

Scottish Child Abuse Inquiry

Witness Statement of

MBZ

Support person present: No

1. My name is MBZ. My date of birth is 1938. My contact details are known to the Inquiry.

Background

2. I have a teacher's training certificate from the UK, I also have a certificate in special education from Cambridge University and I have a Bachelor of Education from a University in the country I now live.
3. I have been a teacher for forty-three years. I started teaching in a private school in Cardiff run by the De La Salle Order. I spent three years there. I can't recall the dates, my memory has faded. I see people in the street, in the community who greet me. I thank them and greet them but I have no idea who they are.
4. I went back to teacher training college to get my certificate and was then sent to Market Weighton, which was an intermediate school for young delinquents. It wasn't that far from my home in Doncaster. I spent three years there. When I arrived the Brother Superior showed me the classroom I would be in and how many youngsters I would be teaching and that I would start at nine o'clock the next morning. That was it. I spent that night in the classroom looking over what supplies there were and prepared myself for these youngsters for when they came in. I spent about two weeks telling them who I was and letting them explain who they were and if they

wanted to explain why they were there. It was for nothing that we would pick up youngsters for nowadays. But back in the day that is how it was. If you threw a rock through somebody's window or stole something from Walmart, stole something from somebody's car and you were picked up this is where you went for three years.

5. I recall there was an old lay person working within the school at Market Weighton. He had been there for thirty years. He took me aside in my first week there and said that I should get hold of the biggest boy in the school and thump him. He said that I would never have any problems with discipline after that. I remember this person was known as Gordie. I don't recall his surname and other than remembering that he was a small man, I couldn't describe him further. I didn't take him up on his advice to thump a boy. It seemed a strange thing to say to me. It was my first week in the school and I didn't know very much about teaching these youngsters at the time. My attitude was to talk to the boys and find out who they were. That seemed to work for me. I don't recall Gordie saying anything further regarding this.

6. I remember having some interesting experiences there. For example, all these youngsters came from the Manchester and Liverpool areas. That's the way their system operated, you never had young people in from the Yorkshire area because it would be too easy for them to run away and get home. On weekends some of them would be allowed to go home, but there was always three or four of them that never came back and a couple of us would have to catch the train to Liverpool and pick them up. The meeting place was always The Cavern, which is no longer there. So, I had the experience of meeting the Beatles and some of the young female singers of that ilk back in those days, which was quite exciting.

7. My dress at the time, I should explain, as a member of the De La Salle Order, was a black suit and a white collar like most priests, which was our traditional, outdoor attire. While we were in the school it was a long black robe with a little white bib, we looked more like French lawyers, which was where the founder came from. John Baptiste de la Salle was born in 1651 and at that time, as he grew up he realised that teaching students one at a time was not very good use of the teachers at the time,

so he started to group students together. In many ways he was the founder of the modern classroom.

8. After Market Weighton I was sent to St Ninian's at Gartmore. When I arrived, again I was introduced to the rest of the community. I think there were seven or eight of us. I know one was retired. It was the same at Market Weighton, there were about seven or eight Brothers and later on, as I got older, I thought about the teaching profession and why we were in these schools when there were so many good men and women who could take these roles. I didn't mind the schools that we were teaching in, the Approved schools, but for elementary or grammar schools or at the teacher training college, why should a religious organisation be running these, and be in control of them? The government asked them to originally, when there were so many good men and women who could run them. That was a thought that carried me through to my leaving. I cannot remember the names of any of the Order throughout the three schools I taught.
9. I'm trying to get my times right because between working at Gartmore and then Tranent, I spent a year at Cambridge. So between 1962 and 1966, I was in Market Weighton. I was then transferred to Gartmore and worked there between 1966 and 1969. I then went to Cambridge for one year and completed a diploma course in special education. I was then sent to St Josephs in Tranent and was there between 1970 and 1972. After that I parted company with the organisation. I began to doubt the value of what I was doing as a member of a religious order. I thought I could be just as good a teacher outside of the Order, just as a layman, rather than being in it.
10. I was also beginning to question the validity of the organisation. I left home and joined the Order when I was thirteen and I left it when I was thirty-three. When I left home there were about seventy to seventy-five young boys from thirteen to seventeen years old in this school in Kintbury. I think that was the name of the little village. I have a story to tell about that, it's not a very pleasant one but it's part of what had an impact on my life, for the rest of my life. Our bread was brought in from the little village of Kintbury. I knew that whenever he arrived, whoever was around, would be told to help the baker to unload. One day, I hadn't been there very long,

and the baker told me to go with him, he said he needed more stuff from the village. A Brother said this was ok so I was taken into the village to get more bread but unfortunately I was raped by this guy. I never told anybody. I cried myself to sleep. To this day I am still haunted by the pain and humiliation of the incident.

11. When I became a Brother I took the vows of poverty, chastity and obedience, but also we were allowed to keep our first name. So I was Brother **MBZ** but we had to take a second name of some saint and I chose the name of the saint, **MBZ** **MBZ** So, after what happened to me I thought that would be a good saint, therefore my name was **MBZ** I tell you this because some of the allegations against me, particularly from St Ninian's, have some sexual inuendo's in them and as far as I'm concerned, that wasn't me. They may be telling the truth, but they are not talking about me.
12. After I left the school in Kintbury I stayed at another school for my first year. You had no studies, it was a spiritual thing, preparing you for your religious hyphen at the end of it. You took your vows of poverty, chastity and obedience. After that the following three years were Advanced A Levels and after that you did your first year at teacher training college, which I did. At the end of that first year they were looking for a teacher in a school in Cardiff. Apparently I'd been assessed by Her Majesty's Inspectors of Education, HMI's. Three of them came in to the school I was in one day and observed me for all the morning. I was given a good report from them and that's the reason I was sent to this school in Cardiff for three years. After that I went back to college for a year and got my teaching certificate.
13. At the school in Cardiff I was teaching eight and nine year olds. Teaching them to read and write and do basic maths and know their times tables. I didn't know much about teaching at the time and that first year in college I didn't do much, it was more learning the history of education and stuff like that. So in many ways I went back to my own upbringing as a student. There's another part that I have to weave in, in the primary school that I was in, there was about twenty-five to thirty boys and girls in the class and only two of us, a girl and myself, passed the eleven plus exam. At that time

she stayed in Doncaster, where there was a girl's convent school, but the nearest grammar school was in Sheffield, and already there were people going to the De La Salle school in Sheffield. I travelled every day, there and back to Sheffield and was taught by these Brothers. At that time, the ethos in the Catholic church was such that members of religious orders or priests would cultivate young boys to join the order. That's where the impetus to leave home and join this brotherhood, the De La Salle Brothers came from, so I left home at thirteen and the rest is history. One particular brother, Brother Leonard influenced me a lot.

14. For the next twenty or so years, I stayed within the Order. I never went to a soccer game, I never went to the cinema and had no friends outside of the Order. I did become friendly with some of the lay staff. We would go walking outside the school and I recall drinking coffee in a local café with a few of them. That would have been frowned upon by the Brother Superior and I would have been in trouble if caught doing that. My knowledge of the outside world whilst in the Order was very limited. I wouldn't have known anything about what was happening in the world, anything about current affairs. Although the Brother Superior read newspapers, I was never allowed to.
15. After I left the Order I lived with my parents. It wasn't very long until I found a job in Doncaster. It was at a special needs school. I'm not sure if I'm using the correct phrases. It was for about a hundred and eighty youngsters, boys and girls. I still remember the process of getting the job. I can still see the principal. He was a great, big, burly man with a beard. There were nine of us who had applied for the job. He spoke to all of us and told us that he won't choose any of us for the position, the kids will. We had to go outside and intermingle with all the youngsters for about an hour. We were called back in and he told me I had the job. I was there for two years.
16. My brother and sister were already overseas teaching. They had been recruited. A Superintendent, who was in charge of a group of schools, came over to the UK every year at a particular time. My brother was recruited and then my sister two years later. They went to the same little town. My brother was getting married and I went over to the wedding to represent the family. My brother was teaching and at that time special

education was just being thought about. The concept of getting children who were not quite able to cope with the regular curriculum were collected together and these became the special needs. There were teachers going through teacher training college and they were being specialised to teach them. That's how special needs or special education developed over there. This was back in the early seventies. I was offered a job but told them I wasn't a citizen of their country.

