teeth, then breakfast, and then school time.
34. In the evenings, usually when they came up, the pupils would get washed and changed. If they were up relatively early the TV would be on. I would play cards, some of the kids would be sitting talking, and they might play board games. Brother ^{MFT} had a strange custom, but it worked. He would come in and hold up his rosary beads. That was the signal to get to the toilet, get to your bed. They had a sort of settling time where he would walk up and down the dormitory saying his rosaries. Then it was lights out. I did do it a couple of times. I actually fell asleep on my feet, tripped over somebody's bed, and summersaulted over the bed. Not all of the kids had fallen asleep and they had noticed that I was not compos mentis as I was walking up and down. They were much amused by this summersault over somebody's bed.
35. There was no trouble in the evening. The biggest issue was smoking, bearing in mind these are only thirteen and fourteen year olds. They were fascinated by smoking. I didn't smoke at that stage. To me, it was teenage rebellion in many ways. That was probably the single biggest disciplinary issue.

Mealtimes

36. I didn't supervise the pupils over breakfast. I tended to lunch with the Brothers. I think Brother ^{MFT} always took the boys' lunch duty. I think I may have been on duty for the evening meal sometimes. It's just so far back to be honest, too many schools down the line.
37. Every institution I have been in, food had been an issue. When I was full time at Hetland, we would sometimes have matches against St Joseph's. We loved going there because the food was so much better, and they loved coming to us because our food was so much better.

Leisure time

38. As far as possible their leisure time was outside. I did do some supervisory duties. Each age group had its own recreation hall, known as a rec. I would be there most of the time. Sometimes there might be something special going on. There was a monthly football match, MFT Eleven against the rest of the dorm. I refereed that. I usually made a hash of it because I am not very football orientated.
39. I often used to sit and play cards with the kids. I think at that stage they had just got a big colour TV for each of the dormitories. Previously there was a theatre in the school, and they showed movies. Very often the pupils were up in their dormitories, relatively early in the evening and I used to sit and play cards with the kids. We probably played something like Cribbage or Whist. There were no stakes, not even playing for matchsticks.
40. I don't think they had Scout or Boys Brigade at St Joseph's

Schooling

41. I got very little time to prepare any of my lessons. That was one of the things that bugged me. Planning is really one of the things I am quite punctilious about. It was fortunate that a lot of the teaching I was responsible for was quite low level, first year of secondary school, so it was water off a duck's back in terms of my understanding of the material. But I must have had some prep time because there was a lab assistant. If I was covering somebody else's lesson, the preparation was done for me.
42. As far as external staff are concerned, there would have been peripatetic music teachers. I don't know if there were people coming in for the likes of Karate, Judo, and those sorts of activities.

43. It was quite an open campus. I don't even know if the gates were locked at night and there were several sets of school gates. I think, in theory, if someone wanted to come in, it would have been possible. A lot of parent would drop by during the day.

Chores

44. The pupils didn't have any chores, apart from the boarders making their own beds and keeping their lockers tidy, that was it.

Personal possessions

45. The pupils weren't able to lock away possessions in our dormitory, but possibly in the older pupils' dormitory. The dormitory below us had effectively been the same design, but what they had done was divided it up by building wardrobes. Each bed backed onto the back of the wardrobe of the next compartment. I think those wardrobes had locks. I don't remember pilfering being a big issue although I'm sure it went on.

Discipline/punishment

46. In school the teachers used the belt. I was not allowed to use the belt. It was made absolutely clear to me by Brother **MMK** the **SNR** that if I was covering a lesson and there was a discipline issue, I had to refer pupils to another teacher if things were sufficiently serious. I would have to refer to the teacher normally allocated to that lesson, or the **SNR**. I'm sure the teachers must have used lines or detention. Frankly, I had no cause to do anything personally. I did refer boys several times, because I did get a lot of the ROSLA pupils, the Raising of the school leaving age. These were kids who did not want to be in school, and they were they a handful, to the extent that it actually turned me off teaching.
47. When I referred anyone for discipline, that would be to the **SNR**, Brother **MMK**. That's where any corporal punishment would be carried out. I don't think I ever witnessed any corporal punishment. I don't think I did even as a boy, but that could just be poor memory.

48. I think I had the authority to give pupils lines, but I don't think I ever did. I don't recall any of the boys ever complaining to me about any excessive punishment, except over cigarettes. There was one pupil who was [REDACTED], with the nickname [REDACTED]. He was always sounding off about the fact that he couldn't smoke.

Abuse

49. I did witness one thing at St Joseph's which disturbed me. That was Brother [REDACTED] MFU mocking a boy over his name. That did upset me. I would say I had quite a good jokey relationship with the kids. They would talk to me, even the kids from Brother [REDACTED] MFU dormitory, because there was a shared landing and toilets. Also, I would see them in class.
50. I don't know if the pupils would have raised any issue of abuse with me. Sometimes a kid would come and talk to me but possibly they wouldn't tell me about any issue of abuse, because the ones in my dormitory were at that age where they would have been feeling awkward. The younger ones, I tended not to know so well. Sometimes they would complain about something to me, but in terms of abuse, I wouldn't be confident that they would have confidence in me because they hadn't known me that long. As far as I know there were no formal procedures for a boy to raise concerns. I would expect, if anything, they would be expected to go to their dormitory master, or Rec Master, as they were called.
51. With the benefit of hindsight, looking back, I don't have any concerns about St Joseph's. I was quite surprised how good a relationship the likes of Brother [REDACTED] MFT had with the boys. When I was in the junior seminary, we never called a Brother by their nickname, to their face, but at St Joseph's the pupils would call Brother [REDACTED] MFT [REDACTED] MFT. I felt it was much better than I had expected from being there as a pupil.
52. I have heard bits and pieces since then. I have not had a huge amount of contact with the Brothers since leaving. I am told there was a documentary about St Joseph's. The documentary was referred to in a statement made by [REDACTED] MGS. I think it was a

[REDACTED] I would have read that possibly between 2017 and 2019. I don't know the name of the documentary, it was possibly broadcast in 2006. I don't know if it was St Joseph's, Dumfries or not because St Joseph's is a common name for a big Marist boarding school. I know that Brother^{AKV} [REDACTED] left, was [REDACTED], and fled the country. I heard that years after it happened.

53. I know that there were rumours about Brother Damien, but he was too old and unwell to be prosecuted. I think there were more than just Brother Damien but my involvement with the Brothers by then was practically zero and I was living abroad by then.
54. I have never been questioned by the police regarding my time at St Joseph's. There should be a record of my being there.

Bed wetting

55. There was no issue with bed wetting in my dormitory that I was aware of. There may have been in the youngest children, but I wouldn't have been aware of that. If there was a bed wetting issue, I don't know how it was dealt with.

Trips/Holidays

56. There must have been trips out. There was a very active rowing team and they would often go away for the day, or the weekend. They used to take part in regattas literally all over the country. There would be football teams, rugby teams, and cricket teams going out. I didn't supervise any of those trips.
57. I think it must have been when I was a pupil, we went out to the cinema to see Jesus Christ Superstar. I can't remember if there were any other theatre or cinema trips in my time there as a teaching Brother. There were evening trips for debating. I remember there was an inter-school competition. We got put out in the semi-final but we went to see the final at Glasgow University, where I heard Charles Kennedy, the Liberal Democrat MP, speaking.

Healthcare

58. There was a school nurse, a full time nurse. She was on the floor below where our dormitories were. There was a proper little infirmary etc.
59. I can't recall any need for any children to go to hospital when I was there, but had it been a child from another dormitory, the chances are I wouldn't have known about it, unless someone got talking about it or it was ultra-serious.

Visits/Inspections

60. There weren't any inspections in the six months I was there teaching. But the school would have been subject to full state inspection. I can't recall being given any previous report to look at. I don't think I was ever given any sort of paperwork because in most cases, it didn't exist in those days.
61. Families could visit pupils. There was a parlour that could be booked for visits. Parents often turned up and took kids out for the weekend. I assume it would have been logged by the dormitory master if kids were being taken out for the weekend. That would have been Brother ^{MFT} [REDACTED] in my dormitory, not me.
62. They had a huge weekend at Whitsun. It was a huge show weekend. I think sports day was then. They had the school production, which was always a big musical. I'm sure there was a big dinner-dance for the parents. Also, parents would turn out for sports matches. Remember, there were 300 or 400 sets of day parents.
63. I wasn't paid for my work at St Joseph's. If you're a Brother you didn't get paid. If you were paid, it was a transfer between accounts as far as I'm aware
64. I was at St Joseph's from January through until the end of the school year, which would probably have been June, but I left the Community in mid-July because Brother John Ogilvie wrote to me and asked me to be [REDACTED] at Partickhill Road, Glasgow

over the holidays. The correct name for Partickhill Road was St Kentigern's but I never heard anyone calling it that. They were expecting a throughput of visitors, so it was just to make sure there were beds ready, all that sort of thing.

65. When I was leaving St Joseph's at the end, it was very unlike Brother ^{MFT} but he came across and said, ^{AKU} you've done so well with the boys. Would you consider coming back? I will get money to pay your train fare at weekends." I said, "If you want it occasionally. I don't want to commit until I see what my workload is at University." It never ever came about because I got involved in other things.

University education and work placements

66. I came up to Glasgow to study for my degree. I started at Glasgow University in October 1976. I was doing [REDACTED], and [REDACTED]. I don't want to be too arrogant, but I was doing well. My experiences at St Joseph's made me decide I didn't want to be a teacher. To be honest, I was dumped on a lot as a teacher's assistant. I was given a lot of classes that needed cover, and they tended to be the rougher pupils, the "C stream" as they were known, or the "Rosla's" for the older ones, which stands for Raising of the school leaving age. It wasn't a happy experience. I thought if I do [REDACTED] [REDACTED] and [REDACTED] I was going to end up as a Secondary Teacher, and I could have that for the rest of my life. I really didn't fancy it.
67. I am a Do-er. I like to do things, I can't sit on my backside. Before starting University, I had made a suggestion that those of us taking Degrees should visit schools and talk about the Brothers life, in the hope of attracting more people. The others agreed, and it became a set thing. I didn't know this at the time, but because of my time in Dumfries, the others would say the ^{AKU} was our specialist with the rougher pupils. So that really sickened me of secondary schools.
68. The following summer, as the long holiday approached, I suggested to the others in the community, because it was mostly student Brothers who were all taking degrees or certificates, that we should get involved in voluntary work, not just have a four month summer holiday. That was my first encounter with the St Margaret of Scotland

- Adoption Society. They gave us work to do in old folk's homes for those who could drive, and work in children's homes for those who couldn't drive. I couldn't drive.
69. I went back to start my second year at university and I hated it. I was doing Zoology, which I quite liked, but I couldn't draw, and drawing was an important skill. We also had to do Marine Science which turned out to be Geology, which I have zero interest in. I kept up my connection with the St Margaret's Scotland Adoption Society. I can't remember the name of the priest who ran it, but he asked me if I had ever thought of coming in to Social Work. He said that he was a priest doing this work, and he should be out in a parish somewhere, and that it would be great if the Brothers could take the work on.
70. I spoke to John Ogilvie, who was the Head Brother at that stage. John was a guy who was very much open to new ideas. He said that it sounded like a good idea. I asked if I could go and work with them, switch degrees, and train ultimately as a Social Worker. He said I should do six months with them, then we would decide. So I did six months with them. I was placed in a boy's hostel, for want of a better word, in Nithsdale Road, Glasgow.
71. I spoke to Brother John Ogilvie, I wrote a few articles for the Brothers. We had a magazine at the time. I felt it was a way forward, but there were some Community implications. It did disrupt what would be the normal community life. If everyone was a teacher, you were all following the same basic pattern, so getting together for Mass, prayers, and meals was a straightforward thing. Somebody like me doing something a bit odd had implications. John told me to go ahead and change my degree.
72. Being the way I am, I thought I had buggered things up for the Brothers, and I basically took my degree in two years, rather than the normal time, just by taking extra courses. This was a degree in Sociology and Social Administration, with a view to getting a CQSW which was the generic qualification at that time, I've no idea if it still is. With doing my degree, it would be a one year course for the CQSW, rather than two years. The degree was recognised as part-qualification.

Other work placements before St Columba's, Largs**Kinharvie 1979, New Abbey, Dumfries & Galloway**

73. Over the summer of 1977 I had gone to work in our junior seminary in Dumfries, after spending some weeks at Nazareth House. The junior seminary in Dumfries had just closed, but with a view to re-opening as a centre to follow on the work which we had been doing in schools. We actually did get a lot of interest. I thought there was an apostolate there of people not necessarily wanting to become Brothers, but enhancing their faith and faith involvement. In early 1978 I left university and worked for six months under the auspices of the St Margaret of Scotland Adoption Society, returning to university in October 1978. For the summer of 1979 I stayed in the community at Kinharvie House, which was now the venue for the work that had been done in the junior seminary, the work of going into schools and running retreat weekends. I spent the summer working there. Frankly, I was the [REDACTED] I quite enjoyed doing that.
74. Groups used to come in, youth groups, and the Community would do things with them. These things were not necessarily purely religious, but just in terms of another aspect to life. A lot of these kids coming in were on job creation schemes, Youth Opportunity Schemes, YTS or whatever. They would be resident, they were older kids. I enjoyed doing the gardens and spent the summer making wine and things like that. There were boys and girls who came to that, mixed groups. They would be seventeen to nineteen. That didn't keep the place going fully, there were Brothers and Brother's families who would come down on holiday to the place.
75. I graduated on [REDACTED] 1980. I had also been involved with a Glasgow Primary School through the Brothers. Brother Jerome had been the Headmaster of St Mary's, Maryhill. As much as I can't play guitar, I used to go along to his guitar club and teach the kids basic chords and things like that. I even did Santa Claus for the Primary ones one year, which was actually a lovely experience.

First period of time at Nazareth House, Glasgow, summer 1977

76. I was at Nazareth House in Glasgow as a student doing voluntary work during part of the [REDACTED] of 1977. I would imagine it was from the end of the university term in [REDACTED] until the end of the school holidays in [REDACTED]. As far as I remember this was when I went to the volunteer office at the University and they directed me to the St Margaret's of Scotland adoption offices, which I think were just off Tollcross Road. The priest was quite delighted. Some of us he sent to old folk's homes, and some of us he sent to children's homes. From what I remember, myself, Jimmy O'Neil, and Joe Logan ended up at Nazareth House. Jimmy O'Neil and Joe Logan were two other Marist Brothers who were students based in Partickhill Road. Jimmy O'Neil's sibling Paul also joined us at some point, at Nazareth House. He ultimately became a full time worker there, as far as I remember.
77. Nazareth House was run by the Sisters of Nazareth. It looked out onto Paisley Road West. It was three or four storeys. The ground floor and first floor, looking towards Paisley Road West, were children's units. There may have been another one on the second floor, I can't remember. Then there was a chapel, the kitchens, and at the back was an old folks section, which I think was just two floors.

Staff

78. Regarding the management structure at Nazareth House, I can't remember how many groups of children there were, I can only envisage two. There might have been a third on the floor up above, I honestly just can't remember. There was a nun in charge of each group. I can't remember their names, it is over forty years ago. During the time I was there, I received instructions from the nun in charge of the group. I can't remember her name, or the name of the Mother Superior. I can remember some of the other staff.
79. There were various assistants, some of whom lived in. I spoke to one during my aunt's time in the mid 1990's. Nazareth House housed an old people's residential facility and my aunt stayed there. One of the assistants remembered me, I think her name was Maureen, I can't remember. There was another one called Marie.

80. There was another assistant from Nazareth House, whom I had known from 1978, that I met again in 1980. She was working in a state children's home. I had bumped into her, she was going down to London and I was going down to London. She had just got married. This sounds dreadful, but she bumped her husband so that I could sit and talk to her, and he had to go and take my seat and I talked to her. I can't remember her name. I remember that the guy she married was Turkish.

Duties at Nazareth House

81. I was assigned to work with a group of children on the first floor. This was a mixed group of girls and boys aged from about three or four, up to fifteen. I was not resident at Nazareth House, I was coming in from Partickhill Road, the Marist Brother's residence. I was largely working there during daytime. It was a lot to do with entertaining the kids. I think it was largely during the holidays because we finished University at the end of May. We were there, possibly, in June, but it's too far back to be exact. Myself and other staff members used to walk them to the parks and play football. Barshaw Park, which was towards Paisley. Another one was Crookston Park, I think. There were the ruins of Crookston Castle there. There was a big lawn area at the old folks section and another lawn at the side, but I can't remember if we took the kids there to play.
82. I wasn't involved in getting the kids up for breakfast, I would probably sit and have lunch and tea with the kids but I don't remember staying there for bed time. We were very much sort of supernumerary. I think the emphasis was, we were young men, get out with the kids and play football, sort of tire them out. It never worked.
83. My impressions of Nazareth House was more positive than I expected. When I was a naughty little boy, my mother used to threaten to put me into a nun's home. She said, "They'll soon make you tow the rules."
84. The Sister that ran the first floor group was in many ways quite a relaxed character. I can't remember her name. I think she was Irish, she struck me as not being particularly

young, possibly in her fifties. There was a Mother Superior. I can't remember anything about her, I only remember speaking to her on two occasions. I was quite surprised because I was always brought up with a certain awe of nuns, to be honest.

Abuse

85. Again, I never saw anything that I would class as mistreatment at Nazareth House. I did see, and we're all human, some people being slightly bad tempered with the kids, but I never saw a child struck or anything like that.
86. One boy in particular did latch on to me, [REDACTED] He had a younger sister called [REDACTED] He got very upset over an incident with Maureen. He had been doing something wrong and she had given him a ticking off and he didn't like it. It was nothing worse than that.
87. When I arrived at Nazareth House, there was a sort of induction. I was interviewed by the Mother Superior and the nun who ran the unit. I cannot remember the name of the Mother Superior or the nun. The nun ran the first floor unit. This is why I can say with certain confidence about [REDACTED] getting very attached to me, because the interview took place in the sitting room and the kids were there. They were watching television and the Mother Superior was talking to me, we were just chatting [REDACTED] got up off the floor and sat beside me on the settee. Then he started hugging my arm, then lifted my arm and put it round him. The nuns just continued and after he left they asked if I knew him. I said I didn't and they said that was strange because he had never shown any physical affection to anybody, he had never looked for anything. He had quite a horrific background, I think. I thought it might be because I was a fat, Father Christmas type figure.
88. Marie and Maureen kept an eye as well. The Sister that ran that unit was always about. As I have stated, I cannot remember her name. She never seemed to take any time off. It is hard to tell how old she was because they wore the old habit. My guess would have been somewhere between 45 and 55, maybe. It's very much a guess.

89. I don't remember anyone from out-with Nazareth House having any unsupervised access to the children. Even those of us who volunteered, I don't ever remember being unsupervised with the children. There was always a fulltime member of staff.

Discipline/punishment

90. An early bed was the only thing used as a punishment. Again, I never saw a child being struck, or anything like that. They were never denied food. I think he ^{LDJ} [REDACTED] ^{LDJ} [REDACTED] also known as ^{LDJ} [REDACTED] referred to force feeding in his statement to the Inquiry. That certainly did not happen to the best of my knowledge. Even if there was a tacit Must Eat policy, there wasn't a stated one. Putting that in context, we are talking about 1978. I went to [REDACTED] in 1985 and they had a Must Eat policy. I went to [REDACTED] in 2000, they had a Must Eat policy. In both schools I fought to get rid of it. In both schools, ultimately we got a menu system in, where the kids were given a choice. I don't think they had that policy in the other school I worked at, [REDACTED] I remember I went to the Headmaster there, I was very concerned about one of the girls who I thought was anorexic. I couldn't understand why nobody else was picking it up. She was quite tall, but absolutely no flesh on her whatsoever.
91. I certainly was brought up at home with a Must Eat policy. You eat what is put in front of you. Part of the family legend is my mother maintains that as a child of three or four, trying to get me to eat up, she said to me, "There's a child in Africa that would be grateful." I said, "Send it to them." I've no recollection of it but my mother used to throw that one at me regularly. [REDACTED] even had, I wouldn't say it was forced feeding, but you as the teacher had to stay and sit with a child. You had a formal table appointed to you. I remember I didn't like it but it was the school rule. This kid couldn't eat tomatoes. I was trying to encourage him because I had lessons to prepare or whatever. Finally, he put it into his mouth and promptly vomited, and I thought, "That's it. This is inhuman."
92. Strangely enough in both [REDACTED], when I advocated getting rid of the policy, a number of teachers resisted it. I remember at [REDACTED] there was one guy who took a dislike to me for some reason, and it was thrown at me, "The only reason

you want rid of it is that you can't enforce it. It's more your inadequacy that's the problem than the child's" In [REDACTED] it was, "You're pandering to the children." I said, "The children's parents are paying the fees, I think they should have some say." In actual fact I put together a system with the catering manager whereby we could offer a choice which really would cover most children for things like allergies. Since it was a multi-faith school, we had to make sure the Muslims didn't get pork, the Hindus didn't get beef and things like that. I devised a system for that. There may have been a tacit policy, but frankly, at the time, I think that was pretty well standard in most places. I certainly didn't see a child abused by being force fed at Nazareth House. I can't remember it being a particular issue.

93. I personally can't stand semolina. I do remember when this family of three came in, semolina was on the menu within a couple of days. Other kids were going, "Oh no!" but these three just grabbed it and scoffed it down. There was no lecture to the others, "You gave that away, you should be eating your own Semolina." Those that didn't want it didn't take it but these three kids wolfed it down. Thereafter, there was never an issue. If these kids wolfed it down, the others were thinking, "I'm getting my share as well." But I didn't, I couldn't stand it.
94. I did once take a couple of the boys out for the day while at Nazareth House. I'm certain it was ^{LDJ} [REDACTED] and [REDACTED] I'm fairly certain it would have been when I was a volunteer. I was on the student representative council and we were doing a float for Rag Day, I'm not sure if it's still called that. The committee of us that were putting together the float decided it was going to be the theme of one big happy family at university. The back of the float was being done up as a house. Someone asked, "Has anyone got any wee brothers or sisters?" As it happened, none of us had. I said, "I might be able to get some kids from the children's home where I do voluntary work." They thought that was absolutely great, and I do remember some of the girls going absolutely daft looking after the kids. Now in terms of did I take them back to the Brothers' house and then go back to university? Did I go direct to university? Did we go to the Brothers' house for supper afterwards? I haven't a clue, but I do remember they were on the float with us. I'm sure floats are no longer allowed, with health and

safety, never mind having a child on one. That's the only occasion I can ever remember taking any children out on my own, out-with my duties.

95. If there ever was a trip from Nazareth House to Hetland, I certainly can't remember it. If it turns out there was one and I was there, that's just bad memory. What I would seek to assure you is, had I been abusing children, I would remember. I did not abuse children. There's no doubt in my mind.
96. One of the books I was reading [REDACTED] was talking about how for some horrific crimes, people can log it out of their head. I'm sure that people logging things out of their head is a theoretical possibility but I don't accept that for myself. I've got a reasonably good memory for important events, and to me committing a horrific crime would be something important to remember.
97. I would think there would be the possibility of a kid getting their bottom spanked, but I'm sure the kids would have told me if there had been the use of belts or anything like that. I do remember a girl called [REDACTED], the oldest of this family of three, throwing a tantrum and I sat and held her hand and just let her scream. I do not remember her surname. The nun who was in charge came in and took over, but she certainly didn't go in and beat the kid or anything like that. I don't remember the name of the nun. I think it was a case of let her have her tantrum, let it run its course and move on.
98. I don't know if there was any discipline book kept. There may have been, I don't know.

Clothing

99. There was no uniform for the children when I was there, just casual clothes. As far as I know it was their own clothes, but I just wasn't involved in that side of it.

Bedwetting

100. When you work with kids, you always swap stories with other carers. I know I was there slightly later one night, and they said, "Now watch this." There was a girl who

was a bed wetter. What they used to do was get her up during the night, but she was still half asleep. They were talking to her and she would answer. They could say, "Watch out, somebody's spilled water, walk round it." and the girl would walk round it, but there was nothing there. I had never seen anything like that before, that's why it sticks out in my mind.

101. I don't remember any of the boys bedwetting but it could have happened because I wasn't there overnight. I don't know how else they dealt with bedwetting, I don't know if they restricted fluids at night. Maybe after seven o'clock at night she wasn't allowed anything to drink, I don't know. I know that prior to my arrival, restriction of fluids at night happened at St Columba's to deal with bed wetting issues.

Washing and bathing

At neither of the times I was at Nazareth House, neither the [REDACTED] of 1977 nor the [REDACTED] of 1978, was I involved in the washing or bathing routines. I don't think I've ever bathed a child to be honest. I've certainly avoided changing nappies.

102. Most of the time I was at Nazareth house it was the summer months, largely out of term time but I know that one of my regular duties was to pick up a boy of about four from nursery. I think his name was [REDACTED] I can't remember his surname. I got my knuckles rapped because I wasn't outgoing enough when I was picking him up, not asking him about his day. The woman in charge of the nursery said, "He always talks about you [REDACTED] AKU so you've got to encourage him, sit and talk with him." Not just, "I'm here, away we go."

Leisure time

103. As well as playing football with the kids, they certainly had television. I'm assuming there were board games, card games, I would say that would be it. It was very much more like home than an institution. At St Columba's we did have a table tennis table, but it was a school. I don't remember anything like that at Nazareth House.

Religious instruction

104. I was not involved with religious instruction at Nazareth House, I think that was done purely at the school. It might sound strange given peoples' views of Catholic institutions but I don't even remember any morning prayers.

Trips/Holidays

105. There were certainly trips. Nazareth House did have a minibus and there was a guy whose job it was to drive the minibus. It was shared by the groups and I think, I may be wrong, by the old folks. I can certainly remember going down to the coast on a day trip. I don't remember any residential trips at all.

Healthcare

106. I don't know if there was anyone medically qualified in Nazareth House. I've no idea what anyone's qualifications were in the place, to be honest. I don't remember if there was any need for any medical intervention at hospital in relation to any child either time I was there.
107. The dentist was one of my horror experiences. I remember I had to take a child to the dentist. I presume now, in retrospect, that it must have been an extraction. I was in the waiting room and they carried him out and I burst into tears. I thought the kid had died on the chair. Someone said they knock them out and bring them out before they regained consciousness. I got so upset thinking I had taken a kid to the dentist and they were dead.
108. I cannot recall any deaths amongst staff or children when I was at Nazareth House. I assume there would have been in the old folks section, because there was a fair number of old folk. The old folks section was for the general population, not just retired nuns. As I have said, my own aunt ended up in there.

Visits/Inspections

109. I do remember ^{LDJ} [REDACTED] mother visiting, it may have been after I worked at Nazareth House, it may have been his confirmation. Apart from that I don't think there were visitors. ^{LQQ} [REDACTED] did move in at one point, but I don't remember if he ever mixed with the kids at all. I think that was after the time I was there.
110. I have no idea if there were any inspections by the local authority, or visitations by the Church. I had no involvement in preparing any background reports on the children for children's hearings. I can only remember one admission meeting, which was in my 1978 session at Nazareth House. It was a family of three that were being admitted. I think that was myself, the nun in charge of the downstairs group, and the two members of staff. There were case notes, we were given some sort of background.

Personal possessions

111. I can't remember if the children had anywhere to keep personal possessions in their dormitories.
112. I was amazed, about how relaxed Nazareth House was overall. Silly wee incidents stick in my mind. I used to go across on my moped, so I toggled up for it. I remember one time, it had been pouring with rain. I arrived, went upstairs and I started to take off my stuff. I was in the corridor, all I heard was a scream from the sitting room, ^{AKU} [REDACTED] taken down his trousers!" The Mother Superior said she'd never seen the nuns move so quickly in their lives. There was a very relaxed atmosphere overall.

Abuse

113. There were a couple of incidents I didn't quite like, I'll be honest. There was one time some kitchen cupboards had been painted. Food had been put in them, like sandwiches, and then served to the children. I ate with the children and I took one. I thought, "I can't eat that." I could actually taste the solvent. The nuns said I didn't have to eat them, and I said, "What about the children?" and I was told that it was their supper. I said, "Well, if the children have to eat it, I have to eat it. If it's good enough

for them, it's good enough for me, and I wouldn't eat this." The nun took the sandwiches away, and something else was provided. I was upset the food had even been put in front of them. When you opened the cupboard you could smell the solvent.

114. Other than the time ██████ got upset with Maureen, no children shared any concerns with me about their treatment at Nazareth House. Even with the benefit of hindsight, looking back, there is nothing that gives me cause for concern about the care of the children, absolutely not. Although I still believe institutions are not the best place for children.
115. I have not actually heard of any allegations about Nazareth House, but please bear in mind that I was abroad until 2013 and have been ██████. If there was anything mentioned, it never sunk into my memory. The allegations of force feeding made by ^{LDJ} ██████ in his Inquiry statement are absolute nonsense. I have never been aware of any allegations that even tangentially could have linked to me to Nazareth House. It's not something I've ever been questioned about by the police authorities. That was a bombshell when I heard the suggestion that I was supposed to be involved in abuse at Nazareth House.
116. I had no concerns about Nazareth House, but I may be slightly prejudiced because of what I was told about what working with nuns was going to be like. It certainly wasn't a horror story. Sometimes it was strict. I found the nuns had an amazing sense of humour, in terms of much of what was done by the children. To me, the children were generally very happy there. They weren't happy all of the time, children get upset. I can only remember, in the downstairs group ██████ getting upset once with a member of staff. ██████ was one of the children, he was about twelve years old at the time. And although I was present, I don't know what the whole chain of events was. Unfortunately we were out in public at the time and I had to put my arms round him and restrain him because he was a big bulky boy and the member of staff was quite a small woman and it looked as if he was going to attack her. I think he had anger management problems, no doubt many of the children who were taken into care had. I do remember having to sit and talk to the nun about that, but whether it was written down or not, I have no idea.

Records

117. I had no role in record keeping at Nazareth House. Again, I don't think there was an emphasis on record keeping at that time that there is now. Certainly in the schools I moved round, documentation and policies were very sparse.

Staff at Nazareth House

118. Whether or not there was adequate staff and support for the number of children they had is not something I have considered. It never struck me that there was a huge number of children, there was maybe a dozen. There were certainly four, maybe more, full-time day staff. Obviously they wouldn't all be on at the same time.

MZG

119. MZG was a great character, he was about a year or two older than me. MZG was a volunteer like me. His training as a Brother in Ireland had marginally overlapped with mine. He was training as a primary school teacher. Every now and again, he had a [REDACTED] He was a very sincere guy, great sense of humour. He didn't maintain much of a contact with Nazareth House, his big work was a group called The Legion of Mary, which was a church group. There was another group, the Focolari, he might have been involved with them, but I'm not sure. I never had any concerns about his interactions with children.

Paul O'Neil

120. I never really got to know Paul. He was a volunteer like me. He was quite a quiet lad. As far as I know, he ended up working full time at Nazareth House, at some point. When I left the Brothers, I'm not sure I had any direct contact with the O'Neil's.
121. I was not aware that Paul O'Neil had been convicted of abuse in 2019. I had no concerns about him in relation to anything that I observed, or his interactions with any

of the children. I do remember seeing him bathing children, but I never thought anything of it. I think because you are a Brother, Roman collar, one doesn't get asked to do that sort of thing. I can't believe I didn't see something, but honestly, I never saw a thing. I can't even say I saw him show any particular fondness towards any particular child.

122. I remember Paul O'Neil used to take home a wee boy of between six and eight years of age. I can't remember the boy's name. It wasn't ^{LDJ} [REDACTED] I remember the boy sometimes had to wear a nappy at night. I remember that being spoken about so I presume he was a possible bed wetter. Paul lived with his mum and dad and I never thought anything of it. I actually thought it was Paul O'Neil's mum who doted on this boy. They were a lovely family. He had an aunt who was a paediatric nurse. I only knew her as Aunty Mina. I was over at their house and Aunty Mina said, ^{AKU} [REDACTED] "I've got a wee boy in the hospital. He's basically there on full-time care. Would you be happy to come and visit, and just be somebody for him?" I said yes. I turned up at the hospital, and I only knew Mina as Aunty Mina, I didn't know her full name. Whoever I reported to at the hospital asked me to describe her. I was in my mid-twenties, Jimmy was a couple of years older. His mother was probably 45, so Mina would have been in her fifties. It turned out Mina was the younger sister and was only 39. I gave this totally wayward description and they couldn't work out who I was talking about. Aunty Mina was furious when I described her as being in her fifties with grey hair. That ended any chance of going to be a visitor to the wee boy.
123. What I'm getting at is they were a very warm, loving family. When you went in, you were made absolutely welcome and taken in. I remember being there at one point when Paul had this wee boy. Mrs O'Neil was doting on this wee boy, he was about seven or eight. I can't remember the name of the boy. The nuns at Nazareth House were aware of Paul taking this boy to his house and I presume they had a register of who was in or not.

Joseph Duffy

124. The name Joseph Duffy doesn't ring a bell. If he arrived after Paul O'Neil left, it would have been after my time.

Return to Nazareth House, Glasgow, June to August 1978

125. I went back to Nazareth House, when I was seconded by St Margaret's Adoption Society, I think that was [REDACTED] and part of [REDACTED] 1978. The structure was very similar. I was in the downstairs group that time. I don't think the children were quite as old as they had been previously in the first floor group. I think the oldest was a boy called [REDACTED] who was about twelve. I was working there during the day, no night duties.
126. As far as I remember it was still dormitories. It looked to me as if it had been one big room and it had been split into two. I don't even think the partition wall went all the way up. It was boys in one, girls in the other. Six or eight in each I think.
127. None of the downstairs boys were regular bed wetter's as far as I was aware. There was one boy who regularly soiled himself during the day. By soiling himself, I am referring to faeces. I cannot remember his name. He was referred to a psychologist but I don't know the outcome of that referral, I had left by that time.
128. We did have a number of day outings at Nazareth House in the summer of 1978. We took the children to Calder Park Zoo. We took them to Edinburgh, but I can't remember what we did there. We went to the seaside somewhere on the west coast. One Christmas we took them to the pantomime somewhere local.
129. Basically, apart from visiting way in the future, I don't think I had any real contact with Nazareth House and certainly nothing to do with any children.
130. There was a young woman, Marie Smyth nee Gillespie, a member of staff who was a co-worker of Paul O'Neil. She married Steven Smyth's sibling.

131. When I was in Eglinton there was a woman, I think she had been a chef at Nazareth House, who had been a nun. She took a bit of a fancy to me when I was in Eglinton. She would chum me about but there was never anything in it as far as I was concerned. I think she had other designs. I told her I wanted twelve children and she broke off any sort of contact at that stage.

