

Scottish Child Abuse Inquiry

Witness Statement of

Michael MURPHY

Legal representatives present: Part 1 – Megan McAllister of Fleming and Reid Solicitors, Glasgow; Part 2 – Rachel Bedford of Fleming and Reid Solicitors, Glasgow.

1. My name is Michael Murphy, but I was given the name Brother Benedict when I joined the De La Salle order. My date of birth is [REDACTED] 1933. My contact details are known to the Inquiry.

Background

2. I am originally from County Cork in Ireland. I still have three older siblings living in Ireland, a sister and two brothers. My brother Jack died last June at the age of 98. I joined the De La Salle order a few years before going to Gartmore. I was initially in England for formation and education. I was given the name Benedict when I took the holy habit at the age of about nineteen or twenty. It was chosen by the Provincial at the time. Nowadays, Brothers keep their own family names. They have to have their own family names for documents such as driving licences and passports. You can't go around with two names.
3. The Brother Provincial of the De La Salle order sent me to St. Ninian's in 1961. I can't remember his name now. Obedience was part of the order. We were told to go and we went. During my formation and education, I wasn't trained in the residential care of children. I didn't have any experience of working with children prior to arriving at Gartmore.

St. Ninian's, Gartmore (1961 – 1970)

4. I commenced work in St. Ninian's on 1 October 1961. I was a social worker, but I had no social work qualifications in the very beginning. I was really there in a supervisory capacity until I came back after completing a college course in social work in 1966.
5. St. Ninian's was about two miles from Aberfoyle. It was a big mansion. It was built into the side of a hill so you actually went in onto the first floor when you went in the front door. Down below was the basement, which was full of activity. There were the kitchens, the boys' dining room, the staff room for the staff to dine in, the boys' clothing room, showers, toilets and a hall, all in the basement. The level above, when you went in the front door there was beautiful wooden framework all around the walls and a big, posh fireplace. There was a lovely staircase leading up to the two floors above. The TV room, chapel and four classrooms were all on the first floor. Both the floors above were the dormitories, providing sleeping accommodation for all the pupils.
6. Gartmore wasn't as big as the grounds at Tranent. Everything was mainly all in the big house. They had already built a gym when I arrived there and then they built some new classrooms. In 1965, they built a new social work office. There were also flats where a lot of the staff lived. It was quite an old building. It had toilets for the boys and the staff lived upstairs. Underneath, there was a yard which provided shelter for boys when it was raining.

Structure and recruitment of staff

7. Brother ^{MCA} [REDACTED] was ^{SNR} [REDACTED] when I went to St. Ninian's. He was my line manager. He was also the boss of the community of Brothers at the school. There were four or five of us. When his five years were up, Brother ^{GSU} [REDACTED] ^{SNR} [REDACTED]. He was there until [REDACTED] 1970. He also did five years. The ^{SNR} [REDACTED] were directors of the community as well and the regulations at that time were that the director of the community be changed after five years. Both Brother ^{MCA} [REDACTED] and Brother ^{GSU} [REDACTED] retired when their five years were up. They were well

advanced in years. When I went to Tranent, Brother ^{MJJ} [REDACTED] was [REDACTED] ^{SNR} [REDACTED] of St. Ninian's. I wasn't there when he was ^{SNR} [REDACTED]

8. I was never involved in the recruitment of staff to St. Ninian's or the posting of other Brothers. When it came to leadership, all of us were burnt in the same forge. We were all well made up in what we should do and in how to discipline ourselves after our formation. No matter who you met as a Brother, he was your brother and a member of the family. That was my second family. I had my blood family in Ireland and I had the Brothers.
9. ^{SNR} [REDACTED] was Brother ^{HFU} [REDACTED]. He looked after me when I first went there. He stayed with me for a month, six weeks, doing all the routine with the lads every day. We did meals, recreation, getting up and going to bed together. There was a woodwork teacher called Charlie McKenna. Mr ^{MCK} [REDACTED] was the remedial teacher. There were seven or eight ponies there for the boys he also looked after those. Two or three Brothers also did ordinary teaching. I think they taught English, maths and maybe a bit of geography. There was also a gym teacher and they had a new gymnasium there.
10. There were other staff at the school who weren't teachers. Mr ^{ZGQM} [REDACTED] was in charge of the grounds. Mrs [REDACTED] was in charge of the laundry and the sewing room and things like that. She also had a young lady with her there. There was Mr Hutchison, who was a gardener. There was a walled garden there so he did the vegetables and potatoes and all that. They had a tractor and a few gardening implements. They didn't have house mothers, but there was a nurse and a matron. There was a chef who did the cooking. Mr ^{MCK} [REDACTED] and Mr McKenna had their dining room down in the basement.
11. The problem back then was that there were few staff around. The social work services group in Edinburgh weren't prepared to have a lot of staff around the place. However, we did get three new social workers in 1966. I think the deputy headmaster had to argue with the social work services to get the extra staff. I think they relented because Children's Panels were about to be introduced. There were no volunteers at St.

Ninian's. People working there had to be a part of the staff because of the type of boy we were dealing with.

12. When I returned to Gartmore after my college course and leave in 1966, there were three new social workers on duty in preparation for the Children's Panels so four in total including myself. Each social worker was allocated a group of boys and a special room known as a house room. In the house room, the boys had their own TV, games and other activities. When I returned from Langside College, the number of boys had reduced a bit compared to when I started. I think we had about eighty boys. There might have been about twenty boys in each social worker's group. That was a pattern in List D schools at the time. The numbers were reducing and reducing.

Supervision and appraisal of staff

13. There wasn't really a system of staff appraisal. We wouldn't be asked about what other staff were doing. I wouldn't know what other staff were doing. I had nothing to do with the teachers. They were teaching. I suppose the headmaster and the deputy would be aware of what was happening with the teachers. If they had to discuss anything with the teachers, I should think they would do that. I wouldn't have known about that. That was a private matter.
14. At Gartmore, SNR [REDACTED], Brother HFU [REDACTED], was [REDACTED] of the four social workers. He was also a teacher. He was a fine man. He was very common sense, which you can't buy. You have to develop it.

Training

15. When I first went to Gartmore, I took note of what all the other staff were doing. They were well advanced in years of looking after these youngsters. I saw how they operated and I tried to imitate them. I learned from them and things worked out alright. I attended a Social Work Course at Langside College in Glasgow from September 1965 until the end of August 1966. I don't remember abuse or child protection coming up when I did that course. They were words that didn't come up at that time. I also

went back to do a course on electrical installation cable work a year after I finished my social work course. I didn't receive any other official training. The only training I had was religious training as a religious Brother. I wasn't responsible for training any other staff.

Policy

16. I wasn't involved in any policy about the care of the boys nor was I involved in any strategic planning at St. Ninian's. When Children's Panels started, we had to start programming all details about the boys, about their home background, their behaviour in the school, their release and going back to school outside. There were policies in place for punishment and discipline. The marks system was the main policy and if boys lost too many marks, they didn't get home leave at weekends.

Children

17. Boys were placed in St. Ninian's by social workers in their home areas. They were also sent to the school by the courts. Most of the boys came from the Glasgow area. There were some who came from Edinburgh and were sent to St. Ninian's because they were Roman Catholics. There were a few from the Raploch area of Stirling and maybe a couple from Dundee. They all came by train and arrived in Stirling. We had a minibus with about 25, 30 seats in it.
18. There were 96 children when I first went to St. Ninian's. They were all boys. The legal age was eight, but they didn't usually come in until the age of about ten. They went up to the age of fourteen. At fourteen years of age they wouldn't come back to us. They'd go to St. Joseph's in Tranent, which was for aged fourteen to sixteen year olds. There were also senior schools for those aged sixteen to eighteen and after that it was whatever was available.
19. I would describe the attitude of the staff towards the children as friendly. We had them for recreation and we had them for activities in the evening. We took them upstairs to

the dormitory at night. I would say that the staff had a fatherly or brotherly relationship with the boys.

Living arrangements

20. I lived in Gartmore House. The brothers had rooms on the other side of the corridor from the boys dormitories. The brothers had their own shared bathroom. The boys had their toilets upstairs, but their showers were down in the basement.

Daily Routine and Sleeping Arrangements

21. The boys had a routine daily timetable which they were very familiar with and were prepared to get on with it. I put a speaker in each dormitory for them to listen to a top-20 recording I used to do on Sunday night's BBC Radio 2. They would listen to that while they read some comics which I collected. They did that before lights out at 9:30 pm so that they were settled when the night care officer took over from staff. He came on duty at 9:30 pm and remained on duty until 7:30 am next morning. Staff went off duty at 9:45 pm. The boys got into bed themselves.

Washing and Bathing

22. At Gartmore, there was a shower room which had up to about fourteen showers around the wall. It was all tiled. There was a clothes hanger gadget in the middle where they could hang their towels and basins with soap containers at the bottom. They were in the basement area. A group would be sent out to shower. The control for the showers was outside. That was already set to a nice temperature that was suitable for everybody. Nobody could adjust the temperature setting to change it. I think a plumber would have to do that because there was a complicated unit up on the wall which had a cover on it. You just turned the wheel and all the showers came on.
23. The boys had their soap and they washed themselves, their hair and their entire body. They got their towels and came out and dried themselves. As soon as they were finished dressing, away they went. They wanted to get back upstairs as fast as they

could to see the television. As soon as one group came out, the next group went in. The whole system of showering was finished in about half an hour, forty minutes. We had the boys waiting in the basement for their showers. You might not get them away from the TV if they were upstairs so they were kept in the basement until it was their turn. There were no problems with the showers.

Mealtimes

24. I think the food was quite good. Nobody was compelled to eat any food if he didn't like it. It was his choice. If a boy didn't like the food, he could get bread. They enjoyed what I called 'dunches', which as the heel of the loaf with butter and maybe jam on it. That would have been available if they asked for it. The staff in the kitchen would have got that for them. They didn't really need that because they always ate something. They were hungry because they were dashing around all day. They were out in the yard and up and down to the classrooms. They played football whenever they got a chance. They were quite active so they had a desire to eat.
25. The staff didn't eat meals with the boys. McKenna and MCK, the two civilian staff who lived in, had a dining room adjacent to the boys' dining room. They had their meals served there to them. I don't know whether they ate the same food as the boys. The Brothers got whatever was on the menu. The Order paid for our meals. I think they paid the education authority, but I had nothing to do with the finances. I don't know whether we ate the same meals as the boys, but whatever we got we enjoyed it.

Work/chores

26. The boys did housework in their dormitories. There were one staff member on each floor and each floor had eight or nine dormitories. That one staff member looked after the boys who were cleaning. The staff would allocate the jobs to the boys. They did sweeping and they would wash or mop the concrete floor in the basement. They mopped the shower area and around the toilets. The boys did clean the toilets and urinals at St. Ninian's.

Leisure Time

27. The boys had use of a concrete yard which was surrounded by an eight foot wire fence to prevent the football from going out of play. The surrounding area was or should have been grass but in the winter the surface was poor. I did a lot of work to upgrade their play area. I put underground cable over from the school to four lights in the yard so that a group could use it for a game of football during their activity time at night. I also managed to acquire a roundabout unit and put a strong rope swing off the branch of a large oak tree adjacent to the yard. I put two loud speakers in the area for them on Saturday and Sunday mornings.
28. After 1966 and the introduction of three other social workers, each group of boys had a house room. In the house room, the boys had their own TV, games and other activities. There were no billiard tables in the house rooms while I was in Gartmore. A cricket game was not part of any of the activities or PE.
29. In general my main job was in a supervisory capacity as the boys preferred to do their own thing, which they were free to choose. They could watch TV, play games or listen to records. We used to buy top 20 records for them when they became available.
30. Activities were from 6:00 pm to 8:00 pm. In the summer, the activities for the boys were bicycles, hillwalking, woodwork, ponies, football in the yard or field, and the school football team played local teams, golf putting on the lawn, gym and the bus to the baths. In the winter, there was woodwork, gym, papier mache moulds, model-making using plastics, electronic club, which was TV, games, music and pool, board games, the bus to the baths and cinema once a week in Glasgow or Stirling. There were about twenty members of staff in Gartmore to do activities over the working week.

Schooling

31. Mr MCK was very keen on spelling. Boys had to know their spelling and if they didn't do it right, they had to do it at night time during television. That was a very difficult thing for the boys, but it didn't happen very often.

