

Friday, 9 August 2024

1

2 (10.00 am)

3 LADY SMITH: Good morning. We turn now to the last day of
4 evidence this week in Chapter 8 of Phase 8 of our
5 hearings and, as people will be aware, we start this
6 morning with a videolink.

7 I'll invite Ms MacLeod to open the evidence and
8 introduce the witness. Ms MacLeod.

9 MS MACLEOD: My Lady, the first witness this morning will
10 use the pseudonym 'Gerard'. This is a witness who
11 should probably be warned.

12 LADY SMITH: Thank you very much. 'Gerard', good morning.
13 Can you hear me and can you see me?

14 A. Good morning. Perfectly, on both counts.

15 LADY SMITH: Let me introduce myself. I'm Lady Smith and
16 I chair the Scottish Child Abuse Inquiry here in
17 Edinburgh. First of all, I want to thank you for
18 engaging with us today by joining over the videolink.

19 'Gerard' (affirmed)

20 LADY SMITH: As I said a moment ago, I'm very grateful to
21 you for engaging with us today, so that we can ask you
22 some questions about your time -- particularly your time
23 at St John Bosco's, in Aberdour. I think you know we're
24 particularly interested in that and the extent to which
25 you can help us. But I do appreciate we're asking you

1 about things that happened a long time ago and it may be
2 hard to recall them all. I don't imagine for a moment
3 that you can remember all the detail, so don't worry
4 about that. It's perfectly all right to tell me if you
5 don't remember anything.

6 But, separately from that, I know it can be quite
7 upsetting to be taken back to events, some of which may
8 have been difficult. You'll know we have to ask you
9 some questions which may be difficult for you to handle.
10 Please don't worry about that. If you need a break, or
11 if it just gets too tiring for you and you need a break
12 for that reason, that's not a problem. You just tell me
13 and we'll make arrangements to stop the link and let you
14 have as much of a break as you need.

15 Separately from that, 'Gerard', this isn't a court.
16 It's a public inquiry, but you have all the protections
17 that you would have if it was a court, whether for
18 a criminal case or a civil case. That means that if
19 you're asked any questions the answer to which could
20 incriminate you, you don't have to answer them; it's
21 your choice and you can just say you choose not to
22 answer them if that is your choice. But, of course, if
23 you do answer them, I expect you to answer them fully
24 and I'm sure you understand that.

25 If you're in any doubt as to whether a question

1 you're being asked is one of those sorts of questions,
2 don't hesitate to speak up and ask, and if there are any
3 other questions you have of us, feel free to speak up.
4 If we don't make sense, tell us. It's our fault, not
5 yours.

6 All right?

7 A. Yes, thank you.

8 LADY SMITH: If you're ready, I'll hand over to Ms MacLeod
9 and she'll take it from there. Ms MacLeod.

10 Questions by Ms MacLeod

11 MS MACLEOD: Good morning, 'Gerard'.

12 A. Good morning.

13 Q. I don't need your date of birth, but to give
14 a timeframe; are you able to confirm that you were born
15 in 1944?

16 A. Yes, indeed.

17 Q. You've provided a statement for the Inquiry and I think
18 you have a copy of the statement in front of you; is
19 that right?

20 A. Yes, I do.

21 Q. I'm just going to give the reference for the transcript.
22 It's WIT-1-000001473.

23 Now, could I ask you, 'Gerard', just to turn to the
24 very last page of the statement and that's just to check
25 whether you've signed the statement.

1 A. Yes, I have.

2 Q. In the last paragraph do you say:

3 'I have no objection to my witness statement being

4 published as part of the evidence to the Inquiry.

5 I believe the facts stated in this witness statement are

6 true.'

7 A. Yes.

8 Q. Now, the focus of the questions that I'll be asking you

9 today, 'Gerard', is about your time at St John Bosco's

10 in Aberdour. I think in your statement you generally

11 refer to that as 'Aberdour', so we'll call it Aberdour

12 for today.

13 A. That's fine.

14 Q. You give us a little bit of background information in

15 your statement, 'Gerard'. I think you tell us you were

16 born in Ireland and that you moved to England at quite

17 a young age?

18 A. Very young.

19 Q. And I think you tell us that you studied religious

20 philosophy before you went to St John Bosco's?

21 A. Yes.

22 Q. Are you able to tell me how it came about that you went

23 to St John Bosco's?

24 A. Yes, of course. After three years studying in a place

25 called Beckford, in Gloucestershire, I came out of there

1 with a licentiate in philosophy, which probably doesn't
2 mean very much to people outside. I think at the
3 time -- because we studied through Latin, so I was a bit
4 flummoxed anyway. So that was after three years. And
5 then at the end of that, because of the nature of the
6 Order, the religious order to which I belonged, when it
7 came to August each year we were given a letter, called
8 a letter of obedience, and you were told where you'd be
9 going. And there were about 20 places where we could
10 have gone.

11 But just prior to that, I did some -- what now would
12 be called a placement in Blaisdon, in Gloucestershire,
13 which was a school for maladjusted children. And
14 apparently I got a fairly good report from there and so
15 they decided to send me to Aberdour. And you get what
16 they call a letter of obedience, which told me I was to
17 go to Aberdour [REDACTED]. It was always [REDACTED]
18 [REDACTED]

19 I got this letter and I went to -- I went up to
20 Edinburgh, which was a bit of a shock to the system
21 because it is -- up to that point it had been virtually
22 an enclosed Order, so it was all very new to me at the
23 time.

24 Q. Just to be clear, 'Gerard', the Order you are talking
25 about, is that the Salesians?

1 A. Yes, Salesians of John Bosco.

2 Q. You've mentioned [REDACTED] there; are you able to recall
3 the year that you were sent to Aberdour?

4 A. That was 1966.

5 Q. So were you still quite young then, 'Gerard', around,
6 perhaps, 22 at that time?

7 A. Yes. 21 or 22. Which is quite young, yes.

8 Q. And was it explained to you what your role was going to
9 be at Aberdour?

10 A. Not in so many words. I knew I was going there as
11 basically a care assistant, teacher. I mean, those
12 roles at that time weren't defined quite as specifically
13 as they are now. But, in general terms, I was told --
14 I was the youngest on the staff anyway -- but I was
15 going there as a young Brother, and I was virtually
16 working 24/7.

17 Q. Before we look at your arrival in Aberdour in 1966,
18 I think you tell us in your statement that you spent,
19 perhaps, was it three years at that time at Aberdour?

20 A. Yes, that's correct.

21 Q. Between 1966 and 1969?

22 A. Yes.

23 Q. Did you then go to Dublin University?

24 A. Yes, to study theology. That was part of the Order's
25 progression, really.

1 Q. Was that for three or four years, perhaps?

2 A. Four years.

3 Q. And did you then return to Aberdour?

4 A. Yes, I did.

5 Q. So would that be in around 1974 or so? 1973, 1974?

6 A. The precise year I can't remember. But, you know, it

7 was a standard four years in Dublin. The first three

8 years were spent doing a divinity degree and the fourth

9 year was pastoral experience and theology -- more

10 theology.

11 Q. When you returned to Aberdour after your time in Dublin;

12 how long did you spend at Aberdour for that second

13 period that you were there?

14 A. The second period, I went there for a year. I'm pretty

15 sure it was a year. But I went there as SNR

16 SNR .

17 Q. Was that around 1973/1974 sort of time?

18 A. Yes, yes.

19 Q. And I think you tell us that after that second period at

20 Aberdour, you went to Newcastle?

21 A. That's right, yes. That was on secondment. In the --

22 from the Scottish Office.

23 Q. After your time in Newcastle; did you return to work at

24 Aberdour or did you go somewhere else?

25 A. No, I went to Glasgow.

1 Q. If we look then, 'Gerard', please, to your first period,
2 the first three years that you spent at Aberdour, and
3 I can just ask you, first of all, about your arrival at
4 the school; are you able to tell me about your arrival
5 and your first impressions?

6 A. Well, my arrival, I'd come up from Gloucestershire,
7 I came by train to Edinburgh Waverley, and I got the
8 train across to Aberdour. And I was telling your
9 colleagues this morning that when I got out of the
10 train -- because at that time we didn't have a collar,
11 but we were dressed in black, and I was approached by
12 two young lads and they said, 'Are you a pape or a
13 prod?' which flummoxed me because I had no clue what
14 they were talking about. But it sort of encapsulated
15 what was in front of me. You know, there was a very big
16 split in Scottish culture.

17 So, yes, I was welcomed. I enjoyed being with the
18 kids. I was just fortunate I was fairly good at
19 football because that was the religion that was
20 encapsulated at the time.

21 Q. When you arrived at the school, I think you tell us in
22 your statement that there were some Nissen huts at that
23 time?

24 A. That's right, yes. It wasn't a school as such. It
25 was -- there was a big house on the hill and there were

1 about five or six Nissen huts in a L-shape, with a yard
2 to the right.

3 Q. How many boys were at the school?

4 A. 50.

5 Q. And I think you explain that your own role was both as
6 a teacher and a care assistant?

7 A. Yes.

8 Q. And you --

9 A. It was everything really, 24/7.

10 Q. Do I take from that then that you were with the boys and
11 looking after the boys most of the day, and sometimes
12 the night as well?

13 A. Yes, yes, that's probably true.

14 Q. Were you allocated to a particular group of boys or to
15 a particular dormitory?

16 A. No. There was only one dormitory, which was on the
17 middle level of the big house on the hill, and that had
18 a loft bedrooms, and Brother **LMW** looked
19 after that grouping.

20 Q. Did you look after the main dormitory, then?

21 A. Yes, which -- part of the duties was looking after those
22 who wet the bed. So fairly late on, I'd get them up to
23 pre-empt any potential bed wetting, and get them up half
24 an hour earlier in the morning to accommodate clearing
25 the beds and remaking them.

1 Q. So looking to the boys that you were looking after then,
2 in the main dormitory; how many boys were you looking
3 after?

4 A. That, I can't recall, but it was the majority of the 50.
5 I think there were about six to a bedroom, so probably
6 about 25/30.

7 Q. Was the dormitory partitioned then, into bedrooms?

8 A. No.

9 Q. There were different bedrooms in the dormitory?

10 A. They were just open bedrooms, yeah.

11 Q. And you mentioned there that Brother LMW
12 was in charge of --

13 A. He was, yes. He was the upstairs grouping.

14 Q. Was that another dormitory?

15 A. Yes. There were two or three bedrooms upstairs. It was
16 in the loft of the big house.

17 LADY SMITH: 'Gerard', I've seen a photograph of it and
18 I can see that at the top level there were skylight
19 windows; is that the area you're talking about?

20 A. That's right. Yeah, yes.

21 LADY SMITH: Thank you.

22 MS MACLEOD: And roughly how many boys did LMW
23 have in the section he was responsible for?

24 A. I can't really recall, but it was probably about 10 to
25 15, if not more. I'm not sure.

1 Q. Who was SNR [REDACTED] at the school?

2 A. LOB [REDACTED], when I went there.

3 Q. And was there also a rector?

4 A. Yes, there was. A gentleman called Harold Wrangham.

5 He's the one referred to in the narrative as 'smelling

6 of snuff'. He was a great snuff taker, which was

7 unusual.

8 Q. Was the rector -- was he in charge of the religious

9 community and SNR [REDACTED]?

10 A. Yes, yeah.

11 Q. So looking to Brother LOB [REDACTED] then --

12 A. Father LOB [REDACTED].

13 Q. Father LOB [REDACTED]; what was he like SNR [REDACTED]?

14 A. Generally, fairly -- in the eyes of the kids anyway,

15 fairly strict, but a real gentleman. He used to

16 administer the strap when and if required. [REDACTED]

17 [REDACTED].

18 Q. Did you see him administer the strap?

19 A. Yes, because each time the strap was administered, there

20 had to be a witness. And there weren't many on the

21 staff, so I usually went as a witness. But, after the

22 first occasion, I didn't like doing it anymore, so I

23 voiced my concerns to him about that kind of punishment.

24 Q. So are you able to describe for me, then, on the

25 occasion you were the witness; what exactly happened?

1 How was the belt administered and what was the process?

2 A. Well, the way it was administered was the boy was
3 called -- I mean, they knew they were getting it. You
4 know, they were eligible.

5 Generally, they were called in to an area in the
6 huts, a big wide area, and this strap was -- SNR
7 SNR would take off his jacket and put on the
8 strap and it used to be tied down, tied around the
9 wrist, and the boy then had to take his trousers down,
10 and then he bent over and he was hit -- most of the
11 time -- I think I only admin -- I only saw it once and,
12 after seeing it once, I expressed concerns because what
13 had struck me was when -- at the swimming pool, I'd seen
14 the same boy with the welts on the back of his legs --
15 and that put me off.

16 LADY SMITH: 'Gerard', you mentioned the boy having to go to
17 a big, wide area in the huts and on the occasion you saw
18 the strapping you were there, SNR obviously
19 was there, and the boy was there; were other boys there?

20 A. No.

21 LADY SMITH: So just the three of you?

22 A. Just the three of us, yes.

23 LADY SMITH: Thank you.

24 MS MACLEOD: I think you mention in your statement,

25 'Gerard', there tended to be six strokes of the belt?

1 A. Yes. Well, certainly the time I witnessed it. And
2 after about three, I thought: that's enough, surely.
3 Stop.

4 Q. How old was the boy? Do you recall?

5 A. No, I don't. But probably 11/12. And that was about
6 the average age of the boys that were there. Some were
7 a lot older.

8 Q. And having witnessed the belt being used in this way,
9 and then I think you said you witnessed the welts on
10 that same boy --

11 A. Yes. At the swimming pool, yeah.

12 Q. -- you mentioned that you voiced your concerns; was
13 that to Father LOB ?

14 A. Yes.

15 Q. So are you able to tell me about that? What did you say
16 to him and what was his response?

17 A. I just said: do you not think that's excessive...
18 I can't remember the exact words. But virtually the
19 content of it was really: do you not think this is a bit
20 extreme?

21 Because some of them were being strapped for fairly
22 trivial offences, you know. Well, what I considered
23 trivial. And his response was: well, look, that's what
24 happens in Approved Schools.

25 Which apparently it did, but it still didn't lessen

1 the cruelty of the action.

2 Q. Aside from the belting that you have described; how did
3 Father **LOB** otherwise interact with the
4 children?

5 A. Pretty good. I mean, he was a genial kind of bloke, but
6 he had a strong sense of duty. And as far as I can now
7 reflectively say, he thought it was his duty and his
8 obligation to use the strap. And I remember having
9 a debate with him about it: 'It's not your duty, it's
10 not your obligation. You know, these are rules and
11 rules aren't written in stone'.

12 I was reminded by the way that at that time he said:
13 **LNB**, don't forget you've got a vow of obedience.

14 And I said: no, it's nothing to do with it really.

15 Q. In paragraph 9 of your statement, 'Gerard', you say that
16 your first impression was that it was 'Dickensian', the
17 school?

18 A. Yes. Well --

19 Q. Carry on.

20 A. When I say 'Dickensian', I just mean in terms of the
21 outlook and also the physical side of the building
22 because after all it was huts, so -- and also some of
23 the practices were -- having gone through a little bit
24 of education, I thought were fairly Dickensian as well.

25 Q. Are you thinking of any practices in particular there?

1 A. I'm thinking of the way the kids were marshalled and
2 treated, you know, it was almost like a prisoner of war
3 camp, which was enhanced by the Nissen huts and the wire
4 and everything else.

5 Q. In that same paragraph, you go on to say:
6 'The culture there was punitive in the extreme.'

7 A. Mm-hmm, yes.

8 Q. And you say:
9 'I couldn't believe what I was encountering.'

10 A. Mm-hmm.

11 Q. So --

12 A. Well -- yes, carry on.

13 Q. -- are you speaking there about the regime, in terms of
14 the way children were moved around, or what --

15 A. No, the regime -- simple things like gathering the kids
16 together, they could receive a slap across the face if
17 they didn't stand straight in line. You know, it was
18 just unreal.

19 No, I had come up from the south, so, I mean, this
20 was all new to me at the time.

21 Q. If children were being organised in that way; who did
22 you see give a child a slap across the face?

23 A. Brother LMW [REDACTED]. And a gentleman who later
24 joined the staff, GRN [REDACTED], I think it was
25 GRN [REDACTED], a lay person. And he took -- he took his

1 lead from LMW [REDACTED].

2 Q. And LMW [REDACTED] slapping children in this way; was

3 it something that happened often? Was it on a daily

4 basis? I'm just trying to get an idea of how often.

5 A. It wasn't on a daily basis, but it was fairly regular.

6 I mean, I quoted in one of my earlier statements that

7 what used to happen is they'd get dressed for breakfast,

8 just before breakfast, and they'd line up beside the

9 yard and then they were inspected, which was a bit

10 strange. And if they didn't have their comb with them,

11 for instance, that was seen to be a major problem.

12 Q. And would they be punished for that?

13 A. Oh yeah.

14 Q. In what way?

15 A. A slap --

16 Q. A slap across the face?

17 A. Either across the face or the back of the head, or the

18 back...

19 Q. That sort of treatment, from your own experience; would

20 you say that that was contrary to the Don Bosco ethos?

21 A. Oh, God, yes. Shocking.

22 LADY SMITH: 'Gerard', what was the problem with not having

23 a comb in your possession?

24 A. There was no problem for me, but there seemed to be

25 a particular problem for LMW [REDACTED] because kids

1 had to be in order. They had to be standing straight,
2 et cetera. It's just very Dickensian, as I said.

3 LADY SMITH: I can understand trying to get children to
4 stand up straight and stand in a line, but having a comb
5 in your pocket?

6 A. Because that was the accepted thing among the -- it was
7 demanded.

8 LADY SMITH: I see. Thank you.

9 A. I mean, in many terms, because I was in charge of the
10 dormitories, I would try and ensure the kids had a comb
11 in their pocket before they went downstairs.

12 LADY SMITH: Thank you.

13 MS MACLEOD: Were you given any training for your role at
14 St John Bosco's?

15 A. No. The days of training, et cetera, came later.

16 Q. I think you mention that you asked if you could go on
17 courses?

18 A. Yes, I did, yeah. That's how I ended up in Newcastle.
19 I was constantly asking. I went to one, which was run
20 by the ISTD, I think, Institute for the Study and
21 Treatment of Delinquency, and that was in Aberdeen. And
22 that was a big departure for the community, you know,
23 that I could go out on a course. But it was usually...

24 Q. It was useful?

25 A. Oh, yes. But on the same course was the school

1 psychologist, a gentleman called Max Paterson, and he
2 was a bit of a rough diamond but he was extremely
3 helpful.

4 Q. How was the schooling at St John -- at Aberdour, the
5 education?

6 A. It was mostly remedial. It was mostly the children who
7 came at that time couldn't read or write, so there was
8 mostly remedial, in which I knew I wasn't trained, but
9 you did the best you could.

10 Q. Did the boys at the school have many visitors, from
11 family for example?

12 A. Not a great number, no. Some did. Some did each
13 weekend. Not each weekend, but it was -- one or two,
14 I remember, had visitors.

15 Q. And what about social workers? Did social workers come
16 to see the boys?

17 A. No, no. They should have done, because when -- later
18 on, when I became aftercare officer, many of the
19 children I visited had never seen a social worker. In
20 fact, they would have been hard put to describe what
21 a social worker does.

22 One or two were good. There was a particular one in
23 Dundee was particularly good.

24 Q. Were you given information by the school or anyone else
25 about the backgrounds of any of the boys you were

1 looking --

2 A. Yes.

3 Q. You were?

4 A. Yes, yes. There were files there and you could read up
5 the pre-Panel report, et cetera, so you knew roughly
6 what the background was like.

7 Q. Just going back to punishment, 'Gerard', and the use of
8 the belt. You have told us about your own witnessing of
9 that and you raising concerns about that. When you
10 returned to the school, after you'd been in Dublin; was
11 punishment with the belt -- was that still happening?

12 A. It was still there, nominally. It was used, I think,
13 once after I came back, but I did raise it at the
14 governing body of the house and said, 'I think we should
15 move to abolish it'. I mean, just common sense and
16 decency dictated that.

17 And eventually, I think within a couple of months,
18 it had been removed, but nobody actually said anything.
19 Very silent.

20 Q. Was restraint used on the boys during any of your
21 time --

22 A. Not -- only when they were fighting. Sometimes you
23 would separate them, but there was no physical restraint
24 of any kind. Not that I was aware of, anyway.

25 Q. Was there a practice whereby sometimes boys would be

1 given boxing gloves by staff?

2 A. Yes, there was. That horrified me. Shortly after I got
3 there, I remember two boys being pulled aside by
4 LMW or LOB, I don't know, one of
5 which. Both believed in it anyway. And they were taken
6 down to the gymnasium -- well, what constituted
7 a gymnasium at that time and said, 'Right, sort it out',
8 given a pair of boxing gloves each. Especially if it
9 was a case of bullying, where the person who was doing
10 the bullying got a -- some of his own medicine. I think
11 that was the philosophy at the time.

12 Q. In your statement, you say that it was a bit bizarre,
13 this practice?

14 A. Yes, yes, I did. Well, I thought it was bizarre.

15 Q. I think you say that there wasn't any assessment done on
16 what had happened, what had gone on beforehand to cause
17 the boys to be arguing?

18 A. Very little. As far as I can remember, very little.
19 Remember, this was about 50-odd years ago. But I don't
20 think any assessment of either the boxing -- or, that
21 people had any idea.

22 Q. Did you ever witness LMW restraining boys?

23 A. No. Not physically.

24 Q. In any way?

25 A. Shouting into them -- in their face sort of thing, yes.

1 He was sometimes a very angry man.

2 Q. Do you remember what sorts of things might be said to
3 boys, if somebody was angry with them, for example
4 LMW [REDACTED]? If a boy was being shouted at; can
5 you recall what sort of things might be said to them?

6 A. No, not specifically anyway.

7 Q. In paragraph 48 of your statement, 'Gerard', you provide
8 evidence about voicing concerns you had about
9 LMW [REDACTED], and I just want to ask you a bit about
10 that.

11 First of all, you have explained some concerns that
12 you had in relation to his physical treatment of boys,
13 slapping them for example, but are you able to help me
14 with what other concerns you had about LMW [REDACTED]?

15 A. Going back to that statement there, when I was in charge
16 of the dormitory, middle level, at one point -- it's
17 difficult to recall some of this, but at one point there
18 was a procession of young boys going up to the loft
19 area, which -- Brother LMW [REDACTED] was in charge, and
20 I became very concerned at one point, you know: why do
21 they need to go up? For how long?

22 I was mentally clocking how long they were up there.
23 I really got almost paranoid about it, because: why
24 would you need to go, you know, at night?

25 And then I became, as I say, nearly paranoid about

1 it because it was just a bizarre happening. So I took
2 to [REDACTED] --

3 Q. If I can just ask you, 'Gerard', a little more about
4 your concern there. So what age were those boys that
5 you recall going up?

6 A. Probably between 11 and 14.

7 Q. And what sort of time of night are we talking about?

8 A. Probably between 9.30/10.00, that time, because that was
9 about the bedding down time, where, you know, kids would
10 be -- the lights out, et cetera, and all the work with
11 the incontinent children had been completed.

12 Q. So this is boys from the dormitory area that you were
13 responsible for, going upstairs to the area that

14 LMW [REDACTED] is responsible for?

15 A. Yes.

16 Q. And is this something that happened on a number of
17 occasions?

18 A. Well, it happened on enough occasions for me to notice
19 it as a regular feature, because normally I wouldn't pay
20 much attention to it.

21 Q. How long were the boys up there in LMW [REDACTED]'s
22 area?

23 A. Well, from recollection, it was too long, because it
24 wasn't as if a group had gone up, they were going up
25 individually, for which there seemed very little

1 explanation.

2 Q. So when you say -- you mentioned a procession earlier

3 and --

4 A. That's what it felt like at the time, yeah.

5 Q. Do I understand then that one individual boy would go up

6 and come back down, and another individual boy would go

7 up and come back down?

8 A. Yeah, yes.

9 Q. How many boys could we be talking going up and down in

10 this way in one night?

11 A. Three or four. It would vary from night to night,

12 I think. I couldn't be exactly precise as to how many

13 went up and down, but it was more than two.

14 Q. Was there anything about the demeanour of the boy,

15 either going up or coming back down, that caused you

16 concern?

17 A. No. Well, one had to respect the boys' privacy as well,

18 because it could have been on a confidential matter

19 pertaining to them, so one didn't like to intrude unless

20 there was a breach of discipline, which technically

21 there wasn't.

22 Q. When they were going upstairs then, to the attic area;

23 did you know where they were going up there?

24 A. Yeah, they went to LMW's room.

25 Q. Was that a bedroom that LMW had for himself

1 in that attic area?

2 A. It was a kind of bedroom dorm. You know, it wasn't ...

3 I can't remember the precise details.

4 Q. Should a Don Bosco Brother be alone with a boy?

5 A. No, they shouldn't. I think in essence that's

6 extraordinarily dangerous. Well, not dangerous; it's

7 risky. You don't put yourself in that position as far

8 as I -- from my point of view.

9 Don't get me wrong, it could have been completely

10 innocent, but it was just not normal behaviour.

11 Q. Just to be clear, 'Gerard': was this during your first

12 period at Aberdour?

13 I think the link has frozen.

14 I think I lost you there, 'Gerard'. Apologies.

15 I think the link froze for a little minute.

16 A. It's all right.

17 Q. Just to be clear, this matter that we're talking about

18 with LMW [REDACTED]: was that during your first period

19 at Aberdour?

20 A. No, during the second period.

21 Q. During your second period?

22 A. Mostly during the second period, yeah.

23 Q. So during your first period at Aberdour, 1966 to 1969;

24 did you have any of these concerns about boys going to

25 LMW [REDACTED]'s bedroom?

1 A. No, because I don't remember noticing it at that time.

2 Q. Do I understand then it was the second time you were
3 there?

4 A. Yeah.

5 Q. The second time you were at Aberdour, having returned --

6 A. As far as I -- yeah. As far as I remember. But,
7 obviously, I'd read a bit more about education,
8 children, et cetera, and also about the potential of
9 abuse in particular situations, so that probably
10 increased my suspicions.

11 Q. So having had these concerns then, 'Gerard'; what did
12 you do? Who did you report your concerns to?

13 A. I reported it to [REDACTED] at the time, who was
14 a gentleman called LOE [REDACTED]. And I remember seeing
15 him in the morning and I just thought: well, it's your
16 problem now. You know, I've done my bit.

17 And the next --

18 Q. Can I just ask: what did you say to LOE [REDACTED]?

19 A. I said to LOE [REDACTED] that I found it quite unnerving
20 that some like -- you know, that -- the kids going in
21 procession, almost, to LMW [REDACTED]'s room. I said,
22 'You know, it's just not on'. And I remember I did
23 approach LMW [REDACTED] about it and he said, 'Mind
24 your own business'. So I said --

25 Q. Just going back to LOE [REDACTED]; what did LOE [REDACTED]

1 -- what was his response to you?

2 A. He said, 'Okay I'll deal with it'. As far as I can
3 remember. I can't remember the precise details. But
4 certainly -- he obviously did deal with it.

5 Q. You mentioned there you raised your concerns also with
6 LMW himself; can you tell me about that?

7 A. Oh, I did, yeah.

8 Q. What did you say to LMW ?

9 A. It would have been short anyway. He just said, 'Mind
10 your own business. It's nothing to do with you'.
11 I said, 'Well it is', but ... he wasn't an easy man to
12 have a discussion with.

13 Q. He wasn't an easy man to have a discussion with?

14 A. No.

15 LADY SMITH: And 'Gerard', did you consider it was your
16 business, because these were boys who at the time, that
17 time during the evening and the night, were your
18 responsibility?

19 A. Yes, I did. That's what I said to him. I said, 'You
20 can't just, you know, pick boys to come up and see you'.
21 I said, 'You're unsupervised upstairs, no one sees you.
22 You are putting yourself at risk as well as me'.

23 LADY SMITH: Yes. Thank you.

24 MS MACLEOD: Just going back for a moment, 'Gerard', to what
25 you saw, what -- the boys going up to LMW's

1 room. When one boy came back down; did he tell the next
2 boy to go up, or was LMW himself --

3 A. I can't remember the precise details, but I think that's
4 what happened -- because how would a boy know to go
5 upstairs because the upstairs was -- wasn't visible from
6 where we were. There was the end of the corridor and
7 a door, and then very steep stairs up to the attic.

