

1 Wednesday, 11 September 2019

2 (10.00 am)

3 LADY SMITH: Good morning. As indicated yesterday, we
4 should have a witness ready now for evidence this
5 morning; is that right, Mr MacAulay?

6 MR MacAULAY: Good morning, my Lady. Yes, we do. We have
7 a witness who is an applicant. He wants to remain
8 anonymous and he wants to use the name "Michael" in
9 giving his evidence.

10 "MICHAEL" (sworn)

11 LADY SMITH: Michael, please sit down and make yourself
12 comfortable.

13 It looks as though you're in the right position for
14 the microphone. I may ask you to move from time to
15 time, but if you can try to make sure you're using it,
16 that's a real help to us.

17 If you're ready, Michael, I'll hand over to
18 Mr MacAulay and he'll explain to you what happens next;
19 is that all right?

20 A. Yes, thank you.

21 LADY SMITH: Mr MacAulay.

22 Questions from MR MacAULAY

23 MR MacAULAY: Good morning, Michael.

24 A. Good morning.

25 Q. In the red folder in front of you, you'll find the

1 statement that you provided to the inquiry. I'll give
2 the reference for the transcript: WIT.001.002.7880.

3 Could I ask you to look at the last page of the
4 statement? Can I ask you to confirm that you have
5 signed the statement?

6 A. I have.

7 Q. In the last paragraph do you say:

8 "I have no objection to my witness statement being
9 published as part of the evidence to the inquiry";
10 is that right?

11 A. That's correct.

12 Q. Do you go on to say:

13 "I believe the facts stated in this witness
14 statement are true"?

15 A. Yes.

16 Q. Michael, I don't require your date of birth, but to get
17 a time frame I do want to confirm with you that the year
18 of your birth is 1960.

19 A. It is, correct.

20 Q. I propose to ask you some questions about your time at
21 Fort Augustus School. Before doing so, just looking at
22 life before you went to Fort Augustus, I think what you
23 tell us is that you were brought up in North London;
24 is that right?

25 A. That's correct.

1 Q. You have a younger brother?

2 A. Yes.

3 Q. Indeed, what you tell us, I think, is your family life
4 was a happy one.

5 A. Very much so.

6 Q. Can you perhaps give us some indication as to why the
7 decision was made for you to go to Fort Augustus?

8 A. My father had been educated by the Benedictine Order as
9 a child and felt that it was very good. We were
10 a fairly strong Catholic family and they wanted me
11 ideally to go to one of the Benedictine schools. I was
12 particularly keen on fishing and outdoor pursuits, I had
13 a passion for Scotland as we had a house on the west
14 coast, and although we looked at a couple of other
15 Benedictine schools, it was my choice which one I wanted
16 to go to and I selected Fort Augustus.

17 Q. Before Fort Augustus, had you been at another boarding
18 school in Sussex?

19 A. Yes, I had.

20 Q. And I think what you tell us is that your experiences
21 there were positive.

22 A. Yes.

23 Q. How long had you been at that particular boarding
24 school?

25 A. I think I was there for just over two years.

1 Q. Then just looking to Fort Augustus, what age were you
2 when you first went to Fort Augustus?

3 A. I was almost 13.

4 Q. Does that suggest then that you were probably there in
5 1973?

6 A. Yes.

7 Q. Would you go there for the beginning of the academic
8 year?

9 A. Yes, indeed.

10 Q. We don't have a record as to when you were admitted to
11 Fort Augustus. There is a record that we've recovered
12 from the order as to when you may have left and that
13 suggests 1977. I think in your statement you thought it
14 was 1976.

15 A. Yes. On reflection, it was 1977; I was almost 17.

16 Q. Again, would that be at the end of the summer term?

17 A. Yes, it was.

18 Q. In your time at Fort Augustus, if we're looking at 1973
19 through to 1977, I think it is correct to say that it
20 was essentially a boys' boarding school; is that right?

21 A. Yes.

22 Q. But in that time did that change to a little extent
23 in that girls were also allowed to go to the school?

24 A. Yes. One or two of the lay teachers had daughters and
25 they admitted them to the school so there was a handful

1 of girls there by the time I left, but no more.

2 Q. What impression did you have of the numbers of children
3 at the school over that period?

4 A. It was declining. There were far fewer there when
5 I left than when I arrived.

6 Q. When you arrived, did you have any impression at all as
7 to how many pupils there were at the school?

8 A. I don't really recall.

9 Q. You provide us with some information about the layout at
10 Fort Augustus, by that I mean the physical layout.
11 I think we know there was the school and there was the
12 monastery.

13 A. Mm-hm.

14 Q. In a sense, I think you as a pupil were not allowed to
15 go into the monastery part of the school; is that right?

16 A. That's correct.

17 Q. Perhaps I should have said to you that insofar as your
18 statement is concerned, you can read the statement when
19 I ask you about it on the screen in front of you or you
20 can look at the hard copy. It's entirely a matter for
21 you.

22 When you were there in 1973, can you tell us
23 a little bit about the set-up and how the school was
24 divided up? We've heard some evidence that there was an
25 arrangement whereby it was divided into houses.

1 A. There were two houses, Lovat and Vaughan, which were the
2 only -- being a small school, everybody mucked in
3 anyway, but one had one's own housemaster and you were
4 loyal to your house.

5 Q. What house were you in?

6 A. I was in Vaughan.

7 Q. Who was the housemaster at the time?

8 A. [REDACTED] MFG

9 Q. We'll come on to him in a moment. So far as the other
10 house was concerned, can you say who the housemaster
11 was?

12 A. Father [REDACTED] MEV

13 Q. Did that change at any point in time?

14 A. Yes, it did. I think [REDACTED] MRQ took over when the
15 former housemaster left.

16 Q. Can you remember who the [REDACTED] SNR of the school was
17 when you were there?

18 A. [REDACTED] MMF

19 Q. Any other monks whose names you can remember over that
20 period?

21 A. I can't remember all of them. There was Father [REDACTED] MEZ
22 who taught [REDACTED], Brother Adrian who ran the tuck shop,
23 Brother [REDACTED] MNS who helped with the tuck shop and helped
24 around the school. There were probably others, but
25 I don't recall them all.

1 Q. In addition to the monks, I think there were also some
2 lay staff at the school.

3 A. Yes, there were.

4 Q. And lay teaching staff as well?

5 A. Yes.

6 Q. And I think it's in relation to one of these particular
7 members of staff that I will be asking you some
8 questions in a moment.

9 In your statement, Michael, at paragraphs 34 through
10 to 97, you provide us with some very useful and detailed
11 information in relation to the routine at the school.

12 I don't propose to look at the absolute detail of that,
13 but I'll pick up some points. Can I begin by asking you
14 about the sleeping arrangements that you tell us about
15 at paragraph 44. Again, it'll come on the screen at
16 some point. Do you remember what the set-up was there?

17 A. As far as I recall, there were two main dormitories up
18 in the top floor of the school building which were
19 divided into cubicles. Most of the cubicles had bunk
20 beds in them, so you had walls either side and a two-bed
21 cubicle.

22 Q. But open at the front?

23 A. Open at the front, yes.

24 Q. As you made your way through the school from year to
25 year, did you move from place to place?

1 A. If I remember correctly, I have a dim recollection that
2 you moved further up the dormitory the more senior you
3 got.

4 Q. Did you ever come to a point when you had a room to
5 yourself?

6 A. No, I didn't stay for sixth form.

7 Q. You also tell us at paragraph 49 about the washroom and
8 where it was located. That was, I think you tell us,
9 in the basement.

10 A. Yes.

11 Q. So did that mean that you would have quite a trek to go
12 from the dormitory to get washed in the morning?

13 A. Yes.

14 Q. So far as showers and bathing was concerned, was that
15 communal?

16 A. Yes, it was. It was all in this very large basement
17 room with showers down one wall. It was just an open
18 wall with shower heads on it and there were baths on
19 a raised area at one end.

20 Q. In your time at the school, was there any supervision of
21 the boys when they were either showering or bathing?

22 A. Not that I recall. I think occasionally a member of
23 staff would come through to chivvy people along, but
24 generally not.

25 Q. The other point I want to pick up with you in this

1 section of your statement, Michael, is in relation to
2 communication with the outside world, in particular your
3 parents. Did you write letters to your parents?

4 A. Occasionally.

5 Q. Were these censored in any way?

6 A. Not that I'm aware of.

7 Q. Could you phone home?

8 A. Yes, you could.

9 Q. What were the arrangements about phoning home?

10 A. There was a phone box in a booth off the assembly hall,
11 which one was allowed to use. I don't remember whether
12 you had to ask permission to use it, but it was there
13 for the use of the boys.

14 Q. And on occasion did you use it?

15 A. Yes, I did.

16 Q. In relation to schooling, I think we understand from
17 what you have said that there was a mixture of teaching
18 by monks and also by lay teachers.

19 A. Mm-hm.

20 Q. At paragraph 57 you make the point that there was
21 absolutely no sexual education.

22 A. Not that I can recall at all.

23 Q. What about religious instruction? Was there a religious
24 instruction?

25 A. Yes, we did have religious instruction.

1 Q. Sport, I think you tell us, was quite an important
2 feature of the school.

3 A. Yes.

4 Q. Were you a sporty person?

5 A. Not in the conventional sense. I wasn't particularly
6 interested in rugby or cricket, which were the two main
7 sports -- and hockey, those were the three main sports.

8 Q. I think you've already mentioned you were quite
9 interested in the outdoors.

10 A. I was particularly keen on fishing and anything to do
11 with boats.

12 Q. And did you get the opportunity to indulge in those --

13 A. Yes, I did.

14 Q. -- activities when you were at the school?

15 A. Yes, I did.

16 Q. So far as holidays were concerned, did you go home for
17 your holidays?

18 A. I went home for the main school holidays, the longer
19 holidays. After I think the first term at the school,
20 when I tried to go home for the half-term break, the
21 short break, that proved to be really not viable as by
22 the time I got home it was time to turn round and go
23 back again.

24 Q. And was home at that time still in London?

25 A. Yes, it was.

1 Q. Were there some boys whose families were overseas who
2 stayed at the school over the school holidays?

3 A. Yes, there were.

4 Q. And when you stayed over at the school during the
5 half-term breaks, what sort of activities were available
6 to you?

7 A. Very little. So far as I remember, we were left to our
8 own devices most of the time.

9 Q. But would there be monks on the premises?

10 A. Oh, definitely.

11 Q. You tell us a little bit in paragraphs 91 and 92 about
12 your experience in connection with bullying. Were you
13 bullied, for a period at least, when you went to the
14 school?

15 A. I was, yes.

16 Q. How did that manifest itself?

17 A. A lot of it was psychological bullying, not so much
18 physical: being ostracised, name calling, that sort of
19 thing.

20 Q. Was that by boys of your own age or older boys?

21 A. Boys of my own age.

22 Q. Did you do something about it?

23 A. I did. I contacted my father, I phoned him, when I got
24 to a point where I couldn't take it any more and told
25 him what had happened. He just said to leave it with

1 him. Then within probably 10 or 15 minutes, my
2 housemaster called me in, said he was going to deal with
3 it, and it stopped. But there were no repercussions and
4 none of the boys involved knew that I had made that
5 phone call.

6 Q. So the way you managed that then was getting your
7 father, presumably, to contact the school?

8 A. Yes.

9 Q. How do you think Father MFG dealt with
10 it then?

11 A. I'm not entirely sure. I think there were one or two
12 other boys possibly being bullied as well. He was quite
13 strict and could be quite intimidating and I suspect he
14 laid down the law and people listened.

15 Q. And you'd be happy with that?

16 A. Yes.

17 LADY SMITH: How long had it been going on before you got to
18 the stage you felt you had to call your father?

19 A. I think it was about two terms.

20 LADY SMITH: That's quite a long time.

21 A. Yes.

22 LADY SMITH: Mr MacAulay.

23 MR MacAULAY: The other point you make in this section of
24 your statement is at paragraph 97 where you say:

25 "There was quite a lot of alcohol swilling around

1 the school."

2 A. Yes.

3 Q. Can you elaborate upon that?

4 A. Quite a lot of boys brought alcohol back from home.

5 Q. Would these be older boys?

6 A. Generally, although I think from the sort of fourth form
7 and up, there was -- people had cans and beer and cider
8 and things, so there was -- it wasn't as if everyone was
9 drinking, but there certainly was alcohol about.

10 Q. Do you think the staff -- and by that I mean
11 particularly the monks, who were after all caring for
12 you -- were aware of this?

13 A. I'm not sure. I don't think they probably were
14 completely aware of it.

15 Q. What about the monks themselves? Did you get any sense
16 that the monks used alcohol?

17 A. I know that -- or I'm sure that most of them had a drink
18 and I know that when we had socials with our
19 housemaster -- and I forget how frequently they were,
20 they weren't very frequent, but you got invited to
21 a social evening with your housemaster and

22 **MFG** did actually introduce us all to --
23 he would provide small glasses of beer and things so
24 that we could try it if we hadn't tried it before.

25 Q. Can I now ask you a little bit about discipline and how

1 discipline was managed. What were the rules, if any?

2 A. I don't recall specific rules. Clearly, if one was
3 behaving badly or did something stupid, then you were
4 punished.

5 Q. How was that organised then?

6 A. Generally, one would be summoned to your housemaster,
7 who dealt with all punishments and, more often than not,
8 that then involved being beaten.

9 Q. Just before I look at that aspect of it, in the
10 classroom itself, would children be punished if they did
11 something wrong in class or would it really depend on
12 being sent to the housemaster?

13 A. You'd be sent to the housemaster. There were other
14 punishments as well. Father MRQ was
15 particularly keen on getting people out raking leaves
16 and looking after his [REDACTED] So sometimes we were given
17 chores, other times you were sent to your housemaster.

18 Q. Just looking to the nature of the punishments then, the
19 types of punishment, can you just describe what would
20 happen if you were sent to the housemaster?

21 A. Generally, you were beaten with a cane. Certainly in my
22 house it was a cane. Generally, three or six strokes.
23 Most often six strokes of the cane.

24 Q. On what part of the body?

25 A. On the bottom.

- 1 Q. Would your clothing be on?
- 2 A. Yes.
- 3 Q. Did these strikes of the cane cause injury?
- 4 A. They would cause a very nasty weal. You would get a
5 very raised, red weal on your buttocks. Occasionally
6 there would be blood as well.
- 7 Q. I think you've mentioned Father [REDACTED] MEV [REDACTED] who was the
8 other housemaster, Father [REDACTED] MEV [REDACTED]. Did you have any
9 involvement with him in relation to discipline?
- 10 A. No.
- 11 Q. So was it quite strictly defined between houses as to
12 how discipline would be dealt with?
- 13 A. Yes, it was.
- 14 Q. Do you have any recollection of Father [REDACTED] MEV [REDACTED]
15 interaction with any boys?
- 16 A. I certainly remember him around the school. He could be
17 quite fierce. He had a reputation for being quite
18 a disciplinarian amongst the boys. You didn't cross
19 him.
- 20 Q. Just looking to your own position and the canings that
21 you got, did you consider that they were justified?
- 22 A. Occasionally, yes, as that was the punishment. I was
23 caned on a number of occasions for something I hadn't
24 done.
- 25 Q. Would you protest your innocence on these occasions?

1 A. Yes.

2 Q. And obviously without success?

3 A. Yes. And once or twice, it became evident that I wasn't
4 the perpetrator of whatever crime I was being punished
5 for and the attitude was: well, it won't have done you
6 any harm anyway.

7 Q. And was that from Father MFG

8 A. Yes.

9 Q. What was your reaction to that?

10 A. I clearly wasn't happy. It was extremely painful and to
11 be punished for something that one hadn't done was
12 clearly unacceptable.

13 Q. Did the prefects in your day have anything to do with
14 discipline?

15 A. Not when I went to the school. I gather that they had
16 done up until fairly shortly before I arrived.

17 Q. So what role did the prefects play then during your
18 time?

19 A. They generally helped with management of the boys,
20 making sure that people went to bed, making sure that
21 they did what they were told to do. I seem to remember
22 they occasionally would monitor people doing homework in
23 the assembly hall and that sort of thing.

24 Q. You've told us about your own experience of bullying.
25 More generally, did you see if bullying was an issue

1 at the school during your period?

2 A. Not as far as I'm aware. I wasn't really aware. I was
3 aware of a couple of boys who may have been bullied, but
4 it wasn't evident.

5 Q. Were you aware of any inappropriate sexual behaviour
6 between the boys themselves?

7 A. None at all.

8 Q. Were you aware of any inappropriate sexual behaviour
9 between the monks and the boys --

10 A. No.

11 Q. -- in particular, sexual abuse by the monks of the boys?

12 A. No.

13 Q. Can I then take you, Michael, to that part of your
14 statement where you yourself do talk about abuse that
15 you suffered when you were a pupil at Fort Augustus, in
16 particular at the hands of one of the teachers whose
17 name was MFH Can I ask you a little bit about

18 MFH You tell us that he was the MFH teacher;
19 is that right?

20 A. That's correct.

21 Q. Did you do MFH

22 A. No, I didn't.

23 Q. It is difficult with the benefit of hindsight, but how
24 old do you think he was when what I'm about to ask you
25 about happened?

1 A. I would think he was -- again, I was very young and it's
2 difficult to judge the age of adults when you are young.
3 I would have guessed he was in his 40s.

4 Q. Can you give us some sort of description of him,
5 a physical description?

6 A. He was shortish, quite stocky -- not necessarily fat,
7 but he was a stocky man. Balding. [REDACTED].
8 He quite often wore a [REDACTED].