Family contact/home leave

32. Boys would usually go home for the weekend. We had a minibus and would drive them home to Glasgow in that.

Discipline

33. In the house rooms in Gartmore, the boys were amenable to discipline. There was a marks system in place. If boys lost marks, they would miss their weekend leave. They would lose marks for fighting or damaging property and that kind of thing. There wasn't a lot of damage that they could do because they were under supervision all the time, but if there was a big crowd of them then something could happen. In Gartmore, there were so many little corners and turns in the buildings that it was hard to watch them all.
34. They would gain marks by good behaviour. That meant not swearing, being amenable to discipline, being well-behaved and doing whatever was required of them in class. I think they tended to get between zero and twenty marks. Ten marks would have been medium. Over ten would have been positive and down below ten would have meant they might have been kept back for the weekend. The only system was the marks system. It covered everything. All the staff decided whether marks were gained or lost. They would be written down in a little book. I think the information was collated for the weekend by Brother HFU [REDACTED]
35. The headmaster would deal with boys who had absconded. He would give them the strap. If they failed to return from weekend leave they would lose their next weekend or even the next two weekends. The police would be notified for both at once. The police would search around the grounds and in the local area. The staff also might go out and have a wee search along the road in one of our cars.
36. There had to be witnesses if the headmaster strapped a boy. There was a book in his office, used to record how many strokes the boy got. I witnessed this, but very seldom. I had to sign the book. Other than the headmaster's use of the strap, there was no

other official physical discipline. In the 1960s, people were punished in schools so that was part of the system at the time. I don't know what other members of staff did in class or anything like that. I never saw any corporal punishment being used by other staff. I was on duty by myself and I wouldn't be on duty when other people were on.

37. I admitted in criminal court proceedings against me that I had three little laces. The three laces were tied with a little cord at the end. I would give boys a flick on the backside if they didn't behave themselves in the line. I was on my own and I had to have some form of discipline with eighty or ninety boys. I found that difficult. I used the laces from 1963 to 1965 because I was on my own trying to keep discipline of all these lads and they were difficult to manage. I didn't use them very much, maybe once or twice a week. I didn't need to use them often because the boys knew about it and they were sensible. When I came back from my social work course in 1966, I didn't need the laces because there were four social workers on duty, looking after the boys. I never carried a cane, a stick or a whip.
38. All of the boys were aware of the marks system. They knew how they were to behave. There was no written policy, but the headmaster made them aware of the system. Once a week, the headmaster had a meeting with all the boys and he had a chat with them. It was like an assembly, but there were no other staff there. Sometimes, he used to do that out in the yard.

Restraint

39. If there was a fight, you would separate the boys. You would keep them apart from each other. That was the only time that restraint was used. That was the only time that there'd be misbehaviour of that nature. You would get hold of the boy who was more severe or stronger than the other lad. You would move him back. You would catch him by the arm and pull him away. It was just a common sense way of doing things. There was no written policy on how restraint should be used. It was just something you automatically did as a human being. If you saw two boys fighting, you stopped them. I didn't receive any training about that in my social work course and there was no guidance from the headmaster about use of restraint. It wasn't something that

occurred very often and I didn't see other members of staff use restraint. There were four social workers on duty in different areas of the school so there was an atmosphere of control over all the boys.

Record-keeping

40. Record was kept of boys being strapped. The book had to be signed by a witness. That was the only punishment record that I was aware of. The headmaster would also keep record of boys who absconded or failed to return in his book. He had to tell the police because they had to go out and search for them. They would go to their homes and return them to the school if they could find them. Record of the marks system was kept by the staff. It was something that we did ourselves. It wasn't something required by the local authority.
41. I think educational reports would have been kept in the classrooms. I'm sure the teachers would have had that kind of documentation. The courts didn't ask for classroom reports, but the Children's Hearings did after they were introduced in 1972. When I came back from my social work course in 1966, we got a typewriter each and we typed daily routine reports. Brother HFU wanted to do things in style so he got us the typewriters. The reports went on and on and each week would have something written in it. I kept those records. The deputy headmaster had access to them if he wanted it. They were kept in the drawer of my desk. I think they were destroyed after a boy left the school because they contained sensitive information, but I can't remember what happened to them.

Review of Care/placement

42. I think Children's Panels started in 1972. Before that, the boys went to court. I used to take children to court sometimes. Children tended to stay at St. Ninian's for a maximum of two years because of their age. They wouldn't be kept any longer. I think there might have been one wee lad who was there for three or four years because of his home situation. He came from Bathgate. Boys were usually at St. Ninian's for two years, but it could be shorter. The managers and the headmaster would decide if it was to be

shorter and it would be based on the boy's behaviour. They would consult with the outside social work department to make sure that he or she approved and that the boy went back to school. We didn't have ongoing contact with boys after they left St. Ninian's. They were supported by their local social work departments and their families.

Concerns about the institution

43. To my knowledge, St. Ninian's was never the subject of any concern raised by an external body or person about the treatment of boys in its care. If it had been, the headmaster would have made us aware of that. If boys absconded, we didn't phone their parents immediately. The home social worker and the police would have been told about it by the senior social worker.

Reporting of complaints and concerns

44. Any problem that a boy had would be discussed privately with him and if he was not satisfied, the matter would be passed to those in authority.

Abuse

45. I never received any complaints about boys being abused in St. Ninian's because boys weren't abused. There were always staff around. There was no verbal or written definition of abuse that I was aware of. It's only in recent times that things came up about abuse. I wasn't aware of any abuse. From the very beginning at home, in formation and at Gartmore I never heard of sexual abuse.
46. Gartmore and Tranent were very homely places. The style and ethos of the Brothers permeated the whole place. Kindness, gentleness and fairness were very important. Fairness was very important when we were dealing with everybody. That was the spirit we had in the place. All the De La Salle schools had a special ethos of friendship.

47. I didn't see anything at St. Ninian's that I would classify as abuse by staff. There might have been bullying. We had to watch out for that in the day room and the dining room, especially with slices of bread or taking too much jam. They might prey on someone to get extra tuck from the tuck shop, but I didn't see anything like that. We had to keep an eye out for that sort of stuff. Nobody complained about bullying so I don't think it was happening. All these boys were delinquents and they would fight their own battles. They sorted things out quietly amongst themselves. Things happen in schools when you have a big group of lads. You can't keep tabs on them all.
48. If abuse had taken place, I think it would have come to light at or around the time it happened. There was nothing like that so I'm definite that nothing happened.

External monitoring

49. Inspectors came to St. Ninian's every week or ten days. The one who came to St. Ninian's was called Murphy. He lived just outside Stirling. I think he was involved in List D schools for the social work department. There was also Miss Hassan, who was a psychologist. She lived in Edinburgh, but she came to Gartmore regularly. I think they would discuss things with the senior staff and see if there was any trouble or boys needing their assistance. The doctor or inspector would also deal with the headmaster and look at the punishment book. He would check that it was signed, what boys had been punished for and how many strokes they got.
50. The inspector had no need to speak to the children unless there was a problem. The headmaster would tell him if there was a problem with a child. That would only be if there was a serious problem, for example if the boy had a problem at home or he wasn't getting along with his social worker. The inspectors didn't speak to other staff, teachers or children as far as I'm aware. I only spoke to the inspector when he consulted me about going on the social work course at Langside College. Mr Murphy told me to go on the course. When I returned from the course, the inspector didn't speak to me again. I don't know whether feedback was given after these visits by the inspector. I wouldn't have been involved in that.

Leaving St. Ninian's

51. I spent around eight years in Gartmore before being transferred to St. Joseph's in Tranent on 1 October 1970.

St. Joseph's, Tranent (1970 – 1991)

52. I was transferred to St. Joseph's in Tranent on 1 October 1970. I spent 21 years in Tranent and then retired in July 1991. St. Joseph's had large grounds, including a football pitch. I have some photographs showing an aerial view of the school. There were four cottages. I worked in Ogilvie Cottage. There was also Savio, which housed girls when we started taking girls in 1985. There were two newer cottages, Benildus and Sinclair, were built in 1974. There was the main building, the gymnasium and the play barn. There was a building for woodwork and metal work and I had my club in there. There was the tailor's room. I had to wait to get a room for my activity. Eventually, after about 1974, Mr^{GVV} gave me a laundry room where there were laundry baskets with all the clothes in them. Mr^{GVV} was the tailor at the school.
53. There were around eighty boys when I first arrived in Tranent. Forty lived in the two cottages and the rest were in the main building. The dormitories were above and the classrooms were below. Recreation was out in the yard. There wasn't much space around the place because the Brothers also lived in the school. We took up quite a bit of space. The number of boys gradually reduced throughout my time there. There were also day pupils who came into St. Joseph's. They had their own little area at the end of the building. It had a flat roof and reinforced walls from the War. It was where pupils would have gathered if there had been bombing during World War 2. In the beginning, that was where we had the social work office. After all the boys were moved to the cottages in the mid-1970s, we went up to the old TV room. It was a large room curtained off into various quarters for all the social workers.
54. Social work services in Edinburgh were responsible for all the List D schools, including St. Joseph's. They paid the civilian staff.

Structure and recruitment of staff

55. SNR [REDACTED] at Tranent was MDC [REDACTED]. He was transferred from the senior school in Glasgow, which was in Springboig. He had been a teacher in Springboig but was SNR [REDACTED] when he transferred to Tranent. He must have found the job too burdensome. He burnt out in a year. He not only threw the job in but he left the De La Salle order as well. Brother MJG [REDACTED] came up from a List D school in Nantwich. He was [REDACTED] when MDC [REDACTED] [REDACTED] in 1971. He was there until 1985. When his five years of director of the community were up, another Brother took over the directorship which allowed him to continue as SNR [REDACTED]. Brother MBU [REDACTED] [REDACTED] Brother MJG [REDACTED] until he [REDACTED] in [REDACTED] 1992.
56. In a similar way to St. Ninian's, I was never involved in the recruitment of staff to St. Joseph's or the posting of other Brothers. The posting of Brothers was all done by the Provincial of the order. The headmaster might have been told about who was coming and going, but they didn't really have any say in it. People were sent who catered to the needs of the school at that particular time. For example, Brother MJG [REDACTED] was sent to the school in 1971. He was a specialist as a SNR [REDACTED] and had been a SNR [REDACTED] for a number of years. He was able to operate immediately with no problems.
57. The Provincial transferred me to St. Ninian's and then St. Joseph's. I had a feeling that MDC [REDACTED] asked the Provincial for me at St. Joseph's. I think that things like that occurred occasionally too. I had no option. I was told to go so I went.
58. When it came to civilian staff, the headmaster would be at the manager's meetings. If they were looking for a suitable member of staff, I think he would be involved in interviewing candidates. I should think that there was a vetting process for civilian. It might depend on how many people applied, what their qualifications were and whether they would be suitable to do a certain job. There was a third in charge at St. Joseph's, who was one of the teachers. His name was Tom Keown, but I wouldn't know what subject he taught. There was another man after Tom retired, but I can't remember his name. He would deal with the timetable for the teachers. Each social worker was

allocated to a cottage in St. Joseph's. There were also house mothers. Volunteers weren't allowed at St. Joseph's. People who worked there had to be a part of the staff.

Supervision and appraisal of staff

59. I didn't supervise any other members of staff. I was in charge of Ogilvie cottage towards the end of my time at St. Joseph's, but I wouldn't look at that as being in charge of staff. The staff were sent there on occasion by the headmaster. For instance, teachers might go there a couple of nights a week to shower the boys and put them to bed. I did a Monday night and the other social worker did the Tuesday night. One teacher did Wednesday night and another did Thursday night. The weekend team did Friday night for boys who were left in the school. None of those members staff had to answer to me. They saw what I was doing. We all knew how staff operated. We were all different characters and maybe had slightly different approaches to how we managed the group, but nothing extraordinary.

60. There wasn't really a system of appraisal of staff. We wouldn't be asked to comment on what other staff were doing. I wouldn't have known what other staff were doing. I wasn't aware of what teaching staff were doing. I suppose the headmaster, the deputy head and the third in charge would have been aware of what was happening with the teachers but I wasn't involved in that. That would have been a private matter. There was a social worker in charge of social work who was responsible for supervising me. In St. Joseph's it was MJL. After him, another man came but I can't remember his name. He was more amenable to approach than MJL. The social worker in charge had his own office in the social work office within the school. He would have been evaluating my role as social worker, even though I was a Brother in the order, but I didn't have any problems.

Training

61. I wasn't responsible for training any other members of staff. There weren't really policies about training new staff. The staff who came weren't just out of college. They had been working elsewhere. They might have been in other List D schools and

fancied changing over to Tranent. We got two or three men from the Protestant school in Penicuik. The place wasn't being closed or anything like that, they just applied to St. Joseph's. They came in and they were very good.

62. In the seventies, I attended night courses at Telford College for my City and Guild Certificate on electronics, which included valve and transistor radios, amplifiers, black and white television and connectors. My main hobby was valve radios. I didn't have any additional training in social work after I left college in 1966. In my daily routine I was training every day. I was training on the job.