8 Q. You spoke to LMW himself and you also
9 reported it to LOE?

10 A. Yes.

11 Q. And what was the next thing that happened then, as far
12 as your report to LOE was concerned?

13 A. Well, I sort of put it out of my mind, because after
14 that it wasn't my responsibility.

15 But the following day, KZA, he arrived from London and
16 none of the staff knew he was coming. He arrived from
17 London about 11 o'clock that morning, apparently,
18 and ... let me try and get the sequence of events right.

19 By 1 o'clock he'd gone. But Brother LMW
20 LMW had gone with him, so I presume that was the
21 effect of what I had said, but it wouldn't -- looking
22 back now, it wouldn't have just been my account alone.
23 There must have been other factors involved, because the
24 next thing was LMW was on his way to
25

1 Liberia. But that was a standard practice for Catholic
2 institutions, just remove them and put them out
3 somewhere where they can do less harm, if harm was being
4 done.

5 Q. Insofar as LMW [REDACTED] leaving Aberdour; would that
6 have been around 1974 or thereabouts?

7 A. Yes, I think so.

8 Q. Did you see LMW [REDACTED] again at Aberdour?

9 A. Not at Aberdour, no. I saw him several years later, at
10 a reunion that was being had in -- down in Bollington,
11 in Cheshire, and he talked to me as if nothing had
12 happened at all. You know, it's just
13 hail-fellow-well-met.

14 Q. You've told us about what you saw yourself, 'Gerard'.
15 Did any boys ever raise concerns with you about
16 LMW [REDACTED] ?

17 A. Several boys did, but it was more about the physical
18 slapping and stuff like that, and it's -- I can't
19 remember some of it now, but I remember it being
20 a continuing area of concern.

21 Q. As well as being in charge of the dormitory in the attic
22 area; was LMW [REDACTED] also a woodwork teacher at
23 Aberdour?

24 A. Yes, he was a woodwork teacher.

25 Q. One thing you mention, in paragraph 70 of your

1 statement, 'Gerard' -- and I should have asked you about
2 this before -- you say:

3 'What made me really suspicious [and this is about
4 LMW] was the boys going from my dormitory
5 up to his and the glances they would exchange to each
6 other.'

7 A. Yes. I mean, that was -- I mean, it's completely
8 subjective, you know, and maybe I was looking to try and
9 find something to justify my concerns, I don't know, on
10 reflection. But all I felt at the time, and I said this
11 to LMW : it's inappropriate.

12 Q. And you go on to say:

13 'I think there must have been mounting evidence for
14 him to go with .'

15 To leave with .

16 A. Oh yeah, yeah, yeah, because there was absolutely no
17 warning beforehand that was going to happen, and I had
18 already forgotten about what I'd said to the boss, in
19 the sense that I thought: well, it's his responsibility
20 now. I've told him what I think.

21 And it came as a bit of a shock to me at the time
22 that the action was so prompt, so I actually surmised
23 from that that there must have been other concerns
24 raised elsewhere.

25 Q. Did you hear any concerns raised elsewhere?

1 A. I think some concerns were raised at the time, I can't
2 remember where, how or by whom. It was just -- it was
3 quite a poisonous atmosphere in many respects because
4 I think a lot of it was engendered by -- among the
5 Approved Schools there was a kind of subculture, where
6 people in -- certainly in our place had boys, Brothers,
7 et cetera, in other Approved Schools. So there was
8 a transference of culture, of language even, coming from
9 St John's, Tranent, St Ninian's and Bishopbriggs.

10 Q. Was there a complaints process at Aberdour for boys if
11 they wanted to report something?

12 A. No. That sort of thing came in much later. All those
13 management structures actually came in a lot later. You
14 know, performance appraisal, staff appraisal, all that
15 came much later. You went by the seat of your pants for
16 a lot of the time.

17 Q. Brother [REDACTED] was somebody you were asked about when
18 you gave your statement?

19 A. Who?

20 Q. Brother [REDACTED].

21 A. I don't know a Brother [REDACTED]. Nothing comes to mind.
22 I know a [REDACTED], who was in Oxford at the time.

23 Q. I think you provide some evidence about a member of
24 staff who was a Celtic supporter and an incident that
25 concerned you?

1 A. Oh, IHU [REDACTED], yeah. IHU [REDACTED].

2 Q. And what was your concern about -- I think something
3 happened that concerned you about him?

4 A. No. If Celtic lost, he was very bad tempered with
5 everybody around him, staff and kids alike. He was just
6 so volatile that I remember having to suspend him one
7 Saturday afternoon. I remember him storming off and
8 calling me a so and so, so and so.

9 Q. Was he --

10 A. And then he did apologise later. I mean, he just -- he
11 wasn't -- that wasn't IHU [REDACTED].

12 Q. IHU [REDACTED]; was he a Brother or was he a lay member
13 of staff?

14 A. He was a Brother, a lay Brother.

15 Q. You were asked about somebody called GRN [REDACTED] when you
16 gave your statement. This is paragraph 76?

17 A. Yes, he was an ordinary member of the public. He was
18 a lay person.

19 Q. Was he a staff member?

20 A. Yes. He was appointed later, yeah.

21 Q. And how did he deal with the children? What was his
22 approach?

23 A. He was a bit volatile, really. Very nice man, but the
24 challenge of kids around him was a bit much. But
25 genuinely a nice person.

1 Q. I think you mention in your statement that:
2 'He would hit out, pushing and punching the boys.'
3 A. Oh, on occasion, if he felt threatened. But kids have
4 an extraordinary intuitive idea of how to handle people
5 like that, so they didn't get within about 20 yards of
6 him half the time.
7 Q. You say:
8 'In today's terms you wouldn't let him near kids.'
9 A. No. In today's terms.
10 Q. When you gave your statement, 'Gerard', you were asked
11 about particular allegations which were made against
12 yourself, and I want just to turn to that part of your
13 statement where you speak about that.
14 A. That's fine.
15 Q. I think you might have, either in your folder or beside
16 you, what is called a 'pseudonym key'. It's a document
17 like this.
18 A. Oh yeah.
19 Q. So if we can look to number 2 on the list --
20 A. Yes.
21 Q. -- and the pseudonym 'Nathan'. That is the person
22 I want to ask you about. So 'Nathan' gave
23 a statement -- and this is paragraph 81 of your own
24 statement as well -- to the Inquiry and he said:
25 ''Gerard' was a very popular Brother with the boys.

1 He was funny, he would joke with you, but I think there
2 was a darker side to 'Gerard'. Everyone noticed that
3 'Gerard' always hung about with [and he names
4 a particular boy] and that boy told me that he was
5 indulging in a sexual relationship with 'Gerard'.'

6 'Gerard', did you ever have any sexual contact of
7 that kind with a boy at Aberdour?

8 A. No. Never.

9 Q. And at paragraph 70 of his statement, 'Nathan' goes on
10 to say:

11 'What happened with myself and 'Gerard' was that one
12 day we were playing football. At half time 'Gerard' was
13 lying in the ground in front of me. He was almost in
14 a foetal position. He turned his head towards me and
15 started to circle his finger around his anus, over his
16 shorts. He was looking directly at me when he was doing
17 this and I became very embarrassed. I turned away and
18 that was the end of that. I didn't tell anybody about
19 what he was doing. I was embarrassed. I remember that
20 incident because it was unusual. It wasn't a normal way
21 for him to have behaved.'

22 'Gerard', did that happen?

23 A. Not to my knowledge. I don't know who this person is,
24 by the way. I can't remember anyone of that name. But
25 I can't remember --

1 Q. You do say that in your statement; that you can't
2 remember a boy by this name.

3 A. No, no.

4 Q. You say in your statement:
5 'I have never abused anyone as described in these
6 allegations.'

7 A. I've already sworn an oath at the beginning of this.
8 No, I never did. In fact, I felt as though I was in
9 an alien environment during one period I remember.
10 That's when I mention about St Ninian's. And the sort
11 of culture that was spreading, it became very, very --
12 I don't know what the word is to describe it.
13 A rarefied atmosphere, and I felt quite frightened at
14 times because some of these allegations were straight to
15 my face by some of the boys: hey, Brother, have you done
16 this?

17 And I said no I've not.

18 Q. Is this things boys were saying to you at the time in
19 Aberdour?

20 A. Yes. Those boys were very direct. They didn't hold
21 back at all, you know. If they thought something about
22 you or what you'd done, they'd tell you. You know,
23 there was no sort of -- behind the -- it was straight
24 out. So, I mean, I had heard some of the allegations
25 before, but they applied to most members of staff who

1 were dealing daily with kids.

2 Q. Were these allegations that boys were making to you

3 about yourself, or about other people?

4 A. Yeah, yeah.

5 Q. What sort of things --

6 A. Well, about me and about other people.

7 Q. What sort of things would the boys say to you?

8 A. Let me try and think of the wording. 'Are you having it

9 off with so and so?' or 'Are you wanking?' and so on and

10 so forth. It was fairly crude stuff.

11 Q. And what was your response to these things?

12 A. Largely I ignored it and -- unless -- no, that's about

13 it. I sort of had to ignore it. You know, they'd say

14 it to me and then walk away.

15 Q. Do you know why they were saying these things?

16 A. No, I think that was part of the culture at the time;

17 that, you know, throw these allegations out. I mean,

18 they made those allegations about people they'd never --

19 hardly met in the community, wider community. 'So and

20 so and so and so, so and so and so and so', and making

21 links which just weren't there. That's why not much

22 attention was paid to it at the time, because they were

23 wild and largely inaccurate, I think.

24 Q. So if a boy made an allegation to you, then, about

25 another staff member; would you progress that in any

1 way? Would you report that to anybody or investigate
2 it?

3 A. I'd see how often they made the allegation to see was
4 there any element of truth there, and then I think
5 I'd bring it to SNR . But that never really
6 happened, apart from the LMW case. But,
7 even then, the behaviours concerned were surrounding one
8 particular area of activity.

9 Q. You were asked, in paragraph 84 of your statement, about
10 an anonymous letter that a former pupil of the school
11 had sent to the Order, much later, in the 2000s. And
12 you were -- I think you were -- a quote from the letter
13 was put to you and that was that:

14 'Gerard' took him to his bed to press his body up
15 against him for satisfaction and tried to do disgusting
16 things to him on trips away from school.'

17 A. This is the allegation that really made me quite sick,
18 but what -- I can't understand what 'trips from school'
19 means in that context.

20 Q. Did that happen? Did you ever --

21 A. Not at all.

22 Q. Did you ever press your body up against a child for
23 satisfaction?

24 A. No, not at all. No. That's obscene.

25 LADY SMITH: You just said you didn't understand what 'trips

1 away from school' was supposed to mean.

2 A. Indeed, yes.

3 LADY SMITH: Were you ever involved in taking boys away on
4 overnight trips?

5 A. The only times we went away was the annual school
6 holiday, what they call the Glasgow Fair, and we had
7 trips to Inverurie, to Aberdeen, to Ardrossan, places
8 like that, by coach. And that was only during the
9 summer Glasgow Fair.

10 But the other trips that would occur from school
11 would be, perhaps on a Sunday morning, taking them up
12 Arthur's Seat and places like that, but we would never
13 be alone with the boys on those occasions. There would
14 be two members of staff and that's about it.

15 LADY SMITH: Were any of them trips that involved you
16 staying away overnight?

17 A. No, never.

18 LADY SMITH: Thank you.

19 MS MACLEOD: 'Gerard', after your second stint at Aberdour;
20 did you leave the school in around 1975 or so?

21 A. I did, yes. I went to -- where was it? I went to
22 Newcastle on secondment.

23 Q. After your second stint at -- you went to Newcastle and
24 then did you go to Glasgow?

25 A. Yes.

1 Q. I think after a year or two in Glasgow; did you leave
2 the Order?

3 A. Yes, I did, in 1977.

4 Q. I think you provide some information, in fact, right at
5 the beginning of your statement, about some of your
6 reasoning at that time for leaving the Order?

7 A. Yes.

8 Q. And the priesthood?

9 A. Well, indeed, yeah. It was quite a difficult time for
10 me, personally. I went to -- before I left, I had a lot
11 of thinking to do, so I went to a Trappist monastery for
12 a week, Nunraw, which is just over Edinburgh, Tranent
13 way, and I had a week there on retreat. I had a think
14 through. I mean, it was quite late on, I suppose,
15 age-wise, but I came to the conclusion that I should
16 leave.

17 Q. So, 1977, you would have been probably in your early to
18 mid-30s at that time?

19 A. Yes.

20 Q. And what was it that led to your leaving the Order?

21 A. That sort of decision is a very cumulative thing over
22 the years, and I'd been with the Order for a long time.
23 But I did a divinity degree in Dublin. I was familiar
24 with the debate at the time going on about
25 contraception, about other issues concerning the

1 Catholic Church, and I began to have terrible
2 reservations that as a pastoral -- in the pastoral --
3 because at weekends I would go out to parishes,
4 et cetera -- but I came to the conclusion that the
5 teaching of the Church on contraception was not
6 sustainable, from my point of view, because I'd listened
7 to so many rather sad, tragic stories concerning that.

8 Q. Towards the end of your statement, 'Gerard', you set out
9 some thoughts about helping the Inquiry and lessons to
10 be learned.

11 What you say, at paragraph 89, is:

12 'I think there must be stringent procedures for any
13 physical contact with children; [and that] there has to
14 be good personnel procedures in respect of recruitment.'

15 A. Mm-hmm.

16 Q. You go on to say that things can't be forgotten about:
17 when somebody is appointed, it's not the end. So there
18 needs to be continuous assessment.

19 A. It needs to happen, yes.

20 Q. And monitoring and supervision as well?

21 A. Mm-hmm.

22 Q. You say:

23 'People can lapse into those areas of abuse without
24 actually being conscious of being an abuser.'

25 A. Yes.

1 Q. At the very end of your statement, you say:

2 'You get caught up in the swirl of the day to day
3 running and you forget to pinpoint what was going on
4 there.'

5 A. Yes, it's true. You get absorbed. It's really
6 absorption with self, you know, rather than any
7 objective appraisal of what's going on. And sometimes
8 it's quite difficult to stand back and think: just
9 a minute, what's going on here?

10 I mean, I taught -- in part of my practice, I taught
11 in a grammar school in London, which was quite an eye
12 opener, because in the Order you are sort of secluded
13 and protected, but, in the grammar school, you're not.
14 And it was quite a privilege, grammar school. I mean,
15 most of the kids were not from poor backgrounds; they
16 were quite privileged backgrounds.

17 Q. Thank you, 'Gerard'. I don't have any further questions
18 to ask you today. But before we complete your evidence;
19 is there anything you would like to add to what has
20 already been said?

21 A. No, I just re-emphasise what I said at the end about --
22 some of the stuff is in place now -- but an appraisal of
23 staff that must be ongoing and must be an honest
24 exchange between supervisor and supervisee, because that
25 didn't happen in my case. I mean, I was -- sometimes

1 I was floundering and despite all the reading that
2 I do -- and I do read a lot -- I still could have done
3 with a lot of in-house training at the time.

4 MS MACLEOD: Thank you, 'Gerard'. My Lady, I haven't
5 received any applications for questions.

6 LADY SMITH: Thank you, Ms MacLeod.

7 'Gerard', if I can just pick up on that matter of
8 training. I have the impression from what you've told
9 me that you weren't trained for the job at
10 St John Bosco's at all; is that right?

11 A. No. There was a sort of notional adherence to being
12 trained, but there was no actual training per se. You
13 know, I got a letter saying, 'Go to Aberdour', and I
14 went to Aberdour. That was it.

15 But I'd studied for three years at that time,
16 philosophy, but that doesn't train you for dealing with
17 rather disturbed children.

18 LADY SMITH: I noted you saying that you did get access to
19 documents that told you something about the backgrounds
20 of the children, but that was after you had already
21 started; is that right?

22 A. Yes. Oh, yes, long after.

23 LADY SMITH: So nobody --

24 A. My first year I wasn't allowed to see them.

25 LADY SMITH: Nobody had explained to you what sort of

1 circumstances surrounded those children having ended up
2 in Aberdour?

3 A. No, but there was sort of informal discussions among
4 members of staff. And one of the recourses you had was
5 to an aftercare officer. You could ask about somebody's
6 background, but you didn't really know why they were
7 there, apart from the fact it was breaches of the law.
8 But sometimes fairly trivial stuff that happened in
9 their local community. They weren't serious.

10 There was one or two serious incidents for which
11 somebody was under a particular section. I forget what
12 section it was. I think it was a section 56, where one
13 boy had left the school, was put under section and sent
14 back to the school, but he was under section. I can't
15 remember all the legal details.

16 LADY SMITH: Don't worry. I don't expect you to know the
17 details.

18 Did anybody explain to you that although -- and
19 you're right -- some boys were there having committed
20 trivial offences on the face of it, although, once it
21 was the Panel, they weren't going before a criminal
22 court, there were other boys that ended up there because
23 they kept running away, either from school or running
24 away from home?

25 A. Oh, yes, indeed. Or from another school. Yeah.

1 I mean, absconding was -- it wasn't all that bad. It
2 usually coincided with some difficult relationships
3 going on among the staff who were dealing with them.
4 You know, sometimes that reflected on the staff more
5 than on the boys individually, because they had already
6 had enough troubles in their own lives, without these
7 people paid to look after them --

8 LADY SMITH: Indeed. And if they ran away from Aberdour,
9 when they were brought back, they were punished. Have I
10 got that right?

11 A. Mostly. Though latterly, in the last year, that -- as
12 I say, I had taken it to the chap -- and it disappeared
13 as a form of punishment. They didn't -- they only
14 got -- well, one or two got quite far, but in general
15 terms they were okay.

16 One boy we had was -- he did some film-making and it
17 was -- somebody called [REDACTED] I think, and he
18 represented this man's childhood in Edinburgh, [REDACTED]
19 somebody or other, but he was a nice lad. But, even
20 after he got back from filming, he absconded again to
21 London, so I had to go down to pick him up, which was
22 very nice.

23 LADY SMITH: Maybe not your worst day at work.

24 'Gerard', thank you so much for engaging with us as
25 helpfully as you have done. It's been really helpful to

1 me to hear your evidence in person, in addition to the
2 work you put in to giving us your written statement,
3 which of course is also evidence before me. Thank you
4 for all of that.

5 I'm glad to be able to tell you you're now free to
6 go, but you go with my thanks. We'll switch off the
7 link just now.

8 MS MACLEOD: My Lady, we do have some evidence to read in,
9 but it might make sense to rise for the morning break
10 and then do the read-ins after that.

11 LADY SMITH: I think we should do that, and if the break is
12 slightly longer, so be it.

13 Just before I rise, a couple of names who I have
14 already mentioned as being people whose identities are
15 protected by my General Restriction Order:

16 Brother **LMW** and Father **LOB**, and
17 they're not to be identified as referred to in our
18 evidence outside this room.

19 Thank you.

20 (11.15 am)

21 (A short break)

22 (11.45 am)

23 LADY SMITH: Mr MacAulay, I think the plan is to turn to
24 read-ins between now and lunchtime.

25 MR MACAULAY: I think so. It may be a slight change in

1 plan, but I think it's quite important to get as much of
2 the evidence out as possible before those representing
3 the Order give evidence.

4 LADY SMITH: Yes. I hope that's helpful to the Order as well
5 to have gone through this first. Thank you.

6 MR MACAULAY: Now, this first statement is quite a long
7 statement. It's an applicant who wants to remain
8 anonymous and to use the name 'Barney' in giving his
9 evidence.

10 His statement can be found at WIT.001.001.5473.

11 'Barney' (read)

12 MR MACAULAY: 'Barney' tells us he was born in 1948. He
13 goes on to deal with his life before going into care,
14 and his family background.

15 What he tells us, at paragraph 4, is that he didn't
16 start primary school when he should have done at the age
17 of five; that he was, perhaps, roughly six before he
18 went to school. And then at 5 -- I can read that:

19 'I didn't know anything. I couldn't spell.
20 I couldn't settle in school because everybody was ahead
21 of me. When teachers came in, they would think that
22 I had been in the school from day one. They didn't
23 realise that I was just in the door.'

24 And because of that, as he tells us, he didn't like
25 school, he didn't have friends there and, as time went

1 on, he would make excuses not to go to school.

2 At 8, he says:

3 'Eventually the Glasgow School Board and the court
4 got fed up with fining my parents. At the time I didn't
5 really know what the Glasgow School Board was.

6 I thought it was just the guy who came chapping your
7 door. A year after the fines stopped the Glasgow School
8 Board decided to take us back to court. I was nearly
9 12. The court decided that they were going to send me
10 to an Approved School.'

11 That is the background, really, to 'Barney' going to
12 St John Bosco's, and he starts telling us about that at
13 paragraph 10.

14 Can I just say, my Lady, that the records that have
15 been made available show that he was admitted on
16 [REDACTED] 1960, aged 12, and he left on
17 [REDACTED] 1963, aged 15. So he was there for over
18 three years. And he says, at 10:

19 'It was a small school run by the Salesian Order.
20 It could hold about 50 people, but there was only really
21 40 there at any given time. I was mixed in with other
22 groups of boys from other areas. There were boys from
23 Edinburgh, Wishaw, Hamilton, Dundee and other places.
24 There were very few boys from Glasgow. There wasn't
25 a continuous flow of people. After me, the next boy who

1 came in was maybe three months later. When I arrived
2 I became "number [REDACTED]". I was referred to as "number [REDACTED],
3 'Barney'".

4 At 12:

5 'It took me a wee while to figure out what was going
6 on in the place. My only experience, before going into
7 the school, of priests, nuns and monks was that they
8 were gentle people. I never saw anything like what
9 I saw before I went there. I saw a lot of cruelty being
10 dished out on people.'

11 He deals with his first day:

12 'I walked up the hill towards the home with the guy
13 who took me from the court after the hearing.
14 I remember us meeting with a Brother called Brother GTD
15 at the entrance. Brother GTD had a black cloak on with
16 a kind of cape. I never heard what Brother GTD and
17 this guy talked about. I stood there with my hands in
18 my pockets, thinking "This is quite good, this place.
19 There's a football pitch and the grounds are nice.
20 I might enjoy it here." Then the guy who brought me
21 there went away.

22 'Brother GTD called over a boy to show me around
23 the home and to show me the ropes. Brother GTD then
24 told me to take my hands out of my pockets. I took them
25 out, then put them back in again. That's when

1 Brother GTD whacked me straight in the face. That
2 surprised me. The only time I had seen priests was at
3 weddings or funerals, or when they came into school to
4 give a lecture on religion. They weren't thought of as
5 violent. My experience of them hadn't been like that.
6 I thought maybe it was because he was half a priest,
7 a trainee or something, and that is why he had hit me.

8 'After I was hit, I was taken to SNR
9 office by the boy Brother GTD called over. SNR
10 SNR was Father LOB. He had had
11 a thick belt. He made sure that it was lying out in his
12 office so you could see it.

13 'Father LOB sent the boy who came up with me
14 away to get me a bundle of clothes. I was then taken
15 for a shower by Father LOB. Every part of my body
16 was inspected by him whilst I was in the shower. I was
17 then given my new clothes. They were short trousers and
18 a khaki shirt. I've a feeling they weren't brand new
19 clothes. I was issued with a number, ■. I was told
20 that if my number was announced, I should stand up.

21 'By the time I arrived at the home, everything was
22 pretty well finished for the day. Because of this,
23 after I was washed and dressed, I was shown to my
24 dormitory. There was a bed there which I had to make
25 up. I had no experience of making up a bed.'

1 Then he goes on to talk about routine at
2 St John Bosco's and, at 18, that after breakfast they
3 were allocated work, and it was after work that they
4 went to school. He thought that was roughly at about
5 10 o'clock. Then, at paragraph 20:

6 'At lunchtimes, Father **LOB** would read a book
7 out loud whilst you were eating. He would walk up and
8 down whilst reading. You daren't speak at lunch because
9 Father **LOB** would hit you over the head with a soup
10 spoon if you did. It was strange the books that
11 Father **LOB** used to read. He read books about the
12 Third Reich or the Nazi Party. I remember him putting
13 on German accents when reading out the stories.'

14 Then he gives some further information about the
15 routine; recreation; showering, which was a nightly
16 thing. Then, at paragraph 25, he says:

17 'The priests or Brothers inspected you in the
18 showers. They would check you to see whether you had
19 washed yourself. They would tell you to open your legs
20 and check under your arms. I don't know why they had to
21 inspect you. You felt like cattle. Maybe they thought
22 we were daft and we weren't able to wash ourselves.
23 Sometimes the priest or Brother would be there a bit
24 longer. I never twigged to that to begin with.'

25 Moving to 27, I'll read this. It's about work and

1 chores:

2 'You worked during the day, after breakfast, for
3 about two hours before school. The boys did everything.
4 You would be cleaning the main house and the
5 dormitories, polishing the floors, cleaning the toilets,
6 cleaning the church, cleaning the school or doing the
7 gardening.

8 'The school had a gigantic walled garden in its
9 grounds. Various things were grown there. There were
10 no gardeners. The lads did all the work in there. It
11 didn't matter what the weather was like. Sometimes you
12 were made to do landscaping of the property. You would
13 only do that if the weather was okay. The landscaping
14 of the property wasn't an everyday event. That was only
15 done every now and again.

16 'I think after a while you settled down into
17 a particular job. I was in the garden all the time.
18 I wasn't green fingered or anything like that. Being in
19 the garden meant you could get away from what I called
20 "the intellectual ones". It was like the army. You
21 didn't want to be in Aldershot where the brigadiers
22 were, you wanted to be away from them. Being in the
23 garden meant you were out of the road of it all.'

24 He goes on to talk about friends and then, under the
25 heading 'Staff', he says:

1 'SNR [REDACTED]
2 was Father LOB [REDACTED]. He later on had a nervous
3 breakdown and chucked it in. I know that he came back
4 after I left the school. I heard that through the
5 grapevine. SNR [REDACTED]
6 SNR [REDACTED] was called either Father GVS [REDACTED] or
7 GVS [REDACTED]. He was a Glasgow man. I'd say he wouldn't
8 have been older than 40 when I was there. I believe he
9 is now deceased. I know that he was found out to be
10 what he was, an abuser, later on, in the late 1960s. He
11 got caught abusing two twins. He was moved either on or
12 left the priesthood. I had left the school when all
13 that happened, but I heard about it. Father LOB [REDACTED]
14 and Father GVS [REDACTED] were probably the two
15 worst priests there.

16 'A Brother was either an up and coming priest who
17 had passed some of their tests, someone who was not good
18 enough to pass the tests, or someone who just wanted to
19 be a Brother. None of these guys were married. You
20 could tell a lot of them were homosexuals. We would
21 say: "Stay away from him because he's a poof".
22 Homosexuality was against the law back then. I wonder
23 now whether they all just joined the club.'

24 He goes on to tell us the trainee priests would also
25 come from colleges where young men were being trained to

1 be priests, and he makes reference to a particular
2 trainee priest called Brother GVR, who he says, at 37:
3 'I found out recently that Brother GVR got done for
4 abusing people. I looked him up on the internet. He
5 became a priest. He got the jail. He got sent down for
6 two or three years. He never did anything to me, but
7 I remember him being nice to me. He would just talk to
8 me and give me things. Father GVQ did the gardening
9 and did a bit of religious education as well. He was
10 not the worst priest by any means. He was a big Irish
11 guy. I'd say he was probably in his 50s when I was
12 there. He wasn't one of the brightest. How he was a
13 priest, I don't know. He wasn't a sexual abuser. He was
14 just a big, thick, Irish guy. Believe it or not,
15 although he used to batter the hell out of us, he was
16 one of the better guys.

17 'They weren't all bad. Maybe about 10 per cent of
18 the Brothers and the priests at the school were good.
19 Some of the priests would pull you to the side and say,
20 "Play the game. They're all mad here". There were one
21 or two who were like that. I wouldn't say that the ones
22 who beat you up were the worst. You knew where you
23 stood with them. It was the ones who came round with
24 their torches at night that you had to watch.

25 'There were priests called "rectors". There were

1 three rectors during my time. I can't remember their
2 names. Three of the rectors were Scottish. We did
3 nickname one of them "Don Bosco" because he acted as if
4 he founded the place. They didn't attend the school.
5 They would give a lecture every now and again. They
6 were the heads of the religious Order. They were the
7 heads of the church side of things.'