9 Q. And before we come to discuss what I want to ask you
10 about, had you had much to do with him before that?

11 A. No, not really. He didn't teach me. Being a very small
12 school, one was aware of and interacted with all the
13 staff, even if they didn't teach you.

14 Q. So you'd have spoken to him in the past?

15 A. Yes.

16 Q. Apart from his teaching activities, did he also have
17 another outlet that he was involved with?

18 A. He had a -- for the sake of argument, call it a shop --
19 in [REDACTED] which
20 was all about [REDACTED]
21 [REDACTED]

22 Q. I think what you're going to tell us about happened at
23 a time when it was a half-term holiday --

24 A. Yes.

25 Q. -- on one of the occasions when, for the reasons you've

1 already explained, you stayed on at the school while
2 others did not.

3 A. That's correct.

4 Q. And was that a summer half-term holiday?

5 A. I believe it was, yes.

6 Q. Can you remember what year it was?

7 A. I struggle a bit with this. It was 1974 or 1975.

8 Q. You left in 1977, so it's a couple of years before you
9 left?

10 A. Yes.

11 Q. At that time, 1974, possibly 1975, you'd be possibly 14
12 or thereabouts?

13 A. Yes.

14 Q. As I think you've already told us, during these periods
15 when the school was not essentially in operation, you
16 were pretty well at a loose end; is that right?

17 A. That's correct.

18 Q. On the occasion that I'm going to ask you about, how did
19 it come to be that you had contact with MFH

20 A. I was in the school. We were allowed -- we had to be in
21 school for all meals and that was really where they
22 checked that you were still around. It was after lunch
23 one afternoon and I think I was sitting on the wall out
24 at the front of the school, probably deciding what to do
25 or where to fish, and he drove in in his car.

1 Q. At that time were there many other boys at the school?

2 A. There was probably a maximum of six of us at the school.

3 Q. And who was supervising you?

4 A. No one directly.

5 Q. But indirectly then, who --

6 A. Whoever was on duty. It would have been one of the
7 housemasters, it could have been one of the other monks.
8 The lay staff generally weren't around during the
9 half-terms.

10 Q. You have told us then that [REDACTED] MFH [REDACTED] approached you;
11 is that right?

12 A. That's correct.

13 Q. Can you tell us what happened?

14 A. He came and talked to me, asked me what I was doing,
15 I said I wasn't doing very much, I probably said that
16 I was bored, and he asked me if I wanted to go with him
17 to watch a film.

18 Q. And what happened after that?

19 A. He said he had a film set-up at his house, would I like
20 to go and see it, and I got in his car and he drove me
21 out to where he lived.

22 Q. How long a journey was that?

23 A. I can't remember exactly where he lived. I know it was
24 further round the shore of Loch Ness, possibly
25 [REDACTED] somewhere around there. It was probably

1 10 or 15 minutes by car.

2 Q. Was this a pleasant meeting with MFH at that time?

3 A. It was fine. I knew him, he knew me. I had no reason
4 to be suspicious.

5 Q. So then when you got to his house -- which I think was
6 a cottage of some sort; is that right?

7 A. Yes.

8 Q. What happened when you got there?

9 A. We got to his house and it didn't really occur to me
10 at the time, but the furniture had been pushed back to
11 make way for a projector. There was a projector on a
12 stand and a screen at one end of the room and he got me
13 a drink.

14 Q. What was the drink?

15 A. Whisky and ginger ale.

16 Q. Did you ask for that particular concoction or was it
17 something that was just given to you?

18 A. It was just produced.

19 Q. And you knew it was whisky?

20 A. Yes, I'd had whisky before.

21 Q. And then what happened after you'd been given the drink?

22 A. He then set up the cine projector and played
23 a pornographic film.

24 Q. What was your reaction to that?

25 A. I was shocked. I'd never seen one before. I didn't

1 even know anything about them. It was totally
2 unexpected.

3 Q. And the pornographic film that he played, I don't want
4 details of it, but did it involve men, women?

5 A. Both.

6 Q. Both?

7 A. Yes.

8 Q. But not boys?

9 A. No, not boys.

10 Q. Were you sitting or standing when you were watching the
11 film?

12 A. I was standing because all the furniture had been moved
13 away to make way for the projector.

14 Q. Can you tell us as much as you can what happened
15 thereafter?

16 A. There was ... I can't do the whole thing, but he forced
17 me to touch him and he tried several things with me.

18 Q. Are you able to help me with this: was clothing removed?

19 A. Yes, it was.

20 Q. And in particular, the lower part of your clothing?

21 A. Yes.

22 Q. And his clothing?

23 A. Yes.

24 Q. When this was happening, what were your feelings?

25 A. I didn't really know what was going on. I'd never

1 experienced anything like this before. We didn't have
2 the education to deal with things like this at that
3 time. It was completely alien and he was short and
4 stocky and he was very strong, and physically I wouldn't
5 have stood a chance of resisting.

6 Q. While this was ongoing, was the film still being played?

7 A. Yes, it was.

8 Q. I fully understand, Michael, that you don't want to go
9 into the detail of what happened, but am I right in
10 thinking that, indeed very recently, you were
11 interviewed by the police?

12 A. Yes, I contacted the police to make a statement.

13 Q. And I think you were interviewed by the police on
14 ██████████ 2019, this year; is that correct?

15 A. That's correct.

16 Q. And was that in Ipswich?

17 A. It was.

18 Q. And that was an interview that was being tape recorded?

19 A. It was tape recorded and videoed.

20 Q. Did you tell the truth when you gave that interview?

21 A. I certainly did, yes.

22 Q. And I think what you want to do is to adopt what you
23 said in that interview, which is more much detailed, as
24 part of your evidence to this inquiry.

25 A. Yes.

1 Q. Perhaps I should just give the reference of that for the
2 transcript so we can find it. That's at
3 PSS.001.008.4914.

4 When this was happening, was he speaking to you?

5 A. Yes.

6 Q. What sort of things was he saying?

7 A. He was telling me that this was a bit of fun, it was
8 quite normal, that loads of boys from the school came to
9 see him, this was something that went on all the time,
10 I shouldn't be worried about it, this was quite a normal
11 practice.

12 Q. Did he mention photographs?

13 A. He did. He said he had a bundle of photographs of boys
14 at the school. He didn't produce them, he didn't get
15 them out or anything. He tried to take photographs of
16 me as well.

17 Q. And how did you respond to that?

18 A. I resisted and I managed to prevent him from doing it.

19 Q. Did he say anything about what activities had happened
20 in the past that involved him with other boys from the
21 school?

22 A. He told me that quite a number of boys visited him to do
23 the sort of things that we were doing at that point and
24 it was quite normal and it was just fun.

25 Q. Did he at any time mention that you could be invited to

1 the next orgy?

2 A. Yes, he did.

3 Q. Can you just help me with that? What did he say about
4 that?

5 A. He just said, "If there's an orgy, would you like to
6 come?"

7 Q. And how did you take that? Did you understand from that
8 that --

9 A. I didn't really understand what he was talking about; at
10 that point, I just wanted to get out of his house.

11 Q. Did you understand at all if he had photographs to
12 indicate that there had been orgies in the past?

13 A. He didn't allude to that, no.

14 LADY SMITH: At that stage, did you really know what an orgy
15 was?

16 A. No, I didn't.

17 MR MacAULAY: Was the word "orgy" used in the conversation?

18 A. Yes, it was.

19 Q. But I think you now understand that that would involve
20 sexual encounters among a number of people at the same
21 time?

22 A. Indeed.

23 Q. In the context that it was being used with you, was that
24 within the context of boys from Fort Augustus?

25 A. I don't know.

1 Q. How long then were you there with him at this time?

2 A. I was there for a while afterwards. I don't recall
3 exactly how long. It was the afternoon and I know I had
4 to be back at the school for the evening meal, but I was
5 there probably for an hour or so after that.

6 Q. Apart from the film that had been played originally, did
7 he play any more films?

8 A. No, he didn't.

9 Q. How did this come to an end?

10 A. Eventually, he said, "I'd better get you back to
11 school", and he put me in his car and drove me back to
12 the school.

13 Q. I think what you say in your statement at some point
14 is that this was a deeply shocking experience.

15 A. It was.

16 Q. Did you feel trapped?

17 A. Yes, I wanted to get out of his house and I wanted to
18 go. I knew I couldn't walk as far as the school was and
19 I wasn't entirely sure where I was, so I knew I was
20 reliant on him getting me back to the school and I had
21 to sit there and I couldn't leave. That became an
22 overwhelming feeling while I was there.

23 Q. And thereafter then, in the next period, whether it's
24 an hour, a day or two, what were your feelings?

25 A. Very confused. I didn't really understand what had

1 happened, why it had happened. I didn't know whether it
2 was normal, I didn't know whether it was supposed to be
3 a bit of fun. I had no idea really how to deal with
4 what had happened and I kind of filed it. I couldn't
5 deal with it, I didn't know how to deal with it.

6 Q. Did you speak to anybody about it?

7 A. No, I didn't.

8 Q. What about your parents? Did you speak to them about
9 it?

10 A. I didn't. We didn't have the language then. I wouldn't
11 have known how to explain to my parents what had
12 happened. I wouldn't know whether I was possibly a bit
13 concerned that they might think that I'd instigated it
14 and in some way it was my fault. I didn't know how to
15 deal with it, didn't know who to turn to, so I didn't.

16 Q. What about someone like your housemaster, Father MFG

17 MFG Did it occur to you to discuss it with
18 him?

19 A. Again, I wouldn't have known how to talk to him about
20 it. I think he was a fair man, but he was quite a hard
21 man and I wouldn't have known how to raise the subject
22 with him.

23 Q. One thing you say in paragraph 134 is that you recall
24 thinking that no one would believe you.

25 A. Yes.

1 Q. Can I just understand that? Why was that your way of
2 thinking at the time?

3 A. I think particularly at that time, one had a great deal
4 of respect for adults, particularly teachers, people in
5 authority, and I didn't think anyone would believe me,
6 if I told them what had happened, that such a thing did
7 take place. This was a respected member of the staff
8 and I was very concerned that no one would take me
9 seriously.

10 Q. Did you have any further contact with MFH after this
11 particular incident?

12 A. I tried to avoid him. The school is not a big place.
13 There are not a lot of people, or there weren't a lot of
14 people there, and he was around. He wasn't a full-time
15 teacher, but I did try to avoid him. He [REDACTED]
16 [REDACTED] and generally you got
17 a sense that he was on his way round and I used to go
18 the other way.

19 Q. Did he ever in fact make any contact with you and speak
20 to you afterwards?

21 A. I think occasionally in passing, but I tried to keep
22 away from him.

23 Q. Did you see him interact with other boys?

24 A. No, I didn't.

25 Q. Michael, I think you've already perhaps indicated that

1 you left Fort Augustus in 1977.

2 A. Yes.

3 Q. And by then you'd be coming up to 17, I think you'd be
4 16, coming up to 17; is that right?

5 A. That's correct.

6 Q. In paragraphs 135 through to, I think, 136 or
7 thereabouts, you provide us with some information about
8 your employment history. You became an outdoor pursuits
9 instructor for a while, but you ended up as
10 a self-employed IT consultant.

11 A. That's correct.

12 Q. Is that the position you have at the moment?

13 A. That's correct.

14 Q. You also provide us with some personal information in
15 connection with your married life and I think you also
16 foster children; is that right?

17 A. That's right.

18 Q. What impact do you think this episode that you've told
19 us about had on your life in general?

20 A. I think in general terms, for many, many years, I boxed
21 it away and I didn't really let it out. It's only
22 in the last few years that it has really surfaced and
23 it's had an increasingly adverse effect on my life in
24 recent years, where I began to realise that potentially
25 this whole scenario surrounding the school was much

1 bigger than just me and MFH This caused me a lot
2 of trouble, anguish, anger, and it's had an impact on my
3 work, it's had an impact on my family life.

4 Q. But why did it cause such anguish? It was an incredibly
5 serious event, but are you looking at it in a much
6 broader context?

7 A. Yes.

8 Q. Can you explain that?

9 A. Realising that maybe I wasn't the only one and that
10 there were possibly many other people involved, not only
11 with MFH but also within the school with other
12 people, and the fact that all these people were in
13 positions of authority, positions of trust. For years,
14 I thought it was just me and I was the only person
15 at the school who'd suffered what I went through, and
16 then I began to realise that this was a much bigger
17 issue.

18 There were reports on the old boys' website for
19 a while, people started talking and, yes, I became very
20 angry about the whole situation.

21 Q. But I think what you do tell us is that what happened
22 did not affect your relationship with your parents.

23 A. No, it didn't.

24 Q. You're married and you have children and that's been
25 a successful thing for you?

1 A. Yes.

2 Q. Have you sought any treatment or support for the way you
3 feel it has impacted on you?

4 A. Clearly, it took a very long time before I actually came
5 forward and wanted to talk to anyone. The first real
6 decision to do that was earlier this year when I went to
7 the police and, as a result of that, I have been offered
8 counselling, which I will take up very shortly.

9 Q. I think you've also had some contact with some BBC
10 personnel, is that right --

11 A. Indeed, yes.

12 Q. -- in connection with a TV documentary?

13 A. "Sins of Our Fathers", yes.

14 Q. And do you keep in touch with a particular person?

15 A. I have been in touch with Murdoch Rodgers, who's been
16 very supportive and very discreet.

17 Q. Have you had any contact with the Benedictine Order
18 itself?

19 A. No one to do with the school, no.

20 Q. Or the order generally?

21 A. I did once try and talk to a Benedictine priest, I tried
22 also to talk to my parish priest; both of them told me
23 not to be so stupid and to go away.

24 Q. When was that?

25 A. That was four or five years ago.

1 Q. For both incidents?

2 A. Yes.

3 Q. And the decision to speak to the police, what prompted
4 that?

5 A. I was aware of this inquiry, I was aware through press
6 reports, through things I've read, that the scale of the
7 issues surrounding that school was much larger than I'd
8 ever imagined. I think my feeling was I only had one
9 incident and for me that was bad enough, but there are
10 other people, and if I can provide some form of
11 corroboration to what they're saying and they can
12 corroborate what I'm saying, that adds to the whole
13 basis of the inquiry.

14 Q. You tell us in your statement at paragraph 159 -- this
15 is under the heading "Lessons to be Learned" -- that you
16 were very sheltered and innocent back then --

17 A. Yes.

18 Q. -- is that right, looking back?

19 A. Yes.

20 Q. And I think you mentioned this already: there was no sex
21 education at all?

22 A. No, none.

23 Q. If we look at the topic of awareness of abuse amongst
24 staff, MFH was not a monk but he was a member of the
25 lay staff.

1 A. Yes.

2 Q. Did you have any sense, either then or looking back,
3 that his activities would have been known to the school?

4 A. No. At that point, as far as I was concerned, I was
5 possibly the only person that he had taken to his house,
6 although he claimed to have taken others.

7 Q. And you mentioned the photographs and a possible orgy.

8 A. Yes.

9 Q. What about Father **MMF** **SNR** Did
10 you have any sense that, looking back, he might have had
11 any knowledge of anything that was going on at the
12 school?

13 A. Not then, but then I wasn't aware that anything was
14 going on at the school either at that time.

15 Q. One thing you do tell us -- and this is at
16 paragraph 164 -- is that you do remember when
17 Father **MEV** disappeared from the school.

18 A. Mm-hm.

19 Q. Can I just ask you about that? What's your recollection
20 about that?

21 A. I think when I made my statement, I recalled then that
22 he disappeared mid-term. He might have not come back
23 from a half-term or a holiday, but he just disappeared
24 and there was no mention of him.

25 Q. Was that unusual?

1 A. Very. Certainly for someone who was a housemaster and
2 in a position. One or two of the other monks came and
3 went. There was a young monk from the United States who
4 appeared and then disappeared, but he didn't have a role
5 in the school, so it wasn't really noticed.

6 LADY SMITH: So you say he was there one day, gone the next;
7 what happened about the role of housemaster to his house
8 the day after he'd gone?

9 A. It was passed on to Father [REDACTED] MRQ

10 LADY SMITH: You said that earlier.

11 A. Yes.

12 LADY SMITH: But that was a 24-hour notice of him taking up
13 the post, if that?

14 A. Yes. As far as I remember, it may have been at the end
15 of a holiday that he didn't come back and [REDACTED] MRQ
16 was in that position, but it was certainly, from our
17 point of view, one gone and then another one in.

18 MR MacAULAY: Are you placing this in the context of your
19 last year at the school?

20 A. Yes.

21 Q. 1977?

22 A. I think it was then, yes.

23 Q. At paragraph 167, Michael, you provide us with your
24 views on corporal punishment. We're talking here from
25 the early to the late 1970s insofar as your experience

1 is concerned. You say:

2 "Although it seems to have been accepted at the
3 time, it was not a nice experience to go through."

4 A. No, it was extremely painful and very humiliating.

5 Q. And it left injury?

6 A. It did.

7 Q. You say you have spoken to people who have experienced
8 corporal punishment; are these people who went to
9 Fort Augustus?

10 A. Some who went to Fort Augustus and other schools at the
11 time.

12 Q. And what sort of response have you been getting from
13 them?

14 A. Everyone agrees, I think, that I've spoken to, that it
15 was pretty brutal. It was a very harsh form of
16 punishment compared to what could have been done
17 instead.

18 LADY SMITH: What sort of things could have been done
19 instead?

20 A. I think certainly at Fort Augustus there was no use that
21 I remember, for example, of detention or giving pupils
22 chores or duties that would take them away from more
23 interesting things they'd rather do. It was generally
24 caning.