17. I returned home in September 1974, worked all the way through without a break and got my degree in 1976. I was then offered three jobs all at the same time, one being where my brother and sister were. I didn't take that, I went to another little community nearby and taught there for four years until 1980. This was teaching children between the age of ten to fourteen. I didn't learn the language, everybody there was bilingual. There were challenges but I overcame them and I think we got on well together. I think I had thirteen boys and girls.

18. I met my wife [REDACTED], who came to the village two years after I had arrived. There was a centralised high school there and it served up to fifty miles in every direction, this is where I met her. She taught cooking and sewing. We both decided we would rather teach closer to the big city, which was about three hundred miles away from where we were. We looked at adverts for teachers and decided whoever got the first job that's where we would go. It happened to be me. We ended up in the little place I live in now. The school I taught in had just under a hundred boys and girls who all had special needs. I had a class of around eight with a toilet in the class. It took me from September to December to have these boys and girls catch my attention when they needed the bathroom. I had to change their clothes, sometimes nappies, regularly. After being there for two years a new elementary school was built by the district that I was in and they were looking for [REDACTED] I was chosen to be SNR [REDACTED] and then became SNR [REDACTED] until I retired twelve years ago.

Posting at St Ninian's, Gartmore & St Joseph's, Tranent

19. I don't remember exactly where either St Ninian's or St Joseph's were in Scotland. I think one of them was outside Glasgow and the other one was outside Stirling. I

remember going along country roads and a road along to these magnificent old buildings. I remember going into them as well. They had huge, vast ceilings, beautiful woodwork, furniture and staircases. I have been told that St Joseph's is outside Edinburgh but I thought it was closer to Stirling.

20. All the people in both of these schools had been sent there by the courts for whatever reason. All of them had broken the law. The criminal age was eight years of age. At that time, when I was teaching, St Ninian's was a school of a hundred and ten or a hundred and twenty boys aged eight to eleven. From there St Joseph's had about the same number of boys from eleven to fourteen.

21. Boys weren't transferred directly from one school to another when they reached a certain age, but they went home and would get into trouble with the police. A lot of the parents that I spoke to didn't seem to mind. They thought their boys were getting the best education they could get. This was their attitude. After St Joseph's they would go to another school run by the De La Salle Brothers near Glasgow, I can't remember the name. So the ambience from the parents, as far as I was concerned, was very positive. I don't recall meeting an angry parent. They would come out and pick up their kids if their behaviour was such that they could go home for the weekend. By and large very few of them failed to return after the weekend or their parents failed to bring them back.

St Ninian's Gartmore & St Joseph's, Tranent

Culture

22. A job had to be done. These kids were being punished for breaking the law, but by the same token we had to look after them and do the best for them. When I look back now, I don't recall the Brother Superior meeting with us. I know we had our meals together and our prayer times in the morning and the evening. I don't know what we did for free time. I can't remember if we had TV in those days. Whatever pleasure you got in being there and being a member of the group of people, whether

it was the Brother's or everyone including the lay people, the satisfaction you got from the job was something you created yourself.

23. The job had to be done. These kids had to be processed and they were spat out, then more came back in. But you created your own enjoyment. For example, I played a lot of soccer at both schools. I was the youngest member of the order. I was in my early twenties and the nearest to me was maybe mid-thirties at least. I volunteered a lot for being outside supervising break time and lunch time and again after school. If the weather was nice we played a lot of soccer. We didn't have goalposts as such and I can remember many times I would take off my black robe and white bib and set them down and that was a goalpost. That was how we played. I remember doing that year after year at these schools. My superiors would remonstrate with me. Another observation I have, because it sometimes comes up in some of the schools, I've never, ever supervised the showers in any of the schools. I refused to do that, so any reference to that, I'm sure it happened but it wasn't me.
24. By and large the lay staff taught the boys, and there were more of them than the organisation. I think only three of the community taught, all the other teachers were lay people who predominantly came from the local area. Primarily, it was their job. It put bread and butter on the table. The boys were young prisoners and that was the ethos of all the staff. That was the guiding principle. They weren't the best boys, the best boys were in the villages or in the towns. They sullied themselves, they could be spoken to harshly, they could be put outside and denied whatever gift or goody that they might have received if they had been less disobedient. If you keep that in mind, it was a relatively friendly organisation. They had a friendly way of dealing with the kids.
25. There were a couple of Brothers, one in particular, I can't remember his name, I didn't like the way he dealt with the kids. I don't think he had any respect for the youngsters. I presume he had a class but I just don't remember that aspect of him. I didn't particularly like him and I stayed out of his way. It was mutual. The other Brothers were not too bad. By and large I got on well with the lay people. I liked them. I would try and help them when they were on supervision in the evenings or at

weekends. I didn't have any other responsibility so often I would tell whoever was on to go home and I would take over. They were always very grateful.

26. I built up relationships with the boys through soccer. We had no indoor toys or games, no pool tables or things like that. I think there was a table tennis table in one of the schools. I remember playing that. By and large there was a pleasant ambience. I think the kids were happy there, they knew they had to be there. I think as long as their human needs were satisfied or they were achieving in class they were happy. I can remember kids reading their first book and being so excited.

Structure

27. In both cases the schools were run by a Brother Superior. I can't remember their names. There were no more than seven or eight members of the community. There was a retired Brother at both schools who were in their seventies. They weren't part of the regular daily routine at all. Both schools were twenty-four hour institutions.

Staff

28. I was a teacher in both St Ninian's and St Joseph's. I essentially taught the basics of English and maths. I think I was at St Ninian's from 1966 to 1969 and St Joseph's from 1969 to 1972. I was sent to both schools by the Order. You had no choice in what school you wanted to go to. We had vows of poverty, chastity and obedience, we were told what to do.
29. I can't remember the names of any of the staff at both schools, Brother Superiors down to the other members of the community or the lay staff. Brother Superiors were in charge at both schools. I would be directly responsible to them. They would be classed as the headmaster of the school. There were no deputy heads at either school. There were teachers and care staff, who were made up of Brothers and lay people.

30. I was predominantly a teacher but I would do supervision. I don't recall doing supervision right through the night. I remember after the evening meal, I'm sure we had a television, and there were books to read and games to play. Around seven thirty to eight o'clock we would get the boys ready for bed. I would supervise them going up the stairs. There were no individual rooms it was a dormitory set up. The boys would change, brush their teeth, get into bed and then someone else would take over from me. I didn't do this every night. At other times it would be a lay person, but it was always a member of the community that slept up there with the boys every night.

Training

31. I didn't receive any training by the order for supervising or caring for boys. The lay people didn't receive any training, they came in as certified lay people to work at the schools.

Recruitment

32. I was never involved in recruiting staff for either school. That wasn't my job, that was up to the headmaster. If there was a job they would try to initially fill it with someone in the order. As time went on people retired. The ethos of the time in the Catholic church, John the 23rd had come in, John Kennedy was President of the United States, the whole world was upside down when it came to ethics and morals and all the rest of it. That's my sense of what was happening at the time. There was this freedom, free love, everything.
33. There were no volunteers working at either of the institutions. Any time there was any interaction with the students it was always the internal staff of the school. I cannot remember any time when volunteers came to the schools.

Appraisals/Managing

34. I can't remember in any of the three schools I worked in while with the order, when the headmaster, who would be the Brother Superior, came into my classroom to sit down and watch me teach. The only people whoever did that was when I was going through teacher training and HMI's came in to observe me and said that I should achieve my teacher's certificate.
35. I didn't manage anyone or train anyone during my time at either St Ninian's or St Joseph's. I was never involved in appraising any of the staff there. When we were outside working together we would discuss what was the best way to handle a situation that ever arose, like a kerfuffle with some of the boys. Usually there were two of us when we were on supervision outside. There may have been a hundred or so kids there and occasionally we would have to, I wouldn't say wade in, but we would have to be more than a little gentle in pulling kids apart and remonstrating with them or sending them in to see the headmaster. That didn't happen very often but it certainly happened.