8 Then he mentions the fact there was a matron and
9 there was cooking staff. And then, at paragraph 44,
10 when he's looking at education and schooling:

11 'Other than the woodwork room, the classrooms were
12 really just basic classrooms. You would get taught
13 religion at school on top of the normal religion you got
14 taught outside the school. The Salesian Order had its
15 own programme of religion. Their programme was given
16 priority above your schooling. Whatever they wanted to
17 do would be given priority. If it was a saint's day,
18 you would be off school.

19 'I was pretty good at art. They asked to put one of
20 my paintings into a local competition and I won it.
21 I could paint better than the ones who were supposed to
22 be teaching me.

23 'The teachers weren't qualified teachers. They
24 hadn't been to university or anything. The people who
25 taught us were just picked from the Brothers and priests

1 that were there. Some of the teachers were pretty well
2 educated, but others weren't. I didn't sit any exams or
3 anything like that when I was at the school. There was
4 nothing. I left with no qualifications whatsoever.'

5 Then he talks about religious instruction and
6 provides some detail about that.

7 At paragraph 52, he says this:

8 'I really drove the priests mad with not going to
9 confession. I just wouldn't go. They thought there was
10 something the matter with me. They used to say:
11 "There's a boy who doesn't believe in God". I got a few
12 doings for saying I was an atheist and I didn't believe
13 in God. I got right doings because I wouldn't attend
14 their communions and confessions. I wouldn't get
15 involved with that.'

16 Then he mentions holidays and excursions. He talks
17 about recreation.

18 At paragraph 59, he does say that a cake would be
19 baked for your birthday. That would serve a number of
20 the children.

21 And then, turning to paragraph 61:

22 'You only got to go home at Christmas and perhaps
23 after Easter. I maybe got to go home at the end of the
24 summer holidays. I think there were four times that you
25 got leave. I can't remember what was the other time you

1 could go home. You never got anything more than a week
2 when you went home for leave. It wouldn't be more than
3 that.

4 'When my grandmother died, my father rang up the
5 school and said, "Have him back right now, have him on
6 the next train". I was allowed a day off to go to my
7 grandmother's funeral. I was only away for the funeral.
8 I was right back at the school after the funeral.'

9 Then he talks about his clothes and possessions and,
10 at 64, he says that:

11 'Any clothes, shoes or documents you had with you
12 when you came into Aberdour were destroyed.'

13 And, at 65, he says:

14 'I discovered that your possessions were burnt
15 because I was made to burn someone else's stuff when
16 they came to the school.'

17 Then moving on --

18 LADY SMITH: I see from 64, that would mean if, for example,
19 you had a family photograph with you, that would be
20 burnt?

21 MR MACAULAY: I think he says that. He says:

22 'This meant that, from day one, you had no photos or
23 anything at all with you.'

24 LADY SMITH: Thank you.

25 MR MACAULAY: Moving on, my Lady, then, to paragraph 68,

1 where he's looking at letters and parcels:

2 'You were allowed to write one letter a week home.
3 The priests gave you a stamp. All the letters were
4 censored by the priests. You could not write how you
5 were actually getting on. You couldn't write: "I'm
6 having a bad time here. The priest is touching me up".

7 'They also censored all the letters that came in.
8 The letters were all opened up and looked at by the
9 priests. You knew that the letters had been censored
10 because they all came to you already opened. You never
11 got a sealed letter.'

12 At paragraph 71, he looks at visits and inspections.
13 He says:

14 'I got visits from my parents about once a month.
15 I can't remember what day it happened on. It was
16 probably a day towards the end of the month. It was
17 probably at weekends.'

18 He goes on to say that his parents could take him
19 out for a fish supper, or whatever. Then he says,
20 towards the end of that paragraph:

21 'I remember that, when you were seen by your
22 parents, the priest would come out and touch your head
23 and say to your parents, "Oh, 'Barney' is doing very
24 well. He's doing brilliant here".

25 'I never saw a social worker or an inspector whilst

1 I was there. There might have been occasions when they
2 brought someone into a class. However, as far as
3 I know, nobody checked up on the quality of the
4 education we got. I never saw anyone checking up on our
5 welfare. I think there were rules and regulations to
6 say that should have happened, but I never saw anybody.
7 It might be logged somewhere that I saw somebody, but
8 I can't remember it.

9 'I remember them bringing in bailies, who were sort
10 of councillors. We had to stand up for them when they
11 came in. We maybe got a visit once a year off them.
12 The school would make sure that you had your best
13 clothes on when the bailies visited.'

14 Moving on to paragraph 75, he has a section headed
15 'Abuse at St John Bosco's':

16 'Corporal punishment was used everywhere back then
17 in school. The difference was, though, that you had to
18 stay with the people who gave you the punishments. One
19 of the other punishments used was to get lines. You
20 would be given lines for talking in a line, in
21 a corridor or in the chapel. You could get a hundred
22 lines. The school got smart to how fast you could do
23 the lines. After that they would tell you to write out
24 six pages of a book. That would take up most of the
25 evening. There was also a marks system. You would

1 either get a good or bad mark depending on your
2 behaviour. If you got a bad mark, you had to get five
3 good marks to cancel it out.

4 'If you wet the bed, you would be sent to the end
5 dormitory to sleep. That dormitory was named by us
6 "water nellies dormitory". Quite a lot of the boys wet
7 the bed. I personally didn't. If a boy did wet the
8 bed, they would get him out of bed, pull down his pants
9 and smack him with their hands. The school would then
10 stop the boy's pocket money.

11 'The boys who did run away were always caught.
12 Where were you going to run away to? You are only going
13 to go back to Glasgow or to your parents. The police
14 didn't take that long to find the boys who ran away.

15 'The abuse I saw for anyone who got caught running
16 away was horrendous. The punishment would go up on the
17 board. If a boy absconded he would be made to stand in
18 the corner any time they were out in the yard. They
19 were made to stand up in class during lessons. They had
20 to stand in the corner during lunch. For the first
21 week, the school would also just give the boy water and
22 a slice of bread cut into wee squares. The boy couldn't
23 watch television or do recreation. The boy would also
24 get slapped. It was not just the headmaster who would
25 slap the boy. All the other priests would take a turn

1 at slapping him. All the boy's privileges were gone.
2 If any of the boys ran away in your company, you would
3 get a doing as well. You were expected to report it if
4 you saw one of the boys running away.

5 'I was wise enough not to abscond. I knew you
6 wouldn't get anywhere. I'd seen what happened to the
7 boys who had. The punishments didn't stop any of these
8 boys running away. There were at least two boys who
9 absconded and were never heard of again. We were told
10 that the boys had been transferred somewhere else and
11 that they weren't having them back. That might have
12 been the case, but I don't know.

13 'When I was about 12, I was asked to move a part of
14 a wall in the garden. Whilst doing that, something
15 happened and I broke my leg. I knew, when it happened,
16 that I had broken my leg. I was asked to push
17 a wheelbarrow up a steep hill by Father **GVQ**. There
18 was no way I could push it up the hill because of my
19 leg. I said to Father **GVQ**, "There is no way I am
20 going to be able to do this". Another boy backed me up
21 because he had seen me breaking my leg.

22 'Father **GVQ** had a piece of hosepipe that was about
23 four feet long. He thought I was "at it" and repeatedly
24 whacked me with the hosepipe. Eventually the other boy
25 ran and got one of the other priests to come down and

1 carry me away. The priests then realised that I might
2 have broken my leg. I was then taken to a hospital in
3 Dunfermline. The hospital x-rayed me and confirmed that
4 I had broken my leg. I came back to school with
5 a stookie. I had to stay in the sick bay downstairs for
6 a while.

7 'After I broke my leg, I became a bit of a pain for
8 the school. I couldn't do anything. I was summoned to
9 see SNR [REDACTED], Father LOB [REDACTED], in his office. He
10 more or less told me that I had caused them a bit of
11 grief because I got my leg broken. He said he was going
12 to give me a "conduct mark". That meant I was a bad boy
13 and I would not take part in anything, like recreation
14 or watching television. I was told I would be made to
15 sit in a classroom and read a book. I couldn't be
16 an altar boy because I couldn't get ready in the
17 mornings quick enough to go down. After four or six
18 weeks I returned to hospital to get the stookie cut off.

19 'Later on, after I broke my leg, I was planting
20 things in the garden. I was planting the plants in
21 a row using a piece of string to measure them all out
22 straight. Father GVQ [REDACTED] was watching me. There was
23 a metal rake. It probably had about eight teeth in it.
24 Father GVQ [REDACTED] looked at the plants and said to me,
25 "That's not straight. Do it again." I then started

1 doing the plants again. Father G V Q then lifted the
2 rake and brought it right down on my hands. The teeth
3 of the rake stuck in my hand. He then pulled the rake
4 out and blood started spurting from my hand. He must
5 have hit a vein or an artery or something. He then gave
6 me a hanky and made me go and see the matron. The
7 matron asked what had happened and I just said it was
8 an accident. She bandaged me up. It was frightening
9 seeing the blood spurting out like that. I don't
10 remember getting a tetanus shot or anything like that.

11 'I think Father G V Q was spooked by what he had
12 done. He later came to speak to me. He said, "Your
13 language should not have been as atrocious as that.
14 I'm going to give you three good marks for not saying
15 something about it."

16 'The school kept bees for honey. Father G V Q would
17 make you stand where the bees were as a punishment. You
18 would be swatting the bees away. You would get stung by
19 them. You would end up putting vinegar on where you
20 were stung. The bees would sting you all the time.

21 'There were nets put up around the vegetable plots.
22 We would be made to go out and disturb the pigeons by
23 Father G V Q. We would clap our hands. The pigeons
24 would be caught in the net. We were then given a
25 pickaxe handle to go and club the pigeons. You had to

1 kill the pigeons for pest control, but they also used
2 them in the kitchen. They cooked them there. When you
3 were killing the pigeons you were encouraged to kill as
4 many pigeons as you could. You would get a good mark if
5 you killed as many as you could.

6 'One of the other things Father **GVQ** did was make
7 you put down corrugated iron on the ground. The sheets
8 would be left for a few days. The field mice would go
9 in under the corrugated iron. Father **GVQ** would then
10 make you shake the corrugated iron. The mice would come
11 out and you would be made to stamp on them as they came
12 out.

13 'I used to pretend I was killing the pigeons and the
14 mice. I didn't like doing it. I didn't know whether
15 that was abuse. I don't know whether on farms that sort
16 of thing was normally done. What I do find odd is that
17 they were making wee kids do that sort of thing. They
18 were making wee kids kill animals. I'm not sure whether
19 that was right. It didn't feel right at the time.

20 'Father **LOB** had a train set. The other priests
21 referred to it as "Father **LOB**'s folly". He had
22 a big room where he kept his train sets. I could look
23 in the window and see the train sets, but I was never
24 admitted into the room. All the good boys who played
25 the game (the pets) could go into the room and play with

1 the train sets with him. Father LOB gave visitors
2 the impression that the train sets were for the boys.
3 He made out that it showed that the boys were getting
4 looked after well. I'm pretty well certain that it was
5 the donations given to the church that paid for the
6 train sets.

7 'One time, my friend stole a packet of Oddfellows
8 from the matron's house. When my friend showed me them,
9 I said, "Good, we'll sell them and make some money". My
10 friend got caught. He got sentenced to four strokes
11 from Father LOB for the theft. I got sentenced to
12 three strokes because I sold the packet.

13 'When you were sentenced, they wouldn't tell you
14 when you were going to be punished. They would write it
15 on a board. They wouldn't do it there and then. When
16 it was your time, three priests would come and get you.
17 They would take you into a room and take off their
18 cassocks. They took their collar off. It could take
19 two of them to hold you down. Father LOB would
20 then pull your trousers down, but leave your pants on.
21 He would then take a good swing until he got it right.
22 If he hit your legs, it wouldn't count. If he hit your
23 legs ten times, it didn't matter. It still wouldn't
24 count. It was Father LOB's job to do that. He was
25 a sadist.

1 'I remember one time Father LOB hitting one of
2 the other boys. There always had to be another priest
3 there to be a witness. I remember hearing a priest
4 shout "Stop, stop, stop, that's enough, enough, enough!"

5 'One of the punishments was that you would not be
6 allowed a visit from your parents. Your parents would
7 be sent a letter saying that the visit was cancelled
8 because you had been naughty. I remember, on this
9 occasion, that this boy's mother got fed up with this.
10 The mother came in anyway after he was punished. They
11 didn't turn her away. She insisted that she wanted to
12 see her son.

13 'I saw what was going on because my parents were
14 there at the time. The mother saw the boy and saw the
15 injuries to his eyes and mouth. You could see that she
16 was raging. The mother took the boy to the toilet,
17 pulled down his trousers and saw the injuries. She went
18 mad. She went into Father LOB's office and started
19 shouting and bawling at him. She threatened him that
20 she was going to get the police and everything. I never
21 heard anything more after that. The boy certainly
22 didn't get beat up as much after that.

23 'They brought in the other staff to help with the
24 holidays. The other staff would be okay for the first
25 week or two. They wouldn't slap you about or beat you

1 up like the rest would do. They would soon be told
2 that: "This is the way you do it, don't be nice to these
3 wee boys". After that, they became just as bad as the
4 rest of them.

5 'There was a lad who came in when I was about 13.
6 I had been there for about a year and a half.'

7 He names him:

8 'He had only been in the school for a wee while. It
9 took you a time to get to know what went on in the
10 school. He was a sickly boy. He didn't take to the
11 tasks too well. I remember hearing other boys saying to
12 the priests, "He's at it, he's trying to get away with
13 this or that". Because of that, the priests would make
14 the other boy run round in circles on the football pitch
15 or in the yard. As time went on, you could see the boy
16 was getting more sickly. About a week after all this
17 started, one of the priests said, "Right, if you're sick
18 go to the matron". The priest was angry. The boy went
19 to the matron. Within a couple of hours, the boy was
20 taken to the hospital. He was in hospital for a couple
21 of days before he died. After that, the priests started
22 panicking. They changed all their garments to black.

23 'The school's excuse was the boy died because of
24 leukaemia. I've no doubt that the boy did die of
25 leukaemia, but I'm not sure you can get leukaemia and

1 die a couple of days later. There's got to be a longer
2 period of illness than that. The school's harsh
3 treatment of the boy meant that he did not get proper
4 medical treatment. It didn't take any level of
5 intelligence to realise that the boy was sick.

6 'The priests were like vampires. They sneaked about
7 at night in the dormitories. They would ask wee boys
8 whether they needed help going to the toilet. They
9 would touch wee boys up. They would try to do that to
10 me, but I was streetwise. I would just say to them "Get
11 away".

12 'The priests had it all sussed out. They read your
13 letters. They knew whether you had a family or didn't
14 have a family. They knew whether you had a father,
15 mother or were an orphan. They knew who were the more
16 vulnerable boys. The sexual abuse went on all the time.
17 It was a known fact that boys were being abused. You
18 would see the priests, every now and then, putting their
19 hands up boys' trousers.

20 'There were a number of lads who we called the
21 "pets". We called them "Father LOE's pet" or
22 "Father LOB's pet". Everybody knew who the pets
23 were. We noticed that the pets always got good marks.
24 Even if you were ahead of a pet in a queue, a pet would
25 step in and take your place. The pets would always get

1 taken somewhere where we weren't taken to. The pets got
2 any perk that was going. Because of that, some of them
3 became quite powerful.

4 'The priests and Brothers having their pets led to
5 trouble in the school. The boys would torment the pets.
6 That would lead to the pets running to their priests and
7 reporting it. That would then lead to the priests
8 giving you a smack or a doing. Sometimes the pets would
9 get younger boys for the priests. The pets would suss
10 out who was not streetwise and take them up. They would
11 do that.

12 'As time went on, some of the pets got brave. The
13 pets could fall out with priests or Brothers. They
14 would challenge the abusers. The abusers couldn't
15 control the pets all the time. They had created a kind
16 of monster. The pets would get out of hand as they got
17 older. They would start wanting things off the abuser.
18 The abuser would say, "I'm reporting you to the
19 headmaster", and the pet would say, "Aye, you report me
20 to the headmaster and I'll tell him about you". The pet
21 had a bit of power in that way.

22 'In later life, I met some of the pets when they
23 were grown up. I met some of them in Central Station in
24 Glasgow in the late 1960s. I went up and spoke to them.
25 They ended up just being rent boys. I asked them how

1 they were getting on, but you know that is what they
2 were getting up to.

3 'Father GVS [REDACTED] did give you beatings,
4 but he didn't do it as enthusiastically as Father
5 LOB [REDACTED]. He used to carry a chain with him like
6 a prison warden. He would come up to you and whack you
7 round the back of the head with the chain. He would
8 just do that if he felt like it.

9 'He was definitely one of the priests who would
10 creep into the dormitories at night and ask wee boys
11 whether they needed help going to the toilet.
12 I remember one of the boys complained to me about him.
13 That was just before I was about to leave. The boy
14 asked me, "What should I do here about him? Do I go to
15 the police about this?" I said the police wouldn't do
16 anything about it. I told the boy that it had been
17 going on since I had started at the school. It was too
18 early on in my life to have views about how to prevent
19 things.

20 'There was one particular Brother called Brother
21 LMW [REDACTED]. He is still alive. He is presently
22 in Bolton. He's now what's classified as [REDACTED] for
23 the Order. He'll be about 80-odd now. Even though he
24 was a sexual abuser, he wasn't the worst guy there.
25 Brother LMW [REDACTED] stayed in the attic. He would take

1 his pets up into the attic. The pets would go up into
2 his attic and read comics. The lights would be on all
3 the time. He would take his pets into his room and feel
4 them. I once went into the attic. Brother LMW
5 tried to touch me. I said: "Get away!" He just laughed
6 and kept one or two of the other boys there instead.

7 'The boys would be led away at night by
8 Brother LMW to the priests' rooms. You wouldn't
9 see the abuse, but you would hear what happened from the
10 boys who were taken. The boys would say, "He's touching
11 me", "He's wanting me to do this" or "He's doing this to
12 me".

13 'One day, I was tasked to dig a hole in the grounds.
14 I had to find a pipe. I was digging away with a pick,
15 but I couldn't find the pipe. Brother LMW came
16 along with another boy while I was digging. The boy was
17 called [and he names the boy]. He was about 14. I was
18 a bit older than him. Brother LMW told me that
19 I needed to be somewhere else. I walked off, but
20 couldn't find what he was wanting. I maybe went
21 a couple of hundred yards away. I walked back and saw
22 that my pick was still in the hole. That's when I saw
23 the bushes moving. I went across and saw
24 Brother LMW abusing this boy. Brother LMW
25 was doing oral sex with the boy. Brother LMW got

1 up straightaway then got hold of my face. He said, "What
2 did you see, what did you see, what did you see?"
3 I said that I hadn't seen nothing. The boy then said,
4 "He'll not say anything because he's getting out
5 shortly".

6 'One other time I was late from doing gardening or
7 something. I had to go and take my wellies off then
8 take a shower. At that particular time, everybody had
9 already had their shower. As I walked into the shower
10 room, I heard a bit of noise. One of the shower cubicle
11 doors was shut. I opened the door and it was
12 Brother [LMW] with the same boy. Brother [LMW]
13 was abusing the boy. Brother [LMW] said, "You
14 again, get out of here".

15 'It was quite common for the pets to abuse other
16 boys. Nothing happened to me, but there were a couple
17 of younger boys who were taken round the back of the
18 garden and abused by the older boys. I'm pretty sure
19 that the older boys involved had been abused themselves.
20 I knew everything that was going on because I was
21 streetwise. I knew who not to talk to in certain areas
22 and who not to go to for messages. However, some of the
23 younger boys didn't know about that. The older boys who
24 abused the younger boys were about 15. I was about 13
25 when I went in, so I was wise enough to realise what was

1 going on.

2 'Before I left the school, Father

3 GVS [REDACTED] got me into his office. He said
4 to me, "Anything you have seen or heard in here or
5 anything that has happened here is totally private. You
6 are getting sent out of here on licence. I can have you
7 back in here 'like that'". I knew perfectly well that
8 he couldn't have me back in the school because I was 15
9 and that was the age that you left. However, I did
10 think that he could put me in a young offenders' place
11 or something like that.

12 'I was put out on licence even though I hadn't done
13 anything. Licence was a bit like being on probation.
14 If you did something you could be brought back. I knew
15 that some boys who had left when they were 14, were
16 brought back in because they had done something like
17 shoplifting or something. I knew, though, that I hadn't
18 committed any crime. If I did commit any crimes after
19 I left, the court would find that out. The court would
20 realise that they couldn't send me back. I was quite
21 aware of that.'

22 He then moves on to look at life after care:

23 'When I left the school I stayed at my mum and
24 dad's. I didn't stay there very long. I found it
25 difficult to stay there, so I just got my own house. It

1 was quite easy to get a house in those days. Houses
2 weren't expensive.

3 'I got married when I was 18. I had three kids. I
4 eventually got a few delivery boy jobs. I ended up
5 doing a 20-year stint in the army. I never encountered
6 brutality anything like what I had in that Approved
7 School in the army. You might get in trouble if you
8 fought somebody, but it was nothing like it was in that
9 Approved School.'

10 Then there is a section dealing with reporting of
11 abuse:

12 'There was nobody you could talk to about what was
13 happening in St John Bosco's. You just talked amongst
14 yourselves. There was no opportunity to speak to people
15 off the site.

16 'I wouldn't have had the guts to speak to my mother
17 at the time about what was going on. If I'd said
18 anything to my mother she would just have said, "You
19 must have been doing something wrong. It must have been
20 your fault. Priests don't do these things." My mother
21 would tell you that you shouldn't be bad to these men
22 because they'd given up their lives for you. She would
23 say these things not realising how bad these guys were.
24 My father wasn't a fan of priests, but he would have
25 just said that I was making up stories because I didn't

1 like it there. There was no point at all in telling my
2 parents.

3 'If I had told anybody at the time, they wouldn't
4 have believed me. These people were seen as doing good
5 work. Who else was going to look after a bunch of rowdy
6 kids who would steal the eyes out of your head or set
7 fire to your house. That was the impression that people
8 had, even though it wasn't the case. The religious
9 order in southern Ireland controlled everything. You
10 couldn't say boo to anything.'

11 If I go to 16:

12 'On one occasion a couple of the boys absconded. One
13 of the rectors went and got the boys --

14 LADY SMITH: That's paragraph 119.

15 MR MACAULAY: 119:

16 'That was maybe done over the headmaster's head, but
17 I don't know. I heard from the boys that they were told
18 by the rector: "Come back boys. You won't get punished.
19 I'll make sure that nothing happens to you." The first
20 thing that happened when the boys came back was that
21 they were punished and beaten up by the priests in the
22 school.'

23 At 121:

24 'I never spoke to anyone in authority after I left
25 the school. How could I go to a police officer and say

1 anything? They would just ask you what I was doing in
2 an Approved School.'

3 It then has a section dealing with impact. As we
4 have heard many times, he goes on at 122 to say:

5 'I don't trust anybody. I don't trust the police,
6 union officials or politicians.'

7 At 123, he says:

8 'I think I lost a bit of my childhood. I've lost
9 out on a lot of my education. When I left there at
10 15-and-a-half, I couldn't read. The only way I learnt
11 to read was through sitting on the top of the bus and
12 watching people read newspapers. The school knew that
13 I couldn't read, but they didn't have proper teachers
14 who could teach me. I think being there affected my
15 prospects.

16 'When I left, I couldn't tell anybody I had been at
17 an Approved School. I had to lie. I wouldn't say at
18 job interviews what school I had actually gone to. You
19 wouldn't name a Catholic school. Employers wouldn't
20 employ Catholics back then. You would invent some
21 school.

22 'The one thing you wouldn't say is that you were in
23 an Approved School.'

24 Then moving on to paragraph 130, when he's providing
25 some 'other information':

1 'I don't think the Glasgow Board or people like that
2 were interested. I understand that they aren't going to
3 be, but if these schools were going to be set up again,
4 they should not be run by religious orders. They should
5 be run by the Government. There should be balances and
6 checks that people can look at.'

7 He says at the end, at paragraph 132:

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

12 'Barney' has signed his statement on 23 August 2017.

13 LADY SMITH: Thank you very much, Mr MacAulay. Ms MacLeod.

14 MS MACLEOD: My Lady, the next statement is that of
15 an applicant who wishes to use the pseudonym 'Elvis'.
16 His statement can be found at WIT.001.001.3438.

17 'Elvis' (read)

18 MS MACLEOD: 'My name is 'Elvis'. I was born in 1960. My
19 contact details are known to the Inquiry. I have one
20 older brother and two younger sisters. I don't really
21 remember much about my time at home with my parents.
22 All I know is, when I was about five or six, our house
23 went on fire and I got thrown out the window. After
24 that, I was put into care. I don't remember the fire.
25 I just recently got told by somebody about it. The

1 house was in Glasgow. I only found out myself a couple
2 of years ago that I was brought up in a dive. I believe
3 it was Glasgow District Council that sent me to
4 a children's home. My sisters were put into Nazareth
5 House. I don't really remember anything about my
6 sisters when I was still at home. My brother was a year
7 older than me and came with me to the children's home.'

8 Between paragraphs 3 and 7, the witness speaks about
9 his time at a children's home in Bridge of Weir.

10 I'll move to paragraph 8:

11 'One day a man came to the children's home and he
12 said that he was my father and took me away. He took me
13 to his house in Glasgow. That's when I learnt I had wee
14 sisters and I met them. It was just a room and kitchen
15 and there were six of us. I don't know how long I was
16 with mum and dad for. When I was there, I enrolled in
17 a primary school. I couldn't read, write or do any
18 arithmetic. I didn't go to school. I'm not sure if it
19 was a Panel or if my mum and dad decided, but I was sent
20 to St Ninian's because I was dogging school. I know
21 I was sent there by Glasgow District Council.'

22 Between paragraphs 9 and 13, the witness speaks
23 about his time at St Ninian's, Gartmore, which was run
24 by the De La Salle Brothers. That evidence was read in
25 during Chapter 2 of this phase, which was Day 410 of

1 evidence on 22 January 2024.

2 I'll move to paragraph 14:

3 'They tried putting me in an outside school. I went
4 to primary school for a little while. On my first day,
5 I asked to go to the toilet and I went. A teacher came
6 and told me that I wasn't allowed in the toilet that
7 I went to. He told me to put my hands out to belt me.
8 Being a hard man from an Approved School, I refused. He
9 threatened to send me to the headmaster and I think
10 I told him where to go. He threatened to expel me from
11 school, but I wasn't bothered. The next thing I knew,
12 there was a Children's Panel and I was sent to
13 St John Bosco's School.'

14 From paragraph 15, the witness speaks about his time
15 at St John Bosco's. Records recovered by the Inquiry
16 indicate that this witness was admitted to St John
17 Bosco's on [REDACTED] 1972, when he was aged 12, and he
18 was there until [REDACTED] 1974, when he was aged 14:

19 'I was at St John Bosco's for about two years.
20 I think I was there from around 12 to 14 years old. It
21 was all about survival in there. There was one priest
22 in there who was a fantastic priest: Father Daly. Every
23 day was chapel and Mass every morning. I didn't want to
24 do that. I was made an altar boy and a choir boy. All
25 we ever got was religious instruction. We were taught

1 what were sins, but it seemed everything was a sin. The
2 only education I was given in St John Bosco's was
3 Scottish dancing and art.

4 'I never got any education there. I was supposed to
5 go to St Mungo's Academy, but I never went. It was
6 pointless me going. All the other kids there had gone
7 through primary school together and knew each other.
8 I didn't know anyone and, in any case, I couldn't even
9 read or write.

10 'Father LOB was SNR and he was "sleekit".
11 One time when I ran away he took me down to the toilets
12 and left me standing there in just my underwear. I was
13 standing in front of a mirror and there were mirrors
14 behind me, so everything was magnified. I was standing
15 there from midnight until 4am. He just sat there
16 watching me and reading passages from the Bible to me.
17 I was freezing and just wanted to go to my bed.

18 'There were times when the Brothers would tell you
19 things and, if ever you questioned what they said, they
20 would just slap you across the head. "Pervy" things
21 went on in St John Bosco's, but it was mostly violence
22 and bullying. I was abused at St John Bosco's, but I
23 can't tell you what happened to me. Father LUF, who
24 became LUF, abused me. He had an aura
25 about him and he was very likeable. I remember stealing

1 a knife once from the dining hall and I was going to
2 stab everybody in St John Bosco's. Father LUF got
3 me and gave me a cuddle. He took the knife off me and
4 asked me what I was doing. I told him I was going to
5 stab a couple of the other young boys.