25 MR MacAULAY: One point you make also is in relation to the

1 ability to report things because, as you've already told
2 us, Michael, you felt you had no one to turn to when
3 what happened to you happened. Do you see that as
4 a gap?

5 A. I do. I think that the housemasters, or certainly my
6 housemaster, was really there to ensure that the school
7 ran properly, the house ran properly, that discipline
8 was meted out. He wasn't approachable, you couldn't go
9 and have a chat with him.

10 Q. One of the things you tell us in your statement is that
11 children should be talked to and educated in the
12 broadest sense about danger --

13 A. Yes.

14 Q. -- so that they can go and speak to others --

15 A. Absolutely.

16 Q. -- and that there should be somebody available and
17 approachable.

18 A. Yes. If I might just add to that, I have five children
19 of my own and we foster one child at a time, and I know
20 that they and all their peers can go and talk to their
21 parents about anything, and we engender that very, very
22 strongly in the family and we know others who do the
23 same, so that if something happens they do feel able to
24 talk. But we didn't have that then and we didn't even
25 have the language to express our feelings.

1 Q. In the section of your statement where you talk about
2 your final thoughts and hopes for the inquiry, beginning
3 at 169, you begin by saying that you've had split
4 feelings about Fort Augustus. Can you perhaps help me
5 with that?

6 A. On the one hand, I loved being there. It was the most
7 fabulous location. It allowed me to do things that
8 I really, really enjoyed. I was very active in the
9 cadet force, I did a lot of fishing, sailing, things
10 that I was passionate about. So from that point of
11 view, it was a great place to be.

12 It was tainted by this particular incident, but
13 I managed to kind of file that away because I didn't
14 know how to deal with it and you carry on. You can't do
15 anything else, you have to carry on. So I have mixed
16 feelings about the school.

17 Q. And as you point out, any perpetrators are either very
18 old or dead. I think we know MFH is dead; you're
19 aware of that?

20 A. Yes.

21 Q. But you go on to say that you think the order itself has
22 a lot to answer for.

23 A. I believe so, yes.

24 Q. Can you help me with why you say that?

25 A. It's a matter of public knowledge now that this is a far

1 wider issue at that particular school and I get the
2 sense that maybe troublesome monks and priests were sent
3 to the school because it was quite remote. I also get
4 the sense that maybe they were then, if things got
5 difficult, they went on somewhere else. I don't also
6 believe -- and I've monitored the press and so on --
7 that the order has actually ever really apologised for
8 what happened, and I feel very bitter about that.

9 Q. In your final paragraph, 173, perhaps I could just ask
10 you to read that out for us. It's on the screen for
11 you.

12 A. "I hope that the inquiry will help children and young
13 people to become more aware of the need to communicate
14 and the fact that there are people out there that they
15 can communicate with. I hope that other people who went
16 to the school, or who are involved with the Benedictines
17 or the Catholic Church, can start to close things off.
18 If we can all chip into the inquiry then I hope it can
19 help all of us collectively rather than individually.
20 I know a lot of the people who were involved in the
21 school are dead but I still think it is important that
22 we begin to close it. I just hope that something
23 positive comes out of it all and that the inquiry makes
24 a difference."

25 MR MacAULAY: Well, thank you, Michael, for engaging with

1 the inquiry and for the words you've just spoken.

2 My Lady, I haven't received any questions to put to
3 Michael.

4 LADY SMITH: Are there any outstanding applications for
5 questions? No.

6 Michael, that completes all the questions we have
7 for you. It just remains for me to thank you so much
8 for engaging with the inquiry. It's quite clear that
9 talking about the experiences you had at Fort Augustus
10 and in particular with MFH has not been easy and I'm
11 very grateful to you for doing that for us, to help us
12 with the work we're doing here. Thank you for coming
13 here today in person because that does make your
14 evidence come alive in a very particular way.

15 A. Thank you.

16 LADY SMITH: I'm now able to let you go with my thanks.

17 A. Thank you very much.

18 (The witness withdrew)

19 MR MacAULAY: My Lady, perhaps we could have an adjournment
20 at this point in time to see where we are with the next
21 witness.

22 LADY SMITH: Very well.

23 (10.53 am)

24 (A short break)

25 (11.22 am)

1 LADY SMITH: Ms MacLeod.

2 MS MACLEOD: The next witness wishes to remain anonymous and
3 will use the pseudonym "Jane" in giving her evidence.

4 LADY SMITH: Thank you.

5 "JANE" (affirmed)

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

7 Jane, I see you have an envelope with you.

8 Am I right in guessing that's a copy of your statement?

9 A. It is, yes.

10 LADY SMITH: You won't need your copy because we both have
11 a hard copy in the red file and you will see it coming
12 up on screen, but if you have any notes on your own copy
13 you want to look at, please feel free to do that.

14 A. That's fine.

15 LADY SMITH: Listening to you, I can see you're in a good
16 position for the microphone. Can you stay there,
17 please, because we need to hear you through the sound
18 system.

19 If you're ready, I'll pass you over to Ms MacLeod.

20 Questions from Ms MacLEOD

21 MS MACLEOD: Good morning, Jane.

22 A. Good morning.

23 Q. You have provided a statement to the inquiry and, as you
24 can see, it's in the red file in front of you. I'll
25 give the reference number for the stenographers:

1 WIT.001.002.4973.

2 Jane, would you able to turn to the final page of
3 the statement for me?

4 A. Yes.

5 Q. Have you signed the statement?

6 A. I have.

7 Q. In the very last paragraph, do you say:

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

10 A. Yes.

11 Q. And do you go on to say:

12 "I believe the facts stated in the witness statement
13 are true"?

14 A. Yes.

15 Q. Thank you.

16 I don't need your full date of birth, Jane, but
17 can you confirm that you were born in 1964?

18 A. Yes, I was.

19 Q. Are you now 54?

20 A. Yes.

21 Q. You have provided a statement to the inquiry really
22 in relation to your brother's experiences at
23 Fort Augustus Abbey School.

24 A. Yes.

25 Q. For the purposes of your evidence today, I think you're

1 aware that we'll be referring to your brother as

2 "Peter".

3 A. Yes.

4 Q. You begin by giving some background to your own life, to
5 your family life, and you tell us that you were the
6 youngest of four siblings.

7 A. That's right.

8 Q. And that the next sibling is your brother?

9 A. That's right.

10 Q. And there are two older sisters?

11 A. Yes.

12 Q. You tell us that you were born in Edinburgh and moved to
13 Penicuik as a child.

14 A. Yes.

15 Q. And did you go to school there for some time?

16 A. Yes.

17 Q. Did your family then, in around the mid-1970s, move to
18 Brussels?

19 A. That's right, 1973/1974.

20 Q. Did you and your siblings then attend a European school
21 in Brussels?

22 A. That's right, yes.

23 Q. I think you tell us in relation to your brother Peter
24 that he had had some difficulties in primary school in
25 Scotland --

1 A. Yes.

2 Q. -- and then continued to have some difficulties in the
3 European school in Brussels?

4 A. Yes.

5 Q. And was he moved when you were in Brussels to a day
6 school?

7 A. They were all day schools, but St Michael's, yes,
8 St Michel, yes.

9 Q. So was your brother moved there for around a year or so?

10 A. Yes, he first of all went to the UCCLÉ European school
11 with us all, as we did, and I think he did a year there,
12 if I remember correctly, and then he went to St Michel,
13 which was nearer the house, and it was run by -- I'm not
14 sure which brothers it was run by, but it was
15 a religious school.

16 Q. And I think you tell us that that wasn't successful for
17 your brother.

18 A. It was very difficult for him because it was all in
19 French and his primary language was still English, so
20 yes.

21 Q. And the next school your brother went to was
22 Fort Augustus Abbey School in Scotland?

23 A. That's right.

24 Q. Do you remember how it came about that your brother was
25 to go to that school?

1 A. I think he just wasn't settling at the St Michel school
2 and things, and as far as I can remember, I remember my
3 parents trying to find a religious school in Scotland
4 rather than to go to England, and I think from what my
5 mum told me that it was really the only Catholic
6 boarding school in Scotland that they felt would suffice
7 for him.

8 Q. And you were a Catholic family?

9 A. Very much so, yes. I think she talked to some people
10 who -- I think there was a St Raphael's in Edinburgh,
11 because my mum's sister is a nun, so I think there were
12 a lot of connections about the knowledge of the Catholic
13 schools in Scotland and things, so I think probably she
14 got information from them --

15 LADY SMITH: When you refer to St Raphael's, is that what
16 used to be a private hospital inn the Grange area of
17 Edinburgh?

18 A. Yes, that's right, yes.

19 MS MACLEOD: Can you remember how old Peter was when he went
20 to Fort Augustus?

21 A. Yes, he would have been either 12 or 13. Maybe just on
22 the cusp, I'm not sure. He would have been 13, I think
23 probably 13.

24 Q. So can you remember roughly what year that would be?

25 A. Yes, that would be -- I'm a year and a wee bit younger

1 than him, so it would have been 1976 or 1977.

2 Q. So if your brother was born in 1963 --

3 A. That's right.

4 Q. So if he was 13, it may have been, it may have been
5 about 1976.

6 A. 1976. His birthday is in [REDACTED] so it would have been
7 that -- after the summer.

8 Q. The school year after that?

9 A. Yes.

10 Q. And how long was he at Fort Augustus?

11 A. Until he was 18, I think. He did the rest of his
12 schooling there.

13 Q. And I think you tell us that you yourself remained in
14 Brussels at that time, but that there did come a time
15 when you went to Kilgraston School?

16 A. That's right. I went there when I was 15.

17 Q. So can you tell me a little bit about when Peter went to
18 Fort Augustus? What did you know about the school
19 at the time? Did you visit the school?

20 A. We all went up with him. Yes, I think the first time
21 that we went -- well, we all went over to Scotland
22 in the car. We used to do the car journey up from
23 Brussels, right the way up to Scotland.

24 Q. So you would have been about 12 perhaps at that time?

25 A. Yes, 11/12.

1 Q. What do you remember about Fort Augustus yourself?

2 A. I remember going to get his school uniform with him,
3 Aitken & Niven, that's where they got -- I remember the
4 red blazers, the white jumpers. I remember his uniform
5 because I remember mum taking a photograph of him
6 in that. Then we all went up. He had a huge trunk.
7 We were met by Father MMF and, I think, by the
8 abbot.

9 Q. Was Father MMF the SNR?

10 A. He was, yes, and then there was the abbot, who was there
11 as well -- I think he was a bald-headed man, but he was
12 very much part of the monastery I think. And then we
13 took MLL up to his dormitory and he had like a ...

14 LADY SMITH: This is Peter you took up to the dormitory, was
15 it?

16 A. Excuse me, yes, apologies. Peter, sorry. We took Peter
17 up to the dormitories and I was pretty horrified by them
18 because they were like horseboxes, so you had two wooden
19 panels on each side and it was a big dorm, but they had
20 these separations. I think he was ... was he in
21 Vaughan? I'm not really sure. I can't remember which
22 house he was in.

23 MS MACLEOD: Was he in a dormitory with lots of other boys
24 about his own age?

25 A. Yes.

1 Q. Did you know at that time who Peter's housemaster was
2 going to be? Did you meet the housemaster?

3 A. No, I didn't meet the housemaster.

4 Q. I think you tell us in your statement that you would see
5 Peter at school holidays generally; is that right?

6 A. Yes. He would come down every half-term, all the school
7 holidays, yes.

8 Q. I think you mention that he would tell you bits and
9 pieces about Fort Augustus during those holidays.

10 A. Yes, yes, yes. Obviously we would ask him what it was
11 like and initially I think it was more he told us about
12 the sports and the sailing. He really liked the
13 sailing. I remember him telling me about that and
14 things, yes.

15 Q. I think it was at a later stage, once Peter had left
16 school, I think when he was perhaps about 20 and you
17 were about 17, that he told you more about his
18 experiences at school; is that right?

19 A. I knew about them before, I knew what had happened to
20 him before, because there had been obviously -- I didn't
21 know the full details until he told me when I was 17.

22 Q. So when did you first find out that something had
23 happened to Peter?

24 A. I think after the first year he had been at the
25 school -- it's hard for me to remember because I was

1 quite small, but I think I knew after he showed a letter
2 to my mum and stuff, and then there was a big discussion
3 about him leaving Fort Augustus.

4 Q. Was this during his first year?

5 A. Yes, as far as I can remember. It probably -- it was
6 either ... do you know, it's so hard to remember. It
7 was either a Christmas or a summer and I can't be sure
8 which.

9 Q. At that time what was your understanding of what had
10 happened to Peter?

11 A. My understanding was that something bad had happened.
12 I didn't know what and I wasn't told at that time what
13 it was, but it had been bad enough.

14 Q. You mentioned discussions about whether he would
15 continue at the school. Who do you remember being
16 involved in these discussions that you were aware of?

17 A. I remember my mum and dad talking about it. I think
18 I probably overheard an awful lot of what I wasn't meant
19 to hear maybe. So I heard that. There was an awful lot
20 of argument about it. I know we went back to Scotland
21 and Peter was to see a doctor, I think a Dr Hamilton.

22 Q. We'll come on to look at that.

23 A. So there was a lot of discussion there.

24 Q. From what you're saying, did you understand at the time
25 that something had gone on that was -- something bad had

1 happened but you didn't know the details at that time?

2 A. No. No, I didn't know the details, no.

3 Q. Did there then come a point in time a few years later

4 when Peter provided you with more information --

5 A. Yes.

6 Q. -- about his experiences?

7 A. Yes.

8 Q. When was that, Jane? Can you just explain where you

9 were in your life at that time and how did it come

10 about?

11 A. Really, the first time he probably fully talked to me --

12 we all knew he'd had a really hard time at

13 Fort Augustus. He said there was a lot of bullying, so

14 as we grew up, we knew that he wasn't happy there and

15 stuff, but I didn't know anything about the abuse or

16 anything at that point.

17 It wasn't until [REDACTED] MLL [REDACTED] and I were living in

18 [REDACTED] Edinburgh -- my dad had bought a house --

19 because we were in Brussels, my dad had bought a house

20 in Edinburgh for my sisters, actually. My sister [REDACTED]

21 was living there and going to Stevenson College and my

22 other sister was doing a nursing course and stuff.

23 Q. So your family had a property in Edinburgh although your

24 parents were in Brussels?

25 A. Yes.

1 Q. Did there come a time when you and Peter were living
2 in that house?

3 A. On our own, yes.

4 Q. When was that roughly? How old were you?

5 A. I would have been in my first year at university, so
6 I would have been 17/18.

7 Q. And Peter, how old was he?

8 A. Nineteen, he would have been 19/20, probably. I think
9 that's about right.

10 Q. During that time, did Peter begin to tell you a little
11 bit more about what it had been like for him?

12 A. Yes. It came out -- it all came out one night. It
13 wasn't really a slow process. He was in a lot of crisis
14 in his life at that point and really not surviving very
15 well and had a lot of issues going on and things.
16 He was a very frightened individual and stuff. So
17 he ... Basically, what happened was he was in the house
18 on his own and I had come in, he didn't know it was me,
19 he thought it was a burglar, and he was holding
20 something up and I said, "Don't, Peter, it's me, it's
21 MLW and then he sat down and just broke down and told
22 me all about it.

23 Q. I think you mention in your statement that you came home
24 from university and Peter was behind the door with an
25 axe.

1 A. Yes, he was. I think he thought I was, you know,
2 someone that was going to burgle the house. I think
3 he was very frightened.

4 Q. And was it just immediately almost after that that you
5 sat down?

6 A. We did, we sat down, yes -- that night, actually.

7 Q. How did the conversation start?

8 A. He basically broke down. He just --

9 Q. Was he crying?

10 A. Yes. He broke down and said his life was in a mess.

11 You know, we sat and he said, "It's all because of
12 what's happened to me", and I said, "What's happened to
13 you?" and he started off telling me again about the
14 bullying at Fort Augustus.

15 Q. Was that bullying from other boys?

16 A. Yes, yes, and beatings that -- I think he got a really
17 serious beating in the showers one time or something by
18 another boy.

19 Q. Was that from older boys?

20 A. I don't know. He didn't say. He just said it was from
21 another boy. So he talked about how horrendous it was
22 and stuff, and then he just came out and said it, and
23 said that one of the brothers had, you know, had touched
24 him and stuff, so he told me all about it, really.

25 Q. Which brother did he say had touched him?

- 1 A. [REDACTED] MEV is what he knew him as at that point.
- 2 Q. Can you remember exactly what he said to you?
- 3 A. Yes, he said he'd been terribly homesick in the first
4 year and he had tried to run away and [REDACTED] MEV had
5 known that he had been terribly homesick and that he
6 tried to comfort him. I think the first -- I'm not
7 sure, but I think the first time he said to me it
8 happened was outside the school, down by the sailing or
9 something, and he would pray with him or something.
10 I think he touched him and then he said it happened two
11 or three times, and then he said he got him to perform
12 oral sex on him and stuff. So that's what he recounted
13 to me.
- 14 Q. So he recounted to you that Father [REDACTED] MEV had got
15 him to perform oral sex on him?
- 16 A. Yes, I think so, yes -- remember, I was 17, I'm
17 listening to this thinking, oh my God, I was really kind
18 of shocked by it all.
- 19 Q. When you say touching, did you understand that to be
20 sexual touching?
- 21 A. Yes, touching his penis, touching his genitals and
22 things, yes.
- 23 Q. Did Peter say the effect this had had on him at the time
24 or how he felt at the time?
- 25 A. He was very, very, very angry about Father [REDACTED] MMF

1 more than ... it sounds bizarre, but more than
2 MEV at that point. Right? He was very angry
3 that he hadn't been believed or that Father MMF had
4 said to him -- because he told me that it had all come
5 out and he told mum and dad when he was younger. He
6 said, "I haven't told them everything, but I've told
7 them something, that the man touched me". I said at
8 that point, "Was that what all that was about at that
9 point?" and he said yes and I said okay.