Planning & Policies

36. I wasn't involved in any planning or policies within the school. I remember we went to a berry camp one year. I don't know if both schools went to berry camps, I know St Joseph's did because we went up to Carnoustie. The headmaster didn't go there. One of the lay people was in charge and I was his deputy. I don't know how many staff we had, but we went up there initially to look at the place and see where we would stay. We then came back and planned how we would get through the days as we were there for three or four weeks. Obviously they were picking berries, but there was a lot of down time and what do you do with a hundred kids? The beach wasn't too far away. That's the only time I can remember being involved in any planning.
37. As a humble Brother, the idea of asking me my thoughts on future/strategic planning was unheard of. That would never have happened. I just knew what I had to do.

Children

38. From my memory the age group at St Ninian's was eight to eleven and for St Joseph's it was eleven to fourteen. On seeing their records it just blew me away that some of those eight year olds weren't far on from their eighth birthday. Their families were well known whether they came from the Gorbals or the equivalent area in Edinburgh. In those days the police knew these families.
39. All of the boys served at least two years, many of them right up to their third year. My memory of things was that it was a minimum of two years. In both schools there were over a hundred boys, around a hundred and ten to a hundred and fifteen. There were no girls. The only female in either place was a nurse. All the other staff were male. There were about three or four boys to one member of staff. You are looking at a twenty-four hour organisation. You would have had ten teachers, the kitchen staff and the cleaning staff, these were all men. Then there was the routine of looking after them at break times, lunch times, the evening and then night time supervision. There were a lot of people.

Mealtimes

40. We always supervised in the dining room. You always needed a couple of people to walk up and down and make sure that everything was ok. I can't remember if the boys done the washing up.
41. We ate the same as the children in both schools. We had a kitchen in the part of the building we lived in but the food came from the main kitchen, where it was cooked for the boys. It was healthy food. It was porridge in the morning, soup and sandwiches at lunchtime and at dinner time there was mashed potatoes with some form of meat and some form of vegetable and a pudding, like a rice pudding.
42. From my perspective, everybody was looked after. There was nothing luxurious about it. The general rule was, 'This is what you are going to get, if you didn't like it, that's your problem'. I don't recall many plates of food left. If somebody didn't like

what was on the plate then they would pass it off to someone else. I don't recall anyone standing up and shouting out or throwing their food around.

Bedtime

43. In both schools the boys slept in dormitories. There were about twenty boys in each dorm.

Washing and bathing

44. I have a complete blank on what the showering facilities were like at both institutions. I just know that Saturday night was shower night. I remember receiving the boys after they had showered and dressed. They would come down to the games room. There were usually two of us there to supervise after they'd showered, but I honestly can't remember any showers. I remember outside toilets in the playground at least in one school.

Leisure Time

45. At one of the schools I remember this games room where there were books and board games for the boys, but I can't remember which one that was. In fact I can't remember if the games room I'm thinking of was back in Market Weighton. I played a lot of soccer with the boys. I became quite adept at juggling the ball with either foot and on my head. I taught a lot of the kids, it was a sense of balance. There was nothing else outside, no play parks or tennis courts, nothing like that. It was either hanging around or playing soccer. Some would play amongst themselves, others I would organise into a bigger game.
46. I can't remember any other forms of amusement for the boys. In a sense it would have been alien to the culture of an Approved school. You weren't there to make it nice and comfortable for them, you were there to get them through the three years away from their community. I think the boys also knew they had to serve their time and get out of there.

Trips and Holidays

47. The only trip I remember boys going on was the berry picking trip in Carnoustie. That was at St Joseph's. That's the only time we ever left school as a group. I don't think any of the staff took boys out for one to one trips or overnights because I don't think it would have been allowed. You couldn't favour one boy over another.

Schooling

48. Essentially the schooling wasn't any different from St Ninian's to St Joseph's, even though they were different age groups. It was still the basics at St Joe's. There would have been more subjects there. There would be history and geography. It was usually lay people that would teach these subjects, but essentially it was still the same routine of giving these youngsters an education. There was no great difference between the two schools.
49. The other aspect of it, at least from the parent's perspective, when the boys left St Ninian's, I don't think their parents encouraged them to break the law and move on to St Joseph's, but they didn't mind their kids going back into the system because they were getting an education. Some of them went from St Ninian's to St Joseph's, but not directly. They would have been out for three months, six months, maybe a couple of years, and then they would go on to the school in Glasgow. I think it was called St John's. In a sense it was a family badge of honour to go from one school to the next, but they got a good education. They could read and write by the time they left St Joseph's.

Healthcare

50. The matron was the only female member of staff. The kids would be sent there if they were sick and had to stay in their beds for any reason, whether it was the flu or whatever. I can't say for sure if there was a nurse or matron in each school, certainly in St Joseph's, but I think there would have been one in St Ninian's too. I can't

remember the matron's name in St Joseph's but one of the Brothers there left the order and they got married.

Work

51. In both schools the boys had to clean floors and do things like wash the dishes. It wasn't every day, The staff supervised this. I can't remember how this was organised, obviously all the kids weren't involved because there was no need for them all, so it was a roster. I think there was about twenty boys involved at any one time.

Visitors

52. In both places parents were allowed to visit. They could take their children out to the village. I'm not really sure that there were any social workers at that time. I don't think that concept had arisen.

Review of care placement

53. I can't recall any reviews taking place when someone would come in and review the boy's time at the school or the reason why they'd been sent there and then get released. I don't remember anything like that happening. They were sentenced to be there from the courts.

Discharge/Life after St Ninian's Gartmore & St Joseph's, Tranent.

54. There would be an assessment by someone from the courts at the request of the headmaster, and the parents would be invited in to hear this about their child. That would be the process by which they would be released. This was all officially documented. That's my sense of how children were released. At that time I don't think the system was capable of supporting or helping children integrate back into the community.

Residence of community

55. I can't remember exactly where we slept in relation to the boys. I don't think it was a separate building, I believe we were in the same building. It had its own staircase that accessed the bedrooms. I can still remember climbing the stairs and my room was the first one at the top of the stairs. I think that was in St Ninian's. It was the same set up in both schools. It was in an isolated part of both buildings. Nobody else went there, none of the lay staff, none of the boys. It was strictly off limits to everybody. This was where the Brothers lived. I don't know who chose the buildings, but we lived in a completely isolated part of them. I think there were about seven bedrooms.
56. Anybody and everybody had access to the children's dormitories. Any one of us could have been on duty there. Up to the point of putting the boys to bed, any member of staff had access, depending on your timetable. None of them slept there through the night. From eight o'clock onwards the only person that would be there would be one of the Brothers. That was for all of the boys. I never did it, but they were supposed to set an alarm and get up a couple of times a night. In St Ninian's a lot of these boys were little kids of eight years of age. I know what it was like when I left home, I was homesick. Whoever was in charge had a duty to the boys.

Bedwetting

57. I'm only going on stories that I was told, I never witnessed any of this, but I know that bedwetting was going on. I'm trying to think of the punishment. It was a punishment in itself to be known that you were a bedwetter. There were aspects of it that, cruel is the wrong word, but they certainly weren't sympathised with. There was no understanding of bedwetting. Nowadays if there was something wrong in a situation with a lot of children somebody would investigate and go deeper but back in those days I remember the boy had to clean his own sheets the next morning and make sure they were washed and dried. They slept in the wet sheets first and took them off in the morning.

58. I remember one time we were talking in our dining room at St Ninian's and I think at one time there were about seven youngsters who were wetting their bed night after night for about a month. I know SNR [REDACTED] wasn't very happy. I don't think they were physically punished but they were certainly mentally punished in a sense of being pointed out as a bedwetter. That was alien to me, I didn't think that was the way to treat them. I couldn't intervene. I would have been remonstrated with by SNR [REDACTED] SNR [REDACTED] if I did. This was mostly in St Ninian's. It didn't happen as much in St Joe's, by this time the kids were older.