132. **Specific allegations of abuse at Nazareth House**

133. [REDACTED] aka [REDACTED]

134. I remember [REDACTED] I remember very little about him. I remember him giving me a badge that said, "I'm reading Smurfology." I think I still have it somewhere. He was in the group on the first floor, not the ground floor. My memory is that he was from Greenock. I remember I met his mother. I don't remember him having any siblings, but that may just be poor memory. I was his sponsor at Confirmation. I don't remember him being an altar boy or anything like that. I've got a funny feeling that his Confirmation was after I had left Nazareth House. It's more a gut feeling than an actual recall. I think I was at Partickhill Road at the time of his Confirmation. Partickhill Road was a Marist residence for students, there were no children staying there. Its official name was St Kentigern's as far as I remember.

135. At the end of my first year of university, we were facing four months of holiday, which I felt was a bit of a waste. I hate inactivity, I like to be doing things. I suggested to the others who were taking their degrees that we should look to do some voluntary work. I went into Glasgow University, they had a volunteer's office there. I explained my suggestion and the guy was a little bit reticent. He said, "It might not look so good if we've suddenly got six or eight Catholic monks and we're sending them out as volunteers." As far as I remember, it was him who suggested I contact the St Margaret's Adoption Society. I don't think he actually called it that. If I remember correctly their office was in Muiryfauld Drive, Tollcross, Glasgow. I went along with the priest who was running it and he said, "That's great. Do any of you have drivers' licenses?" A couple did, and I think he said, "We'll give them to the old folks, to take

the old folks out. The others, since you're nice and young, we'll put you into children's homes to play football and run about with the kids etc." So, that was my initial contact and I think the group I was assigned to was ^{LDJ} [REDACTED] group. When I went back to work I was actually assigned to the downstairs group, but obviously you still saw the kids from both groups.

136. He refers to me taking him to Hetland House, I have got no recall of going to Hetland with the children. It is at least theoretically possible. It is possible I arranged for them to go there, but I think Hetland was closed at that time. It certainly closed as a junior seminary in 1977. They started retreat work, then it moved to Kinharvie, but exactly when it moved to Kinharvie I don't know exactly.

Specific allegations of ^{LDJ} [REDACTED]

^{LDJ} [REDACTED] para 86

137. *"He took me away to a place called Hetland House in Dumfries. It was a big stately home out in the middle of nowhere in Dumfries. I think it was a Marist Brother retreat. I think the first time I went it was an Easter weekend. I refuse to even think about it because I know weird things happened there. They used to take us there during holidays."*

138. No. As I say, I have got no recall of ever going to Hetland with Nazareth House children. In fact, the only children that I recall going there with was the football team I ran, and Brother Jerome's school camp from St Mary's in Maryhill. The football team I am referring to was at the feeder school for St Mungo's which was a bid Brothers school and I had been asked to take on the football team sometime during the academic year 1976 to 1977, my first year at University.

^{LDJ} [REDACTED] para 87, para 89, & para 90

139. *"I remember being in a room in one of the wings of the house. There were four other boys in my room. I think [REDACTED] was there too and another couple of boys from*

Nazareth House. I don't know if they were in my unit. As an adult, I used to think that they drugged us. I can never remember anything about Hetland House about what we did daily. I can't remember anything we did there."

140. "I remember one night the other boys were all sleeping. Brother ^{AKU} was sitting on my bed, he had my pyjamas down and he was masturbating me."

141. "I remember another night he brought a boy into the room and I woke up. I saw him putting the boy into the bed. He was pulling the blankets over him. It was as though he had had the boy out of the room. He told me to get back to sleep."

142. Honestly, it's going to be exactly the same because I have got no recall of ever going with Nazareth House children to Hetland.

LDJ

para 91

143. "Another time I remember being in a room and there were three men in it. I remember my pyjama trousers being down."

144. No.

LDJ

para 92

145. "I just remember night time and being scared shit less and not leaving the room. Brother ^{AKU} would always tell us a ghost story. I went to Hetland House quite a few times."

146. Surely Nazareth House would have records of trips to these things. I don't know if they'd have staff lists and frankly if it turns out from the staff lists I was there, then it's bad memory on my part. Regarding ghost stories, they were a very popular feature, it was one of the reasons I was invited on the St Mary's, Maryhill trips to Hetland.

LDJ

para 93

147. *"I don't even like thinking about the house. I know weird shit went on there. Brother AKU was in Nazareth House for about a year. He did my Confirmation. I just remember he disappeared. I never saw him again."*
148. This is going to be slightly embarrassing. I was only there for a couple of months, but, when I was working in the children's home they wanted to give me a promoted post. But I had to have done a year, so I went along to the nun who ran the unit where I was for three months. I was relying on the fact that she couldn't remember. I got her to write a letter, and I knew she would make the mistake of saying I was there for the full year, but I wasn't. I was at University, and that's been confirmed by the University. So, I'm afraid there was a little bit of dishonesty on my part, to get this promoted post at Eglington Children's Home.
149. I was, in part, taught at Hetland House. Since becoming a Brother I visited Hetland House, when it was still a junior seminary, for a couple of days. I think it was just after I had taken my first vows, in ██████████ 1975. I think part of the mentality in getting me back was that I was an example of somebody they could remember who had now gone ahead and become a Brother. It was hoped it would be sort of inspirational I think. When I was at University, one of the things we started up was the retreat weekends, which then went on to become a feature of the Brothers work. I was back a few weekends while it was still the junior seminary. I remember being back after it had closed, which would have been ██████████ 1977, because I can remember sitting in the Brothers' TV room. I remember thinking, "Gosh, I've finally made it into the Brothers' TV room." and it was the death of Elvis Presley, which I think was ██████████ 1977. I'm not sure if I was ever back after that. I didn't do Brother Jerome's camp in 1978 because I was working, rather than at University. Then basically, it was closed. I can't remember when it was actually sold. In 1979, I went to Kinharvie, which was where the work had shifted to from Hetland.
150. I have no recollection of taking boys from a children's home to Hetland, rather than a football team. When I was in Eglington, I actually did arrange for the teenage girls to

go with their staff to the cottage at Kinharvie, but that was in the 1980's and Hetland would have been sold by then.

151. Can I say, the dormitories would have been quite big, the smallest would have probably six or eight children in them.

152. **Further matters arising from the transcript of evidence to the Inquiry given by**

LDJ [REDACTED]

153. I understand that LDJ [REDACTED] from his transcript of evidence to the Inquiry, mentions that *'in relation to Hetland House, he was taken there on his own the first time he went, and on the second time there were probably four boys'*.

154. I didn't drive at that time, so there would have been problems getting them there. I got my driving license in July or August 1985. I have held a driving license since then without any breaks.

155. I understand that he states *there was nothing untoward happened on his first occasion at Hetland House*. He states he remembers the right bad horror stories I would tell him. That it was supper, horror stories, bed.

156. I couldn't tell you if that was the routine to be honest with you. I remember telling horror stories at Nazareth House, but not at Hetland. It was a kind of birthday treat.

157. I understand from his transcript of evidence that LDJ [REDACTED] *also states that the second occasion he went to Hetland House was for about a week, that there were other Marist Brothers at Hetland House. He is not sure if it was the same week, but there was a room upstairs, that he and another boy were in it. I was in it with two other men, I was sitting beside a chair, LDJ [REDACTED] had his pyjama trousers off and there was another boy sitting at the side of him.*

158. I have difficulty picturing the room, it doesn't fit in with my recollection. Based on my time there, the top floor was one big dormitory with twelve or fifteen beds in it. There

were two smaller dormitories with about six or eight in them. Hetland had a lot of rooms you actually couldn't use, they were like storage rooms. There was a Brother's bedroom, which was for the dormitory master from when I had been there as a boy. But there weren't lots of chairs about, or anything like that.

159. I am told that ^{LDJ} [REDACTED] goes on to say in his evidence, in relation to Hetland House, that *he has no memories of it, but that he has had nightmares about Hetland House. He thinks he had been back a few times to Hetland House, that he tried to block the place out of his head, it was the one place he didn't want to think about it. It was the one place that gave him serious nightmares. He thought that I had a connection with Nazareth House for a couple of years.*
160. Probably from that summer of 1977 until I finished University in May 1980, whether I ever went back after that, I can't remember. That first year we went, we were actually joined by the sibling of a Brother, who went on to work there, and then [REDACTED] [REDACTED] ended up working there and married one of the women that was referred to, Marie. Did I ever go back and visit? I don't know.
161. In my time, the kids were basically in a dormitory, maybe of about six or eight. I do remember seeing, when the place was renovated, that they had bedrooms of three or four with an en-suite toilet. Also, to further complicate it, there was an old folks home and my aunt ended up there, but that would have been in the 1990's, long after the children's section had closed down. I remember their being a bungalow and a house, one of which was to be an adolescents unit, rather like the boys hostel, but I was never in it. There was a nun's house. I visited that in the late 2000's because it had been handed over to a group of priests and one of them, Father O'Donnell, had been a friend in Kenya and he retired there.
162. I remember going to Marie's and [REDACTED]. I don't think anything was at Nazareth House though. Basically, apart from visiting way in the future, I don't think I had any real contact with Nazareth House and certainly nothing to do with any children.

Sponsorship of ^{LDJ} [REDACTED]

163. I don't know how I came to sponsor him, I just got this request, would I do it? I said, "Of course, yes." It was at his initiation as far as I know. I presume there weren't many men about, by that time, I think Paul O'Neil was working with that group. I can't remember if Stephen Smyth's brother was working there, it's just too far back. But it was specifically a request that ^{LDJ} [REDACTED] had asked if I could be his sponsor.

164. [REDACTED] Secondary Institutions - to be published later

165. [REDACTED] Secondary Institutions - to be published later

166. [REDACTED]

167. [REDACTED]

Secondary Institutions - to be published later

168.

169.

170.

171.

St Columba's, Largs, 1980 to 1982

172. When I finished my degree I went to St Columba's. I can't remember this happening, but I know it must have. Who asked or suggested I go there, I don't have a clue. Brother Germanus, who was the head of the community there, had been a regular visitor to the student house. I think he felt it was beholden of him as head of the community to come and give his wisdom to the young ones. I always made a wee fuss of him, made him tea. I know at one point he did suggest we go out to dinner to

celebrate me getting my degree, so maybe that was in the back of my mind. For me going down there was a temporary thing. I had applied to go to teacher training, Brother John Ogilvie had said no to the CQSW at the end of my degree. He said he wasn't writing it off completely, he just wanted me to train as a teacher, as that was the core work of the order.

173. As a Brother, you have the order of obedience, Brother John Ogilvie had explained it to me. I had no huge gripes. I have got very few memories of being there for that period. According to the day book I arrived around [REDACTED] 1980. I left to go to Langside Community at the end of [REDACTED] presumably to meet with Brother Jerome. I had a habit of going to his school camp to St Joseph's in Dumfries. Then I went back to Largs, it was just my intention to spend the summer there. It was, as well as a school, the Brothers' holiday home. It had been bought in the 1920's for that purpose.
174. At one point there were a couple of funny incidents during the holidays, not involving children, which I have to explain otherwise everything else that I say will not make sense. The set up was that a Brother was in charge of the community, the school, of everything. That changed when Brother Germanus was appointed because he didn't have a teaching background. He had done some teaching, but he had a terrible stutter and it was felt he couldn't be a full-time teacher in a standard school. When he was appointed in 1976, they split ^{SNR} [REDACTED] and Superior of the Community. I learned from the day book that the ^{SNR} [REDACTED] was Brother ^{MFW} [REDACTED]. That changed when Brother ^{MNQ} [REDACTED] was ^{SNR} [REDACTED] and by the time I went there in 1980 the ^{SNR} [REDACTED] was Brother [REDACTED].
175. I think I witnessed an incident, or Brother Germanus told me, I honestly can't remember. Basically it was that a prospective parent had phoned up saying that she was very keen to send her son to the school, but her husband had his doubts. Germanus took the call, which I felt was wrong as it was a school matter. He said, "Madam we are a school, not marriage guidance counsellors." And he hung up on her. Brother Arthur came and spoke to me about it. I said, "Surely that's the ^{SNR} [REDACTED] business?" Brother Arthur said, "Germanus can't separate them out, and I can't tell him because he's my Superior." That sounds daft, because we are of a generation

where lines of management tend to be quite clear, but there was a fuzziness of that generation over the role of the Brother Superior, particularly in such a small school, such a small community. It wouldn't have mattered in St Joseph's Dumfries, it was very clear there what everyone's area was. I asked if Germanus had done things like that before, and Brother Arthur said yes. I thought it was no wonder the school was struggling to keep pupils. However I didn't think too much of it.

176. We then went down to Dumfries for our annual retreat. The annual retreat, looking at it from a management point of view, was a bonding week. It had strong religious overtones, there would be lectures on religious issues, there would be prayers together, and Mass together. There was also quite a lot of socialising, a few beers and whiskies would be consumed. It was also a chance for the Brothers scattered all over the UK and Ireland to come together. It might be the only chance you got to meet up with some of your pals. It was a great week. It was not for people who were mentally ill and needed some sort of treatment, as was stated by MGQ
177. At some point during that week, Brother John Ogilvie, the Provincial, called me aside and said that Brother Arthur had spoken to him about the situation where Brother Germanus had taken the phone call, and asked if I was aware of it. I said yes. He asked, if I had been on the phone, what would I have said to the woman? I told him that if the husband had some doubts I would have recommended that the two of them come along to the school, and have a look at the place and see what they feel. Brother John Ogilvie said he would come back to me.
178. He then asked if I would go to Largs and become a member of the Community. I said that was fine. He said he would have to do it in such a way that Germanus was not hurt. A couple of days later, I got a letter from Brother John Ogilvie saying it was going ahead. Brother Arthur was excited and delighted to have me.
179. As far as having a formal interview for St Columba's is concerned, it was largely organic the way I came to work there, although Brother John Ogilvie did speak to me about the duties and what I was to do. The Marists were a fairly small group over all. Brother Arthur was one of my personal heroes. His family were friends with my family,

although I didn't know it until I went to the junior seminary. I can remember going to visit the junior seminary in June of 1969 and Brother Arthur had just been appointed the Brother Provincial. I can remember meeting him. He was almost a caricature of a monk. He always had a smile on his face, he was always enthusiastic. He was almost a Friar Tuck figure, although probably not as stout.

Staff at St Columba's, Largs

180. When I officially joined the Community, there was Brother Arthur who would have been in his early sixties, there was Brother ^{MY} in his early seventies, Brother ^{MF} in his mid-seventies, Brother ^{MF} whose age was indeterminate, I suspect mid-sixties. Brother Arthur said it would be good to have some young blood about the place and told me what my responsibilities were.
181. In terms of induction, I did spend time with Brother Germanus, mostly to do with the boarding and the character of the boys, anything I had to look out for. It was never an official thing, but Brother ^{MY} very much supported me in my teaching.
182. Brother Arthur was the teacher of English and form teacher for the upper group. Brother ^{MF} taught ^{MY} I think Brother ^{MY} taught ^{MY} He was a gifted ^{MY} Brother ^{MF} did a lot of the supervision of breaks and things like that. I did have a handover period with Brother Germanus. He spoke to me about the individual boys, some at greater length than others. I spoke to him about being Bursar and who was responsible for decisions. He kept telling me, "That's the Director's decision." Brother Arthur was also appointed Director, so it ruled out that clash between Headmaster and Director. I did feel a wee bit daunted, but there was support available, in particular Brother ^{MY}, who was a huge support to me.
183. My responsibilities were to teach ^{MY} and ^{MY} to both classes, to be the ^{MY} teacher for the lower group, to look after the boarders, to do the books, to organise activities, and also certain responsibilities for cooking meals.

184. I think I went off on holiday at that stage, I seemed to have a lot of holidays that year. There was a group of us who went to the Isle of Wight because a Brother from London was involved with a youth group who had a holiday place there. There were about thirty Brothers who went there. Also, I went to visit London for the first time.
185. I came back to Largs, settled in, and prepared some lessons. I cannot remember if I moved in to my official bedroom as Boarding Housemaster then, or a few days later. The day book records that Brother Germanus only left the day before the kids came back. There were three main buildings, there was Landour which is where the boarders were, there was the Schoolhouse, and there was what I imagine had been the stables. In the early days of the school, the stables had been made into the Brothers accommodation. Brother Germanus specifically asked me to stay in the stables because in his early days at Largs, that had been used and it filled his heart to see it being used again. That is where I stayed during the month of [REDACTED] but when I moved in to Landour, I can't remember, but it was probably [REDACTED] 1980.
186. We also had Brother ^{MYR} [REDACTED]. He is referred to by a number of the boys as ^{MYR} [REDACTED]. I wish I could be much more accurate but if you didn't know ^{MYR} [REDACTED], he was very much a free spirit shall we say. Despite being a Brother, he was very much involved in the Territorial Army. It was actually him who took me down to Largs, I saw in the day book, which surprised me. I think I suggested he come and join the Community because he was always away on T.A business. Ultimately he was seriously injured in a parachute jump and then he came to live in the Community, but exactly when that was, I can't remember, but it would certainly have started during my first year because we had the minibus which he brought with him when we went off on the holiday in 1981. He ended up working for the Red Cross at Largs at a centre for adults with special needs.
187. Finally, we had Brother ^{AKS} [REDACTED]. Again I cannot remember exactly when he joined, but I think it was about the end of my time, around [REDACTED] 1982. Personally, in retrospect, I think he had mental health issues and he was the cause of a lot of tension and trouble. He didn't like Brother Arthur, he would not cooperate with him. He admitted finally that on a couple of occasions he had been asked to pass on messages to me from Brother

Arthur, and didn't do so, which then led to rows between Brother Arthur and myself. Brother Arthur was quite insistent that he had told me something, and I was quite insistent that he hadn't. In actual fact, he had told someone to tell me and they hadn't.

188. I don't think there were any other Brothers who joined the Community for any length of time, apart from those, but Brother Ian Neylon was there for a few months in 1981 and a Spanish Brother was there at the same point.

Routine at St Columba's, Largs

189. There were three separate buildings at St Columba's. The school building was called Northfield. The Brothers had their accommodation there, but there weren't any boys staying at Northfield. The building with the boys' dormitories was called Landour. It had all the boys' dormitories in it. They were on the top and first floor. That was where I took over, where Brother Germanus had been in that building.
190. The other building, the former stables, didn't really have a name. I think it may have been called the annex. There were people staying in the annex during the summer but not during term time. From memory it had five or six bedrooms, a toilet, wash hand basins in the hallway, and there was a big room at one end with a full size snooker table. God knows how they got it in there, but somebody did.
191. The buildings which had originally been bought as the Brothers' holiday home comprised of Landour and the annex as far as I am aware. It certainly wasn't Northfield. That was in the 1920's and somebody suggested, I don't know who, that they should run a little school because the buildings were in a sense lying empty for most of the year and would only be available for Brothers during holiday time, so you had the term time. So the school was established but I do not know when. Maybe the 1920's. It was still being used for holiday accommodation when I was there, largely out-with term time, but not entirely.
192. There was a Brother Kenelm, he reverted to his own name, Andrew. He had run the junior seminary when I went there. He taught at St Andrew's in Shettleston in Glasgow.

He sometimes came down for the half term, which sometimes didn't coincide with our half term. He stayed over in Northfield. Any visiting Brothers stayed in Northfield and no-one stayed the annex, during term.

193. The fees at St Columba's were £200 a term for day pupils and £400 a term for boarders, and that was regardless of whether you were a weekly or full boarder. There were no bursary schemes, there were some boys whose fees were paid by the army. I cannot remember if we billed the parents and they claimed the money back, or if we billed the army.

194. The number of pupils in my time, I would say we had mid-twenties. When I was there in 1976 there were three classes, so I reckon about 45 pupils then. Given that Brother Germanus was on the telephone, I'm not surprised that the numbers had dropped. The number of pupils was pretty stable when I was there. They tended to build up during the school year, we would pick up a couple of pupils and at the end of the school year there would be a couple who would leave.

195. When boys were leaving because they were ready to go to secondary school, there was no particular school that we placed children at. There had historically been a loose connection between ourselves and St Joseph's, Dumfries, which was our senior school. St Joseph's stopped taking new boarders in the late 1970's and was phasing it out, because the Brothers were handing it over to Dumfries and Galloway Council and boarding was being phased out. Having said that, we always tied our holidays in with them. The boys went all over the place. One of the people who has given a statement to the Inquiry referred to the Marist Brothers St Aloysius College, but that was a Jesuit school in Glasgow, it's nothing to do with the Marist Brothers. I think a couple went there, but there was no formal connection with any senior school.

196. The youngest of the pupils was probably about nine years of age, with the possible exception of ^{MOV} [REDACTED] he is the one I struggle to put an age on. He was a day boy, who lived [REDACTED] The age of the pupils went up to eleven or twelve, the end of primary seven.

197. Had you asked me before [REDACTED] I would have said that all new pupils came at the beginning of term. I now know that wasn't the case, that's just faulty memory on my part. For example, there was a boy called [REDACTED] who came mid-June. [REDACTED] I think came mid-term as well but I'm not certain. By far, the bulk would arrive at the start of term, not necessarily the start of the year. It tended to be the same day, a Tuesday.
198. New boys would be introduced to the other boys. There wasn't a formal thing where you did A, B, C, and D. One of the things that amazed me about the boys is they were very accepting of each other and of each other's eccentricities. We had a couple of boys with very special needs, learning difficulties, but the boys were always very welcoming.

First day

199. I have got fairly strong memories of the first night of the kids coming back, even though I had been with them a month beforehand. If you had told me then that I would end up a Primary School Teacher, I would have laughed. I hated primary school, I got belted left, right, and centre by one teacher in particular. If I had been out walking and I saw my Primary School Teachers, I would have crossed the road rather than walk past them.
200. The first to arrive back were the three [REDACTED] boys, and it was like champagne out of a bottle. They wanted to see Brother Arthur, they were delighted to be back. Brother Arthur appeared and the three boys were dancing about, one was clutching Brother Arthur's arm. Brother Arthur was very informal in his approach with a lot of things and we ended up in the kitchen with them having tea. I think it was their mother who was with them, rather than the granny. There was a former pupil of the school there, a guy called [REDACTED]. I'd known [REDACTED] since I was a wee boy. Mrs [REDACTED] arrived with her son MNU [REDACTED] who I thought was on his first night. He said it wasn't, but I'm convinced it was. She was obviously a wee bit anxious. I remember [REDACTED] having words with her. He said, "I'm an old boy of the Brothers and I know what they are like and I have known

young ^{AKU} since he was a wee boy, and nobody will look after your child better than young ^{AKU} " ^{AKU} always called me young ^{AKU}

201. I can't specifically remember the others coming back, but the boarders all came back, about fifteen or sixteen, maybe even a couple more. It seemed to me to be about twenty, but when I look at the dormitories it couldn't have been that many. None of them seemed upset that Brother Germanus had left, none of them seemed overly delighted that he had left. He was going up to join Brother John Ogilvie in the Shettleston community in Glasgow. He physically left Largs the day before the boarders came back, according to the day book, and I am assuming the day book is pretty accurate. The day book was like a diary that was kept in Marist houses. I had no involvement in making entries in the day book, and did not know for certain that it existed until just before my ^{AKU}
202. I did speak to Brother Arthur, ironically, about whether there was any chance of anyone else being over in the building with me. I didn't think it was a particularly good idea just having one person on their own. This was not so much from the point of protecting the children as protecting the individual because I felt you could be open to accusations. Sometimes looking after children you get into semi-intimate situations, such as a child asking to speak to you alone, or being called to the bath because a boy had soap in his eyes. I would have preferred to have had somebody with me there. But to be honest, after about a week or ten days in the job, it seemed perfectly natural, normal.
203. I was the only Brother who was resident with the boarders at that stage. The rest of the Brothers were over at the school house, in the top floor, the second floor above the classrooms. It was my first teaching job. I was not a trained teacher, I had my degree, but I had some experience. Brother ^{MY} who had a terrible reputation amongst the Brothers as being quite a hard man, quite unapproachable, I found him an absolute delight. He felt underused, but because I kept consulting him, he felt more involved. He was very open with me. Generally, it was quite an easy job. The kids were an absolute delight. My emphasis in the boarding was, "This is your home. I want it to be as homely as possible for you."

204. I didn't have a title such as Housemaster. Historically, the Brothers always referred to the man in charge of the pupils as the Prefect. You might have the Prefect of discipline, or the Prefect of boarding. When I was in the junior seminary, the Brother in charge of the boarders was called the Prefect. I can't remember anyone using that title to refer to me, Brother Arthur might have.
205. I don't remember doing any boarding duties at that time, in June 1980. The day book does refer to me working in the kitchen and it did refer to me doing work in the classroom. The day book was diary of events in a Marist House. At St Columba's it was kept by Brother Germanus who was then director of the community. I don't know where it was kept, I would imagine it was kept in Brother Germanus' office which was also his bedroom.
206. There were six or seven day pupils. There were the two [REDACTED] boys [REDACTED] and [REDACTED], [REDACTED] and the two [REDACTED] brothers, [REDACTED] and [REDACTED]. I think ^{MOV} [REDACTED] was there when I started, but I'm not one hundred per cent sure. They had lunch at the school. Sometimes they stayed for the evening meal, sometimes they didn't. It was a very laid back organisation. I think some tended to get picked up straight after school, some stayed for a thing like a homework club, until 5:00 pm.
207. I have very little recollection of my first month, in [REDACTED] when Brother Germanus was still there. I do remember going out on walks with the boys at weekends, along the beach and along the prom, but then again they did that in my time. In general it seemed a relaxed, happy place.
208. The school had reduced numbers, which I think was very sad. I think it was winding its way down as a school and I think that's always a sad thing. I didn't know what the fees were when I was there in 1976 but they didn't change in the two years I was there which annoyed me because one of my jobs there was as Bursar. I wanted a differentiation brought in between weekly boarders and full boarders but Brother Arthur said no.

209. When I was there in June 1980 Brother Germanus was in charge, he was the Director. Brother Arthur was there as Headmaster. I'm not sure when he started as Headmaster, it would have been 1978 or 1979. The other Brothers were MFW MYY, and MFY MFY. At some point, and I honestly can't say when in the two years, there was a Spanish Brother as well. This was a common thing, for Spanish Brothers to come across and live in a British Community and learn English. There were also other people who joined the Community on a temporary basis. I'm much better at placing them, when they arrived.
210. In terms of the management structure, I would answer to Brother Arthur in all matters to do with the school, everything. It had reverted back to where he was in charge of the school, of the order. Although I was the Bursar, I was a book keeper. I did try and tackle some of the financial issues. Brother Arthur did support some, didn't support others for example, I wanted the fees increased. It seems very petty but we were paying two TV licenses and I fought the Post Office and got them to accept that we only should be having one TV license, and a refund for the past X number of years. They were having goods delivered to the house and I persuaded Brother Arthur to use cash-and-carry and that made a huge saving because we were paying over the odds, and then paying for them to be delivered. I felt I wanted to get the finances of the place sorted out.

Changing of names in religious orders

211. In the Marist Brotherhood, I was always known as Brother AKU, I didn't have any other names. There was another Brother a much older one, Brother who taught at St Mungo's. When I was a student, we got word that one of us was going to have to go across to a primary school which fed St Mungo's, and run the football team. I said that I would do it, and word got back to this school that Brother AKU was coming to run the team, and they thought it was this rather elderly Brother from St Mungo's rather than this young guy who was still taking his degree. I didn't work with the other Brother I met him occasionally. He would probably have been in his early sixties when I was a student.

212. The practice of changing your name is a very old tradition, they actually still practice it in the Middle East, that you change your name for important occasions. I remember having a colleague who three or four different names. Her latest name was Um-Hashim, which means, the mother of Hashim, because she had given birth to a son and this was a big event so she was renamed in honour of her son. Different thought patterns, but that's how they do it. There was a tradition, up until the mid-1960's I would say, that when you joined the Brothers, or any religious order, you took a new name. I had an aunt who was a nun when I was a boy and when I wrote to her it was, Mother [REDACTED], what a mouthful. Fortunately she reverted to her own name of [REDACTED]. Some did revert very quickly, some did it over a period of time.
213. Brother Arthur kept the name, Arthur. That was not his own name, his own name was Patrick Joseph. I've no idea what the original names of Brothers [REDACTED] [REDACTED] or [REDACTED] were. They all kept their names probably because they were so much older, they had been called their religious name for longer than they had been called by their own name. Some of the more middle-aged ones like Brother Kenelm reverted to Andrew. Brother Edmund reverted to Danny. Brother [REDACTED] was named [REDACTED] when he joined the Brotherhood. He said he was mortified most of his life when he was called [REDACTED] it sounded too much like [REDACTED] I think if you inquire round religious orders, you will find that was quite a common thing.

The civilian staff

214. There was Sadie, who was a cleaner. Sadie had been there for years. Her husband, Frank, I think he died that June. He had been off sick for a number of years. Frank had been the cook at the school since Adam was a boy. There was Margaret, who was a cleaner. There was another Margaret, who was the cook. She took over after Frank went off. There was a younger woman whose name escapes me, she was a cleaner.
215. They all worked mornings only, 9:00 am until 2:00 pm, roughly. I had some concerns that stuff was being stolen, our food bills were far higher than they should have been and the amount of bleach etc. we were getting through, we probably could have cleaned the Scottish Parliament, never mind a couple of wee buildings. It was only

once I took over the books and started getting stuff from the cash and carry that I was convinced stuff was being nicked from the school. That did lead to a slightly unpleasant confrontation between myself and Margaret the cook who ultimately left. When she left another lady came in that I cannot remember.

216. Brother Arthur's arrangement with them was that there was work to be done, how you did it was up to them. When I was there, the young woman was in charge of cleaning the dormitory area. Whether that had always been the case, I can't say. The Margaret who had been a cleaner, largely became the cook, I think. There was no school nurse or Matron. I had done a couple of first aid courses with St John's and the Red Cross, I had a certificate. That was prior to St Columba's but I think I renewed it. It was valid for two years or three years at that time, I can't remember. We had started doing them in the junior Seminary. It's something I believe should be part of teacher training. When they brought in the National Curriculum, that was in England, I wrote off and said we should have this, and be tying it in with [REDACTED] lessons. In so many ways, it gives the [REDACTED] much more practical meaning.

Mornings and bedtime

217. I think the boys got up around 7:30 to 7:45 am. They would get washed, get dressed, I would have a quick morning prayer with them, and then it was breakfast. The rest of the community tended to go to Mass at that time, unless we had a priest staying with us. Sometimes, it should have happened more often, someone else would take my morning duty and I would go to Mass as well. I think the kids liked the comfort that it was the same person.
218. After breakfast, the boys would go back upstairs to make their beds and brush their teeth. If it was Monday morning, they would bring their laundry down and leave it in the hall. Then it was out to play. I think they had to get permission, to come and say to me that they had made their bed, then they were allowed out to play. That would usually be about 8:30 am.

219. At weekends it was very different in the morning. Essentially, the boys could get up when they liked, not before 8:00 am but if they wanted a long lie, they could have one. That's what happened when I was a wee boy with my mum and dad, and I wanted it to be like a home for the boys. In general, they would get up about 9:00 am. A number of the boarders went home at weekends. I would say we had about eight to ten boys at weekends. The way the routine went at that time of the morning, there was always a Brother in the kitchen. A Brother would be there if they wanted tea, fresh tea would be made for them. It was usually Brother ^{MFY} [REDACTED] who did this. If a boy said they wanted a fried egg, he would fry an egg for them. I would be about too. At that stage in my life, I was not someone who could lie in bed, I had to get up, unless I was reading.
220. In my time, all the boys went to bed at more or less the same time. It wasn't a fixed time, but generally they went upstairs about 8:00 pm. The major exception I can think of was Wednesdays. Because they had been swimming, there was no need for anyone to go for showers or baths and they loved the TV programme Fame. They would have their supper, bread and jam or something from their tuck box. They would come down in their pyjamas, watch Fame, and then go up to bed.
221. Principally, in my time, I think we used three rooms, possibly four. The sleeping arrangements were that there were a number of small rooms with a few boys in each, rather than a huge dormitory.
222. The one exception was [REDACTED]. I think he asked if he could have a room on his own. Up at the very top of the house, there were two dormitories together. Historically they had been used for the youngest children. We were only using one of them, so [REDACTED] got the other one, I think. I didn't think there was any sinister reason behind him asking to be moved, if there had been, I think he would have come and told me. [REDACTED] was quite open and would say things. I think he just wanted a room of his own.
223. We used the two front facing rooms on the floor below. I felt that the back facing rooms were pretty dingy. There were about six to eight in each of the downstairs rooms, and three or four in the upstairs room. The boys had space for their personal effects. Some

had lockers, like a low wardrobe with hanging space on one side and drawers on the other. I was always on the lookout for more of them.

224. Dormitory placements were not allocated based on sibling groups. I'm trying to remember if it was as strictly age divided as they said. Definitely, the younger ones were upstairs. I allocated dormitories at the beginning of term, but I think if a kid asked to move, I let them move. They might have, even over the course of one year, been in two different dormitories. It wasn't that we were that tightly packed with boarders that it was an issue if a kid wanted to move their bed.

Mealtimes/Food

225. Breakfast for the boys was in the dining room. During the week, breakfast was probably cereal, toast, and tea. I'm sure they must have had scrambled eggs or beans for their toast. I just can't remember, I am just not a morning person.
226. Lunch would be a cooked meal, there was quite a long lunch break during the school day. There were no difficulties with boys not eating their food. One of the changes I have seen over my career is the growth of allergies and things. There was nothing like that at St Columba's, they weren't even particularly fussy about what they ate. I remember ^{MGS} at one point said at breakfast that he didn't like fried eggs. I said he had never tried one of mine. He tried it and said that it was better than his dad had made, and his dad was a professional chef.
227. I did the evening meal, but usually that was heating something that had been left by the cooks, things like shepherd's pie. Sometimes I had to cook things from scratch. One dish that was a favourite of the boys was Cheese Beano's. You cut a roll in half, put on a big helping of beans, sprinkle cheese on top and put it in the oven. The kids loved that. The evening meal was immediately after prep. The day boys could stay for the evening meal if they wanted to.
228. I supervised breakfast, I didn't supervise lunch. That was my first major clash of horns with the Headmaster. I felt that I would be stuck with the boys all day. That wasn't good

for them, and it wasn't good for me. I wanted to join the Community for lunch. The Headmaster asked who would supervise the boys, and I said the dinner ladies could supervise them. He reluctantly agreed, thinking the boys would misbehave. I said that if they misbehaved, we would have to sort it out, they would have to learn to behave responsibly, and frankly they did. What I did was thank the dinner ladies, tell them they could get on with cleaning the school, and that the boys would clean the dishes. They never misbehaved at lunch again.

