

1 Tuesday, 24 April 2018

2 (10.00 am)

3 LADY SMITH: Good morning. For any of you who don't know,  
4 I'm Lady Smith and I'm chair of this inquiry. I see  
5 some faces that obviously have been here before, but if  
6 you haven't, I do hope you've been able to find your way  
7 around and make yourselves comfortable. There are  
8 always members of the inquiry team here to provide  
9 assistance if required; if you have any problems or  
10 questions, please don't hesitate to ask them.

11 Today we move to the next case study in phase 2 of  
12 our public hearings. In this phase we are examining  
13 evidence that we have ingathered, researched and  
14 analysed relating to certain residential establishments  
15 for the care of children that were run by Roman Catholic  
16 orders.

17 This case study is about four establishments that  
18 were run by the order known as the Sisters of Nazareth:  
19 Nazareth House Aberdeen, Nazareth House Cardonald,  
20 Nazareth House Lasswade, and Nazareth House Kilmarnock.

21 Before we move to hearing the evidence of witnesses,  
22 there are some important matters that I need to explain.  
23 Much of the evidence in this case study will come from  
24 applicants or will be a response to what applicants say.  
25 When I say "applicant", I'm referring to a person who

1 has come forward to the inquiry and told us about being  
2 abused whilst in residential care as a child.

3 There is a very important aspect to the evidence  
4 that we're going to hear from the applicants that I want  
5 to explain. I know they will often be describing things  
6 that are deeply personal to them and that they find  
7 deeply upsetting. For some, they haven't shared their  
8 accounts of their childhood with anyone before, not even  
9 with members of their own family, before engaging with  
10 this inquiry. For many, they would find it even more  
11 upsetting and distressing if their identities became  
12 known and it's only fair and reasonable that I do what  
13 I can to protect against that.

14 So it is that under an order, called a general  
15 restriction order, I have directed that, other than in  
16 the case of some specific exceptions, the identities of  
17 applicants must not be disclosed or published without  
18 the consent of the particular applicant concerned. By  
19 that, I mean any type of disclosure or publication of  
20 any type, including disclosure on any sort of social  
21 media.

22 During this case study where applicants have  
23 expressed the wish to remain anonymous with their  
24 identities protected, as they're entitled to do, those  
25 wishes must be respected. Their names or any other

1 evidence that could identify them must not be disclosed  
2 unless the individual applicant has given consent to  
3 that happening. So these applicants who seek to have  
4 their identity protected will be given a pseudonym when  
5 giving their evidence or when their evidence is read  
6 out, as is going to happen in some cases, then  
7 a pseudonym or cipher will be used in the transcript of  
8 the evidence to continue to protect their identity.

9 Under the same general restriction order, evidence  
10 which in any way identifies anyone as being the subject  
11 of allegations that they abused children in care must  
12 not be disclosed or published prior to the publication  
13 of the inquiry reports. That restriction will not  
14 normally apply if the evidence relates to persons who  
15 have been convicted of abusing children in care.

16 However, there are some circumstances in which it is  
17 possible for there to be a restriction order to protect  
18 the identity of a person even if they have been  
19 convicted. So if I have made a specific restriction  
20 order in relation to such an individual, their identity  
21 cannot be disclosed or published even if they have been  
22 previously convicted.

23 Regarding the general rule about protection of  
24 identities of those against whom allegations have been  
25 made, I know that members of the public may question

1           this decision. It is, though, important to appreciate  
2           that this is a public inquiry and its terms of reference  
3           require me to investigate the nature and extent of abuse  
4           of children in care. My task is not to make findings  
5           about whether any particular individual was guilty of or  
6           responsible for the abuse of children; I'm not only not  
7           required to determine whether a particular individual  
8           abused a particular child, the legal rules that apply to  
9           this inquiry prevent me from doing so. Also, in many  
10          cases it just wouldn't be fair to name them, nor would  
11          it be fair to their families. For example, if people  
12          are dead or otherwise unable to answer the allegations.

13                 When I say the identities of those against whom  
14          allegations have been made, and possibly also the  
15          identities of some who have been convicted must not be  
16          disclosed or published, I am again referring to any type  
17          of publication or disclosure, including by means of  
18          social media.

19                 So during this case study you will find that  
20          in addition to applicants, there are some other  
21          witnesses who will be given a pseudonym when giving  
22          evidence to the inquiry and ciphers and pseudonyms will  
23          be used in the transcript of that evidence. It will  
24          become clear to you what's happening in relation to  
25          which witnesses as we go along.

1           Applicants will be giving evidence about abuse,  
2           about sisters and about former sisters of the Sisters of  
3           Nazareth order, and about other persons connected with  
4           the establishments that are going to be focused upon.  
5           It is inevitable that at times applicants will, in the  
6           flow of their evidence, mention the names of those who  
7           they say were responsible for abusing children at these  
8           establishments. As I did in the last case study, I have  
9           decided it's just not realistic to think that that can  
10          be avoided.

11          To accommodate this, whilst at the same time doing  
12          all I can to protect the identities of those whom I am  
13          satisfied must be protected, I will permit the  
14          disclosure within the hearing room of the identities of  
15          abusers even if they are protected by a restriction  
16          order. Any other course of action would simply impair  
17          the efficient and effective conduct of the hearing of  
18          the case study.

19          So you will find that the names of those alleged to  
20          have been abusers but haven't been convicted may be  
21          mentioned in the course of evidence, as may those of any  
22          other non-applicant witnesses who are the subject of  
23          a specific restriction order. But these names must not  
24          be disclosed or published by anyone, by any means at  
25          all, to anybody else, whoever they are, outside the

1 hearing room. I will keep returning to this, I'm sure,  
2 as we go along. If you are in any doubt, before you  
3 make any such disclosure, please do check with the  
4 inquiry team.

5 This instruction applies to members of the press and  
6 to anybody else who is present in the hearing room. Any  
7 such disclosure would be a serious breach of the  
8 restriction orders which I have granted and that could  
9 result in further consequences for the person who has  
10 caused that breach of the order.

11 In the transcripts of evidence, any names spoken in  
12 evidence in this way which are in fact subject to  
13 a restriction order will be blacked out, redacted, by  
14 the use of a pseudonym or ciphers or both.

15 Turning finally to other media restrictions. As we  
16 start the Sisters of Nazareth case study and begin to  
17 hear very personal and sensitive evidence, I have again  
18 decided to suspend live and social media posting from  
19 the hearing room. If that changes, you will be advised.

20 That's all I have to say at this stage. We now move  
21 to opening statements from those who are here  
22 represented today and have leave to appear at this  
23 hearing. Before we go to those individual  
24 representatives I'm going to pass over to senior counsel  
25 for the inquiry, Mr MacAulay.

1                   Opening submissions by MR MacAULAY

2           MR MacAULAY: Good morning, my Lady.

3                   I understand that some parties have been granted  
4           leave to appear in the course of this case study into  
5           the Sisters of Nazareth, and shortly they will be asked  
6           to introduce themselves and make an opening statement  
7           relevant to this case study. But before that, can  
8           I make some brief observations about the programme for  
9           the case study.

10                  As your Ladyship has said, this case study will  
11           focus on four establishments run by the Sisters of  
12           Nazareth in Scotland: in Aberdeen; Cardonald, sometimes  
13           referred to as Glasgow; Lasswade, again sometimes  
14           referred to as Edinburgh; and Kilmarnock. Each one of  
15           these establishments ceased operating as a residential  
16           children's home in the 1980s with dwindling populations  
17           in the latter years.

18                  My Lady, the intention firstly is to lead the  
19           evidence of applicants who were resident in these homes,  
20           beginning with Aberdeen, then Cardonald, Lasswade and  
21           finally Kilmarnock. There will also be evidence from  
22           witnesses who can speak to positive experiences in  
23           connection with these establishments.

24                  The intention is to focus on the four establishments  
25           sequentially in the order just mentioned, but because

1 applicants continue to come forward, it may be the case  
2 that that will not be possible. For example, it may be  
3 that an Aberdeen applicant's evidence may need to be  
4 interposed when leading the evidence relating to one of  
5 the other establishments.

6 LADY SMITH: Of course. We can make that clear as we go  
7 along.

8 MR MacAULAY: Indeed so.

9 I think your Ladyship is aware that after the third  
10 week of evidence -- that's the week ending 11 May --  
11 there is to be a one-week break and we start again on  
12 22 May. By then, it is hoped that most of the  
13 applicants and other evidence for Aberdeen and Cardonald  
14 will have been led, leaving Lasswade and Kilmarnock to  
15 be addressed after the break. Again, that is subject to  
16 the interposition of witnesses who may be relevant to  
17 Aberdeen and Cardonald after the break.

18 It is likely that that evidence will have been  
19 concluded in the course of the week ending Friday  
20 1 June. Thereafter, the intention is to lead evidence  
21 from sisters who were based at these four establishments  
22 and indeed any other witness who can provide an insight  
23 into the running of the establishments. The  
24 congregation's archivist will be part of that package.

25 The last witness, my Lady, is likely to be Sister

1 Anna Maria Doolan. She is the Regional Superior, she  
2 has already given evidence to the inquiry and she is  
3 expected to speak to parts C and D, in particular, of  
4 the Sisters of Nazareth's response to the inquiry's  
5 Section 21 request, and indeed any other relevant points  
6 that may have arisen in evidence.

7 My Lady, another break is planned for the weeks of  
8 18 and 22 June. When the evidence will finally finish  
9 will depend really on how long the evidence of the  
10 sisters in particular will take. But it is anticipated  
11 that the evidence will certainly last to the latter part  
12 of June. Provisional dates for closing submissions are  
13 earmarked for 3 and 4 July, so there will be a break  
14 between the end of the evidence and the closing  
15 submissions.

16 My Lady, the only other point I would make at this  
17 point is that for a number of reasons -- ill-health  
18 being an example -- there are applicants who cannot  
19 attend to give evidence in person, although some have  
20 expressed a particular willingness to do so. That being  
21 so, the intention is to read their statements into the  
22 transcript. Certain parts of the statements will be  
23 summarised in that process, but the main parts of the  
24 statements will be read in verbatim.

25 My Lady, it is worth saying again that, as

1 your Ladyship is aware, these signed written statements  
2 are, in any event, evidence in the inquiry.

3 Finally, I can say it is anticipated that one way or  
4 another, the inquiry will have heard from around 60  
5 applicants in the course of this case study.

6 LADY SMITH: Thank you.

7 Let me turn to invite anyone who has an opening  
8 submission to make this morning to do so.

9 Mr Collins for INCAS.

10 Opening submissions by MR COLLINS

11 MR COLLINS: Thank you, my Lady. I'm Simon Collins, the  
12 legal representative for INCAS.

13 The opening submissions prepared on behalf of INCAS  
14 have been prepared by John Scott QC, who is the senior  
15 counsel for INCAS. With my Lady's leave, I will present  
16 them on his behalf.

17 LADY SMITH: Please do.

18 MR COLLINS: As the inquiry starts the public hearings in  
19 another case study, this time into homes run by the  
20 Sisters of Nazareth, it is possible to make the mistake  
21 of looking at this case study entirely separately from  
22 the rest of the work of the inquiry.

23 It may be that although survivors of all  
24 establishments have been following the work of the  
25 inquiry in its public hearings so far, some churches,

1 religious orders, congregations, and some of those who  
2 will give evidence in this case study have not. If I am  
3 right about that and the impression that each is  
4 considering only the statements and evidence relating to  
5 their own case study, it is likely that the religious  
6 orders and their witnesses may struggle to assist the  
7 inquiry to the extent that my Lady and the survivors are  
8 entitled to expect.

9 I encourage anyone who has not done so to look at  
10 the evidence from the first case study. I respectfully  
11 suggest that the Daughters of Charity offered a textbook  
12 example of how not to engage with survivors and the work  
13 of the inquiry. Thus far, the signs are perhaps  
14 a little more promising in relation to the Sisters of  
15 Nazareth, but as was said repeatedly in the first case  
16 study, with proper care and consideration it may not be  
17 too late to engage in a manner which survivors could  
18 actually welcome. At the very least, looking at the  
19 last case study would serve as a warning to others but  
20 not causing further damage to survivors with empty  
21 apologies and barely concealed scepticism and disbelief.

22 What is now expected by the inquiry and demanded by  
23 survivors is serious reflection, proper acknowledgement,  
24 sincere apology and meaningful accountability.  
25 Survivors want religious congregations and orders to

1 accept responsibility.

2 As has been said before, while some living sisters  
3 are subject to specific allegations, most perpetrators  
4 are dead and, if anything, that should make it easier  
5 for congregations to acknowledge abuse.

6 This inquiry is hearing from sisters and other  
7 people of faith. Faith is designed as a strong belief  
8 in the doctrines of a religion based on spiritual  
9 conviction rather than proof. This inquiry has been  
10 offered a great deal of proof of abuse, but perhaps  
11 there is also scope for an attitude from churches and  
12 others which is more open to simply believing survivors.

13 The approach taken by the Daughters of Charity was  
14 lacking in this respect, as well as generally lacking in  
15 any demonstration of appropriate responsibility, and  
16 indeed in declining to make submissions on the specifics  
17 of abuse, stating instead that they would accept  
18 your Ladyship's findings. It may be thought it was  
19 a complete abdication of their own responsibility.

20 While Sister Anna Maria Doolan of the Sisters of  
21 Nazareth, in her evidence on Day 9 of the hearings,  
22 accepted that there was abuse in the establishments run  
23 by the Sisters of Nazareth, the Section 21 responses  
24 from the order might be thought to make the same  
25 concession only where convictions have followed. If so,

1 it should be obvious that survivors are looking for  
2 acknowledgement which is not restricted to abuse  
3 relating and resulting in criminal convictions.

4 What the inquiry and survivors also expect is that  
5 care is taken in the composing of Section 21 responses.  
6 Despite the process of drafting and revising, it is not  
7 clear that this has always happened. For example,  
8 in the sisters' Section 21 for the Cardonald home, it  
9 states repeatedly in section 4.8 that there were no  
10 volunteers there. It is hard to reconcile these  
11 statements with the recent conviction of Joseph Duffy, a  
12 volunteer in that home for many years in the 1980s. No  
13 doubt the Section 21 response will be amended.

14 Although your Ladyship's finding of facts are not  
15 yet available, it may not be going too far to say that  
16 your Ladyship may find it established that abuse  
17 occurred in Smyllum and Bellevue. The inquiry heard of  
18 patterns of abuse described by individuals of different  
19 backgrounds and ages who were resident there in entirely  
20 different decades and who were strangers to each other.  
21 What happened did not involve only one or two abusers.  
22 It didn't just last for a short time; it involved many  
23 abusers and took place over decades.

24 What is remarkable is that similar patterns are  
25 emerging in relation to establishments run by the

1 Sisters of Nazareth: punishment of bed-wetters,  
2 deprivation of adequate food and force-feeding,  
3 separation of siblings, forced migration, physical and  
4 sexual abuse. Indeed, similar patterns of abuse have  
5 been detected in similar inquiries in other  
6 jurisdictions.

7 It appears that in this case study there are more  
8 records available, but some of the issues about records  
9 from before will surface again nonetheless. We see from  
10 the congregation's archivist that where records were  
11 destroyed, this should have been recorded in a  
12 destruction schedule. It appears that this has not  
13 always been done. Some records were kept in the  
14 relevant houses and may have been lost when they were  
15 closed.

16 The Sisters of Nazareth make certain assumptions  
17 that are favourable to themselves, but which are not  
18 supported by records. For example, in saying that  
19 relevant policies "would have been in place" or "would  
20 have been adhered to".

21 There is little or no basis in their records for  
22 saying that. There are no records relating to staff or  
23 volunteers and it is therefore unclear what basis there  
24 is for statements on these matters in the Section 21  
25 responses. The existence of records which are at least

1 in some ways more extensive than those of the Daughters  
2 of Charity makes the absence of important and relevant  
3 records even more difficult to understand.

4 In this case study it is likely that questions will  
5 arise regarding knowledge of abuse and allegations. It  
6 seems likely that evidence will show that refusal to  
7 believe survivors resulted in repeated missed  
8 opportunities to investigate and preserve evidence.

9 The attitude of the Catholic Church will also  
10 feature with some letters from the then Bishop of  
11 Aberdeen, Mario Conti, which are of particular interest.  
12 In one, while discussing arrangements for refreshments  
13 in some sort of demonstration in favour of the sisters,  
14 he makes what appears to be reference to the survivors  
15 as "the opposition". In another he issues a challenge  
16 that:

17 "Those who call others to account for their actions  
18 must be prepared to defend their own when they make  
19 allegations."

20 Such remarks were clearly felt by survivors as  
21 pressure and threats. Bishop Conti made much of the  
22 changed times when these allegations came. As has been  
23 acknowledged, much of what we will hear would have been  
24 criminal and abusive, even at that time.

25 A statement issued on behalf of the Sisters of

1 Nazareth even claimed that the lawyers' questionnaire  
2 could account for the pattern of allegations and desire  
3 for compensation to explain their motives.

4 There is of course another possibility, which the  
5 sisters reject entirely and the church seems at times  
6 close to rejecting, namely that there has been serious  
7 abuse over many decades. It is hard to avoid the  
8 thought that the bishop's apparent anger and energy  
9 might have been more productive at the time if it had  
10 been put into more serious investigation of allegations  
11 as opposed to hostile rejection. He would be an  
12 interesting witness in this chapter.

13 My Lady, the church stated that it stood by the  
14 sisters, pointing out that justice demands that they be  
15 heard before accusations are sustained. In view of  
16 Mr Moloney's recent attempts to have up to 15 sisters  
17 relieved of that opportunity to be heard, even just in  
18 statements in some cases, the church's plea is more than  
19 a little ironic.

20 INCAS welcome's my Lady's robust approach to these  
21 questionable efforts and the reassessment of the sisters  
22 on behalf of the inquiry. The survivors look forward to  
23 hearing from the sisters who are now understood to be  
24 fit to participate, despite reports composed only in the  
25 last few months stated that they were unfit so to do.

1           No doubt it may be difficult for surviving sisters  
2           to take part in this inquiry and this may have led them  
3           to seek to avoid to participation. Their anxiety may  
4           give them a glimpse of how difficult it is for  
5           survivors, for whom this is often an inescapable part of  
6           their daily lives.

7           According to the website of the Congregation of the  
8           Sisters of Nazareth, their core values are:

9           "Hospitality, love, compassion, patience, respect  
10          and justice."

11          The biblical quote about respect on the website  
12          associated is worth repeating. From Matthew 25, verse  
13          40:

14          "As often as you did it to one of these, you did it  
15          to me."

16          In closing, I ask the representatives of the  
17          congregation to keep these core values in mind when  
18          reflecting on the evidence in this case study.

19       LADY SMITH: Thank you, Mr Collins.

20          I'll now going to the representation for the  
21          Lord Advocate, Mr Richardson.

22                   Opening submissions by MR RICHARDSON

23       MR RICHARDSON: Thank you, my Lady.

24          The Lord Advocate's interest in this case study  
25          stems from his role as the head of the system of

1 prosecution and investigation of criminal offences and  
2 deaths in Scotland. The Lord Advocate has ministerial  
3 responsibility for the Crown Office and Procurator  
4 Fiscal Service, more shortly known as COPFS, the sole  
5 public prosecution authority in Scotland.

6 He exercises his functions as head of this system  
7 independently of any other person. In fulfilling that  
8 role, COPFS receives reports from the police in relation  
9 to alleged offences and prosecutors within the service  
10 have the responsibility of deciding what action to take,  
11 including whether to prosecute individuals accused of  
12 crimes and, if so, in what forum. Once investigations  
13 are complete, a decision must be made as to whether  
14 there is sufficient evidence of a crime and what action  
15 would be in the public interest.

16 COPFS therefore has an important role to play  
17 in relation to allegations of criminal conduct involving  
18 abuse of children in care. Reports have been and will  
19 continue to be received from the police concerning such  
20 allegations and thereafter prosecutors have to assess  
21 the sufficiency of evidence and public interest  
22 considerations in deciding what prosecutorial action to  
23 take.

24 Decisions made by prosecutors must reflect the  
25 values of Scotland's prosecution service, demonstrating

1           impartiality, thoroughness, integrity, sensitivity,  
2           cooperation and professionalism.

3           In conclusion, I wish to repeat the Lord Advocate's  
4           previous public commitment: first, both to support the  
5           work of this inquiry and, where possible, to contribute  
6           positively and constructively to that work during the  
7           course of this case study; and, second, to the  
8           effective, rigorous and fair prosecution of crime in the  
9           public interest, consistently for all, including the  
10          most vulnerable in our society.

11       LADY SMITH: Thank you very much.

12       MR RICHARDSON: Thank you.

13       LADY SMITH: I turn next to the representation for Police  
14          Scotland, Ms Van der Westhuizen.

15                Opening submissions by MS van der WESTHUIZEN

16       MS VAN DER WESTHUIZEN: Thank you, my Lady.

17                My Lady, I am grateful for the opportunity to make  
18          this opening statement on behalf of Police Scotland.

19                Firstly, on behalf of Police Scotland, I would like  
20          to express continued sympathy to the numerous survivors  
21          who suffered abuse after being placed in care across  
22          Scotland.

23                As previously stated, my Lady, over the last decade  
24          policing across Scotland has evolved and improved with  
25          regards to how the police respond to reports of or

1 information suggesting that a child may be at risk as  
2 a result of abuse or neglect.

3 There have been significant changes in the way that  
4 investigations are approached, as well as a wider  
5 collaborative working, greater resource investment,  
6 improved staff expertise and training, and clearer  
7 governance that have enhanced the way in which  
8 individual investigations are carried out.

9 The creation of a single police service in Scotland  
10 delivered a real opportunity to maximise the use of  
11 specialist skills and expertise in the area of child  
12 protection, and allowed for a more consistent approach  
13 when tackling offending against children, including  
14 non-recent offending.

15 A relevant example of this is the investigation that  
16 led to the recent conviction, earlier this year, of  
17 a 60-year-old male former volunteer at Nazareth House  
18 Cardonald in relation to sexual abuse that occurred  
19 in the 1980s.

20 Police Scotland will continue to progress  
21 opportunities to identify and detect criminality across  
22 institutions being examined by the inquiry.

23 In relation to Police Scotland's role and interest  
24 in this phase of the inquiry, as your Ladyship is aware,  
25 since the announcement of the inquiry, Police Scotland

1 has been working to identify, retrieve, assess and  
2 catalogue all public protection investigation files held  
3 by Police Scotland that fall within the inquiry's terms  
4 of reference.

5 So far in excess of 220,000 files have been reviewed  
6 and that work is ongoing. Their research has found  
7 that, since 1995, police investigations have been  
8 undertaken in relation to reported abuse dating back to  
9 the 1930s within the Sisters of Nazareth institutions.

10 Police Scotland has recovered records of complaints  
11 received from 308 former residents against 194 persons  
12 associated with the children's residences within the  
13 Nazareth House institutions concerning suspected abuse  
14 reported to have occurred between 1934 and 1984.

15 To date 58 files concerning Sisters of Nazareth  
16 institutions have been provided to the inquiry.  
17 Police Scotland is committed to providing continued  
18 support to the inquiry and will continue to collate the  
19 information required to enable the inquiry to fulfil its  
20 remit.

21 Police Scotland continues to be committed to making  
22 a positive and substantial contribution to child  
23 protection improvement across Scotland. During this  
24 case study, there may be instances where survivors  
25 provide testimony or where a review highlights cases

1 where a child protection response or an investigatory  
2 standard was not to the best practice of standards that  
3 are recognised and applied today.

4 Police Scotland recognises the importance of  
5 organisational learning and development to ensure that  
6 its staff have the capabilities, skills and competence  
7 to drive continuous improvement. Police Scotland will  
8 therefore take into account any lessons to be learned  
9 that may be identified by the inquiry as part of its  
10 commitment to developing and improving its practices,  
11 policies and services to the people of Scotland.

12 Unless I can be of any further assistance, my Lady,  
13 that's the opening statement on behalf of  
14 Police Scotland.