10 Then he said that he'd, if I remember correctly --
11 he said they'd gone up to see the school together --
12 he had seen the doctor, Dr Hamilton, and then gone to
13 the school with our parents.

14 But he was really angry about Father MMF
15 because I think Father MMF had said something which
16 really upset him, which was to my understanding that
17 Father MMF maybe had said to mum, "Oh, maybe he
18 enjoyed it", or something and I think that really upset
19 him.

20 Q. Okay. So it is your understanding from him then that
21 Peter and your parents had gone to the school to meet
22 Father MMF

23 A. Yes, they had gone up to -- once obviously Peter had
24 told them this -- I didn't know that at the time, but
25 he'd obviously told them, they'd gone up for a meeting

1 with Father [MMF] to inform him about that. Then
2 they told Father [MMF] and my understanding is that,
3 from Peter telling me, [MEV] had been sent back
4 to Australia for that and [REDACTED]
5 [REDACTED] [MEV]

6 Q. And we'll look at [REDACTED] in a moment. So that
7 information that you have just told me about, is that
8 something that Peter told you at the same time as he
9 told you initially about the abuse?

10 A. Yes.

11 Q. So that was when you were about 17?

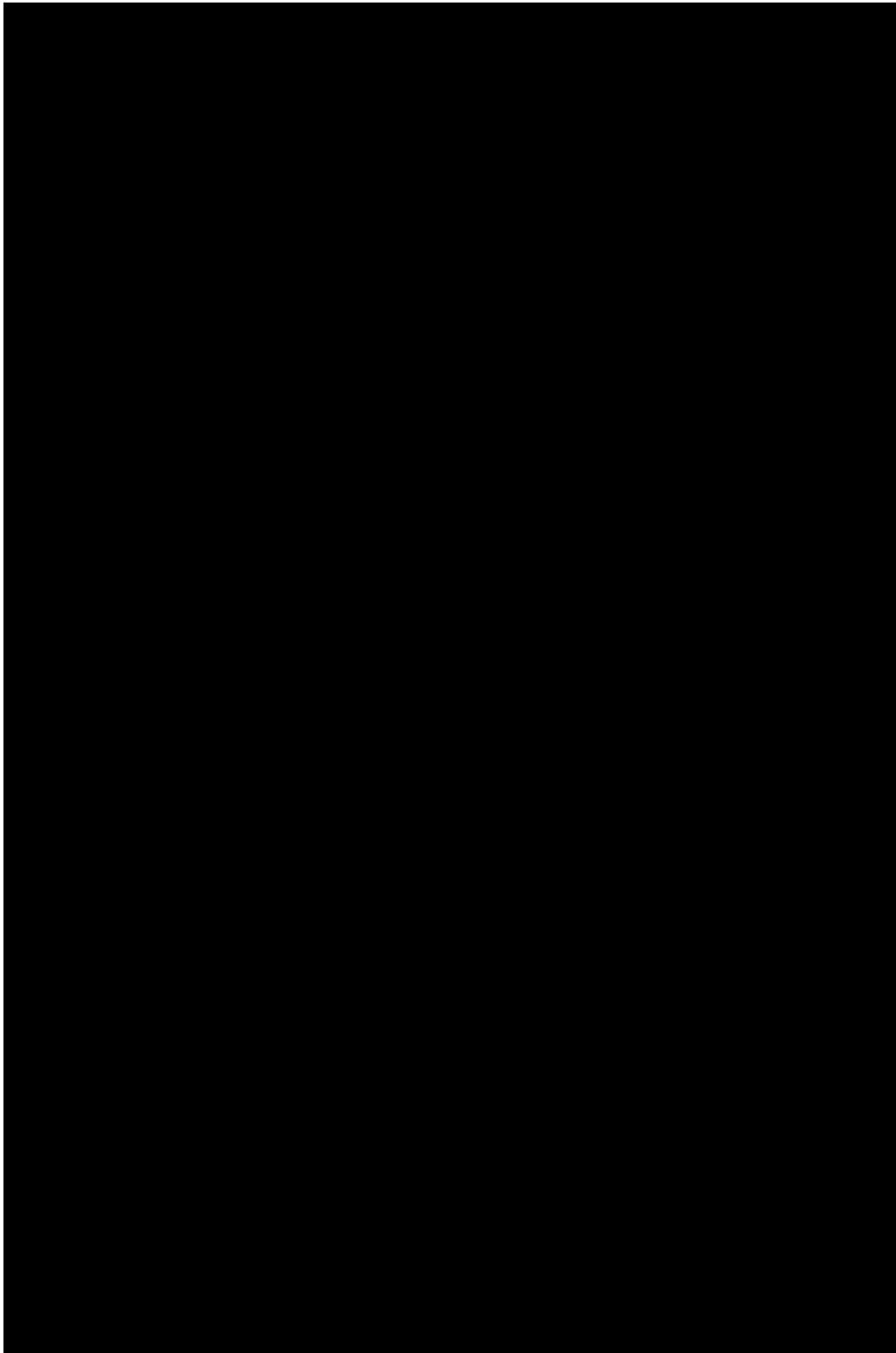
12 A. Yes, that's right. Yes, he went through it all and he
13 just told me everything that had occurred.

14 Q. Referring back to your parents and Peter going for
15 a meeting with Father [MMF] did you know if your
16 parents had had any contact by letter or phone with
17 Father [MMF] about the incident before they went to
18 meet him?

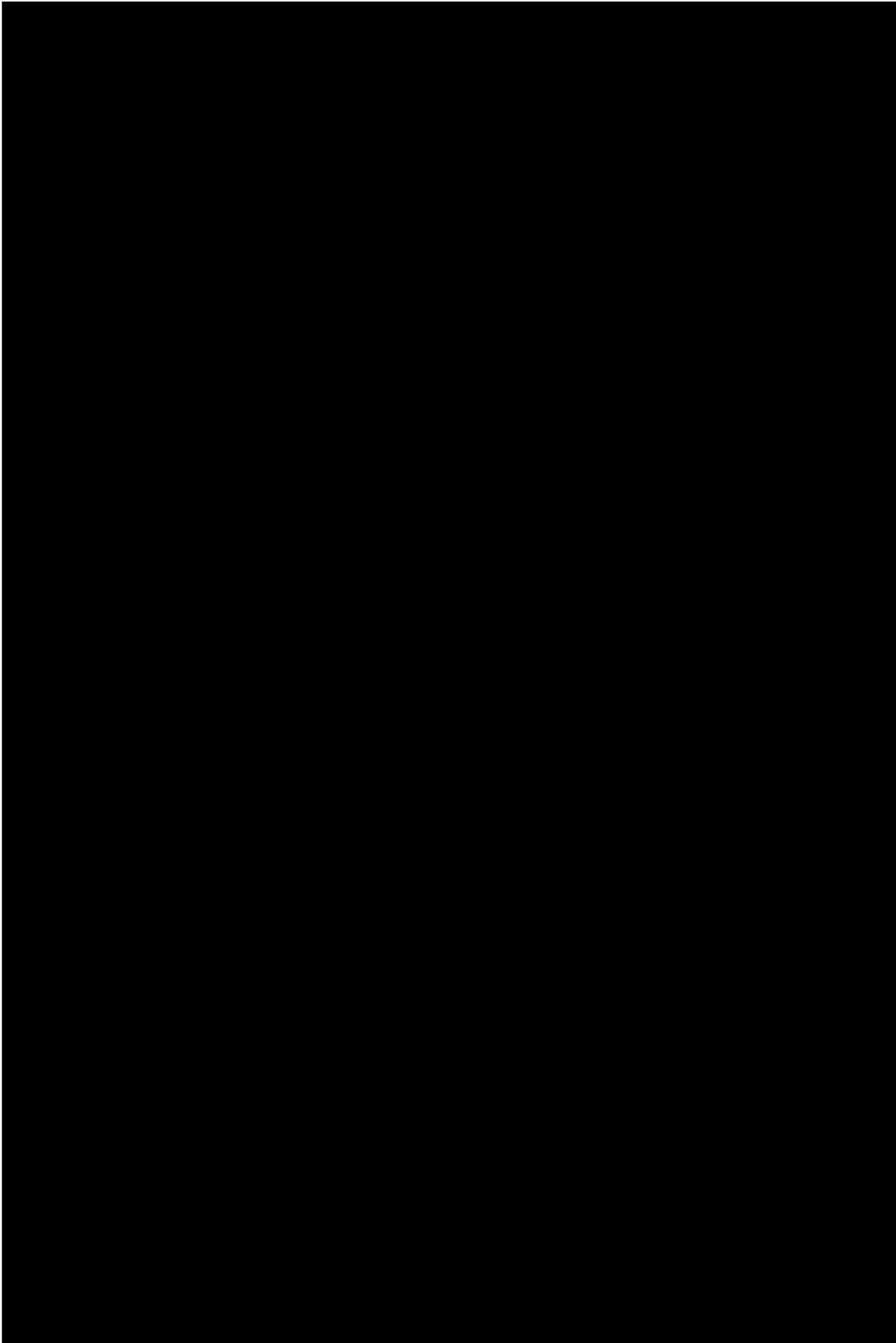
19 A. I couldn't really tell you, but I know there were phone
20 calls. I couldn't tell you what they were about.

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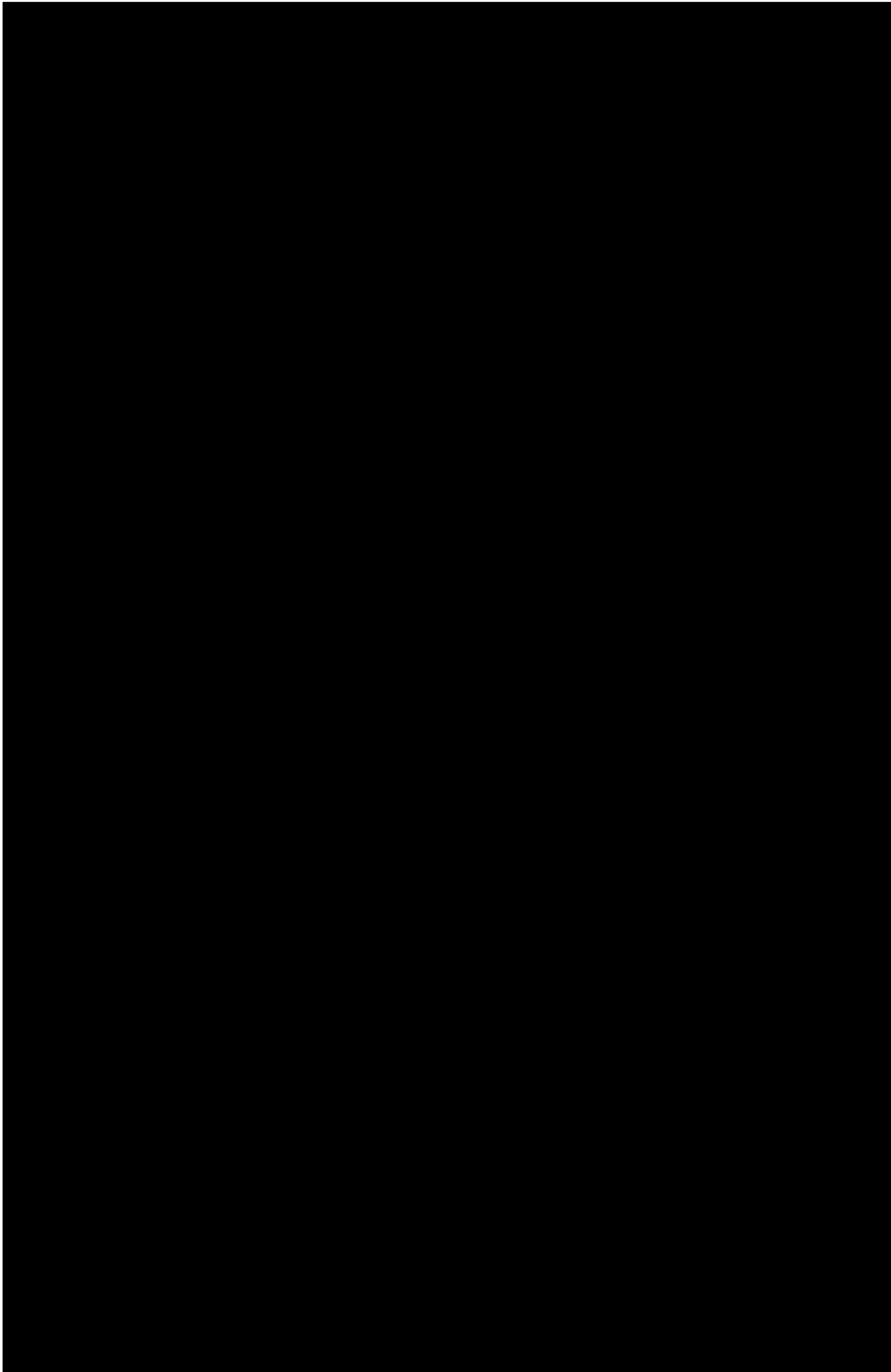
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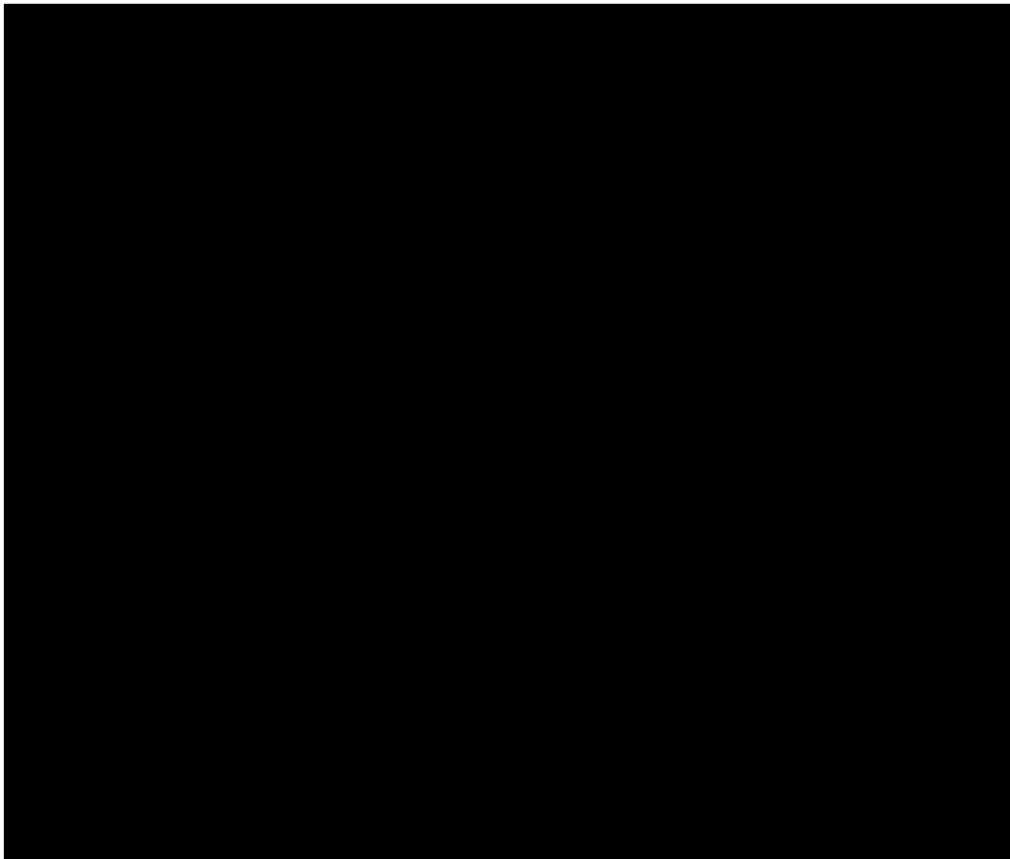
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15 Q. In around Easter time?
16 A. Yes. It would have been the Easter that we went to
17 Italy.
18 Q. Would that have been the Easter of Peter's first year --
19 A. Yes.
20 Q. -- at Fort Augustus?
21 A. Yes. As I say, I don't know when he told -- it could
22 have been Christmas, it's so hard for me to know.
23 Q. That's okay.
24 You've mentioned a doctor.
25 A. Yes, Dr Jessica Hamilton.

1 Q. Is that someone who was known to your family?

2 A. Yes. My mum's mum was very crippled with arthritis and
3 stuff, and as far as I can understand, my grandfather
4 and my grandmother were very much involved with
5 Lauriston church in Edinburgh. Very much -- I think
6 granddad went every day to open up.

7 Because Sister MLK was at St Raphael's
8 at that point, I think Dr Hamilton was working as
9 a GP -- a private GP, I think -- and also as an
10 anaesthetist in St Raphael's Hospital at that point.

11 And because we were in Brussels and when we came
12 back to Scotland, if anything was wrong with us or
13 anything, we would see Dr Hamilton because obviously we
14 weren't registered under the system in Scotland.

15 Q.

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18 A.