Discipline and punishment

59. In both schools none of the religious or the lay people had the authority to punish students, whether it was with a strap or a stick. Any punishment, usually with a strap was done by the headmaster, the Brother Superior. To my recollection I don't remember any other staff having the authority to punish the boys.
60. There was no written code of conduct or rules or what constituted reporting anybody to the headmaster, it was all verbal. If I remember rightly, we went to another member of the religious order, whether we would call him a deputy or not, I don't know, but he was recognised as the next in line. I can't remember the names of these Brothers in either school. They didn't have a title per se. He would be the person that any member of staff would go to and make a complaint about a boy's behaviour anywhere in or outside the school. Usually it would happen very swiftly. I don't recall it being put off for a week or a month or anything like that. The punishment was done there and then. So I would speak to the more senior Brother, who would in turn speak with the headmaster, who would punish the boy if he deemed it required it, but I don't recall ever making use of that system.
61. Things that boys did that would be reported to the headmaster were fighting, using bad language, not following orders. Sometimes lay staff and religious staff would use the system just because they had the power to say to someone that they were going to get the strap. It didn't happen often but there was that sense there all the time. But

then, these were Approved schools, these were kids who had been sent there to be punished.

62. Another punishment was stopping a boy from getting home at the weekend. I can't think of an example that deprived a youngster from going home that particular weekend but it certainly did happen. It was used as a weapon. The threats were made and in some instances carried out. It wouldn't be a recommendation but if I was so angry with the kid I would go and see the headmaster and tell him the boy didn't deserve to go home that weekend. Did that happen? Sure it did. Again, it was part of the ethos at the time. I take it that it was right through the penal system.
63. I honestly don't know if there was a record kept of any punishments carried out. I don't think, beyond the headmaster and the senior Brother, any member of staff would know if any record was kept of anything. It may have been but I can't say.

Restraint

64. I have to say in some situations I saw staff restraining kids in both St Ninian's and St Joseph's. Did I restrain boys myself? I'm sure I did if I saw two kids running into each other to start fighting. It would be instinctive. I saw kids restrained and I did it myself. There was no training given. This was self-preservation for the kids or for yourself. Maybe not for yourself, I don't think I ever felt physically threatened in either school. I can remember a couple of lay staff did. Then it was up to the rest of us to get this kid, maybe restrain him, I'm not sure, or give them a back hand across their head.
65. We were the bosses, it doesn't make any difference. We had to be in control. Anybody and everybody would occasionally lash out. It may be that one kid did something to another kid or said something about his family that would upset him, that would be a typical situation. Sometimes it could be because a member of staff was out of sorts, got out of bed the wrong side, was late coming to work and was annoyed with himself and some poor kid got the back end of his anger. This happened, there's no two ways about it. It wasn't something that was done routinely. You wouldn't go out of your way to get someone. It just happened instantaneously. I

can remember striking kids but I'm trying to remember why I would do it. Because when I look at it now, when I compare St Ninian's to St Joe's, I was a different person in St Joe's. I acted differently. Whether it was the age of the kid, whether it was the lead from the headmaster. I'm trying to figure out why it was so easy at St Ninian's to give a kid the back of your hand across the back of his head. It wasn't done cruelly and all the staff had a hand in giving kids a flick over the head. I certainly didn't do it again at another school.

66. There was no written policy in either school on when or how to restrain kids. To the best of my recollection I didn't ever see anyone being over excessive with restraints, or I don't remember any incidents. What I do remember is, as staff members we would talk about, whoever had witnessed it, mostly lay people, occasionally one of my religious colleagues, if someone had used excessive force or done something then the rest of us would be talking about it, particularly those who had seen it. So, yes it did happen. I don't recall any of the staff names, I don't recall any of the kid's names nor do I recall anybody that was excessive in their dealing with kids.

Concern for children

67. I can honestly say that I wasn't aware of any concern from within either school, any external body or anyone else, about the way in which boys were treated within St Ninian's or St Joseph's while I was there.

Complaints made by children

68. I'm not aware of any complaints process in place within either school for boys or anyone else on their behalf to make a complaint. I can remember instances in both schools when kids told me the way that they had been hurt or had been abused, but that's a strong word, by Mr so and so or Brother so and so and then they would tell me. In my mind it was a very innocent thing, they'd get a kick in the pants or something like that. I would never think of going to the headmaster, the Brother Superior, and complain about another colleague. Whether other people did, I'm

honestly not aware. I would not speak to the person concerned either. If you did that to a colleague that poor kid would have to watch out.

Confidante

69. In both schools I can remember a lay person who kids would go to and confide in and in both cases I was very close to these people, although I can't remember names. Sometimes in a backhanded way they would share what youngsters had said to them and we talked about whether we should go or he should go and tell the headmaster the stories that he had heard from these kids. Again we held back because it might be far worse for these youngsters if he had reported these instances. I don't know if it's the same nowadays but the culture was that you don't sell out somebody, you don't tell on somebody.

Definition of Abuse

70. Why would St Ninian's or St Joseph's have a written definition of what abuse was in relation to the treatment of children. You are talking about residential penal institutes. Why would you have a system where a youngster could go and try and defend himself? That would be alien. It may happen now, but not back then.

Instruction on child care

71. There was never any instruction to the staff at either school on how children should be treated and protected against abuse. I don't recall any and I'm not aware of any. Likewise we weren't given any guidance on how to deal with any reports of abuse or ill-treatment. I'm being cynical here, but abuse didn't happen, you didn't report it, you turned a blind eye to it. I don't think the phrase 'Child protection' was even known back in those days, so there was no measures in place in that regard.

Inspections

72. I don't recall any inspections at either school while I was there. That would have been a big kerfuffle because someone was coming. It would be something that would stick in my mind because that would be a big event, why they were coming and what you should say to them, so no I can't recall any inspections.

Records

73. As a teacher in my own class I would give exams to my kids and keep those results. More for my own sake and theirs as well, to see how well they had progressed. They were not recorded at the headmaster's office, there was no request for this to happen, we didn't have to do it. If there was any record keeping on anything in the school then I would know nothing about it. This would be taboo. It would be the headmaster and maybe one other, if there were any at all. But I have no idea.

Complaints/Convictions

74. I have never been the subject of any other complaints in relation to the abuse of children. I don't have any criminal convictions, I've never even had a speeding ticket.

Awareness of abuse

75. If I witnessed any form of abuse on any of the youngsters in St Ninian's or St Joseph's, and I'm sure I did, I wouldn't say anything. Why would you go and 'rat' on another member of staff? That would be the culture at these places and at Market Weighton. You would turn a blind eye. I have to say that I did witness incidents that I would call abuse of a child. I don't recall specific instances, but I have to say yes because the system allowed that to happen. There were no rules or regulations. You couldn't be in one of these schools, or indeed any penal institution without seeing some display of abuse, but as I said, you turned a blind eye to it.

76. Kids did tell me they had been abused but what did or could I have done about it, absolutely nothing when it came to reporting it to those higher up. It was a sense of listening to the students and consoling them and talking about what they had suffered and why they had suffered. If it was something we could talk through and control so that it didn't happen again, which was quite often the case, that happened. Apart from that, I can recall talking to kids because they had been hurt. More often than not they were in tears.
77. I think that if a child had been abused at St Ninian's or St Joseph's it would go unnoticed. Why would you cause problems? It would be so alien to try and do any good about it. Nowadays you would, but back then, no. You wouldn't try to set things right. What was the point? Abuse could have gone undetected at both schools. There were so many situations, whether it was in the classroom, which was a closed room, or in the showers, upstairs in the dormitories. A thump here, a thump there. Abuse took place, there's no two ways about it.

Persons of interest to the Inquiry

78. I have been asked about a number of people, both members of the Order and lay people, that worked at both St Ninian's and St Joseph's over the periods that I was at both schools, however there is not one name I have been asked about that I remember from my times at both schools.
79. I have been told that Inquiry records show me as being at St Ninian's from 1966 to 1969 and at St Joseph's from 1970 to 1972. That would be right as I left the order in 1972. I then worked in the school in Doncaster until 1974 then I went overseas.

Reporting of abuse/Leaving St Ninian's, Gartmore & St Joseph's Tranent

80. The order 'willy nilly' moved you around. They never gave you an explanation. If they wanted to move you from Market Weighton to Gartmore then so be it, or Gartmore to Tranent. When I was at St Ninian's I got moved because, at least my explanation is, I

overheard a couple of the kids talking about the fact so and so slept in Brother so and so's bed the night before. I heard this a couple of times. I didn't challenge the boys but I did go to the headmaster, the Brother Superior and told him what I'd overheard and whether it was something he should look into. A week later I was moved from St Ninian's to St Joe's. I wasn't given an explanation, just a new assignment, like it would be normally.