15 LADY SMITH: Thank you very much.

16 Let me now turn to the representation for the  
17 Scottish government, Ms O'Neill.

18 Opening submissions by MS O'NEILL

19 MS O'NEILL: Thank you. My name is Christine O'Neill and  
20 I appear on behalf of the Scottish ministers -- my Lady  
21 am I being heard?

22 (Pause)

23 My Lady, my name is Christine O'Neill and I appear  
24 on behalf of the Scottish Ministers. As I have  
25 explained on previous occasions, I appear on behalf of

1 those executive agencies which form part of the Scottish  
2 government and for which the Scottish Ministers are  
3 directly responsible, including, in the context of this  
4 inquiry, Education Scotland, Disclosure Scotland, and  
5 the Scottish Prison Service. I do not, of course,  
6 represent the Crown Office and Procurator Fiscal  
7 Service, which is represented separately by  
8 Mr Richardson and Ms Lawrie.

9 I do not intend to repeat the submissions made at  
10 the opening of phase 2 in November last year, other than  
11 to say that the Scottish Ministers remain committed to  
12 participating fully in the inquiry as a core  
13 participant, and to repeat that the evidence of  
14 witnesses given throughout this phase is being listened  
15 to carefully by Scottish government with a view to  
16 understanding more fully all of the issues being raised  
17 by witnesses, including in particular how the  
18 responsibilities of the state in relation to the  
19 inspection and regulation of the establishments which  
20 are the subject of case studies during this phase were  
21 discharged, both at central government and local  
22 government levels.

23 As I mentioned before, evidence has been submitted  
24 by the Scottish Ministers, including Education Scotland,  
25 in relation to specified establishments operated by the

1 Sisters of Nazareth. More generally, the government's  
2 response unit continues to work with the inquiry team in  
3 providing information and reports to inform the work of  
4 the inquiry.

5 My Lady, those are my opening submissions.

6 LADY SMITH: Thank you very much.

7 Next we have the Bishops' Conference represented  
8 Mr Anderson, I think you're here to speak to them; is  
9 that right?

10 Opening submissions by MR ANDERSON

11 MR ANDERSON: Thank you, my Lady.

12 I appear on behalf of the Bishops' Conference of  
13 Scotland. The Bishops' Conference is participating  
14 in the inquiry as coordinating the responses by and as  
15 representing the individual dioceses and archdioceses in  
16 Scotland. My Lady has heard there are eight of these in  
17 Scotland and relevant to the present case study there  
18 are four where residential establishments for children  
19 run by the Sisters of Nazareth were situated.

20 These are the archdioceses of Glasgow, St Andrew's  
21 and Edinburgh, the Diocese of Aberdeen, and the Diocese  
22 of Galloway. These dioceses and archdioceses were  
23 served with Section 21 notices requesting documentation  
24 and I understand these were complied with timeously.

25 As my Lady's heard, the religious orders such as the

1 Sisters of Nazareth are independent of the dioceses or  
2 archdiocese in which they operate but again, as  
3 my Lady's heard, there's nonetheless a relationship  
4 between the diocese or the archdiocese and the inquiry.

5 As part of that relationship -- this is as seen  
6 in the documents submitted in response to the Section 21  
7 notices and as discussed in certain of the witness  
8 statements of applicants who may be giving evidence  
9 in the course of the case study, and as touched on by my  
10 friend Mr Collins -- at certain times in the past where  
11 questions were raised as to the conduct of the Sisters  
12 of Nazareth towards children in their care, there has  
13 been a diocesan response.

14 In the context of that relationship, my Lady, it may  
15 be perceived externally that the Catholic Church is more  
16 unitary in structure and that at times in the past there  
17 has been a public diocesan response to allegations  
18 against the Sisters of Nazareth.

19 The Bishops' Conference of Scotland considered it  
20 appropriate that they exercise their leave to appear in  
21 this case study. The Bishops' Conference are here to  
22 listen to the evidence to be covered in the case study  
23 and to respond to it as may be appropriate. The time  
24 for any such response is in the closing statement, but  
25 at this point the Bishops' Conference have asked me to

1 state that past comments which show a misunderstanding  
2 of people's experience are regretted, as is the hurt  
3 which was caused by them. Language which has been used  
4 in the past would not be used now and that not taking  
5 things seriously and not always taking matters at face  
6 value was the wrong thing to do.

7 The inquiry's heard in phase 1 of the evidence how  
8 the hierarchy of the church deals with allegations of  
9 abuse today. This involves believing what people say  
10 without looking for ulterior motives and the  
11 implementation of proper policies and procedures.

12 My Lady, that's the context in which I appear before  
13 the inquiry on behalf of the Bishops' Conference. As  
14 ever, the Bishops' Conference are grateful for this  
15 opportunity to participate in the inquiry and shall  
16 endeavour to assist my Lady in her work in any way they  
17 can.

18 LADY SMITH: Thank you very much, Mr Anderson.

19 I turn now to the representation for a group of  
20 individual members of the Sisters of Nazareth and  
21 Mr Lavery, I think you're here to represent them.

22 Opening submission by MR LAVERY

23 MR LAVERY: Yes, indeed, my Lady, thank you very much.

24 My Lady, my name is Finbar Lavery, and I'm counsel,  
25 and I'm instructed to make an opening statement on

1           behalf of the individual witnesses of the Sisters of  
2           Nazareth.

3           My instructing solicitor, Mr Denis Moloney, from  
4           Donnolly & Wall Solicitors in Belfast, received  
5           instructions from 25 individual sisters, in or about  
6           8 September 2017, who had worked some time in Scotland  
7           at various locations, namely Aberdeen, Edinburgh,  
8           Kilmarnock and Glasgow in the period under review.

9           These sisters asked to be represented separately  
10          from the sisters represented from the legal team for the  
11          congregation. Their complete legal team, including  
12          counsel, had only recently been involved in the  
13          historical abuse inquiry in Northern Ireland chaired by  
14          Sir Anthony Hart.

15          The sisters all originate from various locations  
16          throughout the United Kingdom and Ireland with ages  
17          running into the mid-80s and several into their 90s. On  
18          taking instructions from my instructing solicitors  
19          in relation to the allegations from the inquiry, it  
20          became apparent that there were some sisters with not  
21          only significant physical health conditions but also  
22          serious cognitive difficulties, such as the ability to  
23          recall events, identify periods of time and placements.

24          Independent medicals had to be obtained on behalf of  
25          22 of the sisters. Eight were deemed to be fit and

1 statements were obtained from these sisters immediately.

2 Concerns were, though, identified regarding some  
3 sisters and their fitness and ability to give competent  
4 evidence. Concerns in relation to some of the sisters  
5 were confirmed by the inquiry team, including their own  
6 consultant, and now all have made statements apart from  
7 three, my Lady, who will have statements made by Friday,  
8 27 April.

9 In the past number of weeks, six sisters have been  
10 deemed totally medically unfit by medical evidence  
11 already provided and witness statements were not able to  
12 be obtained. All of the sisters are appreciative of the  
13 courtesy and sensitivity shown by the inquiry team in  
14 taking their statements.

15 The sisters looked after a large number of children  
16 over the years, working in children's homes for the  
17 Sisters of Nazareth. These children came from a wide  
18 variety of backgrounds, some with more complex needs and  
19 behaviours than others.

20 It is clear that allegations of abuse have now be  
21 made. In relation to the sisters that we represent, it  
22 must be pointed out that there are a number who have  
23 made statements in which no allegations whatsoever have  
24 been made against them. It has been difficult for them  
25 in particular discussing painful accounts of abuse.

1           Several of the sisters whom allegations have been  
2           made against strongly deny such allegations. One sister  
3           has been tried and convicted by a Scottish court for  
4           offences, the subject of which is public record.

5           The sisters would like to make it known to the  
6           inquiry that all sisters wish to express that they wish  
7           the inquiry every success in their investigations and  
8           pledge their full commitment to this important task.

9           That's the opening statement, my Lady.

10          LADY SMITH: Thank you, Mr Lavery.

11           Finally, the representation for the Order of the  
12           Sisters of Nazareth, I turn to Mr Lindsay.

13                           Opening submission by MR LINDSAY

14          MR LINDSAY: Thank you, my Lady.

15           By way of introduction I wish to begin by thanking  
16           the inquiry for the opportunity of participating in  
17           these stage 2 case studies and to emphasise the  
18           congregation's continuing support for the inquiry and  
19           its objectives and the preparation for these case  
20           studies.

21           The congregation endeavoured to cooperate as fully  
22           as possible and certainly during the forthcoming weeks  
23           will endeavour at all times to assist the inquiry to the  
24           fullest extent possible. It may be helpful if I now say  
25           a few words about how the congregation intends to assist

1 the inquiry over the forthcoming weeks.

2 Firstly, whenever possible, a representative from  
3 the congregation will be present. Today we have the  
4 regional superior and the head of safeguarding. It's  
5 recognised that seeing and hearing witnesses give  
6 evidence is much more powerful and much more effective  
7 than merely reading a transcript or a report from  
8 a solicitor. So wherever possible, a senior  
9 representative from the congregation will be here to  
10 listen to the applicants give evidence. However,  
11 because of other demands on their time, it may not  
12 always be physically possible for a representative to be  
13 present.

14 For example, the congregation's general chapter,  
15 which happens once every six years -- and I suppose it's  
16 akin to the General Assembly -- is going to be happening  
17 shortly. It involves a lot of preparation and,  
18 of course, attendance at it. So there may be the odd  
19 occasion where it's not possible for a representative to  
20 be here. That doesn't indicate any lack of interest or  
21 any lack of respect for the witnesses; it's simply, like  
22 many other religious congregations, the numbers are  
23 dwindling, yet the commitments on their time -- for  
24 example caring for the elderly and other ongoing  
25 commitments they have -- continue to increase. On the

1 rare occasions where a representative will not be here,  
2 the transcripts will be read and reports will be given  
3 by the instructing solicitor.

4 Secondly, picking up on a point that my friend  
5 Mr Collins made in his opening submissions, the concept  
6 of reaching out to the applicants. If any of the  
7 applicants wish, after they've given their evidence, to  
8 speak to a representative of the congregation, then that  
9 would be very much welcomed by the congregation.

10 Clearly, that's an offer and it's entirely voluntary.

11 Some applicants may not wish to speak to  
12 a representative of the congregation, but those that do,  
13 they can either contact the congregation directly or, if  
14 it's more appropriate, for Mr Collins or Mr Scott to do  
15 that on their behalf. But I make the offer here to the  
16 inquiry and if any applicant wishes to speak with  
17 representatives from the congregation, that would be  
18 very much welcomed by the congregation.

19 The next point that may be of assistance to deal  
20 with in my opening submissions is the congregation's  
21 approach to the questioning of witnesses. Again,  
22 picking up on some of my friend Mr Collins'  
23 observations, it's certainly not the intention of the  
24 congregation to make what will be a difficult and  
25 perhaps stressful occasion for some of the applicants

1 more difficult than it needs to be. The congregation  
2 fully recognise that an adversarial approach is wholly  
3 inappropriate for an inquiry of this nature. They  
4 intend to exercise the privilege -- and it's recognised  
5 that it is a privilege -- of having questions on their  
6 behalf sparingly and only when absolutely necessary.

7 LADY SMITH: Yes. You'll be well aware, Mr Lindsay, that  
8 I am concerned to be fair to everybody involved in this  
9 inquiry.

10 MR LINDSAY: Yes.

11 LADY SMITH: You will, of course, have the opportunity to  
12 submit questions to counsel for the inquiry, adopting  
13 the system that we've been using all along.

14 You weren't here during the last case study, but  
15 I do check at the end of each witness's evidence to see  
16 whether anything has occurred to anybody that they feel  
17 needs to be raised and an application could be made at  
18 that stage. I don't expect this to happen often because  
19 people have got plenty of notice of what's coming, but  
20 I recognise that on occasion that may arise.

21 MR LINDSAY: Yes. I'm very much obliged to my Lady.

22 There may be a number of peripheral details which  
23 are perhaps irrelevant to the inquiry's terms of  
24 reference and it's certainly not the congregation's  
25 intention to seek to contradict or correct every minor

1 detail.

2 A lot of the allegations relate to events which  
3 happened in the 1940s and 1950s, where the alleged  
4 perpetrators -- and I use the word "alleged" to be fair  
5 to everyone -- have died and the people they worked with  
6 have also died. The records from that point in time  
7 aren't voluminous. I think that has reflected the  
8 customs of earlier times when people didn't have access  
9 to information technology to record everything. We have  
10 seen an example with the so-called Windrush generation  
11 and the problems that a lack of record-keeping in  
12 previous generations has caused. So there are some  
13 instances where it hasn't been possible for the  
14 congregation to fully investigate and come to a view on  
15 precisely what happened.

16 If these were civil proceedings, of course, it would  
17 be incumbent for me to put to the witnesses, were they  
18 sure it happened, could they possibly be mistaken, and  
19 all the rest of it. Again, it's recognised that such an  
20 approach would be wholly inappropriate for this inquiry,  
21 but it may be that in closing submissions -- and myself  
22 and my instructing solicitor listened very closely to  
23 the comments that were made, particularly by Mr Collins  
24 about the Daughters of Charity and what they said in  
25 closing submissions and whether that was helpful or not.

1           It is certainly our intention to engage fully in  
2 closing submissions, but it may be that there are  
3 certain incidents which haven't been cross-examined on  
4 and I'll be making submissions about how they fit in  
5 with the rest of the evidence that the court's heard and  
6 the inherent probability or improbability of certain  
7 events. So an absence of cross-examination shouldn't be  
8 viewed to be a complete acceptance of every single  
9 detail of the evidence.

10           If, after the evidence has been heard, it is  
11 necessary to expand upon the apology that has already  
12 been given, that will be done.

13 LADY SMITH: Good.

14 MR LINDSAY: A full apology was given but if, after  
15 listening to all of the evidence of the case studies,  
16 it is necessary to expand upon the existing apology,  
17 that will be done.

18           Also, if it becomes necessary to update parts C and  
19 D of the response to the Section 21 notice, that will be  
20 done. Indeed, part D has already been updated.  
21 Certainly no evidence will be led and no submissions  
22 will be made.

23 LADY SMITH: And Mr Collins has drawn your attention already  
24 to one aspect which you may feel the need to revisit?

25 MR LINDSAY: Yes, my Lady, and that will be done.

1 LADY SMITH: Thank you.

2 MR LINDSAY: Certainly the initial information was that  
3 there weren't any volunteers. There weren't any records  
4 of volunteers at that particular institution and nobody  
5 could recall any. Clearly in light of the conviction,  
6 those recollections weren't correct and I apologise to  
7 the inquiry on behalf of the congregation for that  
8 error. I can certainly undertake that the necessary  
9 updating will be done.

10 Certainly, no submissions will be led and no  
11 evidence will be led by way of questions which will  
12 detract in any way from the apology which has already  
13 been given --

14 LADY SMITH: Thank you.

15 MR LINDSAY: -- which your Ladyship will recall was that the  
16 congregation accepted that there were times when the  
17 care provided to children didn't meet the level that it  
18 should have done, even by the standards of the day, and  
19 that it's also recognised that staffing ratios were too  
20 low, and that the care was provided by sisters who had  
21 little training and were often still young and  
22 inexperienced themselves, and the oversight of the  
23 groups within the institutions wasn't properly  
24 structured or monitored and that an unreserved apology  
25 was given to any former pupil who had been abused by the

1 congregation.

2 Nothing will be said or done during the course of  
3 these case studies that detracts from that apology. As  
4 I mentioned a few moments ago, if it's necessary to  
5 expand upon that apology, that will be done in the  
6 closing submissions for the congregation.

7 Thank you, my Lady.

8 LADY SMITH: Thank you very much, Mr Lindsay.

9 Mr MacAulay, I think we're not scheduled to start  
10 the first witness for a little while yet, maybe  
11 15 minutes or so, and we could take the morning break  
12 conveniently at this stage in any event. Would that be  
13 suitable?

14 MR MacAULAY: That would make sense. Perhaps we could  
15 reconvene at 11.15.

16 LADY SMITH: Yes.

17 (10.55 am)

18 (A short break)

19 (11.15 am)

20 LADY SMITH: Mr MacAulay.

21 MR MacAULAY: My Lady, the first witness for this case study  
22 is an applicant who wants to remain anonymous and has  
23 chosen the pseudonym "Rose" when giving her evidence.

24 "ROSE" (sworn)

25 LADY SMITH: Please sit down and make yourself comfortable.



1 to do that. Can I ask you to confirm that you have  
2 signed the statement?

3 A. Yes.

4 Q. And if you look at the very last paragraph of the  
5 statement, do you tell us:

6 "I have no objection to my witness statement being  
7 published as part of the evidence to the inquiry"?

8 Is that correct?

9 A. Yes.

10 Q. And you go on to say:

11 "I believe the facts stated in this witness  
12 statement are true."

13 A. Yes.

14 Q. I will be asking you questions, Rose, and if I ask you  
15 a question about something that you can't remember, just  
16 say you can't remember; there is no difficulty with  
17 that.

18 A. Yes.

19 Q. That particularly applies for dates where dates are  
20 quite difficult to remember. Likewise, if something  
21 comes to mind that you think is important and relevant  
22 to us, then just tell us.

23 A. Thank you.

24 Q. You begin in your statement by telling us that you were  
25 born in Dundee; is that correct?

1 A. That's correct, yes.

2 Q. And you had a number of sisters and brothers.

3 A. That's right.

4 Q. Were you the youngest in the family?

5 A. Yes.

6 Q. You tell us that your mother died in 1946.

7 A. That's right.

8 Q. She, I think, contracted tuberculosis.

9 A. That's right.

10 Q. What age were you then?

11 A. Three.

12 Q. Prior to your mother's death, had you lived with your  
13 mother and your brothers and sisters?

14 A. Yes, and my father.

15 Q. So far as your father was concerned, I think he had been  
16 in the war; is that right?

17 A. Yes.

18 Q. And had something happened to him in the war?

19 A. Yes. He was wounded in the leg.

20 Q. After your mother died, were you and some of your  
21 siblings taken into a home in Dundee called Duncarsell?

22 A. It was Duncarse.

23 Q. Do you have any recollection of being there?

24 A. No, no, I don't, but the story goes we were there but my  
25 sisters, being twins -- and they were 10-year-olds when

- 1           mum died -- they went to St John's school in Dundee.
- 2           They used to cart us back to my father's; they knew the
- 3           way --
- 4       Q.   Yes.
- 5       A.   -- from there.  And so we got sent up to Aberdeen
- 6           because of my sisters taking us out every so often,
- 7           running away sort of thing.
- 8       Q.   So far as Aberdeen is concerned then, is that the
- 9           background to you going to Nazareth House in Aberdeen?
- 10      A.   We went to Nazareth House, Claremont Street, yes.
- 11      Q.   We've recovered records from the Sisters of Nazareth
- 12           which suggests that you were admitted to Nazareth House
- 13           in Aberdeen on [REDACTED] 1946, so you'd be aged about 3
- 14           at that point in time; does that accord with your own
- 15           recollection?
- 16      A.   Yes.
- 17      Q.   You didn't leave, according to the records, until --
- 18      A.   Why was I ...?  Of course I lived with my mum, yes.
- 19           Sorry.  Go on, you're all right.
- 20      Q.   Yes, you lived with your mum until she died.
- 21      A.   Yes, of course, yes.
- 22      Q.   According to the records that the inquiry has seen, you
- 23           left Nazareth House on [REDACTED] 1958, so you'd be aged
- 24           15 by then; is that about right?
- 25      A.   Yes, I ran away.

- 1 Q. And I'll come on --
- 2 A. I was threatened with a beating at the beach -- we were  
3 out at the beach and I had got up to sing in a wee  
4 pavilion. Of course, somebody told the nuns and I was  
5 threatened when I got home and I thought, "I'm not  
6 going".
- 7 Q. And I'll come and look at that with you, Rose, a little  
8 bit later in your evidence. But before I do that,  
9 what's your first recollection of the Nazareth House in  
10 Aberdeen? Because you were only 3 when you went there.  
11 What's the first thing you remember?
- 12 A. I would say when I was about 7, always walking along  
13 corridors, dark corridors, with our hands clasped and  
14 heads down, going that way or coming the other way. We  
15 couldn't run on the corridors, we had to walk down with  
16 our heads down. That's what I remember a lot of, every  
17 day.
- 18 Q. So far as going to Nazareth House in Aberdeen is  
19 concerned, can you tell me how many of your siblings  
20 went there with you?
- 21 A. Three more. The four youngest: the 10 year-olds; and my  
22 brother, 6; and myself.
- 23 Q. When you were there at first, do you know what happened  
24 to your siblings?
- 25 A. No. Never saw them. Never saw them until -- unless my

1 father come, my father and my granny come, and we all  
2 met up in a little room, visitors' room, and that was  
3 the only time I saw them.

4 Q. When you talk about what you remember when you were 7,  
5 by that time can you remember if you were in a school,  
6 were you getting some schooling?

7 A. This was just the norm -- that was just the way of life.  
8 We didn't think outside the box, if you know what  
9 I mean. We were just told what to do, where to go, and  
10 not speak until we were spoken to. We couldn't ...  
11 There were times we couldn't speak at all, except in the  
12 playground.

13 Q. Can I ask you this, Rose: what's your first recollection  
14 as to where you were located within Nazareth House? For  
15 example, do you remember if you were with a group of  
16 other children in a particular location?

17 A. Oh yes, always. Always. I can't remember being in the  
18 nursery.

19 Q. No.

20 A. No, no, I cannot remember being in the nursery, but at  
21 school in a classroom -- and it was Miss **LKZ** that  
22 taught me how to read and write -- until I was about 10,  
23 then we went up to another classroom where nuns taught  
24 us, and then when the bell rang, they went and left us  
25 in the room to learn ourselves, or teach ourselves,

- 1 while they went to church.
- 2 Q. Was this school in the building itself?
- 3 A. In the building. I didn't go -- I didn't know my name,  
4 my surname, until I were 12. I was LCO and number [REDACTED]
- 5 Q. And if you were being addressed by a nun, what --
- 6 A. It would be LCO or, "Number [REDACTED] go that side, go that  
7 side".
- 8 Q. So did the nuns know your number then?
- 9 A. Oh, they knew -- no, they'd be reading. They either  
10 knew our name, or unless our name was next to the  
11 number, but they'd be reading. But mainly they knew us  
12 because although there would have been about 50, 60  
13 inmates, I can't remember, lots of girls, we were  
14 divided up into three groups.
- 15 Q. Okay. Can you tell me about the groups then and how you  
16 were divided up?
- 17 A. I don't know how we were divided up, but there were  
18 like ... It wouldn't be all teenagers, it wouldn't be  
19 all ... It'd be a mixture of each, you know, young  
20 ones, older ones. And who decided which group to go  
21 in ... But this group couldn't talk to the other group.
- 22 Q. How many were in the group; can you remember?
- 23 A. I would say about 25 to 30.
- 24 Q. Girls? All girls?
- 25 A. Yes.

- 1 Q. During your time there -- and you were there for quite  
2 a considerable period of time, for about 12 years --
- 3 A. Yes.
- 4 Q. -- did you change into different groups?
- 5 A. I did over a period of time. I remember sleeping in the  
6 attic one time, then I remember sleeping in the  
7 dormitory below. So whether I changed groups then --  
8 I can't remember why I sort of changed, but I remember  
9 when I slept in the attic for some reason, I think  
10 I were about 11, and I remember just roaring my eyes out  
11 quietly for my mum. I remember that vivid. Why that  
12 night and not since then, I don't know, but I remember  
13 that. But I didn't let on to anybody I'd been crying.  
14 That were my secret. But I didn't know what a mum was.
- 15 Q. Did you have any recollection of your mother?
- 16 A. No. No. I've never seen a photograph. Seemingly she  
17 didn't like her photo taken.
- 18 Q. Then coming to the sleeping arrangements, there was an  
19 attic where you may have spent some time and there was  
20 another --
- 21 A. Long dormitory. That's when I was older and I took  
22 monthlies -- we called them aunties -- and I didn't know  
23 what it was and I got my face rubbed in it, but I didn't  
24 know where I were bleeding from.
- 25 LADY SMITH: Do you remember how old were you when your

1 monthlies or your periods started?