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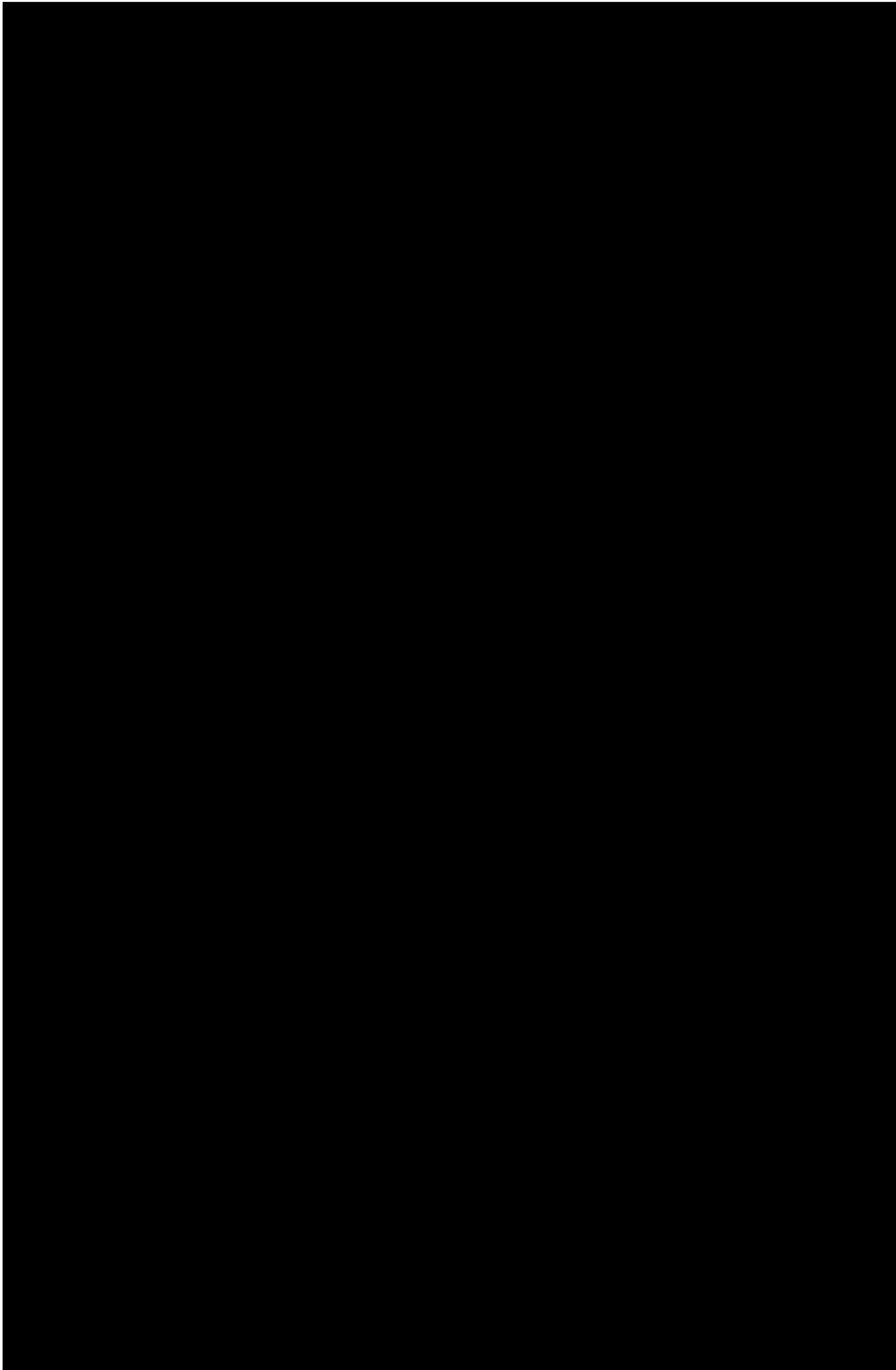
22 Q.

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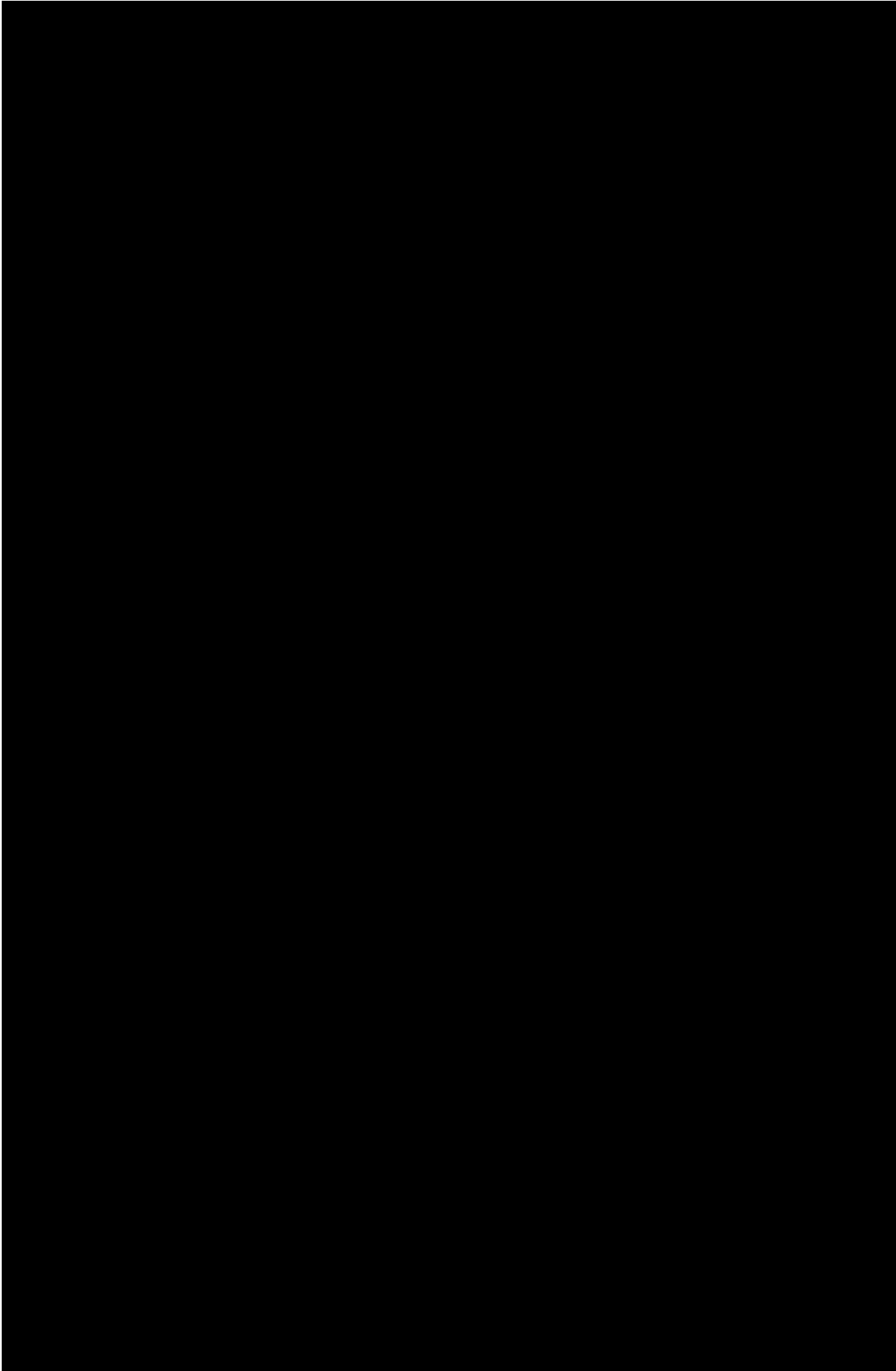
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25 A.

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I just want to ask you a little bit more about the

1 meeting that your brother told you about that took
2 place, I think you said, between him and your parents
3 and Father [REDACTED] MMF

4 A. That's right.

5 Q. I'm asking about your understanding at the time he told
6 you, so when you were about 17. What was your
7 understanding of where that meeting had taken place?

8 A. In Fort Augustus.

9 Q. Who did you understand to have been present at the
10 meeting?

11 A. I think he said Father [REDACTED] MMF He said the abbot was
12 there, but not for all of it, I think. I wasn't quite
13 sure. He didn't seem to be very clear about whether the
14 abbot knew about it all. I couldn't work out whether
15 the abbot was there or not.

16 Q. But was it quite clear that Father [REDACTED] MMF was there?

17 A. Oh yes.

18 Q. I think you mention in your statement that Peter himself
19 was present for part of the meeting but not all of it.

20 A. That's right. He said that he'd -- mum and dad had
21 talked on their own with Father [REDACTED] MMF

22 Q. And you've already told me about what Peter told you
23 about what Father [REDACTED] MMF said about what had happened.

24 A. Mm-hm.

25 Q. And did I understand you right that he had said that

1 Peter had perhaps enjoyed what had happened?

2 A. Yes, that maybe my mum and dad should think about it and
3 maybe Peter had enjoyed it. Maybe that was something to
4 think about or something. The way he said it was -- it
5 wasn't exactly the polite words, "The bastard accused me
6 of enjoying it", so he was very angry and upset about
7 it.

8 Q. Did you understand that to have taken place at this
9 meeting?

10 A. Yes.

11 Q. Did Peter say anything to you about what happened to
12 Father [REDACTED] MEV [REDACTED]

13 A. No, no. I didn't know any of that until I was 17, to be
14 quite honest with you. It wasn't until I was 17 and
15 we were in the house that night that he told me that
16 Father [REDACTED] MEV [REDACTED] had [REDACTED]
17 that he'd been sent back to Australia and stuff. But
18 I didn't know any of that as I was growing up, no.

19 Q. And when you were 17 and Peter was telling you this, did
20 he say anything about when Father [REDACTED] MEV [REDACTED] was sent
21 back to Australia?

22 A. He said it was after the meeting. I think when he went
23 back that year, you know, it would have been the next
24 year or something, yes. I don't think he went back and
25 he was ever there, but I can't be 100% sure about that.

1 Q. Do you know if the police were ever involved either by
2 the school or by your parents at the time?

3 A. I know they weren't at that time and I know that
4 because -- two reasons. I know it because MLL told me
5 when I was 17 but also my mum told me that they had been
6 advised not to involve the police and that it would be
7 better for Peter not to involve the police.

8 Q. Who had advised them that?

9 A. I think Dr Hamilton had advised them that and I think
10 Father MMF had assured them that MEV
11 wouldn't be there and that it would be better for Peter
12 if he came back to the school and he wasn't deemed to be
13 at fault and stuff. So that was the rationale behind
14 that.

15 Q. In your statement, Jane, at paragraph 58 you say that:

16 "[Your] mum recalls that it was a condition of
17 Peter's return that they allowed it to be dealt with
18 internally and didn't go to the police."

19 A. Yes, I think that was the agreement. I think that's
20 what they were advised to do and recommended to do, yes.
21 I don't know the conversations that took place.

22 Q. You mention that you think your mum may have agreed to
23 that because of the power the church had over her.

24 A. I think a lot of things. I think it was the -- you've
25 really got to understand my mum's Catholic upbringing

1 and family embeddedness of the power of the church
2 within these families. It's really ingrained, it's an
3 authority, so there would be that, and I think also what
4 were they going to do with him if he didn't go back? It
5 was a really big dilemma for them as well, what was
6 going to happen. We were in Brussels, he wasn't able to
7 school there, I don't think my mum wanted to split up
8 with my dad and have one live in Scotland and one
9 live ... So there would be a lot of things that would
10 be interplaying, but primarily she would do what really
11 had the authority of the church.

12 Q. And Peter did go back to Fort Augustus?

13 A. He did.

14 Q. Did he tell you what that was like, going back after
15 this?

16 A. He said it was horrendous, yes. He said it was so -- he
17 said he'd been really stupid and had told some boys or
18 somebody, he'd told somebody, I'm not sure if it was
19 some boys or one, about what had happened.

20 Q. About the abuse?

21 A. Yes. I think he had confided in another boy and it got
22 round the school and he said it was just torturous. He
23 said he was taunted and teased and bullied and beaten up
24 and it was widely known in the school.

25 Q. You've mentioned earlier in your evidence [REDACTED]

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[REDACTED]

A. Yes.

Q. What do you remember about [REDACTED]

A.

[REDACTED]

Q.

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Q.

A.

Q. Okay. One thing you tell us in your statement, Jane, in paragraph 73 is that when Peter went to Fort Augustus, you say his mental health deteriorated very much.

A. Yes, yes. Growing up, Pete had a learning disability,

1 I would say, either very severely dyslexic or maybe even
2 mild autism, what used to be known Asperger's syndrome.
3 He found school very difficult all the way through his
4 life, you know, learning, and the school in Penicuik
5 wasn't a good school. We had a very vicious
6 [REDACTED] Mr [REDACTED] who used the belt constantly,
7 and Pete got it quite a lot, I know that. And then he
8 never really -- he really struggled with the move to
9 Brussels and the learning. He would just run home,
10 actually, all the time. He would just want to be at
11 home.

12 But he was mentally healthy, do you know what
13 I mean? He maybe had a learning disability, but we had
14 fun, we went ice-skating, you did things as a family,
15 there wasn't really any mental illness at that point, it
16 was just more a learning disability, I think,
17 struggling.

18 Q. And did you notice a change when he went to
19 Fort Augustus?

20 A. Yes, we noticed a change. To be quite honest, family
21 life became very, very difficult because after -- I can
22 see now where it all came from, but at the time I just
23 understood that he was very unhappy at Fort Augustus and
24 he would come home in the holidays and dad and him would
25 rub each other up the wrong way and it would just be

1 really, really hard for them to co-exist together.

2 Pete would torment my dad, my dad would be
3 disciplinary about it. Life just became very difficult
4 when he came back for holidays and things, you know, and
5 he and -- I was younger than him, I probably got a bit
6 of the brunt of it and stuff. You could see the change
7 and him deteriorate.

8 Q. That was the change at the time he was at the school.
9 Looking back now, what impact do you think the time or
10 his experiences at Fort Augustus has had on your
11 brother?

12 A. I think it's absolutely fractured him as a person.
13 I think he's completely traumatised as an individual in
14 terms of both the sexual abuse but also the physical
15 abuse and the bullying and the whole years of having to
16 deal with that. I think the incidents of the sexual
17 abuse are bad enough, but then on top having to deal
18 with the constant regime of bullying and torment and
19 teasing absolutely sent him into mental illness. I have
20 no doubt about that.

21 I don't think he would be mentally ill or have
22 a mental illness diagnosis ... if you look at research
23 now, schizophrenia is very much associated with trauma
24 and undiagnosed trauma and lots of different things and
25 I think his life has been completely fractured by that.

1 LADY SMITH: You referred to Peter having special learning
2 needs and I think you've mentioned you thought he was
3 very dyslexic --

4 A. Yes.

5 LADY SMITH: -- maybe autism or Asperger's syndrome. You
6 present a picture of a child who, when he went first to
7 Fort Augustus, had a whole package of vulnerabilities;
8 is that what you're trying to tell me?

9 A. Yes. He was vulnerable, he was very vulnerable. He was
10 a very non-aggressive, very literal person, so what you
11 got was what was presented, you know. Very honest
12 in that way, very vulnerable. Probably very open. He
13 would be very homesick. He was very much a mummy's boy.
14 He just wanted to be with my mum. Yes, it'd be very
15 tough for him. He wasn't a robust 12 or 13-year-old
16 that could be robust.

17 LADY SMITH: Am I right in understanding you as explaining
18 that both when he was in primary school here and when
19 he was sent to school in Brussels, he was struggling
20 with the work that he was expected to do that was work
21 appropriate for his age group at school?

22 A. Yes, yes, he would be struggling with it, absolutely.
23 To be quite honest with you, my mum used to take Pete to
24 school at 5/6 years old down to Penicuik. She'd walk up
25 the mile back and he'd be half a mile up behind her

1 at the doors. So he really struggled to stay in school
2 to separate from my mum and stuff, yes.

3 LADY SMITH: Are you aware of any of the schools he was at
4 ever giving him educational support that was attuned to,
5 for example, his dyslexic needs, his psychological needs
6 in terms of whether it was autism or Asperger's that he
7 might have been diagnosed with?

8 A. Yes, I remember my mum saying it me that she went to
9 Mr [REDACTED] in the Sacred Heart School in Penicuik and
10 asked maybe could [REDACTED] MLL be referred to an educational
11 psychologist, and she was told, no, no, we're not going
12 to be doing that with him. So she was refused that.

13 LADY SMITH: So he would have entered Fort Augustus with no
14 particular help with his educational and psychological
15 challenges before?

16 A. No.

17 LADY SMITH: And you're not aware of any particular help
18 having been given to him at Fort Augustus?

19 A. No, nor in Brussels either. No, none at all.

20 LADY SMITH: Thank you.

21 Ms MacLeod.

22 MS MACLEOD: Jane, as well as the impact you tell us these
23 experiences had on Peter, you tell us that in many ways
24 they had a wider impact on your family.

25 A. Yes.

1 Q. Can you tell me about that?

2 A. My father never went near the Catholic Church again.

3 That had a huge impact on him. He would take my mother
4 to church. I always did wonder why we were all going to
5 church and dad was going home -- like in Brussels
6 we would go or in Edinburgh. He just didn't -- I think
7 he disowned the Catholic Church at that point. That
8 became a big friction for my mum and dad because she was
9 very much into the Catholic religion and wanted us to be
10 raised Catholic.