Washing/bathing

229. In the morning, the boys would have a wash at the sink. I can't remember if the boys had to have a bath or a shower every night. I think it was up to what they wanted. There were certainly no hygiene problems. I'm sure Brother Arthur or I would have picked up on it if one boy wasn't washing and was beginning to pong a bit.
230. As far as supervision during washing is concerned, I would be about. I saw references to things in the washroom, not at my time but those are totally alien to what I did. For example, in the statements to the Inquiry which I have read, one boy referred to there being no hot water but there was. Another statement, I can't remember whose, referred to Brothers coming in and drying boys off. I never did that, and it certainly never happened in my presence. My parents, from when I was about seven or eight, didn't come in and watch me wash myself.
231. I made sure there were privacy curtains on the cubicles. When I went to St Columba's, there were only splash curtains at the front of the shower cubicles, then it was kind of open. I put up privacy curtains, mainly because at their age, I had felt a wee bit self-conscious. Actually, the pupils tended not to bother.
232. There were three or four shower basins, there was a bath upstairs and maybe ten sinks. I can't remember if there was a rota for showering. I'm sure there had to have been. Some of the pupils' memories as expressed in their statements, really do astound me. One boy, [REDACTED] in my [REDACTED] talked of there being

wash hand basins in the shower room, but there wasn't. There wasn't room for them. There was just enough room for the showers and to change.

Clothing/uniform

233. There was a uniform at St Columba's, despite what has been said in some of the statements which I have seen. I cannot recall if these were statements I saw in the course of my [REDACTED], or statements that the Inquiry has shown me. The uniform was a blue blazer with gold trimming, a gold badge, white shirt, grey trousers, and a blue and gold tie with crest. I can't remember what the crest was. The pupils only wore their uniform on special occasions. The day boys would come in in their uniform and would immediately go to the changing rooms and put on their own clothes. That was not supervised, there were only seven of them and they weren't all arriving at the same time. The boarders didn't wear their uniforms either in the school, that was allowed. One of the boys has referred to having to wear a uniform for normal classes and that's simply not true.
234. They wore the uniform to go to the swimming pool, for going to church on a Sunday, and any sort of formal occasions. One time, we took them up to Glasgow for a big Marist celebration, they were all in their uniform. The uniform was pretty much identical to the St Joseph's uniform. There must have been the odd other occasion when they wore the uniform, because I remember being out with boys one time, and a woman approached them and began speaking to them. It turned out she was my aunt. She had recognised the uniform and wondered where the boys were going.
235. We had an external company that did the laundry, the company was run by one of the [REDACTED]. They were a large family who were [REDACTED]. He was one of the [REDACTED] I didn't know, so I can't remember his first name. He picked up the laundry every Monday and dropped it off on Friday. The boys had their nametags on their clothes.

School

236. Lessons started every morning with a sort of assembly with Brother Arthur, which fortunately I didn't have to attend. I had a wee half hour for myself, which usually meant I would meet with the domestic staff, the cooks, talk about what the menus were, what they had left in terms of their evening meal, or if there were any requests for orders. Often, Mr [REDACTED] the father of ^{MOV} [REDACTED] would pop in for a cup of tea when he dropped ^{MOV} [REDACTED] off.
237. I taught classes throughout the day. They were mainly [REDACTED] but with the lower class, which was combined year four and year five, I also did [REDACTED] [REDACTED]. It was sort of integrated humanities. I'm sure I didn't do [REDACTED] because I can't [REDACTED] for peanuts. I think Brother ^{MY} [REDACTED] did [REDACTED] Brother Arthur would also take them for music. Brother ^{MFW} [REDACTED] would take them for [REDACTED].
238. The school day was split up into periods. After assembly, it was about a one-hour class, then a half hour break, a one-hour class, then lunch which was a long break. Then I think there were two one-hour classes in the afternoon. On Wednesday afternoon, they went swimming. Brother ^{MFY} [REDACTED] took them. If the weather was good, they would walk. If the weather was poor, Brother Arthur and Brother ^{MY} [REDACTED] would take them in cars, or when we got the minibus, in the minibus. There was a school minibus for part of the time.
239. When they were doing their prep, I would imagine they went into the top classroom, but I have to say never went across because I was busy cooking their evening meal.
240. At the time I was there, I had my degree but I didn't have a formal teaching qualification. The other Brothers were all top-notchers. In Scotland you have to have a teacher's certificate for the state system. Brother ^{MY} [REDACTED] had been a primary school Headmaster in the state system, Brother ^{MFW} [REDACTED] had been a primary Headmaster in the state system, and Brother Arthur had been a secondary school Headmaster down in England. Brother ^{MFY} [REDACTED] I actually don't know much about his history. Brother

MFY [REDACTED] had certainly been teaching in primary school since before the War, he was no youngster.

Leisure time

241. During the school day they were out on the field in front of the school house, and that was supervised by Brother MFY [REDACTED] as far as I remember. When they came back after homework and their tea-time, which would be about 6:00 pm. In winter they had to stay inside, it was too dark. There was also a big hall where they could go and play football, and some of them did. That was in the Landour side. Some would watch telly, some would play board games. I love board games, so I was quite happy to play board games with them.
242. There was a huge number of books in the middle classroom, which had been a classroom in the time I was there. It was basically text books, reading books, etc.
243. There was no restriction on siblings meeting up with one another. I remember watching a movie which was supposedly true called, Song for a Raggy Boy, which doesn't show the church in a very good light. It was in a children's home like an old reformatory. One older boy went across and kissed his young brother on Christmas day, and the actor playing the Brother in charge freaked. At St Columba's they mixed freely across the three or four year age range. There was nothing in terms of restrictions that way.
244. The changing room was off the dining room, at the back. I can't remember if there was a small snooker table, a pool table, or a ping-pong table in there. There was something like that.
245. With regard to gym changing, the gym hall had an entrance hall, a wee foyer, toilets, and what was the changing room. We never ever used it. Brother Arthur was incredibly untidy and it was full of junk. From what I can remember from the odd time I did get them to change for P.E. I think I sent them up to the dorms, including the day boys. I know there was some incident of the day boys going to the dorms and the day boys saying they weren't allowed. I think I may have told them just to get changed. I spoke

to the boarders and asked them how did they feel about the day boys coming up to the dorms. They said they had asked for this, but it wasn't allowed. I said that in future if the day boys come in, and you want to go up to the dorms to play, or to get changed, that's O.K.

246. I can't remember if the boys showered after P.E. or not. I didn't hang about and supervise the showers. I remember being shocked at [REDACTED] and being told one of the duties was to supervise the showers. It was a great big open shower and it was not something I had done before. As far as I was concerned, they were old enough to wash themselves, and if they didn't, Brother Arthur or I would pick up on the smell and send them off. Again, if anything untoward went on when they were changing, others would have seen it, it would have been observed. Again, I don't think I went upstairs, I think I went to the gym. I call it a gym, it was a hall.
247. Computer games were just coming in, the very basic Atari's. Somebody had given me the tennis one that was hooked up to the telly. I don't remember playing cards with them which surprises me because I am quite a card player. Ultimately, we also got a video player in 1981, despite MGH [REDACTED] claims that he had been watching videos in 1978.
248. There were no organised sporting activities, those had stopped. There wasn't the numbers. There was no cubs, scouts, or boys brigade, nothing like that.
249. There was no one who came in from outside the school to teach the boys things. We had a connection with a disabled school through the parish. They did come along on a couple of occasions in the evening and we would maybe do a disco, or play games, or something with them.
250. One time, this guy just turned up at the door. He was an artist. You probably wouldn't do it nowadays, but I invited him in and he gave the kids a talk on art and showed off the things that he was doing. I think he was going round hawking them at the doors.

251. One thing I tried when I first went to St Columba's was that, if the pupils wanted to go into town on a Saturday morning, so long as there was two or three of them, just to let them go. I've worked in a fair number of boarding schools and one of my worries has always been this thing of the Total Institution where the kids are kept, and I don't think that's healthy. I don't think it helps their social development, or personal development in terms of responsibility, confidence, etc. Certainly, initially, a group of three or four would wander off into town, and I would say, you must be back by such and such a time. The only time it broke down was when Brother Arthur, the Headmaster saw them and picked them up and said, "Why don't you come back into town with me?" So he went back off into town in the car with them, and I was sitting waiting. The sweat was gushing off me, I've got three kids missing. Brother Arthur was a bit angry with me when I took him to task for doing it but he did actually say, "You're right, if you're in charge of the boys, I need to let you know." That was in the days long before mobile phones.

Chores

252. The boys didn't have any chores to do, apart from making their beds. There was the one time I got them to do the dishes at lunchtime, to stop misbehaviour. I have remembered that we did do the washing up on Friday and Saturday because the ladies didn't come in at the weekend.

Religious instruction

253. In the morning, the boarded pupils would come down to a little oratory for prayers. It was a horrible little room. All the boarders were expected to attend.

254. I struggle to remember specifically what text books we used. Even in terms of [REDACTED], I couldn't tell you what text books we used, it's just too distant. I can only assume that we were using a text book and that it had to be approved. It's a thing called an Imprimatur, which is given by the Catholic Church to say there is nothing Anti-Catholic, or against our teaching. I can remember the odd religious discussion with the boys. I remember doing the Sacraments with them.

255. In the assemblies that Brother Arthur took, I am sure there was lots of guitar bashing and hymn singing. He was into what we cynically called the Happy Clappy stuff at that time.
256. We said Grace at meals, that would have been a standard thing. I don't remember having night prayers with them. I'm not saying we didn't, but I cannot specifically remember.
257. I remember Morning Prayers and I can remember two very specific occasions, one was 8 December 1980, when I tried to make the Morning Prayer a wee bit more to do with life, telling them about John Lennon being shot, that we should remember him and his family. On the way out one said, "Who's John Lennon?"
258. The other one that caused a bit of a stir was during the Falklands War when I prayed for the end of the war and the safe return of Argentinian soldiers and British soldiers, and ^{MGQ} [REDACTED] flipped. He thought this was very disloyal of me. I said, ^{MGQ} [REDACTED], I cannot help but feel that in Argentina somewhere, there is a wee school called St Columba's and there is a Brother ^{AKU} [REDACTED] with a group of wee boys there. I know your dad's in the forces but I don't want anybody to die."
259. Mass was only on Sunday. Those boys who were there had to go to Mass. Some of the boarders didn't return until Monday morning, but those who came back on Sunday night had to come to Mass because there was no one to look after them, we all went to Mass as a Community. Brother Arthur and I had a bit of a ding-dong over that. He wanted to get them up once a week for Mass, and I had no objections. I got them up, only to find Brother Arthur had already left. He maintained that he waited until 7:25 am, Mass was at 7:30 am, and there was no sign of anyone. I maintained that the kids were up and about by then, and I know that they were because there was a system that I got attached to. I put a radio alarm clock on because I am not a morning person, and the kids were woken up by a radio alarm clock on a kind of Tannoy system. Somebody said I used to play weird music over it to frighten them, that's absolute crap.

It was Terry Wogan. I did once put a tape on, it was Captain Beaky and his band, by Jeremy Lloyd. One of the parents sent me in a cassette.

Trips/Holidays

260. There was the trip to Spain, which I did, to Mataro which is just outside Barcelona. We went by train. That was great fun, I think the kids thoroughly enjoyed that. The purpose of the trip was just a holiday, just for fun. We are going back to days where you didn't have to justify everything as having educational value. Why not fun?
261. That trip involved an additional charge for the boys. Some opted into it, some didn't. I have tried to write out a list umpteen times, I get about nine names, but I cannot remember if there were any more than that. It was very much an optional thing during the holidays. The names of boys who went on the trip are, MGS [REDACTED] MGQ [REDACTED] MGQ [REDACTED] MGR [REDACTED] [REDACTED] [REDACTED] [REDACTED] [REDACTED] and his brother who wasn't at the school but his parents asked if he could come along. I'm sure there were nine, possibly ten. With me was Brother Ian. This is again where I question the children's memories. One of them insisted that it was a Brother MJZ [REDACTED] who accompanied us. Brother MJZ [REDACTED] wasn't in the Community by then, I think he'd left, and I think he'd left the Brothers. To show how easily they confuse people, Brother MJZ [REDACTED] was a [REDACTED] stout, mid-fifties maybe. Brother Ian was English, white, very gaunt because he'd been ill. He had black hair, Brother MJZ [REDACTED] had pure white hair MJZ [REDACTED] was clean-shaven, Ian had a beard.
262. That trip was about ten days. I can't remember if that was ten days in Spain, or if that included the travelling. We stayed in a Brother's school in Mataro. The boys who were at that school were away on holiday. We took lilos, inflatable mattresses and sleeping bags and put them on the floor of a classroom. That classroom opened out very Spanish style into the sort of play area, and off that there was also a shower room and also a toilet block. We were about four or five minutes' walk from the beach. It was mainly a beach based holiday. We did also go to a fair at Tibi Dabo, which is Latin for, I will give to you. The local myth is that's where the devil tempted Jesus and said, "I will give you all the kingdoms of the world." The kids loved it. My strongest memory of

- it is, I have always been terrified by rollercoasters, and the kids persuaded me to go on one. It literally went out over the edge of the cliff. I thought I was going to have to get a quick change of clothes. But, it cured me of my overall fear of rollercoasters.
263. We had a day out in Barcelona, so they got to see the Sagrada Familla and down Las Ramblas, which terrified the living daylights out of me. It was my first time back in Spain after many years. My Spanish isn't very good, it's terrible in actual fact, but I was convinced someone was approaching me, thinking I had boys for sale. I cannot actually remember why. I remember there was lots of stalls. This person came over, I think there was a couple of kids standing and he started touching them, and I said, "No. Leave, leave." It was something like, "Money." he was saying because he obviously realised I didn't speak Spanish. I said, "No. Go away, go away."
264. We also had a day up in the Pyrenees, which is not that far either. There was a local Brother Luiz Ruera who was based in Barcelona. He had spent time in Scotland learning English. He liaised with us, and spent a lot of time with us.
265. [REDACTED] attracted a lot of attention because he had [REDACTED] and the Spaniards loved that. Literally, they would come up and start [REDACTED] and he was very self-conscious of it.
266. That was the only trip I remember, in terms of a prolonged trip. We did have a trip up to Glasgow for a big Marist Feast Day on 6 June. Historically that had been held at St Mungo's but I think it was held at St Mary's in the Calton area for some reason that year. Historically, St Mungo's Academy had been beside St Mungo's church but it moved in the 1970's
267. We would do wee trips. Sometimes Brother Arthur would say, particularly on a Saturday or Sunday, "C'mon, we'll take the boys somewhere." It might be up into the hills. We did take them to Loch Tom, I think it was called. We stayed there a couple of hours, they had their swimming trunks and went swimming. I would obviously take them down to the beach. At the far end of Largs from the school was The Pencil, which

I gather is all built over now. It was a monument to the last Viking invasion, but that was a sandy beach at that time as well, and we would go there.

Birthdays and Christmas

268. We didn't have anyone in over the Christmas period. In my time there, there were never any pupils there during the holidays. Only once did we have anyone turn up early, and we are talking a couple of hours. That is actually quite important in terms of things that were said about the school because it sticks out in my memory. It was [REDACTED] and it was when he discovered that I'd got a video recorder for the school and he was so excited. We always had our Community meal on that night, then we would be ready to greet the children. [REDACTED] was brought in to eat with us and I was conscious that he was kind of dominating because he was so excited over the video recorder. I thought I would try and dilute that. I said, "I remember being that excited when I first saw a colour television." Brother Arthur said, "I can remember being that excited when I saw a television." Brother [REDACTED] ^{MFY} burst out laughing and said, "I can remember being that excited when I heard a radio." That's why I can place when we got the video recorder.

269. I cannot remember about birthdays. I'm sure we would have had birthday cakes and things like that. Probably Brother Arthur would have dispensed fizzy drinks. I don't even know if any of them had birthdays during term time.

Visits/Inspections/Review of Detention

270. There were school inspections. I was not told, because I was the lowest in the pecking order but the school had an inspection sometime before I arrived, and they had been told there were certain things that had to get sorted out. One day this woman turned up. Brother Arthur introduced her to me as the inspector and I was to liaise with her. She had been the inspector who had said things needed to be sorted out in terms of text books etc. She was very complimentary about the progress the school had made. She loved the display I had. I have to say, I wasn't honest, I didn't say that Brother [REDACTED] ^{MYY} had told me exactly what to do.

271. I asked her about inspecting the boarding side of things. She said that was not part of her remit. I hadn't appreciated that. It struck me as strange at the time. I asked if she could do me a favour, as I was quite new, and asked her if she could have a wee look in the dormitories and tell me what she thought. She thought they were lovely. I had started to let the boys have their own duvet covers, they could put up posters on the walls etc. She seemed to think they were nice and homely for the boys. I think her inspection was to do with whether we had updated the text books. It was more to do with the teaching environment rather than the actual teaching itself. As far as I remember, she was more than happy. I don't recall her speaking to the boys. I don't recall getting any formal inspection report from her. I can't remember if she inspected children's books, or anything like that. She probably did, I just can't say I specifically remember discussing Maths books, or marking, or that with her.
272. Occasionally, there would be Brothers visiting. A regular one, tragically, was Brother Malcom. He was retired and he had a sister in Largs, and he would come up and look after her. He came up, and died. I think that was early 1981. It was a total surprise, he had a stroke and died within a couple of hours. Brother Kenelm was there a number of times, at least once was during our term. He was also known as Andrew, he reverted to his own name. Again, I remember it well, and I hope I'm not blowing my own trumpet, he came in, I was cooking the boys' tea, so it must have been the weekend. He said, ^{AKU} I've got a big tin of Quality Street. When I've been here before during term, I always give the boys a tin of Quality Street." I said that was fine, he asked where to put them. I told him just to give them to the kids, and he asked if he was allowed. I told him that of course he was. He went and gave the kids the sweets. It must have been a good 15 or 20 minutes, and he came back and said, ^{AKU} in all the years I've been coming here, that's the first time anyone has allowed me to go and give something to the kids." I said to him that it was important, that it was part of their social development, and I wanted to know how they behaved and if they said thank you. He said, "They were absolute gems, you've done wonderfully with these boys."
273. Round about Easter 1981, Brother Ian came to stay. Ian had taught me at the junior seminary, he was a brilliant teacher. He had also been my Housemaster for two years.

I asked if there was any chance of him coming across and staying in the boarding house but I was told, no. He had actually been unwell and he was coming for a rest, to recover. Then, he came off on holiday with us, but he had no function within the school, he was simply there to rest.

274. We also had Brother ^{MYR} [REDACTED]. He is referred to by a number of the boys as ^{MYR} [REDACTED]. I wish I could be much more accurate but if you didn't know ^{MYR} [REDACTED] he was very much a free spirit shall we say. Despite being a Brother, he was very much involved in the Territorial Army. It was actually him who took me down to Largs, I saw in the day book, which surprised me. I think I suggested he come and join the Community because he was always away on T.A. business. Ultimately he was seriously injured in a parachute jump and then he came to live in the Community, but exactly when that was, I can't remember. He would certainly have started during my first year because we had the minibus which he brought with him when we went off on the holiday in 1981. He ended up working for [REDACTED] Largs at a centre for adults with special needs.
275. There would be other Brothers visiting, but they certainly wouldn't have unrestricted access. Not that there were formal barriers, you just didn't do it. One of the questions I was asked by my own lawyers was, did I ever visit the school? I said, "No." but it turns out the day book says that I did. I'll accept that. Even when I was there in 1976, I never wandered up to the dormitories, it just wasn't the done thing, it was the boys' private area. Anyone who came visiting would not have wandered up there. Even other members of staff didn't tend to come up. I remember Brother Arthur coming up a couple of times and Brother ^{MFY} [REDACTED] did cover for me a couple of times, but that's it.
276. There were other people visiting and staying during term time. As Bursar I had wanted to get the buildings used more often, to get some money in. Around Halloween 1980, Brother Jerome brought down school children and some of his staff. The girls stayed in the annex with a couple of female teachers. The boys stayed in Landour with the boarders. I can't remember if Brother Jerome, or a male teacher, or just me stayed with the boys. It was a great success. We had a joint Halloween disco. Apparently one

of the day boys said, "It's a great school you've sent us to Dad, they're sending out for birds for us." which I thought was a little sexist.

277. Parents could have visited, whether they actually did or not, again I can't specifically remember. The only foreign based parents we had were the [REDACTED] as far as I know. Some boarders would go and stay with day parents, which was something I wanted tightening up on from a legal point of view, but Brother Arthur was far too relaxed on that sort of front. The day parents thought nothing of wandering in and out. As I say, [REDACTED] would drop [REDACTED] in, and we'd sit and have a cuppa. He actually did work round about the school as well. The back of Northfield had been semi abandoned. One of the things about the Brothers that annoyed me was that they never looked after things properly, and I wanted to get it sorted out so he was helping get it sorted out.
278. I know the Provincial should have visited once a year, I cannot say I have specific memories of it. We also some students come down from the St Andrew's College, in Bearsden. It was the Catholic teacher training college at that time. It was one of those freaky coincidences, one of them was the sister of a guy I knew. I did a thing, unofficially, of sending off some of the children's books to some teachers in St Mary's in the Calton, which was another Brothers school in the middle of Glasgow, to see if my markings and standards were up to scratch. They would show me some of their kids' books and say, "This is a weak pupil, this is a strong pupil." I wanted to gauge how we were with other schools. I didn't like saying, "Were we giving value for money?" but rather, "Were we developing the children the way we should academically?" That was just an informal thing.
279. There were regular reports for parents, I think each term they got a report. Parents' evenings I don't remember, mainly because day parents were in and out all the time chatting to you and if they were boarding, the chances are it wasn't going to be convenient to attend a parent's evening. All the teaching staff would input into the reports. You would have your own section about [REDACTED], Brother ^{MFW}[REDACTED] would do something for [REDACTED]. As far as I remember, Brother Arthur would do English.

280. As for my role as Houseparent, I had no overview. No prep school I have worked in has had that. I know in senior schools it's actually quite common, but the three prep schools I have worked in, where there was boarding, there was never a Houseparent's report.

281. There were wee concerts and plays. I can remember we had a concert at the end of every term, I think. I can remember Brother Arthur doing a nativity play that was called Crown of thorns. That was Christmas 1980. The following year I did one, which I think was called The Boar's head. We also took it into the parish and had it for the old folk in a couple of the old folk's homes as well.

Health care

282. The boys were registered with a local doctor, whose name escapes me. He was a fellow parishioner, he used to pop into the school sometimes for a cup of tea if he was passing. The one serious accident that we had, he was in the school within minutes. One of the kids got a golf club in the mouth. I can't remember any boy having to go to the dentist, but it is possible that it has slipped my mind. I had first aid certificates, but there wasn't a school nurse.

283. I can't remember any of the boys having to go to hospital. Ironically in my time there were three accidents which involved people who were not pupils at the school. A local boy was over at St Columba's playing with ██████████ in the grounds of Northfield. He went into the old bathhouse, slipped, and slit the back of his leg wide open, you could see the muscle. One was the ██████████ uncle, who was younger than them. He was playing on the swing, fell off, and broke his arm. That was the last day of term, his granny had come to pick them up. They were just taken off to hospital.

284. There were no deaths during my time. I am aware of Aldo dying a few months before I arrived, and I did actually speak to my ██████████, ██████████^{MPL} who had also been a Brother, and who also taught at St Columba's back in the early seventies. He taught me at the junior seminary, which was awkward, it was horrible. He said there was a death then, but it was cancer. The boy had effectively left the school because of his

cancer treatment, but would come back and visit. He sadly died. He was about twelve, I think.

Contact with family

285. At St Columba's, the kids tended to receive phone calls. They could have made them if they wanted, but it was normal that they received. I can remember in my first year, on a Saturday night, we wrote letters to Jimmy Saville for Jim'll fix it. We used to have a competition to see who could come up with the most ridiculous thing to see if Jim would fix it. I can't remember if they actually wrote letters home or not. None of the boys got any reply from Jim'll fix it.

Pocket money

286. I held the money and dished it out on a Saturday. Again that was one of the things that sort of upset me. I mean, I would have been in trouble for not giving them their money. A boy made out I was giving him money and buying him treats and this was grooming him. The boy was [REDACTED] and he made the allegation in the course of my [REDACTED]. Finally he admitted, "This was my pocket money he was giving me." Regarding treats, these were confectioneries purchased either by Brother Arthur or myself as a treat for all of the boarders on a Saturday night throughout my time at St Columba's.

Running away

287. There was a half-incident of running away. [REDACTED] ran away to phone his mum, and ran back. On one level it amused me, because he could have used the phone in the kitchen. He ran about 200 metres along the road, phoned his mum because I had upset him by sending him to his bed early as a punishment. He was back in school before I realised he was out.

288. I know running away was referred to by MGR [REDACTED] in my [REDACTED]. There was never any talk from any of these boys in any reports of running away until

MGR was caught [REDACTED] with something he said. MGR claimed his abuse by myself only stopped after MGS ran away. MGS and [REDACTED] ran away but that was after MGR left and after I had left. MGR knew about MGS running away but denied there had been any contact discussing it between himself and MGS. It was a dead giveaway, they obviously had discussed it. My [REDACTED] confronted MGR with the fact that MGS had run away after MGR left, and therefore he could only have known about it if the matter had been discussed between MGR and MGS. I think in retrospect because hindsight is always 20:20 vision, [REDACTED] should have quizzed him more carefully before confronting him with the fact that it happened nine months after he left, so how could he have known about it? He said, "I must be getting confused because we had spoken about it." At that stage you've got someone [REDACTED] who is either lying or saying that they couldn't tell the difference between what we had spoken about and what actually happened. I felt such a relief because I knew there had been collusion, I pointed out there was no way he could have known about that actually happening unless he had discussed it, and it had to be discussed way after he left the school.

289. I was aware that back in Brother MLA time, which I believe was from 1970 to 1976, there had been a number of runaways but that was way prior to my time. I can't recall how I heard about this. I possibly heard about it from Brother MLA or another teacher. I don't know if there had been any incidents between 1976 and 1980, in Brother Germanus' time. I didn't hear any referred to.

Bed Wetting

290. Bed wetting was very occasionally an issue, with one exception. Unfortunately the lady cleaning the dormitories decided to keep it hidden from me. I can't even think how I discovered it, I was quite angry with her. I said, "If he's bedwetting, there may be a reason, and it may be something we can deal with." In actual fact, he grew out of it.
291. Occasionally a boy would wet the bed. The ones I can remember were [REDACTED] and MGR, once. There was a second time where MGR was convinced that it was me rather than him, but he hadn't wet the bed. I was trying to convince him

he wasn't wet, and his bed wasn't wet, but he was utterly convinced. That first time, I blame myself for him wetting the bed. I think I accidentally said something that made him anxious. It may be patting myself on the back, it may be smug. We were coming up to half-term, we were talking about what they were going to do over half-term and then of course inevitably, they asked me. I said, "My intention is just to stay here, and hopefully I'll be here when you get back." They asked what I meant and I said, "Well, the last time I was here, I got a letter, and I got shifted off somewhere else." and MGR did get upset, and that night he wet the bed. I mentioned it the next morning. Brother MFW was a bit sarcastic and said, "Don't build yourself up, son, they'll forget you within 24 hours."

292. With MGR he came and woke me up. I said I would turn his mattress, see how bad it was, and get him fresh pyjamas. I told him to get himself a wash MGR didn't tell me until the next morning, when he discovered it himself. It was a question then of just turning the mattress. That was it, those were the only occasions.
293. If the children needed to get up to use the toilet during the night, they were completely and utterly free to do that. There was no hard and fast rule, I tried to get rid of this idea of rules. What they should have done, is use the upstairs toilet. In terms of one MGR statement, one boy tried to make out that I insisted the boy go downstairs away to the back of the house, absolutely not. I would have been shit-scared as a kid to do it, and I wasn't going to ask a child in my care to do it. It was the upstairs toilet they used, that was the overnight toilet.
294. Fortunately, there were never any emergencies when I was on duty at night. I had a telephone in my bedroom and it linked over to the other house, not inside, but just outside Brother Arthur's door. The arrangement was, I would telephone if anything happened during the night. I never had to use that. Looking back, they were incredibly healthy.

Discipline/punishment

295. In general there wasn't much need for punishment. The one thing that caused me to break down [REDACTED] was admitting once that I did use a teacher's strap and I swore I would never do it again. I used the strap once not long after taking up my appointment at St Columba's. That would have been in September or October 1980. I think it was a boy called [REDACTED] but I can't remember what it was for. It's the one thing that I bitterly regret having done. I thought about it that night, I thought, "What has that achieved?" We were supposed to do a thing called, an examination of conscience. I couldn't justify why I'd hit that child. I can't even remember what he'd done. He obviously must have done something. I did not record the event anywhere other than in my personal diary, which has long been lost. As far as I am aware, there was no punishment book or a requirement to record such incidents.
296. I went to Brother Arthur who was leaving the school building. I was waiting in my classroom and I called him in to my classroom. I handed him the belt and said, "If using this is part of the job, I can't do it." Brother Arthur wasn't an emotional man, in many ways and he just looked at me and said, "Brother, I am so proud of you." That was the only time I used something to hit a child with. I can't remember anything about why it happened, I can't even remember the name of the boy. I think it might have been [REDACTED] [REDACTED] He must have done something but I cannot think what. When I thought about it that night, I thought, "Why did you do it? What did you hope to achieve? How was it going to help him, help improve his behaviour? What did I feel about the teachers who had beaten me as a wee boy?" The founder of the Brothers' had very little formal education, and one of the reasons was, in nineteenth century France, he witnessed a child getting beaten, and he refused to go back. I thought, "This is not what we are supposed to do."
297. I did experiment with different things. I wish someone had taught me about the naughty step and things like that. In the end it was ^{MGR} [REDACTED]. I upset him again. I was very good at upsetting ^{MGR} [REDACTED] I have got to say. He thought I was going to hit him, and I said, "But ^{MGR} [REDACTED] you know I won't hit you." He said, "But you were so angry." I said, "Well, sometimes as adults, when we're ticking children off we put on a wee act that

we are a lot angrier than you think." He burst into tears and said, "But that's cruel." I said I didn't mean it to be cruel. He said something along the lines of, "All you need to do is tell us what to do and we'll obey. We love you." That was the expression he used. Frankly, that's what I did from then on. It might have been with a different tones of voice saying, "That's enough, don't do that." That was all that was needed with them. They were a fabulous set of kids to work with, generally.

298. There was no code of conduct for the boys. What I did, it might have been a week or two after I arrived. It was more to do with boarding, they raised the question, what rules did I want to have? I said, as few as possible. I am a conformist in many ways, but I am also a rebel in many ways, I've got the contradictory sides and I think rules either make people rebel or they make them conform, and conformity is not necessarily a good thing either. I said what I would like them to do was to stop and think, "Is this what we normally do?" If it is, fine. If you want to do it a different way, ask yourself, "Is this sensible? Is anyone going to get hurt or whatever?" Make your decision based on that, and if they were not sure, come and ask. That was very much how things ran, and the boys would ask if they could stay up late one night a week and it was absolutely no problem.
299. The sort of behaviour that could merit some form of punishment could be misbehaving in the classroom, shouting out, poking another kid and annoying them or something like that. Over the years I have used many little expressions with them. One that I know with absolute certainty that I used in Largs, because Mr [REDACTED] came and told me about it, was, "Pick a window, because if you do that again, you're going out." Mr [REDACTED] told me that ^{MOV} [REDACTED] came away with that at a dinner party. Mr [REDACTED] had to say, "You'd need to meet the man." I mean, he saw it as funny. They didn't see it as threatening, it was just me diffusing the situation. I used many things like that, "Do that again, no Christmas card." Things like that.
300. It would be simple naughtiness, the kids in general were remarkably good with each other, tolerant, understanding, they shared things, and they were genuinely concerned for each other.

301. When I did have to punish a boy I gave them a verbal ticking off. Once I sent a boy to bed early. That was [REDACTED] the boy who spoke extremely positively about me [REDACTED].
302. When I decided there was no way I was going to be belting a child, I did experiment with a couple of things. Believe me, they fell flat on their face. One was that I would give them Time Out. I'd send them upstairs to stand outside my room. It happened with MGS [REDACTED], and I forgot he was there. My memory of it was it happened on a Saturday. It had to be a weekend, the way things happened. MGS [REDACTED] was a weekly boarder but in the court case he remembered he stayed some weekends. He must have been there about two hours. I went up for something else, and he was standing there. I apologised to him and told him that this was more punishment than I would ever have given to him. I told him just to go downstairs and that I was really sorry. There must have been someone else with me and they went downstairs. The landing on the stairs had this firewall put across it, so it was effectively split into two. The door to my room was just on one side, and I actually heard MGS [REDACTED] say, "I'm glad he arrived, I nearly shat myself." I had never heard the word, shat, before so that's why it sticks in my mind.
303. Then there was the time with MGR [REDACTED] when he thought I was taking him upstairs to beat him. I think possibly with more experience I might have said, "Why do you think I'm going to beat you?" but I was more concerned with the fact that he thought I was going to beat him, rather than he thought he was going to be beaten. I reassured him, beatings were out, and they were not going to happen as long as I was there.
304. There was a second time I used corporal punishment. Bluntly, I slapped a child. He did something that I considered extremely horrible. That is why I have said the word, generally, in relation to the good behaviour of the boys. It may have been MGQ [REDACTED] because he referred to something in his statement. I had been in my room, the kids were in the dorms, and a child came to me and said something had happened. It sounds as if it was MGQ [REDACTED], but I could not honestly remember. Basically, a boy had induced two other boys to put their penises in each other's mouths. I nearly threw up. I can't remember exactly how MGQ [REDACTED] told me, what words he used. I imagine

he said, "Put their willies in their mouths." or something like that. I got up and I just shouted, "Everyone downstairs now." With the two boys concerned I said, "Go into my room." To the others I said, "If any of you, tomorrow, say anything to either of those two about what's happened to night, you will see me angry, and you've never seen me angry. What's happened shouldn't have happened. They've been made a fool of. I don't want you making it worse." I think I may have told them to turn out their own lights at that stage.