2 A. I would have said 13.

3 LADY SMITH: Yes, that would be pretty routine at that time.

4 And you had no warning from anybody?

5 A. No. What I recall -- the night before, there were two  
6 or three girls sitting on one of the girls' -- end of  
7 the bed. We were talking about boys. I couldn't talk  
8 because I didn't know anything, because girls come in at  
9 different ages and stayed different lengths of time.

10 I was fascinated of what they were saying and all that,  
11 but I went back to bed and it was the very next morning.  
12 Whether that in my mind ... the hormones, I don't know.

13 MR MacAULAY: You've already told us, Rose, that certainly  
14 from an early time you were separated from your  
15 siblings, but as time went on, did you see your sisters  
16 and your --

17 A. No, I didn't see them. The only time I knew my brother  
18 was in the same room with me would be in church, and  
19 every time I tried to look -- the girls were on that  
20 side, the boys on that (indicating). I would look for  
21 my brother, but there were so many boys, sort of thing,  
22 and I couldn't for the life of me actually see him. But  
23 a nun would have noticed.

24 I remember when we got vaccinated, they used to nip  
25 your skin, and we daren't scream in church. I remember

1           when I got the vaccination, I were poisoned right up to  
2           my ear with that and they put holy water on it to cool  
3           it down.

4           Q. But if you were in church and you looked for your  
5           brother --

6           A. Yes, I were boy mad.

7           Q. What would happen?

8           A. They would nip you while you were in the church and you  
9           knew you were going to get the brush.

10          Q. But when you say "nip", can you just explain what they  
11          did?

12          A. They'd get -- we used to have wooden hairbrushes, wooden  
13          handled hairbrushes, and they used to hit your knuckles.  
14          The boys -- my brother told me he used to get the belt  
15          on the back of the legs and if you ever saw them wearing  
16          long trousers, you knew they had got the strap on the  
17          back of the legs, but we got it on our knuckles.

18          Q. You're talking about a brush being used?

19          A. A brush, a hairbrush.

20          Q. The nipping you mentioned --

21          A. Oh, the nipping. Like pulling your skin together and  
22          twisting it.

23          Q. Who did that?

24          A. The nuns.

25          Q. Why would they do that?

1 A. Because we were looking -- well, I was looking for my  
2 brother, others would have been looking maybe for  
3 their ... thingummy. To me, it was every time I looked  
4 for my brother.

5 Q. So how often do you think this happened?

6 A. I'd have said about eight, nine times. I knew better  
7 then not to.

8 My brother left -- he was 15, left when he was 15.  
9 When he came to say cheerio to me, we were leaving for  
10 Cardonald, two weeks' holiday in Cardonald on a coach,  
11 and the Cardonald girls would be coming up to Aberdeen  
12 beach, and my brother come to say cheerio to me because  
13 he would have been going home to Dundee. And I didn't  
14 know him.

15 LADY SMITH: Is this the brother that was about three years  
16 older than you, Rose?

17 A. Yes. My only brother.

18 LADY SMITH: Your only brother?

19 A. Yes. My oldest brother, who was the head of the family,  
20 had gone out to Australia when he was 15, and he died  
21 in the war. He got wounded and died of gangrene.

22 LADY SMITH: So when you went into care and your brother  
23 also went into care, he'd be the nearest sibling --

24 A. Yes.

25 LADY SMITH: -- that might have been available to you, but

1           you weren't allowed to see him; is that right?

2           A. No, no, no. Or my sisters who were 10.

3           MR MacAULAY: By the time your brother came to leave, your  
4           sisters would have left before that because they were  
5           that bit older?

6           A. Yes.

7           LADY SMITH: That's the twins?

8           A. That's the twins, yes.

9           MR MacAULAY: You had been telling me about the nipping  
10          practices that nuns did; would that leave marks on your  
11          arms?

12          A. Yes, a bruise, you know, and when I had the vaccination  
13          at the time, obviously it scabbed and got thingummy --  
14          and I can't remember if I saw a doctor, but I know they  
15          tried it with holy water and it just smarted, the holy  
16          water, and it never worked.

17          Q. Can I ask you this, Rose: was there a particular nun or  
18          nuns in charge of you when you were there?

19          A. I would say there was Sister **FAF** Sister **LDY**  
20          sister ... There was about four or five at different  
21          stages, at different times of the day. Because when  
22          you were working, you could have been working in the  
23          laundry, you'd have a different nun. Although we did  
24          schooling, we did -- the girls had to work in the  
25          laundry on a Saturday -- don't think on a Sunday, on

1 a Saturday -- and we had to wash and starch -- learn how  
2 to starch the nuns' uniforms or habits. We had to work  
3 all day Saturday and Sunday were prayer.

4 Q. Okay.

5 A. Then it were classrooms. Then when I were 12 we went  
6 out to school and Saturday still was laundry. We girls  
7 never got any outings, so to speak. We could have got  
8 fostered, but I were never picked for some reason.  
9 I don't know why.

10 LADY SMITH: How old were you when you started working in  
11 the laundry; do you remember?

12 A. Ten.

13 MR MacAULAY: I think you're saying that you didn't -- the  
14 girls didn't get outings, but did the boys get outings?

15 A. The boys got outings. They went out swimming or to the  
16 pictures every Saturday. My brother, if at all, used to  
17 get me a penny dainty, and I remember my tooth -- he  
18 gave me a gum boil and it broke with the penny dainty,  
19 and I've never liked them since.

20 Q. One thing you tell us in your statement, Rose, is about  
21 being divided into landings.

22 A. Mm.

23 Q. Was that the term that was used, you were divided into  
24 landings?

25 A. In landings, yes.

1 Q. And I think you say that was maybe when you were about 8  
2 or 9. Is this when you were in a particular group and  
3 you couldn't speak to others?

4 A. Other groups, no.

5 Q. Was there a nun in charge of your landing?

6 A. Yes. I don't think it was Sister [FAF] at that  
7 time.

8 Q. Did she become in charge of the landing at some point?

9 A. Um ... There are nuns, but I keep forgetting their  
10 names, you know specific ones.

11 Q. You mentioned a Sister [LDW] in your statements --

12 A. Yes, she was one from young, yes.

13 Q. Let's look at Sister [FAF]: did you know what sort  
14 of age she was when you were there?

15 A. Well, she were little, little like me. Little -- and  
16 she seemed to be plump. That's all -- and a pointed  
17 nose. Because you only saw their face.

18 Q. Because of the habit?

19 A. Because they had the habit out here (indicating) and  
20 this was white and all the rest were black, and you only  
21 saw their hands. You never saw -- just that bit of the  
22 face and the hands.

23 Q. You mentioned a little while ago that when you were 12  
24 you went to an outside school; is that correct?

25 A. Mm-hm, mm-hm.

- 1 Q. Can you remember the name of the school?
- 2 A. St Peter's.
- 3 Q. As far as that was concerned, how did you find that?
- 4 Did you find that you were behind or what was the --
- 5 A. I didn't know a solitary thing what the teachers were
- 6 talking about. Not in any maths, English. I didn't
- 7 know any geography, I didn't know any history. I
- 8 couldn't do -- I never heard of algebra, decimal points,
- 9 and I still don't know them.
- 10 Q. And why was that? Why didn't you know?
- 11 A. Because the nuns weren't teachers. They weren't --
- 12 Miss LKZ, she taught us how to read and write, but
- 13 that was it. That's all we knew: how to read and write.
- 14 Q. One thing you do tell us in your statement is that the
- 15 first time you were outside the walls of Nazareth House
- 16 from the age of 3 to the age of 12 was when you went to
- 17 the secondary school.
- 18 A. That is the first time I left the walls, yes.
- 19 Q. I want to ask you about things that happened to you when
- 20 you were in Nazareth House over these years. You've
- 21 already told the inquiry about the way your arms would
- 22 be nipped if you looked for your brother in church.
- 23 If I take you to your statement on paragraph 16 --
- 24 it'll come on the screen for you -- it's on page 4167.
- 25 Towards the bottom of the page, paragraph 16, you

1 make these comments in your statement:

2 "Sister [REDACTED] FAF [REDACTED] was a witch and Sister [REDACTED] FAF [REDACTED]  
3 hated me. She was very cruel."

4 Can you just tell me about that?

5 A. Yes. There again, it wasn't only to me.

6 Sister [REDACTED] FAF [REDACTED], as I say, she were [REDACTED]. Yeah?

7 [REDACTED]

8 [REDACTED]. So what Sister [REDACTED] FAF [REDACTED] used to do is if she had  
9 some grievance against what you'd done or said or  
10 whatever, she used to get you down on your knees and  
11 she'd go behind you [REDACTED]

12 [REDACTED]. So she'd get you down on your knees and  
13 then she'd just bang your heads together.

14 Q. So there would be two children then?

15 A. Oh yes, like if you had a scuffle with one, a fight --  
16 we used to fight over a sock that had a hole in it, you  
17 didn't want to own up it was you, sort of thing and we'd  
18 scrap and she'd find out who it were and she'd get us  
19 both down on our knees and bang your heads together. If  
20 you were the only one, you would get to kneel down at  
21 the wall and you got pushed face forward into the wall.  
22 But that's how she could win or frighten us that  
23 we wouldn't do it again.

24 Q. The banging of heads that you've described involving two  
25 children, how often did that happen?

- 1 A. All the time to all of us. All the time.
- 2 Q. And was it Sister [REDACTED] FAF who did that?
- 3 A. Yes. Yes, definitely. Mm-hm.
- 4 Q. If you look at paragraph 21 of your statement where you  
5 tell us about the banging of heads together, you also  
6 mention pulling of hair and also pulling ears.
- 7 A. Oh yes. Yes. If it wasn't -- any little thing ...  
8 They would nip, pull your arms, pull your ears, pull  
9 your hair. I didn't have much hair, I wasn't blessed  
10 with hair at all, but you would ... you were never  
11 loved, never, by any of them.
- 12 A few that didn't look after -- when we used to see  
13 at church or outside church, like the Mother Superior,  
14 she might call you "my child", like Jesus would, "my  
15 child". Well, we'd just nod to her as if she was Jesus  
16 and just stand and walk away.
- 17 Q. So you've mentioned the pulling of hair and the pulling  
18 of ears. You've mentioned brushes already and being hit  
19 over the knuckles; would that leave marks?
- 20 A. Obviously. I wouldn't say they would break your  
21 knuckles, but they were definitely sore to a child, or  
22 even now, I'm sure, if I got one unexpected, I'd go  
23 "ouch".
- 24 Q. Who did this? Who used the brush in this way?
- 25 A. All of them, all of them. It depends what job they were

1 on, maybe your hair or getting you ready for school or  
2 class, sort of thing, or looking through nits.

3 About the nits in the head: when I became, I would  
4 say, 12, 11 or 12, I was then old enough to be in charge  
5 of maybe four or five girls, little ones, 7-year-olds to  
6 9-year-olds and I was to look after their heads. The  
7 thing was if they were seen with a nit or a louse in  
8 their head, I'd get the brush, the beatings, because  
9 I hadn't checked her hair properly. Well, naturally,  
10 I would get that girl and I'd give her the punch that  
11 I got, because that was the system.

12 Q. So when you were a young child and the nuns were doing  
13 your hair, would that be the way they'd treat you?

14 A. If they were doing my hair?

15 Q. Yes.

16 A. It would have to -- the onus went on the person who had  
17 cleaned my hair. I wouldn't get hit, but I was to clean  
18 the next girl's hair.

19 Q. Yes.

20 A. Now, if she had nits, I would get hit because I didn't  
21 do it properly.

22 Q. So what did you do to the little girl?

23 A. I would give her the beating that I got. And that's  
24 happened all the way down the way.

25 Q. And why was that?

- 1 A. Why was that? Because it happened to us.
- 2 Q. So are you sort of saying you were somehow trained to  
3 do --
- 4 A. Yes. Because we got hit because we had missed the nits.  
5 And she shouldn't have had them anyway: where did she  
6 get them, we all lived together, who did she get them  
7 off?
- 8 Q. If you look at paragraph 22, and that's the paragraph  
9 I think you've been telling us about, the way you put it  
10 there is that:  
11 "It wasn't always the sisters who gave beatings.  
12 The older girls were put in charge of four or five girls  
13 to ensure that no one had nits."  
14 A. I became one of them.
- 15 Q. "If the older girls didn't get all the nits, then they  
16 were beaten."  
17 A. That's right.
- 18 Q. "I did this to younger girls and I pulled their hair.  
19 We were as bad to the little ones as the nuns were to  
20 us. They would be screaming."  
21 Is that the position?
- 22 A. Mm-hm. And I've lived with that -- and I remember going  
23 to Glasgow, when we were under Cameron Fyfe, and it  
24 would be BBC Scotland, and I saw a young woman, and I'm  
25 sure, I'm positive, I'd hit her at some point, and

1 I couldn't speak to the girl. I wanted to say sorry but  
2 I didn't want to remind her it were me. I didn't want  
3 her to know I was LCO, number . Do you see? Because  
4 I was scared of what I'd done.

5 Q. And how common a practice was this, to use the older  
6 girls on the younger --

7 A. All through -- all through my time being there.

8 LADY SMITH: You said the brush was a wooden backed  
9 hairbrush.

10 A. Yes.

11 LADY SMITH: Would that be standard in the home?

12 A. Yes, like a back scrubber thing, only a hand brush.

13 LADY SMITH: Do you have a memory of what sort of size it  
14 was?

15 A. Round (indicating) with like a little mirror.

16 LADY SMITH: In those days, I suppose the bristles wouldn't  
17 be artificial, they'd be horse hair or something of that  
18 sort.

19 A. Yes.

20 LADY SMITH: But was it the wooden back of the brush --

21 A. The back of the brush.

22 LADY SMITH: -- that the nuns used on you and you in turn  
23 used on others?

24 A. Yes.

25 MR MacAULAY: Was this something that the nuns carried

1 around with them?

2 A. I wouldn't say they carried them around with them. They  
3 had a belt. I think they'd have used that. But I can  
4 honestly not ... The habit was so heavy and the  
5 rosaries, they were so heavy, but whether they used the  
6 belt ... We could run away from them if they hadn't  
7 seen our faces and laugh and say, "You didn't catch us  
8 that time", because we were only kids.

9 Q. You tell us about one incident in paragraph 20 of your  
10 statement, Rose, when you were to write to a foster  
11 parent and you made a mess of the envelope. What age  
12 were you when that happened?

13 A. Under 12. It was before I went out to St Peter's and  
14 I was in that other classroom.

15 Q. What happened?

16 A. We were to write to some families in, I'll never forget,  
17 Battersea, London, these couples -- I got this couple  
18 and I wrote to auntie and uncle -- yes, that's what  
19 we were told to write. So when it came to the envelope,  
20 silly me thought, "Oh, I'll get there", and I started  
21 writing on the envelope, and I wrote "To Aunty Kathy and  
22 Uncle whatever-his-name-were". Well, I was so proud of  
23 myself, waiting for the address.

24 Well, of course, it were wrong. It should have been  
25 to Mr and Mr whoever. Yeah? And I got beat for that,

1           for the envelope.

2       Q.   Who beat you for that?

3       A.   One of the nuns.  As I say, whoever was teaching us.

4           Because you got all different ones it could have been

5       [LDW], Sister [LDW], but of course sometimes we

6       called them like that.  It wasn't [FAF], no.

7       Q.   When you say you got beat, what happened?

8       A.   Oh, our heads, pulling hair and thumping and like you

9           would in an unfair fight, girls fight, only unfair

10       because we couldn't hit them back.

11       Q.   Another incident you tell us about is when you had a gum

12       boil.

13       A.   On my tooth.  I was about 10 then.  I told you, it was

14       my brother giving me a penny dainty.

15       Q.   And what happened then?

16       A.   She nipped my cheek.

17       Q.   Who did?

18       A.   [FAF].

19       Q.   So you had a gum boil --

20       A.   Yes, and she got me by the cheek like that and

21       (indicating).  I hadn't been to the dentist because we

22       never got a toothbrush, we never got toothpaste,

23       I didn't know what toothbrush, toothpaste was until

24       I run away, when I went to St Euphrasia's, actually --

25       because I run away I got sent to St Euphrasia's for two

- 1           years until I joined the Air Force.
- 2           Q. That was later on of course, but in relation to the gum  
3           boil incident what happened exactly?
- 4           A. I ended up going to the dentist and getting it pulled  
5           out.
- 6           Q. And what did Sister [FAF] do to the gum boil?
- 7           A. She got my cheek.
- 8           Q. What was she trying to do?
- 9           A. Pulling me along. Because I remember I were out in the  
10          playground, so I don't remember what exactly I had done  
11          wrong, whether I had thrown the tennis ball into the  
12          laundry green, and we weren't allowed in because there  
13          were some geese in there. We probably were arguing the  
14          toss between us all because they just wouldn't let you  
15          be girls to argue or anything, and we'd all get  
16          punished.
- 17          Q. Another thing you tell us about was when you had a black  
18          eye.
- 19          A. Oh yes.
- 20          Q. What happened on that occasion?
- 21          A. In the corridor we had lockers. I don't know what, but  
22          anyway, she pushed me into the corner of the locker and  
23          I hit my eye and my eye came straightaway swollen. So  
24          [FAF], she took me into the sick bay.
- 25          Q. Who pushed you?

1 A. [REDACTED]

2 Q. Can you remember why she did that?

3 A. No. It'll have been over something. As I say, I don't  
4 think any of them liked anybody. You just, unexpected,  
5 got it, and of course you'd go with it. You didn't  
6 expect to get pushed in.

7 I went into the sick bay and she sat me down, she  
8 flustered, and she gave me honey. Well, I'd never eaten  
9 anything like that before. I says, "I don't like that",  
10 it was sweet, it was ... and I still don't like honey.  
11 I don't like the smell of it.

12 I just couldn't -- and she begged me not to tell the  
13 doctor it were her and of course I didn't. I got sent  
14 to the doctor.

15 Q. Were you off school for a period because of that injury?

16 A. Yes. I didn't go back to school until it was all  
17 healed.

18 Q. Can I ask you about bath times? Did you have baths?

19 A. We had three baths in the bathroom. They would get  
20 filled up and then Jeyes fluid poured in. The first  
21 people would get into hot baths with Jeyes fluid, you'd  
22 sit on the end, somebody would scrub your legs with  
23 a proper floor brush scrubber. Then you'd be put into  
24 like a hospital nightie, and then you'd get put down,  
25 then the nun would scrub all your face, all your arms,

- 1           and then dunk you to rinse off the soap, and up, and  
2           that was your bath.
- 3       Q.   But the Jeyes fluid, was that in the bath?
- 4       A.   Yes.
- 5       Q.   And what effect did that have on your skin?
- 6       A.   Smelly. Smelly. We got used to it, the Jeyes fluid.
- 7       Q.   Was it once a week you had a bath?
- 8       A.   Yes.
- 9       Q.   Throughout your time, as far as you can remember, was  
10       that the procedure?
- 11      A.   That was the procedure all the time I were there. It  
12       were normal to me to get bathed. That was one of my  
13       sister's traits before she died. We found she had two  
14       big baskets of scented soap. She never got over the  
15       Jeyes bath. Mind you, she were 10 when she went in.  
16       But that was her trait. She remembered it. She must  
17       have done. Everywhere she went, she'd buy a bar of  
18       soap, a nice smelling soap.
- 19      Q.   And how many baths did you say there were then to share  
20       amongst the girls?
- 21      A.   Oh, they didn't change the water. The whole caboodle of  
22       us, the whole 50 would get -- three baths.
- 23      Q.   There were three baths for quite a number of different  
24       girls?
- 25      A.   Yes, and one would sit on the end while the other one

1           got dunked and then she would get dunked and then the  
2           other one would get in, in three rows.

3       Q.    Would the temperature of the water then change over the  
4           period?

5       A.    Yes.   But the water were always white-y grey.   But I can  
6           imagine that was, coming to think of it, it kills  
7           bacteria or something, Jeyes fluid.

8       LADY SMITH:   Jeyes fluid.   Yes, you use it for disinfecting  
9           your greenhouse.

10      A.    Yes, because I've got some at home.   Every time I smell  
11       it it reminds me -- she lives next door to me  
12       (indicating) and I used to make the whole street smell  
13       of Jeyes fluid because I'd do my drains with it.   It  
14       brings back memories.

15      LADY SMITH:   Did I pick you up right that you said that when  
16       they scrubbed your legs they used the sort of scrubbing  
17       brush that you would get down on your knees with to  
18       scrub a floor?

19      A.    Yes, not a nail brush, a wooden ...

20      LADY SMITH:   In old measurement, would it be about a foot  
21       long?

22      A.    Yes, horse hair.   You know, because you know you could  
23       play -- scuff your knees and things like that.   Your  
24       knees got scrubbed, your ankles, your feet got scrubbed.

25      LADY SMITH:   We're talking about an era where probably more

1 children had scabs on their knees from falling on rough  
2 playgrounds than didn't. It was routine in those days.

3 A. Yes, because we had to play in the playground with no  
4 shoes on.

5 LADY SMITH: No shoes on. Just socks?

6 A. That saved your shoes. The shoes would be all lined up  
7 in the corridor and it was take your pick. Because they  
8 were all the same, and sometimes you were left with  
9 a pair that you couldn't -- but you had to have them.

10 LADY SMITH: Did you have anything on your feet when you  
11 were in the playground?

12 A. In the playground, no.

13 LADY SMITH: Just bare feet, not your socks?

14 A. We had bare feet and we had handlebars -- my feet have  
15 just had to get operated on. My sisters' were awful  
16 because you never got the same shoes back. It was  
17 somebody else's shoes, you know. I had to have all my  
18 toenails off because they were ingrowing toenails.

19 MR MacAULAY: Can I ask you about mealtimes then, Rose, and  
20 then just look at that. What was the food like?

21 A. Well, we would eat anything, anything, but the only  
22 thing I couldn't eat was chocolate pudding. You'd think  
23 we'd love chocolate pudding. Couldn't eat it. Why,  
24 I don't know. But it was there for my dinner, it was  
25 there for my breakfast, my supper, and everything, until

1 she forced it down me, and to date I can't eat hot  
2 chocolate because it is hot.

3 Q. And when you say she forced it down you, who did that?

4 A. FAF or somebody. One of them. I can't remember.

5 Q. How was that done?

6 A. Spoon fed, and I spat it all over and she didn't like  
7 it, so I got my head banged against the wall again.

8 Q. There you're talking about a particular experience. Did  
9 that happen to you more than once or --

10 A. Not to me.

11 Q. Did you see any other children being made to eat their  
12 food?

13 A. Could have done, but I can't remember. I can't  
14 remember.

15 Q. I think it's right to say that in Nazareth House at that  
16 time there was also a section for older people; is that  
17 correct?

18 A. Well, I don't know where my sisters were --

19 Q. I meant the elderly, if you like.

20 A. Oh, the elderly, yes. Oh yes. And when they took  
21 [REDACTED], we had to sit and pray at this old lady that were  
22 dead, the nuns told us she were dead from her feet up,  
23 and it was only her heart, and we had to feel her feet,  
24 to feel the cold, and we had to pray at the bottom of  
25 her bed.