6 'The perverts at St John Bosco's were
7 Father LUF, Father LOB and Father LMW. They
8 were always very hands on and liked people putting their
9 cloaks on. One morning, they came in and told us to get
10 dressed in black because we were doing a funeral.
11 I told them I didn't want to, but I didn't get a choice.
12 I would just have got slapped.

13 'If we committed any sins, or what the Brothers or
14 priests considered to be sins, we were punished.
15 Usually it would be that I wouldn't get home for the
16 weekend. My brother always got home for weekends.
17 I never got home.

18 'I remember when we used to shower we had to go into
19 the showers naked and they watched you. There was no
20 privacy. They held the towels. I was scared and
21 embarrassed.

22 'I got out of St John Bosco's and I went home to
23 live with my mum and dad. I got into trouble with the
24 police again, so ended up going to a Children's Panel.
25 They said at the time they didn't want to send me to

1 another Approved School. Someone on the Panel had the
2 great idea to send me back to the children's home.
3 I went there, but it didn't go well. I had a lot of
4 memories from the place and I was rebellious. I did
5 a lot of bad things, so I got sent to St Andrew's School
6 in Shandon.

7 'My brother didn't come with me to St Andrew's. St
8 Andrew's was just about violence. I was 15 by the time
9 I was there, so I wasn't going to let the things happen
10 to me that happened in the other places. I remember the
11 Brothers and priests were in the old big house and the
12 boys were in the new complex. There was a school there
13 too. There was no education at St Andrew's. Religion
14 was still a massive part of life there. By the age of
15 15, I could recite the whole of a Catholic Mass. That's
16 how much they made me into God. I wasn't even
17 interested in it.

18 'There were school classes at St Andrew's, but --
19 there were 40 to 50 boys in a class and it was a wee old
20 woman, nobody listens. The only thing I learnt from her
21 was Scottish country dancing.

22 I remember one time at St Andrew's, one of the
23 staff, a Mr LUD it might have been, he was a big
24 guy. He pinned me to the floor and gave me a real
25 beating. I ran away from St Andrew's. When the police

1 took me back, what a "doing" they gave me. Then they
2 put me in the Digger where I was locked up 24/7 for
3 weeks. I was there by myself. It was solitary
4 confinement. I was treated like a cleaner there too. I
5 was always in trouble, so I was always getting punished.
6 I would be made to do the dishes, cleaning and lots of
7 other chores. The priests would make some of the other
8 big boys, the bullies, come and tell me what to do.

9 'I was deliberately bad in there. I ran away from
10 St Andrew's. I ran all the way in a pair of shorts and
11 sandals from Shandon to Dumbarton. The police caught
12 me. They were going to send me back to the Approved
13 School because they had responsibility for me.
14 I couldn't go back there. I went in front of a judge
15 and was sent to Longriggend Young Offenders Institution.
16 I was in jail for six weeks because basically I was
17 "dogging" school and I was running away. I went back in
18 front of the judge six weeks later. That judge saved my
19 life. He released me, which meant I didn't have to go
20 back to any of the homes again. Brother LUE and
21 Brother HFT were there when I was in court and the
22 judge told them that they had no right to be there.
23 They told the judge that they owned me or something like
24 that.

25 'My dad came the once to visit when I was at the

1 children's home, to take me out. I didn't get any
2 visits at any of the other places I have been. I never
3 wrote or got letters from anyone. In all the homes
4 I have been in, I have never been visited by any social
5 worker. I am not aware if I ever had a social worker.
6 I met other people who had been in Approved Schools and
7 they told me they had seen their social worker and that
8 they had sorted things out for them.

9 'I think the De La Salle Order was in charge of the
10 place and they didn't want the social workers in there.
11 There was no point telling anyone what was going on when
12 you're in care. Nobody listens to you. I was just
13 a child and I wouldn't know how to speak to anyone. If
14 I had told someone, it wouldn't have made a difference
15 because nobody cared. There was no one that I could
16 have told.

17 'I think Mr Atkins, my art teacher in
18 St John Bosco's, was the only person that I could have
19 told at any time about any of the abuse that I had gone
20 through. I never actually told him, but I think he knew
21 what was going on. When I left Longriggend, I was 16
22 and that was just the start of it for me. It was just
23 jail, jail, jail for about seven years. I was in
24 Barlinnie when I was 17, then went to Polmont borstal
25 where I did 18 months. After the borstal, I got a gate

1 arrest and was sent to the Young Offenders' Institution
2 for nine months. I ended up actually doing two years
3 there.

4 'After I had been in the borstal for about
5 13 months, I was offered the chance of going to the
6 Training for Freedom programme. I went to a hotel in
7 England to learn how to run a hotel. It was all going
8 fine until I met a boy who I recognised from the
9 children's home. Ultimately, I got sent back to
10 borstal, but, on the way, I got picked up for a robbery,
11 so did another nine months. As soon as I was getting
12 released I was just getting arrested for something else.

13 'When I was in prison, that's when I met my wife.
14 She became my pen pal. I was 23 at the time. After
15 I got out of jail, there is no doubt she helped me to
16 stop going back in again. We have been together for
17 34 years. We have two children.

18 'When I got out of borstal I went home, but
19 I couldn't get in. I went to my aunt's house because
20 she lived nearby. She couldn't believe that I hadn't
21 been told that my mum and dad had moved house. They
22 were now living in a different area. They never told me
23 that they had moved.

24 'When I came out of prison, I joined the Territorial
25 Army, the Royal Highland Fusiliers. I was trying to get

1 into the army regular. I had a fantastic experience in
2 there and met a lot of good people. Because I was good
3 at art, I did a lot of signwriting for them.

4 'As far as I am concerned, I never had parents.
5 I just never got on with them. I learnt to read and
6 write at HMP Barlinnie. That is where I got my
7 education on life.

8 'I was in a house when at 21 years of age I was
9 lying in a bed. I had just got out of borstal. I was
10 lying in a big bed with a man next to me. He tried it
11 on with me. I ran out of the house screaming and
12 terrified. I sat and thought about it for a while.
13 I decided I couldn't let people keep doing this to me.
14 I went back up to his door and confronted him. I cut
15 his throat, then tried to cut his arm off. I was
16 ashamed because it wasn't him I was attacking when I was
17 doing it. I just blamed him. I wasn't really
18 interested in him and in my head I was doing it to the
19 Brothers. This was a release for me because I was
20 trying to get rid of all the demons that were inside me.
21 This was all because of what happened to me in the past
22 in Approved School.

23 'I went to prison for 18 months for what I did. It
24 was just after that I met my wife and she stopped me
25 getting into more trouble. If I hadn't met her, I would

1 have cut somebody else's throat because that's the way
2 I was. My life started when I met my wife.

3 'I would not let my children have a religion. They
4 won't have a religion until they are old enough to
5 decide for themselves. I still freak out when I see big
6 mansions. They look beautiful, but it scares me to
7 think what goes on inside. People just don't know what
8 goes on behind closed doors.'

9 Moving to paragraph 46:

10 'Abusers aren't getting prosecuted. They're being
11 rewarded. They get sent to other places and forgotten
12 about. It has taken me 40 years before anyone will
13 listen and now I am talked out. I blame Glasgow
14 District Council for putting me into care. I hope that
15 those Approved Schools are closed down that are run by
16 religious orders. Homes should be opened that are for
17 everyone and not dependent on your religion. There
18 shouldn't be segregation. Not every priest and every
19 Brother in St Ninian's, St John Bosco's and St Andrew's
20 were bad. It wasn't like that. Some of them were
21 decent guys and some were there to help you. The better
22 ones were Brother MBZ. He was young. He used to play
23 the guitar. Brother MJO was Irish and had a heavy
24 Irish accent. Unfortunately, there were some who tried
25 to "perv" me.

1 'I went back to St John Bosco's with my wife and my
2 son. It's a beautiful place in Aberdour. Someone came
3 out and asked if he could help. I explained that I had
4 been there as a young boy. He told me it's no longer
5 an Approved School. He invited me in and he took me
6 through to see Mr Atkins who was there when I was a boy.
7 He was the art teacher. He recognised me straight away.
8 We talked about Father Daly and he was a joy to be with.
9 He was a true man of God.

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

14 'Elvis' signed the statement on 23 January 2018.

15 LADY SMITH: Thank you very much. Mr MacAulay.

16 MR MACAULAY: My Lady, this is a much shorter statement than
17 the one I read before. Again it's an applicant, and he
18 wants to use the pseudonym 'Jimmy' when his statement is
19 being read.

20 The reference for the statement is WIT-1-000000703.

21 'Jimmy' (read)

22 MR MACAULAY: 'Jimmy' tells us that he was born in 1954, and
23 he begins by providing some information about his life
24 before going into care and his family background.

25 He tells us, in paragraph 2, that he had 'a good

1 relationship with all my family'. He goes on to tell us
2 that he went to a primary school, that he started to get
3 bullied, and, because of that, he started truanting. He
4 says:

5 'I was too embarrassed to tell anyone that I was
6 being bullied.'

7 He then goes on to say that, one particular day, he
8 stole a bar of chocolate and he had to go to the
9 juvenile court. His father went with him to the
10 juvenile court, and the upshot was he was sent to
11 Larchgrove Remand Home.

12 My Lady, I can say, although it's a lengthy-looking
13 statement, that large sections of the statement have
14 previously been read in, in connection with other
15 Chapters. So, for the SPS Chapter, on Day 387, that was
16 on 9 November 2023, it was read in at transcript number
17 TRN-12-000000019, and paragraph 129 to 144.

18 For the De La Salle Chapter, on Day 408, on
19 18 January 2024, it was read in at transcript
20 TRN-12-000000040. That is paragraphs 45 to 72.

21 He starts looking at his time in Larchgrove, which
22 has been looked at. That's the background to his time
23 at St John Bosco's, and he begins talking about that at
24 paragraph 13. The records show that he was admitted on
25 [REDACTED] 1965 and that would mean that he was only

1 aged ten when he was admitted. And he left on
2 [REDACTED] 1965, so he was there less than a year.
3 I think it's also the case he was ten when he left
4 St John Bosco's.

5 At paragraph 15, he provides a description of the
6 buildings. He goes on to talk about the routine at
7 St John Bosco's and, at paragraph 22, and I'll read
8 this, he talks about the schooling:

9 'The teaching was done by the priests and the
10 Brothers. I think there were three different teachers.
11 There were between 15 and 20 boys in my class. We
12 stayed in the same class and the different teachers came
13 in. We got the usual subjects, like maths, English,
14 geography, art and other things. I wasn't interested in
15 getting an education. I was upset at being away from my
16 family and the way I was being treated. In my previous
17 school, if there was something you didn't understand,
18 you were given guidance. If you didn't understand at
19 St John Bosco's, they kept you in at break time and you
20 didn't get out to play in the yard. They didn't try and
21 help you, and I knew it wasn't right, but no one would
22 listen or believe me.'

23 He goes on, at paragraphs 24 and 25, to talk about
24 religion. I'll perhaps read those two paragraphs:

25 'We went to the chapel every day before school.

1 Religion was rammed down our throats. We had to say
2 prayers through the day and before we went to bed at
3 night. Even on a Saturday before breakfast, we had to
4 go to chapel. One time, in the religious education
5 class, the priest asked if we all believed in Jesus.
6 I said I didn't, because if he did exist he wouldn't let
7 us be beaten by sticks and be ill-treated. I was told
8 to go back and see him at the end of the school day. He
9 took me to the chapel and pointed out to me the statue
10 of Jesus hanging on the cross. I was told that Jesus
11 protects everyone, but I replied by saying that he
12 wasn't protecting us. I was told that I should be
13 ashamed for saying that as a Roman Catholic.'

14 He then talks about other aspects of the routine and
15 work, and birthdays. Then moving on to paragraph 30,
16 there is a section dealing with bed wetting:

17 'I didn't wet the bed before I went to St John
18 Bosco's. I started when I was there. The first time it
19 happened, I told one of the Brothers and he was annoyed.
20 I apologised to him. He grabbed me by the ear and
21 pulled me back into the dormitory. He pulled back the
22 covers and saw that I had wet the bed. He then slapped
23 me about the head with his hand a few times, and told me
24 that one of the Fathers would deal with me. Not long
25 after that, I was moved to a dorm for bed wetters,

1 pyjamas that I had been given were replaced by a long
2 nightshirt that was like Wee Willie Winkie's nightshirt.
3 After that I became a regular bedwetter, nearly every
4 night.'

5 At 32:

6 'If I was found to have wet the bed in the morning,
7 I was taken down to the front door, then outside wearing
8 my slippers, then down to the basement where the shower
9 room was. I had to shower and I was given a dry
10 nightshirt. I was often beaten when I was in the
11 shower.

12 'My mum and dad came up one time for sports day with
13 my younger brother. My dad at some point told me that
14 I should try and smile. I told him that I had nothing
15 to smile about, and that the people who were looking
16 after us were horrible people.'

17 At paragraph 35, he says that:

18 'I never saw anyone from the welfare department when
19 I was at St John Bosco's.'

20 Running away:

21 'I got fed up with getting beaten every day and
22 I ran away. It would have been the [REDACTED] in the year
23 after I arrived there.'

24 That would be 1966:

25 'I ran away on my own and got about four miles away,

1 but either the police caught me, or it might have been
2 a member of the public, and took me back. This was the
3 first time I had run away and I never ran away at any
4 other time from this institution. I am not aware of any
5 other boys running away, but they probably did.

6 'When I wet the bed, I was taken down to the shower
7 room in the basement. The first time I was taken there,
8 I went into the shower and the lights flickered then
9 went out. I was frightened. I was then caned to the
10 back and buttocks several times. I was naked. There
11 was no set number of strikes and it depended on who was
12 hitting you. It was always at least three times. This
13 was the routine every time after that when I wet the
14 bed, which was just about every day.

15 'Different priests did this, not one in particular.
16 They hit me with belts or with a cane. This happened
17 every time I wet the bed. I remember at one point
18 I said I would tell my mum and dad what they were doing
19 to me. They just said that they wouldn't believe me.
20 When I ran away, the police took me back. After the
21 police left, the priest -- I can't remember who -- beat
22 me for running away. It was just me and him in the main
23 hall entrance. He hit me with a walking stick over my
24 clothes. When he was hitting me, he was telling me that
25 no one ran away from there. He hit me on my body where

1 no one could see the bruises. Neither he nor anyone
2 else ever asked me why I had run away.

3 'One time when I was taken berry picking, I was
4 lagging behind. Sometimes I was told I was the cow's
5 bum, because I was always at the back. I was climbing
6 over a fence when one of the priests hit my leg with a
7 cane. This cane had a nail sticking through it. It hit
8 my leg and it burst open. I asked him why he had done
9 that and he said it was so I wouldn't run away again.
10 I was never taken to hospital, but I should have because
11 it needed stitches. One of the other Brothers cleaned
12 it and bandaged it up. I never got any home leave until
13 the cut had healed.

14 'I still have a scar on my leg. The scar is on my
15 thigh and it's about four inches long and one-and-a-half
16 inches wide.

17 'Sometimes if you were in the school talking to
18 another boy, the priest or Brother would walk round
19 behind and sneak up on you and slap the both of you to
20 the back of the head, and give you a row for talking.
21 If you didn't understand something they were teaching,
22 they would often rap the top of your head with their
23 knuckles and tell you to get it into your thick head.

24 'There was one Brother who would come into the yard
25 with his dog, which he carried, and if you were playing

1 football he would trip you up when you ran past him.
2 I don't know why he did it, apart from he must have
3 enjoyed doing it. He did this to me twice and I saw him
4 doing it to other boys.

5 'The Brothers and priests were not just horrible to
6 me; they were like this to all the boys. I was never
7 sexually abused when I was there, and I never heard of
8 any other boy being sexually abused.

9 'I told my mum and dad about the beatings I was
10 getting. My mum probably believed me, but my dad
11 didn't. He would never see wrong or say anything
12 against men of the cloth. After the priest hit me on
13 the leg with a cane with a nail sticking out, another
14 Brother, back at St John Bosco, cleaned my wound and
15 bandaged it. I told him what had happened, but he just
16 said that I was lying.

17 'I heard him speaking to another Brother and he said
18 that I needed to go to hospital because my cut needed
19 stitches. The other Brother told him just to bandage me
20 up.

21 'Before I got moved from St John Bosco's, I was
22 getting more and more agitated and angry. I was
23 verbally hitting back at some of the priests. They
24 didn't like it.'

25 Then he goes on to tell us when he was told that he

1 was leaving and, as I've said, the actual date,
2 according to the records, was [REDACTED] 19 --

3 LADY SMITH: Yes. You gave me the date earlier. He's still
4 ten years old, but eight months later.

5 MR MACAULAY: That's right. After, my Lady, he talks about
6 his time at St Ninian's, Gartmore, which has already
7 been read in.

8 If we move on to paragraph 90, he talks about
9 leaving St Ninian's when he was about 12 or 13, in 1967,
10 and he's then back at home.

11 At paragraph 94, he talks about Larchgrove and,
12 again, that's been looked at.

13 Then, at paragraph 99, he talks about St Joseph's,
14 Tranent and, again, that's been read in.

15 If I go on to paragraph 131, he talks about leaving
16 St Joseph's. He actually gives an actual date:
17 [REDACTED] 1969. He then talks about life after
18 St Joseph's, but then he's back in custody. He's in
19 Glenochil Detention Centre. That's been looked at
20 previously.

21 If I go on to paragraph 154, he talks about leaving
22 Glenochil, and what life was like at home after
23 Glenochil.

24 But then, at paragraph 157, he's back in Longriggend
25 and, at paragraph 160, he talks about Barlinnie, which

1 has already been read in.

2 If I go on to 165, 166, he's left -- he talks about
3 Saughton and what happened there.

4 Then there is a section dealing with life after care
5 to the end, which has effectively been read in
6 previously, and that takes me really to the final part
7 of his statement, page 44, where he has signed the
8 statement and it's dated 25 May 2021.

9 LADY SMITH: Thank you.

10 I think we'll pause there for the lunch break.

11 MR MACAULAY: I think, my Lady, there is one more relatively
12 short read-in, which I think falls upon myself. So
13 perhaps do that straightaway after lunch?

14 LADY SMITH: We can do that as soon as we start after lunch,
15 yes.

16 MR MACAULAY: Sorry; apparently there are two. We'll work
17 out how short they might be.

18 LADY SMITH: If we can have a look at that. Thank you.

19 Before I rise, some more names that have cropped up
20 since I last mentioned people whose identities are
21 protected by my General Restriction Order. We have
22 a Father GVS who may also have been referred to
23 at times as Father GVS a Father LOE
24 Father GVQ and Father LUF. They're not to be
25 identified as referred to in our evidence outside this

1 room. Thank you.

2 (12.59 pm)

3 (The luncheon adjournment)

4 (2.00 pm)

5 LADY SMITH: Mr MacAulay.

6 MR MACAULAY: Yes, my Lady. The next witness is also

7 an applicant and he has chosen the pseudonym 'Trevor'.

8 His witness statement is at WIT-1-000001130.

9 'Trevor' (read)

10 MR MACAULAY: Now, as with a number of applicants in this

11 case study, much of his statement has already been read

12 in. In the SPS Chapter, on Day 394, in the transcript

13 TRN-12-000000026. That was on 6 December 2023, at

14 paragraphs 139 to 164. And, again, in Chapter 7 of this

15 case study, on Day 459, transcript TRN-12-000000092, and

16 that was paragraphs 52 to 62.

17 LADY SMITH: Thank you. What date was that one?

18 MR MACAULAY: The date for that was 5 July 2024, quite

19 recently.

20 LADY SMITH: Thank you.

21 MR MACAULAY: 'Trevor' tells us that he was born in 1961.

22 He begins by providing some family background and,

23 rather sadly, his father had a bad fall and died when he

24 was very young and when his mother was pregnant.

25 He says, at paragraph 7, that he can remember the

1 day that he was taken into care and being taken out of
2 the Primary 2 class that he was in, and he was taken to
3 Nazareth House in Lasswade.

4 Now, my Lady, that particular case study has already
5 been looked at and, clearly, consideration will have to
6 be given to what 'Trevor' says in this statement.

7 If I go on then, to page 48 -- can I say he was aged
8 six when he went to Nazareth House, very young.

9 LADY SMITH: That would fit with somebody who was at
10 Primary 2 stage, wouldn't it?

11 MR MACAULAY: Yes.

12 Then, at paragraph 48, he tells us about leaving
13 Nazareth House, Lasswade, and he ends up in
14 Bellfield Remand Home; that's in paragraph 52. That has
15 been looked at.

16 Then, if we move on from there to paragraph 69, we
17 see there that he ends up in Cardross Assessment Centre,
18 in Dunbartonshire, and again that has been read in
19 previously.

20 If I move on to paragraph 76, he tells us about
21 leaving Cardross Park and that he was transferred to
22 St John Bosco's. We can glean from the records that he
23 was admitted to St John Bosco's on [REDACTED] 1974, when
24 he was aged 12, and he left on [REDACTED] 1975, when he was
25 then 14.

1 If I can then turn to paragraph 80, and just read
2 that. He tells us that:

3 'The priests and Brothers who worked there all
4 stayed in rooms within the old building. The
5 dormitories where we slept were all annexes attached to
6 the main building. SNR [REDACTED] the home was
7 Father LOB [REDACTED] and SNR [REDACTED] was
8 Father LNB [REDACTED]. There was another member of staff I can
9 remember called Father O'Daly, who was an older man. He
10 was good with us and always took an interest in all the
11 boys. He needed a stick to be able to walk around, but
12 if he was walking and talking with a boy, he might lean
13 on them to help him while they walked around the
14 grounds. He would tell us stories about some of the old
15 football matches.

16 'I think all the boys at the school were between 12
17 and 15 years old. There were probably somewhere in the
18 region of a hundred boys there, and they were spread
19 over four or five dormitories.'

20 He then provides some information about the routine.

21 At 84, he says:

22 'The food was quite good and there were plenty of
23 choices.'

24 At 87, he says this about schooling:

25 'There was some schooling at St John's. There were

1 four classes, starting at Class A, and as your
2 schoolwork improved you moved up to the next class in
3 order. When I first arrived at Class A, I was asked to
4 write an essay. When the staff saw that I was able to
5 complete this task, I was immediately moved up to
6 Class B. Once more, I made improvements and was moved
7 to Class C. When I was eventually moved up to Class D,
8 there were much more subjects to be involved in. As
9 well as the usual maths and English, there were also
10 classes involving joinery and pottery. Given the
11 encouragement with being taught joinery and other
12 subjects encouraged me to concentrate on things like
13 English. The education was based more on the practical
14 things rather than the academic side.'

15 He provides further information about the routine.

16 Moving on to paragraph 93, he had his 13th birthday
17 at St John Bosco's, but he doesn't remember any sort of
18 celebration.

19 It says at 94:

20 'During that holiday period, my gran died and
21 I asked to go to the funeral, but the home refused to
22 allow this. Mum even tried to intervene, but they still
23 refused. I spent the whole of that holiday alone in the
24 home with the staff. I was assigned a priest or
25 a Brother each day, but there was nothing to do.'

1 LADY SMITH: He's not the only person who wasn't allowed to
2 go to a grandparent's funeral --

3 MR MACAULAY: No. We've heard that being suggested before.

4 LADY SMITH: -- despite a parent asking them to allow the
5 child to be able to do so.

6 MR MACAULAY: Yes.

7 Under the heading 'Reviews', he says:

8 'At the end of my three months in the home, SNR
9 SNR Father LNB, took me to an office.
10 He started to read out some of the paperwork relating to
11 my stay at St John's. As he was reading out the
12 reports, he read details about a fire that had taken
13 place at my mother's house in SNR 1969. He also
14 read about a young brother who I never knew I had and
15 had died in the fire. He just --'

16 LADY SMITH: By SNR 1969, this child was in care.

17 MR MACAULAY: Yes.

18 LADY SMITH: He went into care at the age of six, in about
19 1967.

20 MR MACAULAY: Yes. He was admitted --

21 LADY SMITH: He was at Sisters of Nazareth by then I think,
22 wasn't he?

23 MR MACAULAY: Yes.

24 LADY SMITH: Yes.

25 MR MACAULAY: So this is something that happened quite some

1 time in the past.

2 LADY SMITH: But it was news to him.

3 MR MACAULAY: It was news to him:

4 'I never knew I had -- had a brother who had died in
5 the fire. He just kept reading all this stuff. I had
6 to stop him and tell him I was not aware of any of this
7 information. I never even knew that I had another
8 brother and that he had died. I was completely broken
9 and could not stop crying.

10 'When I was able to calm down again, Father LNB
11 told me that I could not leave St John's as the staff
12 felt they could not carry out a proper assessment as
13 I was too quiet in the home. He told me I would not be
14 going back to the Panel at that time, and would have to
15 stay for another assessment period. Everything being
16 said by Father LNB was just a matter of fact, and no
17 emotion from him. He then took me back to my class and
18 left me to continue the rest of the day there. When
19 I got to the class again, some of the boys heard about
20 the news and tried to console me.

21 'As I was not getting out for another three months,
22 I just decided I would have to get my head down and
23 behave more. During my stay at St John's, other than
24 the staff there, I never saw any social workers.'

25 He then has a section dealing with family contact

1 and, at 105, he says that he did not run away when he
2 was at St John's.

3 'Discipline' at 106:

4 'The usual punishments that the staff administered
5 at the home would be given a row or, if serious enough,
6 then loss of privileges --'

7 LADY SMITH: I think that should be 'giving' not 'given'.

8 MR MACAULAY: Yes, 'giving a row'. Yes.

9 'There were never any physical punishments carried
10 out by the staff.'

11 There is then a section headed:

12 'Abuse at St John Bosco's.'

13 He begins that section really by telling us about
14 a particular boy who bullied him, and he describes how
15 that happened over the next few paragraphs and, at 111,
16 he says:

17 'There was one of the Brothers called 'GRP
18 GRP', who was Polish. He worked in a room that was
19 similar to a jail cell in the basement. It was full of
20 old televisions and similar equipment. His job was to
21 strip the old equipment of the different metals and put
22 those metals into different boxes.

23 'If you were tasked with working in his room then
24 you had to make sure the metals were not mixed. You
25 were given a screwdriver to strip the metals and a

1 magnet to test if it was metal. If you put any of the
2 metal into the wrong bucket, he would use a small pin
3 hammer and hit you on the back of the hand. It was so
4 cold in his room that when he did it, it seemed to
5 exaggerate the pain. He also made sure that when he hit
6 you, it never showed any bruising.

7 'I can recall there was a boy [and he names him]. I
8 was lying on a bed one night when one of the other boys
9 came and said I should go to the bathroom and see what
10 was happening. I went along and I saw this boy was
11 masturbating boys and there were other boys queueing for
12 this. One night this boy came over to speak to me in
13 the dormitory. I asked him if he was being bullied into
14 doing these things and he said no, that he enjoyed it.'

15 Then he has a section dealing with when he left
16 St John Bosco's and, as I've indicated earlier, that was
17 on [REDACTED] 1975, when he was aged 14. He was leaving
18 St John Bosco's to go to St Mary's, Kenmure, and indeed,
19 he visited St Mary's before he was actually transferred
20 there.

21 He deals with his time at St Mary's from
22 paragraph 118 onwards.

23 My Lady, St Mary's will form part of a Chapter later
24 on in the case study.

25 LADY SMITH: Of course, yes. Leave that just now.

1 MR MACAULAY: At paragraph 148, he talks about leaving
2 St Mary's, and then there are a number of sections that
3 have already been read in, setting out his time in
4 places like Longriggend, Polmont, Barlinnie and
5 Castle Huntly. So I can go on from there to
6 paragraph 225, where he looks at the position of his
7 life after care.

8 My Lady, I can say that all of that, in essence, has
9 been covered previously by way of read-ins, and I can
10 then go to the final page, on page 49, just to confirm,
11 again, that he signed the statement on 21 November 2022.

12 LADY SMITH: Thank you very much. Thank you. Ms MacLeod.

13 MS MACLEOD: My Lady, the final read-in for today is that of
14 an applicant who will use the pseudonym 'Gordon'. His
15 statement can be found at WIT-1-000001194.