Policy/strategic planning

63. I wasn't involved in strategic planning at St. Joseph's. I wasn't involved in any policy decisions about the care of boys at St. Joseph's. The system was already organised and I followed that. The De La Salle schools all functioned in the same manner because of our upbringing and formation. It stemmed from that. The headmaster might be updating policy. For instance, the headmaster could use the strap but he opted out of doing that in about 1981. It was coming in gradually that the law was going to change and there would be no corporal punishment in schools.
64. There were other policy changes in my thirty years at List D schools. The numbers were reducing and eventually they closed down. They also changed the routine with regards who came in to the schools. We used to take Roman Catholics in our schools, but then we started to take anybody around 1980. Whoever wanted to come or was being sent by their social work department could come to Tranent. In 1985, we also started to accept girls. Boys came out of Savio house and girls stayed there. I think we had about ten girls.

Living arrangements

65. In St. Joseph's, the Brothers lived on the top floor of the main building. When I was off duty, I would stay in the community with my Brother companions. We had a dining room, a lounge and single bedrooms in our quarters. There were usually four or five

of us there. The house mothers and their husbands lived in the cottages. All the cottages were lived in and those staff were there 24/7.

66. Social workers for each cottage wouldn't go into the other cottages. Only allocated workers would be in the cottage. Senior social workers had access to all the cottages. The headmaster and the deputy headmaster could also access the cottages if they wanted to, but they didn't need to. They had people in charge already who were doing the job. No other members of staff ever tried to access the cottages.

Children

67. Numbers continued to reduce at List D schools at that time. There were around eighty boys when I went there. The children at St. Joseph's came from Edinburgh, Glasgow, Dundee and the towns in the Borders. In Tranent, we had two cottages that were built in 1966. There were 20 boys in each cottage initially. We had less than twelve or fourteen boys in my cottage later on. I think they were being weaned out before they closed the school.
68. When I first went to St. Joseph's, the cream of the school were put in cottages with a house mother and a social worker, who might be her husband. They were the boys who were amenable to discipline and were well behaved right through. They were no problem and didn't cause any concerns. There were only two members of staff plus a night manager, but they could manage them alright without any problems. They wore something casual for a uniform. At one point they had groups there, houses. The sweaters had different colours to show which house they were in.
69. Two new buildings went up in 1974. There were 25 boys allocated there. They had all been in the main building while the other 40 boys were all in the two cottages. They were all moved on to the new buildings. The dormitories, which had been on the top floor at St. Joseph's, were converted into classrooms. We got extra teachers for art and domestic science and things like that.

70. Girls started coming to the school in 1985. They were in Savio House and there were about ten of them. There was a male social worker, **LVH** who was in charge of them. Miss **MCR** the housemother, was also with them and another couple of female social workers. I never heard of there being any problem with the girls.
71. There were quite a lot of staff at St. Joseph's. There were two social workers and a house mother for each cottage, along with two teachers who came over to help out at nights and at weekends. There was a night supervisor. That was at least six staff per cottage. There were day pupils at St. Joseph's, who had a teacher and two social workers. In the cottages, the two social workers would deal with the children in that cottage between them. The housemother dealt with the cooking and the mothering and things like that. She wasn't involved in the social work side of things.

Daily Routine and Sleeping Arrangements

72. In each cottage, there were four dormitories of five boys, two of four and two single rooms. If a boy wasn't well or he was particularly behaved, he might get a single room. He might also be put in a single room if he was difficult and disrupting other people because he'd be out of the way. The boys at St. Joseph's stayed up later than the boys at St. Ninian's because they were older. Sometimes, boys might be watching a TV programme until 10:30 pm. They were no problem. They went up to bed after that.
73. There was a night care officer who was responsible for the children at night. One night care officer did Sinclair and Benildus, another did Ogilvie and Savio. They would be awake through the night. The night care officer for Ogilvie and Savio spent quite a lot of time in my cottage. He had a chair out in the corridor. On Monday night, I'd be on duty until 9:45 pm. I'd then handover to the night care officer and tell him if there had been any problems.

Washing and Bathing

74. There were showers in the cottages at St. Joseph's. In the main building, there were showers when the boys slept there. There was a similar set up to the communal

showers at St. Ninian's. They had room groups. That was only for about three and a half years when I first got to St. Joseph's. In the cottages, the staff on duty dealt with each group. Showering would be quite quick because there were less boys around. They didn't have a shower whenever they wanted. The shower was in the main building and there were showers upstairs in both Ogilvie and Savio. Showers were at night time. Staff couldn't be upstairs looking after them and downstairs at the showers as well. They were known as delinquents and they needed to be supervised. The word delinquents was phased out after the 1970s.

Schooling

75. School hours were similar to normal school hours. They had a break in the middle of the morning, a break for lunch and a break in the middle of the afternoon. I think they finished at 4.15 pm. The day pupils came in by mini-bus. They were dropped off at the end of their building. They had a teacher and two social workers there to look after them. When their classes were over, their mini-bus was there to pick them up and take them home again. I think the day pupils were boys who didn't go to school when they were at home. They would have been encouraged to go to school by their social workers. If that failed, they were placed in Tranent for school. The mini-bus went to their homes in the morning to collect them so they had no option.

Work/chores

76. All the boys had to clean their cottages. There was nobody employed to do that. It was the boys' job to do that. They did housework in the morning. In Ogilvie, I would take the boys upstairs and they would sweep the dormitories and the corridor. I would allocate each boy to a job. They did some dusting and made sure the beds were tidy. I always cleaned the toilet and the urinal myself. I didn't ask any of the boys to do that job. It wasn't a suitable job for them. I don't know what happened in other cottages. None of the staff prowled around and went into other cottages. It wasn't done. We didn't interfere with other cottages and each social worker implemented their own system.

Leisure Time

77. GFJ took the boys for outdoor pursuits. They went away in the mini-bus. One of my jobs was to see that the mini-bus was clean and serviced so it didn't break down. That was my job as a side-line as I knew about motor mechanics. They would go swimming and hill-climbing. Those were the two main things. They maybe did walks in the forest. There was great countryside around East Lothian for that.
78. The children had activities in the evening. At 6:00 pm, all the children went over to the main hall. There would be about five or six staff on duty. Each had their own hobby. The boys knew what each member of staff offered. When asked, the boys would line up to go to a particular member of staff. It wasn't necessarily in even numbers. There was swimming at a local pool, outdoor pursuits, depending on the weather, indoor games all year, football, snooker, cross country running, cycling, bingo, indoor football in the play barn, gym, cinema in Tranent until it closed, woodwork and metalwork. Some boys remained in their cottages to watch TV, play billiards or listen to music. The housemothers were in charge. They could phone the deputy or the third in charge if they required any help.
79. On a Monday night, I took electronics and it was a popular club. I have photographs of my electronics club in 1983. In the photographs, the boys seem to be enjoying it. I used to play records for them. I had about four hundred 45 singles. I would record the top-20 for them so they could listen to that as well. I had computer games and televisions. There was air hockey and snooker. When girls started at St. Joseph's, four of them used to come to my club every Monday night. They came mainly to hear the music. They sat on the easy chair and maybe read a few comics. They just enjoyed their night peacefully. There were no problems.

Trips and Holidays

80. Individual staff didn't take children out on trips. There would be a member of staff driving and another member of staff looking after the kids. It would be out of the question to take a child to a member of staff's house. The headmaster wouldn't allow

that. The boys went out on trips to play football. They played other teams around the place. I think they used to play a team in Thornhill. They played teams past Stirling. I wasn't involved in that. I had no interest in football whatsoever. I didn't even go down to the field to watch them play games. I was interested in technology and cleaning.

81. A couple of the staff at St. Joseph's were very keen on organising trips for the children. They used to go down to Blackpool. They also went down to England to play football against another school down there. They did that a few times. I think a group also went abroad. They would have had to be well-behaved lads to get to go abroad. They went to France for a holiday. I can't remember any other holidays during my time at St. Joseph's. Normally, the boys went home for the holidays. They could have a couple of days knocked off them at the beginning if they didn't deserve the full holiday. They got a fortnight at Christmas and a fortnight at Easter. They got two or three weeks in the summer. They didn't get too much holiday.

Healthcare

82. There was a nurse at St. Joseph's who dealt with any health problems that the boys might have. She would deal with small cuts and things. The doctor came in once a week. When I was in court in 2016, the doctor mentioned that no boy needed any treatment other than bruises from football. If a boy needed medical attention for something on a day when the doctor wasn't coming, he would be taken up to see the doctor. If it was a boy in my group then I'd take him. If it was a boy in another group then his social worker would normally take him.

Home leave/family contact

83. Most of the boys went home at the weekend. They had no classes on a Friday afternoon so they went after morning classes. I used to take them on the bus to Glasgow. We had a 45 seater bus. I didn't need a special licence for that because we weren't charging the children money. Nowadays you wouldn't be allowed to do that. Any member of staff could drive the bus if they had a driving licence. I would go and collect the boys on Sunday evening.

Visitors

84. Parents might come and visit boys at the school. If boys were going home frequently, their parents didn't usually visit. If they didn't go home, their parents might come in from Edinburgh. The bus came quite close to the school. It was only family who visited boys. I wouldn't say there would be anybody else visiting the boys. Family members weren't allowed to take boys out. The lads might have disappeared if they were taken out. There was that sort of feeling around the place.
85. Boy's social workers came to visit fairly frequently. They were able to see their social workers on their own. That's important. They came in for meetings. The boy himself would be at those meetings and there would be discussions about the boy's conduct. Managers came in once a month and had a discussion with a group of boys in my cottage.

Discipline

86. For good or poor behaviour there was a 'marks system' which guaranteed the boys weekend leave or failure to gain it. It worked in the same way as the marks system at St. Ninian's. They lost marks if they were fighting or if they damaged any property in the house. That would be the main sort of things. As they were living in a cottage atmosphere with a house mother and a social worker looking after them, life was quite homely and no serious problems were encountered. I never had to report any boy's behaviour to the headmaster as the person in charge of social work would deal with what may have occurred.
87. The headmaster would deal with boys who had absconded. If they failed to return from weekend leave they would lose their next weekend or even the next two weekends. The police would be notified for both at once. Absconders would get the strap from the headmaster. Boys who broke into houses when they absconded would also get the strap. They sometimes broke into houses to get food. The headmaster would have a witness when he used the strap, either the deputy headmaster or the third in charge. I never witnessed this happening at St. Joseph's. Other than the headmaster, nobody

used the strap. None of us had a strap or a stick or anything like that. There was a specialist in Fife who made the strap. It was called the tawse. It was a certain thickness and width and it had two tails in it.

88. All the staff decided whether marks were gained or lost. They were written down in a book and the information was sent in at the weekend. I think MJL collated all that information. Once a week, the headmaster had a meeting with all the boys and he had a chat with them. It was like an assembly and it took place in the big dining hall. All of the staff would be present.

Restraint

89. Restraint was used in a similar manner at St. Joseph's as it was at St. Ninian's. You would separate boys if they were fighting. It was a common sense way of doing things. There was never any written policy about restraint at St. Joseph's. There was no guidance from the headmaster about when and how restraint should be used. It wasn't something we expected to occur very often. I never saw other members of staff restraining boys. I never saw any boys being excessively restrained. It was only used if two boys were fighting, that was all.

Record-keeping

90. MJL would have had information about the marks system, but there was no official book that I was aware of. There was an official book about the administration of the strap by the headmaster. That was a regulation required by the authorities in Edinburgh. The headmaster would also keep a record of boys who absconded or failed to return in his book. He had to tell the police because they had to go out and search for them. They would go to their homes and return them to the school if they could find them. It was standard practice.
91. Records would have been kept about schooling in the classrooms. I would have thought that the deputy headmaster would have a book of reports on the schooling. After 1972, social workers were given records from the deputy headmaster when we

were preparing reports for each boy before their Children's Hearings. I would have to read it and write it down along with my report. I kept notes about boys in my care at St. Joseph's. They were handwritten. The senior social worker could look at those records, if he wanted to. Those records would help me to make up a report before boys' annual Children's Hearings. The records were kept in the drawer of my desk. I think they were destroyed after boys left the school because you didn't want a boys' problems in his homelife to be available to anybody else. I can't remember what happened to them.

Review of Care/placement

92. We had reviews every week. We started off on a Monday morning with a file belonging to one boy. All the staff would be there and they wouldn't go to class. The house mothers might look after the boys. They wouldn't be in class because the staff would be at the meeting. There would be a discussion about what the boy was like, really. We would discuss his background, where he came from, how he behaved, how he was progressing in class and all that kind of thing. The purpose of the meeting was to educate the staff about the boys and let them know about their backgrounds, how they behaved outside and why he was in St. Joseph's. We couldn't make many recommendations because the boys were still in school. We couldn't say that we would release a boy because we had no powers to do that. The managers and the headmaster decided about boys being released. They didn't come to all the reviews. They only came to see each boy once a month.
93. Boys tended to be at St. Joseph's for about two years because it was for fourteen to sixteen year olds. They could be out after a year or so if they were prepared to go back to school. The managers would take that decision along with the headmaster until Children's Panels started. Children's Panels started in 1972 and they could release children. For their Children's Hearings, boys needed to have a social work report and a classroom report about their progress. If the boy was one of mine, I would take him to the Children's Hearing. I would sit in the hearing and decide with the Panel what they were going to do.