305. I went into my room, and I spoke to the two boys concerned. My biggest thing was, I wanted to try and communicate to them that it was wrong and that they shouldn't be doing that, but not to make them feel horrifically guilty. I felt that was very important in any of these issues with kids that guilt is not a healthy emotion necessarily. The boys involved were [REDACTED] and [REDACTED]. The boy who had done it was called [REDACTED]. He was the one boy who gave me serious cause for concern, in terms of my understanding of bullying. He was forever undermining others to humiliate them. I thought he was doing that to build himself up, and to me that is as much bullying as physical hitting or anything else. Next morning when I spoke to him, he said, "You weren't there, you can't prove it." And I slapped him, which I shouldn't have done, but I remember thinking, "Thank God I swore I would never use a belt." because I would have beaten the shit out of him, I'll be perfectly honest. I'm not a violent person, but I was so horrified, and those two were two innocent wee boys. How someone could do that, I just couldn't get my mind round it. In general they were quite innocent. Some of them were quite knowledgeable in terms of sexual matters, particularly the [REDACTED]

306. I eventually spent some time with them, maybe fifteen or twenty minutes. They didn't want to tell me what happened. Believe it or not, one of them wanted to show me, but I said absolutely not. I did a wee exercise with them. I said, "Say 'Willie'." and they said "Willie." I said, "Has the roof fallen in?" and they said, "No." I said, "You can talk about these things, nothing terrible is going to happen." They then both told me what had happened. I told them it shouldn't have happened, it was nasty trick. It was not that they had done something wrong, somebody else has done something wrong, but they shouldn't be doing that. I said, "I understand if you're curious. If you're curious, you

can ask questions, particularly of your mum and dad. They won't be horrified, remember they were wee boys and girls as well. I'm not going to go running off and telling your mum and dad about this. It's up to you whether you do or not. I did report it to Brother Arthur. I know that [REDACTED] did tell his mum and dad and his dad thanked me for handling it so gently, and not scare the living bejesus out of him, telling him he was going to burn in hell. Brother Arthur thought it fell into the category of wee boys games. I told him that I was sorry, but I disagreed. I thought it was not a wee boy's game, it was someone who had knowledge that perhaps was inappropriate for their age, and getting others involved.

307. I was surprised over the years, just how many children are aware of such activities, and that pre-dates the internet. Brother Arthur didn't take any action against [REDACTED] as far as I know. Brother Arthur, in common with several Headmasters I've worked with took the view that when you handed something over to him, you're out of it. I always, as I worked my way up, took a similar view, but would always try and give feedback to somebody. I wouldn't have expected that incident to be recorded in the day book. The day book, as I understand it, was very much a Community thing, rather than a school thing. As for Brother Arthur making a note of that incident elsewhere, if it was a school operating today's standards, yes. But back then, not particularly. Personally, I wouldn't have been experienced enough to know whether these things were kept on record or not. I did record it in my book, the book that Brother Arthur threw away, because I wanted to think afterwards how I'd handled it and had I handled it properly. I remember going back and adding the fact that Mr [REDACTED] had come and expressed his satisfaction, but that he would like to be informed in future. I said it had to come from Brother Arthur. Brother Arthur had always said I couldn't contact parents, he would contact parents. If they contacted me, fine. But any contact from the school had to come from him.

308. I did not witness any of the other staff disciplining the boys. However, right from the start [REDACTED] and ^{MGQ}[REDACTED] it might even have been during that June, before I was there officially, I do remember them both making comments about Brother ^{MFV}[REDACTED] and him rapping them on the knuckles with a ruler. And also in one of those weird twists, ^{MGQ}[REDACTED] complained about being hit on the head with a blackboard

duster, by Brother ^{MFW} [REDACTED]. He claimed it had marked him, and he showed me a mark which to be honest looked more like a skin blemish rather than an injury. I did report these things to Brother Arthur.

309. It then happened, definitely during my time, and again it was [REDACTED] who was very upset and crying. I sat with him, and I was cuddling him. He said Brother ^{MFW} [REDACTED] had rapped him on the knuckles. I think there was some verbal stuff as well. He was telling me he found Brother ^{MFW} [REDACTED] so hard, and if Brother ^{MFW} [REDACTED] didn't like children, why was he teaching little children? This was strange because somebody else had made that comment about me to [REDACTED]. Again, I reported it to Brother Arthur. I did try and speak to Brother ^{MFW} [REDACTED] myself, just in passing because I had no authority in disciplining teachers. Putting it bluntly, I was a sparrow's fart in the Community, I was a youngster, definitely the lowest down.

310. When I mentioned [REDACTED] name to Brother ^{MFW} [REDACTED] and asked how he got on with him, he said, [REDACTED], that's his name." he just went into this massive, monologue diatribe and walked out of the kitchen, so I knew that there was definitely an issue there. [REDACTED] was leaving at the end of that term, and I think he may have raised it again, and I went back to Brother Arthur about it again because I had no authority to deal with it. That would be standard in any school, the Headmaster had to do it. That was the only time I saw [REDACTED] unhappy. Generally the kids were happy.

311. I was quite sad when [REDACTED] went, I thought all three of the [REDACTED] kids were great kids. [REDACTED] could have stayed another two terms, but his best friend [REDACTED] wasn't returning. Again, this turned out to be quite important in some ways. When I was doing my handover as Bursar, I asked about fees and non-payment. Brother Germanus was straight, "If they don't pay, they don't come." I was surprised, I thought that would be the Headmaster's thing, rather than the Director. He said, [REDACTED] not coming back because they wanted an extension on the fees and I said no." Because [REDACTED] wasn't coming back, [REDACTED] felt he would move on as well, but there was a term's notice to be served. I found it interesting that ^{MGH} [REDACTED]

claimed he got two years free schooling from Brother Germanus. That would never have happened, believe me.

312. I didn't witness or hear about any other discipline issues with any other members of staff. Even looking back, it was obvious in some ways, they found Brother Germanus difficult. He was of a different generation. Although no one came out and said it, I think they were glad he was gone and I was there. But I never ever heard any of them speak of any cruelty or discipline problems. In actual fact, during the holidays, a former pupil who would have been about thirteen or fourteen, came back to see Brother Germanus. It was obvious he had very fond memories. That was the boy who had called me, Mummy. I walked in when he was talking to Brother Germanus. I asked if he was [REDACTED] and he said yes. I told him he was at the school when I was there in 1976, but he couldn't remember. Then in September, during the October half-term, I was working outside, and this boy appeared and said he was a former pupil, and were there any Brothers about. I told him I was a Brother, he said he was looking for Brother Germanus. I told him Brother Germanus had left, and he was quite upset, he wanted to see him.
313. Other than the book of notes I kept, I am not aware of any punishment book being kept, and my book was not about punishment, it was about how I handled situations.
314. Brother Arthur used to always have a treat for the boys on Saturday night. Sometimes he bought it, sometimes I bought it. There was an incident when he told me he had bought some chocolate biscuits for the boys and I told the boys. When I brought them through, they were actually chocolate bourbons and they had been anticipating something else. A boy called [REDACTED] made a joke about this being a rather disappointing thing. So I said, "Fine, if you're that disappointed, we won't have the biscuits." And I put them away. They did get them the next day though. I did say to them that if someone gives you something, even if you are disappointed, it is good manners to say thank you regardless. I was fairly strict on good manners, I know that.
315. Brother ^{AKS} [REDACTED] was also the Brother that had the boy that got hit in the mouth with the golf club. The accident happened over in the grounds of Northfield and I was in

Landour. He sent a boy over to get me, I came across, saw what had happened and said I have got to get a doctor. As I went to go into Northfield, Brother Arthur came out and just waved not to. He had already called the doctor. Brother ^{AKS} had sent the boy a far greater distance to get me, rather than send the boy to get Brother Arthur, because he didn't like Brother Arthur. I freaked when he told me that because that child was suffering, it was ^{MGR}. Because of various tensions I had with Brother Arthur that weren't related to that incident, I had a deteriorating relationship with ^{MGR} that term. When I sat with him, waiting for the doctor, I would say that was the only time towards then end of his time that I saw what I would call, the old ^{MGR}. It dreadfully upset me. This is what led ultimately to the fight between myself and the Superior. He was going to appoint Brother ^{AKS} to take over looking after the boys. I said, "If there's any accidents and a child suffers, and he takes the same course, I will go to the police if necessary, because to me that's neglect." He put his own little war in front of the children's care, and to me, the care of the boys was the prime thing.

316. Brother ^{AKS} was obviously not appointed in the end. I don't know to whom Brother Lucas said what I'd threatened to do, but he did discuss it with Brother Arthur, and Brother Arthur confirmed that, yes there had been trouble and that Brother ^{AKS} was at the root of it, so he wasn't appointed and I believe he left the Brothers. Looking back, I can't remember when he told me of his motivation in not going for Brother Arthur. If one looks at it objectively, there was a certain common sense in sending for me because I was the first aider, but frankly, if he'd looked at the child he should have known this was beyond first aid. Any actual delay was probably quite minimal because by the time I got across and did the quick triage of ABC, Brother Arthur was down there telling me he had phoned for the doctor. That was good fortune rather than planning, and my worry was you're not always going to have good fortune.
317. When I made the threat about going to the police, it was the day after the end of term, and it had been a very fraught term.
318. There was an incident where the boys who were being allowed out for the weekend were being allowed to ride motorbikes, without safety equipment and without adult supervision. I extremely concerned about that both from a legal and a moral point of

view, as we were responsible for the children. Brother Arthur was quite incensed that I was telling him what his job was. He was very sensitive about that and I put my foot in it a number of times.

319. There were occasional comments by the pupils and a couple of Brothers, Brother Jerome and Brother Kenelm, about Brother Germanus. They were not hugely negative. He did have a stutter, and the boys didn't appreciate that. I think he must have had some trouble with tongue control because he constantly had to wipe his chin. That was not helped by the fact that he was a constant pipe smoker. But there was nothing untoward. I certainly didn't witness anything that could be called abusive. There was no comment that I heard that I would consider to be a report of abuse.
320. I did see Brother Germanus handle one incident in a weird way, but it wasn't abusive. He had picked up on a boy using the word fuck. His response was to speak to the boy and keep using the word fuck, and then tell him how awful it sounded to hear the word fuck being used, so he didn't want the boy using it to other people. I thought, "I see your point but I don't think I would handle it that way." but Brother Germanus often thought he was being trendy. I didn't get any reports from any other members of staff that raised any concerns, absolutely nothing.
321. If the boys had any concerns there was no formal arrangement about who to raise that concern with. Formal arrangements like that probably didn't come in until the 1990's. I genuinely believe they would have raised any incidents with me, as witnessed by the fact that some of them did come forward to me about Brother MFW and the knuckle rapping. I would also be puzzled if they wouldn't raise it with Brother Arthur, the boys worshipped Brother Arthur, they really did. He was in his sixties and he would go out and play football with the kids. I was in my twenties and I'm clumsy, I'd be terrified I'd kick the kid rather than the ball. If a child had raised a concern with me, I would have referred it immediately to Brother Arthur. Again, from my experience going through other schools was that probably until the late 1980's or early 1990's, most schools had no formal procedures written down.

322. Almost all of the feedback I got at St Columba's whether it was from pupils, parents, or visitors was positive. When we took the pupils to Spain on holiday, the Spanish people were amazed by the good manners of the boys. They got a discount at the local supermarket where we were staying, because they were so polite. It was the same in a restaurant we went to every night, the boys were given free soft drinks by the owner, and myself and the other staff members were given free wine on our last night.
323. Parents were full of praise for how happy their children were as boarders at St Columba's, apart from Mrs [REDACTED]. She was the mother of a day pupil, [REDACTED]. [REDACTED] She believed that I overruled the Headmaster who had allowed boarders to stay at her house with [REDACTED] at the weekends, but I didn't overrule the Headmaster's decision. I didn't have any issues with boarders staying at her house at weekends.
324. I took the pupils on an outing to a Marist founder's day event at St Mary's, Calton, Glasgow. That would have been on 6 June 1981. The ladies in charge of the event didn't know where I was from but asked if I knew where the boys were from. They said they were the most polite, well dressed, and well behaved boys they had ever seen. They gave the boys extra biscuits.

Abuse at St Columba's, Largs

325. There were a number of other serious incidents to do with the school, and wider things, tensions between Brother Arthur and Brother [REDACTED] ^{AKS}. In actual fact Brother Arthur came to me almost in tears following an incident. It wasn't anything to do with the children, it was over the Sunday Mass.
326. There was an incident where Brother Arthur was talking about something he had read in the Sunday Post and I made a crack about trusting the Sunday Post or anything you read in the newspapers. He just exploded at me.
327. Brother Arthur was very anxious after Mass one Sunday. It was during my last term during summer term of 1982. He asked if I could get the boys to bed quickly, he

needed to speak to me. I was anticipating I was going to get a bollocking for something. I went down to the kitchen. We often met in the kitchen, when the boys had gone to bed, for a cup of tea. Basically, somebody in the Parish had approached him, a man, and said they had been abused by a Marist Brother as a boy. He didn't tell me the Brother's name, he didn't tell me the man's name, he didn't tell me what school was involved. I think I worked a few things out myself. The person concerned was no longer a Brother and had long since departed, the incident must have happened back in the 1960's.

328. Brother Arthur wanted my advice, how would I deal with it, which I thought was very strange as he was a far more experienced person than us. I said, "The first thing you have to do is let the Provincial know, and the second thing is you need to go back to this man and find out what does he want to do about it. It may be that having reported it to you, and the man's no longer a Brother, that's as far as he wants to take it." I said that if the man wants to report it to the police, then we should support him in that. I said something along the lines of, "You've got to put him back in control of it." I think that was because of my background in social sciences, because there had been a little bit in the legal side of administration about things like that and how to deal with them, a little bit. Brother Arthur was quite agitated. Ultimately, I don't know what he decided to do because, as I said, he never ever came back to me and gave me feedback.
329. I didn't witness, or hear about, any acts of abuse by staff at St Columba's either at the time, or looking back with the benefit of hindsight.
330. The only thing that gave me cause for alarm was the thing with ^{MGR} being convinced I was going to give him some sort of a thrashing. I did at one point have to call aside. All I can remember is that he had reported something to me that was very different from something that had happened. I can't remember what. I asked him what his father would do. He spoke about getting beaten by his father. I said, "That's not going to happen here sunshine, don't worry about it."
331. A boy did come to see me in my room. It was I think it was the summer term of 1981. What he was upset about was, I'm afraid it was again.

They decided to have a show of each other's privates, to have a wee look. [REDACTED] had told his mother, and his mother had a go at this boy. He was getting the blame when it was [REDACTED] idea. So I said, "I presume you've learned it's not a good idea to do things like this?" I told him it was alright to be curious and if he wanted to know, to just ask. I then had words with [REDACTED] and he admitted he had passed the buck on, blaming [REDACTED]. I believe I mentioned it to Brother Arthur, but that is not the kind of thing that would have been recorded anywhere.

332. Can I also say, I am aware of incidents outside of school involving the boys. [REDACTED] MNU [REDACTED] was very upset one night and I sat on his bed and talked to him. I think it was because Brother Arthur had given him a ticking off about something. I said that these things happen, there was nothing to worry about, he hadn't done anything seriously wrong and Brother Arthur would forget about it in the morning and so should he. He still remained weepy and I asked if there was anything else. We were in the dormitory and he asked if he could speak to me alone. I said of course he could, and we went along to my room. He told me he didn't want to go home that weekend. I asked why not, and he said that he had a pal who was trying to induce him into activity. I asked if he wanted to do that sort of thing, and he said no. I told him that if he didn't want to do it, then he didn't have to, that it was his body, and no one had the right to force him. I said that if he's trying to put pressure on you, I would question whether he's a pal. I did at some point actually check that it was someone of a similar age and not an older person, and it had been somebody in his class from his previous primary school. I don't think I told Brother Arthur about that. I just took it as boys being boys, it was someone from his own class, it wasn't someone aged thirteen or fourteen.

333. I am afraid that much more disturbing was that [REDACTED] did come and admit to me that there had been ongoing sexual activity between himself and [REDACTED] and that it had started even before I was in the school. [REDACTED] came to my room to tell me this during the summer term of 1982. What had made [REDACTED] so anxious and why he came to me was that [REDACTED] had told [REDACTED] that he had told somebody else about their sexual activity, a girl, who I think was a cousin, in an attempt to try and induce her to play games. He thought if this cousin said anything, it would come back. I said,

"If you don't want to get caught doing something, what does that tell you about you are doing?" I said I would have a word with [REDACTED]

334. I can't remember whether [REDACTED] was present when I spoke to [REDACTED] or not [REDACTED] told me a lot more. Alan admitted what [REDACTED] had told me, and I didn't tell him what [REDACTED] had said. I said, "[REDACTED] has spoken to me about things that you have been doing." I never give information, because then it's like you are planting ideas. He blurted out that he told this girl that I kind of approved of it, because I was upstairs on the C.B. radio, and must have known that they were downstairs. It turned out that they had been sneaking into the room that I had had downstairs and locking the door because it was a Yale lock. I couldn't quite make sense of this thing with me and the C.B. because it also involved me being on a particular channel which apparently was for gay men and I was looking to pick up gay men. Total nonsense.

335. Again, I went through the thing of, "Should you be doing this? Why don't you ask your parents? We understand your inquisitiveness etc." I finished up by asking him something along the lines of, "Is there anything else you want to tell me?" Then he dropped the bombshell that when he was younger, he was ten years of age at this time, he had sexually abused his younger sister. At that point, I think I had what was in retrospect, my first attack of vertigo, which I was diagnosed with years later. I had always thought they were relatively innocent. Maybe I was a wee bit gullible, a wee bit naïve myself. I went and told Brother Arthur. I told Brother Arthur the whole thing about [REDACTED] coming to me, about this other girl, and [REDACTED] dropping this bombshell. I believe Brother Arthur must have spoken to the boys. When it was in Brother Arthur's hands, I didn't get any feedback.

336. This was the beginning of the breakdown of the relationship between myself and [REDACTED] loved adult company, he would follow me, ask me questions, he would want to do things with me etc. Suddenly, I was getting blanked, so I presume Brother Arthur had said something and [REDACTED] felt I had betrayed him or breached his confidence, but I felt I had no choice. Exactly what Brother Arthur did ultimately, I don't know. [REDACTED] did tell me he had stopped doing it because his wee sister was beginning to speak and he was frightened she was going to say something. I said, "The fact that

you are frightened about her saying something, what does that really tell you about what you have been doing?" I think he took that message on board. I did not make any record of that, other than in my personal diary. I don't know if Brother Arthur recorded it or told [REDACTED] or [REDACTED] parents.

337. I can't recall anything else of that ilk being reported to me that raised any concerns about the way boys were interacting with each other or Brothers. I am one hundred per cent certain there was nothing with regard to Brothers. I would not be one hundred per cent about anyone flashing themselves in the shower, that could have happened but I certainly don't remember anything. The only complaint about anything physical by a Brother was the rapping of the knuckles, and it was Brother ^{MFW} [REDACTED] repeatedly. It was repeated by one of the [REDACTED] the following year as well, which again I put back to Brother Arthur.

Specific allegations of abuse at St Columba's, Largs

MGH [REDACTED]

338. [REDACTED]
[REDACTED] " until they read out the name ^{MGH} [REDACTED] and I immediately asked for a break. The reason why is, I almost felt like I was in a parallel universe listening to these accusations. The name ^{MGH} [REDACTED] totally floored me. It's an extremely unusual name. I did know a boy called [REDACTED] I now realise that it was probably ^{MGH} [REDACTED] brother. It totally freaked me out because I was involved in an incident with that boy at St Joseph's College in Dumfries. It turned out in ^{MGH} [REDACTED] that he did have a brother at St Joseph's College in Dumfries. Now basically the situation was, I was an assistant dormitory master on the top floor in St Joseph's. When you came up the stair, to the left was the dormitory where myself and Brother ^{MFT} [REDACTED] were, to the right was where Brother ^{MFU} [REDACTED] ran the dormitories.
339. I think I was coming out of the dormitory when I heard Brother ^{MFU} [REDACTED] being verbally abusive to a boy, and mocking him because his name was ^{MGH} [REDACTED] and he kept

calling him [REDACTED] I waited until the boy had gone and then said, "Brother, I'm really shocked, I don't think that was appropriate, you humiliated that little boy." Even now, I couldn't even picture the boy, I've got no idea exactly who he was but I must have come across him. Brother MFU [REDACTED] response, if I'm being polite, was to geographically reposition myself and concentrate on the matters that were my responsibility. He told me to fuck off and mind my own business.

340. That's how that name stuck in my head. If I had ever met a MGH [REDACTED] in Largs, I would have immediately made that connection, and that's what I told the [REDACTED] at that time.
341. All through Mr MGH [REDACTED] he referred to things that he could not possibly have known about unless somebody told him, and that could not possibly have happened in his time. I will give four very quick examples.
342. He referred to me wearing an army jumper. That jumper was given to me in January 1981 by Mr [REDACTED]. Even if one accepts, and I do not accept, that MGH [REDACTED] was there until 1980, I didn't get that jumper until after he left the school.
343. He refers to me showing videos. We didn't actually get a video recorder until either Easter or summer of 1981. He actually could refer to the shops that we went to, to get videos. Those shops did not exist until 1981. One was owned by someone called by a familiar name, McMillan. It was the brother of the guy who did the laundry and whom [REDACTED] So those were things he couldn't possibly have known about.
344. He referred to being dragged out of his bed in the middle of the night, hauled across to the other house, passing the Brothers, and I can't remember whether they were supposed to be dancing naked round the school pond with burning torches. There was no school pond, it just did not exist.

345. He actually referred to Brother MFU teaching him in Largs. Brother MFU was never in Largs. Practically in the same breath, he referred to Brother MMK and Brother AKV. Brother MMK was the SNR of St Joseph's College, Dumfries from 1973 to 1979. When I was teaching or working at St Joseph's, Brother AKV was one of the primary school teachers at St Joseph's. To the best of my knowledge, none of the three of them worked in Largs, Brother AKV might have, but Brother MMK was a secondary teacher. He was my teacher when I was a pupil there. Brother MFU didn't teach.
346. MGH described Brother MFU as being, I can't remember if it was Spanish or Italian. Brother MFU was from and as you might have guessed from his language, when he got worked up, it came out and he made sound a cultured man. His most striking feature was that only had I think that as a boy, if I was talking about Brother MFU I certainly would not be thinking that he was Italian, and I would be focused on the fact that he only had He had lost I don't know when. I happen to know, because of various things that Brother MFU said, that he was sent to St Joseph's College in Dumfries in 1936, for six months. Because when I arrived, he was standing at the top of the stairs where he liked to stand and watch things happening. I was coming up to move into the dormitory. He said, "Young AKU how long are you here for?" I said, "Well, just six months, until I go to university." He replied, "That's what they told me in 1936 and I'm still here." He stayed there until either 1979 or 1980, and then himself, Brother AKV and Brother MFT who was the Brother I did the dormitories with, went out to the Lebanon because they were winding down the boarders at St Joseph's. Brother MFU never ever taught at Largs, and the only way MGH could have known about him, was from his brother. He actually referred to being mocked and being called MGH I thought, "What you've done mate, is picked up stories and you're taking them on, and accusing." In my opinion, and I'm saying that for legal reasons because I don't know my legal standing, he is a very dangerous person who is out for money. Unequivocally, I did not know that boy.
347. He referred to me as being a teacher there. The books show I was not a teacher there, at St Columba's. He initially referred to me as being the English teacher. I never taught

English in any of my time. He then claimed I was the [REDACTED] teacher. I never actually taught him, but I covered several of his classes. The day book shows I visited on two weekends, but hands up, if you'd asked me I would have said I never set foot in the place at that time. I have got no memory of visiting them. He claims that he saw me wearing joggers and a white T-shirt, which is really strange because he, after my [REDACTED], posted a picture of me on his [REDACTED], and in that picture I am wearing a white T-shirt and it's actually a pair of trousers, but the way the photograph is taken, it could be joggers. I don't think until [REDACTED], that I have worn joggers. He is a very dangerous person and I think, in terms of protecting children who have been truly abused, he could actually damage them because ultimately if the truth about him comes out, people will get even more sceptical, as a lot are, about these claims of historical abuse. I don't mean just St Columba's, I mean in general. He is a very dangerous person.

348. I've admitted I knew all the others. If I did know him, why would I try and hide it?

MGH [REDACTED] *Inquiry Statement paragraph 50*

349. "After Brother Germanus left, Brother ^{AKU}[REDACTED] was in charge. At different points, Brother Arthur, Brother ^{MJZ}[REDACTED] and Brother ^{MNQ}[REDACTED] were also in charge. It's hard to remember the ages of the brothers because I was so young at the time. Brother ^{MJZ}[REDACTED] was quite young. ^{AKU}[REDACTED] was one of the youngest brothers, apart from a [REDACTED] teacher called Brother ^{MFU}[REDACTED]."

350. I most definitely was not in charge but again, because I'm pedantic, a child there could refer to me as being in charge of boarding.

MGH [REDACTED] *para 87*

351. "Brother Germanus would punch us. He was supposed to have been a boxer when he was younger. He used to do all these funny boxing moves and then all of a sudden hit one of us on the nose. He'd take us into rooms and batter us. He would really punch

the living daylight of us. He loved the cane. He could hit us for no reason at all, so could Brother ^{AKU} [REDACTED]."

352. I had nothing to do with the boy. And I don't believe that Brother Germanus ever used a cane. I never saw any evidence of canes about the school, I never saw Brother Germanus physically strike a child.

MGH [REDACTED] para 102

353. *"I remember playing billiards on a snooker table. Brother ^{AKU} [REDACTED] would come into the room and put the cue right up the back of me. ^{MGQ} [REDACTED] was there once. A boy was hiding under the table. He tried to put the cue into me and ^{MGQ} [REDACTED] but we both managed to run away."*

354. Absolute bunk, and if that's from his statement, it actually clashes with what he claimed previously. His previous claim was that I actually did insert the cue up his anus. When he was interviewed he claimed he was wearing trousers at the time, which would have been physically impossible.

MGH [REDACTED] para 103

355. *"Brother ^{AKU} [REDACTED] would make us watch horror movies, like The Texas Chainsaw massacre, Frankenstein and Dracula. He would masturbate in front of us, in the same room. Just before ejaculation, he would run out of the room. He would call us up to his bedroom upstairs. He would touch us and get us close. The films were just to put fear into us, to get us close. He would also give me wee bottles of juice and Cadbury's chocolates from a machine. He'd have two or three of us on top of his bed, where he'd touch our legs and try to masturbate us."*

356. I was perfectly honest and owned up that I did allow the boys horror movies, but I watched them myself and edited them where I felt. I cannot remember if it was then, or when I was in the children's home, I actually had written to the British Board of Film Censors which I think it was at that time and got a copy of their guidelines so I knew

what to cut out in terms of appropriate for the age group. Again I emphasise there was no video recorder in his time.

357. He refers to getting drinks and chocolates from a machine. There was no machine that dispensed drinks or chocolates, so where the hell that comes from, I haven't a clue. As regards masturbating in front of them, absolutely not. I'll be blunt, I don't even know if it's physically possible to masturbate to the point of ejaculation and then stand up and run and I have no intentions of experimenting to find out. Can I also say that nothing like that was referred to by any other child and yet I am supposedly doing it in front of, I presume, all the other boarders because they would all be together. If I am supposed to have done that, why has no one else referred to that? Although it is not in that section, he does refer to my room at the top of the house, and again, I did not move in to that room until February 1981. Initially, when I took over from Brother Germanus, I slept on the first floor in what was the traditional Boarding Master's bedroom.

358. In my opinion the guy is an inveterate liar.

MGQ

359. My recollections of MGQ are really positive. When I was allegations were made against me in England, I actually considered trying to track down some of the boys from Largs, and he would have been number one. He was someone who had lived closely with me, knew me inside out in terms of my faults, because MGQ was a feisty wee boy, he wouldn't hesitate to tell me if he thought I was out of order at times, and sometimes he was right.

360. Probably, my strongest memory is of his final day, which was the day before the confrontation with Brother Lucas. MGQ was hysterical about leaving, he was so upset. I was on the verge of getting really upset, his grandmother who was picking him up was upset to the extent that she got confused. She thought it was MGR who had to leave and MGQ was leaving simply because MGR was leaving and the three boys were at the school. In actual fact it was MGQ who had to leave and MGR was leaving

because it was more convenient to have the three boys at the school. She said, "I'll speak to [REDACTED], their dad and [REDACTED]^{MGQ} can stay." I was having to explain to her it wasn't possible. Now, [REDACTED]^{MGQ} in one of his statements said I tried to persuade the granny to keep him at St Columba's. Absolute bunk, it was a non-starter and I explained to the granny why it was a non-starter. He was starting secondary school. We had the skills and the knowledge but we didn't have the time. He had to go to a senior school where they'd be given all the range of senior school subjects. But [REDACTED]^{MGQ} clung to me like a baby and cried his eyes out. I've spent about fifteen years in boarding schools, boys and girls, I saw many emotional scenes as children were leaving. If [REDACTED]^{MGQ} was number ten on the reaction scale, nobody else would be beyond a two or a three. I had some, particularly Spanish boys leaving [REDACTED] who often got terribly upset. I said to [REDACTED]^{MGQ} not knowing what the future held, "You can always come back and visit. We'll be here, we'll love to see you, don't worry about it." Little did I know I wasn't going to be there. [REDACTED]^{MGQ} was a wee imp in many ways and I liked that, I did. I could sit and tell you, and you may think some of them quite inappropriate, wee tricks he played on me, particularly with [REDACTED] that I've referred to.

361. They were best chums and I just find it weird that in all his stuff he never ever refers to [REDACTED] I really do find that quite strange. One of the things was, particularly in the early days of the video, there's two films and I don't know which one occupies the position. The two films were The Champ and Kramer vs Kramer. Whichever one we watched first, we were sitting watching and I started crying. I think it was The Champ. When the champ dies, John Voight, Ricky Schroeder's got his arms round him saying, "Champ, Champ, wake up." Even now I'll tear up about it. The boys used to tease me about that terribly. A couple of weeks later, I think it was Kramer vs Kramer but it might have been the other way round, they brought this in and apparently this was at [REDACTED]^{MGQ} instigation, he got one of the day boys to bring in Kramer vs Kramer to see exactly what point who could predict when the tears would start coming down. I remember him, when they did start, he jumped up because he had guessed absolutely correctly, but I loved him for that. I thought that showed they were relaxed with me, they were happy with me.

362. One night, I don't believe I'm incriminating myself, the heating broke down, it was a Saturday evening. I had actually made a wee contact and I phoned the guy and he said he couldn't make it that night but he would be there first thing in the morning. I said to the boys that I thought an earlier bed, rather than sitting up playing games because we didn't have the video at that point. So they said could they push their beds together. I said that was a good idea. I went round and turned off the lights and came back down. I heard a noise in my bedroom, it was still the lower bedroom. I went in and **MGQ** and **██████████** were in my bed. I asked what they were doing and they said they thought I'd be cold too so they had warmed up my bed for me. I thought that was, inappropriate in many ways, but very sweet. To be clear, I did sent them back to their own beds. It was a single bed, so on a practical level there wouldn't have been room for three of us anyway. What they didn't know is that I hate getting into a warm bed. My mother had bought us electric blankets as kids and I hated it. They would do things like that, and I think those were signs that they were perfectly happy with me, perfectly relaxed, that there was a good caring relationship, and that it was two-way.
363. There were lots of little incidents and I'll tell you the one that's the most dicey. They had stayed behind on a Wednesday afternoon, they had asked Brother Arthur. They knew I was going to get the lawnmower out and being boys, they loved lawnmowers and they knew they'd get a shot. We mowed the lawns for about an hour. They were vast, huge things. I said to them, "Look, I'm going to have a shower. Clean the machines, put them away, and go and have a game of ping-pong or whatever. In about fifteen, twenty minutes, I'll have finished, you come up and get a shower." So I left them to do that.
364. I went into the building, up the stairs. Who's going up the stairs, but Brother **MY** He said, **AKU** I hope you don't mind, the boys are all away, I'm going to have a shower." Brother **MY** had a bad leg, he struggled and I thought he probably doesn't want to climb in and out of the bath, and it was only baths that we had at the Brothers' house. I said, "Fine." I went upstairs, ran myself a bath, and jumped in the bath. I was in the bath about two minutes and all hell broke out. I jumped out of the bath, put my dressing gown on and went to open the fire door at the top of the stairs. **██████████** and **MGQ** were running up the stairs, killing themselves laughing, and I could hear Brother

MYM They thought it would be quite funny to break into the shower room, while I was having my shower, only when they tried to open the door, it was Brother MYM I probably should have given them a bit of a bollocking. I thought, "That's fairly backfired on you." Life was like that, there were lots of little things that the kids did, and I really enjoyed them, I really did. It was all very innocent.

MGQ para 21

365. "Brother AKU once threw a duster at me in school and it hit my head. It split open and was bleeding above my right eye. I didn't even know what I had done. I didn't get any first aid or anything for that."

366. No, however he did tell me that Brother MFW had done it to him. He showed me a mark. I'm sure it was above his left eye. He claimed he was scarred, but we never ever saw this scar in [REDACTED]. It was like a little round mark. Funnily enough, I was watching the movie Catch Me If You Can, with Leonardo DiCaprio and there was one screen shot, and Leonardo DiCaprio has two wee marks there. When MGQ was telling me I thought, "That is more like a skin blemish rather than a sort of physical scar." But again, in Largs, I never ever hit a kid accidentally or deliberately with a duster. Originally, he had claimed that I had beaten him with a duster. That seemed to disappear like so many other accusations, but it most definitely did not happen.

MGQ para 30

367. "I remember at PE we weren't allowed to wear pants under our shorts. We just wore these nylon see through shorts. I once got belted by Brother AKU across the back of my legs for celebrating my brother [REDACTED] scoring a goal at football. It didn't bleed but I had purple marks across my legs and I couldn't sit down. My legs and backside were killing me. I saw that all the time, we just saw it as normal."

368. I don't even remember reading that in his statement. No.

MGQ para 34

369. *"We once went on a trip to the seaside and we were in a car park area when my brother, MGR stood on the grass. Brother AKU AKU shouted at MGR for standing on the grass and punched him right in the face. I remember MGR two little feet came up off the floor and he sat up all dazed with blood coming from his mouth. I was looking about for a rock or something that I could hit AKU with. I couldn't find one so I didn't do anything but I was really thinking that."*

370. I have never in my life punched a child. Again, does MGR ever refer to that? Again, I don't remember reading that. I should clarify, as an adult I have never punched a child. I'm sure as a wee boy, I had a few scraps, although I can't remember any. It's just me being pedantic.

MGO para 36

371. *"There was sex abuse on that trip but I didn't realise it until later. We slept in a classroom and Brother AKU had a way of making you jealous and actually making you want to sleep next to him. He would ask who wanted to sleep beside him and try to make it sound exciting, that type of thing. I slept beside Brother AKU one night and I went off to play football the next morning and noticed all this white flaky stuff all down my legs. I didn't know what it was but I realise now that he'd been masturbating, the dirty git."*

372. That's his third different version. First of all, nothing like that ever happened. If you'd asked me from cold about any incidents, I would say that there was a boy in Barcelona, and I cannot remember who, who asked if he could bring his bed over closer to mine, and I said yes. If you'd asked me from cold, I would have said it was [REDACTED] who was a day boy. He had a couple of wee wobbly turns, homesickness, because he had never lived away from home. At no point did I encourage boys. He actually claimed [REDACTED] that I said "Hands up for volunteers for a special privilege." Or something like that, and that I had selected him, even though he didn't know what was going on. I will say, somebody, I do not know who, would have been about half a metre apart from me on the lilo, and on the other side was Brother Ian. The original allegation was that

he had slept with me in a sleeping bag. Me, in a sleeping bag with a child, I have never tried it, but I think it would be a fairly tight fit. We were in Spain, it was bloody hot. Can you imagine the temperature that we would have built up in a sleeping bag, and then thinking that I could masturbate under those conditions without waking him up? Also in his original claim was that on his leg was a white waxy liquid. Now again, my reaction was I'm not an expert on how semen dries out, how quickly it dries out, but it wouldn't be there as a white waxy liquid unless it had just happened. So again, I have no idea where it's come from. It most certainly did not happen. Nothing like that happened, nothing that in any way could be interpreted in any way like that happened. There was a boy who did sleep closer to me than the others for one night as far as I remember.