16 'Gordon' (read)

17 'My name is 'Gordon'. I was born in 1962. My
18 contact details are known to the Inquiry. My mother had
19 six children with my father. She left him and had
20 another two children with another man before getting
21 remarried.

22 'I was two when my parents parted company. I didn't
23 actually see my mother again until I was 18. I never
24 saw my dad in another relationship. I don't think he
25 ever got over my mother leaving. My father did his

1 utmost to bring the six of us up.

2 'I went to primary school. If I was truant from the
3 school, they would put a card through the door. My
4 father would take it out on me. That was just the done
5 thing back then. I ended up getting involved in
6 criminality at a very early age. I had very little
7 schooling. I actually only ever went to secondary
8 school for one day.

9 'Social work were involved from an early age,
10 probably prior to dealing with me because of the trouble
11 my siblings were getting into. I was breaking into
12 cars, scrapyards, travellers' yards and caravans, and
13 started getting sent to Children's Panels.

14 'I broke into a car one day. I must have been six
15 or seven years of age. We used to pass a scrapyard on
16 the way to school and there were cars parked outside
17 most of the time. There was this little Morris Minor. I
18 smashed the quarterlight window with my elbow and took
19 a handbag that was lying on the seat. I ran up onto
20 this railway embankment with a younger boy from my
21 class. There were packs of cigarettes in the handbag
22 and the other boy took them back to the school and got
23 into trouble. I kept searching through the bag and
24 found a wage packet with thirty seven pounds in it.
25 I went over to school and shouted to one of my friends

1 in the playground. We went to Kelvinhall where the
2 carnival would be at that time of year, and spent half
3 the money.

4 'I thought I would give my father the other half and
5 it would save me getting a doing, but that didn't work.
6 He took me to the police station. I was sent to
7 an Approved School --'

8 LADY SMITH: That would have been about 1969. That was
9 a lot of money.

10 MS MACLEOD: Yes, my Lady, 1969, it would have been about
11 that:

12 'I was six or seven years of age.'

13 Between paragraphs 13 and 18, the witness describes
14 his time at Cardross Park Assessment Centre, where he
15 was for several weeks.

16 I'll then move to paragraph 19, where he discusses
17 his time at Larchgrove Remand Centre between paragraphs
18 19 and 48 of the statement. Again, he was there for
19 between three and six weeks.

20 I'll then move to paragraph 49 of the statement,
21 where the witness speaks about leaving Larchgrove and
22 being moved on to St John Bosco's:

23 'I was in Larchgrove for three to six weeks.
24 Larchgrove was just an assessment centre. Maybe I was
25 at Cardross for some clerical thing, then sent on to

1 Larchgrove for assessment before they sent me to
2 St John Bosco's for two years.

3 'I don't remember who my social worker was.
4 I've had so many over the years. We used to have to
5 come into Glasgow city centre to see the social work
6 back then. It wasn't the same as it is now. You used
7 to dread social work being round about you, and your
8 family did as well. We used to say it was easier to get
9 rid of a rottweiler than a social worker. These men
10 were putting themselves in positions of authority. You
11 didn't -- see many males in social work these days.'

12 The witness then describes his time at
13 St John Bosco's from paragraph 51 onwards.

14 Now, the witness understands, I think, that he was
15 at St John Bosco's from 1970 to around 1972. Records
16 recovered by the Inquiry suggest it was a little bit
17 later than that, my Lady. The records have this witness
18 admitted on [REDACTED] 1974 and discharged on
19 [REDACTED] 1975, so he may have been a bit older than
20 he remembers, but I suppose the dates don't matter too
21 much.

22 LADY SMITH: Yes. That would mean he was about 11 when he
23 was --

24 MS MACLEOD: Yes, my Lady. He was born in --

25 LADY SMITH: -- first admitted. And then --

1 MS MACLEOD: He was born in 1962, so he would have been --

2 LADY SMITH: Nearly 13 when --

3 MS MACLEOD: He would have been 12, 12 and a half --

4 LADY SMITH: -- he came out. 12 or 13 when he came out.

5 MS MACLEOD: 'I don't remember how I got from Larchgrove to

6 St John Bosco's. Probably social work or staff drove me

7 there. [He says] I was still so young, I was probably

8 between six and eight years of age.'

9 But it would appear he was a little bit older than

10 that:

11 'St John Bosco's looked a little bit like a private

12 school. We slept in the place and went to school there.

13 It was mainly workshops, if I remember correctly. We

14 did joinery and these sorts of things. I think the main

15 building was a red sandstone building with the main

16 office, the headmaster's office and clerical offices.

17 That was the centre building and there were wings

18 branching off it. These were more modern-looking

19 buildings.

20 'It was much the same as other places. You were

21 allocated clothing and they took what you were wearing

22 from you. The dormitories were in the wings of the

23 building. It was chaos in the dorms. There were things

24 happening, bullies making me and other kids do things to

25 them. It wasn't just the teachers or people in

1 authority. The housemaster was in another room, but he
2 would fall asleep and wouldn't know what was going on.
3 I don't remember the routine, really. It's more the
4 trauma I remember.

5 'We went to the gym quite a lot. We did lots of
6 sports, things like boxing. We had a sports day where
7 your family could come and watch. We had a play barn
8 and an adventure playground. We went hill walking, to
9 the cinema and did ice skating in Dundee. We were
10 allowed to go on our own and I was still quite young.

11 'One of the housemasters was a nice man. I don't
12 remember his name, but we used to go to his house on
13 a Thursday. He would make us quiche and we'd sit and
14 watch Top of the Pops. That side was enjoyable.
15 I don't remember any education, but there was joinery
16 and steelwork. I enjoyed that. One of the Brothers was
17 Brother **LMW**. He would make go-karts and we would
18 give him a hand. They would have a frame with an engine
19 and a guard at the front. We always occupied our time
20 and did gardening with Mr Green. That was a nice place
21 with nice scenery and fir trees. That was one of the
22 nice things about the place, but there was a dark side
23 as well.

24 'I didn't have any visits from social workers when
25 I was there. Once you were put in these places, you

1 were in the hands of the care system. My dad would come
2 in and visit me on occasion. If you weren't in trouble,
3 you would normally get home for the weekend as well,
4 Friday to Sunday. That was their carrot and stick.

5 'They had to take that off you if you didn't behave.
6 I would get dropped off and picked up in the city
7 centre. I'd sometimes jump on a bus to my dad's or he'd
8 meet me.

9 'The abuse wasn't something I was going to go home
10 and speak to my family about. My father and I weren't
11 so close that we could sit and speak to each other about
12 that. I think at the time I thought I would get into
13 trouble if I said anything about it.

14 'I was always running away and did it a few times
15 a year. I ran from every place I was in. I didn't want
16 to be in these places. It was a wee adventure as well,
17 especially when there were five of you running away.

18 'I remember on one occasion the five of us ran away
19 from St John Bosco. I remember the boys' faces vividly.
20 We were only kids running through forests, coming across
21 clay pigeons and putting them up in the trees. We were
22 outside the transport cafe and this guy was calling us
23 in to have breakfast. He was feeding us, but as soon as
24 he turned his back he was on the phone to the police.
25 Next thing, the police arrived and we all scattered. We

1 ended up getting taken back eventually. Normally we
2 would be away a day or two. It was like playing truant
3 from school and being taken back.

4 'Abuse in the dorms started a few days after
5 I arrived there. Our housemaster had a room next to the
6 dormitories. I don't know if that was the same for all
7 the dorms, but it was for the one I was in. He tended
8 to fall asleep and wouldn't know what was going on. The
9 dormitory door was shut. It was the bullies, the older
10 children. They would make me and other kids -- and do
11 things to them that wasn't natural. It shouldn't have
12 been happening. People say it happened to other people,
13 but it happened to me as well. People putting things in
14 your mouth and making you do things. Kids would pretend
15 they were sleeping. They would make us give them oral
16 sex and masturbate and things like that. It just went
17 on and on and you were in a place where you just
18 couldn't go anywhere.

19 'I remember one particular boy. I told the police
20 this. He was a bully. He was an instigator. He was
21 older, about 15 or 16. He was more developed. They
22 were older, peers abusing us younger and weaker kids.
23 When you were in the dormitories, there was nowhere you
24 could go. You couldn't speak to people about it. You
25 just couldn't stop these bullies when you were a child

1 and you didn't know any better.

2 'You just didn't confide in people about stuff like
3 that. We were young. It wasn't so much about snitching
4 or grassing. It wasn't that. We were just frightened.
5 We didn't know who to speak to and didn't want people to
6 think we were weak.

7 'We used to go to this workshop at the bottom of the
8 main building. It had a basement with big metal doors.
9 It had what looked like cells, wee work rooms. We would
10 take the backs off these analogue TVs and remove the
11 copper wires from the cogs. It was just something to
12 occupy your time at night. One of the Fathers was down
13 there with us. I don't remember his name. He must have
14 been art and part because he would allow you to get
15 taken into this room where they kept all this alcohol,
16 bottles of spirits and cases of lager all piled up. I
17 got taken in there. I can't remember who was abusing
18 me, but I was getting abused in there. It was like
19 a shadow in the night. The Father must have been well
20 aware of it because I was getting sent into this other
21 room. The light was always out. Next thing you were
22 getting things done to you and told to do things.
23 I don't remember his name, but the Father was a member
24 of staff.

25 'Father LUF [REDACTED] ended up [REDACTED].

1 I used to take mail to the post box every day, so I was
2 allowed outside the walls and able to go to the village
3 in Aberdour. I would go to the pharmacy and pick up
4 prescriptions.

5 'Father LUF would meet me on occasions and get
6 me to do stuff to him. He worked for Social Work
7 and had access to a lot of places. He used to take
8 photographs of everybody, in clothing and without
9 clothing. He did that at Kirkcaldy Swimming Baths too.
10 He did that to me and to a lot of kids
11 There would be other staff members
12 He always had a camera with him. He would
13 do that in the grounds of St John Bosco and take you
14 places in there as well. He would take your clothes off
15 and take photographs of you. Some of the photographs
16 were of kids in clothing on the driveway, but other
17 times he told you to take your clothes off. I was only
18 between six and eight years old at the time. I think
19 the abuse from Father LUF started a few months after
20 I arrived at St John Bosco.

21 'Not at the same time, but my older brother went to
22 St John Bosco as well. He remembers Father LUF
23 taking photographs of him. These people were supposed
24 to be looking after us and they weren't. As a Catholic
25 growing up, we were taught to believe in these people.

1 I don't remember leaving St John Bosco.'

2 Between paragraphs 81 and 103, the witness speaks
3 about his time at St Joseph's, in Tranent. That part of
4 the evidence has already been read in to the transcript
5 during Chapter 2 of this case study, which looked at
6 establishments run by the De La Salle Brothers. That
7 was Day 413, on the 25 January 2024.

8 Between paragraphs 104 and 124, the witness speaks
9 about leaving St Joseph's, Tranent, and moving to
10 Larchgrove Remand Home in Glasgow, and I'll move to
11 paragraph 125 of the statement where the witness speaks
12 about moving to St Andrew's School, Shandon, in
13 Dunbartonshire:

14 'St Andrew's was a very plush place with nice
15 grounds and big grandiose red sandstone buildings,
16 clerical buildings. I remember it was well maintained.'

17 The witness was there for around six months in about
18 1978:

19 'I didn't spend much time in St Andrew's. Most of
20 the time I ran away, so I'm not sure how much time I was
21 actually there. It must have only been a few weeks out
22 of the six months. I was due to be there until my
23 16th birthday. I was criminally aware by then and knew
24 if I ran away, all they could do was take me back.

25 'I met Miss McNeilly, she was a really nice person.

1 She was a housemother at St Andrew's.

2 'I remember sitting at my dad's one day and I got a
3 parcel through the door. It was from Miss McNeilly.
4 She was a person who I got to know in the short time
5 I was actually there. She reached out to me one day and
6 she was very pleasant. There were six changes of
7 clothing and a postal order for fourteen pounds. I have
8 fond memories of her.

9 'I was put in a dormitory with five or six beds in
10 it. It was single beds with quilted bedding. We were
11 in houses there as well, but I don't remember their
12 names. They locked me in my room, but as soon as I was
13 let out, I ran away. The rest of the building wasn't
14 secure. Because I was 15 and a half at St Andrew's,
15 I didn't go to school. I was never in a classroom
16 there.

17 'I remember my dad came to see me one time and we
18 walked down to the waterfront. We went to a restaurant
19 or a cafe. I didn't get any other visitors. The social
20 work didn't visit you once when you were in there.

21 'I don't remember ever getting home leave from
22 St Andrew's because I wasn't there very often. I ran
23 away all the time. I'd get out the window during the
24 night and run along the old railway line. I'd go to
25 Helensburgh and into the train station and jump onto

1 a train back to Glasgow. By this time, I was
2 a criminal. I was breaking into houses and factories,
3 stealing stuff, really valuable stuff, and I'd sell it
4 to this guy. It's not until you're older that you
5 realise the value of this stuff you gave away for
6 pittance. I was a full-blown criminal by the age of 15
7 and a half.

8 'I just remember we had to keep our bedroom area
9 clean. It wasn't until I went to borstal that
10 discipline really came into it. Every time I was taken
11 back after running away from St Andrew's, I was put into
12 this locked room. That was to let me settle for a few
13 days. It wasn't a big deal, but I don't believe they
14 were allowed to keep us under locked conditions back
15 then because it was a List D School.

16 'They used to do that with kids that ran away.
17 I would just run away again as soon as I was out.
18 I would manage to get out during the night. Nothing bad
19 ever happened at St Andrew's.

20 'Once I turned 16, I was released from St Andrew's.
21 I didn't return to my dad. I was just staying here and
22 there. By the age of 16, I was a career criminal and I
23 intended making money from it. I continued thieving and
24 was eventually charged with 57 house breakings.'

25 Between paragraphs 143 and 144, the witness speaks

1 about his time spent at Barlinnie Prison between 1978
2 and 1979.

3 And in paragraphs 145 to 151, he speaks about his
4 time in Polmont Young Offenders Institution between 1978
5 and around 1981.

6 In paragraphs 152 to 157, he speaks about his life
7 after care. I'll now move to that part of his statement
8 where he speaks about impact, and just consider a few of
9 those paragraphs.

10 At paragraph 158, the witness says:

11 'We were never told that we could be whatever we
12 wanted to be in life. We only knew one route. The
13 institutions I went to were colleges for crime. It's
14 only years later that you have regrets.

15 'Some of the boys I was in care with I've known all
16 my life. They're doing life sentences for rioting and
17 cutting people up. That's what the care system seems to
18 produce. I don't know many people through my experience
19 that have come out and benefited from it.

20 'A lot of people I remember from these places are
21 dead now. They became drug addicts, criminals or
22 gangsters. Locking people up in institutions or care
23 homes just fuels criminal minds. I know it's got to be
24 done in some cases, but with children at an early age
25 there needs to be more intervention because it isn't

1 working.

2 'I went into the care system knowing how to break
3 into a car and came out knowing how to break into
4 a safe. All these things you learn in these places.

5 'Kids need to be taught from a very early age that
6 they can be anything they want to be in life. I never
7 had that said to me. All these people kept us down,
8 society kept us down.

9 'It's only later in life you think about your
10 education. The only education I've got is through
11 reading. I often wonder why I didn't go to secondary
12 school.

13 'I struggled in later life because I was so used to
14 being told what to do. It can be difficult out in the
15 world. I'm ashamed to say this, but the most enjoyable
16 periods in my life have been when I was in prison.

17 'It seems mad that I've reached the age of 60 and
18 woken up smelling the coffee. It has taken me so long
19 to realise what I've been doing is so wrong; not good
20 for me and not good for my kids. Not good for my life.

21 'No one tells you any different, apart from judges
22 and social workers. You don't listen to judges or
23 social workers; you listen to your parents.

24 Unfortunately, I only had one. He did try with us.

25 Maybe I was born bad, but I don't think I'm a bad

1 person. Society makes people what they are. I believe
2 if someone is nurtured and told right from wrong,
3 they'll not go wrong. Children learn to live and need
4 to be educated from a young age; empower themselves
5 through education and guidance.'

6 In paragraph 177 to 180, the witness speaks about
7 treatment and support, reporting of abuse in later life,
8 and also records. I'm just going to move to the final
9 part of his statement where he looks at lessons to be
10 learned. That is paragraph 181:

11 'Someone needs to find a solution to care homes.
12 There's so many children in care; what's the solution?
13 I'm not sure what it is. It's for people in positions
14 of authority to sort all this out.

15 Lifting your hands to kids serves no purpose. It
16 certainly served me no purpose. It had a detrimental
17 effect on my mind. It made me rebellious.

18 'There are all those kids out there that are going
19 to go through the exact same thing I did because there's
20 no future for them. They only know one thing in life.
21 They either end up doing life sentences or they do
22 a life sentence in instalments. There maybe needs to be
23 less males in the care environment, especially the
24 clergy. These people are supposed to be guiding people
25 and fearing the wrath of God. Why did they do it?

1 Maybe there needs to be cameras everywhere. I don't
2 know the solution. There's too many predators out there
3 and they are in all walks of life.

4 'I want to say to children in care, or about to go
5 into care, not to dwindle their life away on
6 criminality. Unless you're really clever, you're not
7 going to get away with it. It will catch up with you
8 one way or another, and somewhere along the line you'll
9 get roped into drugs. It's not a pleasant lifestyle and
10 I wouldn't advocate it to anybody.

11 'I'm 60 years old now. I just want to enjoy my life
12 and look after my kids. I've never been abroad and
13 I'd love to go on holiday.

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

18 'Gordon' signed the statement on 8 February 2023.

19 LADY SMITH: Thank you very much.

20 I'll take a five-minute break before we start the
21 final evidence for this week, so that we can get
22 reorganised. Thank you.

23 (2.35 pm)

24 (A short break)

25 (2.40 pm)

1 LADY SMITH: Just before I invite the next witnesses to give
2 evidence, there is one name that was used that I haven't
3 mentioned before, that isn't so much a name as
4 a nickname, 'GRP'. I don't know whether anyone
5 would identify this person by that name, but I know who
6 it is and that individual's identity is protected by my
7 General Restriction Order, so that evidence mustn't be
8 referred to as relating to 'GRP' or the person
9 who anybody can link him to.

10 Mr MacAulay.

11 MR MACAULAY: Yes, my Lady, we now come to the last two
12 witnesses and that's the Reverend Mervyn Williams and
13 the Reverend Gerry Briody.

14 Father Briody (sworn)

15 Father Williams (sworn)

16 LADY SMITH: Gentlemen, I know you're here to speak on
17 behalf of the Order as it is in existence today, and
18 thank you for coming along to engage with us to do that.

19 The first questions, I hope are easy: how would you
20 like me to address you?

21 FATHER BRIODY: I'm quite happy with Father Gerry or Father
22 Briody, either or.

23 FATHER WILLIAMS: Father Mervyn will be fine. Thank you,
24 Lady Smith.

25 LADY SMITH: Thank you. You will see you have the red

1 folder there that has the Order's responses to the
2 detailed questions that we sent some time ago, asking to
3 be answered. Thank you; and to no doubt others who have
4 worked hard at providing us with responses to those
5 questions. Of course, we're not going to go through
6 this laboriously today, because we have been able to
7 study it in advance, but there will be aspects that we
8 want to focus on and also some aspects of the evidence
9 I know you have been listening to as it's come out
10 before me.

11 You have heard me say to all witnesses: I know this
12 isn't easy. You are giving evidence in public and what
13 you've heard I'm sure is difficult and troubling for
14 you. If you want a break at any time, just like any
15 other witness, you don't have to both want a break, if
16 one of you does, please just let me know. Or if you've
17 got any other questions or specific requests that would
18 just help you give the best evidence that you can,
19 please help me with that.

20 If you're ready, I'll hand over to Mr MacAulay and
21 he'll take it from there.

22 Questions by Mr MacAulay

23 MR MACAULAY: My Lady. Good afternoon to you both.

24 Perhaps as the senior man in age, if not otherwise,
25 I can address Mervyn, first of all. You have provided

1 us with a CV, and we can see that you were born in 1946.

2 I think you are now 78; is that right?

3 FATHER WILLIAMS: I am indeed. I'm even prepared to say

4

██████████

5 Q. You set out your background and education. Your first
6 profession as a Salesian, and your final professional,
7 which was in July 1971; is that right?

8 A. Yes, indeed.

9 Q. You were ordained in March 1975?

10 A. Yes, indeed.

11 Q. And looking at your qualifications, insofar as the
12 academic side is concerned, leaving aside the religious
13 side, it's really science that you focused upon?

14 A. Yes, and I was privileged to be a maths teacher for
15 quite a number of years.

16 By the way, I apologise for my voice. It's a summer
17 cold, I'm afraid.

18 Q. Indeed you are a qualified teacher?

19 A. Indeed.

20 Q. You have degrees in theology and canon law, and you set
21 out your experience as a teacher and headteacher. You
22 also have been the Provincial bursar for the Order; is
23 that right?

24 A. Yes, indeed.

25 Q. Do we refer to the Salesians as an Order or a

1 Congregation, or is that interchangeable?

2 A. Canonically it's not interchangeable, but in practice it
3 is. People tend to choose between the two.

4 Q. And then you have also been the safeguarding lead for
5 the Salesians from 2015 to the present day?

6 A. Yes, indeed.

7 Q. You are also the Provincial Secretary for the British
8 Province of the Salesians from October 2022 to the
9 present day?

10 A. Yes.

11 Q. I think it's right to say that, in the main, you bore
12 the brunt of putting together the responses?

13 A. I wrote the reports, A, B, C and D.

14 Q. Clearly, you would have quite a bit of input from other
15 sources?

16 A. Yes. I was able to consult with Father KMK
17 who came to you yesterday, or on Wednesday, and also
18 another member of staff, Father James McGarry, who was
19 the last rector. So I did ask them, and asked them
20 particular points which I wouldn't know.

21 Q. Coming to you, Gerry, you were born in 1964 and I think
22 you're now 60?

23 FATHER BRIODY: That's right, yes.

24 Q. Again, you set out your history in relation to the Order
25 and you took your final vows in September 1991, and you

1 were ordained to the priesthood in July 1996; is that
2 correct?

3 A. Yes.

4 Q. And just looking to the academic background, again your
5 focus is on sciences; is that right?

6 A. Yes.

7 Q. And, latterly, you taught physics and you are a science
8 teacher, latterly at the Savio High School in Bootle?

9 A. Mm-hmm.

10 Q. And you became a headteacher at that same school?

11 A. Yes.

12 Q. And in 2016 through to today, you have been the
13 Provincial?

14 A. That's correct.

15 Q. I'll be asking you, perhaps a bit later, just to explain
16 the structure.

17 A. Yes.

18 Q. Mervyn, I'll be focusing with you, then, on the
19 responses that you've made and, perhaps in relation to
20 matters of ethos, I'll perhaps bring you in, Gerry, and
21 I'll do that very shortly and, latterly, I'll simply be
22 asking you for your reaction to the evidence that I know
23 you've both been listening to over the last few days.

24 So if we turn, then, to the first part of the
25 response, which is referred to as 'Part A', and that can

1 be found at SDB.001.001.0003. You will both have, in
2 the red folders in front of you, copies of the response,
3 and it should also come up on the screen.

4 Now, I think one of the things you tell us is that
5 the proper title of the Order is the Society of
6 St Francis de Sales?

7 A. Yes.

8 Q. But you're known as the Salesians?

9 A. Yes.

10 Q. That's what we'll refer to you as. You begin by just
11 providing us with the history and establishment of the
12 organisation. You tell us it was founded in 1859 by
13 St John Bosco; can you just take us through that,
14 Mervyn?

15 A. Yes, St John Bosco was born outside Turin, from a very
16 poor family, but managed to get an education and was
17 ordained as a priest within the Turin diocese. But he
18 was shocked by what he saw in the city. It was
19 an industrial city, Turin, and a lot of young men were
20 coming into the city from outside, looking for work.
21 They were on the streets, young men, and often being
22 exploited. Many of them were in prison. And he was
23 shocked. He would go into the prisons and see these
24 young men, idle, criminalised, and he felt he had to do
25 something about it.

1 So he began to gather them together. And initially
2 that was difficult, because the neighbours never wanted
3 a crowd of noisy, young men that he gathered, teenagers
4 really, so each week he had to move somewhere else. But
5 eventually he found a base to start his work, and he
6 began initially to provide some of them with
7 accommodation, but then he began to teach them trades
8 largely. And he actually negotiated contracts with
9 employers. We still have some copies of this. They
10 were basically what you might call now apprentice
11 arrangements. And he then also began to identify the
12 brighter pupils, who he could give a more formal
13 education to.

14 And his Congregation developed out of that. And in
15 fact, the first Salesians who worked with him were all
16 his past young people, which is most unusual for
17 a Congregation. He had a lot of difficulties. At that
18 time in Italy, there was a very divided society. It
19 wasn't a united country as it is now. So he had a lot
20 of difficulties. He was deemed to be a rabble rouser by
21 some, having this large number of young men that were
22 involved with him. But his work thrived.

23 He chose to be called the Society of St Francis de
24 Sales because St Francis de Sales, who lived in the late
25 1500s and 1600s, was a renowned bishop in Geneva, whose

1 approach to preaching the gospel was basically not to
2 condemn people, but to support people. And he used to
3 say, 'If you walk on the ground, you're going to get
4 your feet dirty. None of us are perfect'. And he went
5 out and reached out to people in kindness and in
6 understanding, and John Bosco wanted to do the same with
7 young people. I'm sure Father Gerry will develop this
8 later on.

9 So that was the origin of the society that he
10 founded, and it spread very rapidly throughout the
11 world, actually.

12 Q. Indeed, you provide us with numbers. Many countries and
13 many thousands of members?

14 A. Indeed. About 130-odd countries now.

15 Q. You also set out, on page 2 of Part A of the document,
16 key elements of the mission that we can find in -- for
17 example, what you refer to as 'the constitutions', and
18 the thrust of the mission and of the John Bosco ethos is
19 to educate young working-class males?

20 A. In origin, yes, because that was the nature of education
21 in the middle of the 1800s. It would be males -- boys
22 and girls would be separate.

23 Q. Just looking to that -- and perhaps I can bring you in
24 here, Gerry, because you sent us a document and
25 I'll refer -- put it on the screen, and you'll just see

1 it on the screen. It's SDB-000000205.

2 This is headed, if we just move up a bit: 'The
3 Preventative System, The Educational Method of
4 St John Bosco, Founder of the Salesians.'

5 Can you describe to me what this document is about?

6 FATHER BRIODY: Don Bosco was very clear. His father died
7 when he was only two years of age, so his mother brought
8 him up in a mixed family, because he had stepbrothers.
9 There was a lot of strife in his own family. And he was
10 a country lad and worked in the fields and, therefore,
11 if he got into conflict he'd tend to resolve it by
12 fists.

13 But he had an experience. We would call it a
14 religious experience, when he was perhaps nine/ten years
15 of age, where he had a view, a vision, whatever you want
16 to call it -- he was always very devoted in terms of his
17 faith, as his mother was -- that, really, if you wanted
18 to solve young people's issues you had to do it by
19 gentleness and meekness and not by violence or force.

20 So, in a sense, that's where he comes from. The
21 things about using reason, religion and kindness for
22 young people, young people knowing that they were
23 appreciated and loved, that really comes a lot from his
24 own background, where he had no father.

25 A lot of his life, in a way, he attached himself to

1 different people who were either spiritual directors or
2 assistants with him, who almost looked for this fatherly
3 influence. So, therefore, he's interpreting his
4 experience for the young people, as Father Mervyn said,
5 he found in very feral conditions in the prisons of
6 Turin, when he went there to work as a young priest. So
7 that's where his sense -- original religious experience
8 of meekness and humility, but also: how practically can
9 I help these young people and stop them simply coming
10 back into prison?

11 LADY SMITH: Father Gerry, can I just check: did you say
12 'feral' conditions in the prisons, or 'foul' conditions?
13 Or was it both?

14 A. Well, it's probably both because they say the conditions
15 turned his stomach.

16 He also had a very deep experience. He was working
17 with another group of priests and they accompanied young
18 people to the gallows. And he was asked to do it on
19 this day, and he collapsed before the young man got to
20 the gallows and he was shamed by that, and he decided
21 that really what he had to do was to stop these things
22 happening.