81. About two years later a similar incident happened on the playground or somewhere. I overheard a couple of students talking about somebody sleeping in so and so's bed. I would assume that the headmaster, the Brother Superior at Tranent would have been advised as to the reason why I was moved to that school or that community. Anyway, I did the same thing again and I explained that I had heard this by a couple of students and within a week I left. I left the Order with fifty pounds in my pocket.
82. The other part of it is, as a member of a religious Order and you've made your final profession it's called, in other words you are bound by these vows for the rest of your life unless you get a dispensation from Rome. It's a piece of paper that says you are no longer bound by these vows, you are just a lay person again. I didn't even wait for that. I just left.
83. I can't remember any of the Brother Superior's at both the schools and I can't remember who was on duty at both places. As far as I know it was always the same Brother. His room was upstairs in the dormitory but I can't remember if it was more than one person. I should remember but it's back in the recesses of my mind. I know I felt, despite how I may have interacted with the kids, I was very angry with the fact that this hanky panky was taking place and I suppose that was with my own personal background of being sexually abused.
84. I left the order in 1972 and moved back in with my parents in Doncaster. I got a job in a special needs school. I did not get any references from the De La Salle Brothers. Once I left I never had any contact with them. It was a passage in my life that I cut off completely.

Allegations of abuse for which there has been no criminal conviction

85. I have never been involved in any investigations on behalf of St Ninian's or St Joseph's into allegations of abuse or the ill-treatment or inappropriate behaviour by staff on children. I have never been involved in the handling of reports or civil claims made against either school by former residents concerning historical abuse.

Reporting to police/criminal proceedings/statements

86. I have never been aware of any police investigations into allegations of abuse at St Ninian's or St Joseph's. I have never given a statement to police or the Crown in relation to allegations of abuse nor have I ever given evidence at any trial regarding abuse at either school. I am not aware of any person who has been convicted of abuse from either school. I know your Inquiry is evolving but I am overseas and wouldn't be aware of anything like that.

Specific allegations against me that have been made to the Inquiry

87. I have read all the allegations or stories, for want of a better phrase, and those that contain any sexual content I deny utterly and completely. I think the Inquiry should appreciate why. Any allegation that describes me as a big, loud man, they are describing someone else as well. I have no idea who these people were, the names mean nothing to me. There was quite a difference from what was said by the students at St Ninian's as opposed to St Joseph's. I was almost a different person in each school.

MBJ

88. MBJ has given a statement to the Inquiry. At paragraph 27 of his statement he has said, "Brother MBZ was young. He used to flirt with the female members of staff. He used to batter me constantly and he once asked me what I was

in for and I said I was in for stealing. He said "No, what are you in for?" I said "breaking and entering". He then battered me and I started crying. This was done in the new school. He asked again and I said, "Dogging school". He battered me again and eventually said "No, it's because your parents hate your guts and don't want you at home".

89. As there is a female involved with this allegation, as I've said that wouldn't be me. I'm sorry. Again, I am going back to my background. Here I am, I'm a member of a religious order, I know what it's like to have suffered sexual abuse, I have a vow of chastity. No, I'm sorry. That's my defence, whether it's fair or not I have no idea.
90. MBJ goes on to say the following at paragraph 28 of his statement, *"About a week later I wrote a letter home telling my parents about Brother MBZ but Brother MBU tore it up and I thought, after what Brother MBZ had said that my family really did hate me. That had a terrible effect on my life. I thought my parents hated me and once I got out of the homes I couldn't wait to get away from my family because I thought they hated me. I started drinking at thirteen and that was one of the reasons I did. It took till I was thirty-seven and had stopped drinking that I realised it wasn't true and that they did love me. My mum never missed a visit to me. It always hurt that my dad died before I realised it wasn't true. I started drinking when I was thirteen but haven't been in prison since I stopped drinking".*
91. MBJ further states at paragraph 30 of his statement, *"One time we were on a two week camping outing. I hadn't wanted to go as I wanted to go home but because my face was badly bruised the monks decided I couldn't. I believe they lied to my mum and told her I wouldn't be going home because of bad behaviour. We went to Glencoe, Braemar and Fort Augustus visiting other monasteries and sleeping in tents. The places were nice but to me the two weeks were horrible because my face was in agony from a battering I got from Brother MBZ".*
92. That's all gobbledegook to me. Why would we visit other monasteries?

93. MBJ [REDACTED] goes on to say in paragraph 47 of his statement, *“One boy, [a child] once threw a snowball and Brother MBZ punched him in the eye which became badly swollen and swelled up like an apple”*.
94. At paragraph 51 of his statement MBJ [REDACTED] goes on to say, *“Brother MBZ once said to me “If I find any tobacco in your trousers then you’re in trouble”. He turned my pockets out and found a small amount which wasn’t mine. He thereafter punched and punched me. The beatings were constant. If you didn’t see beatings you heard them and heard the other kids screaming”*.
95. I don’t remember this person and I don’t remember any of the stories that he is talking about. The visiting of the monasteries doesn’t make any sense. Why would we take young delinquents to visit monasteries? It doesn’t make any sense. I also find the descriptions of the alleged beatings to be very graphic. If you punch somebody in the eye it doesn’t swell up like an apple. I think what I’m trying to say is, abuse happened but the descriptive parts of it because it’s before the commission, or Inquiry, become more graphic than the reality. I’m not trying to defend myself, I’m just saying that the picture that’s presented is far worse than the reality of what happened. But I’m not taking away the fact that abuse happened.
96. The passage of time has very much affected my recollection of what has been alleged. There are times I can’t remember something my wife has said to me maybe ten days ago. I don’t recall anything from that time. I remember things about the war, like the air raid sirens, the blackouts, because every house had to have their lights out so that the Germans didn’t see the lights in our houses. So there are things I remember from my boyhood but not very many.
97. I can’t explain why this person has said these things. As I said, I don’t deny that abuse happened. I do deny the extravagant way they’re explaining it. It’s because there’s a commission there and they want to make it sound as bad as they could. When I say commission I am talking about your Inquiry. I accept that if a child was treated in the way described by this person that would be abuse, with the proviso

that because of the Inquiry there is a desire to make it as brutal and colourful is also there, but I don't deny that the abuse happened.

HDQ

98. HDQ [REDACTED] has given a statement to the Inquiry. At paragraph 73 of his statement he has said, *"Brother MBZ was my teacher at school. If he had taught us something and you didn't understand or got something wrong he would make you go down to the front of the class and stand in front of his desk. He then struck you with an open hand to the side of the head across your face. This happened to me and just about everyone else in the class at some point. It seemed like every day he hit me. He said I was the only person in the class who wasn't paying attention. I tried to tell him that I was just being honest saying that I didn't understand but it didn't make any difference. I don't recall him ever belting or caning anyone"*.
99. HDQ [REDACTED] goes on to say the following at paragraph 82 of his statement, *"That afternoon, back in class, I told Brother MBZ that Brother HED had beaten me. Brother MBZ said that since I spoke to him about Mr MCK touching himself, he had noticed that I had itchy feet and thought I was going to run away. I cheekily said back to him that if I had itchy feet I would have scratched them. Brother MBZ didn't like that and he slapped me across the face with an open hand. With the force I nearly ended up on the other side of the classroom. I had trusted him up until that point"*.
100. HDQ [REDACTED] continues to state at paragraph 87 of his statement, *"Brother MBZ at first seemed to be a decent guy. He told the whole class early on that if any member of staff makes any suggestion or if there was any improper behaviour to let him know and he would deal with it. I asked him what he meant and he explained that if anyone tried to touch my private parts or tried to make me touch theirs, or if they were doing anything inappropriate to themselves I was to tell him"*.
101. This allegation never happened. We are going back to sexual stuff and I would never, ever bring up that type of topic to children. I'm angry.