373. He also claimed that the next day I told him it couldn't happen again because Brother Ian had objected. He actually claimed it was Brother ██████ who was with us at the time. According to him, I had told MGQ ██████ that Brother Ian had spoken to me and said that it was inappropriate to have the boys sleeping with me. No such conversation ever took place. As far as I am aware, Ian Neylon, now an ex-Brother, is still alive, living in Ireland, although he's English. He married an Irish woman. We did stay in touch, swapped a couple of messages on Facebook five or six years ago. Ian was a great friend of mine, he had been my Housemaster in the junior seminary, and he had been my ██████ teacher. I am a ██████ I suppose, in many ways. Please don't misinterpret, but we were quite close. Even as a boy, Ian was someone I could identify with. I think Ian would have killed me if I had done something like that. Again, honestly, I have no idea where this has come from.

374. He also claimed that they used to go out and play football with the local kids. There was never any contact, as far as I remember, between them and the local kids.

MGQ ██████ para 47

375. *"I got the belt once from Brother AKU ██████ for fighting with ██████. He took me up to his bedroom and hit me with it, six of the best, on my hands. It was like one of those things they hit themselves with over their backs for punishing themselves. It had*

lots of tails more than a normal belt. When I went out, [REDACTED] laughed at me and I said something spiteful back to him. [REDACTED] told on me and [AKU] gave me six more."

376. Absolute bunk, and I would say speak to [REDACTED]. Again, I gave one boy, and I think it was [REDACTED] the belt and I swore I would never use it again, and I never ever did. I know in his original allegations, [MGQ] claimed that in my wardrobe I had a display of belts. Absolute crap. We never used belts for whipping ourselves, although you do see it in movies. In fact it was strictly forbidden in the Brothers. There was something historically in certain orders doing something like that.

MGQ
MGQ

para 64

377. *"Brother Germanus was a dribbling mess and I actually felt sorry for him even with what he did. He and Brother [AKU] [AKU] were the worst and they were living in Landour House with us, so they were literally grooming us all 24/7. Brother Germanus would get drunk and run about tickling us or grabbing us, that was always happening until Brother Arthur arrived, then they would have exchanges and he would stop things."*

378. I never lived in Landour with Brother Germanus. I didn't move in until he literally left the community. The reference to grooming them all 24/7 is bunk.

MGQ

para 66

379. *"I remember Brother [AKU] [AKU] once told me that if I helped clear grass and clean the gardens out the front of Northfield House, he'd take me to The Moorings. The Moorings was a place in Largs, for snooker and ice-cream. I thought that was great and did the job then went for a bath to get washed down and ready to go to Largs. Brother [AKU] came into the bathroom, dropped his towel and jumped in the bath with me. I couldn't believe it, what a horrible disgusting sight as well. He was big, fat and disgusting. I was out that bath in a flash. He said that he thought we were going to bath together but I just sprinted to my bedroom."*

380. There was an occasion where MGQ and [REDACTED] did stay and help cut grass, but again, this is a different version from what he has told previously. I think [REDACTED] it was that I had got him to help clear thorn bushes and then took him to the moorings. I never ever on any occasion took a single child to the moorings. There were one, possibly two, occasions when the swimming baths were closed, I can't remember why they were closed, but myself and Brother MFY [REDACTED] took all of the boys. And apart from going there one night with one of the dads, that was the only time I set foot in the moorings. In relation to the allegation of getting in the bath, no. And I don't think I was that fat, not in those days. I was overweight.

MGQ [REDACTED] para 67

381. *"Brother AKU [REDACTED] would set up CB radios to impress the kids and put on horror films to frighten us. We would be frightened to go to bed, so he would cuddle up to some of the boys, get them to sit on his knee or lap and get his thrills from that."*

382. Again, I have to plead guilty to the fact of the horror movies, but I would emphasise that I had very much edited them. To the best of my knowledge, no boy ever showed any sort of real negative reaction. Yes, of course they would jump, but I would jump at Doctor Who as a kid for goodness sake. But there was nobody who appeared terribly frightened or put off in any way whatsoever. Yes, they would cuddle up beside me on the settee, again I regard that as relatively normal. That it was done in order to frighten them etc. absolutely not, I was not trying to terrify them in any way. As often as not, they were movies that they themselves had brought in. I remember actually reviewing one and totally not showing it. It did become infamous in its day. It was called, I Spit On Your Grave. There were some, when they would produce them I would say, "I'm going to review it, you know that. And if there's so much that I've got to cut out that there's no movie, I'm not showing it. It was always done in those things, and I would cut out definitely any sort of ultra-gruesome stuff. To do the editing I would stop it and fast forward with the counter numbers, and do it that way. I always thought that they would guess I was cutting out sex scenes, but in actual fact, in the horror movies it did tend to be the more gruesome bits, rather than sex.

383. In connection with the suggestion of getting children to sit on my knee or my lap, I don't actually particularly remember children sitting on my knee or lap. I'm sure they must have done sometimes but I have certainly no memories and I didn't find it a thrill in any way.

MGQ [REDACTED] para 68

384. *"I once caught Brother AKU [REDACTED] with a boy in his room. We heard noises from outside and we stormed into the room, just for a laugh. There was a boy on his knees, [REDACTED] and he was next to Brother AKU [REDACTED] who was standing up in front of him. Brother AKU [REDACTED] turned away and was fiddling with his belt, and I now know what he was up to, but I didn't see anything."*

385. I don't think I wore a belt, even. He describes this sort of thing happening a couple of times. Absolute bunk. At no point was I ever caught in some sort of compromising position with a child alone in my room because I was never in a compromising position to be caught.

MGQ [REDACTED] para 69

386. *"Another time I'd gone upstairs to the toilet and I heard noises from behind a door. I opened the door and a boy, MGS [REDACTED], was on the far side of the bed, on his knees. Brother AKU [REDACTED] was in there with him and shouted at me to get out. I didn't see anything that time either."*

387. I think he's obviously trying to imply that there's oral sex going on. Absolute bunk.

MGQ [REDACTED] para 70

388. *"On a third occasion I saw two boys performing a sex act together. That was [REDACTED] [REDACTED] who was on his knees, and [REDACTED] who was standing up. I told Brother AKU [REDACTED] about that but he just tried to normalise it and said it better not*

get spoken about. I know now that he was covering his tracks because that was what he was making them do."

389. Again, if I had seen it I would have told the exact same thing as I said yesterday. I couldn't remember who it was who came and told me. The only consolation I ever took from that incident was the fact that somebody did come and tell me. It said to me, "They will come and tell me if anything like this goes on." Yes, I did say I didn't want them speaking about it, in terms of teasing either boy the next day. It was not organised by me, it was at the behest of this boy, [REDACTED]. And in actual fact, whoever it was who came and told me, if it was Jamie, fine, actually named [REDACTED] who had been behind it and that [REDACTED] had told them what was going on, to get them to come and see. And can I say that both [REDACTED] and [REDACTED] were spoken to and neither of them actually referred to that incident.

MGQ [REDACTED] para 71

390. *"When me and my wee brother MGR went back for my last year, Brother AKU put us both in the top bedroom. I remember once being in my bed and hearing a noise at MGR's bed, which was next to mine. I saw Brother AKU's figure moving about then I heard MGR shouting, "What's that, what's that." I sat up and Brother AKU ran off. We turned the lights on and MGR thought he'd thrown water on him, but it wasn't water. It didn't smell or feel like water and I know now that Brother AKU had been masturbating over my brother."*
391. Again, this is a very different version from what progressed. There was an incident where MGR accused me of throwing water, he thought as a joke, over him in his bed after lights out. I was more amused than anything else. It was actually in the downstairs set. Now, to get into my room I had to walk passed their dormitory door. And, I'll confess, I sometimes stopped at the door. There was somebody in the dorm who used to whistle in their sleep, just a sort of gentle snoring, and I would stop and I'd listen to it. It amused me. I am amused by things like that, occasionally you would hear a kid talking. But there was also the consolation that as I passed I thought, "There they are sleeping peacefully." Another day, another sort of successful day, as it were,

things are OK. And literally I turned, I went into my room, sat down on my bed, and I was taking off a shoe and there was this tap tap tap. It was MGR, with this thing about throwing water on him. I said no, and he said that I had, I can't remember if he said a glass or a jug. I said, MGR if you want to search my room you will not find anything here." And he did. There was a pile of my dirty clothes behind the door and he had a look. He looked in the wardrobe, in the bureau, he looked in the drawers, and he could find nothing and he went back to his bed. Now two things there, he actually wasn't wet and the bed wasn't wet. It didn't happen.

392. I don't know if he'd had a dream about it and woken up suddenly and thought it was genuine, I've no idea what was in his head, and I laughed it off at the time. There was no reaction from MGQ. In his, I think it was the [REDACTED], he claimed that he had seen me in my pyjamas. Now, A the light level was incredibly low, B, I was actually fully dressed, and C, I haven't worn pyjamas since 1976. I can be quite precise about the year because it was a bloody hot year and I discarded pyjamas that year and have never wore them since. He then claimed that he got up and battered my door but I had locked myself in. Now obviously, if he was kicking my door and banging it with his fists, he'd have woken everybody up.

393. Again, I have no idea where it's come from, but at the time, yes there was this incident where MGR thought I had thrown water over him. The only thing I can sort of draw a parallel was I remember once sitting through a very boring lecture in Ireland during my novitiate and I fell asleep. I woke up in the middle of a dream about us being at breakfast and I knew I was in the chapel for this lecture and I turned to the guy beside me and asked him to pass the marmalade, because there was still a bit of me in the dream. I genuinely think that was the situation with MGR but there was no way I'd poured water over him and he'd got back into a wet bed and didn't notice it. Honestly, as it stands, not true certainly from all the stuff about me masturbating and ejaculating onto the bed.

MGQ [REDACTED] para 75

394. "I think it was [REDACTED] because he shared a room with me, but I'm not too sure if that was at the same time. It might not have been because [REDACTED] left after Brother ^{AKU} [REDACTED] had interfered with him. [REDACTED] came into the room one day and said to me he was going to tell his mum what Brother ^{AKU} [REDACTED] was doing to him. I asked if he'd been hitting him but he only said ^{AKU} [REDACTED] was a bit of a weirdo. ^{AKU} [REDACTED] had been sexually abusing him, I know that now. I went outside and Brother ^{AKU} [REDACTED] asked me if [REDACTED] had said he was going to tell his mum. I said that he had and I never saw [REDACTED] again after that. I know that [REDACTED] told his mum."
395. No idea. I mean, there was a boy called [REDACTED] who was [REDACTED] and said he had absolutely no complaints about any way I treated him. Again, that's totally new, that never came up, but [REDACTED] was [REDACTED] for another reason. One of the others claimed he had told [REDACTED] that he had been abused, which [REDACTED] strongly denied.
396. I know that memories come and go. I accept that. [REDACTED] ^{MGR} [REDACTED]
[REDACTED]
[REDACTED] think ^{MGR} [REDACTED] has added that in for colouring. One of the big worries that I have about the way ^{MGR} [REDACTED] has changed over the years, frankly I do worry about his mental health given what I have seen.
397. There were a number of boys who made accusations of being hit. [REDACTED]
[REDACTED] and that was the one about hitting ^{MGR} [REDACTED] in the head with the blackboard duster. There was a boy, [REDACTED] who claimed to have witnessed the event. [REDACTED] has some very strange memories. Principally, he claimed he had been at the school for three or four years and that my behaviour had deteriorated, I don't know if that's the actual word he used, over the three or four years. The books clearly showed he was there for one year, not three years. And this incident, because ^{MGR} [REDACTED] did show me the mark, was before [REDACTED] arrived. To give you an idea of the quality of [REDACTED] memory, he had a lot of very strange memories of the school, including that I housed tramps in the ground floor overnight. Absolute rubbish, and again not confirmed by anyone.

398. He claimed there was a boy who was very effeminate, and I would object to that, because even then I felt if a kid behaves a particular way, that's their concern, so long as it's not harming anyone. He claimed I had girl's clothing up in my bedroom and that this boy who was effeminate sometimes sneaked up when I wasn't there, and would put it on and dance about. Again, absolute rubbish. If I wanted to, I could say, "Of course I had girl's clothing, we put on plays and sometimes there were costumes." There was never ever girl's clothing and [REDACTED] had so many memories like that, that were just way off the wall.
399. The only thing I ever remember giving [REDACTED] a tick-off for was for making sort of similar statements and having no evidence, no support. [REDACTED] [REDACTED] but I think it was very questionable.
400. [REDACTED] also insisted the rule was they had to use this downstairs toilet right away at the back of the house. That was never ever the case. He was always frightened to go because of these tramps. The tramps did not exist. On the ground floor, there were store rooms and this is where [REDACTED] maintains that I put up tramps at night. In my two years at St Columba's I saw one tramp, and as was our normal, I made him tea and sandwiches and gave him sandwiches to take away with him, and that was in the middle of the day.

MGR [REDACTED]

401. I actually remember MGR [REDACTED] as being one of the children spoken about in the handover from Brother Germanus. Brother Germanus told me, "MGR [REDACTED] will follow you like a little sheep. He likes adult company, and he particularly likes new people." And it was very much that way. Had he been of a different character, he would have been quite obnoxious in some ways. He would be have been quite clingy, and believe me, I have had to deal with clingy children, but he wasn't, he did genuinely like adult company. And I would say we did share some common interests and some common character traits. He did like board games, as I did, and he did like taking things apart.

402. As a little boy I got my backside walloped so often for taking things apart. I had a speciality of taking watches and clocks apart, which of course never worked again as a result. I do remember playing a good number of board games with MGR, and with others, I mean not him exclusively. Things just like Monopoly etc. And I do remember taking apart an old digital watch because MGR was as fascinated as I was about what went in them. I don't know if you remember, cookers nowadays, if you turn on the gas, you can push and you get a wee spark, but it used to be a separate implement. I remember taking apart one of them which wasn't working because we were both curious as to what was inside. I saw it had a loose wire and I connected it up. I said, "I think it was just a loose wire." MGR pushed the trigger and gave me a mammoth electric shock, which again, I liked. I mean, to me that was funny, it wasn't anything to punish the child for.
403. And I know he did refer to me giving him an old lighter. Now, I don't remember that, strangely enough. Any time I have taken over, particularly an office area, it's amazing the amount of junk somebody leaves behind. It could have been a piece of junk. What has not come out and is probably totally irrelevant is that I actually had been a smoker and gave up because of comments from the boys. And I gave away certainly anything to do with my smoking. I was a pipe smoker and I had some fancy pipes. I told the kids, "That's it, I'm stopping smoking." Some of them did ask because there was one pipe that fascinated them. It was quite a big bowl, it had two holes bored in it, with a carving of a skull. It had little red beads so that when you drew on the pipe, if it was in the dark, you would see the eyes light up. I remember one boy, giving that to a boy, I can't remember who, so it could have been that it was my lighter that I gave MGR. It could have been one that wasn't working and we were going to take it apart. Funnily enough, he was the third son, and although I was the fourth son, in practice I was the third son because the oldest boy had died. In several places, I felt an affinity for a third son, but again, very innocent, nothing untoward.
404. MGR was very keen on adult company and a couple of times when we did have visitors in the school, he would latch on to them. So Brother Germanus' thing about him liking new people was very much in phase with what I witnessed. But again, in general, very positive, right up until I went to Brother Arthur about the stuff between

him and MGS. And it was such a complete reversal, he would blank me. It was unbelievable in a child of that age, just that he could totally blank me.

405. Regarding discipline of MGR, I remember an occasion, and I think I did refer to this, where I sent him to my room and he got really upset because he thought I was going to beat him. That's the only occasion I can remember. Discipline of the kids was not a big issue, they were not badly behaved, in general. I mean, I've seen various things in different places, about being quite strict, with a great emphasis on discipline. Believe me, if they'd gone to an English prep school as I ended up in a couple of years later, they would have known what discipline was.
406. I can't think of anything in my interactions with MGR or others that they might have misinterpreted as abusive. I actually did speak to the boys a couple of times about the concept of abuse, in very vague ways. One that sticks out in my mind in particular was MGQ. I think I referred to Brother Arthur taking us to Loch Tom and going for a swim. I was over at the loch with the kids, and they'd been getting changed in the minibus. Brother Arthur came across and said, "MGQ is still in the minibus and he has a problem with his trunks, could you sort it out?" So I went across, and basically it was the old style with the draw string that you tied, and he'd pulled it out. I thought, "I know what to do if I can get something." Of course being a minibus, there was bits and pieces lying about and I found, I think it was, a paperclip. So I asked him, "Take off your trunks and give me them." and I took the paperclip, hooked it through the band and I was feeding it through. As I was doing that, MGQ was jumping up and down in the back of the bus and I said, "MGQ, please, would you just sit down. You're stark naked, there's windows and people are driving passed. If they see you, they might think I'm one of these strange men who does things to wee boys, and I really would prefer not to be thought of that way." He, as he often did, blushed but laughed at the same time, and sat down. So, they were aware that there was appropriate and inappropriate behaviour.
407. There was something that came up on the news one time, and it was about child abuse, I'm sure that it was, well I feel it was, a Saturday night and it was a news programme, something on the standard news and they asked me about it. I said,

"There are adults who do sexual things to children, and it's wrong and they get sent to prison for it." That's all I said. It had also come up in class but I don't think [MGQ] was in that class. I have to be blunt, looking back, my knowledge of child sex abuse in those days was pretty abysmal. To me there were two things, interfering with children, and killing them, because that seemed to be whatever you saw in the newspapers. Interfering, I always thought must mean when they've touched them when they shouldn't have. Then it was always sexual abuse and murder. I genuinely believed that if one had sex with a child, it de facto killed them. That did come up in class when I was doing body studies. We did do the reproductive system, and somebody asked me a question, so again, I've always felt if they ask a question, you should answer it appropriately, and I said, "There are people who try to have sex with children and it can kill the child." I didn't maybe actually properly appreciate that maybe they were killing the child to cover it up.

[MGR] para 28

408. *"At the weekend we would get ice cream sodas and stuff like that as a treat and then go and watch the film. It is quite funny because as time progressed Brother [AKU] took over the boarding house and we would watch horror films like "The Bogeyman", and "The Texas Chainsaw Massacre", which were like an eighteen certificate and we would be scared. I would have been eight or nine years old. All the kids were in the sitting room watching it. Brother [AKU] would go and get the film for us to watch. He would watch it with us."*
409. Many of the videos at that time were not certified, I think the certification thing came in while I was in the Children's home in 1984. As I have said, I'm not sure if I wrote off to the British Film Board then or when I was at St Columba's. Obviously some were copies of movies that had a certificate as movies, and again yes I knew that when they went to stay with day parents they were allowed watch them, I knew they were watching them at home. I had wanted the school to be as homely as possible. It was a poor decision on my part but I would emphasise that I did edit the movies. With reference to the specific titles of The Bogeyman, or The Texas Chainsaw Massacre, I

haven't a clue. [REDACTED] I don't know if the film exists but that was my C.B. radio handle. I was [REDACTED].

MGR [REDACTED] para 35

410. *"The school bought a boat to go on a trip abroad during the school holidays. The Brothers were going to sail it themselves. The parents agreed to this and were asked to chip in money and as a result they bought this boat. There was a storm and they had it anchored off the coast of Largs and it sank. They got the insurance money and rather than trying to get another boat they did a trip to Spain. If I remember rightly we went on a train. I have a memory of that train trip. We were all crammed in some cabin and I remember Brother AKU making me lie in front of him which I didn't want to do. There wasn't much room and he said that is where I had to sleep. I remember feeling his bulge against my backside when I was trying to sleep, it was very uncomfortable. I just didn't like being there, but he was there amongst all the other kids. He picked me to have to lie in front of him on that particular night."*
411. We certainly did go by train and we certainly were, I suppose, crammed in. I cannot remember specifically how we slept, and I know some kids had put the bags on the floor and were lying on them, and some were lying on the bench. It was a bench seat, a padded bench seat. Some were sitting up, I haven't a clue.
412. The allegation of pressing a bulge against his backside, well I can't remember if he was there, but I certainly wasn't pressing a bulge against him. And can I also say, that is new, that was never referred to before.

MGR [REDACTED] para 44

413. *"Brother AKU got me once. I wouldn't say that he was generally a violent person towards the kids that I saw. He would always try to be playful and he pushed me or something once. I kicked him in the leg and he grabbed hold of me and started shouting at me and threw me into a room. He used his hand and basically smacked my arse and my back and the back of my legs. I couldn't believe it and it was hurting."*

When he finished and let go I ran off. He was slapping me so hard I couldn't breathe. Obviously it is a bit different in an adult. When you get a sharp sort of swipe, if you got whipped with something, it would take your breath away but as a kid getting that constantly, I couldn't breathe."

414. Again, absolutely not, and I've got no memory of him even kicking me or anything like that. [REDACTED] he claimed that he hid under a settee and that Brother John had to come and rescue him. My attitude to that is that Brother John, now ex-Brother, is still alive. Strangely enough I didn't know. He's still living in Largs apparently. Brother Brendan who was giving evidence referred to him. I had heard that he left the Brothers, got married and was going blind but that was a fair number of years ago. Absolutely not, I slapped [LZX] [REDACTED] once and I never, as far as I can honestly remember, struck another child in any way, never mind walloping them to the point they couldn't breathe, or had marked legs, or anything like that.

MGR [REDACTED] para 52

415. *"My bed was nearest the doorway and one night I got a feeling of cold and wet and I looked up and I saw the back of Brother [AKU] [REDACTED] running off into his room. A couple of the other lads woke up the same time and they asked what I was doing. I said he threw cold water on me. A couple of the others said that they saw him. Brother [AKU] [REDACTED] then came in and asked what was going on and what all the noise was about and I said, "You just threw cold water on me". Bearing in mind he was the playful one, we thought he was messing around. He said he hadn't and the other kids and I were telling him that he had. So he then told me that I had to get up because I had wet the bed and I went to his room. I actually said in a statement to the police that I remember him telling me to take my clothes off but actually I can't one hundred percent say that I remember that right now, but basically I slept in his bed. He told me that I had to sleep in his bed because my bed was wet. It was a single bed and I slept on one side and he stayed against the wall and that was the first time anything weird like that happened. That is sort of where the abuse from Brother [AKU] [REDACTED] started."*

416. I have referred to the incident. No other child was involved or aware. I think he is actually partly confusing the incident where he did wet the bed, which I referred to, and I would take a certain moral responsibility for giving the boy an anxiety that might have led to that. I didn't actually get questioned about this [REDACTED] which rather surprised me because frankly as I say, I have a scientific background.
417. If somebody does wet their self, although your urine is quite warm, within seconds, it is going to feel cold. And I thought, "Should I ask [REDACTED] to do a simple experiment?" because I have done this with children for other reasons. If you put your finger in your mouth, it gets wet with saliva, it's the same temperature. As soon as you bring it out, it feels cold. And the reason why I was doing it with children was to show that when water evaporates, it needs to take heat, and it takes heat from your body, therefore you feel cold. That's the principle behind sweating and body temperature. If you do it and move your finger, it gets even colder because the wind speeds up evaporation, speeds up the need for heat. And I think he is, there, confusing what he physically felt at the time he did genuinely wet the bed, because that was about six or eight weeks earlier from that night where he's convinced I'd thrown water. But there was no involvement from any other boys, nobody else woke up, he actually came to my room. Can I also say, I have referred to it already that [MGQ] claimed to have witnessed this thing of banging on my door. Absolute bunk.
418. In terms of his suggestion that he had to sleep in my bed that night, no. this bit amuses me, I'm sorry, I'm actually a very restless sleeper. One thing I don't do, although I've [REDACTED], is have my bed against the wall, mainly because I smack into the wall during the night. Whether it's my head or a leg, whatever. I do it now. Before I knew these sorts of details, I had produced a map and the layout of my bedrooms. There was a funny cupboard, I don't know if it was original. My bed was situated diagonally. I had a bedside table, there was a wardrobe, bureau, chest of drawers underneath the window, a sink, a wall cupboard, and an old fire place. Now, I had produced that diagram before I knew about this allegation about the bed being against the wall. I think [MGR] said originally, he slept against the wall. My bed, I never had against the wall.

419. At the risk of potentially incriminating myself for other things, when I moved upstairs, I did take a bigger bed because being restless, I had fallen out the bed several times. That's always been a problem when I've got a single bed. I'm so restless at night that several times I have knocked my specs flying off my bedside table. I was embarrassed and made a joke about but I asked boys coming up to get washed, "See if you can find my specs because I'm blind without them." It actually has happened once, here, in AKU [REDACTED] when I was getting washed one morning. I said, "I've put down my specs and I can't see them." That was the only time first thing in the morning that you would see a child in my room, if I'd knocked my specs flying. It was a red carpet upstairs and I've worn copper coloured frames since the mid-seventies and I just could not see them against the carpet. I had to get a kid to come in, to find them.
420. I am a very restless sleeper. I had intended to share these various points, such as things that woke me up. I did wake up one night, MGS [REDACTED] was trying to get in beside me. I did speak to Brother Arthur and he did say I should speak to MGS [REDACTED] mother. She was more amused than alarmed and she said it was partly their fault, that he'd actually got into bed at the weekend with his mum and dad. And she had made a joke about what would Brother AKU [REDACTED] say if MGS [REDACTED] did it with him? She said, "I don't know if he was actually trying to find out." Believe me, he did not get in to sleep with me. I hate sharing a bed, I have done since I was a child. If my brother [REDACTED] was still alive, I could call him as a witness to that. He died unfortunately about eighteen months ago. Occasionally we had to share a bed, when we had visitors and he knows that I loathed it. In actual fact it was brought up at his funeral service that was a memory of childhood.
421. And also, MNU [REDACTED] MNU [REDACTED] did actually ask me one night, the night he was upset, again I've referred to this. He did actually ask to sleep with me, and I made a big joke of it and gave him a big list of reasons why he couldn't. Because I wasn't going to go into the whole thing of you can't sleep with me in case I start fiddling about with you, it's not appropriate. I told him I had smelly feet, suffered from wind, I snored so loudly that I sometimes woke myself up, I talked in my sleep, I gave him all these reasons and at the end he was laughing for all these reasons and I thought, "Good, I have diffused the situation." And I went back with him to his dorm, and sat on his bed until he fell asleep. So, kids did not sleep with me. Can I amend that, kids did not sleep in my bed

with me. I am inclined, if you sit me on a settee, to fall asleep. A kid, under those circumstances sitting beside me, lying beside me, may have nodded off, so in that sense, yes, but at no point were there kids sleeping in my bed.

422. I notice MGR has dropped something about sleeping in the bed. He claimed that when he slept with me, I cuddled him closely and told him how much I loved him, and regarded him as my own son, or something like that. I do think there is a memory there of an event, but I cannot remember if he was actually present. Even many Catholics have no idea of what a Brother is, and I'm talking Priests etc. as well as just ordinary Roman Catholics, and strangely enough, although some of them had been at the school for a couple of years, I do remember them on one occasion asking me, "What is a Brother? What's the whole point?" I tried to explain. As far as I remember my explanation went along the lines of, "We are people who take the Lord's Prayer fairly seriously. Those opening lines, 'Our Father' If we have a common father, then we are one family." I probably called it the Our Father because Catholicism you tend not to call it the Lord's Prayer. I said, "The vocation of the Brothers, the thing behind the Brotherhood is that you live as a family and are supposed to love one another as a family, as Brothers. And that's why we're called Brothers. By extension, that goes to the people we work with, also the pupils or children in our care etc." I do remember one little boy, [REDACTED], who liked to snuggle my arm, putting his cheek against me and saying, "You're my Brother." I said, "Yes." That was about the only time I used this expression about, "We're one family, we're supposed to love one another."

MGR [REDACTED] para 54

423. *"I remember being in his room one time down on the floor, sticking right out from under his bed was a pornographic magazine. It was open and there were pictures of naked women. I was looking at it thinking what the hell is going on? He saw me looking at it and asked if I knew what it was. I told him I didn't. He picked it up and told me these women are naked and it is called a pornographic magazine or porn. He started flicking through the pages showing me different pictures of these naked women then he said, "Don't they look weird without willies?" I agreed. He then asked if it was making*

anything funny happen to my willie. I told him it wasn't and that was pretty much that incident as I remember it."

424. This is based on a true incident, but it didn't happen at school. One of my disagreements with Brother Arthur is that he always thought he was doing me a favour if he got rid of, as many of the boarders at the weekend, and I was left with one or two. Believe me, looking after one or two children is much more difficult than looking after ten. If you've got ten, they amuse themselves.
425. One of the times that it happened, he decided without giving me much in terms of advanced warning that he'd got rid of most of the boarders for the weekend and he was going down to Dumfries and we would come down with him. Originally it was supposed to be myself, [REDACTED] and MGR. We were going to stay at Kinharvie. Brother Arthur was going down for a meeting because he was on the Provincial Council which was in Dumfries. What triggered him doing that, I haven't a clue, I've really no idea. We were on the way down to Dumfries when he drops the bombshell that [REDACTED] was from Annan and his parents were going to pick him up in Dumfries, so I was being left with MGR for the weekend, not in itself a great hardship to be honest.
426. We were staying in Kinharvie and MGR's room was next door to my room and, always predictable given MGR, he had gone to bed and I was going to go to bed at the same time and read. There was a tap tap tap on the door, and MGR said, "I've just seen a picture of a woman with her stomach wide open." Now Kinharvie was used for a variety of groups and I thought, "Have they had some sort of medical conference and somebody has left some sort of medical book out showing an operation, or something like that?" So I said, "Let me see it." So he went back and came through and I immediately saw it was a pornographic magazine and I went, "Oh shit." I thought, "How do I deal with this?" so I thought again, "Just take it step by step." I said, "MGR, do you know that boys and girls have different bodies, and men and women?" and he said, "Oh yeah." And he told me how he'd played I'll show you mine etc. with a little girl, and his mum had caught him and given him a ticking off. He told me he'd sometimes had a bath with his mum. I said, "Fine, you know boys and girls are different. This is just pictures of ladies with no clothes showing off their bodies."

427. Now the particular picture that had alarmed him, for want of a better word, was actually a pretty gross picture. I'm not into pornography in any way. From memory, because it made quite an impression on me, it was not a young woman. She was standing with a snooker cue and she had one leg up on a snooker table and she had pulled open her vagina and stretched it upwards, so it actually did look as if it was her stomach. So I said, "No, that's actually her women's parts, and she's pulling them open." And he said, "That's gross." That might or might not have been the word that he used, it might have been, disgusting, whatever he said. I agreed with him. He said to me, "Why do people make magazines like this?" I said, "Sometimes men are lonely and it makes them feel a wee bit better to look at these pictures." And he burst out laughing. He said, "You mean it makes their willies go big, hard, and tickly." I said, "I think that's sufficient, you should go to your bed." He then asked could he sleep in my room. There were two beds and I didn't see a big issue. He slept in one bed, I slept in the other.

428. I thought I had put the magazine back and told one of the Brothers from the Community. I actually did find the magazine later in my room. MGR [REDACTED] MGS admitted that when I was saying cheerio to the other members of the Community at Kinharvie, he had ran back up to the room, grabbed it and took the magazine so he could show MGS. So there is a genuine incident there. Again, I think I would find it very easy to say that never happened, but I'm trying to be absolutely honest and frank with you. It's based on a very real incident.

429. He said he'd found it in a drawer in the room. It's funny, when I was being questioned, for want of a better word, with my [REDACTED] about this, I could have agreed it happened in Kinharvie, but not in St Columba's. One of the things I was thinking about was drawers. We didn't have drawers. There was no furniture with drawers. It was all cupboards and shelves. It was only after a good while of thinking about it, I realised that happened at Kinharvie, it didn't happen at St Columba's. I remember [REDACTED], [REDACTED] being puzzled by the fact that I could say there were no drawers. He obviously had no concept of boarding schools and lockers and all the rest of it. I said, [REDACTED] "they're all little cupboards with lift up lids, doors that opened and shelves. There weren't drawers." He looked really puzzled. Is it in the Day book? I don't know. But it's

always been one of the things I had always meant to follow through when this Day book finally materialised. I know that, had Brother Germanus been writing the Day book, it would have been logged that we had gone off to Kinharvie, but with Brother Arthur, I don't know whether it would have been because everybody's got their own style of how they keep records.

430. I was sure I had told somebody that they were going to find this magazine in the room, and they should get it out of the room, but I can't think who because in many ways the Kinharvie Community was quite transient and it's also mixed up in the fact that I spent some time there during the holidays, when I was a student, plus the fact that I went there after Largs, so I'm not even 100% clear who was in the Kinharvie Community at that time. I'm pretty certain Brother Ian was, but I cannot say hand on heart who I actually went to.
431. I understood that MGR had found it in the room he had been assigned. It had been put to MGR that it had been at Kinharvie but he said he had no memory of going, and I don't have a fault with that. I certainly can't remember every weekend away that I've had. But I would have thought it was logged in his mind he'd found a pornographic book.

MGR para 58

432. *"I remember it ended up with both of us taking off our clothes and Brother AKU getting us to do things to each other. He got us to touch each other's penis and then it progressed onto sucking each other's penis or putting them in each other's mouth. I remember him telling us about getting an erection and then seeing if we could get an erection. I then remember he went on to talk about what masturbating was and what ejaculation was and he was going to show us. He pulled his trousers down and got us to masturbate him until he ejaculated. I remember talking about the smell of it, how it smells is really weird."*
433. There were Citizens Band radios in my room at the top of the house, in my second year there. One of the day boys, I think had brought in a portable one.

I thought that would be quite good after the kids had gone to bed, it would give me something to do and people to talk to. As it happened, another boy also brought in his C.B. radio. I think it was [REDACTED] I'd forgotten about it, but it was brought up [REDACTED]. The kids, in general, could go and use the C.B. radio. I probably wasn't thinking in terms of the dangers of who they could speak to, I have to be honest. To me, it was all local people and given the shape of Largs etc. which is in a bay, the signal wasn't going to be travelling very far. But I cannot say I sat and rationalised, "It will be perfectly safe, there will be no weirdos that they can speak to." I didn't even think in those terms to be honest. Probably with most parents today it would be chat rooms with their kids. So yes, but it wasn't just them. As for it involving any sexual activity, absolutely not. I'm being absolutely blunt, nobody has ever masturbated me. Nobody, not a man, not a woman, and certainly not a child.