23 MR MACAULAY: Was the Order then recognised by Pope Pius IX
24 in 1874, as an Order of pontifical right?

25 A. Yes.

1 Q. If we look then at your presence in Scotland, Mervyn;
2 can you perhaps help me with that?

3 FATHER WILLIAMS: Yes, working in Britain began in 1887 in
4 Battersea in London, and the work expanded throughout
5 England into Ireland, into Malta, into South Africa.
6 But it hadn't really, at that stage, by 1950, extended
7 into Scotland. But the numbers in the Province were
8 increasing and the Provincial at the time, encouraged by
9 the hierarchy of Scotland, was seeking a way of
10 beginning to work in Scotland.

11 And the deciding factor was an approach by the
12 Archbishop of Edinburgh and St Andrew's in Edinburgh who
13 had a property, Hillside House, in Aberdour. It had
14 been previously used, I think, by two different groups
15 of Sisters for different purposes. I think it was a
16 diocesan property, I think. And it was arranged that
17 the Salesians would open a small residential care home
18 there in 1950, and the boys went out to school.

19 Q. It wasn't a school itself?

20 A. It was a small children's home and all the boys went out
21 to school.

22 That was there for ten years and it was called St
23 Teresa's.

24 LADY SMITH: You think that was about 1850?

25 A. 1950. Apologies, I wasn't clear, my Lady: 1950. And

1 that was there for ten years, and then there was need,
2 in 1960, for more Catholic Approved School places and
3 the arrangement then was that it became an Approved
4 School under the Approved School Regulations 1961, from
5 1960 onwards. Initially, using the old Hillside House
6 with a number of, as Father KMK mentioned the other
7 day, huts basically, and then -- that was for the years
8 from 1960, but obviously the Social Work Act 1968
9 changed that arrangement to List D Schools and it became
10 a List D School in 1971.

11 That actually brought in a lot of further investment
12 and there were a significant number of new buildings
13 then added, so that was the kind of history of it.

14 We did actually also open a small children's home in
15 Glasgow, in Bosco House as well.

16 Q. And you tell us about that.

17 A. Yes.

18 Q. When it was the children's home only and then, as you
19 say, it moved into being an Approved School; was it
20 staffed by Salesian Brothers?

21 A. Initially, certainly. I think, if you take the years as
22 a children's home, I would think we don't really have
23 much detail from that time, but I would imagine it was
24 probably, maybe except for a domestic or a cook or
25 somebody, I would imagine it was probably totally

1 staffed by Salesians.

2 When it became an Approved School, initially it was
3 quite small and, again, the majority, if not all of the
4 teaching and care would be provided by the Salesians at
5 that stage.

6 Q. And would it be the Salesian Brothers who had been there
7 when it was a children's home who would simply carry on
8 in their previous roles, albeit under the heading of
9 an Approved School?

10 A. There is always a turnover in our communities. We are
11 not monks who go to live in one community for life. We
12 join a society and a Province, so people regularly do
13 get moved from one community to another. I do have
14 a list -- I'm not going to go through it -- of the
15 members of each year in the community, so there would be
16 changes circling every year perhaps, one or two. It
17 would be normal for some changes to take place.

18 Q. But in the early days of the Approved School; what
19 teaching qualifications would the Salesians who were
20 present then have?

21 A. SNR [REDACTED] Father LOB [REDACTED] was
22 a qualified teacher and he had been SNR [REDACTED] in our
23 similar school, in Blaisdon, in Gloucestershire. We had
24 a residential special school in Gloucestershire, which
25 was founded in the 1930s, I think. That wasn't for

1 children placed there through either the criminal court,
2 the juvenile courts, or equivalent. But they came
3 through the care system. They were more what you might
4 call 'traditional orphans', and he was SNR
5 in that residential school, and he came up as SNR
6 SNR the Approved School.

7 After about 18 months, he was actually quite ill and
8 Father GVS, who was also a qualified
9 teacher if I'm not mistaken, SNR for about
10 two years, and then Father LOB. So those
11 SNR were qualified men.

12 Q. And the others?

13 A. The others, I think not necessarily initially when they
14 began.

15 I think what tended to happen, rightly or wrongly,
16 was people began to get experience and then would get
17 qualifications. I think the tendency was that a young
18 Brother, for example, coming through formation, would go
19 there without necess -- without a particular
20 qualification.

21 Q. Perhaps I should ask you about -- before moving on, the
22 general structure of the Order. We know, Gerry, that
23 you are referred to as the Provincial; what is your
24 jurisdiction?

25 FATHER BRIODY: Basically, I'm the superior of the

1 Congregation in this country.

2 Q. Do you have a name in this country?

3 A. An aim?

4 Q. Yes.

5 A. An aim? Our aim is always around education --

6 Q. Not an aim. A particular name. Are you referred to as

7 a particular province?

8 A. We're the British Province, sorry. GBR Province, yes.

9 FATHER WILLIAMS: Or the province of St Thomas of

10 Canterbury.

11 Q. I think I saw that in your report.

12 I can understand then -- if I can put it this way:

13 you're in charge in this country?

14 FATHER BRIODY: Yes.

15 Q. And above you?

16 A. Above me is the general -- we have a regional, from

17 parts of Europe. So a regional would cover probably

18 half of Europe, and that means Germany, France,

19 et cetera. So he's the next one above --

20 Q. Where is he based?

21 A. In Rome. There is a General Council that sits in Rome.

22 So all the regionals from different parts of the world

23 sit as part of that Council.

24 And above him, there is a rector major. 'Rector'

25 just means director. Director major, so he's the one in

1 charge of all.

2 Q. That's the general structure. And we have also heard
3 that, for example at St John Bosco's, that there was
4 a rector and a headteacher; is that the same sort of
5 division of the rector looks after the spiritual side of
6 things --?

7 A. Not in terms of the structure. The structure is pretty
8 hierarchical. From the rector major (inaudible) --
9 that's his name -- and then the General Council and then
10 Provincials.

11 In terms of the community and the work, there is
12 often this distinction maintained where the rector is
13 the person who looks over the community -- in terms
14 of -- but also the mission in a wider sense. But if
15 there's a headteacher involved in an educational
16 establishment, they have a lot of autonomy in terms of
17 running that establishment. They are the ones
18 accountable to whoever oversees the establishment,
19 governors, managers, et cetera.

20 Q. We have been looking at when the school began as
21 an Approved School. There came a point in time when it
22 closed. Perhaps I can ask you, Mervyn, about that?

23 FATHER WILLIAMS: Yes. And this is where -- I wrote these
24 reports in 2019, which is now a few years ago. Since
25 then, I've been able to access further information,

1 which actually means I need to correct the closure
2 issues in connection with the school.

3 In my report, I suggested that it closed because
4 there was a move to change the oversight of List D
5 Schools from the Scottish Office to the Local
6 Authorities. There was such a move, but I gather it
7 didn't actually happen, at least not at that time, and
8 the reason for the closure was the Scottish Office,
9 looking at the provision of List D places across
10 Scotland, realised there were a lot of surplus places
11 and -- including surplus places within the Catholic
12 sector.

13 So it was the Scottish Office, noticing the level of
14 surplus places, produced a proposal that certain of the
15 schools should close, and that included St John Bosco's
16 School.

17 Initially, after the initial consultation, he stood
18 back from that decision, but then reaffirmed that
19 decision at a later stage.

20 So the reason it closed was because the Secretary of
21 State closed it, because it was part of an exercise to
22 reduce the number of places. That was the reason for
23 it.

24 Q. But there was quite a campaign to keep it open?

25 A. Indeed.

1 Q. I think one of the things you've done is send to us the
2 letters of support --

3 A. There were a large number from the social work
4 departments that sent children, from the reporters to
5 the children's hearings, to a whole range of
6 professional people who were connected with the school,
7 the police service, even Barlinnie Prison, because it
8 had been used in its latter years often as a placement
9 for training social workers, training remedial teachers,
10 et cetera. So, yes, there was a significant campaign,
11 which initially seemed to work.

12 Q. Yes. I'll perhaps put one or two of these letters of
13 support on the screen. The first one I want to look at
14 is SDB-000000185.

15 This is a letter from the Social Work Department of
16 Strathclyde Regional Council, dated 27 January 1981,
17 addressed to the headmaster, and it's very supportive
18 and, in the second paragraph, very complimentary of what
19 is being provided by St John's.

20 If you turn to the next page, page 2 -- can we just
21 scroll to the bottom -- well, I was going to do this
22 because there are quite a number of signatories, but
23 they've been redacted, perhaps for obvious reasons. But
24 it has been signed by quite a number of people, to
25 indicate the level of support.

1 Perhaps the other document I should look at is
2 SDB-000000185, at page 4. If we scroll up to the top --
3 if we're there, you'll see this is a letter addressed to
4 the then Secretary of State from the University of
5 Stirling, dated 30 January 1981, again being concerned
6 about the plans to close the school and going on to say,
7 towards the end of the first paragraph:

8 'During this time we have come to appreciate the
9 nature of the work done at the school, the quality of
10 its facilities, and the skills of its personnel.'

11 So that's highly positive from the perspective of
12 St John's.

13 If we turn to page 5, again there is quite a number
14 of signatories that have been blanked out in this
15 letter.

16 So I think, as you've said, Mervyn, initially that
17 sort of support did hold things back?

18 A. It did. But only for about 18 months, I think.

19 Q. And you mentioned earlier on that you had a place in
20 Glasgow; was that Bosco House?

21 A. Yes.

22 Q. But that was a home was it, rather than a school?

23 A. Yes. Again, the boys went out to school. It was much
24 smaller. I think maybe 12 to 15 boys.

25 Q. Does the Order have a presence now in Scotland?

1 A. Sadly not. When those two places were closed, we wished
2 to remain in Scotland and, in fact, we then actually
3 took on some parishes, initially a parish in Muirhouse,
4 in Edinburgh, and then two parishes in Easterhouse.

5 Now, again, it was felt that these were parishes
6 that could help, given the nature of the areas, that
7 they served our mission, which was directed towards
8 young people in need, and we felt that those presences
9 in those areas could assist with that; and we were there
10 for quite a number of years. But our numbers are
11 reducing and some of us are getting older, and we had to
12 withdraw. So currently, unfortunately, we do not have
13 a work in Scotland.

14 Q. What about south of the border --

15 A. Oh, yes, we are quite busy and active in England.

16 Q. Is that in a pastoral sense or are you still involved in
17 schools?

18 A. There are five schools which we are involved in, either
19 directly as trustees, or in partnership in trusteeship.
20 For example, in Bolton, where we're based, we have a --
21 1,500 pupil comprehensive school where we are the
22 trustees. We have a range of works, and seven or eight
23 parishes, something like that.

24 Q. If you turn to page 4 of the response, one of the
25 questions you were asked -- this is at (iv), towards the

1 bottom of the document. So we're back to
2 SDB.001.001.0002, page 4.

3 You were asked the question towards the bottom, if
4 we scroll down:

5 'Why did the organisation consider [and can I say we
6 use the term "organisation" because this is a document
7 that applied to a number of different --but why did the
8 Order consider] that it had the competence to be
9 responsible for and manage the care of children in
10 establishments?'

11 What is your response to that? At that time when
12 you started out, let's say with the Approved School in
13 1960 --

14 A. Yes. I think what had happened with the Province,
15 which, as I've mentioned, had expanded from England to
16 Ireland, to Malta, to South Africa and, in 1950, to
17 Scotland, was we were expanding. There were over 500
18 Salesians in the Province and, within that Province,
19 though it wouldn't have been our main work, we did have
20 a number of already existing works not dissimilar to
21 what the Approved School here would be.

22 For example, we had, as I mentioned already, the
23 school in Blaisdon in Gloucestershire, which -- all of
24 the pupils had been sent there by Local Authority
25 through the care system. That was a residential special

1 school.

2 In Malta, we had a similar school, which was
3 basically a school that also taught trades, and in
4 Malta, sadly, there were quite a number of children --
5 perhaps born out of wedlock, passing sailors -- there
6 was quite a number of children who needed both
7 residential provision, and teaching and education.

8 In southern Africa, we also had, all part of the
9 Province, we had similar works in Cape Town. So though
10 we had far more of the normal type of school, we did
11 have three or four similar types of provision with
12 experienced people who had worked within those. And as
13 I mentioned, Father **LOB** had been **SNR**
14 **SNR** in our school in Blaisdon.

15 Also, even the other schools were nearly -- many
16 were residential. They were boarding schools. So the
17 idea of -- okay, they were what you might call
18 mainstream children, but working residentially with
19 children, and in certain cases specifically with the
20 more challenging children, was part of what we were
21 doing.

22 LADY SMITH: Father Mervyn, I see from your response, that
23 you say that the large number -- you mentioned seventeen
24 included residential care of boys secondary school age,
25 and one for boys of prep school age. When you say 'prep

1 school age', what age range did you have in mind; and at
2 secondary school, what age range?

3 A. Secondary school in England would be 11 to 18. Prep
4 school -- this was a school in Burwash, in Sussex.
5 I think it was the only one we ever had at that age
6 group. That would be kind of aligned to what we might
7 almost call the public school system in England, where
8 you have, I would imagine, sort of 7 to 11 year old
9 children. Perhaps even a bit older than that.

10 LADY SMITH: Maybe 8 to 13, I think traditionally.

11 A. It could have been 8 to 13. That closed in the early
12 1950s. I think that actually was originally -- the
13 house was originally established, I think, in the
14 1890s -- because it was out in the country -- as a house
15 of formation, to keep them out of the cities, the young
16 Salesians. And I think, to some extent, when it ceased
17 to be a house of formation, it was: what can we do with
18 it?

19 And it became a prep school.

20 LADY SMITH: That is the Gloucestershire one?

21 A. Yes.

22 Sorry, no, that was in Sussex.

23 LADY SMITH: Sussex, sorry. Right.

24 MR MACAULAY: There's been some evidence that there were
25 quite young children at St John Bosco's. I think 'aged

1 ten' has been mentioned.

2 A. Yes.

3 Q. I just ask you: do you consider that men, particularly
4 clergymen, would be able to properly care for children
5 of that kind?

6 A. I think it was established clearly as an Approved School
7 for secondary age children. But the children admitted
8 to it were sent there in the first instance by the
9 criminal juvenile courts and then by the Panel system
10 so, in that sense, the school almost didn't have control
11 over the age group of the children coming into it.
12 Those were the decisions taken, it would seem, by other
13 parties.

14 LADY SMITH: Father Mervyn, just to pick you up on one thing
15 there, before the Children's Panel system, children
16 could be sent by what you might regard as a court, a
17 children's court, but it didn't necessarily mean there
18 had been any crime been committed. Children who were
19 running away for various reasons, either from home or
20 school, or both, could end up in Approved Schools,
21 without having done anything wrong in law, but as
22 a means of trying to get them to stay in one place. It
23 didn't usually work. But the background wasn't
24 necessarily an offending background.

25 A. Thank you, Lady Smith. Indeed. But I take your point

1 about working with ten-year-old children, but to some
2 extent it's what was sent.

3 MR MACAULAY: So it really was a position that you were put
4 into, rather than chose to adopt.

5 A. I think so.

6 Q. But looking at it; was it a happy position from the
7 perspective of the child?

8 A. I think to put children of that age into care -- okay,
9 sometimes it has to happen, but ideally it's too young
10 to be in care. But it has to happen in some cases.

11 Q. I suppose it depends on who's going to be doing the
12 caring?

13 A. Indeed.

14 Q. And that's very important, I think, when you're looking
15 at this.

16 A. I mean, certainly by the years of the 1970s, there was
17 a mixed staff.

18 Q. And we have heard that.

19 A. Not so much in the early 1960s.

20 LADY SMITH: And it depends on what training, if any, they
21 have had, not just generally, but particularly with this
22 cohort of children --

23 A. Indeed.

24 LADY SMITH: -- how best to exercise their responsibilities
25 towards them?

1 A. Yes. I think, certainly by the 1970s, the staff would
2 have been well qualified, both Salesians, qualified
3 social workers, qualified teachers, and the lay people.
4 In the early 1960s, I don't think that was the case.

5 MR MACAULAY: No.

6 I should perhaps have asked you at the outset: as
7 Salesians, you take certain vows; can you tell me what
8 the vows are?

9 FATHER BRIODY: We take vows of poverty, chastity, and
10 obedience. On poverty, it speaks for itself, but we
11 don't see poverty as a matter of: do you have money to
12 spend or not?

13 We say it as availability. So do you make yourself
14 available to people?

15 Chastity kind of speaks for itself, but obviously it
16 can be a focus.

17 And of course, obedience, really we take a vow of
18 obedience to our superiors, so technically -- I know it
19 doesn't happen very often, certainly not these days --
20 for example, if I had to say to a (inaudible), 'I'm
21 asking you to do this under obedience', then it's quite
22 a serious issue if they don't do it. But that's not the
23 way we've tended to operate, latterly.

24 In the early days, the idea of you being given an
25 obedience -- which was really literally, on 15 August,

1 receiving an envelope that said what your work would be
2 for the following year -- that was the practice, 1940s,
3 1950s, 1960s. As time's gone on, that's receded. But
4 obedience would be quite a strong aspect of our
5 religious commitment.

6 LADY SMITH: So these were directions? The letter of
7 obedience was a direction which you had to obey?

8 A. Yes, that was the expectation.

9 LADY SMITH: Thank you.

10 MR MACAULAY: Was there also guidance as to how you should
11 deal with children?

12 A. There wouldn't have been as such, with that kind of
13 obedience. As Father Mervyn said, we would look today
14 obviously more particularly in terms of qualification,
15 but we would look to develop in our young Salesians
16 a progressive experience of working in different
17 situations. So that might begin, for example, with
18 informal working party settings. They are supervised
19 and looked over at the time. Obviously then into
20 educational establishments, but perhaps that may begin
21 as summer experiences or summer camp experiences, and
22 then on to perhaps more formal experiences.

23 Now, today, we would not have the formal experiences
24 without qualification. So, before our young Salesians
25 would go into any school situation, they would have a

1 degree, they would also have at the very least a PGCE or
2 a social work qualification. Every one of our young
3 Salesians now will have a recognised national
4 qualification before they go into any of that kind of
5 work.

6 In the days gone past, that probably wasn't the case
7 because partly the qualifications weren't available, and
8 partly the expectation was -- partly learning on the
9 job, but not simply 'here you are, get on with it', but
10 you are mentored. The expectation is you would be
11 mentored by the other Salesians who had more experience.

12 Q. On page 17 of the document, under the heading 'Ethos',
13 you quote from a speech by Pope Francis in January 2019
14 at the Catholic Church's World Youth Day, and you have
15 set out the quote. It's quite a long quote.

16 But what the Pope says, about half way down:

17 'John Bosco was courageous to do this and took the
18 first step forward in favour of abandoned young people,
19 and from there he was not afraid to take the second
20 step: to create with them a community, a family, where,
21 with work and study, they felt loved.'

22 And that's at the very heart of your ethos; is that
23 correct?

24 FATHER WILLIAMS: Absolutely.

25 FATHER BRIODY: Absolutely, yes.

1 MR MACAULAY: And having listened to the evidence that you
2 have, over the last few days; have you any point to make
3 in relation to whether that important ethical stance was
4 alive and well at St John Bosco's?

5 FATHER BRIODY: Let me say, I certainly feel shocked and
6 disturbed at the evidence that we've heard, and we've
7 listened to it fully and it's very important that we do.

8 So I'd have to say no, on aspects of what was taking
9 place at St John Bosco's School, no, that was not the
10 case. Certainly there are clearly aspects of reasonable
11 practice at times for individuals, but the collective is
12 a concern and it certainly would be a concern in terms
13 of that ideal.

14 FATHER WILLIAMS: Certainly -- obviously I read many of the
15 witness statements in advance, but actually hearing and
16 seeing these elderly gentlemen who came here, how
17 they've been affected by what had happened, what,
18 50/60 years ago, was I think a very transforming
19 experience for me. And even some of the things read in
20 this morning were appalling.

21 And there's -- that's the big issue. But also for
22 us, this is what we try to do, what you've just read
23 out, and to know that wasn't happening -- people we
24 know -- dead now. But people we knew, it's devastating.

25 Q. There are some questions put to you under the heading

1 'Legal responsibility', and that's at page 15, at 1.4,
2 and I just want to ask you about this. It's towards the
3 bottom of the page. And there is a question:

4 'Did the organisation have any legal responsibility
5 for the children in its care?'

6 And the answer is this:

7 'The pupils in St John Bosco's were not in the
8 direct care or responsibility of the Salesians of
9 Don Bosco, but were the beneficiaries of a work provided
10 by the Salesians.'

11 Now, you are making a distinction there, and I just
12 want to understand what that distinction is.

13 FATHER WILLIAMS: Legally, the Board of Managers were
14 responsible for the school. That's absolutely clear in
15 the legislation --

16 Q. There is no question about that.

17 A. So they employed the staff, and they carried
18 responsibility for delivering the work, and the children
19 were in their care.

20 However, the Salesians of Don Bosco, we also are
21 a registered charity, or we have a registered charity,
22 and not simply because of the law are the registered
23 charity, but we are also responsible for any of the
24 works in which we are involved. We were the provider of
25 the property. So we were the voluntary body providing

1 the school, so that the managers could lease it from us
2 and then deliver the work.

3 But our duty of care extends to all areas that we're
4 involved in. So we certainly had a duty of care to
5 those children, but the actual legal responsibility for
6 running the school was the Board of Managers, so there
7 were two different aspects.

8 Q. I understand, under the regulations, that was the case.
9 But, in reality, on a day-to-day basis, it was the
10 Salesians that would bear the full brunt of caring for
11 the children?

12 A. Oh indeed they did, as employees of the Board of
13 Managers.

14 Q. You make reference to the regulations on page 14, to the
15 rules, and the change -- I'll perhaps just take this.
16 It's about a quarter of the way down from the top of the
17 page. You say:

18 'The management of St John Bosco's School will have
19 been that laid down from December 1, 1961, in the
20 Approved Schools (Scotland) Rules, for the Management
21 Board, and under explanation that we have limited
22 records available; it is accepted that those included
23 the following.'

24 And the fifth bullet point is:

25 'Providing for the supervisions of pupils after

1 release from the school for two years ...'

2 That was a duty, I think, under the regulations and
3 the rules fell upon the managers?

4 A. Yes.

5 Q. And do I understand it wasn't expected that the
6 Salesians would have a two-year period of aftercare in
7 which they were directly involved?

8 A. No, no. That was part of the regulations for the
9 Approved Schools, that the -- the children were released
10 on what they called a licence and the school continued
11 to have responsibility, but that was the Board of
12 Managers.

13 Now, I think at one time, the particular social
14 worker who had that post of outreach was in fact
15 a Salesian employed by the managers to do that. But it
16 was a responsibility of the Board of Managers.

17 Q. Have you read or listened to much evidence to indicate
18 that, when a child left St John's, that that child
19 received aftercare for a period of two years?

20 A. I think it's difficult to give a simple answer to that.
21 Clearly, as we've heard -- we're talking obviously now
22 about the Approved School years. Quite a number of
23 children then moved on to a further provider of care, in
24 which case they were not, in a sense, out in -- I'll use
25 the term -- 'the world'; they were transferred to the

1 care of another provider.

2 If they were not transferred to the care of another
3 provider, then this was the responsibility of the Board
4 of Managers. We don't really know to what extent that
5 was fulfilled. We don't really have much documentation
6 to -- we have no records, actually -- and in a sense we
7 shouldn't have the records; they're the managers'
8 records about the individual children.

9 Q. Except that we have evidence, if it's to be accepted, of
10 children leaving and effectively ending up being
11 homeless?

12 A. If that happened, then it certainly should not have
13 happened, absolutely.

14 Q. Your position is at that time -- and I know it changed
15 after the 1968 Act, but after that time -- there was
16 this duty on the managers --

17 A. There was indeed, absolutely.

18 Q. Can I then turn to -- I think it's page 19. Before
19 I ask you that, we know that you're both priests, you're
20 ordained priests, and we also know there are Brothers
21 who don't become priests. And we have also heard,
22 I think today or yesterday, a reference to 'a lay
23 Brother'. Gerry, can you perhaps help me with these
24 distinctions?

25 FATHER BRIODY: Yes. Our first commitment is as religious --

1 is taking vows of poverty, chastity and obedience as
2 Salesians of Don Bosco. That normally takes six years
3 of preparation and that could be -- that certainly
4 involves three years of academic study, sometimes more
5 than that. But it's a six-year time... We can take the
6 vows for three years, then one year, two years... In
7 other words, we take the vows in stages.

8 Once you get to six years, you are able to take what
9 are called 'final vows' if you're ready, and that means
10 you take them for life. You then are a Salesian for
11 life. You then have the option of carrying on as
12 a cleric, to study for the priesthood, which means
13 another three to four years of study, or you have the
14 option of remaining a lay Brother.

15 Don Bosco was very keen to have lay Brothers,
16 because he felt lay Brothers, because they weren't
17 priests, could go into more difficult situations and
18 actually not have the -- not so much the burden of being
19 a priest, but not have the identity, so he wanted to --

20 LADY SMITH: Father Gerry, I'm sorry to interrupt, but can
21 you just slow down a little? There's a lot of
22 information coming out here that's very familiar to you
23 and not so familiar to us or so familiar to the
24 stenographers. Just take it at a slightly slower pace.
25 That would be helpful. Thank you.

1 A. Perhaps another aspect of the lay Brother vocation, but
2 this wasn't exclusive initially, they often were artisan
3 types -- carpenters, joiners, woodworkers -- because
4 Salesians have a big tradition of running technical
5 schools as well as academic schools. In fact, on the
6 continent, you'll often find the two schools sitting
7 side by side, the gymnasio, as a grammar school, and
8 a technical school, and the children split at 14 and
9 decide what they're going to do.

10 So a lot of the lay Brothers, as we call them, on
11 the continent were actually teachers in those schools.
12 Whereas we never quite had that distinction, so they
13 tended to be, if they were teaching anything, woodwork,
14 metalwork and so on, or they were the people who were
15 handymen around the house, maintaining the property,
16 et cetera, et cetera.

17 MR MACAULAY: A lay Brother and a Brother are the same
18 thing?

19 A. Same thing.

20 Q. Can I take you to page 19, (viii), towards the bottom of
21 the page where you are asked some questions about
22 discipline?

23 I don't know whether, Gerry, it's for you to look at
24 that and provide us, first of all, with the ethos in
25 relation to discipline?

1 FATHER BRIODY: Don Bosco was very clear: in his time,
2 corporal punishment would have been very much the vogue,
3 and he was very clear with his Salesians that he did not
4 want that. He didn't want young people to be educated
5 in fear. So that's why he came with the whole concept
6 of a preventive system, not a repressive system. And he
7 basically expected his Salesians to follow that.

8 It was different for the times. Did they get it
9 right every time? Probably not. But essentially that
10 was the guideline he gave. We were operating a
11 preventive system.

12 The idea of prevention wasn't simply passive. It
13 was that the Salesians would be active with the young
14 people; not just in the classroom, but in the yard, in
15 the chapel and other places, and therefore trying to
16 prevent or to forestall any difficulties happening.
17 That was the idea of it. It wasn't simply a passive
18 system. But, certainly, he was not in favour of
19 corporal punishment.

20 Q. But, ultimately, the Salesians did recognise that
21 corporal punishment would have to be used as a last
22 resort?

23 A. Yes. I think if we look at the history of our grammar
24 schools, for example, yes, they would have used corporal
25 punishment in that context. But, yes, it wouldn't have

1 been the first call, because for us it's not the
2 default, if you like. But gradually over time, all of
3 them, basically, if they started with that, gradually
4 reduced it to the point where it went out of existence,
5 even before nationally it did.

6 FATHER WILLIAMS: I think another aspect to that is that St
7 John Bosco was very clear as to what he wanted, but when
8 you are very, very international and the ethos spreads,
9 in some ways it's good for it to be localised, but it
10 can also be dangerous. And I think coming into the
11 English... because that's basically where the education
12 began in here, was some of the traditional corporal
13 punishment issues of English education were taken on by
14 the early Salesians when they shouldn't have been. So
15 I think that can be a danger, that your ethos can be
16 shaped locally both for the good, to be able to relate
17 to the local situation, but also for the bad, when it
18 can be corrupted to some extent.

19 That seemed to have happened.

20 Q. Is that what you see happened at St John Bosco's?

21 A. I think that's what happened, yes.

22 Q. They were still operating under regulations and the
23 regulations did specify the extent to which corporal
24 punishment was permitted?

25 A. Technically, administered properly, it was perfectly

1 legal.