94. Sometimes, children at St. Joseph's still had to go to court. They would have to go to court if they had got into trouble with an adult. I would sometimes accompany them to court. When boys left St. Joseph's, we didn't continue to support them. Their parents and home social work department looked after them. We were finished with them unless they came back again.

Concerns about the institution

95. To my knowledge, St. Joseph's was never the subject of any concern from an external body or any other person because of the way children were treated there. There were never any complaints from anybody, either about myself or about the place in general. When I faced trial at the High Court for charges relating to St. Joseph's and St. Ninian's, I was surprised that the legal system overlooked that. If concerns had been raised, the headmaster would have made us aware of that. If boys absconded, their outside social worker would be informed about it by the school. The police would also be informed. One of the senior social workers would deal with all that because they dealt with absconsions and failures to return. If a boy didn't return, the senior social worker and the police would visit his home to see if he was there.

Reporting of complaints and concerns

96. If a boy had a concern, he could talk to his social worker privately. If he wasn't satisfied with what I'd told him, the matter would be passed over to the senior social worker in charge. MJL would deal with it or he might discuss the issue with the headmaster or the deputy headmaster. It would be dealt with by the seniors. I don't remember that ever happening. Boys were amenable to discipline because they had their housemother and social worker there. The cottages were very homely so there was no need for that.
97. I never received any complaint from a boy about the way he was being treated. The group was automatically separated in the cottage. Some would be watching television. Some would be in the games room, playing billiards. There would be more in the records room, playing music. They had freedom to move around between the three

places as they wished. Sometimes they went to the kitchen and they'd help there. They might set the table and they liked to see the food being prepared.

Abuse

98. There was no definition of abuse at St. Joseph's. It wasn't something that was spoken about at all. There was nothing from the headmaster or any senior staff. I never received any complaints about boys or girls being abused in St. Joseph's. They weren't abused. There were always staff around. I know that boys weren't abused in other cottages. News goes around like wildfire. If something had happened, I would have heard it from the boys. They were mingling with other boys in activities and they did talk to each other. Gartmore and Tranent were very homely places. The style and ethos of the Brothers permeated the whole place. Kindness, gentleness and fairness were very important. Fairness was very important when we were dealing with everybody. That was the spirit we had in the place. All the De La Salle schools had a special ethos of friendship. That ethos wasn't explained to members of staff, but they could see it for themselves. I was brought up that way. We learned it as part of the system and grew up with it.
99. I didn't see anything at St. Joseph's that I would classify as abuse by staff. There might have been bullying, but I didn't see anything like that at St. Joseph's. If there had been abuse of a child, I think it would have come to light at or around the time so obviously it didn't happen. It had to go to the superiors for them to deal with things like that. Nothing like that happened. I'm quite definite about that.
100. When the headmaster spoke to the entire group, he was speaking to the staff as well about behaviour. In that way, he gave the staff guidance about how children in their care should be treated. Staff would get the message about what was expected of them throughout the school. I didn't see anything written down about the correct procedures for looking after children. There was no handbook or anything like that.

External monitoring

101. A female psychologist came to St. Joseph's regularly, but I can't remember her name. I think she would speak to the headmaster and senior staff about any problems boys might be having. She didn't speak to me. I don't know whether she gave any feedback. All that happened with the senior staff and I wouldn't have been consulted.

Leaving St. Joseph's

102. I was at St. Joseph's for 21 years. I retired in July 1991 following a visit to the doctor who advised me to do so. The daily demanding duties and the night and weekend extraneous duties caused burnout. I wasn't well and I went to see a special doctor in Edinburgh. He signed me off and I took early retirement. When Brother ^{MBU} in 1992, all the Brothers left the school and bought a house in Tranent. I can't remember the man who as ^{SNR}. I think he had been ^{SNR}. The school closed two or three years later. They were closing all the List D schools at that time. Even Gartmore was closed in 1983, I think. They closed that earlier because it was a junior school. All these schools went by the wayside.
103. I didn't work again after I left St. Joseph's. I helped to upgrade the house the Brothers bought in Tranent before leaving at the beginning 1992. I went to a care home for old De La Salle Brothers down in Hampshire. I worked as a chauffeur and helped to look after some of the old people. I spent 24 happy years there until 2016.

Allegations of Abuse

Awareness of Abuse

104. I wasn't aware of any abuse at St. Ninian's or St. Joseph's because no abuse took place. The first time I became aware of the term 'abuse' was when I got the indictment in the High Court proceedings against me in 2003. The allegations against Jimmy

Saville after his death in 2011 then broke lots more about sexual abuse. It was something that was new to me.

105. There seem to have been no complaints from the managers or parents or outside social workers or local authorities. The police only came into the school if they were bringing back a boy who had absconded. There were no complaints. People might find it hard to understand that I don't seem to know anything about what happened and these people are saying that things did happen. I didn't see anything happen and there were no complaints about it. The headmaster would have been the first person to come to me and say that there was abuse going on.

Investigations into abuse – personal involvement

106. I was never involved in any investigations into abuse when I was at St. Ninian's or St. Joseph's because there were never any allegations of abuse. I was never involved in the handling of any reports or civil claims made by former pupils concerning historical abuse. The first time that I was aware of anything like that was when I got my indictment in 2003. There was nothing else before that.

Police investigations/criminal proceedings

107. I wasn't aware of any police investigations into alleged abuse at St. Ninian's or St. Joseph's. I've never given a statement to the police about the alleged abuse of children at St. Ninian's or St. Joseph's. I've been questioned about things but I had nothing to say about them. I didn't know anything about sexual abuse allegations until I received my indictment in 2014. At the time, I was in Clayton Court near Petersfield, living at the De La Salle home for retired Brothers. I was the chauffeur for them. I also did some work around the ground because there were 24 acres of land there. There were lawns, trees, woods, shrubs and rhododendrons. It was a really lovely country place. It was a care home and there were about seventeen brothers living there. I heard nothing at all about allegations of sexual abuse at the institutions. I don't think the De La Salle Brothers had heard anything about such allegations. I'm sure it would have leaked out if they had and I'd have known something about it.

Convicted abusers

108. I don't know of any other person who worked at St. Ninian's or St. Joseph's who was convicted of the abuse of a child while I worked at those institutions. In 2003, my case went to the High Court because there were two other people on my indictment. My solicitor challenged this and argued that I should be at the Sheriff Court rather than the High Court because my charges were less serious. They wouldn't allow it because there were two other men from Gartmore appearing at the High Court, facing allegations of abuse. I was on the same indictment as them but I shouldn't have been. They were convicted of sexual abuse and I didn't face any charges of sexual abuse in 2003.
109. I didn't know one of the men who I appeared on indictment with, but I did know the other. The man I didn't know was called McKinstrey. I had never met him. Apparently, he was a night supervisor at St. Ninian's but he wasn't there during my time. The other person on the indictment was Charlie McKenna, who was the woodwork teacher when I was at St. Ninian's. I knew Charlie to be a very quiet, gentle man. The problem was that lads complained he had boys on his knee. That shouldn't have occurred, but he didn't do that. At court, he told me that Miss Hassan, the psychologist, asked him to sit these boys on his knee because they were so young. She asked him for a fatherly touch. That was why he was in court.
110. Charlie McKenna was the woodwork teacher and he was very straight down the middle. As a matter of fact, I don't think there were any grey areas. To my knowledge, he was very black and white and that was it. I think that he had been at the school for a good while when I arrived. I should think he was there when the place opened, but I wouldn't know anything about his qualifications. He was older than me and I thought he was getting towards retirement when I was at Gartmore. I had no concerns about Charlie McKenna when I worked at St. Ninian's. I had concerns about him at court because I thought that he was being wronged. He got cancer soon after his appearance in court and he's been dead a few years now.

Specific alleged abusers at St. Ninian's, Gartmore

Brother MCA

111. I do recall Brother MCA. He was SNR at St. Ninian's when I went there in 1961. He in 1965 and then Brother GSU as SNR. At St. Ninian's, he was the director of the community of De La Salle Brothers. I suppose you could call him my supervisor, but he didn't need to supervise me. I was able to look after myself. He was old-fashioned. That's how I'd sum him up. He was certainly keen and interested in the kids getting things right. He wanted them to be getting home and he wanted them to be happy. He didn't converse too much with the other Brothers. I can't say why that was.
112. There were four avenues at Gartmore. Brother MCA always took a group of boys down the south avenue. He did that often. He would take them for a walk and chat with them. He got on well with them. I think the boys liked him. He was fair with them regarding weekend leave. I did see him discipline the boys when I had to act as witness to him using the strap. I had to sign the book. I think I did that once or twice.
113. When MCA as SNR at Gartmore I think he went down to a school in Nantwich. He was teaching there for a couple of years. When I was down in Clayton Court after I retired, he was a member of the community there. He died down there. I never saw him abuse any children and I never heard of him abusing any children.

MCK

114. I knew MCK at St. Ninian's. He was in charge of the remedial class. He was there when I arrived in 1961 and he is still at St. Ninian's after I left in 1970. He was older than I was. I think he might have been about 55 to 60 when I left. I didn't have any dealings with him in my role. He was a good teacher and he made the boys work. They knew their mathematics and their spelling with him. I think the boys in his class were those who had failed to attend school or lacked education. He had to start at the basics with them. I was never in his classroom so I don't what he was like as a teacher.

115. Mr MCK kept the ponies at the school. He always had a group of boys helping him to look after them. They were happy about doing that. I remember a boy complained one time that he was put on the pony back to front. I don't think that happened. MCK wouldn't have done that. It was too dangerous. You had to be careful with things like that because the horse could tread on you. I would see him going by with boys on ponies. He got on well with the boys. I didn't see him disciplining any boys. He offered a good service and that's how I viewed him. I didn't see him abusing any boys and I didn't hear of him abusing any boys. I didn't even hear him verbally abuse anybody. I never heard any staff doing that. They got on well with each other, like brothers.

Brother GEC

116. I don't know a Brother GEC. I was in the south of England before I went to St. Ninian's. If he was in Scotland at that time, I wouldn't have met him.

Brother MJJ

117. Brother MJJ was SNR at St. Ninian's from 1970. I think he was there until the school closed, about ten or twelve years later. He was maybe about 55 when he got to St. Ninian's in 1970. He was very keen on games. He would nearly win at every game, tennis, snooker, cricket and football. He was a master at those four. I don't know any more about him because I never lived with him. I was moving to Tranent at the time he was arriving at Gartmore. I believe that he was in Tranent at one point before my time there and that he got on well with the children. I never saw him disciplining any children because I wasn't in Gartmore when he was the SNR. I don't think he'd do that. He carried boys with him. I didn't see him abusing any children and I didn't hear of him abusing any children.

Brother MBU

118. Brother MBU was SNR at Gartmore. His family given name was MBU. I think he was at St. Ninian's when I went there. He went away for three or four years

to the University of Stirling. He then returned to St. Ninian's before being transferred to Tranent. He was my ^{SNR} at Tranent from 1985 until 1991.

119. Brother ^{MBU} is six years older than I am. I know him quite well. We were together a lot during our lives. He was a teacher. He was a bright spark and he taught all sorts of subjects. He was a very nice man. He was caring, kind and gentle. He was with the children every day and I saw him with them, although I wouldn't have been in his classes. He was superb with the children. He was keen on swimming, cycling and football. He was football mad. Nowadays his knees are cracking up after all that exercise. I never saw him disciplining any children. I never saw him abusing any children. He was a kind man. I never heard of him abusing any children.

Brother ^{GSU}

120. Brother ^{GSU} was ^{SNR} of St. Ninian's from 1965 until 1970. Before coming to Gartmore he was a director of novices, involved in the formation of Brothers coming into the order. He was my ^{SNR} and he was in charge of the community. It was great how he got on with the boys. He would take them off for walks. He was very interested in the stars. He could tell the boys all about astronomy and I think they enjoyed that. I never saw him disciplining the boys or abusing the boys. I never saw him giving the strap to anybody. I never heard of him abusing any boys.