MGR [REDACTED] para 59

434. *"I don't think these incidents with MGS and I together were a long lasting thing but I recall on another occasion being in that room and MGS and I being told or shown and thereafter acting out the motion of carrying out anal sex on each other. I think Brother AKU was describing how gay people had sex and then was sort of describing to us and getting us to enact it. On another occasion, I don't know if MGS was there, but I remember Brother AKU showing or telling me about it. Brother AKU was naked and he actually had his penis between my bum cheeks. He didn't go as far as penetration but he was going through the motions with his penis between my bum cheeks."*
435. Again, absolutely not. I have never put my penis against anybody's bum cheeks or anus. Again, I am saying not a man, not a woman, and certainly not a child. I don't think that was in his original accusations. Now, I know that with people's memories some things are going to surface. When they start surfacing and it ties in, is it corroboration or is it collusion? I don't know.

MGR [REDACTED] para 60

436. "On another occasion MGS and I were in Brother AKU's room and Brother AKU got us to suck his penis and told us how to do it. Then it was me on my own in his room. It was a similar story as to when it was MGS and I, only without MGS. I don't even know how Brother AKU got me in there, but I was told that I could go in and use the CB radio or whatever. He got me to go in there but I knew what was going to end up happening. So I would go to Brother AKU's room and end up with no clothes on and he would touch my penis and play with it and put it in his mouth or get me to put his penis in my mouth. He would get me to masturbate him until he ejaculated. The abuse sort of went on, it felt like indefinitely really. At no time did Brother AKU penetrate me."
437. No. and again, I don't know the definitions, I thought oral sex was penetration, legally. I have never performed oral sex and I have never had oral sex performed on me.

MGR MGR para 61

438. "I remember when I left St Columba's, thinking it is the last day of school and we had good friends that we were all going to miss and Brother Arthur, who we were all going to miss because he was really nice, but I remember thinking, "Thank god I don't have to go back in Brother AKU's room again." The abuse by Brother AKU must have gone on right until pretty much when I left the school."
439. Well that contradicts what he said earlier about how it stopped when MGS ran away, which I think he said was some time before. If it was going on, I cannot understand why they would have said nothing to Brother Arthur. I mean, I know that it's not an easy thing for a child to speak about, or anybody. I do remember a very different reaction from MGR on leaving but I thought that it was because MGQ was so upset, that he was fine and he kind of shot out to the car. So I was standing in the front hall with MGQ and MGR, talking to Granny. MGQ suddenly got hysterical, MGR looked and he shot out to the car. I thought, "Well, he's frightened, he's going to get upset." And I took MGQ into the TV room.

MGR [REDACTED] para 62

440. *"So the abuse must have started in 1980, probably after Brother AKU AKU had been there for a couple of months. I don't think he had been there that long when the water trick started. I don't know how long the transition was between that and then moving us upstairs."*

441. Well, I can be fairly precise that I slept in the first floor until February of 1981 and then moved up during the half-term for a variety of reasons. It was nothing to do with MGR [REDACTED], it was for other reasons. So that was definitely the first term when he accused me of throwing water over his bed and he wet the bed during the first term, before the first half-term. That was when my bed was downstairs.

MGR [REDACTED] para 63

442. *"Brother AKU [REDACTED] said, and this is something I have spoken about [REDACTED] that it is a secret and we are not to say anything. If we did we can't go in the room and use the CB radio and all this. But that isn't why I didn't say anything. The reason I didn't say anything is because I was ashamed and embarrassed. The abuse happened fairly regularly over the two year period."*

443. Well again, I deny there was any abuse, never mind regular. And it contradicts what MGQ [REDACTED] said, because MGQ [REDACTED] claimed I was being locked in my room at night, so if I'm locked in my room, how can I be having children in with me? The claim was Brother Arthur had to lock me in every night. Regarding the suggestion that I told them to keep it a secret, it didn't happen, so I couldn't be telling them to keep it secret.

444. I can't think of anything I ever asked them to keep secret. I genuinely don't think so. I did discuss with children, whether it was at St Columba's I can't remember, the danger of, "Keep this a secret." I said, "You should always ask yourself why would I keep this a secret? If it's a good reason, like we're having a party for your daddy because it's his birthday and it's to ensure the surprise, then fine. If it's because you simply don't

want to be caught out, then you have to ask yourself if what you're doing is a good thing."

MGR [REDACTED] para 65

445. *"Without a shadow of a doubt I was groomed by Brother AKU [REDACTED]. I think he is a very clever man in how he managed to do that. He normalised something that is totally abnormal to a child and he did it in a short space of time. I have no idea how he managed to do that. He obviously just didn't do it with me. I know first-hand that he did it with MGS [REDACTED] too."*
446. These things did not happen, and there's been so much that's been said by so many, and I've no clue where the hell these memories come from. A lot of them are relatively innocent memories but they just did not happen.
447. The passage of time has not affected my recollections. Absolutely not. I had a reputation at that age for having an almost photographic memory, sadly that's not the case now. There's a Brother Ronnie who's still there, and even when I was a child he used to call me a walking encyclopaedia. We knew each other at the junior seminary, he was a couple of years ahead. He said, "If you tell him something, he can be straight back with it ages later."
448. As regards offering any explanation as to why I think these allegations are being made, I think, were it a weather incident, we'd be talking about a perfect storm. I don't think there's a single answer, I think there are multiple answers. Just about everything that MGR [REDACTED] in particular has said, he admitted to me, he told me himself that these things had happened, and actually more than he has said there, between himself and MGS [REDACTED], and that it started before I arrived at the school.
449. In terms of MGQ [REDACTED] although in many ways I don't like to say they are less serious, they do strike me in many ways as horrible, but they're not physically doing things to a child, molesting them in the sort of traditional sense, they're still sexual abuse. I find those almost more devastating because of the way MGQ [REDACTED] was at school.

He's definitely been in contact and admitted it and shared stories online with MGH MGH. I did, once the accusations surfaced, finally stumble on these, and given time and resources I could show that what they had been sharing online is absolute nonsense. I will point out they had been doing this for a number of years but there was never ever any mention of me until the police approached them and gave them my name.

450. I cannot help but feel there is an underlying thing of I'm a scapegoat. Now I cannot 100% say that nothing ever happened before my time. I'm very suspicious that it didn't, there are certain indications from what they'd put online that we now know to be fact, that what they were putting was certainly not true. Why they would evolve that way, I don't know, with one exception that in my opinion that MGH is a really dangerous person who is after money. How he has got caught up and mixed up with the others, I'm not entirely sure. And again, there have been all sorts of little changes of stories. As far as I'm concerned, they weren't even at school together. MGR admits that he did not know him, but MGH claims that he did. MGQ started in 1978. The books show that MGH left before MGQ arrived, but MGQ later claimed that his mum had asked him to look after MGH, because MGH was a quiet lonely boy.
451. There's so many strands to this that I think we could sit and talk for the next six months trying to draw out what the absolute truth is, never mind what they then imply. In many ways, it has broken my heart. I have such colossal positive memories of my time at Largs. Yes, there were hard times, particularly that last term, there were huge challenges, but I use the word and I'm not ashamed to, I loved those kids. As far as I was concerned it was my God-given duty to look after them, and to devote myself to them, and that's what I tried to do, because one of my objects was for them to be able to look back and say how much they'd enjoyed prep school, how well they'd been looked after. And it's blown up in my face.

MGS

452. I know he was there the year before I went, whether he was there as far back as 1978, I don't know. One of the strange things of this overall experience, every single boy

claimed to be present in the academic year 1979 to 1980. Of the eight boys, only three were present then. It just struck me as a very weird coincidence that every single boy would make claims, directly or indirectly, over how long they had been at the school and it always overlapped that one year, the year that little boy died. He may have been there in 1978, I can't say yay or nay.

453. That death occurred before I arrived, despite the fact that I think MGS has got me breaking the news to the boys.
454. MGS was quite an independent wee boy in many ways. Again, I don't remember any particular behavioural problems with him. There is nothing in any of these children that in any way was outstanding in sort of alarm bells. With the possible exception of [REDACTED] he was a very unhappy wee boy there.
455. Other than the occasion where I told MGS to go and stand upstairs, and then forgot about him, I can't recall disciplining MGS. It wasn't discipline, it was a bit of horseplay if you like. Again, it wasn't making sense until MGS admitted that he had stayed a weekend. He wasn't getting out of bed and it was about 11:00 o'clock. I went up to the dorm with a few of them. He was there and he wasn't getting out of bed. I said, "Oh, if you're going to be in bed, I'm going to be in bed." And I lay on top of the bed beside him. I said, "Oh come on, I need more room than that." And eventually of course I worked and worked and pushed him out of the bed which set everyone laughing. But it wasn't discipline, it was horseplay.
456. In relation to the incident where I sent him upstairs to stand, I actually can't remember what the heck that was for. There is nothing I did that I think could have been misconstrued by him. I have racked my brains on this, and there are certain things that had I been accused I could have said, "I genuinely don't think it happened, well, potentially." For example, the kids would think nothing of jumping on me and play fighting, maybe three or four at a time. You could say, "Did you ever touch any of them inappropriately then?" I would say, "I don't think so, but if they're jumping about it was possible but never ever deliberately." I know there were a couple of instances of MGQ running about starkers for some reason, I don't know why he did it. Did anything

happen, like me saying to him to get upstairs and accidentally touching him? I don't think so, and I'm sure I would remember if I did. But there was nothing like that in relation to MGS or any of them.

Specific allegations of MGS

MGS para 44

457. *"The abuse that I suffered at St Columba's College was at the hands of Brother AKU AKU was a housemaster at the school. He was there for a while and then left again. I only learned that he had come and gone I can't remember him not being there. AKU wasn't there when I first arrived but arrived shortly after I was about eight years of age. That is when the abuse started."*
458. All I can say is that if he was there in 1978, I didn't start until 1980.

MGS para 45

459. *"It started when I was invited to AKU AKU's room which was near the dormitories. He would get treats and soft drinks from the store downstairs and give them to me. He started to encourage me to touch him. It then became masturbation and I would have to put my finger in his anus. He would also touch me. I don't think that I was subjected to penetrative sex but on one occasion I did feel pressure on my anus and I am unsure if he was trying to penetrate me. Usually he just wanted me to masturbate him until he ejaculated. On two occasions he tried to put his penis in my mouth but I didn't like the taste and refused to do it."*
460. I'm going to have to get very personal. Possibly things I cannot prove. I have, I don't know if phobia is the correct term, or whether it's just simple disgust, concerning anuses. I have suffered from piles since university. I have never gone to get them treated because the thought of somebody near my anus horrifies me. My brother died of cancer just under two years ago. His cancers were colon and prostate. As a sibling, particularly of a prostate cancer patient, I am at a much higher risk. I was told

I should go and get my prostate examined. I haven't. I discovered that there was a thing called a PSA test and in October or September of 2016, before I was aware of any of these allegations, I went for a PSA blood test and I was called in to get the results. I think the doctor in the practice was Doctor Shukla. He said my PSA was slightly raised and he would like to examine my prostate. I refused. He tried to discuss it with me, and I said, "Doctor, can you please stop. I think I will throw up if you continue." The thought of anything being put into my anus terrifies me.

461. I spent a lot of time with [REDACTED] my brother, as he was dying. Obviously his treatment came up, and he had all-sorts. With gallows humour, he almost got to the stage where he was teasing me about just how horrified I was at the thought of the various things he'd had to go through. At one point I think the expression he used was, "Half of Glasgow NHS has fingered my balls, why was I worried about getting touched?" I had to say, [REDACTED] please don't. I cannot deal with this." That was in front of his wife, I'm sure she would confirm it. My other sister-in-law and brother would confirm it as well.
462. It's almost as if they knew this about me that I had such a horror, and I have had problems since. To some extent I still do. I know I've got something wrong with my prostate. I still will not let a doctor examine me, I can't. So the thought of asking someone to put something in my anus, with all that I had been through with [REDACTED] of all the things to accuse me of, you could not pick on anything that would disgust me more, you really couldn't. Again, I can only emphasise that I have never had anyone try to perform anal sex on me, or me do it to them.
463. [REDACTED] MGS was sick one night. He came into my room. He vomited actually onto my bed, and some of it splashed on me, much to his mother's amusement. It was beef curry with rice. She was much amused about how I would clean the mess off because I had a much bushier beard in those days. As kids do, he was quite whiny about the horrible taste in his mouth. That's the only time I remember offering a drink to rinse his mouth, and it was a drink of water. The suggestion that I had tried to put my penis in his mouth, it's not even from a moral or sexual point of view, to me it's a hygiene thing. When it comes to my own body, I'll be blunt, I'm very prudish, extremely prudish.

464. One of the accusations involved me being circumcised. You've no idea the trauma it was for me to pull my pants down to have my penis examined to show I wasn't circumcised. One of the other boys, I think he said I'd made him masturbate me and he could remember I was circumcised and that I had a hairy body, so I had to go to a [REDACTED] to be examined. I was extremely upset but the [REDACTED] tried to put me at my ease. His behaviour was impeccable. This was an allegation in Largs, by MNU [REDACTED]. He has apparently not given a statement.

465. Wherever it has been possible to get some sort of objective, unbiased confirmation, I have striven to do that, to show just how false these things actually are. I know at the end of the day, you have to make value judgements because you can't prove everything but essentially, just about everything that could have been verified by somebody or disproved either weren't verified or they weren't disproved, and yet I still got found guilty.

MGS [REDACTED] para 46

466. *"I was only wearing my pyjamas when I went to his room and so I was naked very easily. It usually happened at night time when all the boys were in bed. Sometimes he was naked and sometimes he was partially clothed."*

467. Never. Again I can say, how does this clash with the allegation by MGQ [REDACTED] that I was locked in my room every night?

MGS [REDACTED] para 47

468. *"This went on until I left the school and happened about twice a week. This person was in a position of authority and so I did what I was told. I had no other life experience so I had nothing to compare it to. I think that I normalised this behaviour."*

469. Again, it can't be true because I left a full year before he did. He did run away. He has made allegations against Brother MNZ [REDACTED] who succeeded me. He claimed that he told

his parents and Brother Arthur of the abuse, and made no mention of me. The addition of me is since the [REDACTED]

MGS [REDACTED] para 48

470. *"There were occasions when the other boys went swimming and I would be kept back with one or two of the other boys. Sometimes it was MGR [REDACTED] or [REDACTED] and myself. Brother AKU [REDACTED] would make us get into the bath together and he would encourage us to touch each other's private parts while he watched. He would be getting aroused by handling his own genitalia."*

471. Absolute bunk. Again, although MNU [REDACTED] did make complaints, I don't think he mentioned anything like that. I may be wrong because at the end there was just so much. Can I just say, children did bath together. There was never an issue of it. I wasn't there though. If two boys wanted to go for a bath rather than a shower, fine, off you go upstairs.

MGS [REDACTED] para 49

472. *"When AKU [REDACTED] became the housemaster on the first floor room I was also in a dormitory on that floor and the abuse continued. I was only ever on my own with him. This abuse continued for about four years until Brother AKU [REDACTED] left the school in 1982."*

473. I was only there for two years. Again, he's contradicting himself because he's acknowledging I left in 1982, and he's already said he left in 1983.

474. I think in many ways I was, and probably still am, quite sexually naïve. It dawned on me [REDACTED] that some of the things I was accused of, I didn't even know people did at that time. In particular, it comes back to anuses. I had no idea when I was at [REDACTED] that inserting something into the anus could be sexually pleasurable. I can remember a specific occasion when I heard that. It was some years later, I was working at [REDACTED] There was a news article, but I cannot remember whether it was in a newspaper that I was reading or it was on the telly. It

involved somebody, I think they were a minor politician, a councillor or something like that, who had impaled himself on a broom handle. The article was about how he had some sort of mechanism attached to the top of the door, and he could lower himself up and down on this broom handle but it had broken. I said, "But why would he want to do that?" and the other teachers burst out laughing. That was the first time I had ever heard anal stimulation for sexual pleasure.

475. I often describe these things as my alien moments, I feel that I am on another planet. I think it was also that occasion where the science teacher, a guy called Nick Jenson took great delight in expanding further and talking about auto-erotic asphyxiation. I'd never heard of anything like that, I really hadn't. I think it was also at that time there was speculation about certain Hollywood stars' sexual activities involving gerbils in their anuses. I just can't describe how lost, flummoxed, stunned I was. It was just totally beyond my experience or knowledge, I knew nothing like that.
476. There is absolutely no possibility that the passage of time has affected my recollection about MGS. I have sat and examined it from so many angles. I even got worried, was I some sort of Jekyll and Hyde character. I thought, 'I've got saying these things went on.' They didn't, unless I was switching between Jekyll and Hyde.
477. I did mention that there was a social worker that interviewed me and I said that's the only thing I could come up with. These things, to the conscious me, never ever happened. I would never ever have dreamed of them happening.
478. Since I'm on it, and hopefully I can get through it, one of the boys even accused me of sticking my tongue in his anus. Now, putting it very bluntly, I had heard the expression, an arse licker. I thought it was as metaphorical as, flying off the handle. It never ever occurred to me that people did things like that. Again, I can remember the specific occasion where I did learn it. I was living in , which puts it past the year 2000. I was driving down a hill with somebody in the car, and they raised the topic. As far as I remember it was a very dangerous bit of the road that I drove every day. I turned and said, "What the fuck are you talking about?" and he said, "Keep your fucking eyes on

the road, we're going to crash." because I must have put my foot on the accelerator and it was a steep hill with a sharp turn at the bottom. That was the first I'd ever heard anything like that.

479. In his statement, **MGS** says at paragraph 43 that he ran away once after Brother **MNZ** tried to sexually assault him in the shower. He said at paragraph 50, referring to running away, that Brother **MNZ** tried to touch up boys. At paragraphs 53 and 54 he refers to reporting of abuse. Unless my memory is wrong, that is in direct contradiction to what he said **██████████**.
480. He states in paragraph 20, referring to the death of Aldo, that I told him of Aldo's passing. Again, I was not there at the time Aldo died.
481. Both **██████████** boys made a great deal about Aldo, **MGQ** and **MGH** **MGH** have both published a lot on the internet, most of it nonsense. The picture they've got of poor wee Aldo is not Aldo. The clothes in the picture look like they are from the 1930's and the boy in the picture is quite a pretty boy with blonde hair. I was told Aldo was not good looking, had beer bottle specs, and curly black hair.
482. The date given for Aldo's death was a Saturday, eight days before Easter. The school would have been closed then. I confirmed this by checking dates from my time at St Columba's. The second of April would have been the last day of term. I remember a conversation with parents regarding the Argentinian invasion of the Falkland Islands. Easter was ten days later.
- MOV** **██████████**
483. I can picture him absolutely clearly, a real live wire, full of energy. His house was about **██████████** from the school, on the **██████████** I think he was the youngest boy in the school. He seemed to love being there, he had a lovely sense of humour. He was quite an intelligent wee boy, from what I remember. I knew that he was adopted. His mother was a bit more withdrawn than dad, he seemed to love the school. He worked at **██████████** power station, as it was called then. I don't think it was

on grid, it was built for oil but it was too expensive to run. He would often bring **MOV** across. He was one of those parents who was fully relaxed in the school. He would maybe see me chasing the boys from the dormitory and say, "AKU, once the boys have gone, cup of tea?" and go into the kitchen and make a cup of tea. Largs did have that lovely relaxed atmosphere.

484. **MOV** did come across often to play with his pals. I can't remember anything negative or bad about **MOV**, he was just a great wee kid. He loved the school. I know the family emigrated to **MOV**. I suspect it was in 1982, two years after I had started at St Columba's.
485. I certainly did **MOV** with **MOV** but **MOV** was my main subject. Also, as he was in the lower class, I did **MOV** etc. with them. I was supposed to do gym classes as well, but I knew nothing about gym and I was not physically keen.
486. I knew **MOV**'s adoption circumstances hadn't been straightforward. I am unclear exactly how I knew. Mrs **MOV** was quite a reserved person, quite nervous. However, when I had worked at Nazareth House there was a woman who worked in a local authority children's home who was adopting a child, but she had to adopt from one of the privately run homes. I think there was a rule at the time, if you worked in a children's home, you couldn't adopt a child from within the children's home. **MOV** mother, I think, had been a care officer and did adopt **MOV** from the home that she worked in. Again, I might have been better informed if I had listened to **MOV** adoptive mother, rather than saying it's not my business. I knew that it hadn't been straightforward, but I understood that the adoption process was complete. That's not to say that it definitely was or that it was mentioned to me, but I don't remember **MOV** adoptive father, coming across and saying, "Yes, that's him finally adopted." And I'm sure **MOV** would have. Maybe he did come to Brother Arthur and say that. I certainly never heard from them again after they emigrated. I think he referred to Brother Arthur writing to them, possibly. Possibly Brother Arthur did say something. There is a wee bit of me that says some mention was made at some point, but there was also Mrs **MOV** brother, and I don't know if he contacted Brother Arthur. We

actually went to the airport with the [REDACTED] and I don't remember any contact with them after saying farewell at the airport.

Specific allegations of [REDACTED]

[REDACTED] para 47

487. Brother [REDACTED] would berate you all the time. I recall many in the class being afraid of his temper. He had a small classroom which overlooked the rugby field. If you weren't paying attention or your eyes wandered outside to a football or rugby class, there would be dusters flying across the classroom. He would throw chalk dusters or chalk at us for looking out of the window or not understanding the classwork. He would also chastise us loudly. It was done in front of the class. At times, he would even make us pick up the duster and bring it back to him.
488. How they could have been watching a rugby game out on the rugby field, because I was the only person who did rugby with them, is just complete nonsense. If dusters were thrown, or chalk was thrown, it was a Brother called Brother [REDACTED] and I did raise it with Brother Arthur. I never remember having any problem, particularly with [REDACTED] not understanding lessons. He was quite a bright wee boy.

[REDACTED] para 48

489. Brother [REDACTED] threw something at the boys frequently. It was a daily occurrence. The memory I have is of walking into his classroom in sheer terror. The duster probably bruised me on occasion, but I didn't go looking for the bruises. Psychologically, it definitely damaged me. It was a frantic feeling, to walk into his classroom and know that each day could be the same. At eight or nine years old, it instilled a mentality that it was better somebody else than me. I dreaded going to his classroom. I remember shaking in fear to the point that my face would twitch when he threw his duster, like a short circuit.

490. Absolutely not. I mean, he was as happy as Larry at the school, and would his parents not have spotted bruising?

MOV [REDACTED] para 49

491. *I was already coming from a broken family and under a lot of stress. Brother AKU [REDACTED] was well aware of this. The Brothers were very close to my family. They would go over to my parents' home to socialise. Brother AKU [REDACTED] was one of the Brothers who would socialise with my parents. The Brothers knew that the adoption process was ongoing. Most adults understand that that would be a lot of pressure on a child.*

492. That's half true. I certainly did go across on a couple of occasions, not a huge number, over the time I was there. I actually thought the adoption process had long since been finished. I didn't realise it was an ongoing thing. I didn't know the reasons for his adoption, I didn't know that he was from a broken home. When I was at Eglington, one of the staff there had been best friends with MOV [REDACTED]'s adoptive mother. Her name was [REDACTED] I can't remember her second name. She was going to get involved about gossip about the stuff of MOV [REDACTED]'s adoption. I said, "Sorry, it's not my business." It was already two or three years down the line, so even then I didn't know he was from a broken home. I don't involve myself in gossip. I knew there was something awkward, for want of a better word. I knew his adoption wasn't quite smooth, there was some kind of physical brutality involved at some point. I did at some point, but I don't know if it was at Largs, or because of the intervention of this woman [REDACTED] At the time, I assumed MOV [REDACTED] was fully adopted. And they appeared to me to be quite loving and doting parents.

MOV [REDACTED] para 50

493. *I remember getting changed for rugby. We had to strip out of our uniforms and take our underwear off. We had to put shorts on and we weren't allowed to wear underwear. It was very strict that we weren't allowed to wear underwear. Brother AKU [REDACTED] would stand and watch, making sure that everybody complied. I thought it was really strange because I'd come from a public school and I had never experienced that before. The*

only staff member I can recall being there when that happened was Brother [REDACTED] AKU. It bothered me and I didn't understand why it didn't bother the other boys too.

494. I did try and teach them a wee bit rugby at one point. Whether I insisted that they were their shorts or not, I don't know. There was certainly never any guidance in terms of, "Thou shalt not wear thy underwear." Certainly, later on in other schools, I insisted that boys do have something on under their shorts. In that school, it was much more serious rugby. In tackling, kids get their shorts pulled down and I didn't feel they would want to be standing there exposed, as it were.

495. There were only twenty-odd boys. They were spread over four or five years in terms of age range. You couldn't actually do proper rugby with them. I only remember trying to do some form of rugby with them once. It was a total waste of time because [REDACTED] was like an arrow from a bow. Whoever passed him the ball, he ran and scored. It was a waste of time trying to organise even touch rugby, if it existed. I did try to teach them a wee bit about the rules of rugby, but as I have said, I'm not a P.E. person. I didn't want them simply playing football all the time. I thought he had referred to me watching them in the changing rooms.

MOV [REDACTED] para 51

496. *On one occasion, I scraped my knee during a rugby scrum. At the end of the game, the rest of the guys went to get changed. Brother [REDACTED] AKU took me to the pantry. He got me a drink of Ribena. He asked me how I was and how my leg was. He wiped my leg down. He then grabbed my genitals for a couple of seconds. I didn't look at him. I just looked at my drink. He then told me to go and get changed. I went to get changed and there was nobody else there by that time.*

497. First of all, we never ever did scrums. I certainly don't remember any kid scraping themselves and I certainly never grabbed a child's genitals either naked, through their shorts, trousers or whatever. And, I'm not sure what he means by the pantry. There was a locked room beside the kitchen. It was a cupboard, a large cupboard, maybe about six or eight feet deep. That's what I would have called the pantry but there was

certainly no way I could have taken him in there to clean him because there was no sink or anything. There was a scullery where the washing up was done. I don't know if he's referring to that or not.

MOV MOV para 66

498. *Brother AKU's abuse eroded trust. I still don't trust people to this day. I remember confusion, sadness, and dread heading to his class room. I would shake when I went to his classroom and my face would twitch when he threw his duster. That carried on into adult life. Any time someone was aggressive towards me, like my father or other children later on in life, I would automatically start shaking and my face would twitch. It was a fight or flight instance and my instinct was to want to flee. It later manifested anger and aggression within myself. I do not deal with some situations very well.*
499. To me that's the total opposite. I will now put my head on the chopping block because I know this can be twisted. When the ██████████ family were emigrating, we laid on a meal for them the night before they went. This meal was during the holidays, all the boys had gone home. Mr and Mrs ██████████ were there, MOV ██████████ was there, and Mrs ██████████ brother, I can't remember his name. As we were saying our cheerios, Mr ██████████ pulled me aside and said, "AKU, I've got a favour to ask. I've already spoken to Brother Arthur. Can MOV sleep with you tonight?" I said, "Pardon?" He said, "Can he put a mattress down in your room? We promised him that when he reached the top end of the school, he could be a boarder. That's what he really wanted to do, he wanted to board. He's never spent a night at the school and he's loved it so much, would you let him sleep in your room?" I said yes. A mattress was put down in my room, and he spent the night in my room. Now I know that can be twisted in all sorts of ways but I think it shows, at that time, how much he loved the school and was perfectly happy with me. It's also typical of Brother Arthur, he had made the arrangement, everybody thought he was wonderful, but it was work for somebody else.
500. Believe me, that boy was so happy at school. I am devastated by all the allegations but I can't believe he's coming away with these things. I do not know where these memories are coming from. He was a really happy boy, he loved the school ██████████

his dad, kept telling me how much [REDACTED] loved the school. For him to turn round like this, I can't get my mind round it. From what he's said, he's obviously had a slightly disturbed life. Whether he's looking back and looking for validation or something, I really don't know. In my own life, I have memories of a primary school teacher beating the living shit out of us. But I have to put my hand on my heart, I don't know if it was true or not. She was fond of using the belt, but I don't know if it was as bad as my memory's telling me. I don't know if [REDACTED] has read stuff online about the accusations being made, and it gets transplanted into his memory. I know that can be done, I've seen it done where you convince someone X has happened and they then agree that's their memory.

501. When talking about a lack of patience, and I'm sure I was not always the greatest model of patience, I hadn't really wanted to be a teacher when I went to St Columba's, although I had joined a teaching order. My early experiences at St Joseph's and going round the schools hadn't endeared it to me. It was actually my time at St Columba's that convinced me I wanted to be a teacher. The greatest thing that can happen to you as a teacher is when you are working with a class or an individual child who is struggling, and the light dawns on them. That happened to me. I can remember the child, I can remember the lesson, I can remember the topic we were doing. It is such a fulfilling feeling to say, "This kid couldn't do something. Ten minutes with me and he can." That's when I knew I wanted to be a teacher. I will say I probably was not the most patient all of the time, but there is a huge sense of satisfaction in helping anyone with a skill they don't have.
502. Coming back to [REDACTED]'s statement, he made a reference to bullying, something about somebody peeing in the Rice Krispies packet. I've always taken the stand that any school that says it doesn't have a problem with bullying, doesn't know what's going on in its own institution. Bullying is a perennial problem. I don't really think there was physical bullying at St Columba's, in terms of heavy, stiff-arm stuff, punching, and all the rest of it. There was a little bit from one source that I am aware of and it tended to be along the lines of nasty comments. I have already referred to the incident, it was the one where the boy got [REDACTED] and [REDACTED] to perform a sex act. To me, I am not 100% convinced it was sexual, to me, it was a form of bullying.

He knew it would denigrate these other boys in the eyes of the others and it would enhance his status. To me, that's what bullying is all about, enhancing your own status whether you do it through promoting yourself, or being rotten to others. He was very incline to say nasty things.

503. I knew **MOV**'s adoption circumstances hadn't been straightforward. I am unclear exactly how I knew. Mrs. **MOV** was quite a reserved person, quite nervous. However, when I had worked at Nazareth House there was a woman who worked in a local authority children's home who was adopting a child, but she had to adopt from one of the privately run homes. I think there was a rule at the time, if you worked in a children's home, you couldn't adopt a child from within the children's home. **MOV**'s mother, I think, had been a care officer and did adopt **MOV** from the home that she worked in. Again, I might have been better informed if I had listened to **MOV**'s adoptive mother, rather than saying it's not my business. I knew that it hadn't been straightforward, but I understood that the adoption process was complete. That's not to say that it definitely was or that it was mentioned to me, but I don't remember **MOV**'s adoptive father, coming across and saying, "Yes, that's him finally adopted." And I'm sure **MOV** would have. Maybe he did come to Brother Arthur and say that. I certainly never heard from them again after they emigrated. I think he referred to Brother Arthur writing to them, possibly. Possibly Brother Arthur did say something. There is a wee bit of me that says some mention was made at some point, but there was also Mrs. **MOV** brother, and I don't know if he contacted Brother Arthur. We actually went to the airport with the **MOV** and I don't remember any contact with them after saying farewell at the airport.

Separate incident at St Columba's, Largs

504. The only other incident that really sticks out in my mind wasn't to a child. Once, in my two years at St Columba's we had a tramp turn up during the day, despite what another boy said about me housing them. Even in the junior seminary we were always taught to treat them with respect. On the back lawn there was a garden shed where all the lawnmowers were kept. There was a sort of covered walkway up to the door. I put a

little arrangement of crates, maybe a chair, I can't remember. I went to get him some tea and some sandwiches and to give him a pack of sandwiches to take on his way.

505. Some of the boys had obviously seen this guy arriving and they came over from the playing field and asked if they could speak to him. I said yes, because I felt confident it was OK because I was five metres away at the kitchen door. When I came back out, there was this boy, [REDACTED], who was being verbally abusive to the tramp. [REDACTED] [REDACTED] was no relation to the other two [REDACTED] in the school. The other boys were quite shocked. It was petty things like, "How does our hotel rate with the others you have been staying in?" I just said, "That's not acceptable, you go over to the playing field. If you can't speak politely, you shouldn't be here." I have a thing about verbal bullying. I think it is far more destructive, in many ways, than a lot of physical bullying because I think it gets right into you, into your self-perception as well. I don't think I sent him for any punishment for that, I think I just spoke to him about that being inappropriate.
506. Ironically, years later, I was talking to an old uncle. I think I was working in Africa at the time, and he asked about bullying. He said, "Do you take the view sticks and stones may break your bones, but names will never hurt you?" I said, "Absolutely not." He got upset. He was quite a tough man, he had been a marine. He started speaking about the verbal bullying he had put up with as a wee boy and how delighted he was that we took a strict stand on it.
507. Right up until I left Kenya, to me verbal bullying was always much more the major issue than anything else. I remember having a parent getting upset with me because I had chucked her son out of the bridge club, because of his constant verbal abuse of others. It was just constant and I had warned him week after week. I was dreading going to the bridge club with the kids, it was the activity I happened to run. It makes me feel physically sick to hear people spoken to in that way. It goes so much against the way I was brought up. The mother was defending her child, saying that he would never say a thing like that, I must have misinterpreted it. But I decided he was not coming back to the bridge club, everyone there is entitled to their respect.

The [REDACTED] pupil

508. There was some mention of a [REDACTED] boy. Now, this is important in the overall sequence of events because it was part of the reason why I moved upstairs. Over the Christmas holidays, at the start of my first term, I don't know who approached me first, it would either have been Brother Arthur as Head, or a [REDACTED] Brother called Brother Juan who lived and worked with in Scotland. I was asked, "What would I feel about a thirteen year old [REDACTED] boy coming to live in the school to learn English? He was a very bright boy." I actually thought it would be quite good because I've always had this thing about wanting to learn [REDACTED] I've just never quite got round to it of course. When he turned up in mid to late January, he wasn't a thirteen year old, he was a fifteen year old, and immediately I wasn't comfortable.
509. I spoke to Brother Arthur, and again I will use the expression although we wouldn't have used it at the time, about child protection. I have a thing about older boys, because twice when I was a child I was unsuccessfully approached by an older boy, and activities were suggested to me which I ran from. Brother Arthur and I did speak, and he did get quite upset, eventually confessing he had been sexually abused as an eleven, twelve, thirteen year old boy himself. And he felt it was something adults do, not older children, which was why I had to say, "No, look, this was my experience as a seven year old. A boy of about fourteen or fifteen approached me and wanted me to play games and I said, 'No.' and ran." I said, "When I was at the junior seminary one of the older boys approached me, but I reported it that time, I had the confidence, whereas a six, seven year old I didn't." Brother Arthur said, "But you agreed to him staying with us." I said, "There's a big difference between a thirteen year old and a fifteen year old." I had allocated him a room, up beside the little ones. There were a couple of minor incidents, where I cannot say anything happened, but his body language was such that I was not comfortable with him being near the younger boys, so I moved upstairs. It wasn't the only factor, there were selfish ones. I preferred a bath to a shower and the room was beside the bath. There were lots of little things, bits and pieces like that, but that was the final culminating factor.