11 My dad became very stressed, my mum too. There was
12 an awful lot of arguments. Pete's relationship with my
13 father deteriorated really badly. I found it quite
14 scary because Pete would -- just, I don't know, torment
15 my dad, you know, goad him and stuff, and my dad would
16 respond by going to hit him or ... my memories of it are
17 very tense, very difficult.

18 Q. You mention that you think the fact that the abuse was
19 a secret for so long made these worse.

20 A. Yes, yes. I think it made it so much worse for Pete.

21 I think the shame and all that for him and, you know,
22 must have been fourfold -- and I think never discussing
23 it, you know, it was just a secret. I didn't know half
24 of it as I grew up. I knew something had happened,
25 I knew there was stuff around that. I knew Pete used to

1 torment us as girls.

2 We had -- in Brussels, there was a bathroom, the old
3 bathroom with a window at the top and he used to pretend
4 to look through when we were having a bath and we used
5 to scream at him.

6 Looking back, I can see he was just trying to --
7 I think he was so worried that he was gay, he wanted to
8 be interested in girls, I think ... It was very
9 difficult, it really was. He didn't come out of his
10 room much. He had no friends whatsoever. I used to
11 have to -- my mum would say to me -- because he'd come
12 back and we'd have periods of relative calmness because
13 by then it was really only me at home with my mum and
14 dad because my sister was at boarding school at that
15 point and my other sister was in Edinburgh, so a lot of
16 the time it was just me. Then they would all come back
17 at holidays and then it would just erupt and life would
18 be very difficult.

19 So I didn't really enjoy having him around in the
20 holidays, which sounds awful, but it was just
21 a difficult situation.

22 Q. And when Peter did tell you more of the detail of what
23 had happened when you were 17, how did your parents
24 respond to the fact that you had been told?

25 A. I didn't tell them. He didn't want me to tell them.

1 What I did do at that time was try and get Pete
2 a therapist. I was part of the university, so I knew
3 somebody who maybe could talk to him. I think it was
4 a guy called Graham Thomas at that time who I'd found
5 and was willing to talk to Pete, but Pete just didn't
6 want to do it.

7 Then what happened was it got worse after he told
8 me, I think. I think he regretted telling me, I think
9 now I knew this secret, this whole thing, so our
10 relationship got very difficult in the house and I was
11 finding it really difficult to manage. My mum and
12 dad -- I never told them about what he'd said, but
13 I said, "His mental health is really not good and we
14 need to get him help", but they just didn't respond, I'm
15 afraid. So it came to the crunch where I had to say to
16 my dad, "It's either me or Pete leaves this house
17 because I can't deal with this on my own", my dad said,
18 "Well, I'm not throwing him out", so I said, "I have to
19 go".

20 Q. Did you move to a different flat?

21 A. I moved into a flat with some friends, yes.

22 Q. You say that there came a time when the police
23 approached Peter.

24 A. Yes. I'm all a bit hazy about that, right, because
25 I only know that he approached ... I'm really hazy

1 about all the police stuff, right? I think Pete told me
2 that the police had taken a statement [REDACTED]
3 and that's when it came to light that dad [REDACTED]

4 [REDACTED] That's right. I think the police approached,
5 the police from Inverness, as far as I can remember.
6 They approached him about this and then my father had

7 [REDACTED]

8 [REDACTED]

9 Q. [REDACTED]

10 [REDACTED]

11 A. Yes, and I think the police also talked to my sister

12 [REDACTED] as well.

13 Q. In paragraphs 91 and 92 of your statement you talk about
14 a BBC film --

15 A. Yes.

16 Q. -- and your involvement with that. I think you say that
17 you were put in touch or got in touch with a journalist
18 at the BBC in around 2013; is that right?

19 A. Yes. What happened initially was I was working at the

20 [REDACTED] as

21 a lecturer for children's rights and things, and I came

22 across -- I think at the time it was a man called

23 James Cook, if I remember correctly, who was doing

24 a thing about Fort Augustus, I think, at that point. So

25 I contacted him and asked what was -- because obviously

1 it's never left me, this. So he said he would put me in
2 touch with Mark Daly and Murdoch, who were doing an
3 investigation into that. That's how that came about.

4 Q. Did you then hope to persuade your brother to engage
5 with the BBC?

6 A. Yes. It was a long process, that. I engaged firstly
7 with Murdoch about it, to explain what I knew and what
8 I had done, because I had actually -- in 2012 -- I've
9 completely forgotten his name now. The father ... I've
10 completely forgotten his name -- to find out if he knew
11 anything about the abuse at Fort Augustus.

12 Q. Is that Dom Yeo?

13 A. No, the one who ... Dom Yeo came later. It was ...
14 He was a cardinal ...

15 Q. Cardinal O'Brien?

16 A. That's it. My mum went to his church, that's up by the
17 Edinburgh -- so I approached Cardinal O'Brien through
18 emails to find out if he knew anything and to inform him
19 of the abuse. So then I got in touch with Murdoch and
20 stuff.

21 Q. And did your brother ultimately engage with the BBC?

22 A. He did.

23 Q. And with the programme they were making in relation to
24 Fort Augustus?

25 A. Yes, he went on the film [REDACTED] yes.

1 Q. And I think you say that you felt it was a real risk
2 putting him in touch with the BBC, but at the end of the
3 day you think it did some good for him?

4 A. It was, yes, all the way through: how do you know if
5 you're doing the right thing? It was a real -- nobody
6 was very happy with me in the family about doing it.
7 Everybody felt that Pete was going to be exposed.
8 I have to say that there was a concern, you know,
9 whether I was doing the right thing. At no time did
10 Pete have to do anything and I didn't think he would,
11 actually, and I felt it would just be me giving the
12 information that I had, but he surprised us all and said
13 he wanted to do it.

14 That's really the first time that secret has come
15 out for him, I think, so I think it was a very powerful
16 thing for him to do.

17 Q. And you go on to tell us in your statement that
18 Mark Daly, who was involved in making that programme,
19 went to Australia and confronted Father [REDACTED] MEV on
20 your brother's behalf.

21 A. That's right, yes. That was on the TV as well, yes.
22 Yes, absolutely. And Pete knew that too.

23 Q. You've mentioned already that there came a time when you
24 wrote to Cardinal O'Brien. I think you mention that was
25 in about 2011.

- 1 A. 2011/2012, I would have --
- 2 Q. What was your purpose in writing to him?
- 3 A. What was my purpose? Do you know, I was probably sick
4 with what was happening for Pete. It's never left me
5 since he told me, so I think I just found any way to
6 actually help him.
- 7 Q. And did you tell Cardinal O'Brien -- did you give him
8 a summary of what had happened to your brother?
- 9 A. Yes, through emails.
- 10 Q. And were you looking to get information from him about
11 Father MEV
- 12 A. Yes, I was. I was looking for information about whether
13 he'd gone to Australia and carried on working with
14 children, yes.
- 15 Q. And were you able to get any of that information from
16 Cardinal O'Brien?
- 17 A. No. No, he said he'd look into it and he never got back
18 to me with anything.
- 19 Q. Someone else you tell us in your statement you got in
20 touch with was a Dom Yeo.
- 21 A. Yes.
- 22 Q. Was that at or around the same time?
- 23 A. It was probably a wee bit later. It was probably maybe
24 a year later, I think.
- 25 Q. Was Dom Yeo the Abbot President of the Benedictines

1 at the time?

2 A. Yes.

3 Q. Again, was it a similar purpose you had in contacting
4 Richard Yeo?

5 A. Yes. There was one thing: once Pete had said to me that
6 he wanted his records as well and he wanted to know if
7 there had been a record of it. So I said, well, I'll do
8 that as well. So I did contact Dom Yeo by email, asking
9 if there was a record of the incidents and stuff and
10 things.

11 And he -- I had a phone call with him and I wish I'd
12 recorded the phone call, but anyway I didn't. But I had
13 a phone call with him and he clearly said to me that
14 there was a record of it in the archive and everything
15 and that he would send it to me and everything. But
16 then he denied it, that there was, that he'd ever said
17 that.

18 Q. What was the record of?

19 A. Of the abuse. Yes, he said there was.

20 Q. On the phone call?

21 A. I'm trying to think if it was on the phone call or was
22 it in an email before. I'm pretty sure it was on the
23 phone call. He was absolutely appalling on the phone
24 call because he would say one thing and then he would
25 contradict himself. As soon as he realised I was after

1 information and I wasn't going to let this go, then he
2 became quite -- not nice and he said that he just didn't
3 want to discuss it, it wasn't anything to do with him,
4 he wasn't there, and all this, and that these people
5 were dead now and it would be so difficult to get any of
6 this information now and things.

7 Q. As well as asking him about information relating to the
8 incident itself, were you looking for information about
9 Father MEV and what he had done since he'd been
10 in Scotland?

11 A. Yes. I asked for where he'd been, what he'd done, and
12 he said he would try and find that for me, but he never
13 did.

14 Q. You've provided us or we've seen a copy of a letter
15 where he provides a little bit of information and I just
16 wonder if we can have a look at that. I will put it on
17 the screen for you: BEN.001.002.0218. Do you recognise
18 this?

19 A. Yes.

20 Q. Do we see the letter is headed up "The English
21 Benedictine Congregation"?

22 A. Yes.

23 Q. And the date has been partially redacted on the copy on
24 the screen, but I can tell you it's 16 April 2013.

25 A. Yes.

1 Q. And it's addressed to yourself and your name is
2 redacted.

3 A. Yes.

4 Q. The letter starts by saying that Cardinal Keith O'Brien
5 has passed on copies of correspondence. It goes on to
6 say:

7 "First of all, I want to say that I am very sorry to
8 hear about this."

9 That's what he understands happened to your brother.
10 He said in the third paragraph:

11 "I am sorry that you have had to wait so long to
12 hear from me."

13 If we turn over the page, I just want to look at the
14 first paragraph on page 2:

15 "Father [REDACTED] MEV was sent to Australia back in the
16 1970s as a result, I understand, of the complaint made
17 by your father. About 15 years ago, at
18 Father [REDACTED] MEV own request, the Holy See released
19 him from his vows as a monk and he became a priest of
20 the Archdiocese of Sydney. He is now 77 years old and
21 is retired. I do not have any further information about
22 him."

23 Do you remember getting that information at the
24 time?

25 A. Yes.

1 Q. So were you really looking for information about what
2 Father [REDACTED] MEV had done in Australia?

3 A. Yes. I wanted to know whether he was still with
4 children. I was working in a situation where I was
5 upholding children's rights and protecting as well, so
6 obviously, you know, it concerned me that somebody -- so
7 I felt the least I could do was find out.

8 Q. And at that time that was as much as Dom Yeo, on behalf
9 of the Benedictines, was able to tell you about
10 Father [REDACTED] MEV

11 A. Yes, that's as much as Dom Yeo was able to tell me.

12 Q. If we go to the next page of the letter just to show the
13 signature at the end. It may be redacted, but it's
14 signed off:

15 "With all good wishes, Richard Yeo."

16 A. Yes.

17 Q. Did you have some discussion with Dom Richard Yeo about
18 the meeting your brother had told you about that he'd
19 had with Father [REDACTED] MMF and your parents?

20 A. On the phone, yes. I told him everything that I knew
21 about it and I'd also tried to contact Father [REDACTED] MMF
22 at Ampleforth to have a conversation.

23 Q. Father [REDACTED] MMF I think, by that time was at
24 Ampleforth; is that right?

25 A. Yes.

1 Q. And did you try to contact Father [MMF] a number of
2 times by email?

3 A. No.

4 Q. And did you get any response from Father [MMF]

5 A. No.

6 Q. In your emails to Father [MMF] did you explain the
7 purpose of your contact with him and explain the
8 situation with your brother?

9 A. Yes, in summary, yes.

10 Q. Did Dom Richard Yeo say anything to you about
11 a conversation he had had with Father [MMF] about
12 that meeting?

13 A. What he implied to me was that Father [MMF] wasn't at
14 this meeting, on the phone, and that it would have been
15 the abbot. I said, no, no, no, it was Father [MMF]
16 So he implied that Father [MMF] didn't know anything
17 about this.

18 Q. I'm going to put an email that you wrote to
19 Dom Richard Yeo about that on the screen for you. It's
20 at WIT.003.002.0616.

21 Do you see, Jane, that this is an email from
22 yourself to Dom Richard Yeo, sent on 13 June 2013?

23 A. Yes.

24 Q. Do we see this says:

25 "Hello, Dom Richard. I know the monk [MEV]

1 MEV came to Scotland in the 1950s, so there must
2 be a record of where he worked. If you are not prepared
3 to answer my questions re his movements, please direct
4 me to who can as Sydney cannot help with his movements
5 and actions in Scotland and the UK.

6 "Also when we spoke on the phone you denied that
7 Father MMF was present at a meeting with my
8 parents and Peter. I have spoken to my parents and they
9 tell me he was present. As you told me, there is a
10 record of the meeting in the archives. Could you please
11 tell me the date on which the meeting took place and who
12 was all present as my mother and father are aghast that
13 you said that Father MMF was not present. Regards
14 ..."

15 A. That's right.

16 Q. Is that you conveying to Dom Yeo a conversation you'd
17 had with your parents about the presence of
18 Father MMF at the meeting?

19 A. Yes, I had checked with mum and dad if he'd been present
20 or not and they were saying, yes, the meeting took place
21 with Father MMF

22 Q. Did you also, Jane, have contact by email with certain
23 authorities in Australia in your bid to find out --

24 A. I did.

25 Q. -- information about Father MEV

1 A. Yes, I tried to find out information, yes.

2 Q. And were you given details for the Catholic Professional
3 Standards Organisation --

4 A. That's right, yes.

5 Q. -- in Australia?

6 A. Yes.

7 Q. And I think you had some email correspondence with
8 a Mr Salmon --

9 A. Yes.

10 Q. -- from that organisation?

11 A. Yes. It wasn't exactly very helpful, really.

12 Q. Again, did you set out in summary for Mr Salmon what had
13 happened to your brother?

14 A. Yes.

15 Q. And the purpose of your looking for information about
16 Father MEV

17 A. Yes.

18 Q. I just want to look at a couple of those emails with
19 you. I'll put them on the screen.

20 (Pause)

21 If we can look at WIT.003.002.0608. This document
22 is a six-page document and it takes us through a chain
23 of emails between yourself, Jane, and Mr Salmon. I'm
24 not going to look at all of these, but I just want to
25 take you to a few of them to get the flavour of what

1 your correspondence was about.

2 If I can start by looking at the first of those,
3 which is on the final page of this document, page 6,
4 WIT.003.002.0613.

5 Do we see here that you are informing Mr Salmon
6 about your brother attending the school. You say:

7 "He suffered imminence physical and sexual abuse by
8 Benedictine monks."

9 And you go on to speak about:

10 "... one particular monk who came from Australia and
11 who at that time was MEV

12 You go on to say that:

13 "In 1975 or 1976 he seriously sexually abused [your]
14 brother."

15 You go on to refer to some enquiries you made in the
16 UK and you say:

17 "The monk in question became a priest 15 years ago
18 with the Diocese of Sydney and is a retired priest still
19 working with the diocese. I am complaining that the
20 church did nothing to stop this man and simply moved him
21 back to Australia. I would like to complain about this
22 priest who was a monk at the time. I am shocked that
23 he is still practising."

24 A. Yes.

25 Q. If we look to page 4 of the document, WIT.003.002.0611,

1 towards the foot of the page or halfway down, do we see
2 an email dated 3 June 2013 to you --

3 A. Mm-hm.

4 Q. -- from the Catholic Professional Standards Office?

5 A. Yes.

6 Q. I'm going to read part of that for you:

7 "Dear **MLW** I acknowledge receipt of your email of
8 31 May 2013. Let me state firstly that I am distressed
9 to read of your brother's history and your difficult
10 quest to access information about Father **MEV** In
11 response to your communication I have liaised with the
12 appropriate persons of the Chancery of the Archdiocese
13 of Sydney and accordingly I wish to report the
14 following.

15 "I am advised that there is nothing on the
16 archdiocesan files to indicate that the archdiocese was
17 advised of any adverse information relevant to
18 Father **MEV** prior to him being granted the
19 faculties of a priest of the Archdiocese of Sydney and
20 furthermore that was the situation until very recent
21 times."

22 A. Yes.

23 Q. So was your understanding from that that there was no
24 indication or warning given to the Catholic authorities
25 in Australia?

1 A. No, none at all. That's what I understood, that it had
2 just been covered up.

3 Q. "In response to recent information,
4 Cardinal George Pell, on [REDACTED] 2013, formally withdrew
5 Father [REDACTED] MEV [REDACTED] faculties to practice as a priest of
6 the Archdiocese of Sydney."

7 A. Yes.

8 Q. "On [REDACTED] 2013, the Professional Standards Office of
9 New South Wales reported the information relevant to
10 your brother to the New South Wales Police in Australia.
11 Pursuant to our protocol with the police, your brother's
12 identity was not disclosed but the information pertinent
13 to Father [REDACTED] MEV [REDACTED] inclusive of his identity, was
14 disclosed to the police."

15 A. Yes.

16 Q. "Due to health factors, Father [REDACTED] MEV [REDACTED] retired from
17 full-time ministry in 1996, although he may have
18 provided supply (that is filling in on a temporary
19 basis) for priests on leave for some time after that
20 date. It would appear that Father [REDACTED] MEV [REDACTED] has not
21 effectively provided supply for some time now."