Brother ^{LUE}

121. I can't recall any Brother ^{LUE} at either establishment.

Mr Dougall

122. I'm not sure who Mr Dougall is. I don't remember anybody by that name at St. Ninian's. There was a teacher known as 'Dougie' at St. Joseph's. I think he taught PE. I never heard of him being called 'Dougall'. I can't recall anything else about the person called Dougie, except that I think he was a PE teacher. He was youngish, maybe middle-aged. I never saw him with the boys. He would have been teaching when I was doing

my social work. He never worked in Ogilvie Cottage. I didn't see him discipline children or abuse children.

Charles McKenna

123. Charles McKenna was a woodwork teacher in St. Ninian's. He was there when I started in 1961 and he was still there when I left in 1970. He was much older than I was, but I don't know exactly how old. I didn't really have dealings with him. He would bring his group down to recreation in the yard when I was on duty. He seemed to get on alright with the boys. I never saw him discipline the boys. I don't think he would have done that. He wasn't that type of man. He was very fair. He was black and white and there were no grey areas. Either a lad was right or he was wrong. I was never in his woodwork shop so I don't know what happened there. He took woodwork as his activity, which was out of the way so I didn't see him very much. I never saw him abusing any children and I never heard of him abusing any children.

GXC

124. I remember GXC. I think he was a PE teacher, but I'm not sure. He was at Gartmore when I was there. I think he was still there after I left. I can't recall much about him at all. I can't place him anywhere. I don't remember seeing him with the children.

Specific alleged abusers at St. Joseph's, Tranent

Brother PAF

125. Brother PAF was SNR at Tranent before I went there to work. He went to Gartmore after I'd left and he was a financial whiz there. He did the accounts and had probably done the books in Tranent as well. Prior to going to work in Tranent, I visited the school and met Brother PAF. When I was doing my course in 1966, I was on a placement in a children's home in Edinburgh. I can't remember what it was called, but I think it was out towards Morningside. I was there for six or eight weeks. I would go

up to Tranent to say hello at the weekends. I never lived with Brother PAF but he was alright and we got on well. I never saw him with the boys.

Brother GEC

126. I can't recall anybody by the name Brother GEC I don't know of any Brother GEC during my time at St. Joseph's.

Brother HHT

127. I think there was a HHT in Tranent for a few years. I think his name was HHT HHT He was from the north of Ireland. He was a young man. He might have been in Tranent, but I can't remember exactly now.

Brother GYZ

128. I have no memory of a Brother GYZ.

Brother MJG

129. Brother MJG was SNR in Tranent from 1971 up until 1985. He was older than I was. I think he was nearing retirement age in 1985. I remember him being a well-organised man. He was very docile towards the children. He was a fine community man. I saw him talking to the boys in confidence. In general, he wasn't with the boys because there were all the staff, the social worker in charge. There were all these other people. He. I didn't see him with children very much. I never saw him disciplining the children. I'm sure if they absconded, but I wasn't involved in that. I didn't see him abuse any children or hear of him abusing any children.

Brother MDC

130. MDC was SNR when I first arrived at St. Joseph's. He lasted a year in Tranent. He was middle-aged. He was a Welshman from Cardiff. He was quite a sturdy footballer and a good singer. He did well with the boys. I think he had been quite firm with boys in the senior school. He just had to walk up and down the yard and they'd behave themselves. I never saw him doing that, but I heard about that. I didn't see him disciplining any boys. I didn't see him abuse any boys or hear of him abusing any boys.

MHD

131. I didn't know MHD.

Brother MGX

132. There was no Brother MGX that I was aware of. but there was no Brother by that name.

MHC

133. MHC was at St. Joseph's at the same time as me. I would say that he was middle-aged, around the same age as me. He was a teacher, but I don't know what subject he taught. I think in general they all had to teach the same subjects, like English, maths and geography. He wasn't one of the teachers who came to Ogilvie Cottage. I didn't see him disciplining any children. I didn't see him abuse any children and I didn't hear of him abusing any children.

IAZ

134. I can't recall anybody by the name of IAZ.

LVH

135. I knew LVH. There was a LVI, who I think was LVH, nephew. LVI was the maintenance man at the school. LVH was getting on in years and going grey. He was older than I was. He was in charge of Benildus Cottage. When the girls came, he was transferred to the girls' cottage to look after them. Miss MCR was also there along with one or two female social workers, but LVH was more or less in charge. He was a social worker and his wife worked in the school as well. She was a to the headmaster. I didn't see him with the children, but LVH was quite a well-respected member of staff. I never went up to Savio Cottage so I didn't see him with the girls. I never saw him disciplining any children. I didn't see him abuse any children nor did I hear of him abusing any children.

HKN

136. I knew HKN at St. Joseph's. He was the boiler man. Apparently, he went on to become a social worker but that was after I left. He got on with the children. He was able to carry them with him. Himself and LVI had a motor scooter down on the field. They used to entertain the boys, driving around on that. I saw that from a distance but I never went down there. I didn't see him interacting with the boys close-up, but HKN got on well with the boys. He was that type of character. I didn't see him disciplining any children. I didn't see him abuse any children and I didn't hear of him abusing any children.

LUZ

137. I can't remember any member of staff called LUZ at St. Joseph's.

Specific Allegations Against me that have been made to the Inquiry – St. Ninian's, Gartmore

GCU

138. GCU provided a statement to the Inquiry. At paragraph 39, he said: *"I am aware that Brother Benedict was convicted of abusing boys, but I never saw that. We had a little generator that came from a WW1 wind up phone generator, it produced enough current to ring a bell. You would get a little tingle from it, it was just a laugh."* He continues at paragraph 40: *"There are boys out there saying that they got burned by electric shocks from this thing, but that's not true, there's just no way. It wasn't strong enough to force your muscles to contract. I had an electric shock like that later in life so I know the difference. As far as I am concerned, it was never done with malice."* His is describing 'the tickler' and his description of it is quite accurate.
139. At paragraph 41, GCU stated: *"I never had any concern with Brother Benedict, and you did get to learn the signs to watch out for when you were in care. He just wasn't that type of guy. If there was any carry on, he would give you a slap on the back of the head. It happened to me a couple of times, but if you've got young guys where there's electricity, you can't have any mucking about."* I did not slap pupils around the face or head.
140. At paragraph 60, he said: *"One of the brothers had a leather shoelace that he would whip you with. Brother MCN had a cane, like a garden cane. He would hit you on the back of your legs or the buttocks, it was sore. I think Brother Benedict had a lace too. Some of them had tawse belts, a short leather strap with a cut up the middle at one end."* I did say in court during criminal proceedings against me that I had the laces to restore discipline, but that was when I was on my own looking after up to ninety out of control youngsters between 1963 and 1965. When I returned from a social work course in 1965, I did not need the laces any more as there were three new social workers, appointed in preparation for the Children's Panels. Nobody had tassel belts, apart from the headmaster.

141. GED provided a statement to the Inquiry. At paragraph 28, he stated: *"Breakfast was cereal, porridge or toast. Lunch was two courses, tea was the same. I never complained about the food. We were always told to eat our food. If you didn't eat your greens, like me, you'd be forced to eat them. If we didn't eat them, we'd be given a clip around the ear or sent up to bed. I remember boys being made to sit in the dining room until they finished their greens."* No boy was forced to eat his food. It was his choice to eat or not.
142. At paragraph 37, he said: *"I didn't have a problem with bedwetting before I went to St. Ninian's, but I did when I was there. The boys who wet the bed were given pyjama tops but not pyjama bottoms. We were woken up every hour and marched to the toilet. If I wet the bed, Brother Benedict would give me a good talking to, he would shout and bawl at me and give me a good spanking. The other Brothers were more understanding. If you wet the bed, you had to lie in the wet sheets. Part of the punishment was, you made it, you lie in it."* He continued at paragraph 41: *"Brother Benedict spanked me if I wet the bed. You could be standing at the toilet and the next thing it would be, wallop, and he had hit you on the bare backside."* I was not on duty at night. The night officer dealt with the boys who wet their beds. He was invited to call them every three to four hours to go to the toilet.
143. At paragraph 42, he stated: *"The basement was Brother Benedict's play area for abusing us. Brother Benedict had a machine in the basement which we called "the tickler". It was a box about a foot and a half long, with two metal poles with wires coming out. It looked like it had been home made. The box sat on a table. There were benches where you sat. Brother Benedict made you hold onto the two metal poles. There was a handle which Brother Benedict used to wind the tickler up. The tickler gave you electric shocks."* No boy was compelled to hold the handles of the 'tickler'. They were invited to do so if they wished. The box was six inch by eight inch, not a foot and a half long.

144. At paragraph 46, he said: *"When Brother Benedict made you hold the poles, you might be in the basement by yourself or with a couple of other boys. When Brother Benedict had his fun with you, he'd go on to someone else. You didn't have a choice, whether to hold the poles or not. If you refused, you knew Brother Benedict would give you a beating. I never got a beating but you knew he would slap, kick and punch you. Brother Benedict bent my thumbs right back and pulled my ears. I would be thinking, I want to get this over and done with."* He continued at paragraph 47: *"Brother Benedict would get you to go to the basement by saying you had pocket money left, did you want to spend it in the tuck shop, which was in the basement. You would then go to the basement with him, thinking you were getting sweeties. I always think that the other Brothers must have known what was going on. Brother Benedict made it known to me that I would suffer more if I told anybody, it was between me and him. If you're eleven years old, it's hard to tell anyone."* He continued at paragraph 48: *"If Brother Benedict was on night duty, he would come into your dormitory when you were sleeping. He would turn you over on to your back and flash his hands in between your legs, to see if you had wet the bed. That happened to me quite a few times."* These statements are untrue and did not occur.

GJJ

145. GJJ provided a statement to the Inquiry, in which he makes allegations of physical abuse against me. He was not in St. Ninian's when I worked there. Due to his age, I know he was not at the school when I worked there. He was born in 1962. Boys came to St. Ninian's around the age of ten. Legally, they could come in at eight but the social work department didn't send them at eight years of age because they were too young. I did not know this boy. Due to collusion, he is au fait with all the false statements of the day.

Alexander Buchanan

146. Alexander Buchanan provided a statement to the Inquiry. At paragraph 44, he stated: *"The main Brothers I remember from St. Ninian's are Brother MCA and Brother Benedict, whose nickname was 'Bootsie'. He was called that because he was always*

kicking boys. Brother Benedict's real name is Michael Murphy and he's now about ninety years of age. I know that because I read about him in a paper during a court case in 2003." My nickname was 'Bootsie' and came from the TV programme Bootsie and Smudge, not as Alexander says.

147. At paragraph 64, he stated: *"I was still wetting the bed at St. Ninian's. It was dealt with in the same way. I was put into a cold shower, then I had to wipe down the bed with the sheet I had and get back into bed, on the plastic sheet or mattress, whatever it was. It was the nightwatchman who we called HPE or Brother Benedict that checked the bedwetters at a certain time at night. It was maybe 2 o'clock and 5 o'clock or something like that. I remember pulling my legs up tight and holding on to the sheets and not letting go when he was about. It was only Benedict that made us have a cold shower, not any other staff."* The night care officer looked after the boys who wet the bed, not me. I wasn't on duty at night. I was on duty during the day. The shower had a unit on the wall that had a pre-set temperature. This was not adjustable.

148. All other abuse that he has alleged against me is completely untrue.

GQY

149. GQY provided a statement to the Inquiry. At paragraph 43, he stated: *"Once I was out in the field with Brother Benedict and some of the boys. He was teaching us how to hold a horse by the reins. There was a line of us and we were each having a shot. I did it, but the horse freaked out and I let go. Brother Benedict grabbed me, shook me and dragged me inside. He took me down to the boot room. There were benches to put your shoes on. He sat down there and started smacking and skelping me on his knee. I was struggling. I didn't know why he was doing that to me. Because I was struggling so much, we both fell over the bench and I ended up between two lockers. He had a horse whip in his hand and he started whacking into me. I was on the floor with my hands and knees up at my face trying to protect myself. I was crying and screaming. While he was whacking into me with one hand, his other hand was in his cassock. He was getting off on it. I could see his face getting redder and redder. After a bit he sent me upstairs and he came up a few minutes later. He just went back*

to the other boys and continued the lesson.” It was Mr MCK that looked after the horses. I never had a whip at any time. This boy was not in St. Ninian’s when I worked there. He was born in 1962 and I left the school in 1970.