102. At paragraph 88 of his statement HDQ goes on to say, *"After the time I saw Mr MCK playing with himself and I got beaten up by Brother HED and Brother Benedict I went to see Brother MBZ. He said he was fed up hearing about Mr MCK's name and that he would deal with it. That night Mr MCK made a horse I was on rear up and I fell off. The next morning in class Brother MBZ asked how I had got on with the ponies. I became upset and started crying. I told him what had happened. Brother MBZ said that this was Mr MCK getting his own back at me for reporting him. I told him my head was sore. He had a look and saw the cuts on the back of my head"*.
103. I didn't know we had a pony at St Ninian's.
104. HDQ goes on to state at paragraph 130 of his statement, *"After Brother Benedict punched me in the back in the showers I saw Mr MJM. I told him about Brother Benedict digging me in the back. He made comment about Brother Benedict being a bully and Mr MJM knew I had been at St Ninian's at the same time as Brother Benedict, Brother MBU and Brother HED. Mr MJM just told me to keep my head down. I told him about Brother MBZ and that he knew what was going on at St Ninian's and Mr MJM agreed that Brother MBZ should have done something about it. I don't know what Mr MJM did with the information I passed him. I never told anyone else about what was going on at St Joseph's"*.
105. As I explained earlier my reason for being moved from one school to another was because I had gone to the Brother Superior and told him what I had heard kids say what had happened in a bedroom. I understand that none of these first two people have alleged sexual abuse against me, it's against other people.
106. I do not recall HDQ. He talks about me being a teacher in class. At this time I had gone out of my way to do research into how to teach children. In many ways I was ahead of the whole way of teaching kids. If he said that I did this, then I don't recall being punitive to a student in any classroom. It was alien to my way of teaching. But if he has said that I have to say that it might have or could have happened, but I don't know.

107. I remember being in a large open classroom, but I don't know if that was in St Ninian's. There was a shelf about three feet wide all along the room. I remember I got a pet rabbit or two, and that's where we kept them. In a cage at the back and the kids fed them paper. I remember there were three or four little ones born and we had some kind of competition and after about a month or so the kids took them home. That's just a story about me in that particular classroom.
108. The passage of time has unfortunately possibly affected my recollection of what is being alleged. The ethos, the way students were treated in Approved schools, whether it was the one in Market Weighton or the two in Scotland, the understanding in how to handle these students was that a blind eye was turned to any physical abuse of the students. Was I part of that? Possibly, I don't know. I can't remember, but the atmosphere of being able to use your hand to punish students, that was quite normal, whether it was the lay people or the religious members of the order.
109. If a child was treated in the way that ^{HDQ} [REDACTED] is saying he was treated I accept that that was abuse.

HMR [REDACTED]

110. HMR [REDACTED] has given a statement to the Inquiry. At paragraph 60 of his statement he has said, *"One time we went to play football against Queen Victoria school at Dunblane. As usual Brother Benedict drove us there in the minibus. I am not sure what happened but one of the boys must have done something bad. After the game we drove back, still wearing our muddy kit, which is what usually happened, and we showered at St Ninian's. After we had showered we were all taken up to the headmaster's quarters. Every boy was then made to lie over Brother GSU's knee and he slapped our bare backsides. Brother Benedict and Brother ^{MBZ} [REDACTED] were both there and watched. This was the only time this happened with Brother GSU. I didn't know any better and didn't think then that it was inappropriate because the whole team had it done to them"*.

111. I refused to watch any punishment by the headmaster. Absolutely refused. In fact, I can't remember the punishment but I know I was remonstrated with and above all the Brothers in the United Kingdom there was one person who was superior to all of them. I think he lived in Rome actually. I know he was visiting in the UK. I was reported to him. I got a stern warning that I was breaking my vow of obedience because I refused to do something my Brother Superior had demanded of me, which was punishing boys. There's another instance and the reason why I refused to watch and it was the very first time. I'm sorry but I can't remember which school. When the headmaster, or Brother Superior did give corporal punishment there had to be another member of staff there whether it was a lay person or a member of the religious order. On the first occasion I watched, he lost his temper and began to use the strap indiscriminately on this boy's body and I rushed in and pushed him away and took the strap away.
112. HMR [REDACTED] goes on to say the following at paragraph 63 of his statement, *"Brother MBZ sometimes slapped the boys on the side of our heads and it made our ears ring. He did this to me. I saw him doing it to other boys too. He would do it if he caught you talking or something like that. Brother Benedict was the scariest and the worst of all the Brothers. Brother GSU, SNR was okay and I quite liked him"*.
113. I don't recall HMR [REDACTED] and I certainly don't recall this Brother Benedict. The allegation may have happened. I don't know, I can't recall but I go back to the fact that working in these schools, the atmosphere of being able to physically hit a child was acceptable. So, yes I may have hit children on occasion. How or why, I have no recollection. It's not me now, that's for sure. It never was before that and it never was after. When I read the allegations between St Ninian's and St Joe's, I was a different person at St Joe's. I think I was a better person.
114. I accept that treating a child in the way described in these allegations was abuse. I'll go back to the fact that working in approved schools, there was a general atmosphere of being able to strike a student and it was acceptable. So yes, I did. If I did it to everyone you are going to read about, I have no idea. For that I am sorry.

IAM

115. IAM has given a statement to the Inquiry. At paragraph 19 of his statement he has said, *"We had showers every couple of nights. I don't think we had a shower every day. The showers were communal and there were always two Brothers watching us. I am not sure why they were there. I don't think there was a need. They seemed to rotate it between them as to who was there. The Brothers in the showers watching us were Brother GZQ, Brother MBZ Brother Benedict and Brother IAT. They always wore their monks' robes and quite often you could see them obviously masturbating below their robes"*.
116. I never watched anyone in the showers, period. I don't mean to be so adamant but I don't want to picture what you are going to describe.
117. IAM goes on to say the following at paragraph 45 of his statement, *"Brother MBZ often hit me and the other boys on the top of the head with the knuckles on his hand or with a metal whistle he would be holding between his fingers. Sometimes he would just slap or punch the boys. Brother MBZ slept in his room which was next to my dorm. Sometimes I heard voices through the night which may have come from his room so he may have had boys in there but I can't be sure"*.
118. That is lies, complete lies. I never slept against any dormitory. I do not recall anyone by the name IAM For sure that would be abusive if something happened in such a way but I never slept next to a dormitory. The Brothers slept in a particular part of the building in both St Ninian's and St Joseph's. It was cut off, it was forbidden for any of the boys or the lay staff to go anywhere near.

HSC

119. HSC has given a statement to the Inquiry. At paragraph 13 of his statement he has said, *"The dining hall was at the very end of the building on the ground floor. It was actually the ladies from the village who came in and cooked our meals. We all ate together. We had mainly porridge, some bread and an egg or*

some sort. I had problems with certain foods. I can't drink milk or eat butter or cheese. I couldn't have them. I would be force fed sometimes. I used to run out of the dining room and vomit over the balustrade".

120. HSC [REDACTED] goes on to say the following at paragraph 14 of his statement, *"The monks thought it was fun. They would bring over some bread with thick margarine on it and would say "eat it". I would tell them that I didn't want to eat it. So I would get a slap. I would have a wee bit of it but my body would react to it. I felt nauseous. I was never asked if I had any special needs with food at St Ninian's. You were just dropped in there and left to your own devices. Sometimes it was Mr MCK, Brother MCT, Brother MJP, Brother LUE and Brother MBZ [REDACTED] They found it hilarious at times. They seemed to find amusement in it"*.
121. I don't remember the meals being cooked by ladies from Gartmore and I don't recall any incident like the one described at all. It was a poor way to react to a boy, that's for sure.
122. At paragraph 39 of his statement HSC [REDACTED] goes on to say, *"I remember one time I was standing a bit away watching one of the monks tending to two beehives. I think it was Brother MBZ [REDACTED] He called me over and asked if I'd like to give him a hand. He put the hood and gloves on me. The bees were flying about all over the place. I haven't got the faintest idea what was going on in his head but he pulled the hood off me. I was chased by the bees and stung all over my neck and face. He was laughing. I ran all the way down to the stables. I saw somebody there and they put iodine over the stings. I had brown dots all over my face"*.
123. HSC [REDACTED] goes on to state at paragraph 40 of his statement, *"I didn't see a doctor or a nurse. I don't know how they would have explained it. If they had got someone from the outside, in the village, it would have started ringing alarm bells"*.
124. There was an older brother, he was in his seventies, he didn't teach but he was a bee keeper. I never went anywhere near him, I just knew he was a bee keeper. I

can't remember his name. If that happened as the person is describing, for sure it would be abuse.