- 1 Q. Was that just on one occasion that happened?
- 2 A. That I remember, yes.
- 3 Q. But did you come across the elderly when you were there?
- 4 A. Might have seen them in church. They were on the
- 5 left-hand side -- right-hand side of the girls in the
- 6 church. But they didn't go very often, whether it was
- 7 because they were old, I don't know.
- 8 Q. Can I ask you then, Rose, about bedtime and bed-wetting.
- 9 So far as being in bed was concerned, did you have to
- 10 lie in bed in a particular way?
- 11 A. We had to lie -- and I remember it from when I was 6 or
- 12 7. Every time the nuns did their rounds, they did used
- 13 to do rounds and they walked round the dormitories,
- 14 round the beds, and if they saw that you didn't sleep
- 15 like this (indicating) --
- 16 Q. And you're putting your hands across your chest.
- 17 A. Yes, around your shoulders like that. They would pull
- 18 down your blanket, pull you out of bed by your hair, and
- 19 of course you'd wee, you'd wee-wee yourself because
- 20 you're in shock, you don't know -- and it was because we
- 21 weren't -- and even now it's the only way I can go to
- 22 sleep is cuddling myself. But I call it cuddling
- 23 myself. Now I don't call it the sign of the cross
- 24 because that's what they called it.
- 25 Q. Did you experience then being pulled out of bed in the

1 way you've described?

2 A. I wet my bed right until I went to St Euphrasia's.

3 Q. So what would happen then if you did wet the bed?

4 A. You'd get the sheet rubbed all in your face and sent out  
5 in disgrace, but luckily for me, if you want to say  
6 that, we had a whole bunch of us in the same boat, so it  
7 just went over our heads because it was the norm.

8 Q. So far as you're concerned, during your time there, was  
9 this something that happened to you on a regular basis?

10 A. Yes.

11 Q. And to other children?

12 A. And to other children, yes.

13 Q. Of different ages?

14 A. Of different ages, yes.

15 Q. And did you understand what was the thinking about this,  
16 this practice?

17 A. I would imagine it's to stop us wetting the bed.

18 LADY SMITH: Did it?

19 A. No.

20 MR MacAULAY: And would you have a bath after this?

21 A. No, no, you never got a bath after you wet the bed. No.  
22 I'd have been having one every morning.

23 Q. Was there a particular nun who was involved with you  
24 when this happened?

25 A. Who was in that cell ...? Sister LDW ...

- 1 Sister [REDACTED] LDW , I would say, somebody like that.
- 2 Q. I think what you are saying is that the nuns that were  
3 primarily involved with you were Sister [REDACTED] LDW --
- 4 A. The nuns did it to -- the same thing to all the houses,  
5 as we called them, landings. They all did the same  
6 thing. It was as if they went to school: do this, do  
7 this with the brush, if they've got nits pull their  
8 hair, bang their heads. They all did the same routine,  
9 so you got it off each and every one of them.
- 10 Q. So you mentioned earlier, Rose, for example when you  
11 came to have your periods. What happened then?
- 12 A. Oh, well, when I got my period I got that rubbed in my  
13 face, but then --
- 14 Q. Just stop there. What did you have rubbed in your face,  
15 sorry?
- 16 A. The sheet. And then I didn't know where the blood were  
17 coming from or anything, but then I'm stood in the  
18 bathroom and she brought in a folded-up piece of  
19 material and a string and she says, "Put this on and tie  
20 it", and of course put my knickers on and straight to  
21 school -- after breakfast and that. She didn't tell me  
22 anything other than, "That's you sorted". I had that on  
23 all day and it was hurting. It was full. I had to come  
24 back and it was smelly. I says to one of the older  
25 girls, "I'm all bleeding, I don't know". She says, "Oh,

1           you've got your aunties". That's the first time I knew.  
2           She says, "You need a new thingummy. Wash that out and  
3           I'll get you another one".

4           We had to wash them out, and of course they'd dry  
5           hard and you'd put that back on and you kept washing  
6           them out.

7           Q. In giving that explanation, Rose, you have mentioned, as  
8           far as who was involved with you, it was then a she.  
9           Who was the she on that occasion that was involved with  
10          you when you had your periods for the first time? What  
11          nun was it?

12          A. The same nun that would thingy ... She lived -- well,  
13          I'm saying she lived there, she slept in a cell that  
14          looked in ... It could be ...

15          Q. If you can't remember, just say so.

16          A. I can't ... which nun it were.

17          Q. You've told us that you ran away eventually, but before  
18          that, had you run away on previous occasions?

19          A. Never.

20          Q. One thing you do tell us about in your statement is when  
21          you had to clean the vault.

22          A. When it came to Easter.

23          Q. What happened then?

24          A. The vault was underneath the altar part of the church,  
25          but the vault was in the girls' playground -- the boys

1           were on that side (indicating). We had to dust the  
2           vault because the priest would be coming to bless the  
3           coffins that were in there and we had to dust down the  
4           coffins that were in there. And we were all scared.

5       LADY SMITH: Were these coffins waiting to be buried or are  
6           we talking about old ones?

7       A. Old.

8       LADY SMITH: Stone ones?

9       A. No. They were wooden ones. I don't know if nuns --  
10           well, it must have been nuns in them. But there were  
11           coffins underneath the church, the altar, and they were  
12           underneath and you came through the girls' thingummy,  
13           and all this side (indicating) of the church was in the  
14           girls' playground and you went down in the vault and  
15           then every year the priest would come with his thing and  
16           bless the coffins, and we'd be outside, not when the  
17           priests were in, but we had to go in and dust it down.

18      MR MacAULAY: I think what you're saying is that these were  
19           coffins that you believed contained dead nuns; is that  
20           right?

21      A. Yes, well, somebody.

22      Q. Was there a smell?

23      A. Yes. Awful. Awful. You can't forget that smell. It  
24           was -- oh, I don't know, I can't describe it. Not musty  
25           and yet it was musty. It wasn't sweet, yet it was

1           sweet, you know. I can't describe that smell. But  
2           definitely death, what with the coffins being there.

3           Q. And how many coffins?

4           A. I would have said there was about seven or eight.

5           Q. So this is quite a large area then?

6           A. Yes. It's underneath the church.

7           Q. Was this something that happened on a yearly basis?

8           A. A yearly basis.

9           Q. And what age were you when you started to do this?

10          A. I'd have said I were 13. And I did it twice.

11          Q. How many of you would be doing this at the one time?

12          A. Around about four or five of us.

13          Q. Girls?

14          A. Yes, girls.

15          Q. Can I ask you about visits. Did you have visits from  
16          any family members when you were there?

17          A. I did, I did. My sisters are all dead now. I remember  
18          our ██████ called after my mum, ██████. She came and  
19          she gave me a big rag doll and I never got to play with  
20          that big rag doll. It got put in a glass cabinet and  
21          all I could do were look at it.

22                 She also gave me when I was a teenager -- she  
23          knitted them for me because she couldn't afford to buy  
24          them, so she knitted lime green socks and shocking pink  
25          socks, which were for teenagers in the 50s, and

1 I couldn't wear them. But my sister knitted them for me  
2 for my birthday and I never got them or the dolly.

3 Q. So what happened to them? You don't know?

4 A. No.

5 Q. Okay.

6 A. My sister used to come and see me and I'd see my  
7 father -- because my father never died until 1962.  
8 He was a cripple. When I run away, I run away to him,  
9 because at the age of 12, my brother left, like I told  
10 you. He complained to dad that I was institutionalised,  
11 not that I knew about this and that, and he says,  
12 "You're best getting her on a holiday to show her  
13 there's an outside world". Well, of course he did and  
14 I used to go to Dundee for two weeks, to my sister, and  
15 that is how I met all my family.

16 Q. So you knew you had this family in Dundee?

17 A. Yes.

18 Q. That was after the age of 12, was it?

19 A. Yes. That is why -- by the time I was 15, I'd been to  
20 Dundee about three times and that's how I knew how to  
21 get to Dundee.

22 Q. I'll come to in that in a moment. But before that  
23 you have told us about family visits. Were you aware of  
24 any other visits by, let's say, inspectors coming to  
25 look at the place, for example?

1 A. Well, we used to see -- we never got to know why we were  
2 dressed up. We used to get like all new or all clean  
3 clothes and sandals and all that. But we never knew ...

4 Q. But would people come and have a look at the place when  
5 you were all dressed up and clean?

6 A. And singing. We'd have to sing hymns, and they'd  
7 probably get a meal. But we would only see them for  
8 about 20 minutes.

9 Q. Did they speak to you?

10 A. No.

11 Q. And what happened once they'd gone?

12 A. That's it, change, everything back to normal.

13 Q. You've already touched upon what happened when you came  
14 to leave Nazareth House and how you were about 15,  
15 I think you said.

16 A. Mm-hm.

17 Q. You entered a singing competition; is that right?

18 A. Yes.

19 Q. Can you tell us about that?

20 A. Well, we were told -- it wasn't our turn to go on the  
21 sand and in the water. It was our turn to -- because we  
22 only had three huts on the Aberdeen beach that they  
23 either rented or owned, I don't know. So each landing  
24 got different days to go and the other group would go  
25 on -- I don't know if anybody knows Aberdeen, I haven't

1           been up there in years, but there was a beach ballroom  
2           and at the side of the -- or at the back of the beach  
3           ballroom was grass and we used to play rounders. It was  
4           our turn to play rounders. But on this side  
5           (indicating) where the open place were, there were  
6           marquees and they'd all be singing or dancing and that  
7           for the tourists and that.

8           Anyway, we were playing rounders and we had to go to  
9           the beach ballroom to fill up the urns with hot tea from  
10          the beach ballroom hall up to make our tea at this place  
11          at the back. Well, when we were going, somebody says,  
12          " LCO , you go up and sing, you're a good singer",  
13          because I was in the choir. I couldn't sing for toffee  
14          now, like, but I went there and I did sing a song.  
15          I think it were Tommy Steele. Then I ran away back down  
16          to get the urn and we went to where we were playing  
17          rounders. One of the girls told the nuns and of course,  
18          "Wait until you get back home".

19         Q. That's what one of the nuns said to you?

20         A. Yes, because we were surrounded with the public.

21         Q. What did you take from that?

22         A. I took I'd get the brush and the banging the head, and  
23          I said, "No way, no way", and I just run away down to  
24          the carnival at the other end of Aberdeen beach and  
25          I met up with some school friends, and their granny took

- 1 me in and I got to Dundee the next day.
- 2 Q. I think it is the position you did not go back?
- 3 A. Never. Never. I did go back years and years after with  
4 my sister, one of the twins, and my man, and when I saw  
5 that wall, I was amazed how low it were. That was the  
6 first thing that struck me. It's not even tall. I just  
7 collapsed in the middle of Claremont Street and my  
8 sister said, "Come on, LCO, don't be daft, you'll be  
9 coming back out, they won't keep you". I said, "No, I'm  
10 all right", and we went in. And everything's changed.
- 11 Q. Did you see --
- 12 A. Even the nuns -- I never saw a nun with a black habit.  
13 I saw whoever was supposed to be a nun in a pale blue  
14 summer sort of uniform, like a nurse uniform, sort of  
15 thing, and a veil like a nurse would have. I don't  
16 know.
- 17 Q. But this was after the place had closed down for  
18 children?
- 19 A. Yes, it was couples, older people.
- 20 Q. Yes.
- 21 A. There weren't dormitories any more, it was like rooms,  
22 yes.
- 23 Q. Can I take you, Rose, to paragraph 49 of your statement.  
24 It's the page that's on the screen, 4175, but just  
25 towards the bottom. If I can ask you about that.

1           You provide a sort of, I think, what I would call an  
2           overview of life at Nazareth House. Can you help me  
3           with that?

4           A. Yes. There were no affection shown by the  
5           Nazareth House nuns at all. They didn't behave as  
6           I would -- well, I believe myself -- I'm a mother and  
7           a grandma, and it costs nothing to love your fellow.  
8           But to me now, knowing what I know now, my sisters did  
9           tell me, but they weren't old people, they were young,  
10          some as young as 20 years old, and I thought, no,  
11          I looked on them as 30 to 40, but they were only 20,  
12          because this is all you saw (indicating).

13          Well, to me, they were far too young to be looking  
14          after all those children and not even have an inkling of  
15          how to bring them up.

16          Q. If we go over the page to page 4164, you say there:

17                 "We weren't treated as human beings or as children."

18                 Why do you say that?

19          A. Because I know now how to treat and I see other mothers  
20          treating -- like my daughter has three girls and they  
21          couldn't be loved any more than what they are. I know  
22          it's three, not hundreds, but there's no way that  
23          I would pull my granddaughter's hair because I love her.  
24          So they didn't love us.

25          Q. You told us that your brother was also in Nazareth House

1           for part of the time that you were there. He was two  
2           years older thing. Have you ever spoken to him about  
3           his --

4        A. No, his wife did, his wife -- when it came out in the  
5           News of the World -- I just happened to be in Dundee and  
6           my brother come over and we had the News of the World,  
7           and I said, "I'm putting my two penn'orth in, [REDACTED]; what  
8           about you?" So it was more his wife. He didn't say  
9           nothing because him and me were not like brother and  
10          sister, we don't know each other. Yeah? But it was his  
11          wife that said that [REDACTED], even now -- and it was  
12          something I didn't know about the boys' side -- he still  
13          washes his underpants before he puts them in the washing  
14          basket because the boys had to line up to a nun -- and  
15          I believe it was Sister [REDACTED] LDR -- to a nun and show that  
16          they didn't have any marks on their underpants. And  
17          they used to rub it on the wall at the side and try and  
18          hide it if they had. If not, their legs got -- the boys  
19          always got hit in the legs and then they had to wear  
20          long trousers. That's why we got hit on the knuckles,  
21          sort of thing, and on our arms and banging your head, so  
22          you didn't see.

23        Q. One thing you do say on page 4176, at paragraph 53,  
24          is that although there were so many girls in  
25          Nazareth House, they weren't close friends, and you go

1 on to say it was dog eat dog.

2 A. Yes, meaning if ... If you got a bigger piece of cake  
3 than me, I'd be jealous of you. Why should you? We'd  
4 fight over it. We didn't know how to make friends  
5 because we couldn't ... We couldn't speak to each other  
6 as friends because we didn't know the outside world, we  
7 didn't know what other world there was, which is behind  
8 those walls.

9 I, for instance, until I went to St Peter's school,  
10 only knew hymns. I didn't know anything about a radio.  
11 When I went to St Euphrasia's, I wondered who was that  
12 singing on the radio at half past six in the morning,  
13 what a lovely voice she's got, thinking she'd been up  
14 all -- you know? But it wasn't, it's a recording.  
15 I knew nothing about anything. You were just all locked  
16 in that wall and never taught.

17 Mind you, the nuns didn't know anything either  
18 because they only prayed. So how could they teach us  
19 anything?

20 Q. You do provide us with some information in the  
21 statement -- I won't take you to it -- about your own  
22 family circumstances after you left and went into work.  
23 I think you said earlier you went into the RAF; is that  
24 right?

25 A. I did, yes.

1 Q. And you were married and you had children, and as you've  
2 indicated, you're now a grandmother.

3 A. Mm.

4 Q. I think one of the things you tell us in your statement  
5 is that you feel that you have had a lack of educational  
6 opportunity.

7 A. Oh yes. Yes.

8 Q. Can you explain that to me?

9 A. This is what I'm trying -- it's very hard for me to  
10 explain. We weren't ... We didn't have somebody  
11 constant like a mother would or a teacher would teach  
12 you a whole -- say it's like geography, you'd know the  
13 whole story. Well, we had nobody to tell us how to grow  
14 up or what was going to happen to us or what's going to  
15 come next in life. I knew nothing, what comes, what  
16 comes.

17 Q. And then if we go to the last part of your statement on  
18 page 4177, it's paragraph 57, you've already mentioned,  
19 I think, that:

20 "We did not get taught the real ways of the world."

21 A. That's right. That's what I'm trying to say. I was  
22 always a cleaner, I knew nothing else, or in  
23 the laundry. But we never got any money, we never got  
24 any sweeties, we never got ... I remember in  
25 St Euphrasia's you'd get a thruppence coin in that hand

1           and a choice of a sweet in that hand and you had to give  
2           the three -- but I didn't know nothing about money, and  
3           I'd left school then. I knew nothing when I went to  
4           school and I couldn't grab it in. It were too much,  
5           I think, for the teacher that we had to teach us.

6       LADY SMITH: Are you saying that when you were at  
7           Nazareth House you didn't get any pocket money?

8       A. No, or at St Euphrasia's. And we did all that laundry  
9           for the Bath Hotel in Glasgow and all over Glasgow.  
10          We worked there from morning until night even on  
11          Christmas Eve.

12       LADY SMITH: That was at St Euphrasia's?

13       A. Yes. And we got thruppence and a sweetie and if you  
14          were caught talking, you never got toothpaste, you never  
15          got a hairbrush, because we were caught talking through  
16          the day.

17       MR MacAULAY: Can I ask you about birthdays and Christmas at  
18          Nazareth House. Was there any --

19       A. No. Christmas, we got cold fish and chips. That's the  
20          only thing I remember about Christmas. They sent out  
21          for fish and chips, and by the time we got them on the  
22          plate, in the wrapper, they were cold.

23       Q. What about your birthday: was that recognised in any  
24          way?

25       A. I can't remember any birthdays. I can't remember any.

1 Q. You spent some 12 years in Nazareth House, Rose. What's  
2 your final word on what your experience was?

3 A. My final word was people should have come, especially  
4 education. If the Scottish government knew that we were  
5 not getting fully educated -- but you see, the nuns  
6 didn't tell -- I don't know who's to blame, but the nuns  
7 were not teachers, they were only young girls  
8 themselves, and to come out of -- they had just started  
9 in that place themselves and they're looking after  
10 hundreds of girls. And what other way can they do to  
11 keep order?

12 Q. But what do you say about the way you were treated?  
13 You've described to us --

14 A. Yes, but who taught the nuns to beat us up? Do you see?  
15 If that's the only way -- we should never have gone in  
16 there. Not because my mum died, no way, because my mum  
17 died -- my sisters were old enough to look after me, but  
18 my father said no. My sister was in the ATS, so she  
19 were old enough to look after me and she wanted to, but  
20 my father said no, so it is my father's fault. I don't  
21 know who is to blame here.

22 MR MacAULAY: Very well, Rose. Thank you for coming here  
23 today to give your evidence to the inquiry.

24 My Lady, I haven't received any written requests for  
25 questions.

1 LADY SMITH: Let me check. Are there any outstanding  
2 applications for questions of this witness?

3 Thank you all very much.

4 Rose, thank you for coming along this morning to be  
5 our first witness in this case study. It has been very  
6 helpful to get a picture of 12 years in Nazareth House  
7 in Aberdeen.

8 A. You can understand, yes.

9 LADY SMITH: You have made yourself very clear, yes,  
10 thank you very much. I'm now able to let you go.

11 A. Thank you, my Lady. Thank you.

12 (The witness withdrew)

13 MR MacAULAY: It would be possible to read in a statement  
14 now by my learned junior, which would take us up to  
15 about 1 o'clock.

16 LADY SMITH: That would seem to fit neatly in the time we've  
17 got available, so if Ms MacLeod is able to do that,  
18 I would be happy to go with that suggestion.

19 Witness statement of "ELIZABETH" (read)

20 MS MACLEOD: This is a statement from a witness who wishes.  
21 to remain anonymous and use the pseudonym "Elizabeth".  
22 Her statement can be found at WIT.001.001.3708.

23 Elizabeth had hoped to be here in person to appear  
24 at inquiry hearings, but she is not in good health at  
25 the moment and has been unable to attend.

1 I will read in parts of the statement today and  
2 of course the whole statement is available as evidence  
3 to the inquiry:

4 "My name is Elizabeth. My contact details are known  
5 to the inquiry. I was born in Glasgow in 1938."

6 In the following paragraphs, my Lady, paragraphs 2  
7 to 8, the witness describes her family background and  
8 some unhappy times prior to her admission to  
9 Nazareth House in Aberdeen. I'll move on to paragraph 9  
10 of the statement, which is on WIT.001.001.3709 where she  
11 describes going into Nazareth House:

12 "I was taken away from my family at the age of 9 or  
13 10. I was taken away suddenly. I don't know what time  
14 of year it was. I can't remember the journey there or  
15 how I got there. It was if I was drugged. I don't know  
16 why I was sent to Nazareth House in Aberdeen and not  
17 somewhere nearer to Glasgow."

18 The Nazareth House registers for Aberdeen show that  
19 the witness, Elizabeth, was admitted in [REDACTED] 1950:

20 "I was the only one in the family who went to  
21 Nazareth House. People were walking into the homes and  
22 asking the children if they wanted to go to Australia.  
23 Some of the kids said yes because they wanted away from  
24 the nuns. I can't remember being asked to go.

25 "The only way for me to survive has been to think of

1 myself as a wee waif in Nazareth House. I just accepted  
2 that. I think of her as a poor wee girl. My parents  
3 never discussed with me why I went into Nazareth House.

4 "I left Nazareth House when I was coming up for  
5 15 years of age. I took the train from Aberdeen to  
6 Glasgow. I was told that my mother would meet me at the  
7 station in Glasgow and that I should wait for her. I  
8 sat on a cardboard box, which contained my belongings,  
9 and no one came.

10 "I realised that as my family lived just up the  
11 road, I could just walk home. No one was in when I got  
12 there. I sat on the stairs. My sister came home first  
13 from school and she asked what I was doing there.  
14 I don't think she was sure who I was."

15 The register from Nazareth House Aberdeen shows that  
16 Elizabeth left in [REDACTED] 1952:

17 "On my first day at Nazareth House, I woke up in  
18 a huge dormitory. I didn't know what had happened.  
19 This was the worst experience I had. There were lines  
20 of beds but they were empty. I started screaming.  
21 I was crying all the time. I was told to be quiet.

22 "I said I wanted my mum. I had wet the bed. A nun  
23 pulled the sheet off, put it over my head and hit me.  
24 She put me in the cupboard. I don't know how long I was  
25 in there but I fell asleep in the cupboard. Now

1 I always leave the bedroom door open at night. If it is  
2 shut, I panic. I have a fear of doors closing on me.

3 "I wanted to escape. The next day I ran around all  
4 the corridors and saw a big door with a big handle.  
5 There was a nun in that room and I was beaten by her and  
6 put in a side room. Another nun then took me upstairs  
7 and gave me a hiding too.

8 "The building looked beautiful. It was built in  
9 granite. There were grounds at the front and it was  
10 surrounded by a big high wall.

11 "I tried to escape a number much times but I never  
12 got out of the grounds. I planned to scale the wall. I  
13 was good at climbing walls having come from Glasgow.  
14 I would get caught, beaten and sent to the room at the  
15 far end of the dorm and shut in there. I was sometimes  
16 shut in there all day. I think they forgot I was there.  
17 I was very upset at the time and was crying. I would  
18 run around crying and shout, I want my mammy. I would  
19 be wailing like a banshee.

20 "I was put into cupboards on one more than occasion.  
21 When I first went there, I was put into a cupboard  
22 regularly. A few weeks later I was doing it less and  
23 less. Once I ran round the inside of the wall and came  
24 to a door and couldn't open it. I asked myself what was  
25 the sense in escaping. It dawned on me: how could I get

1 back to Glasgow? There was no way I could and I gave up  
2 trying to escape.

3 "We would have to get up early in the morning.  
4 We would get dressed and go straight to the chapel for  
5 Mass. Then we would go for breakfast. After that  
6 we would go to the classroom in Nazareth House.

7 "It was very strange in between times. We didn't  
8 play. We wandered about but couldn't get friendly with  
9 others. The nuns had strange ideas.

10 "Before I went into the home, I used to skip in the  
11 street. We would steal washing lines. When I was in  
12 Nazareth House, I had a bit of rope that I had found  
13 at the back of the yard. We were skipping and enjoying  
14 ourselves. A nun came barging out of the door and  
15 grabbed one of the girls from behind and began punching  
16 her. She hit the rest of us with the rope. The nun  
17 blamed this one girl. I felt sorry for her but didn't  
18 have the guts to say it was me. The girl never blamed  
19 me but maybe she never knew that I had found the rope.

20 "I remained in the same dormitory the whole time.  
21 There were rows of beds in a huge room. I think there  
22 were about one hundred girls in the dorm. I don't know  
23 if there was more than one girls' dorm.