22 A. Yes.

23 Q. So did you understand from that that he had been working
24 at a priest until the mid-1990s and had continued to do
25 so on a supply basis perhaps?

1 A. Yes, he was still registered as a priest and could work,
2 yes.

3 Q. Then if we go to the foot of page 3, WIT.003.002.0610,
4 we see that at the very foot of this page, there's
5 a reply from you to Mr Salmon, dated 5 June, and we'll
6 need to go over the page to see the reply.

7 So at the very foot of that page you'll see --
8 if we scroll down to the foot of the page, you'll see --

9 A. Yes.

10 Q. And if we go over the page, you'll see the reply from
11 yourself.

12 Do we see here that you're thanking him for his
13 reply?

14 A. Yes.

15 Q. And about five lines down you say:

16 "Can you tell me if Father **MEV** has had contact
17 with children over the years and, if so, are you 100%
18 sure he has not offended within the diocese?"

19 A. Yes.

20 Q. So that's really what you were looking to find out more
21 information about?

22 A. Yes. It was a real concern of Pete as well that this
23 man was going to continue to abuse other children.
24 He was very worried about that.

25 Q. If we then look at the reply, finally, that you got to

1 that email, it's on page 2 of the document, which is
2 WIT.003.002.0609.

3 Do we see at the foot of page 2, an email on
4 5 June 2013 to yourself:

5 "Dear MLW Following your email of 5 June I have
6 pursued some further enquiries in relation to particular
7 points raised in your email. Enquiries with our
8 National Office for Professional Standards confirmed
9 that church authorities in Scotland contacted our
10 national office during the middle of last year seeking
11 information at this end on Father MEV

12 "As advised previously, prior to this intelligence,
13 there is nothing on church records in Sydney to indicate
14 Father MEV problematic history in Scotland.
15 Last year, at the time the national office received the
16 intelligence relevant to Father MEV it was also
17 advised the matter was with Police Scotland."

18 Again, he is saying that all the information,
19 excluding your brother's name, was passed on to the
20 Australian police:

21 "Also, I wish to take this opportunity to confirm
22 that during Father MEV time in ministry in
23 Sydney he would have had contact with children for there
24 was no reason at this end for him not to. MLW
25 obviously I can not be 100% certain that

1 Father [REDACTED] MEV has not offended during his time as
2 a priest of the Archdiocese of Sydney. I sincerely hope
3 he has not."

4 Was that confirmation for you that there had been
5 nothing in place to stop him having contact with
6 children?

7 A. Absolutely nothing. There hadn't even been an alert
8 that he was a sex offender. There had been nothing.

9 Q. Were you also, Jane, looking for information about why
10 Father [REDACTED] MEV had come over to Scotland in the 1950s?

11 A. Yes. Yes, I was, partly because Pete and I had had
12 discussions obviously about it, at this time again, and
13 he was wanting to know as well why he had come over and
14 I said I would try and find out here and stuff.

15 Q. Is that something that you also asked the Professional
16 Standards Authority about?

17 A. Yes.

18 Q. In relation to that, if I can look at an email again
19 that you received from Mr Salmon on that point, that's
20 at WIT.003.002.0561.

21 (Pause)

22 It appears there's a slight problem with getting
23 this document on the IT system, Jane, but perhaps I can
24 read part of the email to you and see if you recall
25 receiving the email.

1 A. Yes.

2 Q. It's an email dated 15 July 2013, so the next month
3 again, and it's to yourself from Mr Salmon. It reads:

4 "Hello MLW I refer to your email of 11 July.

5 I have checked with the Chancery and there is not much
6 information that has come in to pass on. The abbey in
7 New Norcia has provided the following advice.

8 MEV left New Norcia in
9 May 1953 and was dispensed from his vows around that
10 time. The abbey has no record of his movements
11 following his departure, although they are aware that he
12 eventually went to Fort Augustus. The reason for
13 MEV leaving New Norcia involved some sort
14 of split among the monks, said to be largely based on
15 national lines, that is monks of Spanish origin and
16 those of Australian origin. Apparently, the split
17 concerned issues of an ecclesiastical nature. There is
18 no evidence of any other reason for MEV
19 departure and this is confirmed by surviving monks who
20 were present at the time and remember the events
21 surrounding the split."

22 It then goes on to say there are no relevant
23 records. Do you recall receiving that?

24 A. Yes.

25 LADY SMITH: Was that a reference to difficulties of an

1 "ethnistiastical" nature?

2 MS MACLEOD: Ecclesiastical.

3 LADY SMITH: Ah! I thought it was a word I hadn't come
4 across before.

5 MS MACLEOD: Do you recall seeing a memo in relation to this
6 that Mr Salmon may have sent you?

7 A. Yes.

8 Q. We'll see if this document is available:

9 WIT.003.002.0660. Do you remember this memo, Jane?

10 A. Yes.

11 Q. And do you see that it's a memo from the National
12 Professional Standards Office and the subject is
13 "Father [REDACTED] MEV It was a memo to Mr Salmon
14 who you were corresponding with and it's from a
15 Denise Fox, executive officer, the date being 18 June.
16 Do we see that the memo reads:

17 "Thank you for the request in relation to the note
18 regarding Father [REDACTED] MEV being in dispute with the
19 New Norcia Abbey in the 1950s. Our telephone records
20 show that on 29 June 2012 Sister Angela Ryan, then
21 executive officer of NCPS, contacted Father David Orr
22 OSB, of the Benedictine abbey at Arcadia NSW regarding
23 Father [REDACTED] MEV

24 So do we see that this lady, Denise Fox, her
25 predecessor appears to have contacted a Benedictine monk

1 in another part of Australia to see if he had
2 information?

3 A. That's right, that's what I understood.

4 Q. Does it go on to say:

5 "The diary note reads:

6 "'26/6/2012. Spoke to David Orr OSB. Information:
7 Father [REDACTED] MEV left New Norcia in the 1950s
8 with a group who revolted and went to Fort Augustus in
9 Scotland. There is no information regarding the nature
10 of the dispute. Possibly the New Norcia Abbey will be
11 able to provide that information.'" "

12 Was that really all the information that you were
13 able to get about that?

14 A. I've had more information. I maybe didn't forward those
15 emails. My understanding of the information that I got
16 was that Father [REDACTED] MEV was 15 when they left
17 this abbey alongside Aidan Duggan and [REDACTED] MEY
18 [REDACTED] MEY I don't remember the name.

19 Q. [REDACTED] MEY

20 A. [REDACTED] MEY My understanding was there was a big
21 dispute in the abbey over religious -- I don't know,
22 maybe the way the abbey was going or something, and
23 I got emails saying that they then went across to
24 Scotland to [REDACTED] LRM in Edinburgh, who then
25 assigned them to Fort Augustus. That's what

1 I understood.

2 Q. Do you recall where you got that information?

3 A. Oh God, I'd have to look back at the emails. It was
4 from some abbey. It was an abbot. One of the guys
5 who's still in one of the abbeys.

6 Q. I think you tell us in your statement that you were put
7 in touch with Benedictine monks in different parts of
8 Australia.

9 A. Yes. I'd have to look through the emails. I thought
10 I'd included them all, but maybe I hadn't.

11 Q. So your understanding from that source was that those
12 three monks came over to Scotland?

13 A. Yes. I'm not even sure if it was three, but it
14 certainly said that Aidan Duggan and MEY and
15 MEV -- and he was 15 at that time -- as far
16 as I understand it, that's what occurred. Or did he go
17 into the abbey when he was 15? I'd really have to look
18 through the emails to confirm all that.

19 Q. Towards the end of your statement, Jane, you set out for
20 the inquiry some lessons that you think should be
21 learned and I just want to look at that part of your
22 statement with you. That's the final paragraphs at 101
23 and 102. What you say is:

24 "I do think that the way that the Catholic Church
25 hid the abuse has destroyed our family. If the abuse

1 had been dealt with and reported to the police and the
2 responsibility for the abuse had been allocated to the
3 person responsible, I don't think it would have done so
4 much damage."

5 A. Yes.

6 Q. So are you really saying there that the way in which the
7 situation was handled caused further distress to your
8 brother and your family?

9 A. I think it absolutely has caused immense distress.
10 I think by ... when I think of it, it's just years.
11 That's what, 34 years of a secret. It's 34 years of the
12 Catholic Church hiding. It's 34 years of more abuse if
13 it's happened to other people.

14 It certainly destroyed -- it's been a secret in
15 our ... We've had to deal with it as a family, you
16 know, and not talk about it. It caused a huge rift with
17 my family when I started to do this in 2011 and 2012.

18 Q. When you spoke out about it?

19 A. Mm-hm. This is not something that our family even
20 discussed with our extended family. I don't think that
21 will recover because it's difficult, it's very
22 difficult. You're now talking of parents who are in
23 their 80s having to deal with this and the guilt that
24 they feel, the guilt that they've felt about it.

25 Yes, I think it's destroyed my brother's life.

1 I think if he'd had help and it had been sent to the
2 police and he'd had the support -- 1970s, 1980s, yes,
3 I know it's a different era, but still at that time that
4 incident should have been reported to the police and
5 stuff. What they would have done with it I don't know,
6 but it should have been reported and the Catholic Church
7 should have been held responsible. So yes, I think it's
8 done immense damage -- and you can see, you can just see
9 that they've just all covered it up in terms of that.

10 MS MACLEOD: Thank you for that, Jane, and thank you for
11 coming to give your evidence to the inquiry. I don't
12 have any further questions for you.

13 My Lady, I'm not aware of any other questions being
14 submitted.

15 LADY SMITH: Are there any outstanding applications for
16 questions? No.

17 Jane, that does complete your evidence. But before
18 you go, can I offer my grateful thanks to you for
19 engaging with the inquiry as you have done on behalf of
20 your brother and indeed the number of your own enquiries
21 you have made, which have been of enormous assistance.
22 I know you took time to help with a detailed written
23 statement, which is of great assistance to me, and
24 hearing you come here today and explain things further
25 has been really, really helpful. I'm sure it can't have

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(1.48 pm)

LADY SMITH: Mr MacAulay.

MR MacAULAY: My Lady, the next witness is Hugh Russell.

HUGH RUSSELL (sworn)

LADY SMITH: Mr Russell, please take a seat and make yourself comfortable.

Can I start by checking how you would like me to refer to you, Mr Russell or Hugh?

A. I'm very happy with Hugh.

LADY SMITH: That's very helpful. I see you've got some documents with you. You may find that we've already got those ready to use here, including on the screen if that works easier for you, but if you have any notes on your own documents, please feel free to use them. That's not a problem for me.

A. That's all they are.

LADY SMITH: If you're ready to start, I'll hand over to Mr MacAulay and he'll explain what happens next.

Questions from MR MacAULAY

MR MacAULAY: Good afternoon, Hugh.

A. Good afternoon.

Q. In the red folder in front of you, you'll find your statement to the inquiry and some other documents. The statement reference is WIT.001.001.4573.

1 Can I ask you to begin by looking to the final page
2 of the statement. Can I ask you just to confirm that
3 you have signed the statement.

4 A. That's my signature, yes.

5 Q. Do you say in the final paragraph:

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. That's correct.

10 Q. Do you go on to say:

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

13 A. Correct.

14 Q. Can you confirm to me, Hugh, that your date of birth is
15 [REDACTED] 1958?

16 A. Correct.

17 Q. So you're now 60 years of age?

18 A. I am now 60.

19 Q. You begin in your statement giving us some information
20 about your background and, in particular, how it came to
21 be that your father married your mother; is that right?

22 A. Yes.

23 Q. He had been married before that and I think you have
24 a half-brother.

25 A. I had a half-brother. He died before I was born. But

1 again, the purpose of that was to lay out the strength
2 of the Catholic back story, if you like, on my mother's
3 side.

4 Q. Because your mother was a staunch Catholic?

5 A. Very staunch Catholic -- despite everything else that
6 might have happened to her in the process.

7 Q. When you were born, I think your father was in the RAF;
8 is that right?

9 A. He was, yes.

10 Q. He had been in the RAF during the Second World War and
11 had indeed been a prisoner of war?

12 A. Correct, yes.


13 LADY SMITH: Which POW camp was he in?

14 A. 

15

16

17


18 LADY SMITH: Oh yes, yes. So when was he shot down? Was
19 that the 

20 A. 

21

22

23 LADY SMITH: Thank you.

24 MR MacAULAY: You tell us that when your father came out of
25 the RAF in 1964, you moved to live in 

- 1 in the [REDACTED]
- 2 A. Yes.
- 3 Q. And I think you thought it was a fantastic place to grow
4 up.
- 5 A. Yes, it was beautiful, yes.
- 6 Q. You initially went to the local school, but there came
7 a point in time when a decision was made that you should
8 go to the Carlekemp Priory School in North Berwick.
- 9 A. Carlekemp Priory School, yes.
- 10 Q. Was that related to your mother's staunch Catholicism?
- 11 A. Yes. It was unquestioned that myself and [REDACTED]
12 [REDACTED] would go
13 through a Catholic education. [REDACTED]
14 [REDACTED]
15 [REDACTED]
16 [REDACTED]
- 17 Q. We'll look at that in a few moments' time. You tell us
18 that you went to Carlekemp in September 1966; is that
19 right?
- 20 A. Correct.
- 21 Q. And you weren't quite 8 years of age?
- 22 A. I was rising 8 [REDACTED]
- 23 Q. In fact, you tell us that you didn't have a first name
24 at Carlekemp, you were known by your second name.
- 25 A. We were all just -- yes, we used our second names.

1 Q. And you also had a number?

2 A. Yes. The number kind of sticks in the brain. The
3 number seemed to be more important than the name,
4 somehow. It was an identity. We weren't referred to by
5 numbers, but somehow the numbers were very dominant in
6 our lives.

7 Q. I think you're anxious to make this point, Hugh, that
8 although we look at you now as you are, when you went to
9 Carlekemp you were a child.

10 A. Yes. I mean, I've got some school photographs which may
11 or may not be --

12 Q. Would you be prepared to share those photographs with
13 us?

14 A. I'm very happy to share the photographs with anybody who
15 wants to just be reminded that it's not a grey-bearded
16 baldy guy aged 60, it's a 9/10/11/12-year-old who had
17 the experience and outlook of a small child.

18 LADY SMITH: And, as you say, your early childhood had been
19 spent in the countryside.

20 A. In an idyllic part of the world.

21 LADY SMITH: In A small community.

22 A. A very small community. It was a very small primary
23 school.

24 (Handed)

25 LADY SMITH: This is a great cache of photographs. Can we

1 keep them all or do you want some back?

2 A. You can keep them all.

3 LADY SMITH: Are you sure?

4 A. I know who that was.

5 LADY SMITH: You can get them back when we've finished with
6 them?

7 A. It's not a problem, I have other ones --

8 LADY SMITH: But if we could have them for the moment, that
9 would be very helpful.

10 A. I've got another one at home.

11 I look back on that child through the lens of
12 50 years of further experience --

13 LADY SMITH: Yes.

14 A. -- and it's the child who's more important than the
15 current adult, and it's today's child and tomorrow's
16 child who are more important than the current adult.

17 LADY SMITH: Thank you. If I may say, you seem a prime
18 example of young, fresh innocence in those photographs.

19 A. Yes, I think that was me.

20 LADY SMITH: Yes.

21 MR MacAULAY: And just to run on a bit, you left Carlekemp
22 aged 12; is that right?

23 A. Aged 12, yes.

24 Q. That would be 1971 or thereabouts?

25 A. Yes, five years at the school.

1 Q. And I think you just told us [REDACTED] had
2 been there [REDACTED] had left before you to go to
3 Fort Augustus?

4 A. [REDACTED] in the [REDACTED] year when I was in the [REDACTED] year
5 and then went on to Fort Augustus and stayed there until
6 [REDACTED] was 16 and then left to go to [REDACTED]

7 Q. When you then were at Carlekemp, can you tell me who the
8 monks were that you had some involvement with?

9 A. Yes. I'm going to the witness statement. The
10 [REDACTED] SNR was Father [REDACTED] MFD He taught
11 [REDACTED] and was the sort of -- well, the
12 source of physical abuse. Then there was
13 Father [REDACTED] MFA who was the [REDACTED] SNR
14 [REDACTED] he did the catering and taught as well. There
15 was a Father [REDACTED] MEY I can't remember quite what
16 he taught, and a Father [REDACTED] MEV

17 In my witness statement, I remembered another young
18 teacher who, thinking about it in retrospect, I think
19 might have been a monk and the name Paul comes to mind,
20 but in no way am I including the Paul in any kind of
21 accusation. He was a kind, nice guy and I've got
22 nothing to bring against him. But as we'll find, I can
23 name the other four.

24 Q. Can I just say to you, Hugh, that although you can look
25 at your statement as it is in front of you, you can also

1 have regard to your statement when it's on the screen --

2 A. Yes.

3 Q. -- if I refer to a particular paragraph.

4 A. Yes.

5 Q. I think there were also some lay staff associated with
6 the school at that time.

7 A. There was. There was an older [REDACTED] teacher by the name
8 of [REDACTED] MFB A Latin teacher, Ms Greco, who was
9 referred to as Cruella de Vil. And then in my witness
10 statement at paragraph 13 I refer to this young guy --
11 and just something nagging at the back of my brain says
12 there's another monk. That's probably who it is. And
13 for whatever reason the name [REDACTED] MYV Father [REDACTED] MYV comes to
14 mind. I can't remember his surname. So I think that's
15 the lot. And the matron.