GST

150. GST provided a statement to the Inquiry about his time at St. Ninian’s in 1965 and 1966. During September 1965 and until the end of September 1966, I was at Langside College on a social work course and on my return three new social workers had been appointed. At paragraph 22, he stated: *“The kitchen adjoined the dining room. We lined up to get our food and then sat down. It was always a brother serving the food. The cook would be through in another part of the dining area. The food was pretty poor. For breakfast, it was usually porridge. I never liked porridge. I had to eat it. We were forced to eat it by Brother Benedict, who was usually in charge of the dining area. I would force the porridge down or slip it to my pal when Brother Benedict wasn’t watching. Occasionally, another Brother would also be supervising the meals. I can’t remember his name but he had red thinning hair and a lot of freckles on his face.”* Mr MCK always supervised the breakfast and the four of us social workers shared supervision of dinner and tea and yard duties. Brothers never served the food. It was always the kitchen staff who served it.
151. At paragraph 42, he stated: *“If we swore, we had to stand with soap in our mouths. It felt like it was for about an hour. Whoever was in charge would make us do that, but nine times out of ten it was Brother Benedict. We would get disciplined for being out of line. We would get a slap over the head. It was what was happening at the time and to be expected. It was usually Brother Benedict, but often another Brother would be there.”* Swearing was common place and was placed into the weekend marks system.
152. At paragraph 51, he stated: *“I didn’t like the fish because it always smelt off to me. I used to put in in my hanky and smuggle it out of the dining room. When we got out to play, I would throw it away for the birds. Brother Benedict caught me doing that one day and I got leather for it. He was slapping me about the place and kicking me, all*

over my body.” If he was in the dining room how could he throw fish to the birds? His allegations that I assaulted him are untrue.

HCA

153. HCA provided a statement to the Inquiry. Boys could be admitted to St. Ninian’s at eight years of age but usually came to the school when they were about ten years of age. HCA was not in St. Ninian’s when I worked there due to his age. He stated that he was born in 1963 and I left St. Ninian’s in 1970, when he would have been seven years old.

154. He stated at paragraph 58: *“I went to see her (the matron) after being hit by a cricket bat on my back by a brother called Brother Ben. He took me and told the matron that I had fallen. I told her what had happened, but she didn’t say anything. She just looked at it, saw it was bruised and just said it would be fine in a couple of days. She didn’t give me anything for it.”* He continued at paragraph 80: *“One time, I got into a fight with another boy, outside in the grounds during a dinner break. One of the brothers, who was called Brother Ben, saw the fight, came out and smacked me in the back with a cricket bat.”* Cricket was not played in Gartmore school when I was there. Perhaps it was played in the seventies as Brother MJJ, SNR at that time, was keen on all games, especially cricket, tennis and football and also snooker. He was a wonderful player.

HCI

155. HCI provided a statement to the Inquiry. He states that he was in St. Ninian’s from 1973 until 1974. I was not in St. Ninian’s in the seventies. I was in St. Joseph’s School in Tranent at that time.

HDQ

156. HDQ provided a statement to the Inquiry. At paragraph 74, he stated: *“There were classes in the evening which we had to go to. These classes took place*

between 6 pm and 8 pm. Brother Benedict had an arts and crafts class in a workroom in the basement near to the showers. He decided who went to this class and you had to go. When you were there he would make six to ten boys stand in a circle holding hands. The first and last boy would have to hold a wire attached to a machine. Brother Benedict would wind up the machine and we would all get an electric shock going through us. If you let go he slapped you to the back of the head or punched you.” What he is saying about the electric shocks could not occur from his description of the ‘Tickler’, as one wire cannot produce a current flow. I have already said that I did not slap boys around the head or face.

HFS

157. HFS provided a statement to the Inquiry. I did not know this boy. Boys were kept in St. Ninian’s for two years due to their age and were released by the managers to return to their own school. I don’t know who HFS is.

HGA

158. HGA provided a statement to the Inquiry. At paragraph 65, he stated: *“There was also a Brother Benedict who ran the boot room, he was a big fat jolly guy and he was always laughing. There were a lot of boys told stories about him interfering with them. I never experienced anything with him but he did always seem to have younger boys on his knee. It just never seemed right, it was definitely dodgy.”* What HGA has said is certainly untrue. I was on my own looking after up to ninety delinquents as they were known then, and what he says about my behaviour is completely untrue. It is something I never did during my time in St. Ninian’s or St. Joseph’s. I don’t know HGA

HGA

HMQ

159. HMQ provided a statement to the Inquiry. At paragraph 128, he stated: *Brother Ben came to St. Ninian’s for a visit. He worked at St. Joseph’s. I was going to football practice with Brother GZQ. Brother MJJ pointed me out to Brother Ben*

and said I was [REDACTED] brother. Brother Ben said he knew [REDACTED] and [REDACTED] thought he was a fucking fighter too. Brother Ben whacked me right over the back. That was me for the rest of the night." Such a visit did not take place. I never heard of or knew this lad.

[REDACTED]
HMR

160. [REDACTED] provided a statement to the Inquiry. At paragraph 44, he stated: "I sometimes wet the bed. It happened when I first arrived then got less and less. There were toilets near the dorm so I could go if I needed but there was only a small blue light so it was dark and eerie. I didn't sleep well because of the worry of wetting the bed. If you wet the bed you were punished and everyone had to get up and stand at the end of the bed. Other boys wet the bed too, so even if I hadn't I had to get up and stand at the end of my bed. I heard the same thing happened in other dorms so it wasn't just Brother Benedict who punished the boys." At paragraph 53, he stated: "I sometimes wet the bed at St. Ninian's. Brother Benedict, who was creepy, would come in and pull the sheets back and check to see if anyone had wet their bed. If I knew I had wet the bed I would try and quietly push the wet sheet down to the bottom of the bed so I didn't have to get up and wasn't found out. The bed wetters had rubber sheets. If he found that one of the boys had wet the bed he would make all the other boys up and stand at the end of their beds, wearing their pyjamas or vest and pants for about an hour. There were a few of us wearing pants because we had wet our pyjamas." At paragraph 54, he stated: "The bed wetter was made to stand out in the corridor by Brother Benedict and face the wall. Brother Benedict would tell you what to do, not the night watchman. Both however would slap you on the back of our head when they felt like it. Sometimes it made your forehead hit into the wall. I can't remember the name of the night watchman. Whoever had wet the bed was later bullied for a while by all the other boys for making them have to get up." I was not on duty when the boys wet their beds. The night care officer was on duty during the night. I was not involved.

161. He stated at paragraph 55: "There was a time when we were working with the horses when a horse raised its head and hit my chin and managed to knock me out. I don't remember what happened afterwards but I was told I got up and ran around in a circle

and then collapsed. I remember 'coming to' in the stables sitting on a chair and Brother Benedict had his hand on my knee. I don't know how I got back to the stable. There was another guy who worked in the stables but I can't remember his name. He used to wear a duffle coat. Brother Benedict was rubbing my leg and I felt very uncomfortable and the other man was standing only a few metres away. I was quite confused and asked what happened. Brother Benedict told me there had been an accident and a pony had caught my chin." There were no stables in St. Ninian's. There was a shed in a field beside the garden wall for bales of hay for the ponies. This serious allegation is untrue. He has made further allegations against me of physical and sexual abuse at St. Ninian's and also at St. Joseph's. All of his allegations against me are completely untrue.

HRD

162. HRD provided a statement to the Inquiry. At paragraph 97, he stated: *"When we were in the dining room we would be at tables of four. I was discussing with the other boys whether Brother Benedict was called 'Bootsy'. One of the boys, [REDACTED] shouted out, "Brother, he says that you have one shoe bigger than the other." At this Brother Benedict ran across to our table, pulled me out of my seat and spun me round like a rag doll. I was a small, skinny boy and he was a large man. The upshot was that he broke my arm."* I admitted in court that I fractured a small bone in HRD's arm but I did not break his arm as he has mentioned. He had to wear a plaster of Paris for a few weeks.
163. At paragraph 100, he stated: *"One of Brother Benedict's favourite things to do to boys was give them an electric shock. In his electronics class he had a mega, which was a device for testing electrical current. He would get one of the boys to hold the terminal while the other four or five boys held hands in a circle. He would then release the current, giving everyone a shock. If you broke the circle he would make you all do it again. Brother Benedict would turn the handle to generate the voltage. You had to comply or he would lose his temper and things would be worse."* Boys did not receive electric shocks, rather a strange feeling went along one's muscles. This was called the 'tickler'. It was not a mega.

HSC

164. HSC provided a statement to the Inquiry. At paragraph 28, he stated: *“Brother Benedict often took me down to the cellars. There were different passageways down there. He had a fascination with electric. He had old Bakelite phones, switches and alarms. I was electrocuted by my testicles. I remember I was standing near a table, the next minute two hands flew up my leg. I passed out. When I came to, he must have seen some hilarity in this because he was laughing. I certainly wasn’t laughing. I was electrocuted a few times.”* There were no cellars in Gartmore and his very serious allegations about my behaviour in Gartmore are far from the truth. I don’t remember a boy of this name.

HSD

165. HSD provided a statement to the Inquiry. He gave evidence at my High Court trial in 2021. He had four Christian names. In court, he said that Brother MJJ was his SNR which means that he was in St. Ninian’s in the seventies whereas I was in Tranent in the seventies. What he has said about my behaviour has been sourced from the media or by collusion. I never met HSD. HSD He certainly has a very false impression of me.

HSJ

166. HSJ provided a statement to the Inquiry. He did not attend St. Joseph’s school in Tranent, as he has stated. He was in St. Ninian’s, Gartmore. He posed no problem when I was on duty. He was a well-behaved boy. At paragraph 91, he stated: *“There was another time, one weekend, when we were in the dining room standing in a queue. Somebody was talking and a boy called told Brother Benedict that my brother HRD had said that Brother Benedict had one foot bigger than the other.”* He continued at paragraph 92: *“Brother Benedict ran at HRD and grabbed him and threw him like a rag doll. I ran at Brother Benedict but he just brushed me aside. I then heard a crack and everybody was told to get out of the dining room.”* No such thing occurred in the dining room. HSJ is speaking about his brother HRD HRD verbal abuse to me

occurred in the grounds where there was a group of boys listening to what they were being told.

167. At paragraph 105, he stated: *"We were constantly getting beaten by Brother Benedict who would grab hold of you and put you over his knee. He would then pull your shorts right up your backside and smack you. He seemed to take his time doing that and you could smell the alcohol off him."* He then stated at paragraph 106: *"Brother Benedict also had a machine which he used to electrocute us. He would get us to hold on to two bits of metal then wind up the machine. He would also make groups of us hold hands and then would make one of us touch an electric fence which meant that we all felt the shock."* These allegations are completely untrue as I did not put any boys over my knee or have them sit on my knee or interfere with their clothing. There was no electric fence in the grounds. Only farmers used such a fence for grazing cattle. That shows how easily some tell lies.
168. I can't understand why these pupils, now adults, are saying these untruths about me. I looked after all their needs and spent hours working around the grounds to improve the quality of life during their time in Gartmore.

IAM

169. IAM born in 1957, provided a statement to the Inquiry. At paragraph 19, he stated: *"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."* Of course, a group of boys in the open shower room have to be supervised.
170. At paragraph 39, he stated: *Brother Benedict was the worst abuser for me and he made my life hell. He was a dirty animal. He didn't just slap like the other staff, he*

punched, and when he did, it hurt. He punched me on the side of my head or around my kidneys or all over really. He was a bully and he hit me and the other boys regularly." IAM did not pose me any problems. I did not slap anybody in the face or head or around the kidneys, as he mentions.

171. At paragraph 40, he stated: *"One Friday, just before I was going home on weekend leave, we were in the dining room and Brother Benedict clapped his hands. This meant that talking had to stop. Someone at my table must have spoken and I presume Brother Benedict thought it was me. He picked up a chair with a metal frame and hit me across the back with it. I was knocked to the floor and I remember I was greeting. I was still eleven, maybe twelve when this happened."* No such behaviour occurred in the dining room. All of his allegations against me are completely untrue.

ICX

172. ICX provided a statement to the Inquiry. At paragraph 60, he stated: *"There was one time I was walking out of the showers when Brother Benedict grabbed me by the back of the hair and threw me across the room and landed, with me banging my head against metal lockers. It seemed he was annoyed because I had been talking and laughing. This was not the only time he hit me, there were other times for similar reasons, he would punch me in the body. He never marked your face or hit you where any obvious bruises would show."* I don't know who this boy is. He is telling lies as there were no metal lockers anywhere in Gartmore House. The lockers in the dormitories were wooden.

173. At paragraph 61 he stated: *"Sometimes when we were lining up to go to the classes, we had to make sure we were all in a straight line. Brother Benedict would then run up the line and if anyone was not in the correct line then he would punch them on the shoulder. That pain was so sore on some occasions that I would go to the see the matron. I could not tell her how I got hurt."* No such behaviour ever occurred in the boys' toiletry area. The system was quiet, gentle and flowing where the boys had their shower, dressed as quick as they could to get upstairs to watch TV. TV in the sixties was something very special for youngsters.