24 "We regularly had to polish the floors and we would  
25 get skelps on our knees. We would be in lines with

1 a cloth and would wax the floors. We also had to scrub  
2 the dark red stone tiles. I don't have knowledge of  
3 other girls who were there as I did not make friends.

4 "Life at Nazareth House was unbelievable. We were  
5 so cowed. The neglect was terrible too. There was an  
6 enclosed yard. When the nuns were in evening prayers,  
7 we would be locked outside in the yard in our cotton  
8 clothes. There was a pile of old lady's shoes lying in  
9 a corner of the yard which we had to put on. We put on  
10 odd shoes. This happened the whole time we were there.

11 "I ended up getting chillblains on my hands and  
12 heels. They went septic and I never got medical  
13 treatment. The pain was awful. There was a pharmacy  
14 upstairs in the home but we used to get beatings in  
15 there. I never saw a doctor while I was in the home.

16 "I used to faint a lot. In Mass I would be so cold  
17 and I was probably anaemic. If I fainted, two girls  
18 would pull me out and would leave me in the corridor.  
19 I would come round, stand up and just get on with  
20 things.

21 "Once a month we would stand in line and be given  
22 Epsom salts to make our bowels move. This happened the  
23 whole time I was there. It tasted vile and was made  
24 with hot water. I vomited and the nun gave me more and  
25 more as she hit me. I was the only one left and I hoped

1 that the nun would run out of it. I was sick every time  
2 I was given Epsom salts. Once or twice she didn't  
3 notice I had vomited because she was distracted by  
4 something.

5 "We used to get stew for dinner. There were lumps  
6 of fat in it which I couldn't eat. There was a fat girl  
7 in the home. She used to eat everything. I used to  
8 slip the stew to her and she would eat it. [REDACTED]  
9 [REDACTED]. There was something physically  
10 wrong with her.

11 "Once a nun called Sister [REDACTED] LDY must have seen me  
12 swap plates and she cracked me over the head with  
13 a wooden object which was like a leg of a stool. My  
14 chin hit the table and was split. Sister [REDACTED] LDY had  
15 a bad temper. I saw her hitting other girls. She was  
16 probably in her 40s or 50s at the time. The majority of  
17 the nuns seemed elderly.

18 "Sister [REDACTED] LDY was like a time bomb. Her face would  
19 go bright red when she lost her temper. When she was  
20 angry she spat all over you when she was speaking to  
21 you.

22 "Once I didn't finish my food, Sister [REDACTED] LDY told me  
23 I had to put it all in my mouth. I did and I vomited.  
24 She hit me and tried to make me eat my vomit and  
25 I wouldn't do it. She put me in a cupboard which was

1 not big. It was pitch dark. I was left for quite  
2 a long time. I would sometimes panic and think they had  
3 forgotten about me.

4 "I was made to eat my food quite a few times and  
5 each time I would vomit. The food was terrible. I was  
6 able to consume the mashed potatoes and vegetables, but  
7 the stew contained lumps of fat and was swimming in  
8 grease. I think back to during the war and when we were  
9 on rations but I cannot remember my mum serving anything  
10 like that.

11 "On my first day in the classroom at school I sat at  
12 the back. The teacher asked, 'Who can spell ambulance?'  
13 I was the only one to put my hand up and I spelt it  
14 correctly. At school they realised I was clever and  
15 artistic. I liked the school and learning, even though  
16 the nun came up and would crack you one.

17 "At first I attended classes in the home and at  
18 about the age of 12 I went to a secondary school outside  
19 Nazareth House. It was called St Peter's and was a good  
20 bit away from the home. We didn't mix with girls who  
21 were not from Nazareth House. They knew we were from  
22 a home and I was embarrassed. I didn't form  
23 friendships. They knew my name, but I thought it was  
24 wrong to use my name.

25 "I was quite clever. When I was about 12 or 13,

1 I would do my homework in a classroom at the home. The  
2 nun who had the key to the classroom would unlock it and  
3 let me in. I would pretend I had more homework to do so  
4 that I could get away from the nuns and the other  
5 children.

6 "My parents did not visit me at Nazareth House.  
7 Sister **LDY** used to tell me that my parents did not  
8 want me. Another nun told me that my parents were dead.  
9 I can't remember her name. I believed her in a sense  
10 but hoped it wasn't true. I couldn't ask anyone what  
11 had happened. I thought maybe they had been killed.

12 "I never told anyone about my treatment in  
13 Nazareth House.

14 "I don't remember any inspectors coming into the  
15 home. There was a lady who came in at Christmas time.  
16 I think she gave donations to the nuns.

17 "A teacher once asked me about the home but I just  
18 clammed up. I realised I had to go back there. The  
19 teacher had asked me about a girl from the home who was  
20 in my class and hadn't turned up. She had disappeared  
21 and I was asked where she was. I said I didn't know.  
22 I was asked if I was all right and if the nuns were good  
23 to us. I couldn't say anything. I was scared what  
24 I said would get back to the nuns.

25 "We would be bathed once a week in Jeyes fluid,

1           which is a disinfectant. There were two baths in one  
2           room. There would also be a tin bath where your hair  
3           was done; it also had Jeyes fluid in it. Two girls  
4           would be kneeling by the bath and would pour the water  
5           over your hair. It nipped when it got in your eyes.  
6           When you bathed, the nuns watched. The girls would hold  
7           up a sheet so that no one could be seen in the bath.  
8           Each girl had a bath on her own. I think we used the  
9           same water. There was a big queue waiting. You would  
10          have to wash yourself with red-coloured carbolic soap.

11                 "At night when we were all settled in bed there was  
12          a nun who would pick on girls. She would drag them out  
13          of their beds and beat them. I would hope that the nun  
14          wouldn't pick on me. There was a wall between each bed  
15          and you would hear her walking up and down. If someone  
16          else was being picked on, I would think, thank god it's  
17          not me.

18                 "I remember being dragged out by my hair by her and  
19          beaten. I remember her wee black pointed shoes and she  
20          was kicking and thumping me. The beatings were regular  
21          and there was no reason for it. I cannot remember that  
22          nun's name. The children were so cowed and wouldn't do  
23          anything to annoy the nuns.

24                 "We wore long white smocks at night. We knelt at  
25          the side of our beds to say our prayers. In bed we had

1 to lie with our arms crossed over our chests. I used to  
2 wake up lying on my side. The nuns would walk about at  
3 night in between all the beds. If you weren't in the  
4 right position you would get beaten. I was never caught  
5 but some girls were. They would be taken out to where  
6 the toilets were. You would hear them crying.

7 "I didn't wet the bed but there were children who  
8 did. They were made to walk with their sheets on their  
9 heads all day. They would be mocked by everyone in the  
10 dorm and downstairs. We had to laugh at them; the nuns  
11 expected it. It was so humiliating for those girls.  
12 Those girls did not get into the dining room for  
13 breakfast. I suppose they would not get breakfast.  
14 This happened a lot.

15 "The physical cruelty was terrible. I remember a  
16 nun called Sister **LTZ** (sic). She would grip you  
17 with both hands under your arms and nip you. It was so  
18 painful, you just froze. This happened often. You  
19 would be black and blue under the arms. Some nuns used  
20 a belt to hit us.

21 "Physical abuse happened daily. It would happen for  
22 no reason. There were quite a few nuns who did it.  
23 Some nuns looked after the younger ones and the nuns  
24 also swapped around. I didn't know all of them. Quite  
25 a few nuns came in and out again. Some weren't so

1           cruel; they would just give you a skelp. You knew who  
2           was really bad and who was not so cruel. There was no  
3           need for what they did to the children. The other nuns  
4           must have known what was going on.

5           "I still have lumps on my skull because of being  
6           hit. I was hit on the head on number of times. You  
7           might be hit when you were in the corridor or for  
8           talking at the table. Sometimes you would be hit for no  
9           reason. Sometimes a wooden implement of some kind would  
10          be used by the nun. Most of the times you were hit  
11          it would leave bruising.

12          "When I was beaten the nuns would use their hands  
13          and feet. Most of the time I would be beaten while  
14          I was lying on the floor. I remember when Sister **LDY**  
15          took me up to the pharmacy. She banged the sliding door  
16          shut and grabbed me. I was so taken aback I fell down  
17          onto the floor and she was kicking me with her pointed  
18          shoes. I was crying.

19          "We were put into sections. There would be maybe  
20          about 15 girls in each section. An older girl would be  
21          in charge of each section. We would line up and the  
22          girl in charge would stand at the side of us. This girl  
23          would clipe on the girls in her section. If she did not  
24          like you or you wouldn't give her something, she would  
25          tell on you to the nun and you would get a beating. You

1 weren't allowed to make friends. If you were friendly  
2 with other girls, you were told to stop it.

3 "I never became a section leader. Girls were chosen  
4 to be section leaders. These girls became cruel  
5 themselves. They were bullies and would hit the other  
6 children, but maybe the nuns expected it. Other  
7 children got the same treatment as me. I remember  
8 thinking all these poor children. You could recognise  
9 the ones who had been there since they were babies as  
10 they were like robots.

11 "When I got older I got beatings now and again, but  
12 I was flyer by then.

13 "One thing sticks in my mind was when this new girl  
14 had just come into the home and was shouting at a nun.  
15 I had never heard anyone shout at a nun. The nun  
16 started hitting her and the girl backed up. She toppled  
17 over a railing on the stairs. She was taken to hospital  
18 and given came back. There was a rumour that she had  
19 died, but I didn't know if she had.

20 "I remember Sister **LDY** would say that the devil  
21 was inside me when she was hitting me. I was told God  
22 was everywhere and watched my every move every minute of  
23 the day. When I got home from Nazareth House, the  
24 toilet was on the landing and there was no lights in it.  
25 Mum would give me a candle but I would blow it out

1 because I didn't want God to see me do the toilet.

2 "While one nun was hitting me, she said that my  
3 parents didn't want me and that it was no wonder. You  
4 didn't know what to believe. Sister **LDY** would say  
5 different things to hurt you mentally.

6 "Once, a nun -- I think it was Sister **LDY** -- was  
7 beating me and I fell. She was punching me on the back,  
8 I tried to get up to run away from her and I fell. My  
9 leg went underneath me on the stone floor. I fractured  
10 my right leg. I can't remember going to hospital or  
11 getting a stookie on it. I do remember sitting in the  
12 playroom with my leg up on a stool and I couldn't walk  
13 about. I don't know how long that was for.

14 "After halfway through my time at the home, there  
15 was a girl who ran into the toilet as she was being hit  
16 by a nun. I can't remember which nun it was. I saw the  
17 nun shouting and her habit fell back. She pulled it  
18 forward and raced after the girl. The girl stopped and  
19 the nun slammed the door. The girl's thumb was cut off  
20 by the door. There was blood everywhere. We heard the  
21 girl scream. The girl came back later without her  
22 thumb. She told one of the other girls what had  
23 happened.

24 "There was a playroom but there was no real play as  
25 a nun watched you. There were wee wooden steps up to

1 a statue of Our Lady. At night the statue was lit with  
2 a neon halo. A punishment was that you had to kneel on  
3 the steps and look at the statue for hours on your own.  
4 The lights in the playroom would be put out and the neon  
5 light would flicker. It was as if the face was moving.  
6 I was scared.

7 "I met Sister [REDACTED] LKC one day when I came back  
8 from school. She was in charge of the baby boys i the  
9 home. The nun in charge of us had found out that I had  
10 spent my bus fare to school on sweets. She got hold of  
11 me and slapped me. Afterwards, Sister [REDACTED] LKC , who  
12 had been waiting at the side, asked me if I would like  
13 to help with the baby boys. I said yes and helped her  
14 for one or two hours a night in the boys' nursery.  
15 I did that nearly every evening. I was happy to do  
16 that. I was 13 at the time.

17 "We were never encouraged to be part of daily life;  
18 we just existed and that was it. We never formed  
19 opinions and even if you did you would never tell  
20 anybody.

21 "I remember that we went to Duthie Park for a walk  
22 on a Sunday. We'd walk in twos. There would be a nun  
23 at the front and one at the back. There were peacocks  
24 in the park.

25 "We didn't have toys. There were books but pages

1 were missing from them. We did not have any holidays.  
2 We didn't go into the city and we were not allowed out  
3 on our own except when we went to school.

4 "We were not given anything on our birthdays. At  
5 Christmas there was no happiness. Once a year a lady  
6 visited who, I think, gave donations to home. There  
7 would be excitement. A wooden cupboard was opened and  
8 tablecloths put on the tables in the dining room. We'd  
9 have a bow put in our hair and be given dolls to play  
10 with from the cupboard. The lady and her husband would  
11 just stand there and watch us play with toys. We were  
12 also given books and jigsaws but these and the dolls  
13 were taken back off us when the lady left.

14 "The meal at Christmas was a bit better than usual.

15 "We did nothing at Easter. I was made a Little  
16 Child of Mary and had to go around the corridors singing  
17 to Our Lady. At the end of it I was presented with  
18 a medal.

19 "The boys were not looked after by the nuns. They  
20 were on the other side of the building. It was the  
21 brothers who looked after them. I never saw the boys  
22 in the home or the brothers. We went to Mass  
23 separately. I only saw priests at confession. There  
24 was nothing you could confess to, so I made it up. The  
25 priests would have known how the girls were treated by

1 the nuns. I can't remember the name of the  
2 mother superior. She kept away and we seldom saw her.

3 "I was given the number [REDACTED]. This was used by the  
4 nuns and I was never called by my name. The girls would  
5 sometimes call each other by their name if a nun wasn't  
6 there. If a nun was present we would call each other by  
7 our numbers.

8 "I remember one of the nuns died. Out in the  
9 enclosed yard was a crypt. I saw them carry the corpse  
10 to the crypt on a stretcher. The wind blew off the  
11 cover. I thought that was to do with me because I was  
12 watching.

13 "You had to go down steps into the crypt. All the  
14 children had to line up and kiss the dead nun.  
15 I couldn't do it. I don't think the nuns noticed. The  
16 crypt was lit by candles.

17 "When I left the home I was 14, coming up for 15.  
18 It all happened suddenly. They came and told me to put  
19 my things in a cardboard box. It was tied up with  
20 string. A nun put me on the strain. She told me not to  
21 leave the station until my mother came to get me.  
22 No one came.

23 "I felt humiliated by the nuns. I vowed never to go  
24 back there as an inmate. I have never been back."

25 My Lady, in the next paragraphs, between

1 paragraphs 68 and 93, the witness speaks of her life  
2 after Nazareth House, including her years as a teenager  
3 into adulthood, including some difficult times, but also  
4 some happy times. I will move on to paragraph 93 of her  
5 statement, which is at WIT001.001.3724:

6 "I'm sure that my time in Nazareth House broke up my  
7 marriage. I was drinking at the time and had  
8 depression. I had flashbacks to Nazareth House.  
9 That is why we split up. My husband was also a drinker.  
10 He drove a Land Rover and would drive home drunk. There  
11 wasn't much traffic where we were and no police on the  
12 roads."

13 I'll now move on to paragraph 97 on the same page.

14 "The treatment of children in Nazareth House should  
15 never have happened. To treat children that way is  
16 horrific. I would love to tell the nuns what I think of  
17 them. These people couldn't fit into society and maybe  
18 wanted to be bullies. People do hide behind religion.

19 "I often wonder what kind of life I would have had  
20 if I hadn't ended up in Nazareth House. I feel guilty  
21 about having been in there. Why was it just me who went  
22 there? I don't know. I never found out. Maybe it was  
23 because there was overcrowding in the single ends at the  
24 time. They were taking kids off people and also sending  
25 kids to Australia to ease the overcrowding. Maybe it

1 was because my granny reported mum for breaking my arm.

2 "I didn't tell my husband about what happened in  
3 Nazareth House. It was only when I saw INCAS on TV,  
4 about 15 years ago, that I thought I should speak to  
5 someone. I thought I was the only person who had  
6 suffered. I never thought it happened to others.  
7 I phoned Frank Docherty.

8 "I'm like a closed book. I haven't opened up to  
9 Frank about my experiences at Nazareth House. We talk  
10 more about Townsend because we come from the same area.

11 "INCAS have been very helpful. I am a member.  
12 Helen Holland is super, but I haven't opened up to her.  
13 I phone her sometimes. I go to meetings. I took my  
14 boys once to a meeting in Glasgow. I met a man who was  
15 at Nazareth House at the same time as me. We only  
16 talked about St Peter's school."

17 I'll now move to paragraph 106, which is on the  
18 final page of the statement at WIT001.001.3726:

19 "I was looking forward to giving my statement to the  
20 inquiry. I have to get it done and have wanted to talk  
21 to people about it. I didn't know how. I have found it  
22 a lot easier than I thought. This is something I had to  
23 do. I want to help stop any future occurrences. These  
24 people have to be accountable for what they've done."

25 Finally I'll move to paragraph 109:

1 "I have no objection to my witness statement being  
2 published as part of the evidence to the inquiry.

3 I believe the facts stated in this witness statement are  
4 true."

5 The statement was signed by Elizabeth on  
6 15 September 2016.

7 LADY SMITH: Thank you very much, Ms MacLeod.

8 Have I got it right from the dates you gave us that  
9 this witness' time at Nazareth House in Aberdeen was  
10 within the period of time that Rose, our first witness,  
11 was there? She was there much longer, of course, but  
12 this witness was somewhere around the middle of Rose's  
13 time there.

14 MS MACLEOD: That's quite correct, yes.

15 LADY SMITH: Thank you.

16 It's nearly 1 o'clock; are you suggesting I rise at  
17 this stage for the lunch break?

18 MS MACLEOD: Yes.

19 LADY SMITH: We will sit again at 2 o'clock.

20 (12.57 pm)

21 (The lunch adjournment)

22 (2.00 pm)

23 MR MacAULAY: Good afternoon, my Lady.

24 The next witness is an applicant but does not want  
25 to be anonymous. That's James Patrick Buckley.

1 MR JAMES PATRICK BUCKLEY (sworn)

2 LADY SMITH: Our microphones provide really good  
3 amplification if you get into the right position, so  
4 feel free to shuffle around a little if you need to get  
5 there. Mr MacAulay will also explain what the red file  
6 is about. I'm going to hand over to him now to ask  
7 questions of you.

8 Mr MacAulay.

9 Questions from MR MacAULAY

10 MR MacAULAY: Good afternoon, Jim. Can I just confirm to  
11 you that your full name is James Patrick Buckley.

12 A. That's correct.

13 Q. And were you born on [REDACTED] 1945?

14 A. I was.

15 Q. So [REDACTED]

16 A. I will do.

17 Q. Looking at the folder in front of you, Jim, within that  
18 you'll find your statement beginning at  
19 WIT.001.001.3798. If you could turn to the very last  
20 page, which is 3813, can I ask you to confirm that you  
21 signed the statement in May 2016?

22 A. I have.

23 Q. In the last paragraph, do you tell us that:

24 "I have no objection to my witness statement being  
25 published as part of the evidence to the inquiry.

1 I believe the facts stated in this witness statement are  
2 true"?

3 A. That's correct.

4 Q. I will be asking you questions in the main based upon  
5 what's in your statement but if something comes to mind  
6 that you haven't covered, then feel free to tell us  
7 about that.

8 A. I will.

9 Q. And likewise, if I ask you something and you can't  
10 remember, for example about a date, just say, "I can't  
11 remember".

12 A. Yes.

13 Q. Can I look, first of all, Jim, at your background.  
14 I think initially you lived in Glasgow; is that right?

15 A. That's correct.

16 Q. Did you live there with your family?

17 A. Yes, I lived with my mother and father [REDACTED]

18 [REDACTED]

19 Q. [REDACTED]

20 [REDACTED] ?

21 A. [REDACTED].

22 Q. So far as your mother was concerned, you tell us in your  
23 witness statement, at paragraph 3, that your mother died  
24 [REDACTED] is that  
25 right?

1 A. That's correct.

2 Q. I think you became aware of the fact that she was dead  
3 at the time.

4 A. I witnessed it.

5 Q. What happened?

6 A. Well, I was always, [REDACTED], hanging on  
7 to my mum, you know, and that morning I went into the  
8 living room -- I had slept on a bed settee -- and my  
9 grandmother was leaning over my mother with a mirror,  
10 and I heard her shouting to my father, "[REDACTED], [REDACTED]  
11 she's gone", and I didn't realise the implications of it  
12 at that time, and then my father told me to go down to  
13 get a priest. Obviously we lived in a very Catholic  
14 area, and I went down eventually to the Chapel House and  
15 knocked on the door and a woman came and I said, "We  
16 need a priest. My mum's" -- in the Glaswegian the way  
17 I used to speak then as a wee boy, "My ma's deid", but  
18 I didn't know what that meant really. The priest came  
19 out and he drove up to my house and I walked up, and  
20 I have no recollection after that regarding my mum.

21 My next memory was my father telling [REDACTED]  
22 going to live in the country and there was cows and  
23 sheep and animals, and then the next thing I remember  
24 was crossing over water on a train and that was on the  
25 way up to Nazareth House.

- 1 Q. So far as the date when your mother died was concerned,  
2 was that in about 1953?
- 3 A. Yes.
- 4 Q. So you'd have been perhaps about 8 years old at that  
5 time?
- 6 A. Yes.
- 7 Q. And you have just mentioned that you were sent to  
8 Nazareth House in Aberdeen. So far as the admission  
9 records are concerned that the inquiry has had sight of,  
10 that suggests that you were initially admitted on  
11 7 November 1954, so you'd be aged about 9; does that fit  
12 in with your recollection?
- 13 A. Yes, that would possibly be correct.
- 14 Q. You left for the first time on 15 July 1956 at the age  
15 of 11. Do you have a recollection of leaving and then  
16 going back?
- 17 A. I went back [REDACTED] when I was 11. Because my  
18 teacher asked me, how old are you now, James, and  
19 I said, "[REDACTED], I'm 11".
- 20 Q. The admission records suggest that you were readmitted  
21 some nine months later or so on 29 April; [REDACTED]  
22 [REDACTED]
- 23 A. Yes.
- 24 Q. This is 1957, [REDACTED]  
25 [REDACTED]

- 1 A. I was 11, yes.
- 2 Q. In any event, according to the registers, you left  
3 finally on 9 July 1960 at the age of 15?
- 4 A. Correct. Some of the records I got from the mother  
5 house in Hammersmith are not quite correct.
- 6 Q. It may be that we'll find in the course of this study  
7 that there be admission details that are -- register  
8 details that may not be absolutely correct. In any  
9 event, on that basis, subject to a break of about nine  
10 months or so, you were in Nazareth House for  
11 approximately five to six years?
- 12 A. That's correct.
- 13 Q. When you arrived there, can you tell me a little bit  
14 about the regime as you understood it at the very  
15 beginning?
- 16 A. Well, it was quite horrific for a young -- going into a  
17 place like that where people were walking about in  
18 uniforms and [REDACTED] had no idea just where I was. After [REDACTED]  
19 got taken into a room and then a nun came and took [REDACTED]  
20 away over to the boys' department -- because there was  
21 girls in Nazareth House as well -- and they took [REDACTED] over  
22 there and [REDACTED] given clothes and given a number.
- 23 Then [REDACTED] -- later on that night, [REDACTED] taken  
24 up to dormitories. [REDACTED]
- 25 Q. [REDACTED]

1 A.

2

3 Q.

4 A.

5

6

7 Q. We'll look in detail at what happened to you, but  
8 paragraph 9 of your statement, which is on the screen --  
9 it is on there already at 3799 -- you make this comment  
10 very early on in your statement, which is:

11 "We were treated badly and looked on as scum because  
12 we came from Glasgow."

13 Can you help me with that?

14 A. That's correct. There was about four families from  
15 Glasgow and every evening when we knelt down in the  
16 dormitory, we had to line up in a line, smallest at the  
17 bottom and the largest as you went on. The sister in  
18 charge would walk up and down and give us our character.  
19 When she came upon Glaswegians we were the scum of the  
20 earth and we were worthless people and we're only here  
21 because nobody wanted us. That happened continually.  
22 When someone keeps telling you you're worthless and you  
23 mean nothing, it sticks in your mind.