2 Q. But are you saying, although that was the case, it was
3 contrary to the ethos of the Order?

4 A. It was.

5 Q. I think -- I don't know if you had focused on this
6 previously or not, Mervyn, because I think I know, from
7 the work you've done, that you have looked at the
8 punishment returns, and you set out an analysis of
9 these, and I think [REDACTED], who gave evidence on
10 Tuesday, he did accept that there was an entry, or
11 entries, in the punishment book that was in
12 contravention of the regulations. That in itself was
13 excessive.

14 Had you focused upon that previously?

15 A. I hadn't. Personally I hadn't, because I wasn't too
16 familiar with that.

17 Yes, it would seem that there was a particular
18 requirement, depending on the age of the child, as to
19 how many strikes could be imposed on a child's hand.
20 And I think in the particular case that you raised,
21 Father [REDACTED] at that point was [REDACTED] filling in
22 for [REDACTED] who was off sick, and I think he
23 gave one stroke more than he should have done, which
24 shouldn't have happened.

25 LADY SMITH: There was a comment that he perhaps wasn't

1 sufficiently familiar with the regulations, and he was
2 overkeen to discipline children. There is also the
3 point of the age of the children --

4 A. Yes, it depends on the age.

5 LADY SMITH: -- who were being disciplined.

6 A. Yes, thank you, Lady Smith.

7 MR MACAULAY: The point I want to raise with you is that we
8 have there an example of punishment being inflicted
9 really in contravention of the regulations, but you will
10 also have seen entries in the punishment book of the
11 maximum being given quite regularly.

12 The maximum is precisely that. It's not that that
13 has to be given; it's a maximum. I just wonder, having
14 regard to the John Bosco ethos, why it was thought
15 appropriate for the maximum to be inflicted on a child?

16 A. My answer is I really don't know. I can speculate that
17 they might say that they only used corporal punishment
18 as a last resort in very serious cases, but I
19 honestly -- I take your point. It would seem excessive
20 to always use the maximum, if that was the case.

21 I would accept that.

22 LADY SMITH: An interesting aspect of that one -- we could
23 see it from what was recorded -- was that the three boys
24 had all been absconding. So he knew, the Father knew,
25 KMK knew, they had not been in the premises when

1 they should have been in the premises; they had run
2 away. That was what he knew.

3 There is also note about things they did. Well, at
4 that stage, those were things it was alleged they had
5 done when they were away. No doubt they were in trouble
6 with the police who were alleging these things had been
7 done. But, actually, he wasn't in a position to
8 determine himself that they had committed offences when
9 they were away and, even if they had, that was going to
10 be dealt with in the civil system, the criminal system,
11 whichever they ended up in.

12 So he really should only have been focusing on the
13 absconding, not that it was exacerbated by what they had
14 been up to, or what he had been told they'd been up to.

15 A. Yes, Lady Smith, I would accept that comment.

16 MR MACAULAY: You may not have looked at the regulations,
17 Mervyn, but they're clear as to what should happen to
18 a child when corporal punishment is being used. Apart
19 from having a maximum number for particular ages, it's
20 a light tawse that was to be used.

21 The use of a cane; have you any reaction to what
22 you've heard about the way in which a cane -- at least
23 it's being alleged -- a cane was used in quite a vicious
24 way, if the evidence is to be accepted.

25 A. If things were being used that shouldn't have been, then

1 that was completely wrong. It can't be defended.

2 Q. Are you able to give any sense as to why Brothers,
3 priests, who had gone through the whole educational
4 process as to what the ethos was, would, as it were, not
5 follow that? Gerry, is that something you can --

6 FATHER BRIODY: I'm afraid it's only speculative, but we
7 have both spent a long time in education and how you
8 address this is -- one can only think that perhaps a
9 combination of not specific training, perhaps not
10 specific enough preparation, perhaps the stress or
11 stresses that they felt under, maybe led to them not
12 following, as Father Mervyn said, really what we would
13 be expecting.

14 Now, that's only speculation. Generally, we would
15 want to make sure there are enough Salesians in a centre
16 and a place to do things properly, and that they had the
17 capacity to do it. That may not have been the case.

18 LADY SMITH: It could, I suppose, to put it shortly, have
19 been a matter of anger and impatience, and the person
20 who administered the punishment just losing control.

21 A. Yes.

22 FATHER WILLIAMS: I think that's probably very true, because
23 some of the children, as they've said themselves, were
24 very demanding and very difficult to deal with, but it
25 wasn't an excuse. They shouldn't have done it.

1 LADY SMITH: That was where the individuals with the power
2 to punish needed to have really good training; helped
3 how to manage their own anger.

4 I can see what is written in the documents about the
5 ethos of the Order is peppered with recognition that
6 there are times that you will experience anger, you will
7 experience a loss of patience, it will be difficult, but
8 it's a question of helping the people who have the
9 responsibility to understand they will have these
10 feelings and give them tools to handle it, so that the
11 victim isn't the children.

12 FATHER BRIODY: I fully agree.

13 FATHER WILLIAMS: Indeed.

14 MR MACAULAY: Mervyn, you have provided us with an analysis
15 of the punishment book entries, and that's on page 21,
16 if we can just turn to that, at (x).

17 You begin by saying:

18 'The move away from the use of corporal punishment
19 at St John Bosco's is evident in the official punishment
20 book records in which punishments are recorded.'

21 You provide some information with regard to the
22 statistics that have been extracted from the records.

23 Can I just put some pages from the punishment book
24 on the screen for you? The first one I want to look at
25 is SDB-000000204.

1 We're looking here at the return of punishment,
2 which I think is taken from the punishment book, for the
3 quarter ending September 30th, so that would cover the
4 period July, August, September. There are no
5 punishments recorded and this is in 1962.

6 If you look at the next page, page 2, again, this is
7 for the following quarter, the quarter ended Christmas
8 1962, and there are no punishments recorded. So that's
9 over that whole period of about six months or so,
10 there's no punishment recorded; do we infer from that
11 that no child had been punished during that period?

12 FATHER WILLIAMS: Nothing is recorded, I think is all we can
13 say. Whether a child got a clout around the ear or
14 something done in an unauthorised way, we don't know.

15 Q. The next page, page 3, there are two entries. This is
16 for the period -- quarter ending September 1963; and can
17 you see that one of the entries for 19 September 1963 is
18 disobedience, and the four strap on hands by the
19 headmaster? So, that's that entry there. The next entry
20 relates to loss of one day's summer leave.

21 There's a note with appreciation:

22 'The minimum of corporal punishment is necessary.'

23 I can't work out the signature, but that's been
24 noted.

25 A. It will have been one of the managers, because they

1 reviewed the book.

2 LADY SMITH: What does that mean:

3 'The minimum of corporal punishment is necessary.'

4 MR MACAULAY: I wonder if the word 'amount' is missed out?

5 LADY SMITH: Is that still going to make sense? If you're
6 going to administer corporal punishment; was there
7 a minimum?

8 A. We don't know obviously who signed that. I suppose he
9 or she may have been trying to say: I'm pleased to see
10 that there's not much corporal punishment, but that may
11 be a wrong interpretation.

12 LADY SMITH: It's an odd way of saying it if that's what's
13 meant.

14 Thank you.

15 MR MACAULAY: It's not clear what is meant.

16 FATHER WILLIAMS: No, it's not clear.

17 Q. But be that as it may, there are a number of pages taken
18 from the punishment book that are blank, like the ones
19 we have looked at.

20 I won't put this on the screen, but the longest
21 period of having no entries is from the quarter ending
22 1 March 1968 to 30 September 1969. That's a period of
23 18 months when not a single punishment has been entered
24 into the punishment book.

25 Do you really think that's likely? That there

1 were -- is it likely there were no punishments meted out
2 during that period?

3 A. Clearly, listening to the witnesses that we have heard
4 and the witness statements read in, there was
5 a significant amount of corporal punishment that was not
6 recorded. That's the only conclusion that we can come
7 to, it seems to me. And that was completely wrong.

8 Q. On the following page, you make some comments about
9 safeguarding. This is on page 22. And it's under the
10 heading 'Response' to:

11 'Were any special childcare or child protection
12 measures taken in light of that policy? If so, please
13 provide details.'

14 And as you correctly point out, Mervyn, at that
15 time, safeguarding policy and awareness in institutions
16 and society was not as high profile or explicit during
17 the years of 1960 to 1963 as it is today. But,
18 nevertheless, I think you would argue that the John
19 Bosco philosophy had built within it a safeguarding
20 policy?

21 A. Very much so, very much so.

22 Q. If we turn over to the following page, you point out
23 a number of guidelines that ought to be in place. If we
24 look towards the top of page 23, you say:

25 'The teacher or assistant must not allow the pupils

1 to be too close to him in the classroom, study or
2 recreation. He must not hold them by the hand or caress
3 them. He must not be alone with any one of them in any
4 secluded place.'

5 Just focusing on that, there has been this
6 allegation, in relation to a Brother LMW
7 that he was alone with children, and that clearly would
8 be contrary to what would be expected?

9 A. Absolutely.

10 Q. Why is this provision important?

11 A. First of all, to safeguard the child, above all. So
12 that the child is not put in any position whereby they
13 could be exploited by an adult.

14 Secondary, obviously, it safeguards the adult from
15 accusations. But it's principally to safeguard the
16 child, absolutely.

17 Q. The next bullet point:

18 'It is forbidden to enter the dormitories, the rooms
19 or cells of others, or to remain by the bedside of
20 anyone, unless necessity or duty requires it.'

21 You make reference to the regulations, so that is
22 a regulation; what would necessity be?

23 A. First of all, just a quick comment. I put them in
24 because these are very historical statements, right from
25 the very early days. I suppose it might be the need to

1 check -- if somebody is sick or if somebody is ill, you
2 may need to go in and check and you might say: I'm going
3 to go up and see how such and such a person is.

4 I think there can sometimes be need to see somebody
5 who is in bed or who is sick. I'm just, again,
6 speculating, but I can see times that you might do that,
7 or take them up their lunch or take them up their meal
8 or something.

9 Q. If we look at page 25, where you give us some idea of
10 the numbers that were catered for from about 1960 to
11 1983, and that's at 1.6. You tell us about St Teresa's,
12 first of all -- and that should be, I think, 1950 --

13 A. Sorry. It wasn't 1050, apologies.

14 Q. I follow that. Then you look at St John Bosco's, 1960,
15 35 places in the Approved School and 50 in the List D
16 School.

17 I think we have evidence of different figures from
18 witnesses. 35 is quite a consistent number, I think,
19 for the Approved School, but you say that, for the
20 List D School, the number was about 50?

21 A. I think the number of places was 50. It didn't
22 necessarily mean there were 50 pupils there at any one
23 time.

24 Q. And the house in Glasgow was a much smaller
25 establishment.

1 So far as the total from beginning to end, there is
2 a figure at page 27, about halfway down the page, that
3 you have calculated that 522 children went through
4 St John Bosco's from 1960 until its closure in 1983?

5 A. Yes, that is taken from the admissions register.

6 Q. If you turn to page 28, towards the bottom, (vi), there
7 is a question:

8 'If not, how generally did children come to be
9 admitted into the care of the organisation?'

10 And what you say is:

11 'Children were not admitted into the care of the
12 organisation, but into the care of St John Bosco's
13 School.'

14 Is that the point you were making earlier between
15 the managers and your role?

16 A. Yes, the managers had the legal responsibility and they
17 were admitted to the care of the managers. It doesn't
18 mean that the Salesians, hopefully, didn't care. In a
19 sense, it's a legal nicety, but it's an important one.

20 Q. We don't read it literally, in the sense that you
21 absolve yourself from --

22 A. Not at all, not at all.

23 One of the issues, of course, is the Board of
24 Managers no longer exists. We do. And we're happy to
25 be here to try to assist Lady Smith in these

1 investigations.

2 Q. The writing of letters, we have had some evidence about
3 that, and you do touch upon that on page 30 of the
4 response. Towards the bottom, you do say:

5 'In the Approved School days all boys were required
6 to write letters home every week and this generated some
7 letters from parents.'

8 The notion that letters that were being written by
9 children to their parents were being censored; do you
10 have any comment on that?

11 A. I think it's unfortunate that it happened. I can
12 understand maybe why they did it, but I think it's
13 unfortunate, definitely.

14 Q. And there's also been a suggestion that letters being
15 sent in would have been opened?

16 A. Yes, that I think is even more unfortunate. I think
17 that's almost inexcusable.

18 Q. If I can move quickly to section -- page 35. We have
19 covered that. That sets out the governance.

20 It's page 36 I want to go to. It's at (ii), at the
21 bottom of the page, and here -- the question that you
22 were asked is:

23 'How were the members of the governing body
24 selected?'

25 Here we are looking at the managers, from this

1 perspective. What you say is:

2 'The majority of members of the Management Board of
3 St John Bosco's as an Approved School and as a List D
4 School were appointed by the Salesian Provincial, after
5 consultation with the Salesian community and appropriate
6 local parties or individuals.'

7 Do I take it from that, that the managers, although
8 they are there to manage the school, the appointment was
9 actually by the Salesian Provincial after consultation?

10 A. Since I wrote this, I've tried to research this
11 particular issue. When the school became a List D
12 School, there was a new constitution established for the
13 school, and in that constitution it very clearly says
14 that the Salesian Provincial appoints the majority of
15 the members of the board.

16 I've tried to find out who appointed the managers
17 when the school started in 1960, and I haven't really
18 been able to find that. It's interesting to note,
19 actually, that for the first year or two, the managers
20 used to meet in diocesan offices in Glasgow. And the
21 Chair of the Board of Managers was a secular -- member
22 of the secular clergy, so I'm not sure that that was the
23 case in 1960. It certainly was later.

24 I think whoever appointed them didn't actually
25 change the responsibilities of the Board of Managers. So

1 it may have been that the Salesian Provincial appointed
2 them from 1960. Certainly from about 1972 or 1973, yes.
3 I'm not -- I don't have proof, one way or the other,
4 from 1960.

5 Q. You have sent in to us minutes of the meetings of the
6 Management Committee and they seem to have had regular
7 meetings?

8 A. Every month.

9 Q. I think you say in your response, the meetings would be
10 at the school, but there are instances where, as you've
11 just mentioned, the meetings were in the diocesan
12 offices, I think --

13 A. Certainly the first year or two, 1960, 1961.

14 Q. If I just look at the meetings, this is a meeting of
15 19 May 1982, and we look at who is in attendance. There
16 is a doctor. There would appear to be possibly three
17 other civilians. There is a councillor. And then there
18 are four religious, and another doctor. So does that
19 give us a sense as to who made up these --

20 A. I think it does. I think there were Local Authority
21 representatives, sometimes local councillors. There
22 were local -- 'worthies' is the wrong word, but local
23 people of note, medical doctors. There were also quite
24 a number of secular clergy, maybe not so much at that
25 time. So it was a mix.

1 Q. I think one or two of these clergymen are secular
2 clergy. Father -- SNR [REDACTED] KMK [REDACTED] is
3 mentioned; would SNR [REDACTED] be expected to attend?
4 A. Yes. He would not be a member of the Board of Managers,
5 but he would be expected to attend.
6 Q. Would you expect, if managers did visit -- did go to the
7 school and have their meeting, that there would be some
8 interaction between the managers and the children?
9 A. Well, in the Approved School Regulations, for when it
10 was an Approved School, that was a requirement of the
11 Board of Managers, because in fact the Board of Managers
12 made decisions about when the children should leave the
13 school, which was not the case when it became a List D
14 School. So, yes.
15 And, in fact, if you look through the logbook, which
16 also has been sent up to the Inquiry, you'll see, in the
17 Approved School years, entries by managers saying: I
18 interviewed six children. I interviewed ten children.
19 I interviewed four children, et cetera.
20 Or they interviewed particular children prior to
21 them leaving the school, because it was their decision
22 as to when the children should go.
23 That doesn't seem to have been the case to the same
24 extent when it became a List D School.
25 Q. On page 41 -- can I take you to that? Towards the

1 bottom, (iv), you are asked the question:

2 'Did the running of establishments reflect the
3 organisation's culture, policies and procedures?'

4 And you say:

5 'Yes, until the beginning of the 1990s and
6 throughout the time that mainstream schools had
7 residential boarding provision, all Salesians'
8 establishments in the Province with residential
9 provision were led by Salesians with significant numbers
10 of other Salesians in key roles.

11 This will have ensured that the running of these
12 establishments was based on the culture, policies and
13 procedures of the Salesians of Don Bosco.'

14 And you say:

15 'But for its final year, St John Bosco's School was
16 always led by a Salesian headmaster.'

17 I think we know in 1983, it was not. But just
18 looking at what you say there; to what extent does that
19 comment apply --

20 A. I think in the light of the witness statements that
21 we've heard, and those that have been read in, then
22 clearly in many ways that did not apply at certain times
23 in the school. I think, hopefully, it applied more
24 towards the end of its time. I think the letters that
25 you have mentioned before, from social workers and so

1 on, indicate that. But, no, I think obviously when
2 I wrote this in 2019, I had had no sight of any of the
3 witness statements that subsequently we have seen. So
4 in a sense I was expressing and writing the ideal.

5 And I believe it does apply -- if you look across
6 our schools in England, if you look at the Ofsted
7 external reports, and if you look at the diocesan
8 reports, and they're in the public forum, they nearly
9 always say how strong the Salesian ethos is in the
10 school.

11 So I was perhaps optimistically applying that
12 through to St John Bosco's School. But, clearly, there
13 is evidence that there were times when that was not the
14 case.

15 Q. I suspect, from what you're saying, if you were writing
16 this now, it would not be put in that way?

17 A. I would write it differently, yes.

18 Q. I perhaps should have put this to you before. It's
19 a photograph that [REDACTED] sent us after he had given
20 his evidence, and it's at WIT-3-0000005746.

21 I should have asked you actually: had either of you
22 ever visited?

23 FATHER WILLIAMS: Yes. In fact, when I was a student of
24 theology in the early 1970s -- so I was a finally
25 professed Salesian studying theology prior to

1 ordination. Obviously, as a university student I would
2 have quite a bit of time in the summer, and the normal
3 pattern was that the Salesians in formation in that
4 situation would be asked, during the summer, to help out
5 in a number of the works of the Province. So in fact,
6 certainly for two years, maybe three, but certainly for
7 two years, I spent maybe three weeks helping out, and on
8 each occasion I remember we took the whole school -- as
9 some of the witnesses have said -- we took the whole
10 school away.

11 Q. What year was that?

12 A. It would be -- probably 1972, 1973, maybe 1974. So
13 I was there for about three weeks each summer.

14 Q. Did you have any sense of anything untoward?

15 A. No, I didn't, and I had already done two years teaching
16 in one of our schools in the south of England, and
17 I'd helped out regularly at our residential school in
18 Gloucester, which we've mentioned.

19 No, other than getting used to the accents, I didn't
20 find it greatly different, to be quite honest. Mind
21 you, it was the summer holiday and maybe that made a
22 difference to my other experience of dealing with young
23 people.

24 Q. Gerry, did you say you were there as well?

25 FATHER BRIODY: No, I wasn't there. I took part in summer

1 camps on the site. But what you can't see from here is,
2 behind the main sports block, about quarter of a mile
3 down, there was an old cottage and land there, so we
4 used that for summer camps. It was totally separate to
5 the school. Occasionally we would play the boys at
6 football as part of the camp, but that's the only
7 experience I had.

8 Q. What this photograph tells us -- and we haven't, I don't
9 think, fully appreciated before the extent of the
10 extensions that were built to the school.

11 LADY SMITH: Do we have a date for this photograph,
12 Mr MacAulay?

13 MR MACAULAY: We can perhaps ask **KMK** for that. It
14 certainly gives us a different perspective of the extent
15 of the premises.

16 FATHER WILLIAMS: I think the bulk of that extension was
17 done in the relatively early 1970s, 1973/74, because it
18 was certainly there when I was helping out in the
19 summer. I think the wigwam-looking things at the left
20 hand side, I think those were the last to be added,
21 maybe mid 1970s to late 1970s.

22 FATHER BRIODY: Just on that, I just recall that actually,
23 because of the summer camp, we had access to the sports
24 hall and to the football pitch beside it and we were
25 amazed at the facilities that the boys there had.

1 Q. Is the sports hall the large building to the left?

2 A. Yes, brand new sports hall, yes.

3 LADY SMITH: We can see a pitch, or sports area of some
4 sort, outdoors beside it, with a high fence.

5 FATHER BRIODY: That is correct, yes.

6 LADY SMITH: That is the high fence we have heard referred
7 to in evidence.

8 A. That was to keep the ball in. We played on that many a
9 time. The boys also had a full size pitch and athletics
10 track further away.

11 FATHER WILLIAMS: A beautiful setting, as you can see. And
12 it's still there, of course.

13 LADY SMITH: A very good view of Arthur's Seat and the River
14 Forth --

15 MR MACAULAY: Well, the setting is idyllic, I think --

16 LADY SMITH: What has happened to the building now?

17 FATHER BRIODY: The building continued as a school, but
18 independent, not a Catholic focused school, or simply
19 for boys only. The lay staff wished to continue the
20 school when we had finished, and we agreed with them
21 over time -- Mervyn will have more detail -- that
22 actually they would gradually assume responsibility, and
23 that's continued through, is my understanding.

24 FATHER WILLIAMS: Yes, when it was clear the school was
25 going to be closed or likely to be closed, the very

1 final year, the deputy head, the layman, became the
2 headteacher and he asked to continue to run
3 an independent school within the building, and the
4 Salesians leased the building to the new school, called
5 Hillside School, which I gather is still a very
6 successful co-educational independent special school.
7 And then, after a number of years, it was then sold to
8 the new school.

9 They may well have added further to it. I haven't
10 been there recently. But basically what you see will
11 still be there, with perhaps more.

12 LADY SMITH: I think I'm right in saying that it's, since
13 passing on to the new provision, provided particularly
14 for children with additional support needs; and still
15 does that?

16 FATHER WILLIAMS: Yes. It's an independent school and
17 they'll have children placed there by Local Authorities.

18 LADY SMITH: Well, in Scotland, it's often the Local
19 Authorities that are funding children who have
20 additional support needs at a level that they should be
21 provided with education away from home in somewhere like
22 this.

23 MR MACAULAY: On page 43 -- and I'll develop this a little
24 bit more in a moment -- towards the top, in relation to
25 whether or not allegations of abuse were made, and when

1 they were made, you say that:

2 'No allegations of any kind of abuse were received,
3 nor evidence of any kind of abuse discovered, during the
4 lifetime of St John Bosco's School, so there were no
5 changes in the culture driven by such concerns.'

6 So during the existence of the school, there were no
7 such allegations?

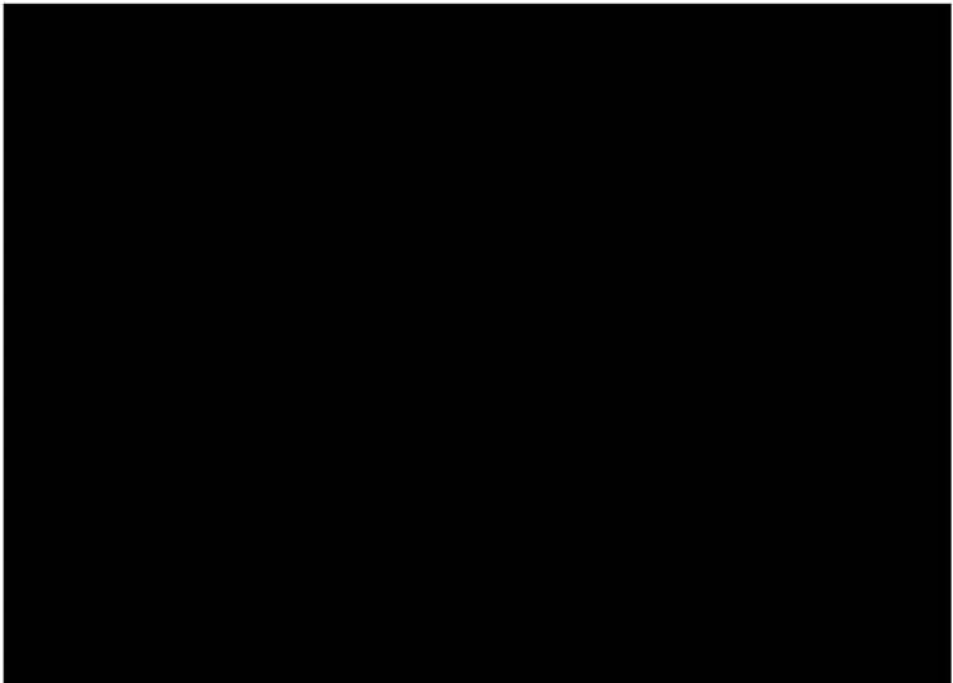
8 A. No, obviously some of the witnesses we have heard
9 indicate that they did report to members of staff, but
10 there's no record anywhere that we can see that these
11 came to the attention of the Board of Managers or the
12 attention of the Salesians of Don Bosco. There is no
13 record anywhere of any allegations.

14 If you look at the Board of Managers' minutes, if
15 you look at the logbook, there's nothing.

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You say that LRM [redacted] was a frequent visitor, and we have heard some evidence about LRM [redacted]. Just to clarify the point, it was suggested he was [redacted]. I don't think he was ever [redacted], was he?

A. No, this does give me an opportunity to clarify this, because I would want to do so, and also another reference.

Q. I think I know what you're going to say.

A. In terms of the school or what you would say to the pupils, there were two important people. One was the [redacted], who would certainly visit every St John Bosco's Day. So very

1 important person.

2 The other very important person was the [REDACTED]
3 [REDACTED] who would visit, and there has been
4 a confusion in the mind of some of the witnesses, who
5 have kind of equated the two, and made references to
6 a Father LRM [REDACTED] et cetera.

7 Now, I noted in Edinburgh, in the cathedral there,
8 it states very clearly that LRM [REDACTED] was [REDACTED]
9 [REDACTED] in 1951 through to when he -- to the 1980s.
10 So he was never involved, other than as the visiting
11 [REDACTED].

12 Q. He was a secular priest?

13 A. Yes. But his name is kind of down as -- as a potential
14 abuser, and it needs to be removed completely.

15 FATHER BRIODY: Just a second point, Colin, if I may on
16 that.

17 Father LUF [REDACTED] is referred to, but sometimes that's
18 confused with LUF [REDACTED] who was again [REDACTED]
19 [REDACTED]. And we believe again the young people have
20 mistaken them.

21 Q. And Father LUF [REDACTED] who was referred to as
22 LUF [REDACTED], I think today, that is a mismatch
23 again?

24 FATHER BRIODY: We believe so, yes.

25 FATHER WILLIAMS: Absolutely. So those two [REDACTED] were

1 not in any way involved as has been suggested.

2 MR MACAULAY: Perhaps a final part to take from this section
3 is on page 52, where, at 3.1, you are asked about the
4 acknowledgement of abuse. I think you make the point,
5 again that, during the existence of the school, no
6 allegations of abuse were received.

7 Since then, of course, there have been, and
8 I'll come to that in a moment.

9 But you also have in your file an anonymous letter
10 alleging abuse, and I think that was referred to
11 earlier. It's not dated, I think you say, but you think
12 it was in the early 2000s that was received?

13 A. Yes, it's unfortunate it's... We should have dated it.
14 Somewhere in the -- maybe between 2005 and 2010, we
15 suspect, something like that.

16 Q. But you do accept, at page 53, that if there has been
17 any case of a child being abused then that would
18 represent a systemic failure?

19 A. Yes, it should certainly not happen at all.

20 MR MACAULAY: My Lady, I'm going to move on to the Part C
21 and D, which I'll do fairly quickly, but I don't know
22 whether or not they would like a little break?

23 LADY SMITH: We'll just take five minutes of a breather.

24 (4.15 pm)

25 (A short break)

1 (4.20 pm)

2 LADY SMITH: Gentlemen, can we carry on?

3 Mr MacAulay.

4 MR MACAULAY: I now want to take you to what is referred to
5 as Part D of the response. Part C very much reflects
6 some of the material that we have already covered.

7 That's at SDB.001.001.0060.

8 If I can go to a page that perhaps pulls this aspect
9 of it together, because now you're being asked about
10 abuse per se. On page 46, if we can turn to page 46,
11 the heading is at 5.8:

12 'Known and alleged abusers at the establishment.'