510. The thing with his body language was more to do with the way he reacted when I appeared on the scene on a couple of occasions. When the children went for washes at night, it was the system I inherited, they went upstairs in their underwear. Generally, I stayed round about, rather than specifically being in a dorm or in the washroom. But one time I did walk up and he was in the washroom with them, and just turned scarlet, as if he was embarrassed at me finding him in there with the boys. There was another incident during a video. I'm trying to remember how I felt as a child and I didn't like going along dark corridors or anything like that. The boys' toilet was downstairs at the end of a long corridor, although I kept a light on. What we used to do was stop the video and have what we used to politely call a pee break. Sometimes I'd maybe go along to the kitchen myself and make a cup of tea, because it usually took about ten minutes for all those that wanted to go for a pee. There was a hatch in the kitchen looking out onto the corridor to the toilet. I looked through the hatch and there was a kid coming back out from the toilet, and the [REDACTED] pupil came out immediately afterwards. I can't remember if I was in the corridor, but I hadn't seen him there. It was as if he had been in the toilet with the other child which I thought was inappropriate. Two wee nine year old's going for a pee, they will go into the toilet together and have a pee together, but a fifteen year old and a nine year old doesn't strike me as quite normal.
511. It was incidents like that, those are the two that stick out in my mind. I cannot say that I saw him doing anything inappropriate with a child, his English wasn't good enough for him to say anything inappropriate, but I just wasn't comfortable with him, with the younger ones. I did report my concerns to Brother Arthur. He did feel that I over reacted in these areas, and frankly I suppose in many ways I am a bit of a prude.
512. The [REDACTED] pupil was transferred to St Joseph's College, which was a much more suitable placement for a fifteen year old. I do not know exactly what happened but he was caught with another boy, committing sexual acts at St Joseph's. I don't remember his name. Even in the notes I made, I just have, [REDACTED] boy." He was there in total for five, maybe six weeks. He arrived shortly before the February half term and during the half term, that's why I can place it, I moved upstairs. He left at the end of term, and never returned. I was never again consulted over that, it was typical of Brother Arthur.

At the beginning of term I asked where's so and so? Brother Arthur said, "Oh, we've moved him to St Joseph's." I did get a phone call from Brother [REDACTED] who at that time was the SNR [REDACTED] of St Joseph's College. He was absolutely furious with me. I said, "Look, nothing that I am aware of actually happened here, I just was not comfortable."

513. I felt it was in the best interests of the St Columba's children that the [REDACTED] pupil should be with his own age group, rather than with younger children. At thirteen years old, he would have been a bit older, but often there's not much of a difference but he was a young adult as far as I was concerned, and just not appropriate. But I'm not a prurient person. I said, "I don't want to know the details, I don't want to know what happened, it doesn't involve me." There was nothing, as far as I am aware, that happened here, but I was not comfortable. I think he, at one point, felt I had uncovered activities and this was my way of dealing with it, but I assure you, it wasn't. I did wonder when I was first accused, "Had he done anything, and I didn't know about it?" I now know it definitely can't be because one of the boys that made accusations came after the [REDACTED] pupil had left.
514. In terms of his placement, the [REDACTED] pupil was in a room on his own. When you went upstairs, you were on a landing. Straight ahead of you were two more stairs, another wee landing, a forward facing room and a backwards facing room. He was in the backwards facing room, which was relatively small. It's the one I think I also let [REDACTED] [REDACTED] have the previous term. There was a dormitory with about six or eight beds in front of that.
515. In relation to the [REDACTED] pupil being accused of sexual activity with another boy at St Joseph's College, I very much doubt that this was reported to the police or social work authorities. It was a boy his own age, there was no question of him molesting a younger boy, the younger boarders had gone by then. So he would have been about fifteen, he may have turned sixteen by that point, and it was a boy, as I understood it. Frankly my attitude was, I don't know exactly what's happened, it's not my responsibility, don't try and foist it on me, you're the people who have to deal with this.

516. Throughout my life, I have always tried to avoid poking my nose in, not because I'm frightened to, it's just it can cause an awful lot of muddying. Particularly in areas like this, I have found people really want to jump in, get their tuppence-worth, express their disgust and all the rest of it, and it doesn't help anybody. There are ways, and there should be ways, that are set up in advance, and you follow that.
517. There were no further discussion about this boy involving me. If I am correct, the Headmaster at St Joseph's and Brother Arthur were on the Provincial council at that time, so it may have been brought up at that level but I do not know.

Allegations against other staff

Brother Germanus

518. I knew him from an indeterminate point. It wasn't uncommon amongst the Brothers for there to be Brothers who were siblings. My own sibling was also a Marist Brother at one point. When I was in the junior seminary, Brother Germanus' sibling, Brother Dennis, was in the Community there. He was old, dodderly, and going senile. I've got some vague memories of Brother Germanus visiting him. The fifth year of our junior seminary, we went into St Joseph's College and Brother Germanus was there, so I definitely met him at that point. I can't specifically remember talking to him, but if you had said, "Who's Brother Germanus?" I would have been able to say, "That's him there." He had a stutter, and he had some kind of problem with saliva, he had to keep wiping his chin.
519. When he moved up to Largs as Director and I had moved to Glasgow for my degree, he always visited the student Brothers' house. I always felt beholden to the older Brothers and I tried to go out of my way to make a wee bit of a fuss, and Brother Germanus really appreciated this. He was an eccentric character, very prone to malapropisms. At the risk of coming across as being very cruel, I was a bit of a mimic in those days and I did impersonate Brothers. I did impressions of Brother Germanus and his malapropisms. So I think there was a little bit of me that was hoping he would come out with some malapropism that I could entertain everyone else with. But I

always tried to make him feel welcome, made him tea and biscuits. I would sit and talk to him and he would give out what he believed was great words of wisdom, and in there, there were some nice gems.

520. I remember, but I cannot remember exactly when, but it was after the death of little Aldo and he was obviously quite upset by this, as an event. Eccentric Brother Germanus blamed himself, because after years of looking after children, he should have spotted something. But the doctors couldn't spot anything so why should Brother Germanus have taken it upon his shoulders? It may have been about then that the idea of me going down to Largs at the end of my degree came about, I've got no idea. And then obviously I was with him from May until towards the end of June, then I came back again probably about the 10th or 11th of July, and then was there again for a while with him. By one of those weird twists of fate, we were distantly related by marriage. His sister married my mother's cousin.
521. Brother Germanus' age never seemed to change. He was just of an indeterminate age. I would guess approximately 65, give or take a few years either side. He was much younger than his sibling, Brother Dennis. He used this horrible expression which I repeated, and was told it was quite a common expression. He described himself as the last shake of the bag, because he was the youngest child and there was quite a gap between him and the others. I thought it was a horrible expression.
522. I must have observed Brother Germanus with the boys at the school, but I have got very few memories. I have a memory of walking along the prom with him and the boys. There was the incident where he was giving a boy a ticking off and used the word, Fuck. There was a documentary on the television which we sat and watched with the boys, about Jonestown. Brother Germanus gave a lecture on the importance of following the Pope, and this is what happened if you didn't follow him. I found it quite amusing at the time. He was a very traditional Catholic in the Catholic hierarchy. He actually came away with the expression to me, "Remember **AKU**, we get to heaven on the back of our superiors." I don't know if I believe that.

523. His general interaction with the boys seemed fine. I didn't get the impression that they were as fond of him as Brother Arthur, but there didn't seem to be any tensions at all. I'm fairly certain I didn't see him disciplining anyone, certainly nothing that has stayed in my memory or struck me as untoward.
524. I didn't witness any behaviour by Brother Germanus towards the boys which I would consider abusive, either at the time or with the benefit of hindsight. Absolutely not. Regarding whether I heard any whispers of untoward conduct, it depends on your definition of untoward. I know that the boys did have a bit of a problem with the fact that he would spray a bit of spittle or something like that. I think we're all guilty of doing that from time to time. I have to say I never observed it but I know that it definitely happened. There was one occasion after Brother Germanus left and I was using the phone in his room, which had become my room. I stuck it on my shoulder and was speaking away. I was suddenly aware of the taste of tobacco in my mouth. When I looked at the mouthpiece there were bits of tobacco in it. That was another reason why I wanted out of that room. No boys ever made any complaint to me about Brother Germanus. The passage of time has not affected my memory. I can still remember what I was doing when J.F.K. died, and I was six. Things do log in my mind if they are important.
525. In retrospect, looking back, I do find it a wee bit strange that I cannot remember any of the boys raising Aldo's death, bearing in mind that I went there about three months after it happened. Now, it may be that they did raise it, and I don't remember. I'm trying to think back because I had the misfortune, a boy in my class died when he was about nine or ten, he drowned. Did we speak about it much afterwards? Again, I can't remember.

Brother [MFW]

526. I recall Brother [MFW]. [MFW] was not his own name. It struck me as a weird name to be given as a Brother because it was traditionally Saints names that you got. He had actually taught me at one point, and I use the word "taught" very loosely. I understand

that he had been ^{SNR} of Sacred Heart Primary School in Glasgow. I may be wrong.

527. There were obviously occasions when the Brothers got together socially and I do remember him at a number of those over the years. He taught me [REDACTED] for one year, when I was at St Joseph's. He was already getting a wee bit doddery by then, and that would have been 1973. I have no memories really of my visits to Largs when I was at University, with the exception of taking down a football team. I don't remember seeing Brother ^{MFW} at that point. Then, I ended up in Community with him because he was still teaching but no longer ^{SNR} when I went to Largs in 1980. He was there throughout my time at St Columba's.
528. I was trying to work out how old he would have been. I don't know whether he took early retirement or not. If we assume that he didn't, he must have been 65 when he was teaching me, and that was seven years prior to me going to St Columba's, so that would put him in his early seventies when I was at St Columba's, but that's assuming he hadn't taken early retirement. His role at St Columba's was teaching [REDACTED], that's all I remember him doing. Of all the members of the Community, he was the one I interacted with the least. He tended to stay over in Northfield. He would only come over to Landour at meal times. In general he was very quiet. There was one occasion where I had been upset about something and he tried to talk to me, and was quite understanding. I found him a kindly enough old man with me, but distant.
529. I never had occasion to observe him with the boys, I never went into his lesson or anything like that. He didn't take the boys' in free-time, he just kept out of the road. I never saw him disciplining the boys but there were complaints from three boys, and I passed the complaints on to Brother Arthur. I didn't get any feedback about these complaints. The first couple which were simultaneous, were the two [REDACTED] boys, and it seemed to go quiet for some time. Then there was an incident that was more verbal than physical and [REDACTED] was very upset. It must have been in the September term of 1980. I remember he was sitting cuddling into me, crying and saying, "If he doesn't like children, why does he work with children?" and I said, "He's an old man, maybe you've pushed a button that's upset him." I calmed it down. I did

tell Brother Arthur and it was the one occasion where I did try to speak to Brother **MFW** and he went off on this **[REDACTED]** rant about **[REDACTED]**, and I thought I was not going to get very far. Other than those and the complaints about being rapped on the knuckles by him, and the complaint from **MGQ** about being hit with the blackboard duster, there were no other complaints made to me about Brother **MFW**. There was nothing else that I observed that was inappropriate, or caused me concern.

530. I'm not sure I saw him interact with the boys in the two years I was there. The passage of time must have affected my memory about Brother **MFW** because I must have seen him with boys, but obviously there was nothing worthy of note that would lodge in my memory. In fact, I must have seen him in the kitchen at weekends because the kids would ask him to make tea or something like that for breakfast.
531. I know from reading other statements that there have been allegations against the Brother who succeeded me, Brother **MNZ**. That was after my time. There are implied allegations in those statements about Brothers touching boys after showers.

Brother Stephen Smythe, comments on **AKU**

532. I first got to know **[REDACTED]** possibly in the 1960's because I used to go on these holiday retreats and there was always lots of Brothers, I can't specifically remember meeting him there. Then he taught me in 1972, 1973 as my science teacher at the junior seminary at Hetland House. Then we were in Community together, although he said we weren't, in 1976 at St Joseph's. We actually had a holiday together, myself, Stephen, Ian, and John. We had about ten days up in Arisaig in a parents' caravan, which was almost like a luxurious palace, to be honest. I think he was in Community with me at some point at Partickhill Road when he was doing his teacher's certificate. When I returned from Kinharvie to Partickhill Road, I think he was the Brother in charge at that point. The last time I met him would have been post-2013. I met him at a Brother's funeral and he was just in the process of leaving the Brothers himself at that point.

Stephen Smythe para 280 – 281

533. *More recently, I learned about the abuse by [AKU] [AKU]. I wasn't on the Provincial Council when I learned about this. I think I heard about it in conversation from another Brother.*
534. *I was shocked when I heard about it in the [REDACTED] and from colleagues because I had taught him [REDACTED] at Hetland and had been in community with him in Glasgow. He was engaging and humorous. I was shocked to hear about him being an abuser, as was a lot of the Marist community. He was not at St Joseph's with me.*
535. *But I was in Community with him at St Joseph's. It was only for five or six months. I'm surprised he can't remember because every day we used to do the Herald crossword over lunch. We often met in [AKV] room to play cards, after lights out. I was in the very top floor. I was the Assistant Master to Brother [MFT]. Brother [MFU] had the other dormitory. Down below that was Brother [AKV], at the other side was Brother Stephen. We often met in Brother [AKV] room, even during the holidays.*

Records at St Columba's

536. *Brother Arthur was responsible for keeping the day book at St Columba's. I said to [REDACTED] [REDACTED] at one point, I'm sure there was a book kept that recorded events. It actually literally turned up two days before [REDACTED]. Apparently it had been made available to this Inquiry. It tended to record comings and goings or important events. Previously it had been kept by Brother Germanus, and he entered fastidiously every single day, something for that day. Brother Arthur tended to have an entry for most days.*
537. *I kept financial records, fees etc. I actually kept a book myself for any little incidents. Really for me to reflect on afterwards on how something had been handled, and was it the best way? That's how I remembered the thing about [MGR] wetting himself because I had wrote it down, "Note to self, don't make bloody jokes like that in front of the kids." You've got to consider the emotional effect. Unfortunately, Brother Arthur threw that book out by accident. I had left a room, and he said I'd need to tidy my stuff*

out. He thought that I had tidied out what I wanted, and threw the rest of it out. He threw out things I'd actually wanted kept, and that was one of them.

Leaving St Columba's, Largs

538. Before term began, there was another incident which was to do with the school administration, not the children. Brother Arthur was showing round a prospective parent lady and her mother. I bumped into them and we had a cup of tea. I was looking at the prospective parent's mother thinking I knew her. I could see she was looking at me as if she knew me. It was the lady cook from the Nithsdale Street hostel. I had got on very well with her. One thing I do is make sure I get on well with domestic staff. They said they were in a bit of a hurry, but would come back and take me out for tea.
539. They took me out for afternoon tea a few days later at some wee hotel in Skelmorlie. She said they were going to send their boy to St Columba's but Brother Arthur had put them off. She said that he told them the school might be closing. That solved a mystery for me, because I would say I took three or four phone calls a month from prospective parents, and other people must have been getting them as well. Yet, we weren't getting in more pupils. So, I did speak to Brother Arthur and said I had been told he was putting people off. He said he had to be up front, he had to be honest with them. I thought he was hammering a nail in the coffin of the school. I had not been told the school may be closing, there was never a suggestion that it would. I then wrote to the Provincial, who by this time was a Brother Lucas. I asked if he could tell me what the future of the school was. I said I really didn't want to be there, knocking my guts out trying to build up the school if the decision has been taken to close the school. If the school was to be closed, let's make it a positive decision, not drift into closure. He took umbrage at me daring to write to him on this theme. I never got an answer, at that stage.
540. I was quite exhausted. I had actually anticipated being moved, but I was hoping that I would be moved to go and take my teacher's certificate, that's what I wanted to do. So, at the end of term when Brother Lucas sprung this on me, that he was going to move me, he did it in a round-about way. He said, "I was thinking of giving you a move

AKU what would you say to that?" I said, "As long as it's not Kinharvie or Dundee, I don't mind." He asked why I had said that, and I said that I had been to both, and the idea of living there just did not appeal. To clarify, I had visited Dundee on a couple of occasions and stayed at the Marist Brothers house but I did not work there. He said, "Well I'm really worried because it's Kinharvie." What I didn't know was that he then confronted Brother Arthur because he had discussed it with Brother Arthur and he accused Brother Arthur of leaking it to me, which he hadn't done. So there was an overall tension immediately at that point.

541. I was having trouble sleeping, when I did get to sleep I would wake up with sweats and palpitations because of so many issues churning in such a small school, and then to have this move down to Kinharvie. It was four miles from the nearest village, and I didn't drive, just the thought of being stuck there. I am a do-er. It's not nervous energy doing something for the sake of it, I just like to be occupied.

Life after St Columba's, Largs

542. When I left Largs, I went to Kinharvie as a member of the Community there. It was not a happy time. I really did not want to go to this place. When I was told that I was going to be moved, I thought, great I can go and get my teachers certificate because my time being at Largs convinced me I did want to be a teacher. I was totally blown at the thought of going. Kinharvie was at New Abbey about ten miles outside Dumfries.
543. Eventually I got moved from there and I left the Brothers, which was in June or July 1983. I had got a summer job with the social work department in Glasgow, in a children's home, and I had secured a place at St Andrew's college for teacher training, not realising that the Brothers and I were parting company. It was not my choice. I had an ongoing conflict with the Superior. I still maintain the biggest sin in the Catholic Church is tackling authority, they don't like it. And suddenly, there I was aged 26, homeless etc. because they made it clear I had 48 hours to get out of the house. I went to the head of the home I had been working in for a few weeks at the time and told her the position I was in and they were incredibly supportive.

Incident reported to the police, May 1983

544. In May 1983, or around that time, I was still a Brother and living in the Marist house on Partickhill Road. I didn't have a formal job at that time. I did voluntary work at St Mary's children's home in Maryhill, Glasgow. I was teaching teachers about computers. There were two ladies who spoke to me. One was called Ellen something, she was Brother Jerome's Deputy Head at St Mary's, Maryhill. Her friend, I can't remember that lady's name, she was the Head of another school, I think it was St Helen's, Langside, Glasgow. They said they were taking children on a week long holiday to Bath and they had no male members of staff. They asked if I would go with them. I agreed.
545. When we were returning from Bath, we stopped at a service station. I went to the W.C. A man burst in, but then apologised and left. He was a black male, about 18 to 20 years old with curly black hair and a sweatband on his head. He was wearing a white puffy jacket. I thought I must have forgotten to lock the door. As I was going out of the toilet, I overheard one of our pupils saying that a man had bust in on him in the toilet, yet the pupil thought he had locked the door. I asked the boy for a description of the man, and it was the same man. Then other pupils came and said that a man had asked them if they wanted to come and see some puppies in his van. Alarm bells started ringing in my mind.
546. I went into the shop and asked to speak to the manager. At that point, the black male walked passed. I noticed he was carrying a newspaper in one hand and a screwdriver in the other. At that point I thought he must be using the screwdriver to open the toilet locks from the outside. Myself and our coach driver pursued him. He went towards a red van that looked as if it had been hand painted. There were three other men in the van and they took off. We noted the registration of the van and a description of the men. The service station manager then said that he had contacted the police. Myself and the boys who were invited to see puppies were interviewed by the police, but the police officer said that no crime had been committed. It then came through on his radio that the registration number on the red van actually belonged to a green Ford Anglia,

which meant there had been an offence committed. I gave the policer officer my details and the details of the school the pupils were attending. I heard nothing further.