GCU

125. GCU has given a statement to the Inquiry. At paragraph 30 of his statement he has said, *"Brother MBZ was another one, he was quite handy with his fists. He would hit you with the back of his hand, he really seemed to enjoy that. He was big and tall. He used to take us into the forest to play commandos"*.
126. I'm not big and tall. I don't know who he is talking about but he's not talking about me.
127. GCU goes on to say the following at paragraph 61 of his statement, *"You were always supervised wherever you were, in the showers, in the classroom, in the yard, everywhere. If there was any messing about, the staff would usually deal with it there and then by beating you. There would be no warning, no discussion"*.
128. At paragraph 62 of his statement GCU says, *"If you got hit like that, you would probably have a welt on your legs or your backside. I never saw anyone with black eyes, but people like Brother MBZ would hit you where it wouldn't show a bruise or swelling. I didn't have to go to Matron for any such injury, I would only go to see her if I had fallen and scuffed my leg or something. I never saw any other boys having to report to Matron for any injury from being beaten"*.
129. That's interesting because I don't recall there being a matron in St Ninian's. I don't recall any of that. I don't understand how he would have welts. Is he accusing the staff of having sticks?

HSJ

130. HSJ has given a statement to the Inquiry. At paragraph 89 of his statement he has said, *"St Ninian's was a dreadful place. Brother MBZ and Brother Benedict*

were the worst for abuse. Brother Benedict was about five feet ten, twenty stone and would run at you”.

131. **HSJ** goes on to say the following at paragraph 95 of his statement, *“We used to go swimming in The Forth with Brother **MBZ** He and two of the civilian teachers Mr McKenna and Mr McKinstry used to try and get the younger boys to sit on their knee and would touch them in the groin area. Two of the boys they did this to were the [child] brothers while another was the wee boy [a child]”.*
132. That’s not true of me, I don’t know of anyone else.
133. At paragraph 96 of his statement **HSJ** goes on to state, *“Brother **MBZ** used to batter me and my brother **HRD** because we would refuse his affections. He wanted us to sit on his knee. If he saw you looking at him when he was touching up the young kids he would batter you”.*
134. Forget it, it never happened.
135. He continues at paragraph 97 and states, *“Brother **MBZ** used to make us kneel against the classroom wall at night and if your head touched the wall he would batter you over the back of the head with something or punch and slap you. You would be kneeling for half an hour to forty minutes. That happened to me three times”.*
136. We were never allowed to be alone with any child, certainly not at night time and not in class, so I don’t know what he’s talking about.
137. At paragraph 99 of his statement **HSJ** states, *“We were taken to Kirkoswald in Ayrshire one time and Brother **MBZ** was again in the water with the young kids. We were in a school next to a police station. There was a church just down the road. I found and let off a flare which wouldn’t go out even when I put it in the water. When we got back from the beach I got talking to some local boys and asked them to get me some cigarettes. I had sixpence on me”.*

138. He continues at paragraph 100 and states, *"Myself and three other boys called [a child], [a child] and maybe [a child] were smoking at the toilet door when my brother HRD walked by going to the toilet. Brother MBZ came along and we ran off. As we did we saw Brother MBZ grab hold of HRD by the hair and battered him in the toilet. He then dragged him down to a bike shed.*
139. At paragraph 101 HSJ said, *"Brother MBZ then kicked and punched and battered lumps out of HRD for what seemed about an hour. I could see this through the window of the shed. I seriously thought he was going to kill HRD After that me and the others that had been there were dragged off and locked in the church overnight by Brother MBZ who battered lumps out of us with a mop handle before leaving us there. We didn't even get any supper".*
140. He goes on at paragraph 102 and states, *"The next morning we were taken up to get our meals and I could see the police station and wanted to report what Brother MBZ had done to HRD. However, Brother MBZ must have realised what I was thinking and said to me "Don't even think about it". HRD was black and blue and bleeding but wasn't given any treatment".*
141. At paragraph 103 of HSJ's statement he said, *"A boy called [a child] and another boy called [a child] also told me that, on a separate occasion, Brother MBZ stabbed my brother HRD in the stomach with a screwdriver and in the hand with a pencil. He got a plaster put on the wound on his hand but nothing was done about his stomach wound. HRD didn't tell me about this, it was the two other boys".*
142. I don't know who he is, I don't know what he's talking about, I don't know where we went to. I don't understand what he is talking about. I would think, because of the Inquiry, that this boy, is comparing back then with 2023, and to assault somebody with a screwdriver? That's not Brother MBZ and it's not MBZ. I'm not saying it didn't happen. Sitting around as Brothers in the dining room, we would say Grace and start eating our meal and I can't remember any talk about it but I know that incidents like this or what happened in the playground would have been

brought up in the dining room. Stabbing a child with a screwdriver would have been spoken about and I can't remember anything like that.

HRD

143. HRD has given a statement to the Inquiry. At paragraph 43 of his statement he has said, *"I was taken into Mr MCK's classroom, and he assessed my ability to read and write. As a result of that assessment I was placed into class [no.] which was run by Brother MBZ. There was about twenty other children in the class.*
144. HRD goes on to say the following at paragraph 54 of his statement, *"On my second day at the school I had my first full day with Brother MBZ. I came from a family where we were not physical with each other. I found it very uncomfortable that Brother MBZ wanted to cuddle you and hold you. I found this very difficult to cope with".*
145. Forget it.
146. He continues at paragraph 58 of his statement and said, *"I also recall the whole school going to Kirkoswald in Ayrshire to a village hall and school where we spent two weeks during the summer holidays. I think that half the school went home and the other half went to Kirkoswald".*
147. At paragraph 59 HRD has said, *"We slept in the village hall, and although it was cold it was fine. We would go for our meals to the school. Brother MBZ would sleep in the village hall with us. I didn't like the physical contact so I kept away from him".*
148. At paragraph 68 of his statement he said, *"Whilst I was at St Ninian's I contracted Hong Kong flu and was one of the first victims of it at the school. I was kept in bed and was put into an isolation room away from the other boys. I was also given a radio to listen to by the daughter of Mr Molesfield. Brother MBZ came to see me. He*

warned me that if I was "at it" I was going to "get it". I couldn't even get out of bed, and the nurse realised very quickly what was wrong with me".

149. HRD [REDACTED] continues and at paragraph 74 of his statement he states, "When we were on a two week holiday at Kirkoswald Brother MBZ [REDACTED] continued to have physical contact with a lot of the boys. He was always cuddling them or picking them up and throwing them into the sea when we were swimming at the seaside. The more I have thought about this the more inappropriate it seems. Some of the older boys had a confrontation with Brother MBZ [REDACTED] I don't know what happened".
150. Forget it.
151. He continues at paragraph 75, "There was an outside toilet at Kirkoswald which was open to the elements. It was basically a concrete trough. I went to use this facility at the same time as my brother and some of the older boys came out. I was using the toilet when Brother MBZ [REDACTED] came up behind me and cracked me on the head. He accused me of smoking in the toilet".
152. At paragraph 76 he said, "I denied this and he then accused me of providing cigarettes for the other boys. It was obviously a spot used by the local boys of Kirkoswald to smoke, and there is little doubt that my brother and his mates also used it for this purpose too".
153. He continues at paragraph 77, "Brother MBZ [REDACTED] then manhandled me back to where the other boys were. He was hitting and punching me and accusing me of being a liar. He then threw me into a small shed where he continued to assault me. He was very angry. He was pushing me against the wall and constantly hitting me. The other boys had been lined up for dinner and taken into the school.
154. HRD [REDACTED] goes on to say at paragraph 78, "I think that I wet myself. I couldn't believe what was happening. I thought that I was going to die. I contemplated throwing myself under a lorry. I was crying for help but no-one came. I could hear my

brother **HSJ** screaming. Brother **MBZ** continued to hit me while all the other boys were having their dinner. He was still hitting me when they had finished their dinner”.