LOK

174. LOK provided a statement to the Inquiry. He stated at paragraph 20: *"I was abused regularly at St. Ninian's. I was abused by Brother Bernard, Brother LOJ Brother MJO and others. The only Brother who didn't abuse me was Brother MBU Mr MCK was a teacher and was supposed to be teaching us to read and write. Mr MCK also abused me, but he is dead now. Brother Bernard was also known as Brother Benedict and his actual name was Michael John Murphy. We called him Bootsir or Bernard or Bernie."* LOK did not get my name correct. There was no Brother MJO at St. Ninian's.
175. At paragraph 21, he stated: *"When I ran away in the snow of 1963, Michael Murphy came and took me back. When we returned to St. Ninian's we went upstairs and he told me to take my clothes off, which I did. He then held down on the bed and raped me then started crying and was calling me all sorts of names. He was blaming me for tempting him and whipped me with a belt, which had about six strands of leather with knots at the end."* This is the most serious allegation that anybody can make. LOK did not pose a problem in Gartmore to me and these allegations that he has made are absolutely untrue. I never had or used a belt of any sort. Why are these characters abusing me by telling blatant lies?

MBJ

176. MBJ born in 1954, provided a statement to the Inquiry. MBJ was amenable to discipline so was no problem in Gartmore. At paragraph 14, he stated: *"Tea would be at 5:30 pm and then you would be put back out in the yard or into the basement. About 6 pm it would be activities. Brother Benedict's activity group was 'Household electricity's". He would have a big board and tell us to connect this or that then he would flick a switch and we would get an electric shock. Brother Benedict didn't teach a class and when he hit you he did so as if hitting an adult."* His description as to how the 'tickler' worked and was operated is false.

177. He stated at paragraph 19: *"The day after we ran away Brother Benedict who was in charge of us, took me down to the basement and kicked the hell out of me. He attacked me as if I was a man and the kicks would lift you off your feet. He dragged me by the hair and I was thinking I had got him into trouble because I had escaped when he was the one that was supposed to be looking after me. He was one of the worst for the brutality. I once saw him break a walking stick over a boys back."* His statements are biased and I really don't know why. I never used a stick.

Specific Allegations Against me that have been made to the Inquiry – St. Joseph's, Tranent

GFO

178. GFO provided a statement to the Inquiry. At paragraph 62, he stated: *"Brother Benedict had a speaker case which had a dynamo in it. He would get five or six boys to hold hands and two of them would make contact with the anode and the cathode. He would crank it up by turning a handle which sent a shock through everyone. On one occasion he made me grab it and I couldn't let go because of the speed he was powering the dynamo. I was terrified and getting a severe shock. He thought it was funny but I certainly did not. I was tricked into doing it and when I had to do it on my own it was very painful and I couldn't let go."* I was quite shocked by this allegation. He's mentioned a dynamo. A dynamo is a unit that is used in a car, it's not what I had. The unit was known as the 'tickler' which sent a strange feeling along a person's muscles, not an electric shock. A dynamo is quite a sizeable unit that is used in electricity for lights in a car. He has provided false information.

GVE

179. GVE provided a statement to the Inquiry. He was not in Ogilvie Cottage and I really do not know or remember this boy. At paragraph 27, he stated: *"It was very strict. You got the belt and the usual punches. That was second nature to us. There was a lot of bed wetting. I wet the bed. I was beaten by the brothers and sometimes*

had my face rubbed in it. Violence and beatings were just a part of your daily routine. The beatings would leave marks and black eyes. Brother Benedict was handy with his boots and his fists. He would fly off the handle for the slightest thing. You could say something or look at him the wrong way and he would attack you. It was as if he was demented. I remember him leaving my nose in such a state, it may have been broken.”
I never hit a boy in the face.

GZU

180. GZU provided a statement to the Inquiry. At paragraph 42, he stated: *“Later on, after running away, Brother Benedict would take me out of the Benalders part and into the school part of St. Joseph’s. I can’t remember exactly where he took me but I remember being taken down a corridor. I don’t know whether where we ended up was his chambers, the back of a classroom or whatever. Wherever it was, it was at the front of the home and it would only be me and him in the room.”* He continued at paragraph 43: *“When I got into the room he made me stand in the corner of the room. He would then hit me with a stick. I don’t know whether it was a bamboo stick or some sort of cane. Whatever it was, it was fucking sore when he hit me. He then would tell me to strip down to my y-fronts. The first few times I didn’t know what he was doing behind me because I was facing the wall. I later discovered that he was fondling himself behind my back. I know that because I turned round and could see his semen on the floor.”* There was a Brother Benildus but no Brother Benalders. I never carried a stick or used such a unit on any pupil. No boy was asked to strip down to his underwear at any time, apart from when showering when a group of boys did it automatically as it was a routine daily exercise. What he has alleged against me is out of order and completely false. I have never heard of GZU.

HBE

181. HBE has provided a statement to the Inquiry. She states that she was a day pupil. Day pupils came in by mini-bus and went home immediately after class. I worked in Ogilvie House so I never met HBE. It was only when I read the indictment

in criminal court proceedings against me that I learned there was a female day pupil in the school.

182. At paragraph 90, she stated: *"What I found strange was that he (Brother Benedict) had all these clippings and newspaper articles about me and my football successes cut out and stuck on his wall. It was all about me, when it came to football and that's where I got my abuse."* She continued at paragraph 91: *"Every time we had a football game at home on the grounds at St. Joseph's I was sexually abused. We had games that were away as well and when we had to stay away, but Brother Benedict never came with us on these games."* She continued at paragraph 94: *"When we finished a game, especially when we'd won, Brother Benedict would come up behind me as we were walking back to the changing rooms and try to give me a cuddle. He would put his hands over my shoulders from behind and cross his hands on top of my breasts."* She then continued at paragraph 95: *"Then we would go and sit in the changing rooms and he would sit and stroke my leg while I was sitting in my shorts. He would move his hand to the inside of my thigh and then he would stroke me with his thumbs, getting closer and closer until he was touching my private parts."* At no time did I have any interest in field games or football. I never went to see the football. I'm a technical man, not a games man. I was not involved in showering football teams. This lady came out of the witness box in the High Court to demonstrate to all in the courtroom how she was treated. What she has alleged is all lies. Her allegations, which had no foundation, were dismissed in court. From 1985 until 1990, there were nine or ten girls in Savio Cottage. There were four or five of those girls who came to my club on a Monday night and they have had no reason to make a complaint.

HDQ

183. I have already responded to allegations made by HDQ arising from his time at St. Ninian's. He has also made allegations about his time at St. Joseph's. At paragraph 128, he stated: *"When I ran away from St. Joseph's Brother MBU picked me up and took me back. On the way I told him I didn't like the way Brother Benedict kept having digs at me. After I got back I had a shower and got dressed. When I was still in the shower room Brother Benedict came in and obviously Brother MBU had*

told him what I said. He said something about having a dig at me then punched me on the back. He said that the next time he would dig me on the chin. I told him that he wouldn't and called him pathetic and not right in the head. I told him that was the last time he would put his hands on me because I would sort him out and end up in a secure unit." There was no Brother MBU but there was a Brother MBU HDQ HDQ was not in Ogilvie Cottage so I did not shower him on Monday nights. I did my duties in the cottage on Monday nights, which were from 6:00 pm until 9:45 pm. It was part of the contracts of all the staff.

HFG

184. HFG provided a statement to the Inquiry. At paragraph 74 he stated: *"One weekend, on the M8 motorway, going back to Glasgow for weekend leave, Brother Benedict pulled over. He had spotted an old TV on the side of the road. He gestured for me to help him get it on the bus. We got it on to the steps of the bus and then he drove away, leaving me at the side of the road. I thought it was a joke, and he would stop after a couple of hundred yards, but he didn't and soon there was no sign of the bus. I cut through the fields, I didn't know where I was, and I walked for miles. When I saw someone, I asked for directions for Glasgow. I got a bus to Glasgow to Buchanan Street Station and I got there about 11:00 pm. Then I went home for my weekend leave. The police were there because I had been reported missing. My dad said Brother MJF was coming to get me on the Monday, rather than going home on the Sunday. He did a deal with me and my parents. He said he would speak to Brother Benedict about the incident."* TV units were huge at this time. It would not have been possible to put a TV on the steps of a bus. I did used to drive the bus but HFG was not left on the side of the M8 as he says. His statement is untrue.

185. At paragraph 82 he stated: *"Brother Benedict was known as Bootsy, because he had steel toe-cap boots and would kick you with them."* This statement about my footwear is untrue. I have never worn such footwear. I don't think that kind of footwear was available back in the sixties.

186. He has made serious allegations of physical and sexual abuse against me, which are completely untrue. After being released from St. Joseph's, HFG used to write letters to Brother MJF

HFN

187. HFN provided a statement to the Inquiry. I remember that he came from Wallyford, a mile or two down the road. He was quite a small boy. He was a boy of excellent behaviour and he did not require to be disciplined. He was in Ogilvie Cottage. I have nothing more to say about HFN. He has made a number of allegations, but it's collusion.

HKA

188. HKA provided a statement to the Inquiry. He was born in 1971 and would have been admitted to St. Joseph's in 1985 at the age of fourteen, as required. At paragraph 21, he stated: *"I used to fall asleep about 3-4 in the morning and I would hear Brother Ben coming upstairs the following morning and I was awake for him coming. I used to lay under the duvet waiting; sometimes he would chuck the duvet up. He used a cane and whacked my feet a couple of times. He didn't always lift the duvet up, he just whacked the bed with a cane. I don't know what he did with the cane, I think he chucked it out the window. When I got up he would punch me in the ribs and called me 'the anti-Christ and a fucking bastard'."* At paragraph 24, he stated: *"The abuse mainly happened in the morning time but if I passed Brother Ben in the hall, I would get a punch in the ribs. Sometimes, if I was upstairs he would come up and punch me and say something. It started getting more when moved out. Every morning punch, punch, punch, 'You're the anti-Christ', and hit with the cane, whatever he decided that morning. It was a cane you put in the ground to hold plants. I have scars on my back which were caused by the cane. Nothing happened to me when was in the room."* I never carried a cane or a stick when I worked in these schools. HKA was not in Ogilvie Cottage. I have never used abusive language to any boy. It was part of my training at home and in school. My job was to

correct the boys when they used bad language. They could also be booked and have marks taken off their weekend total.

HOC

189. HOC provided a statement to the Inquiry. At paragraph 77, he stated: *"I was always swearing at staff and running away. I think that one of the main reasons I left St. Joseph's was because I attacked Brother Ben with the leg of a desk. I was charged with serious assault and was 'terminated' from the school."* There was a HOC in Ogilvie Cottage, who was very quiet, gentle and well-behaved. These comments were not of his calibre. HOC must have been in another cottage where collusion has helped his allegations against me.

HOK

190. HOK provided a statement to the Inquiry. At paragraph 92, he stated: *"My story is very similar to other boys who have been to court over this man. Brother Benedict was just a predator. We would call what he did 'ribbers' because he would dig his knuckles into your ribcage. He would grab you by the scruff of your neck. He had his workshop where he played with wee train sets and magnetic coils that would give you an electric shock. He would put coils onto tobacco tins, electrocute them and leave them lying so people would pick them up. People weren't allowed to smoke in there but would smuggle tobacco in and steal the tobacco tins. He didn't get me because I didn't smoke at the time."* A predator is an animal that eats other animals. That is not a very dignified comment to make about a human being. The remainder of his allegations are like his opening comment and are untrue. I don't know who this boy is.

Gary McQueen

191. Gary McQueen provided a statement to the Inquiry. At paragraph 102, he stated: *"I think all the lads who were at St. Joseph's had lived a life of being shouted and bawled at all the time, so I think the Brothers had to come up with another way of keeping us*

in line. Brother Ben did so by giving us electric shocks.” At paragraph 103, he continued: “He would strap you to a seat and make you hold two copper pipes that were connected by a wire to a dynamo. He would then wind the dynamo and you would get an electric shock. The faster he went the more of a shock you would get. It wasn’t sore but it was uncomfortable.” At paragraph 104, he stated: “He would be standing over you and sweating while he did it and although you were always fully clothes and he was too, I know now as an adult that there was a sexual connotation to this. I wasn’t aware of that at the time.” The ‘tickler’ was not a dynamo. It was requested by the group who came to my activity on a Monday night, before they left to return to their cottages. A dynamo is an electric unit used in a car. He is telling blatant lies.

KCS

192. KCS provided a statement to the Inquiry. He was born in 1970 so would have been admitted to St. Joseph’s in 1984. Pupils stopped making allegations about me in 1981 so what KCS has said about me is not true. At paragraph 33, he stated: *“The abuse by Brother Ben started about two or three weeks after I arrived at St. Joseph’s. He had a shed and on a Wednesday night he would invite the boys to his shed. The shed was full of electrical equipment and he used to give all the boys electric shocks and make our hair stand up.”* I was not on duty on Wednesday nights. I was only on duty on Monday nights.