24 LADY SMITH: Jim, you have just used an expression there  
25 which I'm well familiar with, but in case other people

1 don't know it, you said you'd get your character;

2 what was that?

3 A. Yes, sorry, my Lady.

4 LADY SMITH: No, no, don't apologise. I just want to make  
5 sure everyone understands what you're talking about.

6 A. What they spoke about was we were here and because  
7 we were of no use and nobody wanted us, we were unwanted  
8 children, and later on in life, as I got older, it was  
9 because we were bad people and that's why we were in  
10 there. So that's what I meant, my Lady, by character.

11 MR MacAULAY: And perhaps I'll come back and look at this  
12 later on in your statement. I just want to understand  
13 what you're saying there because you go on to say others  
14 were treated better than you.

15 A. The children who came from outlying districts of  
16 Aberdeen, who were probably under the auspices of the  
17 local authority, they were treated far better than  
18 we were from the west of Scotland or even a wee bit  
19 higher up in the west of Scotland. Because we had no  
20 social care or social welfare, but the people who -- the  
21 boys that I later became friends with, they were maybe  
22 only there for a short period because their mother was  
23 ill or father was ill, and people would come in and  
24 visit them and they were treated totally different from  
25 the west of Scotland people.

- 1 Q. You said you were given your character, told your  
2 character. I'll come back to that. Was there  
3 a particular nun that was involved in that particular  
4 process?
- 5 A. Yes. The main sister was Sister LDR She was in  
6 charge of the other two nuns, I think it was  
7 Sister LJO and Sister LDQ, if my memory  
8 serves me right.
- 9 Q. Can I just understand the layout as you understood it at  
10 Nazareth House. We are aware that there were boys  
11 there, there were girls there, and there was also  
12 a section for the elderly.
- 13 A. There was.
- 14 Q. Is that right?
- 15 A. Yes.
- 16 Q. When you were there, did the building also house  
17 what was called an "approved school"?
- 18 A. No.
- 19 Q. I'll put a photograph up and see if that's of any  
20 assistance to you in explaining -- would you mind  
21 looking at a photograph?
- 22 A. No, not at all.
- 23 Q. We don't have many photographs, but we can look at this  
24 and see if it's of any assistance. NAZ.001.001.0254.  
25 It'll come on the screen.

1 (Pause)

2 Can we scroll down a bit? A bit further. To the

3 bottom. Let's look at that building. Is that

4 Nazareth House?

5 A. That's the main entrance to Nazareth House. That's the

6 front of the building.

7 Q. Are you able to tell us where the different groupings

8 were just looking at that photograph?

9 A. On the left-hand side was the boys. The lower windows

10 were where the old men were, because we had to work

11 there on a Saturday morning.

12 Q. I'll come to that.

13 A. That was the left-hand side, the boys, and on the right

14 was the girls and the laundry.

15 Q. Going up the way then, would you have dormitories?

16 A. Dormitories at the very top.

17 Q. Was the whole of the ground level, from right to left,

18 for the elderly or was it just the part on the left?

19 A. Just the part on the left, the four or five windows, and

20 behind that was the chapel.

21 Q. So far as the elderly were concerned, was that men and

22 women?

23 A. Well, we only seen the old men.

24 Q. Within your section of the building was there a dining

25 room for the boys?

1 A. Yes, one up would be the dining room, two up was  
2 another, like a room, another playroom, if you like, and  
3 the top floor would be the dormitories.

4 Q. Did you ever venture into the girls' section?

5 A. No. No.

6 Q. Again, I'll look at that. So you don't really know what  
7 the configuration was of that side of the building. But  
8 if we move further to the right, we see there's a row of  
9 windows going vertically. Do you know what that part of  
10 the building was?

11 A. No, I don't know anything about the right-hand side at  
12 all.

13 Q. The other photograph that we got a glimpse of, to the  
14 top of this particular page -- it's not very easy to  
15 see -- does that mean anything to you?

16 A. No, not really.

17 Q. If I take you to this photograph then, photograph  
18 NAZ.001.001.0255. If we look at that photograph and  
19 turn it up the other way, look at the photograph to the  
20 right first of all. You'll see there are two staircases  
21 and in the middle we see a statue in the middle. Do you  
22 recognise this area?

23 A. In the middle, that's the entrance into the chapel, I'm  
24 sure.

25 Q. And what about the staircases?

1 A. The staircase to the left would be to go up towards the  
2 boys' end and I would imagine the right-hand side, which  
3 we never ventured in, would be for the girls.

4 Q. And you mentioned the chapel. We can actually see that  
5 on the other photograph.

6 A. Yes.

7 Q. So to get into the chapel, you'd go through the door you  
8 just mentioned a moment ago?

9 A. Yes. Yes, I recognise that.

10 Q. When you went to chapel -- and I think you did that  
11 quite often --

12 A. Every day.

13 Q. -- would the boys and girls be there at the same time?

14 A. Boys on the left, girls on the right.

15 Q. What about the nuns? Where were they?

16 A. The nuns -- to the left of that picture, there was  
17 a place where the nuns sat, because we had to go in and  
18 clean that on a Saturday morning.

19 Q. The other thing I want to ask you about, Jim, is in  
20 connection with the numbers. What impression did  
21 you have as to how many boys, for example, were there  
22 at the time when you first went there --

23 A. It was quite a shock to see as many boys in the one  
24 place because the most people I'd ever seen before would  
25 be three or four boys that I played football in the

1 street with when I was younger. I'd never seen so many  
2 people, apart from going to school. To see everyone  
3 dressed the same, practically, was a bit of an oddity  
4 for me, you know.

5 Q. If I can put this table in front of you. Again I'll put  
6 it on the screen. It's NAZ.001.001.0265.

7 (Pause)

8 Can I just tell you in advance, while we're waiting,  
9 what I'm looking for -- it's not in your folder. The  
10 Sisters of Nazareth have supplied us with statistics as  
11 to the numbers that were in the different  
12 Nazareth Houses over periods of time. What I'm trying  
13 to get on the screen is a table showing what the numbers  
14 were, for example in Aberdeen, of boys, girls and babies  
15 at the time when you were there. It doesn't look as if  
16 we're going to succeed in that at the moment.

17 If I can just put to you, according to these  
18 statistics, according to these numbers, for example in  
19 December 1955 -- here we go.

20 So you can see on the left the bit dealing with  
21 Aberdeen. If you move down the numbers, you can see  
22 that, for example, in the 1940s there's well over 100  
23 boys and girls. But when you come to 1955 and 1956,  
24 you'll see there are 68 boys, 68 girls, as it happened,  
25 and 14 babies. Does that look smaller to you than what

- 1           you thought?
- 2           A. Yes, that would equate to my thinking, yes.
- 3           Q. So as far as you were concerned, were you put into
- 4           a group then? Were you grouped in some way when you
- 5           went there first of all?
- 6           A. No, not really. [REDACTED]
- 7           [REDACTED]
- 8           [REDACTED]
- 9           [REDACTED]
- 10          [REDACTED].
- 11          Q. You've mentioned already that there were two nuns,
- 12          I think you said Sister [REDACTED] LDR and Sister [REDACTED] LDQ and
- 13          [REDACTED] LJO were they in charge of the group that you
- 14          were in?
- 15          A. Well, Sister [REDACTED] LDR was the main -- she kind of ran the
- 16          show, if you like.
- 17          Q. Was she in charge of all the boys?
- 18          A. Yes, and the other two done what she told them more or
- 19          less, you know.
- 20          Q. Can I look then at the set-up with dormitories, for
- 21          example. When you went there, were you put into
- 22          a particular dormitory?
- 23          A. Yes, the dormitories at that time were maybe about
- 24          30-odd beds. In later years they changed it into kind
- 25          of smaller rooms, like four beds, five beds.

1 Q. So when you came to leave was that the situation?

2 A. Yes.

3 Q.

4

5 A.

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11 Q.

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14 A.

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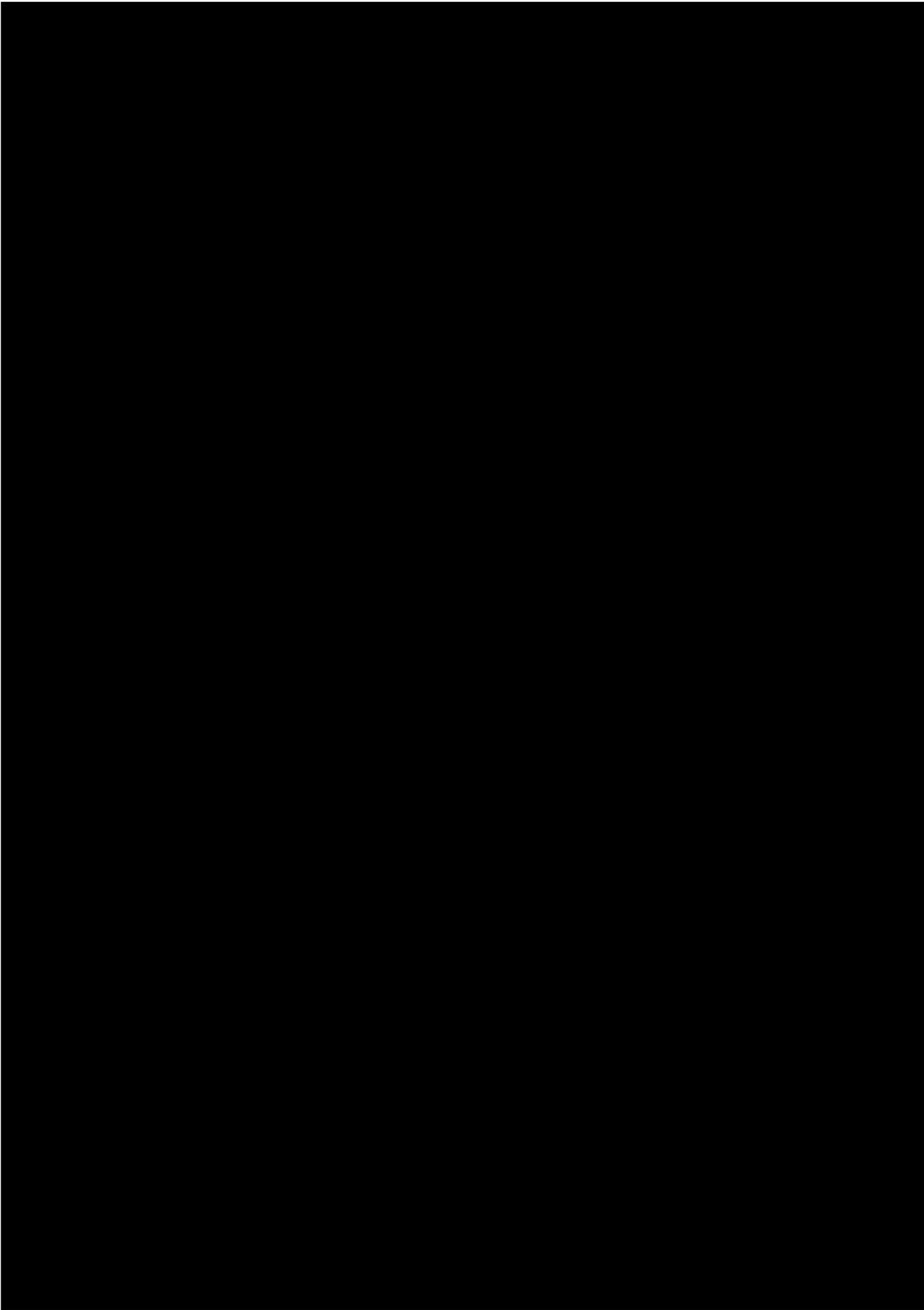
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[REDACTED]

It's hard to understand, boys the age that we were -- [REDACTED] -- what family life was because we didn't really experience it, if you know what I mean. [REDACTED]

[REDACTED]

Q.

A.

Q.

A.

[REDACTED]. By that time we were all still going to primary school, just off Union Street -- St Mary's, I think. It was quite close to St Mary's Cathedral. Later on we went to St Peter's, which was down by Pittodrie football ground.

Q. For primary, for you, you didn't go into an in-house school, you went outside to --

A. We went outside.

Q.

A.

Q. Can I just ask you a little bit more again about the regime. You talk about having to get up early for Mass; was that a regular occurrence?

A. Yes, especially when you got to the age of maybe 12,

1           then you served Mass every morning. There was a Mass  
2           for the nuns in the morning and at the weekends, the  
3           older ones, we were sent down to St Mary's Cathedral in  
4           Aberdeen to serve Mass at maybe 10, 11, 12 o'clock.

5       Q. As far as going to school was concerned, and you tell us  
6           a little bit about that in your statement, when you went  
7           to St Mary's, did you walk to school?

8       A. We walked to school.

9       Q. Would you walk as a group? What was the position?

10      A. We all walked hand-in-hand along Claremont Street, down  
11         Union Grove, down Union Street, and people would say,  
12         "Here's the Nazzies coming", because we all dressed the  
13         same. It was obviously an abbreviation of Nazareth.

14                 We were treated differently and we treated them --  
15         they were called "outsiders". That's the only thing we  
16         knew, they were outsiders because they weren't a Nazzy.

17      Q. And then when you were 12 you went to St Peter's; that  
18         was further away?

19      A. We walked there as well. We walked there every morning.

20      Q. And was there a time when you went by bus; did that  
21         happen?

22      A. Yes, later on, they put buses on. One bus for the girls  
23         and one bus for the boys.

24      Q. The routine then after school, can you help me with  
25         that?

1 A. When we came in after school, we had to obviously change  
2 into different clothes, and then put our clothes away  
3 and clean our shoes for the following day. Then at  
4 5 o'clock, there was benediction so we had to go to  
5 chapel every day for benediction, and then after that  
6 we'd go up for mealtime in the dining room and then  
7 after that we'd maybe get about half an hour's play and  
8 then we went to bed.

9 Q. What time was bedtime normally?

10 A. Maybe between 7.30 and 8 o'clock.

11 Q. Was that the position throughout your time there or did  
12 it change?

13 A. No, it didn't change even when we get older. On a  
14 Tuesday or Wednesday, I can't recall which night, that  
15 was the bath night. So that was a bit later by the time  
16 we all got bathed.

17 Q. If we go back to your statement on page 3801, I think  
18 that's the page we have on the screen. This is at  
19 paragraph 20. You focus on two main nuns, and that's  
20 Sister [REDACTED] LDR and Sister [REDACTED] LJO.

21 A. Uh-huh.

22 Q. You do say that Sister [REDACTED] LJO tried to be kind of  
23 nice.

24 A. Well, she did, to be fair to her, try to be nice, but  
25 she was told by [REDACTED] LDR, as we called her, "That's not the

1 way you deal with them; this is the way you deal with  
2 it". And she would show them. She would show them.

3 Q. Can you give me --

4 A. They always walked around with a weapon up their sleeve,  
5 for want of a better word. They had a stick -- maybe  
6 about that length (indicating) -- it was like a spar off  
7 an old chair or something.

8 Q. You're indicating, what, about 6 to 8 inches? 8 inches?

9 A. Maybe a bit longer, so she could get her hand on it, you  
10 know. That was up her vestment, you know, her big  
11 sleeve. That was the main kind of tool she used for  
12 punishment.

13 Q. Again, you describe Sister [REDACTED] LDR and what you say is  
14 she was the main culprit, and you go on to say she was  
15 like a terrorist.

16 A. When she came marching towards us, you know you were in  
17 for something severe because she had that look on her  
18 face and the way she marched up to you, you know. Even  
19 if it was something maybe you'd done a couple of days  
20 later, if you passed her in the corridor, there were  
21 times when she would just give you one just to remind  
22 you. And you always got it in the ribs with the stick,  
23 in between your ribs or on the back of your knuckles.

24 Q. You also mention the man who [REDACTED]. Can you  
25 tell me, were there other lay staff as well as the nuns?

1 A. [REDACTED]  
2 [REDACTED]  
3 [REDACTED]  
4 [REDACTED]  
5 [REDACTED]

6 Q. What can you tell us about this man [REDACTED]

7 A. Well, it came out later on that he was interfering with  
8 some children.

9 Q. How did you find that out?

10 A. Well, sometimes you used to get boys coming in who had  
11 left, maybe joined the army or something, and they'd  
12 say, "Is he still here?" They would tell you, "Beware  
13 of him", but it never happened to me thankfully.

14 Q. [REDACTED] insofar as assistance within  
15 the home itself was concerned, were there any lay staff  
16 who assisted the nuns?

17 A. No, there was never any lay staff. We done all the  
18 work. We done all the, if you like, housework, the  
19 dishes, the washing -- the girls done all the washing of  
20 clothes and we done the ironing. When you reached  
21 a certain age, you were put in the ironing room, but if  
22 you were off school with anything, which I was, then  
23 you were put in a room and maybe got a pile of clothes  
24 a mile high to iron: shirts, trousers, vests, pants and  
25 stuff. They all had a number, they all had to be put in

- 1           their number.
- 2           Q.   And you were given a number?
- 3           A.   Yes, uh-huh.   Everyone had a number.
- 4           Q.   Would you be addressed by the name or your number?
- 5           A.   It all depended on the frame of mind that she was in
- 6           at the time.   Normally it would be your number.   If you
- 7           were sent for, your number was called and you were told
- 8           to go and report to **LDR** or the Mother Superior,
- 9           whatever.
- 10          Q.   We've talked about the elderly men in particular that
- 11          were at the bottom part of where you were.
- 12          A.   Yes.
- 13          Q.   And did you have some involvement with them?
- 14          A.   We did.   They had a bedroom where they lived in, but
- 15          most of them were bedridden, and there would be probably
- 16          a dozen men, quite elderly, and on a Saturday morning
- 17          another boy and I went over there on a Saturday morning
- 18          and we had to bed-bath them to a certain degree and give
- 19          them a flannel to wash their privates.   And then
- 20          whenever possible, we had to change the sheets, if we
- 21          could get them lifted, and then do the floor and stuff
- 22          like that.
- 23          Q.   What age were you when you started to do that?
- 24          A.   Probably about 13.
- 25          Q.   How did you feel about that?

1 A. Well, I didn't feel too great about it, having to  
2 wash -- especially an old man, you know. It was  
3 a strange feeling having to bath people and then they  
4 were thanking you all the time when you were doing it,  
5 and some of them would maybe give you a penny or  
6 a thrupenny bit or something for helping them. It was  
7 strange. But obviously we had to do it, so I done that  
8 for two or three years.

9 Q. Who told you to do it?

10 A. The nun would send us -- our nun sent us over there and  
11 the nun in charge of that bit would tell us what had to  
12 be done.

13 Q. So your nun, was that Sister [REDACTED] LDR ?

14 A. [REDACTED] LDR would send us over and the nun who was in charge  
15 of that bit, I can't recall her name -- there's only one  
16 other nun I recall the name of, who was really quite  
17 kind to us. She was a really elderly woman.

18 We'd go over -- after we finished cleaning the old  
19 men, we would go over to where the nuns sat and said  
20 their novenas. It was quite a large room. We had to  
21 take the chairs out, and then we would go on our knees  
22 with polish, put the wax on the floor, and they would  
23 tie stuff around our feet and we had to run up and down  
24 to kind of polish it, and then we'd finish it off with  
25 a buffer.

1           That old lady, Sister Andrews, she would make us  
2           a cup of tea and give us a biscuit, which was the  
3           highlight of the week, if you like.

4       Q.   You tell us in your statement, she died when you were  
5           there.

6       A.   When she died, [REDACTED] and I had to go to the morgue, which  
7           was in the playground. As you look in at  
8           Nazareth House, on the left-hand side, as you look in  
9           the main gate, there was a small morgue next to the  
10          garage and she was lying there. All the nuns would come  
11          in one at a time to pay their respects to her. I was at  
12          the head and [REDACTED] would be at her foot and we had to  
13          stand there for quite a while, while they all came in  
14          and paid their respects to her.

15      Q.   Why were you there?

16      A.   Because we worked in her department, probably. I don't  
17          know why. We were just -- maybe we were the two of the  
18          kind of older ones. She knew us well, we knew her,  
19          because we went there every Saturday morning.

20      Q.   If I go back to your statement at paragraph 25, there  
21          you mention the nun -- I think you mentioned the name  
22          already -- Sister [REDACTED] LDQ . I think you say she was

23          [REDACTED].

24      A.   Yes. I think [REDACTED] LJO was an Irish lady.

25      Q.   [REDACTED] LDQ you thought was from [REDACTED] ?

- 1 A. She had a strange accent, obviously, and the other --  
2 [REDACTED] LJO had an Irish accent. I didn't know then it  
3 was Irish, you know.
- 4 Q. The impression you had, you say in the statement was  
5 there was about 50 nuns in Nazareth House.
- 6 A. I would say there must have been round about that  
7 because --
- 8 Q. Doing different things of course. Some were involved  
9 with the children, some involved with the elderly. Were  
10 there elderly nuns as well?
- 11 A. There were nuns in there and I think there were more  
12 nuns looking after the girls. We only had three of  
13 them. The only ones we ever saw -- because at  
14 night-time when we went to bed, they had a cell in the  
15 corner where they slept. You'd see them coming out  
16 after we'd been in bed and we all had to lie in  
17 a certain position in bed, and they would come out and  
18 inspect the position you were in. You had to lie with  
19 your hands above your chest when you went to bed.
- 20 Q. In a crossed position?
- 21 A. Yes. When she would come out and -- well, bucket or  
22 a pail, or whatever, and go in and fill them with water  
23 and take them back in with her to wash herself or  
24 whatever. And she would inspect again to make sure  
25 we were all lying like that.

1 Q. I may come back to that. I just want to ask you before  
2 we move on to see how you were treated about bath times.  
3 You've touched on this already. Can you just describe  
4 the set-up for us? How many baths were there for the  
5 boys?

6 A. I think there was three cubicles, no door on it, and the  
7 bath would be filled up and we went in three at a time.  
8 We were given a small thing to put around our middle for  
9 your modesty, and we had three in a bath, and that water  
10 done -- when three came out, you went in. Considering  
11 there were 60 or 70 boys, you can imagine the state of  
12 the water after we've all had a bath. That happened on  
13 a Tuesday or a Wednesday night.

14 Q. Was that once a week?

15 A. Yes. But some of us got bathed a lot more often for an  
16 obvious reason, which I'm sure you will bring up.

17 Q. What you say in your statement at paragraph 32 is that  
18 sometimes the water was hot, sometimes it was cold.  
19 Would that depend on where you were in going into the  
20 bath?

21 A. That was in the morning bath. That was for the  
22 bed-wetters.

23 Q. I'll come to that then. You say:

24 "The nuns would be standing watching you, giving you  
25 verbal."

- 1 A. Yes.
- 2 Q. What do you mean by that?
- 3 A. Well, you can imagine all these boys in the one big  
4 room, big bathroom, and there would be maybe a lot of  
5 carrying on going on and what have you. Obviously, it  
6 was a strict regime, so they felt they had to adhere to  
7 that, you know. So once we'd all been bathed we had to  
8 stand in a queue and you got your toenails cut and your  
9 fingernails.
- 10 Q. What did that involve?
- 11 A. We had to stand in a line. One nun would sit on  
12 a higher chair and we had to lift our leg up, wearing  
13 this thing around your middle, and there was a lot of  
14 boys from 5 years old to 15, and I thought that was a  
15 wee bit -- later on in life, I thought that wasn't  
16 right, that shouldn't have happened, because everything  
17 was on display. And then if you made any comment about  
18 getting your toes cut or winced, it would happen even  
19 worse.
- 20 Q. You've already told us that the girls were in  
21 a different part of the building.
- 22 A. Yes.
- 23 Q. And that was run by different nuns.
- 24 A. It was.
- 25 Q. Did you know any of the names of the nuns that --

1 A. Yes oh yes, one in particular.

2 Q. What was her name?

3 A. Sister [REDACTED] FAF .

4 Q. How do you know her name?

5 A. According to some of the girls we met later on in life

6 at a reunion, she was like a terrorist the way she

7 treated them.