155. At paragraph 79 he adds, “All the boys were then returned to their dormitories. Brother **MBZ** went to see my brother, and he pulled him to the local church and started to beat him. He also took the other boys that had been with him in the outside toilet and tried to get them to admit that I had been trafficking in cigarettes. They were two or three years older than me. It just wasn’t true”.
156. He continues at paragraph 80 and said, “At this stage Mr **IAV** came on the scene, and I think he was shocked with what he saw. He told us all to go back to our dormitories. I was only eleven years old, and I was contemplating suicide. Brother **MBZ** wanted to keep cuddling me but I couldn’t get far enough away from him”.
157. I don’t recall us going anywhere. I’m sure it happened but I don’t remember going there. The description of getting beat and beat and beat and beat for minutes and more minutes doesn’t make any sense to me. It’s like, here’s an Inquiry let’s exaggerate things, make them worse than it possibly is. That’s my observation.
158. At paragraph 81 of his statement he said, “There was a police station next door to where we were staying, and I wanted to report the matter to the police. Brother **MBZ** told me that I was not to leave the village hall or I would get it”.
159. At paragraph 84 of the statement made by **HRD** he said, “After the holiday in Kirkoswald I went home to my other brother’s house in Clydebank where I stayed for the remaining two weeks of the summer. I returned to St Ninian’s for the start of the next term and was still in Brother **MBZ**’s class”.
160. He continues at paragraph 85, “Brother **MBZ** was teaching us geography when he called me out from the back of the class. He had a pencil in his hand and again accused me of trafficking cigarettes which I denied. He stabbed me with a pencil he had in his hand. He then sent me back to my seat.”

161. Here I am teaching in class and I call up a student from the back of the class in the middle of a geography lesson and start talking about cigarettes. It doesn't make any sense to me. Not that I can recall it but I'm just making an observation.
162. At paragraph 86 of his statement he said, *"A few days later I was again called to the front of the class and this time he had a screwdriver in his hand. He again accused me of trafficking cigarettes, and when I denied this he stabbed me with the screwdriver. I started shouting and a short time later Brother GSU came into the class and took me out. He placed me in the class of Brother GZQ."*
163. I deny all this. I have no recollection but I certainly wouldn't be so physically violent towards people like that.
164. The statement continues at paragraph 87, where **HRD** said, *"As a result of these two assaults on me I did suffer injuries. The pencil assault broke the skin and it did bleed. The screwdriver assault left a scar on me which I still have. It was treated at the time with a bit of cotton wool and a sticking plaster"*.
165. At paragraph 88 he adds, *"Every time I met Brother **MBZ** he would accuse me of trafficking cigarettes. I just kept out of his way. He had another run in with another boy called [a child], whose number at the school was [no.]"*.
166. He continues at paragraph 89 and states, *"[a child] was fed up being battered by Brother **MBZ**. He also didn't like the fact that Brother **MBZ** was constantly putting his face into yours and grabbing you and getting you to sit on his knee. [a child] called him a "poof" and threatened to get his family of brothers to sort Brother **MBZ** out. Brother GSU removed [a child] from the classroom and into another class"*.
167. At paragraph 90 of his statement, **HRD** said, *"Brother **MBZ** was also partial to chasing the young daughter of the [a child] family and trying to grab hold of her. It was not the correct way for a De La Salle brother to behave"*.

168. I don't recall the person making these allegations against me. The fact that I'm accused of using weapons, whether it's a pen or whatever, that's garbage. If these incidents did happen for sure it was abuse.

KHG

169. KHG has given a statement to the Inquiry. At paragraph 38 of his statement he has said, *"When I was in the class being taught by Brother MBZ if he thought I was not doing my work properly or misbehaving in the class he would come up to me, make me stand up and punch me in the rib cage"*.

170. I don't know this person and I don't recall doing abuse like that. Obviously this young person said it did but I don't recall doing it. The passage of time has very much affected my recollection of what is alleged. I don't recall others being abusive to students, I don't recall myself being abusive to students but it's strange, I can remember the ambience, the culture of turning a blind eye to staff members who cuffed a kid in the ear or whatever, and it was acceptable. I accept that if a child was treated in the way described it was abuse.

MOJ

171. MOJ has given a statement to the Inquiry. At paragraph 59 of his statement he has said, *"If you had a complaint you took it to your housemaster. On one occasion I had been beaten up by Brother MBZ in class simply because I struggled to do my sums. He punched, kicked and slapped me as if I was an adult calling me a "thick bastard". He hit me wherever he could and I was bruised to bits. Not on my face, he wasn't daft."*

172. MOJ goes on to say the following at paragraph 60 of his statement, *"So, I complained about this to Mr GVV my housemaster who said he would record the incident. The next thing I knew I was called to see SNR, Brother MJG who gave me six of the belt in front of Brother MBZ and Benedict for making false accusations. It was agony."*

173. I deny that completely.
174. **MOJ** continues to say the following at paragraph 61 of his statement, *"My housemaster Mr GVV also deducted points from me and I had to get up at 5.00am to go to chapel and repent. I also wasn't allowed to go home which all meant that I was punished in four different ways for something I hadn't done as the accusations I had made against Brother **MBZ** weren't false. They were true"*.
175. It doesn't make any sense that he is saying the church was used as a punishment.
176. **MOJ** goes on to state at paragraph 62 of his statement, *"Because of the way I was treated that became the only occasion I ever complained after being assaulted by a member of staff"*.
177. I don't recall a **MOJ**. I don't recall abusing him, so I deny these allegations. I'm not saying it didn't happen, I am saying that it wasn't me. I accept that if a child was treated in the way described that is abuse. It was abuse then and it would be abuse in 2023. The passage of time has very much affected my recollection of what is being alleged.
178. Every time I'm asked something I certainly try to recall it. The last two nights I have been very restless because I've been part of the Inquiry. While I was at the schools I recall getting up at five o'clock, going to public prayer at six o'clock and thereafter your own private prayer at six thirty and then getting ready for the day. It was pretty much the same at both schools. It was different on Saturdays and Sundays because there was no school, but how different it was I have no recollection. After that I try to remember what classroom I went into, how many kids I had but nothing comes. There's just nothing there.

LTR

179. **LTR** has given a statement to the Inquiry. At paragraph 143 of his statement he has said, *"Brother **zMBZ** punched me a few times. Brother LUU was a fruitcake"*.

180. I don't recall this person. I don't recall ever punching him but if I did it certainly was abuse. For sure the passage of time has affected my recollection of what has been alleged. I can't remember being in these schools. I was even trying to work out geographically where the schools were. I remember going to the berry camp at Carnoustie. I remember playing golf at nine o'clock at night for half a crown or a crown.
181. LTR [REDACTED] goes on to say the following at paragraph 153 of his statement, *"Brothers zMBZ MJF and Benedict also had reputations for being touchy feely with the boys, but they never did anything to me"*.
182. Again, I deny anything that has any sense of sexual relations.
- HFG [REDACTED]
183. HFG [REDACTED] has given a statement to the Inquiry. At paragraph 82 of his statement he has said, *"Brother Benedict was known as Bootsy, because he had steel-toe-cap boots and would kick you with them. Brother MDC said, "If anyone wants to abscond, come and see me. I will give you bus fare and a one hour head-start, but God help you when I catch you". One time, me and another boy took him up on that. We went to see him and said we wanted to go. We got our bus fare to Edinburgh. We got there and the police were waiting, along with Brother Benedict and Brother MDC and a couple of others. They knew where we would be going, there was only one road out. They took us back to St Joseph's and we were held over a table by Brother zMBZ and belted by Brother MDC"*.
184. I deny that. I have no idea what they are talking about. The idea of giving somebody money so that they could abscond, he has a good imagination.
185. I would like to say with regards to the allegations, that I have no memory of any of the persons making these allegations against me. As I have said, I was raped at thirteen years of age. That incident has had a profound impacted on my life. It still impacts it today. Because of what happened to me, I always had a strong aversion

against any form of sexual crime against children. I deny the sexual allegations made against me. I strongly and categorically deny them.

Lessons to be learned

186. There needs to be policies at government level or at least at some local level about the way children are treated. I don't think there should be any separation from the fact that children are in schools, Approved schools or any private schools. The rules should apply to any situation where children are looked after or are being taught. At each institution where the roles are treating children and dealing with incidents, there should be policy guiding the staff. I know from the area here, you don't strike and you don't punish kids by making them stand in a corner. Things like this Inquiry will stop physical abuse, I hope. In St Ninian's and St Joe's we didn't have any staff meetings where everybody would get together and talk about how to handle students. That was up to you to make sure you handled yourself and handled them. That shouldn't happen these days.

Other information

187. I have no objection to my witness statement being published as part of the evidence to the Inquiry. I believe the facts stated in this witness statement are true.

Signed..........
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Dated..... 08 February 2024