193. At paragraph 39, he stated: *“There was one night when Brother Ben drove a bus at me and tried to knock me down. There was a bus kept at St. Joseph’s and it was driven by the staff to collect boys from different places. One night Brother Ben was going to go and pick up some boys. I was in the grounds at St. Joseph’s and he tried to knock me down. I went on to the grass to avoid him and he followed me onto the grass. He drove on to the grass after me but I managed to get away. He was trying to run me down. There was no point telling anyone as they wouldn’t believe me and no action would be taken.”* What an outrageous allegation he makes about the bus. Those making these statements are adults. It shows their mentality and that can be attributed to all their comments which are unrealistic. I don’t know who KCS is.

LTR

194. LTR provided a statement to the Inquiry. At paragraph 141, he stated: *"Brother Benedict used to run an electronics club. He would play tricks on boys in class. He had a machine that had crocodile clips, which he would connect to boys and electrocute them. He did it to me and other boys. It made him laugh. He took it as a joke. He had a nickname which was 'Bootsie'. It may have been because of the boots he wore. He was a very violent man in the way he manhandled and punched boys. There were a few members of staff who were quite violent. It was a tough regime."* I never knew this boy. He stated that went to St. Joseph's in 1970. I did not have a room to use for my club until the end of 1974 to 1975. What he said did not occur nor would I behave like his mentality prompts him to say and what others have also said. Mr^{GVV} allowed me to use his store room where he had laundry baskets full of clothes as he used to be the tailor in St. Joseph's and looked after the boys' clothing. There were no crocodile clips attached to the 'tickler'. I never knew this boy.

LVC

195. LVC provided a statement to the Inquiry. At paragraph 82, he stated: *"Some evenings Brother Ben would hold a music class which you could choose to go to. He used to put about five or six boys in a circle holding each other's hands then he wound up this machine and it would slowly give you an electric shock. The faster he wound the handle the more of a shock you got. It was sore along your arms and you couldn't let go. He wouldn't let you out of his class until you had held hands and got the electric treatment. These classes probably happened once every week. After the electric shock your arms felt strange."* This description of the 'tickler' is untrue.

LYU

196. LYU provided a statement to the Inquiry. He was born in 1946. He would have been admitted to St. Joseph's in 1960. I was not even in Gartmore then. His allegations against me are again collusion or false news from the media about me.

MGW

197. MGW provided a statement to the Inquiry. He provided six A4 pages of false allegations about my behaviour. He stated that Mr MHB was his social worker and Mrs [REDACTED] was his housemother and that he lived in Sinclair Cottage. That was over on the far side of the property from Ogilvie Cottage, where I worked, so I had nothing to do with MGW.
198. In my High Court trial in 2016, he said that I rubbed cream to his anus, which is absolutely untrue. It was said in corroboration with [REDACTED]'s allegation that [REDACTED] a genuine, honest, holy man, raped [REDACTED] in Ogilvie shower and then invited me to do likewise. At the High Court in Edinburgh I was convicted of sexual abuse, a heinous crime that I was not involved in with these characters [REDACTED]
[REDACTED]
[REDACTED]. Not one word that MGW has said is true.

MOJ

199. MOJ provided a statement to the Inquiry. He was not in Ogilvie Cottage, where I worked. What he has accused me of is not true.

Convictions

200. I was not convicted of any offences before I went to St. Ninian's and St. Joseph's or during my time there. There was nothing at all from the local authority, the police, the local community or members of the community that I lived with. I'm not a risk to anybody. I've never been a risk to anybody.

201. I've been convicted of charges on three indictments in 2003, 2016 and 2021. Brother [REDACTED]. The allegation was made by a boy called [REDACTED] who was from Ayrshire. He was in Ogilvie Cottage. He was rather difficult. I think he blamed me for him being transferred to Savio Cottage, but MJL [REDACTED] sanctioned that. He didn't get on well with the housemother and I think she approached MJL [REDACTED] about transferring him. He accused [REDACTED] [REDACTED] me of rape on the same night. That resulted in a conviction against me. All the other allegations of sexual abuse against me arose from that. There was nothing in the allegations against me in 2003 about rape or sexual abuse.

202. I'm suffering and I've been in prison for seven and a half years because of [REDACTED] [REDACTED]. He said that it had affected his whole life and that he wasn't well at all, but the social worker said that he was out working for the council on the roads. He was alright. There was nothing wrong with him. It's very difficult to understand why all of this has happened. I feel hurt, very hurt.

203. The Procurator Fiscal's office always started off the charges with "on various occasions" and "he compelled the complainants" to hold the handles of the tickler and "all to his injury". These statements in charges by the Procurator Fiscal meant that I was already convicted before I ever got to court. They were unfair. They were conveying their own idea by saying "on various occasions" when it might only have been one occasion that someone had complained about. I did not compel any of the boys to hold the metal. They were invited to do so. They were free to do so. They didn't have to do so. There was a tiny current that would flow in the muscle and tickle the muscle. Some of the boys said they were burnt and others said they were electrocuted. There was exaggeration in the whole thing and a lack of common sense.

Overall response to allegations against me

204. I can't explain why all these allegations have been made. At St. Joseph's, I worked in Ogilvie Cottage. I was confined to Ogilvie. There were three other cottages in Tranent. One of the things that was very important was that staff from one cottage did not go

into the other cottages. Pupils in one cottage did not go into other cottages during the week. There was no criss-crossing of staff and pupils between cottages.

205. I disciplined boys at St. Ninian's and St. Joseph's. They brought in a word in recent times, the word 'abuse'. When I was growing up at home, in school and in my own family, I never heard of the word abuse. The word discipline was used. I was given the cane in school. I know that my mother gave me a beating one time. I must have been cheeky. Sometimes, things like that happened.
206. The laces that I had in Gartmore were for discipline, to control the wildness of all these boys. I think the whole thing was very unfair to me at the very beginning. Social work services group in Edinburgh did not give us enough staff. The staff on Gartmore were around twenty, dealing with the boys. Some were in the kitchen but they had nothing to do with the boys, except to service them. In Tranent, there were as many as 41 or 42 people. It was double the number of staff and there were much greater and finer facilities than we had in Gartmore. In Gartmore, the lads were out in an old field. There was a concrete yard in the middle. In the winter time, it was a very muddy place. I did a lot of work to upgrade the place for them. None of them have said thank you. Admittedly, there are a whole lot of people out there who have said nothing. They are the silent majority.
207. There are a group of guys who I feel have been involved in making allegations against me through collusion. They're not children. These are all adults. They are well-versed with what happened in the media and in the ways of the world. Social media platforms and newspapers made them aware of my court case in 2016. They've got all that information from the media and they've used that against me. I don't think that the passage of time has affected my recollection of these events. I'm aware of what those making the allegations are doing. They're not telling the truth.
208. There has been collusion. These lads who were in Gartmore in the seventies seem to have a whole lot of information about me. I don't know where they got it from. If a child had been treated in the way that these people have described, I accept that it would have been abuse. The word abuse was not around when I was there. I disciplined

boys. Before I had my social work course, I was known as a prefect. I found it difficult when I was first at Gartmore. I was at my wit's end trying to look after all of these boys. Their mothers and fathers at home couldn't look after one boy. The social work services group in Edinburgh did not provide enough help and suppose I could blame the Order as well. I was on my own looking after ninety lads out with the school hours. That was wrong, completely wrong. I was so young that I daren't ask. I now feel that I should have asked Mr Murphy, who was the inspector, whether he could have influenced the social work services to send another member of staff to assist me.

209. When I worked at St. Ninian's and St. Joseph's, I was not the subject of any complaints from the boys' parents, their outside social workers, the managers or the doctor. Doctor Morrison in Tranent gave evidence at my High Court trial in 2016. He said that the only thing he could see on boys was bruises from football games. There was nothing from being abused or hit or anything like that. I don't know whether he's still alive or not.

210. All members of staff that were in Gartmore are now deceased. Quite a number of the staff who were at St. Joseph's in Tranent are also deceased. All these complainants realise that I am still alive, having read in the media and seen on social media platforms that I have been in court in 2016 and 2021. Now, as adults, they seem to be angry with themselves and their style of life and have turned on me to release their venom with false allegations and blatant lies. I am not the sort of person that the complainants portray me as. There is nothing on record during my entire life from the police, the local authorities, the public or immediate neighbours where I have lived, nor am I a risk to the public in any way.

211. I am not a paedophile. I have been incarcerated in Edinburgh Prison since 8 April 2016 for an alleged offence of sexual abuse, rape no less, [REDACTED] [REDACTED] I were accused of. We were not accused by children but by adults of fifty years or more, who are well versed in the ways of the world, the internet and all the social media platforms, which they have used to their advantage with a view to financial gain. [REDACTED] [REDACTED]


212. There has been no evidence that sexual abuse took place in Gartmore or Tranent List D Schools. There have been no complaints from their parents, their social workers, the school managers, the inspectors, the psychologists, the school doctors and nurses, the headmasters and all others in charge. When interviewing the complainants, the police failed to investigate, challenge or interrogate the stories they were told, which is their core duty. Instead, they just took notes of the stories and sent them to the Procurator Fiscal's office, so I was already convicted even before I appeared in court.
213. I admitted to the court that I had the mini electric generator, which was not an instrument of abuse and was named by the pupils as the 'tickler'. I also admitted that I had a row with a pupil in Gartmore who verbally abused me about my bad foot and footwear in the presence of a group of pupils. I am prepared to make a public confession to my confessor, Father Vasyi Kren, in the presence of everybody here in our church, using my own wisdom. Wisdom comes from being honest about what is going on inside one. Despite all the alleged allegations that all the complainants have made, I confess in all sincerity and honesty that I have never touched any pupil in a sexual manner while I worked in Gartmore and Tranent List D Schools between the end of 1961 and the beginning of 1981. The last Irish Supreme Court judge, Justice Hardiman said, "In sexual cases particularly, even very old ones, some people are inclined to think there should be a different presumption than the presumption of innocence, that the accuser is to be believed."
214. Former Prisons Minister, Ann Widdecombe, joined a demonstration outside New Scotland Yard in September 2023 to mark 'Falsely Accused Day', which highlights cases where innocent individuals face, made-up allegations of sexual offences. Ann said that she was taking part "to show solidarity with people who are suffering", people like me. So many men, particularly men, but occasionally women, are falsely accused and they lose everything. They lose their jobs and their names are published. Of course, the accuser's name is never published and the police refer to the accuser as the victim. If the police had done a proper investigation and followed up all lines of inquiry, my case would never have gone to court. The policy of the police is that the child must be 'believed'. As I have already mentioned, my complainant's were not children, but adults of fifty years of age or more.

215. We are in danger of convicting, due to the number of complaints on the indictment, not on the quality of the evidence. The Criminal Case Commission must stand above any political or social pressures and it must apply scrutiny to each case. It must be able to not be swayed by multiple complainants who are generated by a trawling or quasi-trawling exercise. If the outcome of Saville has been to enable genuine victims, as the police name them, to obtain justice whilst ensuring those accused get a fair hearing, then we would all be applauding this chain of events. The safety and fairness of the law, to ensure fairness to the accused, is no longer guaranteed. The court needs to stand independent of the febrile atmosphere it has been placed into, just like the Supreme Court has done over Brexit. Where genuine prejudice has been caused to the appellant, it must find a way to quash the conviction, not reinforce it.
216. Henriques report, published in October 2016, recommended that people making allegations should be described as complainants rather than 'victims' and the policy of automatic belief, which he said "perverts our system of justice" should end. He wrote, "The present police policy causes those not telling the truth to be artificially believed and the liars and fantasists and those genuinely mistaken are given free run, both unquestioned and unchallenged."
217. I have been told that the Inquiry has information to the effect that the experiences of abuse some children had at St. Ninian's and St. Joseph's has continued to affect them and impact their lives right up to the present day. I have given the example of ██████████ who said he was suffering the effects of his time in Ogilvie Cottage. His own social worker in Ayrshire said that he was alright and that he was out working with the local council. What people are saying is lies. They're pretending. It's all about finance. The whole idea nowadays is that they can get easy money for nothing. That includes the day girl, ^{HBE} ██████████ who came out of the witness box at the High Court to show everyone how she was treated by me. I never knew the girl. I didn't even know she was in the school.

Helping the Inquiry

218. I can't really know what else could have been put in place at the schools. What was already in place seemed to be working well. There were no complaints about me from anybody. In Gartmore, I was on my own. As soon as the boys got their recreation after dinner, I might have taken them for a short walk down the avenue and back up again. I think that was something that annoyed them. I suppose I was punishing everybody for two or three boys' behaviour. It might have been unfair, but I couldn't take two or three boys and leave the other ninety to look after themselves.

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

Signed... 

Dated... 15. 01. 2024,