Secondary Institutions - to be published later

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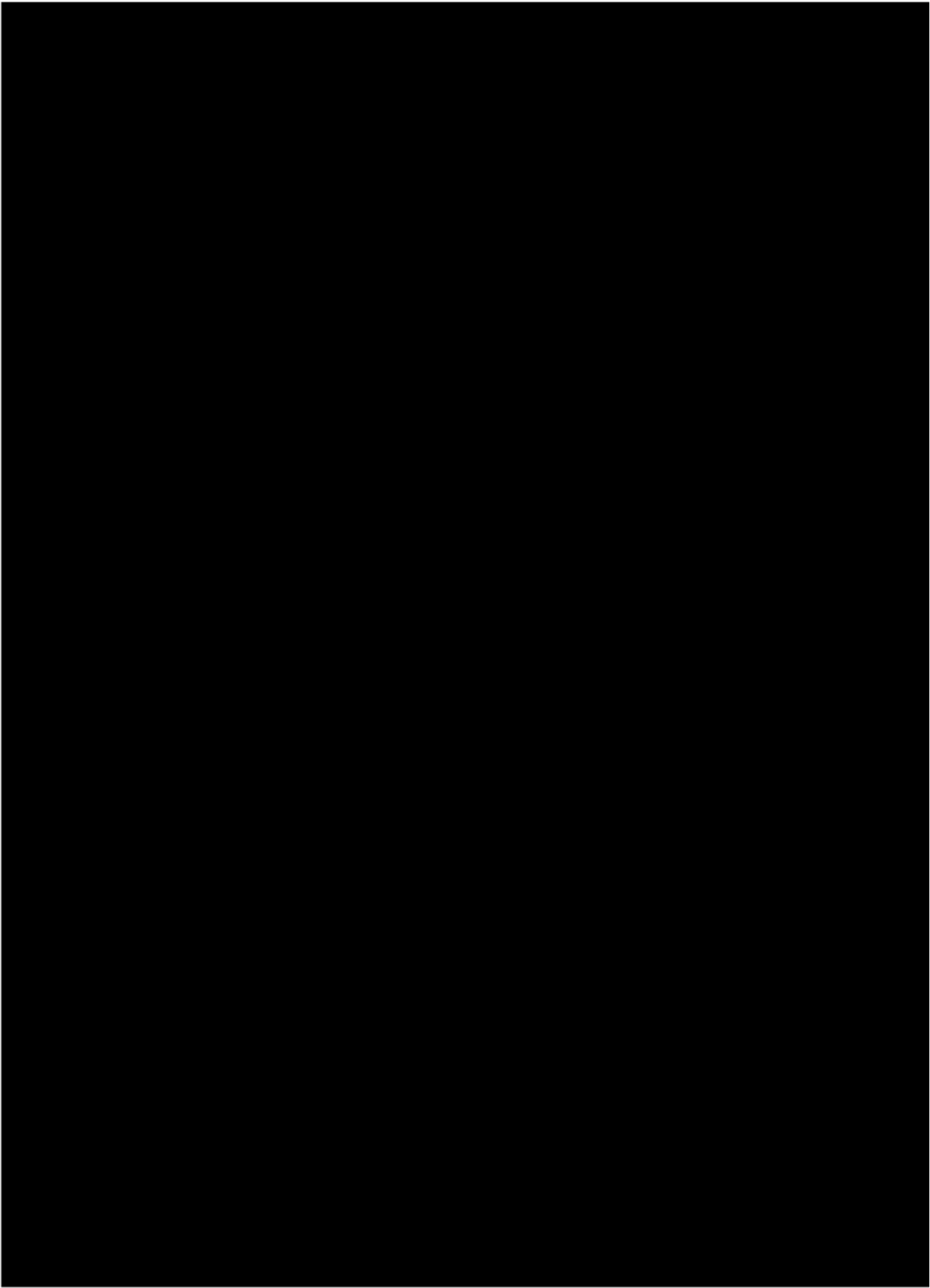
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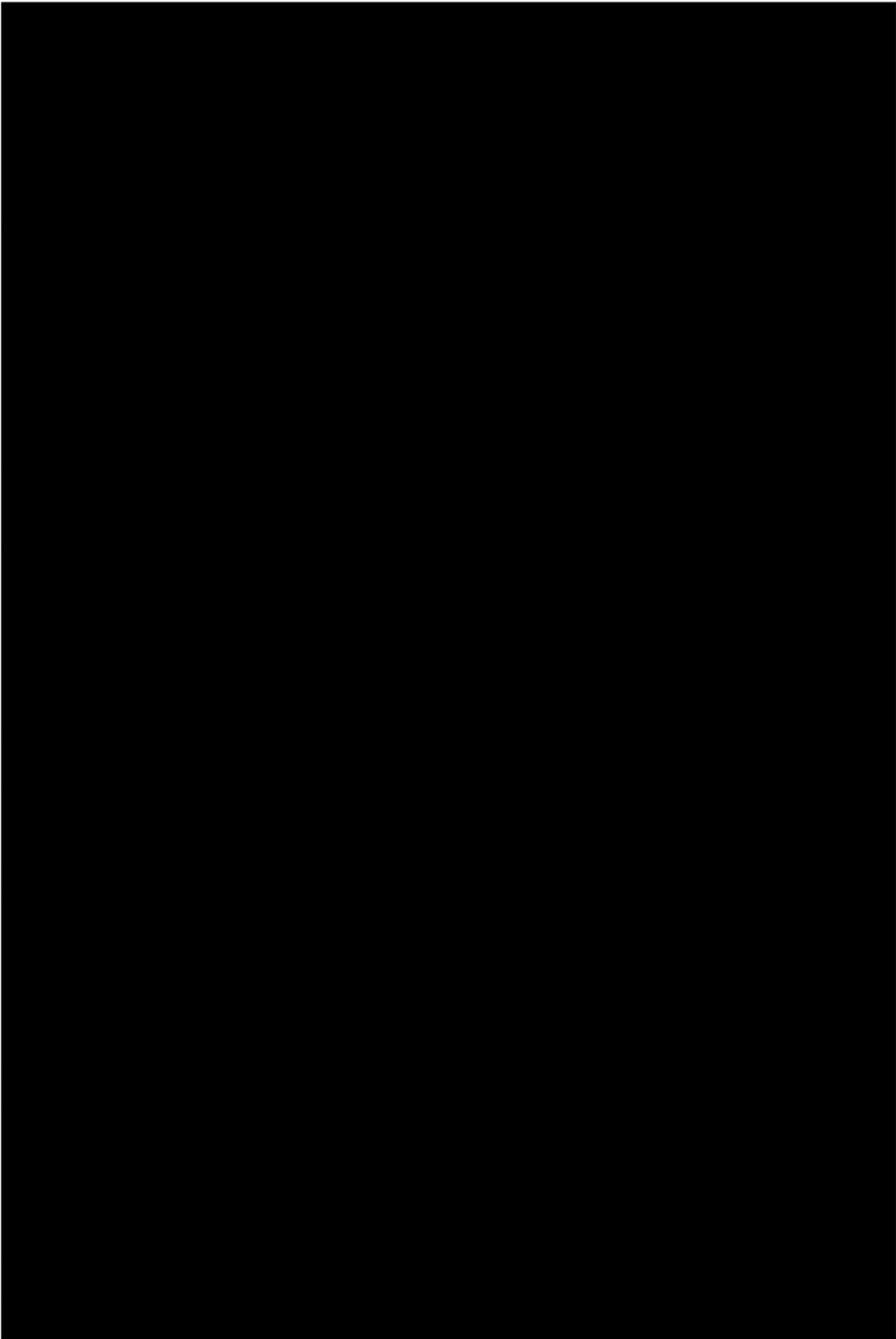
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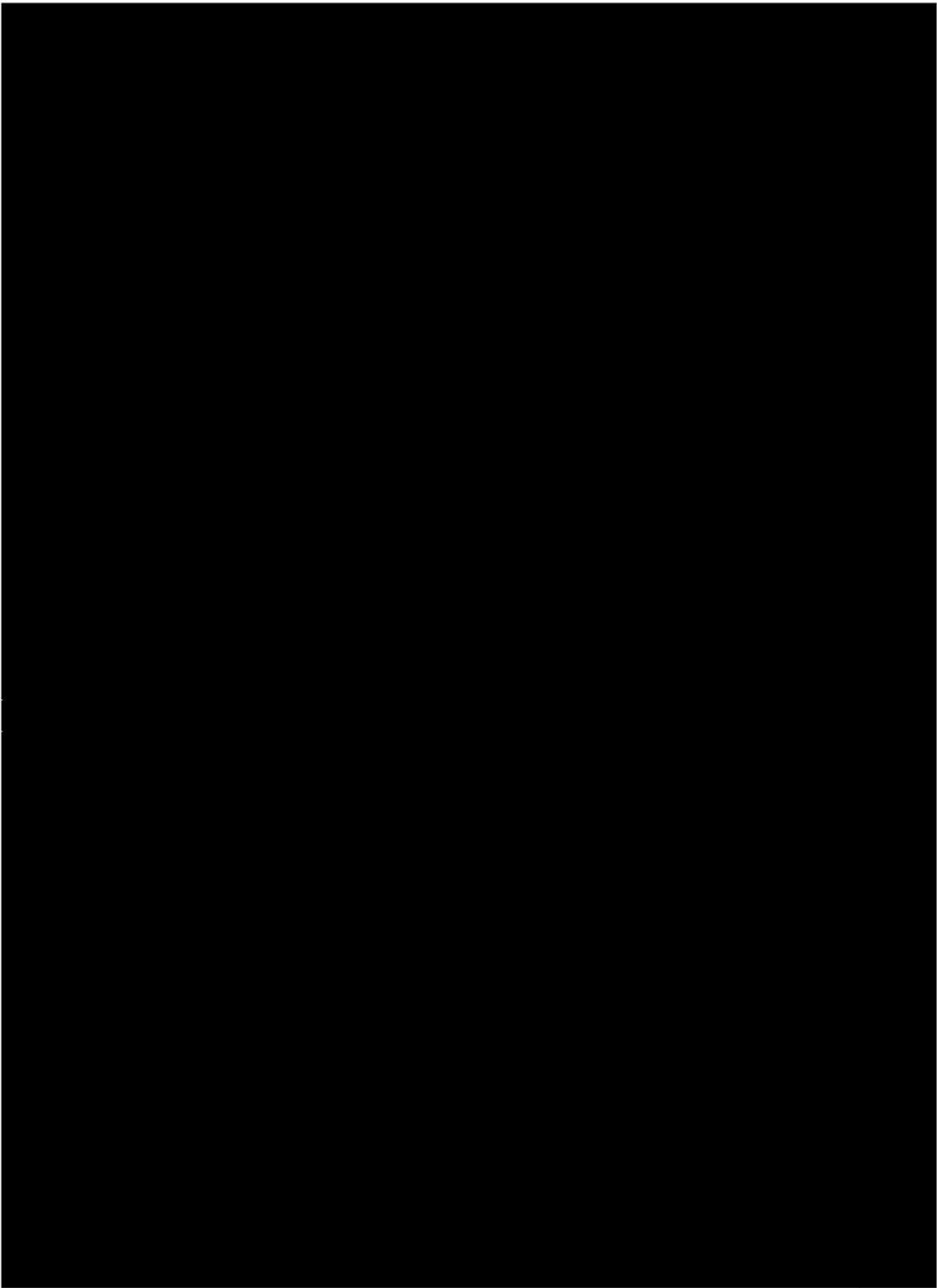
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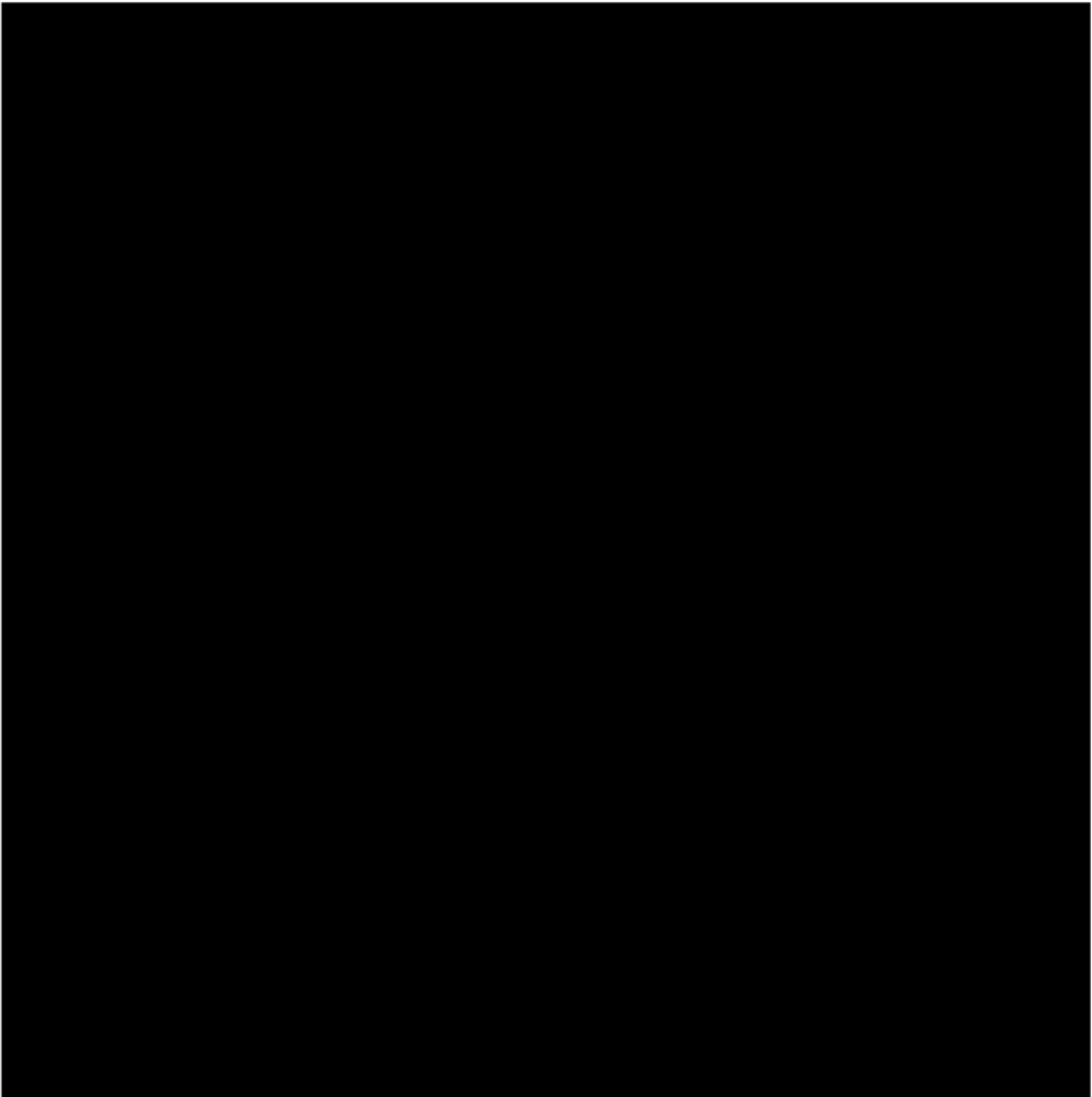
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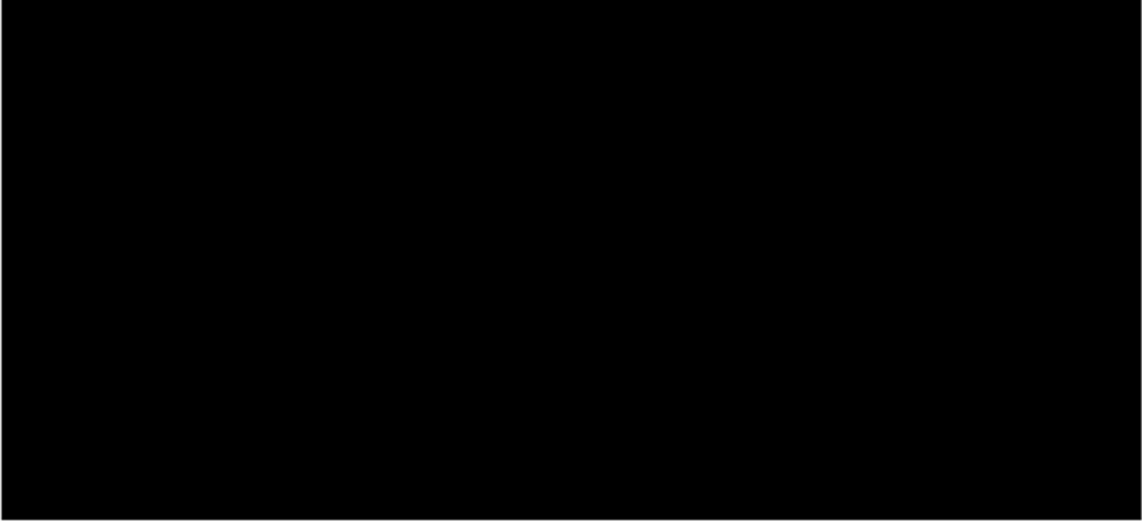
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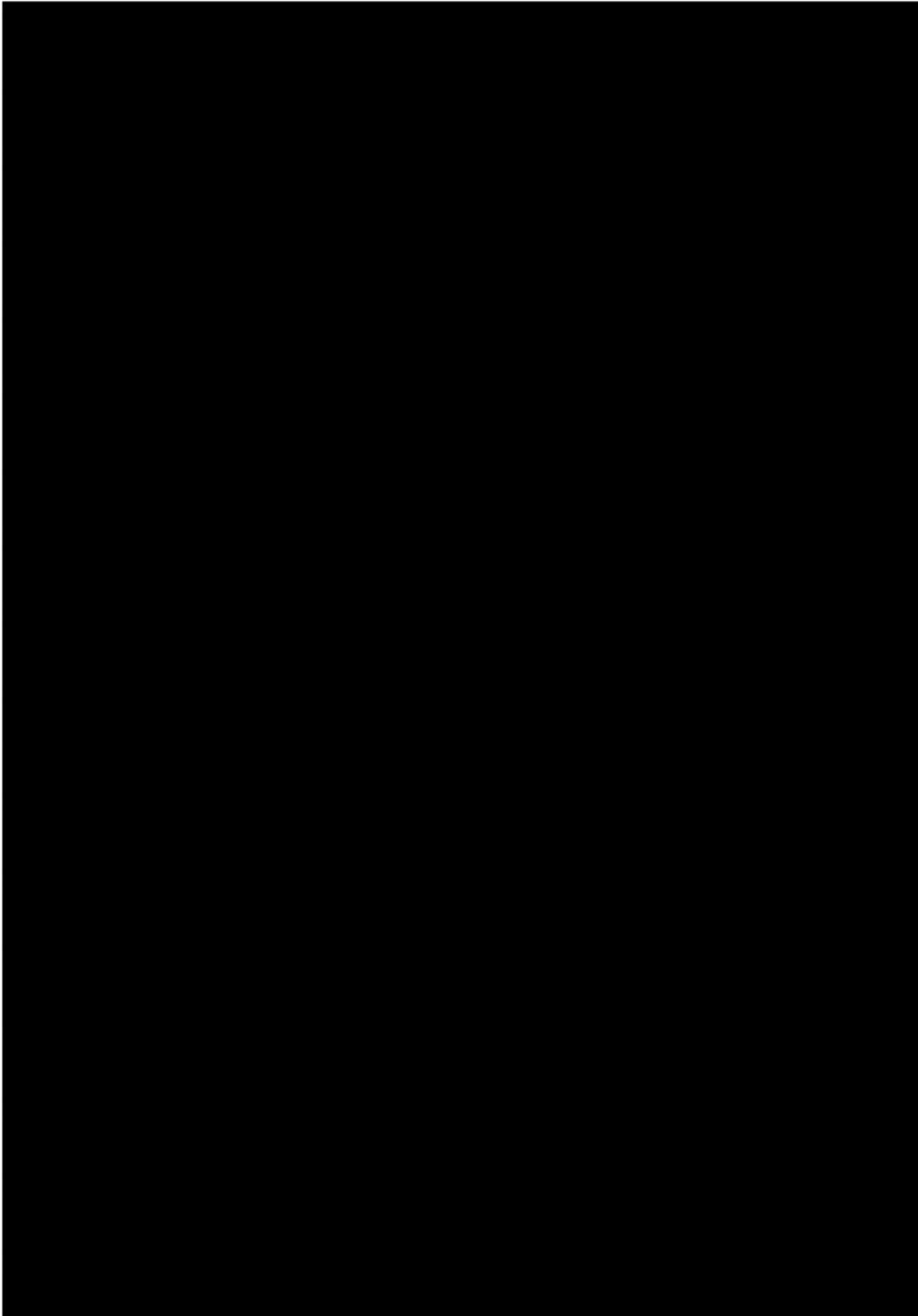
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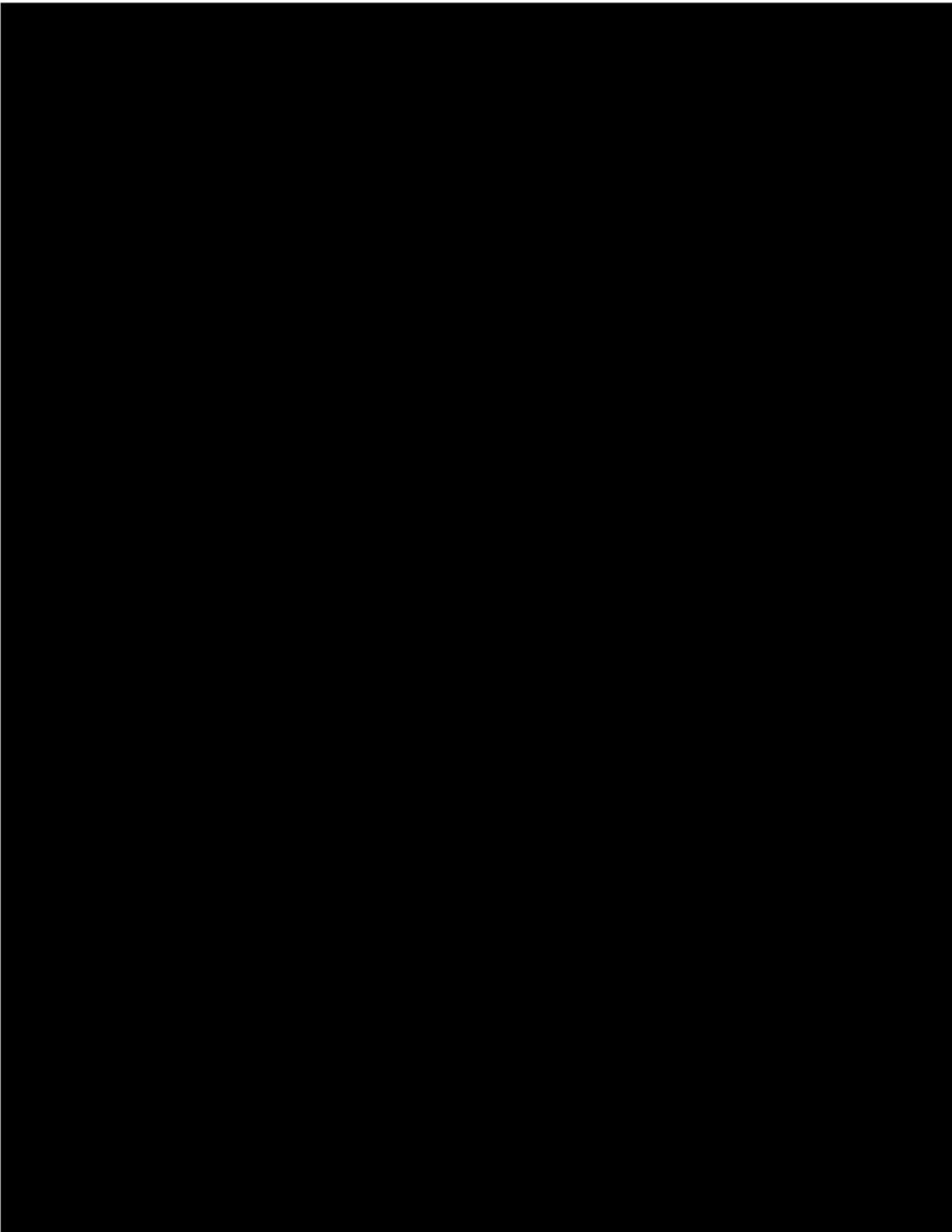
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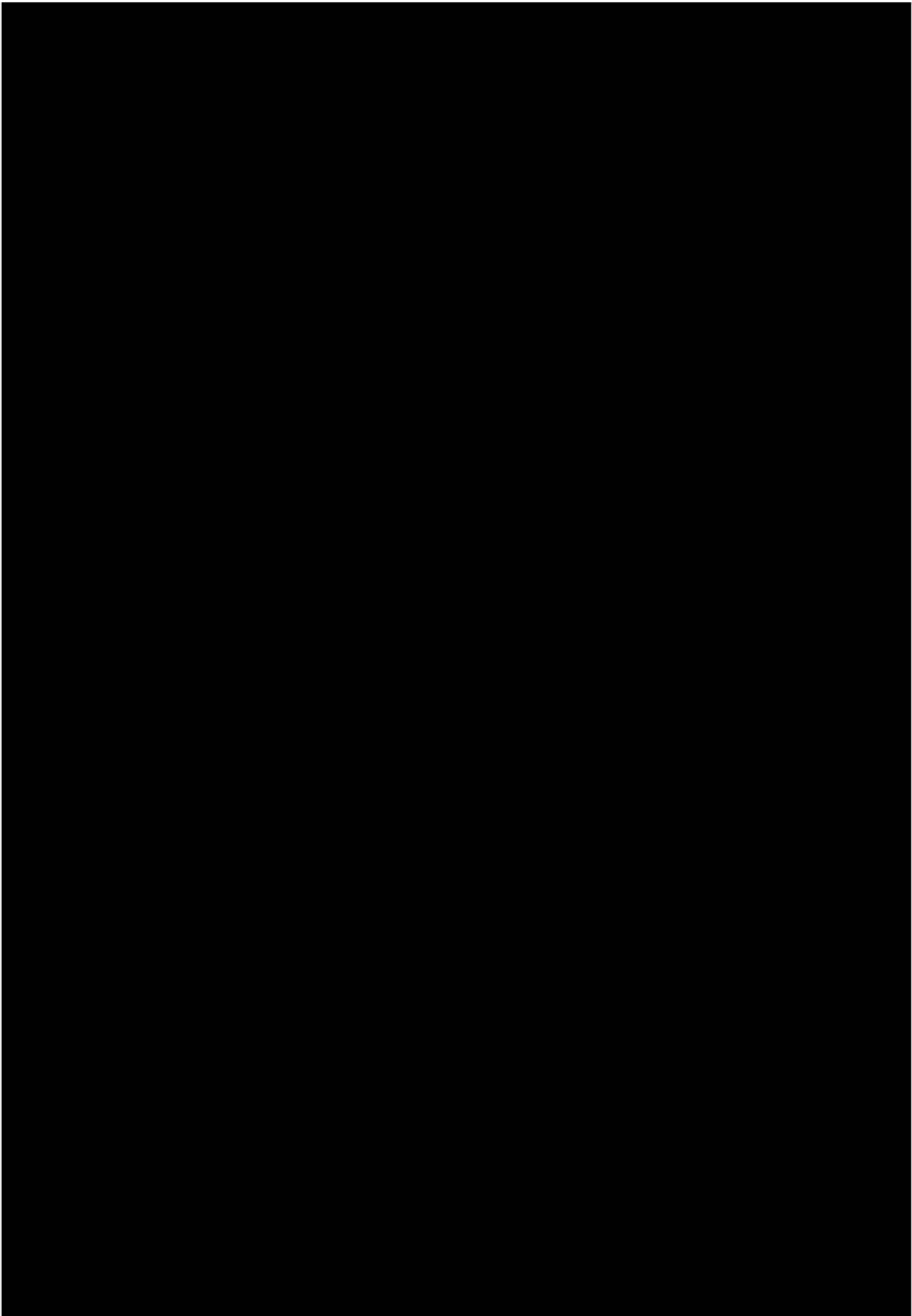
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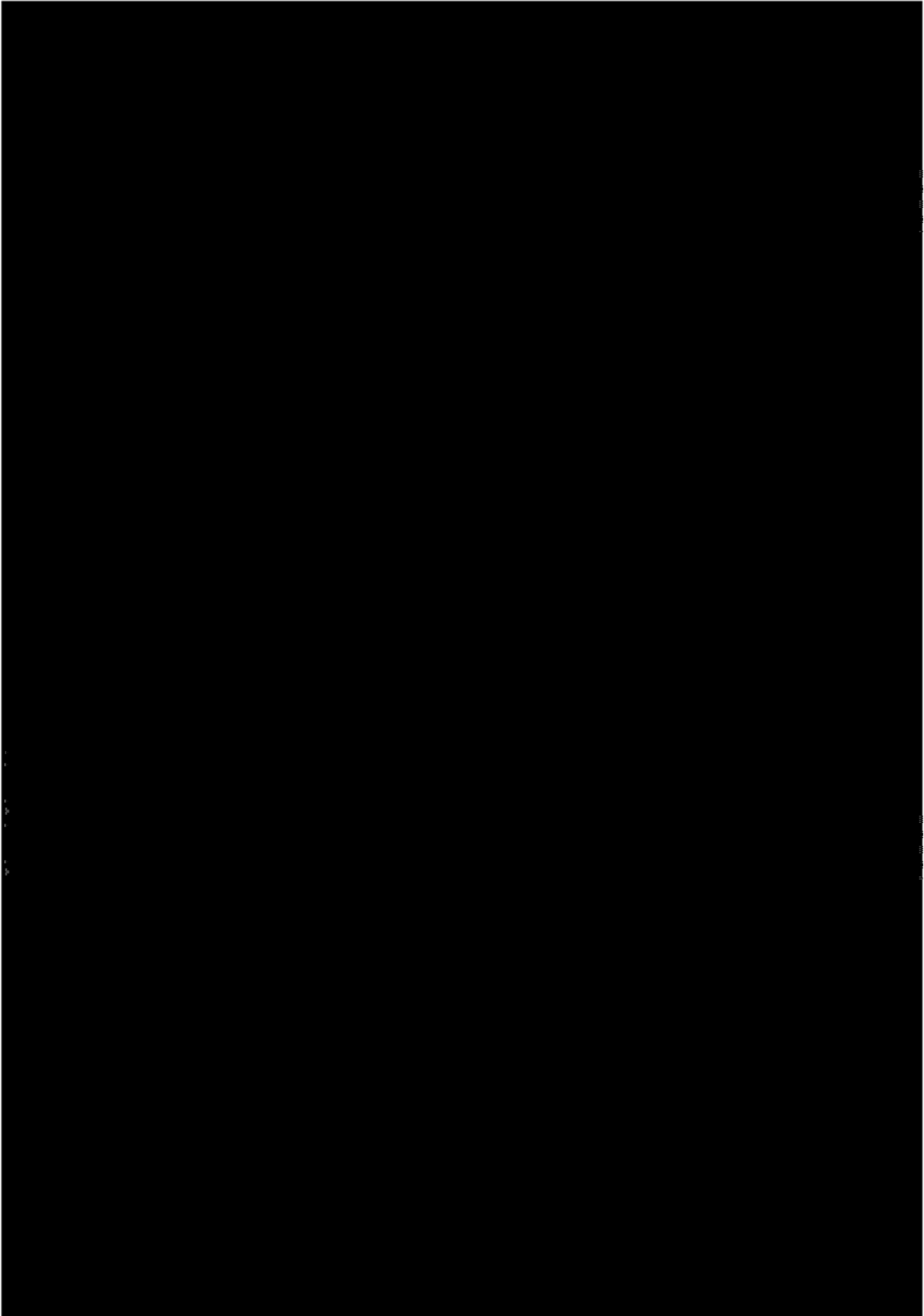
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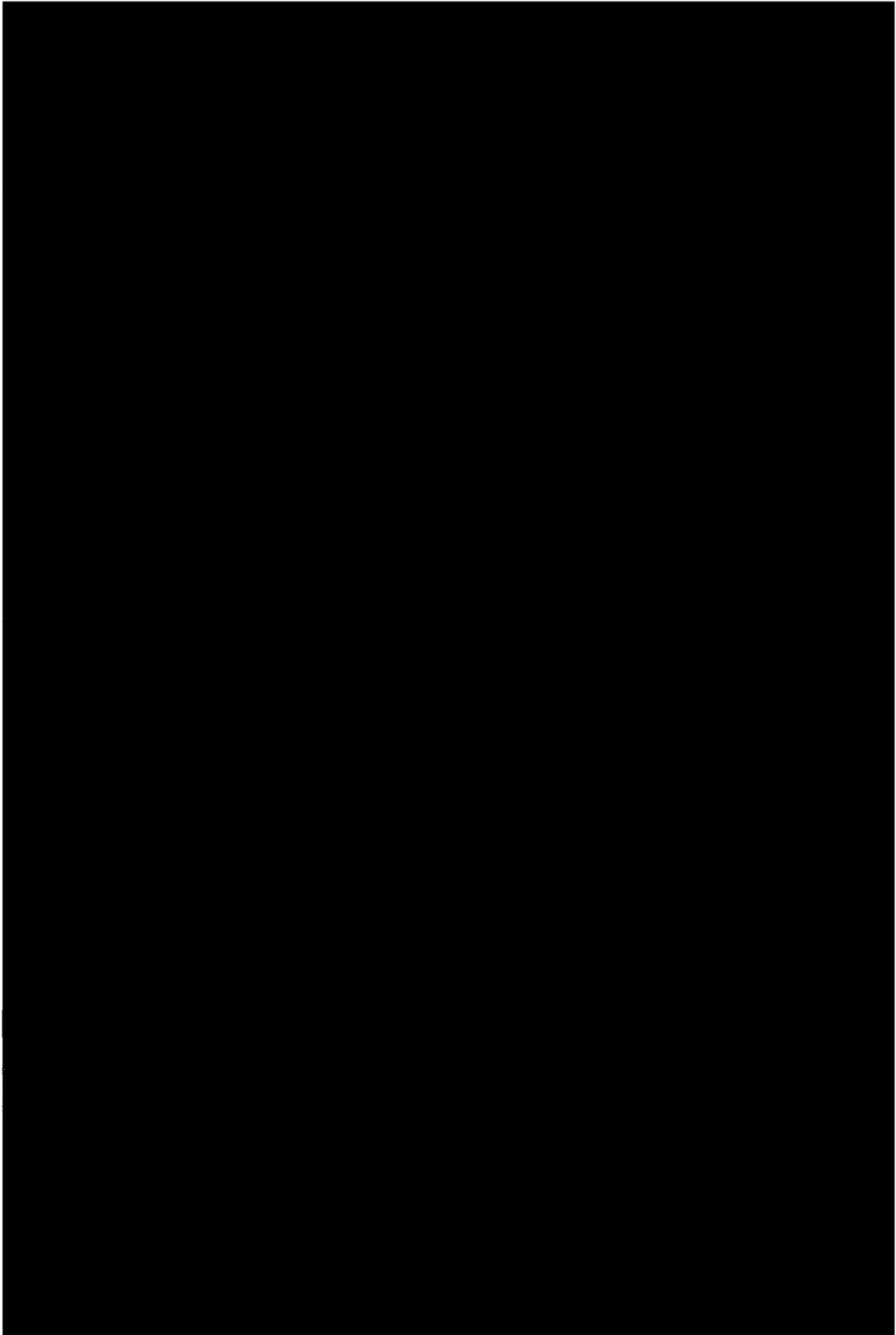


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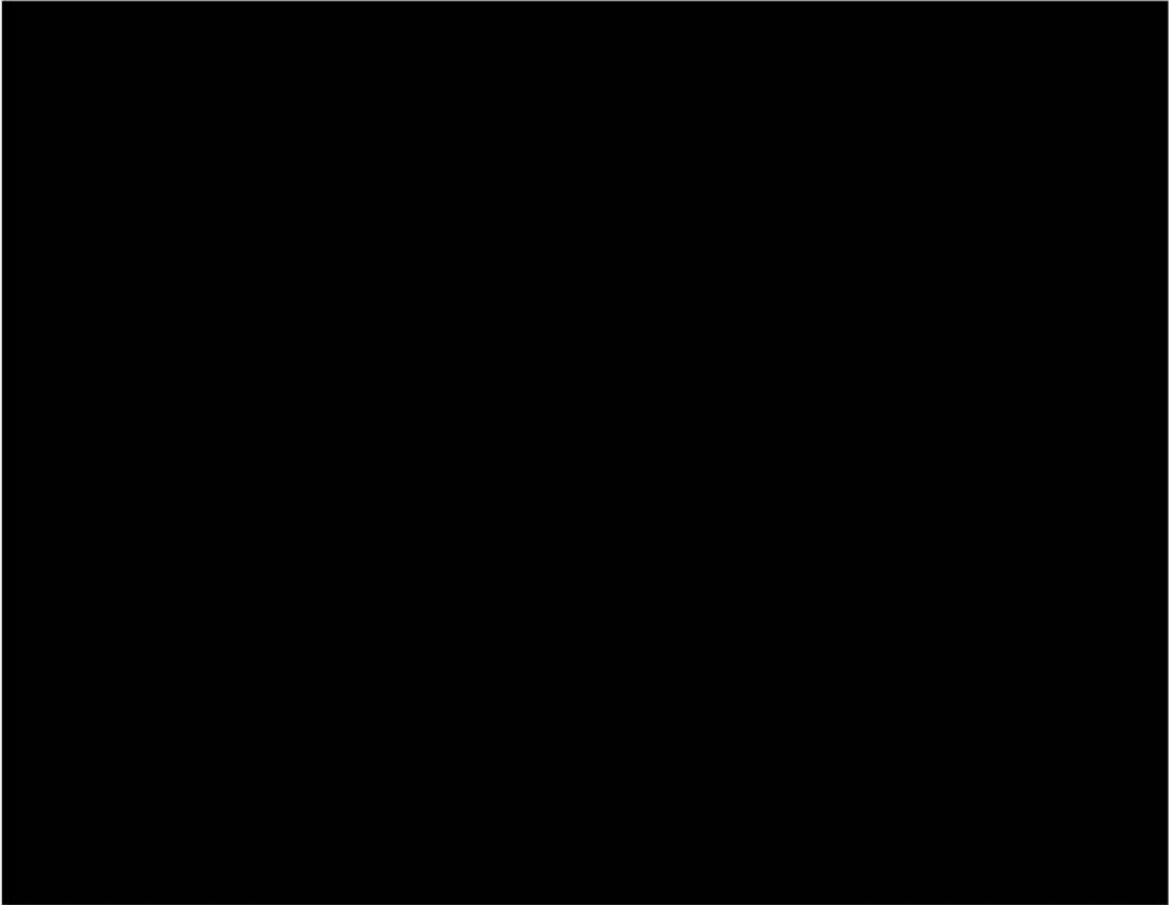




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The position of the Marist Brothers in relation to [REDACTED]

636. I didn't get any support from the Marist Community, from any of the Brothers, during [REDACTED]. Nobody tried to reach out to me from the Marist Brothers. I have to say it has sickened me. I would have thought something. When I was [REDACTED] I immediately got my brother to send an email to Brendan Gearey and got a very dismissive reply. Brendan is now in overall charge, we were in the same class at Hetland. We remained friends over the years and we had been out a couple of times together since I came back from [REDACTED] in 2013, we met up a few times. I was disappointed. Even a wee note to say, "AKU [REDACTED], sorry to hear what's happened. I would never have believed it of you." would have meant so much to me, but I got absolutely nothing. There has been no other spontaneous contact from them.

637. Frankly, because I know of other allegations, I've got information I could give them but the reply was, "If you've got any information, contact our lawyers."
638. When the allegations were made against me [REDACTED], I contacted Brother Brendan and said, "Look, I've no doubt you must be aware of these. I think it's important that your lawyers are aware as well, in case there's any attempt made to sue the Marists. I went in and spent an hour, perhaps two, with their lawyers. That was before [REDACTED] I was able to give them a lot of background information that they may not have had.
639. By that time, I had tracked down the [REDACTED] accounts of MGH MGH and MGQ MGQ, although I said, "I'm guessing, with 99% certainty that this is MGQ MGQ." I actually prepared a thing for them which said, "Now these accounts all link in various ways." because there was another guy, whom I thought was possibly MGS but I said, "With 5% certainty." but it turned out it was another former pupil from the 1960's. They were all pushing very much anti-Marist propaganda, and there was stuff there that I knew was absolutely not true.
640. Bluntly, as far as I am concerned, they have largely lied about me, and I know they have made allegations about Brother MNZ [REDACTED].
641. With regard to Brother Germanus, I'm probably about the only one left alive who was there at the same time, even though the overlap was only a few weeks.

Impact

642. I was reading some detective stories recently and they focused on evidence. I thought to myself, "You have been an idiot. You have been fixated on a picture of these as the wee boys that you looked after. You are ignoring the evidence." I was quite blunt in my attitude towards MGH MGH. I was reflecting on the changes that had been made in the statements by the boys over time. I know there are going to be minor changes, I really don't have an issue with that, but not serious changes. MGS [REDACTED]

putting me down as the person who told him about Aldo's death. **MGQ** saying I punched **MGR** so hard I lifted him off the ground.

643. Then, **MGR** going on about Brother Germanus. I came to the conclusion that they are just nasty, vicious people. What I don't understand is why so many in one wee school? Were we so bad an example? Was there something wrong with what we were doing? I don't mean in terms of abuse, much of what they said didn't happen. If boys were getting beaten with dusters and bruised, one of us would have spotted it. **MOV** **MOV**'s mother would have spotted it, she absolutely doted on that wee boy. I think there are certain confusions.
644. I would have to say I do know there was a lot of tension between Brother **MFW** and particularly the boys, but particularly the older one. came to me a couple of times for a cuddle, crying his eyes out. I think there's lots of twisted memories involved. In my trial, the recollections of the were just so off the wall. I cannot get my mind round where these memories have come from. I know because I maintain that I did not abuse these boys. I loved them in every healthy sense of the word. They were my life. I took it as a god given task to care for them.
645. One boy spoke so positively of me, but could still remember me beating him, and Brother Arthur beating him, as if this was what one expects. Brother Arthur was such a gentle one with the kids. I think one of the kids referred to Brother Arthur snapping at him once, and how rare it was. I remember **MNU** getting very upset, I think Brother Arthur had snapped at him. To think of Brother Arthur beating a kid. I remember calling him into my classroom and handing over the belt after using it, and he teared up. I thought he was going to hug me, but he wasn't the huggy type, certainly not man to man. He just said, "Brother, I'm so proud of you." I just can't see where these memories have come from, I really really can't.
646. Is **MGQ** mentally ill, for all the stuff that he's said? I don't know. Were **MGR** and **MGS** after revenge because I went to Brother Arthur over what they'd been doing

and what [REDACTED] had been doing to his sister and a cousin? I don't know. It's the fact that there are so many. When I got my legal advice, [REDACTED] [REDACTED] I said, "I know where this is going, with the weight of numbers but virtually nothing they have said is true." I was open about the pornographic magazine, it happened. I was open about the videos, but I did censor them, maybe not sufficiently. But no child was ever in any way, I feel, abused. I know I could be short tempered, I would be the first person to say so, particularly that last term, when things were so tense. Again, I felt that Brother [REDACTED] MFW behaviour wasn't so bad that it was actually abuse. I certainly disapproved of rapping on the knuckles.

647.

[REDACTED] I remember at one point there was joking going on and one guy said, "If you didn't come home with a blackboard duster mark on your shirt, you hadn't been to school as far as my father was concerned." There were different standards, and they were wrong, I'm not going to try and defend them and say they were right, but they weren't at that time considered abuse. I thoroughly objected to it, I don't believe in corporal punishment. I won't say I've never used it. I've baby sat umpteen kids, I was guardian to a child when his parents were abroad, and I did slap his wrist once, in the car because I was potentially going to crash. I was on a motorway, I couldn't stop and he was tripping up my dog, which was actually his dog, whipping its legs so that it would fall. I thought, "If that falls onto the gearstick..." and I warned him several times. I saw him getting ready to do it again, and I just went smack. He was shocked, because he had never seen me do anything like that. And it worked. And I don't class that as abuse or anything like it. I am so thrown by all of these, and I cannot help but feel they've read stuff on the net. Even when the first accusations were coming out from St Columba's, I said, "I almost feel as if these boys have read some sort of manual on sex abuse, and said, 'Right we'll all say this happened, you say that happened'" it was such a diverse range of activities.

648. I'll put my hand up and say I'm probably fairly naïve sexually. I have never been interested in anally penetrating anybody. That made me feel physically sick when it was being spoken about. I have never been interested in doing anything like that. I

learned about oral sex when I was about thirteen or fourteen. I was curious, but I never experimented though because you didn't do it.

649. Where it's all come from, I really don't know. Now you've told me about ^{LDJ} [REDACTED] ^{LDJ} [REDACTED]. I can't believe I wouldn't have seen it, I just can't. When he was working there, I was working downstairs and there wasn't a lot of come and go. I was inclined to nip upstairs, because I got on with the nun upstairs. I really do believe that if I had seen anything, I wouldn't have hesitated to report it.

Lessons to be learned

650. At [REDACTED] we discussed this and we came to the very sad conclusion, that if someone is determined to get in and harm children, there's not an awful lot you can do to prevent it. Yes, there will be a certain amount of screening but that's only going to filter out those who've been caught. It's not going to filter out first offenders or anything like that.
651. I think much closer monitoring of people who have access to children had to be done. I noticed somebody made a reference to videos in classrooms. I advocated that, really because the number of times kids would say something happened in class and it didn't. It actually got to the extent in [REDACTED] that I had an audio recorder, so that if I was ever interviewing a child, there was an audio recording and I kept it so it was known exactly what was said. I did it with the parents as well because they were very quick to say, "You agreed X." I could go, "There's what I actually said."
652. In terms of how you sort out the historic mess, I haven't a clue. I think there are going to be big memory issues. There are obviously going to be conflicting stories. I think we're all tempted by the weight of numbers, I think that's inevitable. Coming back to this thing of the nature of evidence and seeing what's in front of you, I think one has to be a wee bit more critical of the accusers. I think there's one going through court in the Old Bailey just now, the guy who accused Ted Heath etc.

653. Where there are massive inconsistencies, changes of story, I think it's too big a thing to say, "Oh well, they're so traumatised." etc. Believe me, I know what trauma is. I know what I've been through for the past four years now, [REDACTED]. I know partially, but not fully, how it's affected my wider family. One of my brothers died, going to his grave not knowing what had happened, but I know I had his complete trust. When he was dying, he said, "If I have to [REDACTED] and support you, I will do so." and I knew that in his will, in the mid 1990's, himself and his wife had named me to be guardian of their children, the two boys who came and stayed with me, without incident.
654. I think when we deal with problems we either alleviate, displace, or replace. Sometimes we might use a combination of those. When we alleviate, we address part of the problem. When we displace, we shift the problem somewhere else. When we replace, we might solve one problem but create another.
655. I wonder about whether there should be more research into DNA. It may be that someone's DNA might give rise to a tendency, an inclination, or pre-disposition towards certain types of behaviour. How this might play out in life will depend on other life experiences but it may be useful to research any possible markers for future behaviour.
656. I read an article about analysing brain patterns. If you show an adult a non-sexual picture of a child, a normal adult would show brain stimulation in the area of the brain dealing with parenting. A paedophile would show activity in the part of the brain dealing with sexual activity. Should we test all people this way?
657. I think there needs to be independent ongoing re-vetting of people dealing with children or other vulnerable people. Any vetting we have currently only picks up on those for whom there have been accusations made before vetting.
658. I think we have, as a society, created a mammoth rod to beat our own backs with. I think, unfortunately, it's necessary. Anyone who tries to pretend that there was not child abuse, sexual abuse, and that it was hidden, is kidding themselves on, they really

are. But the extent of leeway we have given accusers has swung things the other way. I'm very suspicious if [LDJ] [LDJ] had made allegations against Paul O'Neil, why are the allegations against me now appearing on the scene? Or were they made at the same time?

659. I know about recovered memory. I know the arguments, but I'm deeply suspicious, deeply. To me the glaring thing with [MGH] [MGH] is that boy is out for money. I hope I'm not betraying anyone, but [REDACTED] when we came down after [MGH] [S] [REDACTED] said, "That's what's behind this one isn't it?" whilst rubbing his thumb against his fingers, which I took to be a gesture indicating money.
660. Based on my experience, there is such a lack of record keeping. There is a need to tighten up on record keeping. There also must be an independent way of verifying accusations. This could be either by polygraph, some drug such as Sodium Pentothal, or hypnosis. I would be more than willing to undergo any test, if my accusers are as well, to show that I am not guilty of these offences.
661. I think the authorities have made a mistake by saying to accusers, "You will be believed." If that is the attitude, then de facto you are not going to believe someone who denies abuse. It should be that accusers are told, "Your allegation will be treated seriously." That should have been the attitude of the police officer I made the report to about the little girl who approached me on Paisley Road West and asked to come home with me.
662. Looking at history, I think that society focuses on particular groups and lays blame at their feet for all kinds of wrong-doing. We have seen this throughout history with witches, religious groups, gypsies, and more recently immigrants. Society likes to demonise particular groups and their members.
663. I can only wish you all the best with what I think is a horrific job. I don't think you'll ever sort it out in terms of the future. To me it's supervision, supervision, supervision. And

constant checks, whether they are psychological, whether they are management, but you always come up against the old Roman saying, Who guards the guards?

Other information

664. Since providing this statement I have sent a letter to the Inquiry dated 12 September 2019. I understand that will also form part of my evidence to the Inquiry.

665. 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.

AKU


Signed.....

Dated..... 1/10/19