8 Q. You say that is when you were an adult?

9 A. Yes, we met afterwards.

10 Q. You met somebody who had been a girl in the home?

11 A. Yes. Uh-huh. We met a few, actually, in a reunion

12 in the Partick Borough Hall many years later. It was

13 four, five Glaswegian families there, and obviously

14 a lot of things were discussed about our past.

15 Q. Yes. So far as you were concerned, at the time you did

16 not know what was happening in the girls' section?

17 A. No, we didn't really because we never really -- the only

18 time we saw them was when we were in chapel or they got

19 a bus to school and we got a bus to school and obviously

20 the playgrounds were separate for the boys and the

21 girls.

22 Q. Can I ask you a little bit about the food at

23 Nazareth House? What's your recollection of the food?

24 A. Well, it should have been named something else. It

25 wasn't really that good, to be honest with you. Some of

1           the stuff I couldn't eat, I just couldn't eat it.

2       Q.   What happened?

3       A.   You got force-fed.

4       Q.   How was that done?

5       A.   Well, they would hold your hands behind your back and

6           the food would be shovelled down your mouth.

7       Q.   You say "they"; who would be involved in this?

8       A.   The two nuns -- three were on duty in the dining room.

9           Because we were the older boys, we would dish the food

10          out and then you had to go and sit and eat it.  To items

11          in particular that really to this date I can't even look

12          amount: it was macaroni and cheese, and when it came to

13          my mouth, I would be sick, and they would just shove it

14          down your throat.

15       Q.   And were you sick?

16       A.   Yes.

17       Q.   How often did this happen?

18       A.   Every time it was on the menu.  There was other food.

19          The food was really -- it was nothing I recognised, to

20          be honest.  We used to get a lot of giblets off

21          a chicken.  That would be made into a big stew, you

22          know, and one time I was dishing out the food, the

23          pudding, it was apricot slices.  When that was finished

24          I had to take it back to the dumbwaiter and send it

25          downstairs to the kitchen.  Because I was hungry

1 I started eating what was left, when it was on the lift,  
2 and I got caught. I was taken downstairs and they  
3 opened up a tin of apricots and made me eat the lot  
4 until I brought it up. But the food in general was  
5 pretty bad.

6 Q. The force-feeding you've mentioned in connection with  
7 your own experience, did you see that happen to any  
8 other boys?

9 A. Oh, it happened to other boys, yes. I wasn't alone, you  
10 know.

11 Q. I think you do tell us in your statement that you went  
12 on holiday once when you were at Nazareth House; is that  
13 right?

14 A. Yes, that's correct. There was a priest who came in --  
15 there were several priests who were in there. Well,  
16 they said Mass every morning, but at the weekend we  
17 might get two priests in. One was Father Francis Duffy.  
18 He was a lovely guy, he really spent a lot of time with  
19 the boys. At one point, he came from Annbank in  
20 Ayrshire and he got in touch with his previous  
21 congregation and told them about these boys in a home  
22 that had never had a holiday or whatever. He arranged  
23 for several people -- several families to take children  
24 for a week, and [REDACTED] and I, [REDACTED], we were  
25 chosen to go to a family, the Macfarlanes, in

1 [REDACTED], Annbank. We were there for  
2 a week, and Father Duffy arranged all that. We had  
3 a fabulous time and then we came back to Nazareth House.  
4 It was so hard to come back. I think I cried myself to  
5 sleep every night after being treated so nicely with  
6 a family and eating proper food. But that priest was  
7 a godsend and I spoke to him later on in life, if I may  
8 add.

9         What happened, the job I was in, I was a printer for  
10 a big company in East Kilbride and this chap came to  
11 work for us -- Ian Denholm(?) was his name -- and he  
12 came from Annbank. And we were chatting away one day  
13 and said to him, "When I was younger I knew a priest who  
14 came from Annbank", "What was his name?"  
15 "Francis Duffy." He said that man married him and his  
16 wife. I said, "Do you know where he is just now?  
17 Because I never got a chance to thank him." He said,  
18 "He lives in the Chapel House but he's an elderly man  
19 and he doesn't keep too well."

20         So Ian gave me the number of the Chapel House and  
21 I phoned, and I spoke to the woman and said who I was  
22 and why I was calling, and he said, "Is it possible to  
23 speak to Father Duffy?" She said, "He's now  
24 Monsignor Duffy, I'll see." So anyway, she said, "I'm  
25 putting you through," and I spoke to this old man who

1 was very, very frail. I said, "Monsignor, my name is  
2 James Buckley, it's been --" I can't remember what the  
3 year was, "You took [REDACTED] and I down to Annbank to  
4 live with the Macfarlanes for a week's holiday and  
5 I always wanted to thank you and I never had the  
6 opportunity." He said to me, "Thank you very much,  
7 James. I need to go now, I'm very ill." And he died  
8 the next morning. So at least I got chance to thank  
9 him.

10 Q. I think you tell us in your statement you thought you  
11 may have been 13 when you went on that particular trip.

12 A. I wasn't quite sure, Mr MacAulay.

13 Q. One thing, you do also tell us when you were about 10  
14 you'd had a particularly bad day and you wrote a note to  
15 your father.

16 A. I did.

17 Q. What triggered that note?

18 A. Well, I'd had quite a hard beating from Sister [REDACTED] LDR  
19 and I was kept off school and then when I went back to  
20 school you were given a note to excuse you from gym  
21 because obviously I had bruising on my body, and that  
22 night I got hold of a pen or pencil and paper and  
23 stupidly I wrote the letter and I -- you had to put it  
24 under the nun's door, and she read it, she came out and  
25 took me aside and I suffered quite badly after that as

- 1 well.
- 2 Q. Was it the same nun, sister --
- 3 A. Sister LDR .
- 4 Q. The beating you got from her before you wrote the
- 5 letter, which left bruises, can you describe what that
- 6 was?
- 7 A. It was with the stick. It started in church. The
- 8 taller you got, you went to the back of the church, with
- 9 the small ones at the front. I think there was a bit of
- 10 a carry on, talking. You couldn't speak when you were
- 11 in church. She got me in the ribs and I was really
- 12 quite bad. When I got back to the room, I started
- 13 shouting at her and she just went to town.
- 14 When she started, she didn't know when to stop.
- 15 Sometimes another nun had to haul her off, you know.
- 16 That was a bad one I had.
- 17 Q. So do I take it from what you said you had bruises on
- 18 your body because of that?
- 19 A. Yes. And obviously if you went to school, you had to
- 20 get into your gym gear, and you would be given a note to
- 21 excuse you from gym that day, so you just sat while
- 22 others were doing what they were doing.
- 23 Q. If you were doing gym, would it become apparent that you
- 24 had bruises?
- 25 A. Well, we had to change in the dressing room, you know,

1 and other boys would -- the outsiders would see that and  
2 think, "What happened to you, Paddy?" A lot of times  
3 people did say, "What happened to you?" That was my  
4 nickname when I was there.

5 Q. And after the note had been put under the door to  
6 Sister [REDACTED] LDR , what happened to you then?

7 A. Well, she just gave me a good leathering with a stick,  
8 through in the back -- took me out of my bed, took me  
9 through to the washroom and gave me a good whack,  
10 a couple of whacks with the stick on my back. They  
11 always hit you where it wasn't visible to the  
12 general ...

13 Q. What about Christmas? Did you receive gifts of any  
14 kind?

15 A. No, Christmas was just -- [REDACTED] -- well, if there were  
16 families, their families would send them stuff, but it  
17 was just another day [REDACTED] for quite a few other  
18 people as well, because in the dining room there was  
19 a big Christmas tree and after it was over -- it was  
20 nothing special for dinner -- and [REDACTED] LDR would start  
21 calling out names for presents and hand them over to  
22 boys. As the pile went down and down and down, it was  
23 obvious [REDACTED] n't getting any. Some of the other  
24 children would share their gifts with you or give you  
25 some sweets or something.

- 1 Q. And birthdays, were birthdays celebrated at all during  
2 your time?
- 3 A. No, not really, no.
- 4 Q. What about family contact? Did you get visits from any  
5 family members?
- 6 A. No. Only once when he came -- we were down at the beach  
7 that day. [REDACTED]  
8 [REDACTED]. LDR said, "There's someone here to see  
9 you," and it turned out it was my father with a woman  
10 I'd never seen before. [REDACTED]  
11 [REDACTED]  
12 [REDACTED] and  
13 LDR sent for me, she said, "You're going home", [REDACTED]  
14 [REDACTED]  
15 [REDACTED]
- 16 Q. I took it from you at the beginning you were out for  
17 a number of months, about nine months, and then you came  
18 back.
- 19 A. I don't know if it was as long as that.
- 20 Q. But there was a period when you went home and then were  
21 sent back?
- 22 A. Yes, [REDACTED]
- 23 Q. Can I now just look in particular at some aspects of the  
24 way you were treated. I know you've told us -- as  
25 you've been giving your evidence, Jim, you made a number

1 of points in connection with the treatment. If I go  
2 back to paragraph 25, we've touched on Sister [REDACTED] LDQ  
3 already. And one of the things you say is:

4 "She didn't mess about."

5 I just wanted to understand exactly, what did you  
6 mean by that?

7 A. She learned from Sister [REDACTED] LDR when -- she would just  
8 come up and give it to you without any warning, you  
9 know, if something had happened previous. It didn't  
10 have to happen at that time, it could have been  
11 something that happened in the morning or afternoon, and  
12 she would just wade in. It's not the first time I've  
13 seen two or three boys try and haul her off someone.  
14 I've done it myself.

15 I mean, once she was getting into [REDACTED]  
16 [REDACTED] in a stairwell, and I kept asking her -- she  
17 kept punching him in the back with this stick and I'm  
18 telling her, "Don't hit him, don't hit him in the back  
19 with that stick". [REDACTED] always had a cold, and it's  
20 not the first time two or three boys have weighed in and  
21 pulled her off.

22 Q. How often did this happen?

23 A. I'm not saying it was a daily exercise but it happened  
24 quite a lot. Any time you walked along a corridor and  
25 one of them was coming towards you, you were very

1           aware -- you'd kind of keep well out of the way because  
2           you didn't know what's going to happen.

3           Q.   What you say in paragraph 28 of your statement is that  
4           you'd be beaten for trivial matters.  What sort of  
5           reasons would there be?

6           A.   Maybe arguing with another boy or something and you got  
7           hailed away and the stick would come out.  It was just  
8           complete control.  It was probably just like a prison  
9           environment, hence the word I used, "released", when  
10          I got out.

11          Q.   Just looking to the parts of the body that would be  
12          targeted: what parts of the body would be targeted with  
13          the stick?

14          A.   Well, your back for a start, your back and your hands,  
15          your legs.  As the older ones -- I had short trousers --  
16          I was the tallest in the home and I had short trousers  
17          until the day I left, just for badness, I think, because  
18          I kept asking for long trousers, even at my prize giving  
19          day at school, when I got quite a few awards for history  
20          and English and stuff, and I was a bit of a joke: 6 feet  
21          tall with short trousers.

22          LADY SMITH:  At this stage were other boys wearing long  
23          trousers?

24          A.   Yes, my Lady.

25          MR MacAULAY:  You have mentioned the episode involving

1 [REDACTED] when he was getting, as you put it, "a doing by  
2 nuns"; was there more than one nun involved in that?

3 A. Well, in the beginning there was just the one and the  
4 other one weighed in. The one who started off kind of  
5 nice, but was told, "That's not the way you treat them."  
6 The two of them would maybe get more into him and there  
7 were three or four boys hauling them off.

8 Q. On this occasion, did you hit one of the nuns?

9 A. Well, I pushed her.

10 Q. And what happened to you then?

11 A. Well, obviously I suffered for that as well. I would  
12 get a doing as well.

13 Q. You talk about being locked away on occasions; did that  
14 happen to you?

15 A. Yes. I was once put in a cupboard and they shut the  
16 door and there was no light in it. I was in there for  
17 hours at a time and I kept banging the door because  
18 I needed the bathroom, and I got to the bathroom and  
19 I was put back in it.

20 Q. What age were you at that time, do you think?

21 A. Fourteen.

22 Q. Has that left an impression?

23 A. Well, I'm not very good -- as my family will tell you,  
24 I'm not very good in the dark. I don't like the dark at  
25 all. That lived through me, I still live with that.

1 Q. Did that happen to you just the once or was it more than  
2 once?

3 A. I was in it for quite a few hours the first time. The  
4 second time I was in it for just a wee while as  
5 a reminder and then let out.

6 Q. Were others treated in that way?

7 A. Yes, it could be common, especially boys who ran away.  
8 There was boys who lived not that far away from the  
9 home, some of them were habitual, and there was no point  
10 me running away because I couldn't run back to Glasgow,  
11 you know what I mean? And the thought of the punishment  
12 that was dished out because we'd seen the punishment.  
13 So that put me off it anyway for a start.

14 Q. What happened to those who ran away?

15 A. They'd get a severe beating and be put away and you  
16 wouldn't see them for three or four days.

17 Q. The cupboard you were in on the two occasions you've  
18 mentioned, was it the same cupboard?

19 A. Yes. Uh-huh. It was only the one cupboard that was  
20 available, if you like.

21 Q. What sort of size are we talking about?

22 A. Well, maybe 4 by 4.

23 Q. And did you have something you could sit on?

24 A. No, no, it was just a cupboard, and no light.

25 Q. Was it locked?

- 1 A. Yes, it was locked.
- 2 Q. One thing you do tell us about is sometimes you'd wake  
3 up in your bed saturated by perspiration. Can you tell  
4 me about that, what effect that had on you?
- 5 A. I think that was the start of the rheumatic fever --  
6 I don't know, I didn't know then obviously, it was only  
7 later on in life that I was told that's what it was and  
8 it damaged my heart. That never came to light until  
9 I was 15 and a half, 16. I was always kind of -- I used  
10 to play a lot of football when I was younger, hence the  
11 nickname, Paddy, because the Aberdeen centre forward was  
12 Paddy Buckley. I played for the school and I was quite  
13 a good player, even though I say it myself. Then it  
14 started and I didn't have the breath -- I didn't have  
15 the breath to do that later on, 14 and a half, 15, and  
16 then, when I came home -- and I use the word loosely --  
17 the woman that was with my father took me down to join  
18 the army and I failed the medical due to a heart murmur,  
19 which turned out it was the mitral valve that was  
20 damaged by rheumatic fever.
- 21 Q. How do you think you developed the rheumatic fever?
- 22 A. Well, the only way -- I spoke to medical people since.  
23 [REDACTED] Just neglect ...
- 24 Q. The occasions that you woke up saturated in  
25 perspiration, were you on these occasions being accused

1 of having wet the bed?

2 A. Yes, and treated likewise, as all the bed-wetters were  
3 treated.

4 Q. Can I ask you about bed-wetting then. What happened to  
5 bed-wetters?

6 A. Well, in the morning when -- just after 6 o'clock in the  
7 morning, **LDR** would come out. She slept in the cell  
8 in our dormitory and she would come out and rattle the  
9 bottom of beds with her cane to get you up.

10 The bed-wetters had to stand at their beds, with  
11 their wet clothes, holding them or over them. Obviously  
12 I had to get up as well and I really wasn't in a great  
13 condition to be standing there for a start. Once all  
14 the other boys had ran out into the washroom and got  
15 dressed, they had to go downstairs getting ready for  
16 breakfast, we had to go into -- there was big baths in  
17 this washroom, and there were two baths, quite deep.  
18 One day, it could be cold water, the next day it would  
19 be boiling water, and we had to go in two or three at  
20 a time.

21 After that -- obviously we'd be ridiculed for it,  
22 and then we had to go and get clean laundry and make the  
23 bed up before we went downstairs. When all the  
24 bed-wetters walked in at one time, we were ridiculed as  
25 a group.

- 1 Q. By whom?
- 2 A. The other children. They were encouraged to do so by  
3 the nun.
- 4 Q. And the nun here is Sister [REDACTED] LDR , is it?
- 5 A. Yes, uh-huh.
- 6 Q. I think from what you're saying to me, Jim, you were not  
7 in fact a bed-wetter.
- 8 A. I was initially, yes. Quite understandable, really,  
9 leaving an environment where you lived with a parent or  
10 parents, going into a strange regime. I think a lot  
11 children do that; my own children did that when they  
12 were smaller. But you don't treat them the way we were  
13 treated, you do it by methodical ways: no drink at night  
14 late on and getting up at a certain time, stuff like  
15 that.
- 16 Q. Apart from yourself then, there were others who were  
17 treated in this way?
- 18 A. Oh yes, yes. Maybe on average, in my dormitory, maybe  
19 seven or eight. Obviously, we grew out of it as we got  
20 older.
- 21 Q. What about the younger ones coming in, were they treated  
22 in this way?
- 23 A. They were treated in probably the same way because we  
24 were all kept as a group and ridiculed as a group.
- 25 Q. What would the ridicule involve?

1 A. "Here are the bed-wetters," and boys would take the  
2 mickey out of you, calling names because you wet the  
3 bed. Names that I really don't want to mention here.

4 MR MacAULAY: My Lady, we tend to take a short break at this  
5 point --

6 LADY SMITH: Yes. Before we leave that, if you don't want  
7 to mention it, it's fine, Jim, but don't feel you can't  
8 mention it because of my finer feelings or anybody  
9 else's. It's up to you.

10 A. It's not very nice language, my Lady. I don't wish  
11 to ...

12 LADY SMITH: I'm not forcing you to.

13 A. No, no.

14 LADY SMITH: It was unpleasant, offensive language; is that  
15 what I can take from that?

16 A. Exactly, uh-huh.

17 LADY SMITH: Jim, what we will do -- I always give the  
18 stenographers a pause in the afternoon so they can draw  
19 breath from their task, which is, as you can imagine, is  
20 quite full-on when we are in the hearing.

21 So we'll have a break of 10 minutes or so and then  
22 get back to your evidence.

23 (3.05 pm)

24 (A short break)

25 (3.19 pm)

1 MR MacAULAY: Before the break we were looking at  
2 bed-wetting, and one thing you tell us in your statement  
3 about that in connection with the use of rubber mats and  
4 how they were used to try and deal with bed-wetting.

5 Can you help me with that?

6 A. Yes. At one point, obviously, I had maybe had a bad  
7 period of wetting the bed, maybe three or more months  
8 regular -- and not only me, other boys -- and what they  
9 would do, they'd put a rubber mat under the sheet and  
10 they attached these clips -- alligator clips, I think  
11 you call them. They attached that to a battery of some  
12 description. It certainly wasn't plugged into the wall  
13 because we were too far away from the wall, and once you  
14 started wetting yourself, that would hit the rubber and  
15 you'd get a shock and that would get you up. That was  
16 quite commonplace.

17 Q. Did you experience that?

18 A. I experienced it, yes.

19 Q. And the shock, can you describe the shock?

20 A. It's just like a shock to your system, you know,  
21 a jarring experience, that would waken you up and  
22 frighten you, and you'd get up and obviously you'd stop,  
23 but sometimes that was too late.

24 Q. Was it the wetting of the bed that triggered the shock?

25 A. Yes, uh-huh.

1 Q. So the wetting --

2 A. It was wetting the bed and it hitting the rubber sheet  
3 caused the shock. I believe it's been quite common in  
4 other places as well. I wasn't the only one, you know.

5 Q. You've mentioned on a number of occasions Sister [REDACTED] LDR  
6 You describe her at paragraph 31 of your statement as  
7 being the main nun.

8 A. Yes.

9 Q. During your time there -- and by that I mean even after  
10 the break, until you left at 15 -- was that the  
11 position?

12 A. When [REDACTED] went back, she was still there, and when [REDACTED] went  
13 back -- I mean, what [REDACTED] suffered initially, [REDACTED] suffered  
14 tenfold when [REDACTED] went back because [REDACTED] ridiculed even  
15 more, especially at night. The first night [REDACTED]  
16 there, when [REDACTED] kneeling down as usual in the middle  
17 of the dormitory, and she would be coming up and down,  
18 giving your character, as I said before, and she said,  
19 "Here we are, [REDACTED] back here. Why?  
20 Because nobody wants [REDACTED]"

21 And this psychological damage constantly has an  
22 effect on you [REDACTED]  
23 [REDACTED] -- and any children that get told night after night  
24 that they're scum and you're only here because nobody  
25 wanted you, and they went home and they didn't want them

1           and they're back here. Then other boys pick up on that  
2           and start name calling and things like that. And  
3           because ██████████ Glaswegians, ██████ suffered quite a bit.

4           Q. When you say you'd be kneeling down --

5           A. Yes, uh-huh.

6           Q. -- would this apply to all the boys in the dormitory,  
7           would they all be kneeling?

8           A. We were all kneeling in a row.

9           Q. Would she deal with each boy individually or how did she  
10          do it?

11          A. She walked up and down and picked people at random and  
12          gave people their -- pointed out how useless they were  
13          and why they were here and why no one wanted them.

14          Q. How often did this happen?

15          A. On a nightly basis. We had to kneel down there every  
16          night before we went to bed. And woe betide if you were  
17          lying in bed and you didn't have your arms crossed over  
18          your chest.

19                 Years later, when I was married, I'd be waking up  
20          with my hands like that (indicating).

21          Q. And you're indicating across your chest?

22          A. Yes.

23          Q. And if they weren't across your chest what happened?

24          A. You'd get the cane.

25          Q. When you were getting your character, would

1 Sister LDR use the cane at that time?

2 A. She would give you a couple of whacks with it, but the  
3 psychological damage -- I mean punishment, physical  
4 punishment, you can get over that eventually, but  
5 psychological damage can live with your whole life. It  
6 can affect your way of life. It affected my way of life  
7 when obviously I got older and I got married and I tried  
8 to run my house the way they ran Nazareth House as  
9 regards a fixation for cleanliness and things to be in  
10 their place at the right time and in the right place.

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It's the fear of -- and I suppose even in my job,  
I was a lithographer all my life, a printer. I printed  
high quality magazines and my obsession with checking is  
all related to the way I was brought up. I probably  
suffered from what you call OCD, is it? Obsessive  
compulsive disorder. And time wise as well, I don't  
think I've ever been late for anything in my whole life  
because in Aberdeen you had to be there at a certain  
time and if you weren't, woe betide you if you weren't.

1           You knew you were going to get punished in some form or  
2           other.

3           Q.   You mentioned one particular family in paragraph 35 of  
4           your statement.  We don't need the name of the family,  
5           but you tell us they were from Fife.  They were  
6           particularly targeted?

7           A.   I can tell you the name if you want me to.

8           Q.   We don't need the name, but can you tell us what  
9           happened to them?

10          A.   They came from Fife.  There were three brothers and two  
11          sisters.  I'm not being racist, but they were a coloured  
12          family and they suffered unbelievable punishment because  
13          of their colour.  Even when they were wanted, they were  
14          told -- you were told, "Go and get the big darkie", "Get  
15          the wee darkie".  That's the way they were spoken to as  
16          children.  I met two of the sisters recently.  We had  
17          a meeting in the concert hall organised by CELSIS, and  
18          I spoke to two of the girls then, and the way they were  
19          treated was just unbelievable.

20          Q.   What you say in your statement is that the treatment of  
21          them was what you describe as your first taste of  
22          racism.

23          A.   Well, exactly.  I'd never heard that expression, really.  
24          Living in a kind of sheltered life as a youngster in  
25          Glasgow, and to be honest, we never -- the area we lived

1 in, the only strange people we seen coming up in our  
2 area was the priests. Or the green lady, they used to  
3 call her, as other people call them, the sanitary women.  
4 They always wore green and it was the, "The green lady's  
5 in the area," and people would start cleaning their  
6 house in case.

7 Q. You tell us -- and you would see the brothers,  
8 I suppose, and not the sisters.

9 A. I never seen the sisters, no.

10 Q. They got beatings?

11 A. Oh, they got severe -- [REDACTED] in particular, the older  
12 one. Because every time they were beating him, he just  
13 laughed right through it the whole time, which made it  
14 even worse. They would even get more into him and  
15 we would try and separate them, you know.