13 And you are asked about that:

14 'If so, what are the names of the abusers and/or
15 alleged abusers?'

16 Can you just summarise that for me, Mervyn? If you
17 can update it, that also would be helpful.

18 FATHER WILLIAMS: Yes. At the time of writing this we had
19 had, as you mentioned before -- well, maybe not
20 mentioned before. We had received an allegation through
21 the police in 2002, naming Brother LMW as
22 an alleged abuser, and also mentioning
23 a Father LMY, deceased, as a physical
24 abuser.

25 Brother LMW was interviewed by the

1 police in the light of these allegations, and they
2 decided to take no action.

3 Q. Do you know what the specific nature of the allegations
4 against him were?

5 A. At the time of writing -- at that time, and at the time
6 of writing of this, no, other than that he was accused
7 of sexual abuse. But we had no -- the police did not
8 tell us who the victim was, nor did they tell us what
9 the actual details of the allegations were.

10 Q. You are saying that LMW [REDACTED] was interviewed by
11 the police, and perhaps I'll confirm: he has now
12 deceased?

13 A. Oh, yes, yes.

14 Q. And do you know what he said to the police?

15 A. He said that he was innocent, as far as I'm aware. And
16 that they took no action, and at the time of writing
17 this, we had no knowledge.

18 Now, since then, because I think a specific request
19 was put in to the police to retrieve evidence and
20 documents -- I've written the name down somewhere -- we
21 do now -- and I'm sure I'll come across this, we do now
22 know the name, and [REDACTED] was the surname.
23 I've forgotten the Christian name. And we also have the
24 details of the allegation, but at that time we had no
25 knowledge of the details, nor when I was writing this.

1 Q. And the allegation that was being made then, at that
2 time; was it of a sexual nature?

3 A. Yes. We were told that the allegation against him was
4 of sexual abuse, but we had no details from the police
5 as to what it was. So what we did at the time --
6 obviously Father LMY was deceased -- about the
7 physical. At that time, Brother LMW was not involved
8 in any kind of public ministry or activity with young
9 people -- he was in fact the house bursar in one of our
10 communities in Stockport -- and the police took no
11 action. So we, at that point, also took no specific
12 action against him, because he wasn't involved in any
13 activities with young people.

14 Then we got this anonymous letter, which came out,
15 I think, between 2005 and 2010, and the anonymous letter
16 mentioned a number of people. It mentioned
17 Brother LMW who was accused for basically
18 sexually abusing him in the context of dealing with the
19 children who wet their beds, but he did that in a way,
20 the allegation is, that was sexually abusive.

21 The second person that was accused of sexual abuse
22 was Brother LNB, and that question obviously
23 came up earlier today.

24 Then there was an accusation against
25 Father LOB, about the administration of

1 corporal punishment being too severe, and there was
2 an allegation against Father LOE [REDACTED] for rapping
3 pupils on the head.

4 Now, at that time, LNB [REDACTED] was no longer
5 with us and hadn't been with us for 40-odd years.
6 Father LOE [REDACTED] -- Father LOB [REDACTED] was dead by that time,
7 Father LOE [REDACTED] was into his early 90s, and
8 Brother LMW [REDACTED] was also, at that time, retired and not
9 in any way engaged in public ministry. So... we didn't
10 know who the accuser was, so we couldn't respond to him,
11 because it was anonymous.

12 We didn't -- maybe in hindsight we should have done
13 -- at that time... we did later -- we didn't at that
14 time pass the anonymous letter to the police. I think
15 the judgment was: if it's anonymous, they're not going
16 to do anything about it.

17 However, that might have been the wrong decision.

18 The anonymous letter was passed to the police later
19 on, in 2018 --

20 Q. I'll come to that.

21 A. -- when they came to specifically investigate the
22 school. So one of the four was deceased, Father
23 LOB [REDACTED]. One we had no contact with for the previous
24 40 years, LNB [REDACTED]. LMW [REDACTED] was aged and not in
25 any way engaged in public ministry, and Father LOE [REDACTED]

1 LOE was into his early 90s. I think he died about
2 a year or two after that.

3 We didn't feel that there was any danger at all to
4 anybody, in the light of these people being alleged to
5 be abusers.

6 Q. Can I just understand then: you have identified these
7 four people and these four Salesians, and from what you
8 say, these are the names that have appeared in evidence
9 before this Inquiry?

10 A. Yes, and they were named in this anonymous letter. So,
11 at that time, we basically looked at it carefully, but
12 we didn't choose to take any specific action, because we
13 didn't believe that any children were in danger because
14 of the allegations that we had received at that time.

15 LADY SMITH: But you wouldn't know. You wouldn't, for
16 instance, know if there were allegations from outwith
17 your domain about them.

18 A. No, indeed. It may not have been the decision that was
19 taken -- we didn't report it to the police at that time
20 and I think, in hindsight, we should have done.

21 LADY SMITH: Leave it to the police to do a risk assessment
22 on the basis of all the information.

23 A. Yes, indeed. I would agree, Lady Smith. I would agree.

24 MR MACAULAY: Because -- we don't want the name, but I think
25 you tell us, actually, in the report, that there was

1 also a boy named as an abuser?

2 A. Yes.

3 Q. And the police might have been able to follow that
4 through?

5 A. Indeed.

6 Q. That takes us to 2002, and the anonymous letter. More
7 recently then; what has the position been?

8 A. I do have some information, if I can find it, that will
9 help me to give you a good answer, rather than a guess,
10 if I can find it. It's not always easy to hand. You
11 don't always find the things you want.

12 Yes, since -- basically, since the writing of this
13 report, we have received seven civil claims, naming four
14 Salesians for sexual abuse and three Salesians for
15 physical abuse, and the Salesians named in these civil
16 claims, the seven civil claims for sexual abuse, are
17 LMW [REDACTED], HII [REDACTED] -- sorry, HII [REDACTED]
18 not in a civil case, but through the police
19 investigations.

20 So in the civil cases, LMW [REDACTED];
21 EXQ [REDACTED], who was one of the very first Salesians
22 there; this Brother KNZ [REDACTED] who was mentioned -- we have
23 never been able to properly identify him -- by one of
24 the witnesses; and LOE [REDACTED].

25 So, in the seven civil cases, four Salesians were

1 named for sexual abuse; that was LMW
2 EXQ, Brother KNZ and LOE.

3 And we have had three civil claims for physical
4 abuse and the Salesians named were LOB, a
5 KOE, and Hill.

6 Q. Was KOE a Salesian?

7 A. Yes, yes. So there's been seven civil claims since the
8 writing of this report.

9 Q. Do you know what stage the cases are at?

10 A. None of them have been settled, and we are aware that
11 a significant number of them -- the claimants have
12 transferred to the Redress Scheme and we are, and always
13 have been, involved in the Redress Scheme. We are
14 contributors to the Redress Scheme.

15 Q. I was going to ask you about that.

16 A. So a number have transferred to the Redress Scheme,
17 rather than go through the civil claim. So that,
18 I think, is the situation since then.

19 Now, in addition to that, a number -- the police
20 began an investigation into the school, and in the light
21 of that investigation, they did conduct some interviews
22 of Salesians.

23 Q. Did you say this was 2018?

24 A. They began their -- the first contact from the police
25 was in May 2017, when they informed me that they were

1 researching and looking into potential abuse in a range
2 of schools, including St John Bosco's School.

3 Then they came -- and I provided them with a certain
4 amount of information at that time. They then came back
5 to me in 2018, and they asked for all of our records,
6 and in October 2018, I think it was, I took all of our
7 records up to -- and handed them over to the police in
8 Glasgow.

9 They continued their investigations. They had the
10 admissions book, so they could see all the 522 pupils
11 who had been through the school, and I know -- because
12 they said this to me -- they would then try to contact
13 every single one of them. And that's obviously helped
14 the whole process of identifying and bringing --
15 encouraging them to come forward.

16 That then resulted in some interviews and, in
17 November 2019, Father **HII** and
18 Brother **LMW** were interviewed on November
19 14th by Police Scotland, and both of them were given
20 some charges. Both are now deceased.

21 Q. Do you know what the charges were?

22 A. I do.

23 Q. I wonder whether -- you can tell us -- summarise the
24 charges for us. I wonder whether it would be useful if
25 you were to provide the Inquiry with an update of this

1 Part D, standing this new and rather important
2 information?
3 A. Yes, I can. Certainly.
4 LADY SMITH: That would be very helpful.
5 MR MACAULAY: Perhaps you can just summarise it for us?
6 A. Again -- if I can find the right page -- in terms of
7 sexual abuse, the police in interviewing LMW
8 LMW mentioned ten instances and those named --
9 Q. You shouldn't perhaps give us the names. But can I just
10 put to you, at this point, that as far as the Inquiry is
11 concerned, there are two particularly serious
12 allegations made against LMW. One was by
13 'John', who gave early evidence, and the other was by
14 'Charlie'.
15 Now, what is significant, perhaps, is that these
16 allegations are almost -- are about ten years apart, and
17 the essence of the allegation is that they were raped in
18 a similar way. Are 'John' and 'Charlie' complainers in
19 this police investigation?
20 A. I've got the names of the complainers in the police
21 investigation in front of me.
22 LADY SMITH: 'John' was the first witness this week.
23 A. I'm trying to remember what his real name was.
24 LADY SMITH: If you tell us --
25 MR MACAULAY: If you provide us with the names --

1 A. I can read out the names.

2 MR MACAULAY: No, when you provide the additional --

3 LADY SMITH: Perhaps you can check that, and 'Charlie' was
4 the second witness on Wednesday -- Tuesday -- Tuesday or
5 Wednesday.

6 A. If I can just find -- I don't think I have it with me --
7 that actually gives me the real names of those people. I
8 know that I have it, but...

9 LADY SMITH: You will have it. Don't worry.

10 A. I can certainly do that.

11 LADY SMITH: They've both given evidence this week and the
12 first one was born in 1950 and the second one was born
13 in 1961, so there is a decade or so between them.

14 A. I'm almost certain that they are within these. There
15 were ten instances, and there were six pupils named and
16 ten instances. That's for LMW [REDACTED].
17 For EXQ [REDACTED], there was one instance and one
18 pupil named. For this Brother KNZ [REDACTED], there was one
19 instance and one pupil named. And I think that was it.

20 So EXQ [REDACTED], Brother KNZ [REDACTED], LOE [REDACTED], those
21 three had one named person alleging sexual abuse.
22 Brother LMW [REDACTED] had ten instances of sexual
23 abuse involving six pupils. That was the police
24 investigation.

25 Those were the charges put to them when they

1 interviewed them.

2 Q. Do you know what -- let's take LMW ; do you
3 know what his response was to the charges, or is that
4 outwith your knowledge?

5 A. No. At that point, Brother LMW actually was quite
6 seriously ill, and he died two months later. The
7 police -- the two police ladies who came down were
8 sensitive to his physical situation, so they didn't go
9 through the normal procedures, but they read out all the
10 charges. I wasn't personally present. He had
11 a Scottish lawyer with him, and I can't -- I think the
12 Scottish lawyer probably advised him to say 'no
13 comment'. I suspect that was the advice that he would
14 be given.

15 Q. That, I think, is the general approach.

16 A. He died two months later.

17 Q. I think Father LOE is dead?

18 A. Yes.

19 Q. We don't know who Brother KOJ is?

20 A. We have not been able to find that. So none of those
21 who were accused of sexual abuse -- are currently alive
22 -- by the police.

23 Then also -- so they were interviewed by the police
24 on 14 November 2019, and on February 17 and 18 of the
25 next year, 2020, three other Salesians were interviewed

1 by the police. Father KMK, who you already
2 know has mentioned it himself that he was interviewed by
3 the police. There were two other Salesians, one of whom
4 received no charges at all, and one who did receive,
5 I think, two charges rather similar to the ones that
6 Father KMK mentioned against himself, similar
7 charges against another Salesian.

8 So three were interviewed, Father KMK, you know
9 about, one received no charges at all, and one received
10 two for physical abuse, similar to the ones that
11 Father KMK received.

12 Q. Well, as I've said, I would be very grateful to you if
13 you could cobble that together and send it --

14 A. I will.

15 And the other one, who received the two charges of
16 physical abuse, has not been named in any of the
17 submissions that have come into this Inquiry, but yes,
18 I'm happy to do that.

19 Q. Thank you.

20 Just looking at Brother LMW, you do
21 provide us with some details about him on page 47.

22 I just want to ask one or two questions about that.
23 Towards the top, you tell us:

24 'Brother LMW was a member of staff at
25 St John Bosco's School, and a member of the Residence

1 Salesian Community, from 1953 to 1967, and from 1969 to
2 1974.'

3 We see there was a period of two years between 1967
4 and 1969 when he had left St John Bosco's. Have you any
5 records or any indication as to why he left in 1967?

6 A. No. I mean, I think it's important to realise, as
7 I think I mentioned before, we don't join a particular
8 community. We join a province and it is normal for
9 people to move between communities. That is quite
10 normal and if you think -- so, basically, I don't know
11 why he moved. I'm just speculating and you can treat it
12 as speculation, but, of course, he had been there since
13 1953 and it may well be that the Provincial thought:
14 look, you've done 14 years here, I think you need
15 a change and I'd like you to go to... and he went to
16 Shrigley, which is one of our communities.

17 [redacted] LMW might have said: Look, I'm tired here, I need
18 something different. So, we don't really know why he
19 moved, but moves were normal. Every year, people move
20 between communities. The fact that he moved in itself
21 isn't an indication of any suspicious reason why he
22 moved.

23 Q. Well let's go to 1974. He leaves in 1974 and we heard
24 the evidence today from 'Gerard' that he had raised
25 an issue with [redacted] SNR [redacted] or [redacted], I can't

1 remember which, and the very next day [REDACTED]
2 appeared and he and Brother LMW left -- and this was
3 the issue about boys going up to be with Brother LMW.

4 Have you any -- is there any corporate memory as to
5 what happened on that instance?

6 A. Not that particular instance, but the context, I think.
7 First of all, in 1974... the witness mentioned
8 a Father KZA [REDACTED]. Now, he was [REDACTED]
9 from 1963 to 1970. In 1974, he was what we call [REDACTED]
10 [REDACTED], so he was a member of [REDACTED]
11 [REDACTED] what was called the
12 English-speaking region. So he would visit this
13 province [REDACTED], in a sense, [REDACTED]
14 [REDACTED].

15 Now, just shortly before 1974 we, as a province,
16 took on the mission in Liberia, which is West Africa.
17 Now because Liberia was never an English colony, we tend
18 not to know necessarily a great deal about it. It's
19 near Nigeria and Ghana, that part of West Africa.

20 We had started a mission in Liberia, and what was
21 needed in Liberia was somebody who could come and help
22 to build the community house, literally, because the
23 community initially rented a house, bought a piece of
24 land and then needed to construct a house. LMW was
25 the ideal person to do that.

1 So the fact that he then went to the missions in
2 Liberia actually is in itself -- is ideal. He was the
3 one person in the province who literally could go out
4 and direct the work on building the house. So that's --
5 and also, whether this is true or not, certainly he had
6 always given the message that he always wanted to be
7 a missionary. So the opportunity to go out as directed,
8 to go to the mission in Liberia, in itself is not
9 suspicious.

10 Q. Can I take you to what you tell us on page 47, because
11 you tell us he left in 1974. He didn't go to Liberia,
12 according to what you tell us, until 1981, because he
13 was at Shrigley from 1974 to 1981?

14 A. Yes. Let me just check on that. Indeed, what you
15 say -- I hadn't checked on that.

16 Q. It seems to be the case that he left [REDACTED]
17 [REDACTED] in 1974, he goes to Shrigley, he's
18 there for seven years, and he then goes to Liberia?

19 A. Yes. You are absolutely correct, and I obviously had
20 missed that in looking back over these --

21 Q. That is no problem. Shrigley... can you just remind me
22 what that is?

23 FATHER BRIODY: Shrigley was a junior seminary, essentially
24 a residential school, and Brother [REDACTED] LMW [REDACTED]'s
25 responsibilities there would have been largely

1 maintaining the property. At one time it would have
2 been a farm and various other things, and so his role
3 would be largely maintaining the buildings and property.

4 Q. When you talk about a junior seminary, what age group
5 are you talking?

6 A. From the age of 12 upwards.

7 Q. So, according to 'Gerard', because his position is that
8 he has made -- drawn a matter to [REDACTED], I think, as
9 he put it, and the very next day LMW [REDACTED] leaves
10 [REDACTED], from what you say, Mervyn,
11 and he goes to another boys' school effectively,
12 where -- at a time when he was a risk, according to the
13 evidence?

14 FATHER WILLIAMS: I don't think we can make any comment,
15 because we really don't know. We have had this report
16 from a witness, which we have to take seriously, but
17 beyond that, we have no knowledge as to why he moved,
18 beyond that, other than that people did move between
19 communities.

20 Q. There is no evidence in your records --

21 A. I did look actually. I looked through the minutes of
22 what we call our Provincial Council. I looked through
23 newsletters. I looked through anything I felt might
24 have some record, but there was no specific reason
25 identified, which is normal. You would get a list of

1 changes, moves in the province, but you don't normally
2 have a list of reasons behind it necessarily.

3 So we don't really know why he moved in all honesty.

4 LADY SMITH: Do the records simply note the date of the
5 move?

6 A. No, it doesn't mention that at all.

7 LADY SMITH: So what do records normally note about somebody
8 moving from one place to another?

9 A. The basic record is that we have -- the overall record
10 is a whole Congregation record, which comes out every
11 year, which records who is in which community. And that
12 will have recorded that he will have been in the
13 Aberdour community in September of that year; and that
14 in September of the next year, he will have been in the
15 Shrigley community.

16 LADY SMITH: So you don't know, from the record, when he was
17 moved?

18 A. No, I can try and research further, but at the moment
19 I can't give you a date, but I'll try and research
20 further on that one.

21 LADY SMITH: Thank you. If there is anything else, I'm sure
22 it would be helpful to us.

23 Whatever is said about the possible innocent reasons
24 for his move, at the moment what I have is evidence that
25 within less than 24 hours of a concerned disclosure

1 having been made, he was taken out of the community in
2 Aberdour?

3 A. I will see if I can find any other document --

4 LADY SMITH: That really is I think what Mr MacAulay is
5 getting at.

6 MR MACAULAY: And being taken out of the community, on one
7 view, was an appropriate thing to do, but was it
8 appropriate, on that hypothesis, to put him into another
9 environment where he had access to young children?

10 A. Certainly, if the allegations are true, then that would
11 not have been appropriate.

12 LADY SMITH: And to make no report to the police?

13 A. Indeed, if these allegations are true, then a report
14 should have gone to the police.

15 LADY SMITH: Well, it's for the police to decide, isn't it,
16 whether they are true or not?

17 A. Yes. But the allegation, it would seem, from the
18 witness statement, that there were Salesians who knew
19 about these allegations, and then took the steps that
20 have been mentioned... But we have no record at all
21 anywhere, at the moment, and I will try and see if I can
22 find further evidence.

23 LADY SMITH: Thank you.

24 MR MACAULAY: Can I put another couple of instances to you
25 that have come out of the evidence that the Inquiry has

1 heard. This came from a witness, 'Barney', whose
2 statement was read in and SNR [REDACTED] in his day
3 was -- it is something he actually heard about
4 afterwards, I think, but, in any event, he said that
5 Father GVS [REDACTED] was caught abusing twins after he had
6 left.

7 Any record to that effect?

8 A. No, none whatsoever. None whatsoever.

9 Q. And 'John', the first witness, he gave evidence that, on
10 a trip to Aberdeen, a priest who was a Salesian abused
11 a boy and there was police involvement. Any record of
12 that?

13 A. Not that I'm aware of. And I have read through
14 virtually all the minutes of the managers' meetings, and
15 I've read through all the logbook, and I've not come
16 across any reference to that.

17 Q. Before we finish, there is one other document that
18 I should put to you, because you have responded to what
19 we refer to as 'the framework document'. And your
20 response to that is at SDB-000000054. That will come on
21 the screen, and no doubt you have your own copies. What
22 you say at 1 is:

23 'Paragraph 22.3 of the framework document states
24 that "some academic schooling seems to have been
25 provided".'

1 You say:

2 'We refer you to regulation 21 of the Approved
3 Schools (Scotland) Rules 1961, which confirms that an
4 Approved School is required to secure the efficient
5 full-time education suitable to the age, ability and
6 aptitude of the pupils of compulsory school age and
7 their further education thereafter, as long as they
8 remain in the school. The school was subject to
9 external inspection and HMI visits are recorded in the
10 school logbook.'

11 Certainly, at the time of the creation of the
12 framework document, we would be relying on the material
13 in front of us, where there were complaints about the
14 nature of the schooling that had been provided, and
15 evidence that we've heard that they left school not
16 being able to read and write. So that's the background
17 to that sort of point.

18 Any comments on that?

19 A. I think I can only reiterate what is there, that there
20 was a clear requirement for education. The Scottish
21 Office, who were responsible to inspect schools --
22 I'm not sure what records HMI still have about their
23 inspection visits. Certainly, I've not come across
24 anything, in looking through all the records, that would
25 suggest that they were critical of the education that

1 was provided. So I don't think I can really say
2 anything other than that.

3 They were required to provide it. They were subject
4 to external inspection.

5 LADY SMITH: Are you saying I should infer from that that
6 they did? That they did provide it?

7 A. That's what I'm presuming, because we personally don't
8 have any evidence to suggest that it wasn't provided.

9 LADY SMITH: But do you have evidence to suggest that it
10 was?

11 A. Well, I think we have to presume that the Board of
12 Managers would run the school on the basis of what they
13 were required to do.

14 LADY SMITH: Father Mervyn, if there's one thing I have
15 learnt over the years I have been chairing this Inquiry,
16 it is that assumptions are dangerous things to make --

17 A. I take your point.

18 LADY SMITH: -- and they don't tell you what in fact
19 happened, or indeed what in fact will happen if one's
20 talking about assumptions in the area of risk
21 management.

22 A. I take your point.

23 LADY SMITH: Mr MacAulay.

24 MR MACAULAY: My Lady.

25 What I want to ask you now is your reactions to the

1 evidence that you have listened to, no doubt very
2 carefully, and evidence that you have read. For
3 example, the evidence this morning from 'Gerard' who had
4 been in the Order, and perhaps gave evidence that might
5 be looked upon as quite telling, from an insider's
6 perspective. Mervyn, first of all, have you any comments
7 to make?

8 A. I think, as I mentioned earlier on, the first part of
9 the meeting, I had read the statements and felt this was
10 extremely serious, but listening to the witnesses who
11 came in, and listening to -- including this morning --
12 and hearing the statements read out, clearly there was
13 abuse, and it destroyed -- it had enormous effects on
14 the children who were there and it seems to have been
15 widespread, and that's absolutely appalling.

16 It's devastated their lives in many ways. Okay,
17 there are other factors, but it's had a transforming and
18 devastating effect and that's absolutely awful... and
19 I found that very difficult to take, to be quite honest,
20 that they had to go through that and then that it was by
21 Salesians, some of whom I knew.

22 I mean, I knew LMW [REDACTED] as -- most people
23 who knew him would have seen him as a very charming and
24 excellent man, and yet clearly he was an abuser, so I'm
25 devastated -- my devastation doesn't matter too much,

1 but I am, to think that Salesians could do that, but the
2 effects on the witnesses -- the witness statements,
3 elderly men whose lives have been so affected by that is
4 inexcusable, absolutely inexcusable.

5 Q. And Gerry, you are the Provincial, what do you have to
6 say?

7 A. I can only reiterate our sincere apologies, because what
8 we heard this week is discomfoting, disquieting,
9 shocking, disturbing, all those words. It's not what we
10 set out to be. It's not our ethos. Don Bosco set out
11 his work to actually bring these young people forward,
12 not to set them back, and that's been a real, real,
13 serious concern for me.

14 But the pain of those people giving testimony will
15 stay with me, because it is through their lives and
16 that's -- we have to bear that and we do bear it,
17 because we have to take that responsibility that we
18 didn't give those young people the opportunities that we
19 would have wanted to give them.

20 FATHER WILLIAMS: I think we have to take lessons from this.

21 We are still widely engaged with working with young
22 people, not only within our own province, but feeding
23 this back into the wider Salesian world. We are in so
24 many countries doing work with so many young people, we
25 have to take lessons from this.

1 Clearly, things are very different now from the
2 1960s and 1970s; in state schools in England there are
3 very formal procedures and safeguards, but we have to
4 take lessons from this.

5 Q. I think one thing you have done is participate in the
6 Redress Scheme that's been set up in Scotland?

7 A. Yes, when the Redress Scheme -- when the Scottish
8 Government said they were thinking of introducing the
9 legislation, they sent out a consultation document and
10 I actually responded to that, and in response to that
11 I then had quite a number of meetings, initially in
12 person and then, when COVID came, online, with the
13 Government officers who were developing the legislation,
14 so we have been involved right from the very beginning,
15 and we have been a contributor from day one, because
16 collectively -- and I know the Provincial Council felt
17 that this was the morally right thing to do.

18 Q. When you say a "contributor", in financial terms?

19 A. Absolutely, and significant financial terms.

20 FATHER BRIODY: Perhaps just to add to that, Father Mervyn
21 was a key figure in setting up a body called the
22 'Religious Life Safeguarding Service', which was a key
23 recommendation of the IICSA Inquiry, and that's now up
24 and running, and that is to advise religious bodies on
25 the whole aspect of safeguarding. And everything we do

1 now is through them.

2 FATHER WILLIAMS: In England and Wales.

3 FATHER BRIODY: That has been very strong and very well
4 received. We're also contributors to the CSSA, the
5 standard agency now for safeguarding, who will, in
6 England, inspect any voluntary body, including
7 ourselves, and produce reports on that, so we're
8 contributing on all of those fronts.

9 We have a lot of international students with us, and
10 one of the areas we are very direct with them about is
11 safeguarding. And I say to them: you must know and
12 understand the law and you must implement it.

13 And we hope some of those young men will go back to
14 their own provinces in Africa and Asia, where this whole
15 understanding isn't there, and we hope that they will
16 take it with them.

17 MR MACAULAY: Thank you both indeed for being so candid, and
18 for the input that you have made to the Inquiry.

19 Mervyn, you are taking away with you some more matters
20 that may have to be looked at. Thank you both.

21 FATHER WILLIAMS: If we can help Lady Smith with her work,
22 we are happy to try and do that in any way we can.

23 LADY SMITH: Can I add my thanks to both of you for
24 everything you have put in to your engagement with the
25 Inquiry, both starting with the Section 21 responses,

1 and attending here and helping us with ongoing evidence,
2 and at the end of a long, hard week, engaging with us so
3 openly this afternoon. It's been an enormous value to
4 me to be able to do that.

5 I don't say this by way of any comfort, but I hope
6 you realise that you're not alone in being an
7 organisation that started its life with high
8 aspirations, and was well-intentioned. To come away from
9 the Catholic sphere, you only have to look at what
10 William Quarrier was intending in Scotland, when he set
11 up the Quarriers Homes in the 19th century, and then you
12 only have to look at my findings in respect of what
13 happened there; not only what happened in Scotland, but
14 in their participation in the Child Migration Scheme,
15 which was deeply flawed and inherently abusive of
16 itself, and facilitated the abuse of children here and
17 elsewhere.

18 I'm sure it's no comfort to know you're not alone,
19 but I'm heartened to hear what you tell me about
20 learning lessons, as I know these organisations --
21 Quarriers is one of them, they make different provision
22 nowadays, and there are others. And maybe at least
23 something can be salvaged to take forward to the future,
24 to do good work for children.

25 Thank you.

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(The witnesses withdrew)

LADY SMITH: A final mention on my General Restriction Order. I hope it won't be lost on those of you who keep up to date on these things, that obviously names were used in the course of the evidence we've had this afternoon, names of Fathers and Brothers whose identities -- some were already mentioned before, some are new, but their identities are not to be repeated outside this room.

Mr MacAulay, a foretaste of next week?

MR MACAULAY: That's it for today and this week, my Lady.

Next week we have -- on Tuesday, we have three oral witnesses.

LADY SMITH: Thank you very much.

MR MACAULAY: We're beginning to look at St Andrew's.

LADY SMITH: St Andrew's next week. 10 o'clock Tuesday and

I hope, in the meantime, you all have a good weekend.

It may even be a dry one. Thank you.

(5.00 pm)

(The Inquiry adjourned until 10.00 am on Tuesday, 13 August

2024)

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