16 Q. Who would be involved in the beatings?

17 A. Well, Sister [REDACTED] LDR for a start, and then one of the  
18 other ones would wade in as well, and then when we'd  
19 seen the way it was going on and on, we would all jump  
20 in and try and pull them off, and [REDACTED] would be lying  
21 there laughing his head off, the older brother. He just  
22 wouldn't let them break him, if you like. The other two  
23 boys suffered and I've been in touch with [REDACTED] since,  
24 and [REDACTED], [REDACTED], suffers psychological  
25 problems, severe.

1 Q. We just looked at paragraph 31 a little while ago, where  
2 you say Sister [REDACTED] was the main nun and you thought,  
3 according to what you say in your statement, she might  
4 have been about 50ish.

5 A. When I think back, she was a kind of older woman, she  
6 might have been in her 50s. It was just the condition  
7 of her skin and stuff like that.

8 Q. When you say in your statement that she would lose  
9 control, I just would like to understand would that  
10 would happen.

11 A. When she started beating on you, for whatever reason,  
12 and if you were fighting against it, then she would get  
13 even worse and just lose the plot, to coin a phrase.  
14 She would just carry on and carry on until boys jumped  
15 in and hauled her off.

16 Q. What about other nuns? So far as you could tell,  
17 leaving aside the nuns that were involved with her,  
18 would other nuns in the home know about this behaviour?

19 A. I don't know because it's not the sort of thing that we  
20 could discuss with anyone. We were told before we went  
21 to school, to coin a phrase nowadays, "What happens in  
22 Nazareth stays in Nazareth". We weren't allowed to tell  
23 anyone anything.

24 Q. Who told you that?

25 A. Sister [REDACTED]

- 1 Q. You also tell us in your statement, I think from  
2 paragraph 68 onwards, about a visit that you had to  
3 Blairs College near Aberdeen. That was a Catholic  
4 seminary?
- 5 A. It was a seminary for -- two of us got sent there.  
6 I was about 14 and a half. We got sent there to see how  
7 we would take to wanting to be a priest.
- 8 Q. Had you expressed any desires to be a priest?
- 9 A. That was the last thing on my mind. I had been going to  
10 confession since I was 7 years of age. What damage can  
11 you do at 7 years of age? And we had to go. There was  
12 no ifs or buts. That was it.
- 13 Q. Why was it being suggested then that you should visit  
14 Blairs College?
- 15 A. I haven't a clue, Mr MacAulay, it's just what I was  
16 told: we were going there for a week or something and we  
17 spent most of the time on our knees, you know. It  
18 wasn't a very pleasant experience at all.
- 19 Q. What happened? Did something happen to you when you  
20 were there?
- 21 A. Yes. Well, I woke up one night and a man was trying to  
22 touch me. And I shoved him and knocked him down, and  
23 other boys got involved, and it caused bit of rammy, and  
24 I was taken away in front of the head man. I was  
25 shipped out the following day.

1 Q. Who was this person that tried to touch you?

2 A. Well, I never knew his name.

3 Q. Were you able to say whether he was a priest, was it

4 another student?

5 A. Oh no, he was a clergyman. I got sent back to

6 Nazareth House and they told me that I was the one who

7 instigated it and they gave me a beating.

8 Q. Did you deny that you had anything --

9 A. Oh, of course, I denied it, I denied it as long as

10 I could, and just to stop the pain I said, "All right,

11 enough, enough".

12 Q. How long did the beating last for?

13 A. Quite a while. I was off school for days on end.

14 Q. Why was that?

15 A. Well, I was in a bit of a mess bruising wise, you know,

16 because the punishment was all on my back and my lower

17 legs. So even -- me with short trousers, I couldn't go

18 to school.

19 Q. Who gave you the beating?

20 A. It wasn't Sister **LDR** it was other nuns in the

21 Mother Superior's office.

22 Q. Can you remember the names?

23 A. No. It was a large cane.

24 Q. One point you make about boys who ran away -- you say in

25 paragraph 69 and it is on the screen now -- is that they

1 would have to stand up when they were eating their  
2 dinner.

3 A. Yes, that was because they couldn't sit down for the  
4 pain. There were two or three were habitual boys that  
5 ran away and they knew what they were getting, but they  
6 were so desperate to leave.

7 Q. Can I then ask you, Jim, about when you came to leave  
8 Nazareth House finally, when you were about 15. Can you  
9 tell me how that came about?

10 A. Well, it turned out the teacher I had at the time knew  
11 that I always wanted to be a printer and he was going to  
12 get me fixed up in a working boys' home in Aberdeen. He  
13 had contacts in the Press and Journal, the newspaper and  
14 that in Aberdeen. He was going to get me a job in there  
15 as an apprentice.

16 I gave my wishes to LDR and she had to get in  
17 touch with my father, for want of a better word, and he  
18 told her, no, he's coming home, send him back. And  
19 I got sent back to Glasgow.

20 Q. I think you met a man who you understood to be your  
21 father; did you recognise him?

22 A. No, no, not really. And it was a stranger -- there was  
23 a woman with him. The only thing I remember from that  
24 day is the strong smell of tobacco and whisky.

25 Q. I think, to cut through this, you very shortly after

1           that got your own flat; is that correct?

2           A. I went home and I was home for a very short period.

3           I left home when I was 15 -- well, for two reasons.

4           One, the way I was getting treated by the woman that was  
5           in this house, and it was the house that my mother died  
6           in, which made it even worse. I couldn't get a job in  
7           Glasgow because I went to a Catholic school. The print  
8           trade was run by -- you didn't go to the main office,  
9           you went to the back door where the shop steward was  
10          called, for a bigoted organisation, the father of the  
11          chapel, the FOC. You went there and the first question  
12          they asked you was, what school did you go to, and  
13          because I said I went to St Roch's primary in Glasgow,  
14          then I went to St Mary's, and then I went to St Peter's  
15          and they'd just walk away and say, "We'll get in touch".

16          It became obvious, so I thought the only thing I can  
17          do is go somewhere else to try and get a job and I went  
18          to Edinburgh. The man -- I was working in a shop at the  
19          time and this man gave me three pounds, £3.10, and he  
20          said, "When you get a job, you can come back and pay  
21          me", which I did eventually.

22          I went to Edinburgh, I came up the Waverly Steps,  
23          that I came up today, and I looked across the road and  
24          seen the Royal British Hotel, Princes Street, and I got  
25          a job as a commis waiter, so they could give me

1 accommodation.

2 Once I got that job for a wee while I managed to get  
3 a flat and I managed to get an apprenticeship, but I  
4 couldn't start until I was 16. So I worked in hotels  
5 for that year.

6 Then [REDACTED] I went through to  
7 see [REDACTED]. He was in East Kilbride. He said, "You  
8 need to get me out of here", and I took him back to my  
9 flat. I had a wee flat by this time, for £2 a week,  
10 down in Gayfield Square in Edinburgh, and we shared the  
11 flat. [REDACTED]

12 [REDACTED]

13 Q. [REDACTED]

14 [REDACTED]

15 [REDACTED]

16 A. [REDACTED]

17 [REDACTED]

18 [REDACTED]

19 [REDACTED]

20 [REDACTED]

21 [REDACTED]

22 [REDACTED]

23 [REDACTED]

24 [REDACTED]

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(Pause)

LADY SMITH:

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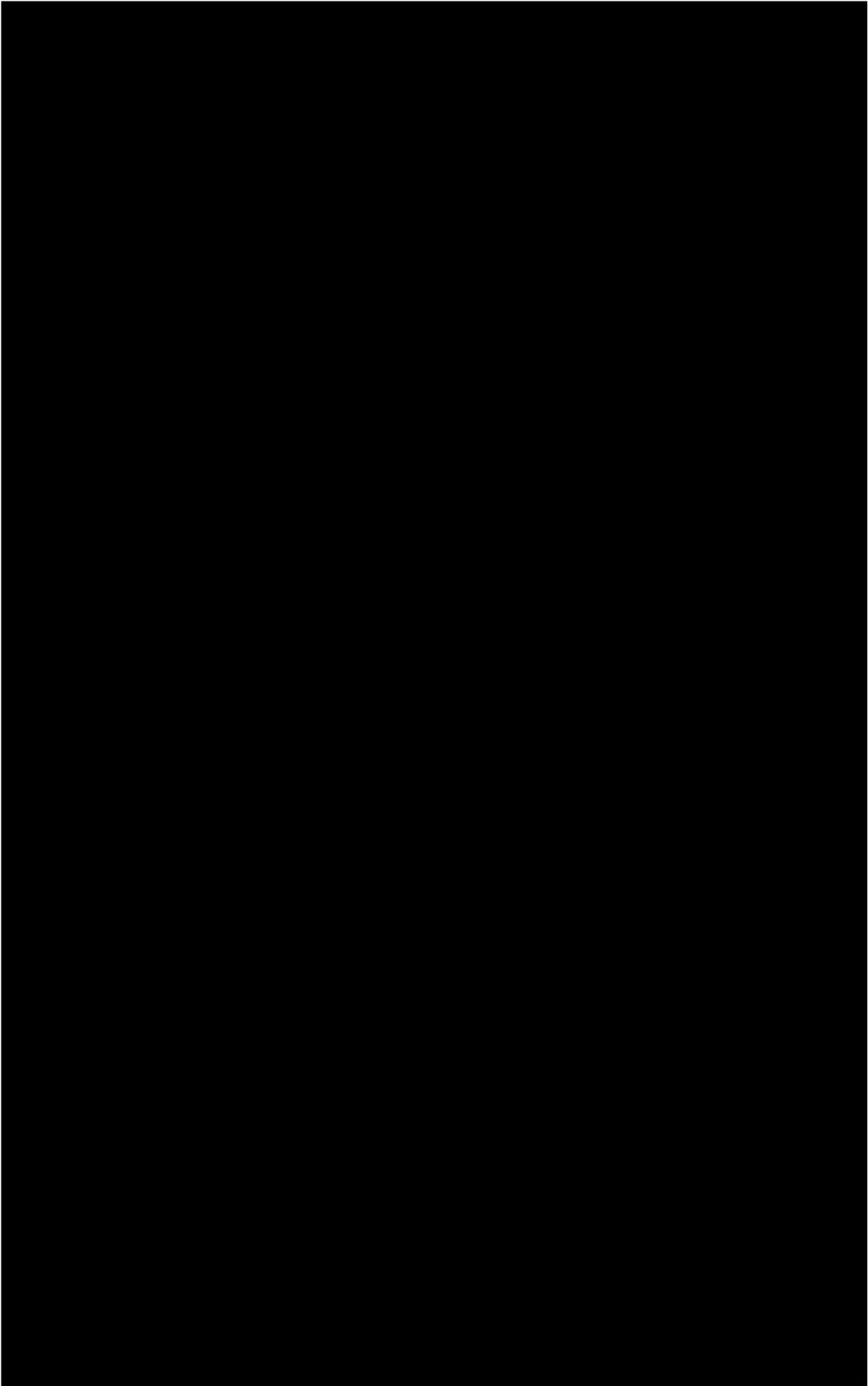
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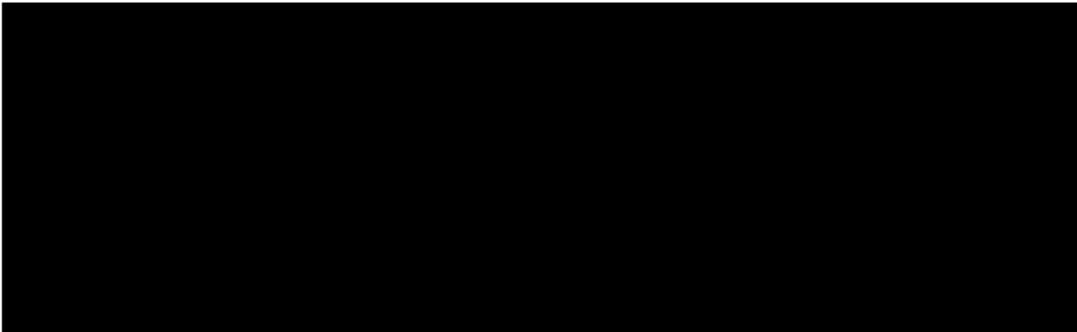
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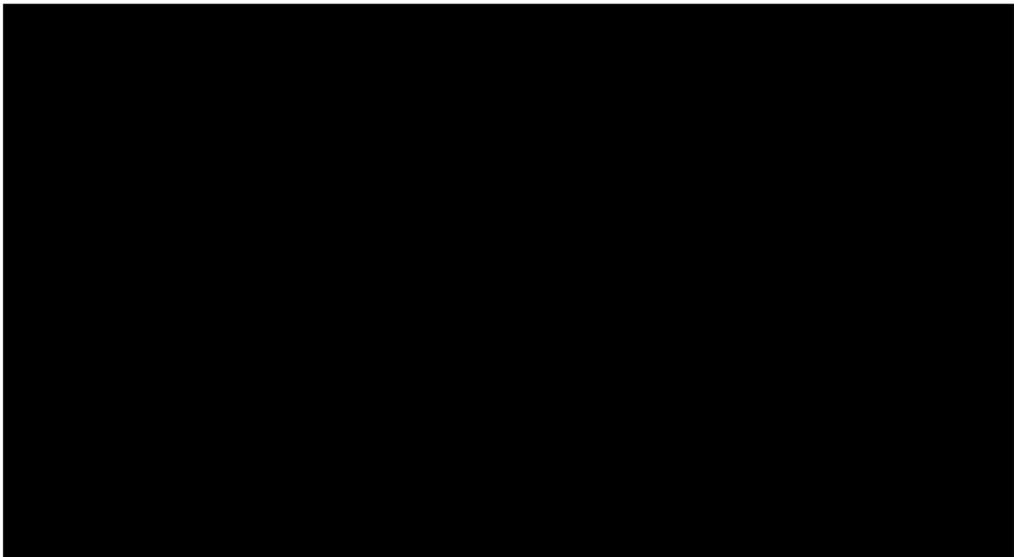
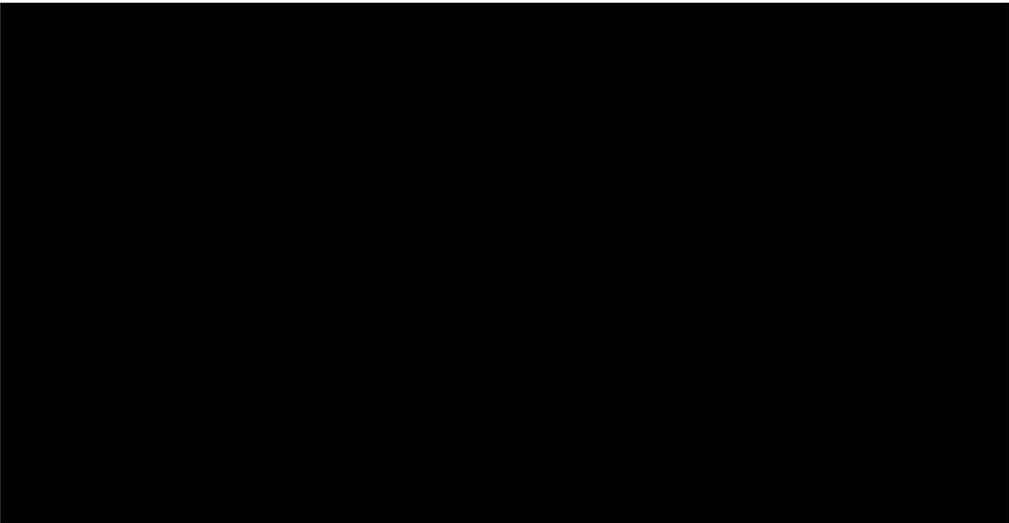
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LADY SMITH:



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[REDACTED]

LADY SMITH: [REDACTED]

MR MacAULAY: One of the thing you do tell us in your statement, Jim, is that you did at one point go and speak to the police about what had happened at Nazareth House.

A. I was asked by the infamous lawyer, Cameron Fyfe, to go to Stuart Street police station.

Q. Can you give me a date for that?

A. I can't give you an exact date, Mr MacAulay, but I reckon it would be about 17 years ago.

Q. Yes.

A. I went to meet a woman sergeant -- she was a sergeant in child abuse in the Grampian Police. She came down to interview me regarding my time in Aberdeen because, prior to that, or just after that, I had to get a psychological assessment for my case to go forward to Stronachs, lawyers in Aberdeen, and I paid £500 for that assessment.

Q. This was to Cameron Fyfe who was acting on your behalf?

A. For the Keil Centre. He said the money was for them, but who knows.

I sat with her for three and a half hours, and the

1 woman, she was in tears with what I was telling her, and  
2 she asked me if I knew any other boys in my year, and  
3 I mentioned four names and she went into her briefcase  
4 and she brought out three folders, and three of the boys  
5 were in my year. She said, "What you've told me is  
6 practically what they've told me".

7 Q. Do you know what happened then in relation to that  
8 investigation?

9 A. Well, there's no record of that. I asked Cameron Fyfe  
10 for a record of that meeting and I never got a reply,  
11 and that lady used to phone me periodically to see how  
12 I was and how my family were, and then she was taken off  
13 the case. The rumour was because she was getting too  
14 close to the people she was dealing with who had been in  
15 care and I never heard from her again.

16 Q. Or about the case again?

17 A. No, record, no -- and there's no record of that in my  
18 files that you saw recently.

19 Q. You have already touched, Jim, upon what you say the  
20 impact of having been in Nazareth House was in your life  
21 and I'm not going to take you through that again. One  
22 point you do make is that, notwithstanding your  
23 experience at Nazareth House, you have never been  
24 unemployed. You have worked all your life.

25 A. I have never been unemployed; I've worked every day.

1 When I got made redundant after many years in the print  
2 trade, I finished on the Friday and I started in a job  
3 on the Monday. I travelled down to England for a while  
4 and then that went pear-shaped, the company closed, and  
5 I went to work for what used to be the biggest printer  
6 in Edinburgh, Wade's, and they closed down, and I ended  
7 up department manager for Tesco, believe it or not. So  
8 instead of mixing ink, I was selling potatoes.

9 I worked there for six years and I retired when  
10 I was -- I worked from when I was 15 to 68. I took  
11 another job when I was 70 and I had to give it up  
12 because of the car crash -- or I'd still be working.

13 Q. One of the things you tell us is you were involved with  
14 INCAS and in particular with Frank Docherty when INCAS  
15 was being set up.

16 A. Yes, I met Frank about 21 years ago, and what had  
17 happened -- there was an article in a Glasgow paper  
18 about a woman who had been in Nazareth House in Glasgow.  
19 I was speaking to my wife [REDACTED], [REDACTED]'s mum, and  
20 I said, that's Nazareth House was where I was in.  
21 I told her all -- when I was married at first, I never  
22 spread the word to my wife and my family because  
23 I thought I had to just live with that.

24 Anyway, [REDACTED] was really good and she brought a lot  
25 out of me and got rid of a lot of the OCD that I had,

1           you know, which obviously wasn't very easy for a woman  
2           to live with, with my behaviour -- not cruel behaviour,  
3           but my obsessive compulsion.

4           Anyway, I seen this article and Cameron Fyfe was  
5           mentioned, so I spoke to him and then East Kilbride News  
6           got hold of that and I did an article for them, and  
7           Frank Docherty seen this article in the paper and he got  
8           in touch with me. That's when I found out he'd been in  
9           Smyllum. We got together and we had a meeting one  
10          night, him and his wife and me and my wife, to start an  
11          organisation.

12         Q. So were you there at the very beginning then when INCAS  
13          was --

14         A. Yes, when it started off and it was called the EVA or  
15          something. Eventually Frank was -- he was a fantastic  
16          man, you know. He was a forerunner, he was the man  
17          behind it. We went to Victim Support and they advised  
18          us how to start a committee, an organisation, and they  
19          dealt with us for quite a while.

20                 Then we started getting really recognised when  
21          Helen Holland joined. Helen -- I don't know where we'd  
22          be without her today, her and Alan Draper. He came in  
23          and joined us as well as an adviser. He, at one point,  
24          had been adviser to the bishops of Scotland.

25                 However, we grew from strength to strength and at

1 one point I was getting a good promotion in my job and  
2 I had to give it a bye for a while and I had to  
3 concentrate on my career sort of thing, but I always  
4 kept in touch with Frank, and then eventually Frank  
5 named it INCAS because the Incas were the lost people in  
6 South America, and we are the lost people in this  
7 country.

8 Q. Is that the background then to the name?

9 A. That's the background of the name. Frank named that.

10 Unfortunately, he passed away last April [REDACTED],

11 but he was a tremendous man.

12 Q. I think in paragraph 76, you indeed tell us how

13 Frank Docherty promoted INCAS and in particular the  
14 notion that there be a public inquiry, I think --

15 A. Yes.

16 Q. -- was being floated along the way; is that right?

17 A. That's correct. Him and Helen and another chap pushed  
18 and pushed and they had a meeting with Frank -- with  
19 Jack McConnell, who told Frank in plain terms, "You will  
20 never get a public inquiry", and Frank told him  
21 "We will", and we just kept going and going and going.  
22 We were granted that in 2016 or 2015, I can't remember,  
23 at the parliament down at the foot of Leith.

24 They announced the public inquiry and the lifting of  
25 the time bar, and then she announced, the minute after

1 that, that it wasn't for people who had been pre-64, so  
2 we weren't allowed to -- the time bar meant nothing,  
3 really. The time bar had been lifted. It didn't mean  
4 anything to us who had been in care prior to 1964.

5 Q. You're one of those?

6 A. I'm one of those. I'll be 73 [REDACTED]. But one other  
7 thing I'd like to say, if you're on the verge of  
8 closing, the physical damage was really -- it was bad,  
9 it really was bad, you know. I can't really -- I can't  
10 show you the pain that we suffered, but the  
11 psychological and neurological damage done to people,  
12 because I've been to several reunions and at one point  
13 [REDACTED] came up, he was on leave and we went up to  
14 the Partick Borough Hall to a meeting organised by BBC2  
15 and we met loads of people from Nazareth House. We went  
16 back to the pub after the meeting and I think [REDACTED]  
17 and I were the only people who had held down a job.  
18 Some of them were alcoholics, drug abuse. Some of the  
19 girls had had to go into prostitution to make a living.  
20 I'm not criticising them for that; they've got to live.

21 But when we left there and went back to -- we were  
22 sitting in a train -- or we went for a beer before the  
23 train and [REDACTED] said, "Do you realise how lucky  
24 we are, James?" [REDACTED]

25 [REDACTED]

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[REDACTED]

[REDACTED]

[REDACTED]

But the

psychological abuse I've seen people suffering,  
particularly that family from Fife, it's unbelievable.

MR MacAULAY: Well, thank you, Jim, for coming here to this  
public inquiry to give your evidence.

My Lady, I haven't received any written questions  
for Jim. I don't know if there are to be any.

LADY SMITH: Are there any outstanding applications for  
questions? No.

Jim, thank you very much for giving us such a full  
account today in addition, of course, to the written  
statement that we've already got from you that we took  
in 2016.

A. Yes.

LADY SMITH: I'm very grateful to you and I'm now able to  
let you go.

A. Thank you, my Lady.

(The witness withdrew)

MR MacAULAY: My Lady, that is it for today. There's more  
work planned for tomorrow. We now just have two  
witnesses who are giving to give oral evidence; the  
other witness who had been planned is ill and cannot  
give evidence but we can make up time in relation to the

1 read-ins.

2 LADY SMITH: Yes, of course. So what time are we going to  
3 start tomorrow morning? 10 o'clock, same as usual?

4 MR MacAULAY: 10 o'clock, yes.

5 LADY SMITH: Very well. That's all for today. As you've  
6 probably heard me confirm with Mr MacAulay, we're going  
7 to sit again at 10 o'clock tomorrow morning and we'll  
8 start with oral evidence, with a witness giving evidence  
9 at 10 o'clock. Thank you.

10 (3.55 pm)

11 (The inquiry adjourned until 10.00 am  
12 on Wednesday 25 April 2018)

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