16 Q. Did you have much contact with [REDACTED] during your
17 time at Carlekemp?

18 A. Very little. Boarding schools are a fairly bestial,
19 hierarchical place at the best of times, and I don't
20 hold it against [REDACTED] but [REDACTED]
21 [REDACTED] it just wasn't done for somebody at that
22 [REDACTED] to deal with anybody down the bottom
23 end of the school. I wasn't unique in that, there were
24 several [REDACTED] going through, and as I said
25 you fought your own battles.

- 1 Q. Was [REDACTED] in [REDACTED]
- 2 A. [REDACTED] so [REDACTED] was only there for one
3 year.
- 4 Q. You give us some information in the following paragraphs
5 about the routine. Can I ask you about inspections,
6 which is something you touch on. I think you say
7 you have no recollection of people coming to inspect the
8 school.
- 9 A. I have no recollection at all.
- 10 Q. I think you have discussed this with [REDACTED] and [REDACTED]
11 seems to have some recollection of academic inspections.
- 12 A. Yes. I can't verify that, but just talking [REDACTED]
13 about [REDACTED] experience of Carlekemp, [REDACTED] remembers
14 some kind of academic inspections. [REDACTED] doesn't remember
15 the source, who it was, but I certainly remember
16 nothing.
- 17 Q. What about contact with home? Did you have contact with
18 home during the school terms?
- 19 A. There was a half-term holiday in each of the three
20 terms, but I -- I remember sometimes going home but more
21 usually going to my aunt's in Northumberland, which was
22 round the corner, less than a 100 miles away, rather
23 than flogging across to the west of Scotland and then --
- 24 Q. And what about letter writing?
- 25 A. Letter writing was a particular formality where we all

1 sat down in the big central hall, just outside the
2 chapel, with a high balcony at the back, facing the
3 front, and we all wrote a letter, a weekly letter, home
4 but it was very strictly censored and read by the duty
5 priest with the -- well, I use the phrase "duty priest",
6 one of the priests or monks who'd be sitting at the
7 front. You'd hand your letter in and he would comment
8 and say, "Your mother wouldn't want to know that", so
9 you very soon wrote a very anodyne -- you know, letter
10 that said, "I'm still alive, I've got a pulse, I'm
11 getting through it and I'm looking forward to the
12 holidays".

13 Q. When you say you might have been told, you shouldn't say
14 that, what sort of things were you being told you
15 shouldn't say?

16 A. Well, you can't -- it's difficult to remember, but the
17 strong impression that don't write home saying you're
18 unhappy and you want to come home because you'll only
19 upset your mother and you'll only upset your father, so
20 you don't want to do that, so you just say something
21 positive or something anodyne and get through it because
22 you knew that within the whole disciplinary process and
23 the rigidity, you weren't going to get away with it. It
24 just wouldn't get there. There'd be a spelling mistake,
25 you'd be asked to rewrite it, and you very soon got to

1 the stage where you just didn't bother.

2 Q. You did go home for the holidays?

3 A. I went home for holidays, certainly.

4 Q. What you say in your statement at paragraph 25 is there
5 were two forms of reality, is how you put it:

6 "There was home and there was the school."

7 What comparison or contrast are you seeking to draw?

8 A. My home experience was based around complete freedom.

9 We lived just to the east of [REDACTED] on the
10 [REDACTED] We had a little sailing boat. At the age of
11 8/9/10, [REDACTED] and I were sailing this boat around
12 on our own or even just solo. It was a real "Swallows &
13 Amazons" experience. The nearest road, until they built
14 the road across the back into [REDACTED] the new
15 shortcut through to -- well, I call it new, it was
16 60 years ago -- you could walk 40 or 50 miles before you
17 got to the [REDACTED] which was the next
18 road up the [REDACTED]

19 I'm not going to use the word feral, but free,
20 liberated, just able to do what you wanted and be with
21 your mum and dad. So you contrast that with the
22 absolute lack of liberty and the absolute lack of
23 freedom and the absolute lack of your parents at
24 Carlekemp, hence the sort of two realities, particularly
25 considering what was going on at Carlekemp.

1 Q. I'm now going to move on to aspects of that. I want to
2 first ask you about Father [REDACTED] MFD who you
3 tell us about in your statement and who was the
4 [REDACTED] SNR

5 A. Yes.

6 Q. Can you tell us what happened in relation to any
7 interaction you had with Father [REDACTED] MFD

8 A. He ... He was the stern figurehead. He was quite
9 a large man -- well, we were very small, I've got no
10 idea, I'm now 6 foot 2, but I wasn't then. Bald-headed,
11 stern faced, kind of polished. There was always
12 a distinct sheen about him.

13 He was the one person that meted out physical
14 punishment, corporal punishment. It became strangely
15 ritualised. It was never the thing of rub a puppy's
16 nose in the mess when he makes it, you may have made
17 a mistake, you might have not done your homework, your
18 prep properly, you might have been talking in the
19 dormitory, you might have been running in the corridor,
20 and at some unknown period later on at night, after
21 lights out, you and various other so-called
22 miscreants -- you had no idea what anyone else had done,
23 you really had no idea what you might have done -- were
24 called out of your bed into your dressing gown and
25 slippers down to this long corridor beside the

1 refectory --

2 Q. When would this be during the night?

3 A. During the night. No watches, so I have no real concept
4 of time.

5 Q. Would you have fallen asleep by then?

6 A. Quite often, yes. Quite often you were woken to go and
7 kneel in this long corridor.

8 Q. How many might there be in a particular night?

9 A. Ten, half a dozen to 10, maybe 12. Remembering it was
10 quite a small school, so even 10 is a fairly large
11 proportion of the school. It's most of the year group.

12 LADY SMITH: Would this be the night after the misconduct of
13 which you were accused or could it be days later?

14 A. You know, because I'd forgotten what the misconduct
15 might have been, it became completely detached from --
16 the causal event was completely detached from the
17 corporal punishment.

18 LADY SMITH: So was it possible, say, that a boy running
19 down a corridor on a Monday wouldn't be dealt with in
20 this way until overnight on a Thursday?

21 A. Quite easily. Quite easily. So you had no -- it was
22 very difficult to comprehend. Sometimes you'd think,
23 okay, I know what this is for, but I was a good little
24 boy, you know, I did my best and I think most of us
25 were. But there was a -- it turned into a regime of

1 fear.

2 So you went to bed, partly expecting maybe tonight
3 I'm going to get pulled out and beaten. There was
4 a complete disconnect between this event. Suddenly
5 you'd find yourself kneeling in front of this -- any
6 Carlekemp pupil will describe a cold radiator, just at
7 the sort of -- there was a doorway with no door in it
8 in the middle of this corridor, beside the refectory,
9 outside the headmaster's office and the sickbay,
10 I remember, I remember the smell of the sickbay, and
11 you'd kneel there for --

12 MR MacAULAY: How long could you be kneeling there for?

13 A. It seemed like forever, but again you didn't have
14 a watch so you had no idea, but probably half an hour,
15 possibly more.

16 Q. Was this in all weathers, was it?

17 A. Yes. All weathers. But always ... we very rarely wear
18 dressing gown and slippers these days because they bring
19 back a memory of -- dressing gown and slippers were the
20 order of dress for receiving punishment.

21 Q. Looking to your start at Carlekemp at the age of -- when
22 did this, what you called a ritual, begin?

23 A. I can't really put a date on it, but it seems like --
24 there's no reason to suspect it wasn't from a very early
25 stage. I just remember it throughout the process,

1 throughout the five years I was there. It would be
2 a fairly sustained campaign.

3 Q. I think you say the process was known as "kneeling out".

4 A. Kneeling out, yes.

5 Q. That's what you called it?

6 A. Just in the sort of vernacular of the school. All
7 schools have their own language and it was kneeling out,
8 waiting to see [REDACTED] MFD

9 Q. And I think [REDACTED] MFD was your nickname for --

10 A. That was the nickname for [REDACTED] MFD

11 Q. And then when you came to meet up with

12 Father [REDACTED] MFD would that be in his room?

13 A. Yes. The worst bit is he would come into his room and
14 you'd heave a sigh of relief: all right, you're going to
15 get this over with now. Then he'd go out of his room
16 again, 10, 15 minutes later, would do something else,
17 and then he'd come back and there would be a pause, and
18 he might come back out again or he'd say, "Russell", or
19 whoever, and call you in one at a time into his room.

20 Q. Was there any particular order? By that I mean if you
21 were first in the queue would you be first called in or
22 was it down to him?

23 A. Yes. It was done from the radiator towards the back
24 door.

25 Q. Once you were in the room what then would happen?

1 A. It's amazing how the details come back. There was
2 a door to the corridor which led into a small vestibule
3 with a door, I think, to an office in front, a door to
4 the sickbay on your right, and a door to his office on
5 the left. You went into there -- it was his study
6 bedroom right in the centre of the school -- and you
7 were told to put a hand out.

8 There was a ritual statement of, "This is going to
9 hurt me more than it's going to hurt you", which I have
10 to admit none of us believed, and you'd receive the
11 strap, the tawse, you know, the classic Lochgelly lump
12 of leather.

13 Q. How many strokes was that?

14 A. The worst was always six, what was known as six of the
15 best, you know, six on the other hand.

16 Q. Six on either hand?

17 A. Six on your right, six on your left.

18 Q. So that's 12 altogether?

19 A. Twelve altogether. There seemed to be some kind of
20 arbitrary tariff. You had to really ask -- you know, it
21 was rare you got six. Four was far more common.

22 Q. On each hand?

23 A. Each hand, yes.

24 Q. I take it that would be a painful exercise?

25 A. Yes. My hands are tingling now just to think of it.

1 I can feel the residual tingle -- it's the residual
2 tingle, which is strange. The other thing I mention is
3 the weird debate, just to show that it was normal, that
4 there was deep, you know, learned discussion and
5 experimentation on whether it was best to keep your
6 thumb out or put your thumb in. Because if it wrapped
7 round your thumbnail, that really hurt. But just
8 generally, you know ... What a weird thing to discuss.

9 Q. What you do say in your statement at paragraph 29
10 is that you don't ever remember being told why you were
11 being given the strap.

12 A. There must have been occasions when I remember -- when
13 you know, this was for talking after lights out, this
14 was for not doing your Latin prep well enough. I seem
15 to remember the "not doing Latin prep well enough" sort
16 of coming through.

17 Q. So that really wasn't anything to do with discipline as
18 such, that was more to do with academic performance?

19 A. Yes, but as a qualified teacher I slightly dispute the
20 validity of strapping somebody for not actually
21 declining Latin verbs appropriately. It doesn't make
22 sense.

23 Q. You go on to say that there was almost a sense of relief
24 when you got called into his office.

25 A. The kneeling and waiting was dreadful. It was like any

1 waiting for any event, it drags on. You knew what was
2 going to happen, you just wanted for it to happen. You
3 weren't ... Yes, you were trepidatious of the pain, but
4 you knew that once you'd received the strap you went
5 back to your bed and that was it and then you were safe
6 for a while until you got called out the next time.

7 Q. And was it only Father [REDACTED] MFD who inflicted
8 punishment?

9 A. Yes.

10 Q. So the other monks did not?

11 A. I refer to the Latin thing. It was obviously reported
12 up to Father [REDACTED] MFD that Russell required
13 punishment, but it's difficult to always make the link
14 between -- some of the punishments ... The
15 proportionality between punishment and offence
16 disappeared, really, in our consciousness. It was just
17 a part of life that occasionally you'd get dragged out
18 to kneel out and get the strap and go back to bed again.

19 Q. One thing you do mention in your statement is
20 bed-wetting because I think you say that you did wet
21 your bed --

22 A. Yes.

23 Q. -- during this period.

24 A. Yes.

25 Q. You're wondering whether that had some connection to the

1 punishments.

2 A. Again, I sort of ... any chink in your armour opens you
3 up to scrutiny and abuse and bullying and it sort of
4 links in to the bullying from peers rather than abuse by
5 Father MFD Yes, some boys take longer and I think
6 I was probably still occasionally wetting the bed when
7 I arrived there.

8 It became quite frequent and one of the known
9 features of that is it's a response to psychological
10 stress. So the more stressed I became, the more
11 frequent it became, and it took a long time to gain
12 control of. It was symptomatic rather than causative.

13 Q. Was there any other stigma attached to bed-wetting at
14 that time?

15 A. Oh, massive stigma, massive stigma. The whole event of
16 being found to have wet your bed was very ritualised and
17 public and humiliating, so much so that -- I wasn't
18 alone in that, I know a number of others were as well,
19 and you did your very best to hide it. You could get
20 through to the end of the week or the end of the two
21 weeks before you got clean bedding and possibly hide it
22 until that moment. But of course, you're living with it
23 for a week and that's kind of inhumane.

24 Q. I didn't take it from you as to what the sleeping
25 arrangements were, but were you arranged into

1 dormitories?

2 A. We were in dormitories and each class had a dormitory
3 and you moved sort of every year into the next
4 dormitory.

5 Q. How many were in the dormitory at a given time?

6 A. Give or take, 10, 10 to 12.

7 Q. You also touch upon bullying in your statement, Hugh;
8 what was the situation there?

9 A. Again, bullying is an endemic thing in schools and it's
10 either dealt with well or dealt with appallingly or, as
11 in my case, not dealt with at all.

12 That's nothing to do with -- it was just an event
13 within Carlekemp and it took the absolute classic form
14 of somebody exerting dominance with a hench group that
15 supported him and that would find a victim.

16 So it was that bit that I could articulate to my
17 parents, you know. Why are you unhappy at school? It's
18 because I'm being bullied. Well, you've got to stand up
19 to the bullies. It's the sort of generic 1960s --

20 Q. What form did the bullying take?

21 A. Name calling, hitting, being beaten up. I don't mean to
22 trivialise it, but in comparison with the other events
23 going on, it was fairly banal, but it was just a sort
24 of ... particularly if I'd wet the bed, then I'd get an
25 awful lot of ridicule from my peer group with the

1 exception of a very few friends, who would look out for
2 you.

3 Q. Do you know if the monks were aware of the bullying that
4 was going on so far as you could tell?

5 A. So far as I could tell, they must have been. It's very
6 difficult with any school environment not to be aware of
7 the dynamics of what's going on. So they will have
8 known who the ringleaders were, they will have known who
9 the chosen few were and who were the grey men in the
10 middle and who were the victims. It's very difficult
11 not to notice the dynamic within a small group of 60 to
12 70 children as to what the relationships are across that
13 grouping.

14 Q. You move on to tell us about what you refer to as
15 targeting by priests. You make the point in
16 paragraph 38 that Carlekemp was a small community, so
17 you got to know the priests, the monks, quite well. You
18 go on to say that you thought there was a degree of
19 targeting going on. Can you elaborate on what you mean
20 by that?

21 A. Again, this is with the benefit of hindsight -- and as
22 you try and identify why things happened to you -- and
23 it's part of the reason I sort of brought those
24 photographs in, because there's a fairly cute little
25 boy, and he is innocent and he is trusting and he is

1 kind of wide eyed and innocent, and I was sensitive,
2 kind of gentle, not particularly sporty, and was
3 possibly, as a result of that, a target for bullying, so
4 therefore a target for comfort, you know, somebody
5 needing comfort.

6 So I think the initial targeting was something to do
7 with: right, here's somebody who's going to respond to
8 physical contact, here's somebody who's going to seek
9 our adult company because they need support, because
10 they need friendship, because they need a bit of love.

11 Q. I think what you say in your statement is that:

12 "They could identify and take out what you describe
13 as the vulnerable members of the herd."

14 A. Yes. For example, talking to [REDACTED] sportier, he
15 said he was never physically abused, but he was always
16 rather more robust and forthright, more aggressive
17 possibly, towards that which was going on around him,
18 and he remembers fighting back against the oppression.
19 Particularly he says -- and I know this is not about [REDACTED]
20 [REDACTED] it's about me, but he was another person at
21 Carlekemp. He described that he felt hated and loathed
22 by Father [REDACTED] MFD he just received this feeling of
23 loathing from [REDACTED] MFD I don't remember that,
24 really, so I was responding to the environment in
25 a different way.

1 And then I mentioned the guy who was on the TV.
2 I know it's redacted on here, but the name is on the
3 statement. I remember him, he was another ... Another
4 person sort of buying into the whole faith thing.
5 We were frequently altar boys together. We acted
6 together. He was another actor. He was very similar to
7 me in my memory, I think a year or so younger than me,
8 but I remember him particularly.

9 When I saw him on the television talking on the
10 BBC Scotland documentary, it didn't surprise me at all,
11 because I thought, ah, yes, I remember you, and you were
12 like me. So that's only two data points but there's
13 a -- from two points that you can start to plot a line.

14 Q. Can I ask you about Father [REDACTED] MEV
15 Father [REDACTED] MEV then. Can you just explain how things
16 developed with him?

17 A. I ... I can't quite remember why, what the
18 circumstances were that I was in his office -- and
19 he had a particular office at the west end of the
20 refectory, which was a long, narrow sort of corridor of
21 an office, which had obviously been a storeroom of some
22 description.

23 So escape -- there was no escape route, you couldn't
24 get past him. A big, tall bloke. Wee lad. But he ...
25 He gave the impression of warmth and affection and

1 friendship, and [REDACTED] was [REDACTED] and became a very
2 good [REDACTED] I wanted to learn [REDACTED] so I started
3 learning [REDACTED]. I wasn't actually any good at it
4 and I didn't [REDACTED] for long --

5 Q. Was he your teacher? Was he teaching you?

6 A. I am convinced it's to do with [REDACTED] the
7 [REDACTED] for the [REDACTED] that I was in his
8 office. And then I found that he was interfering with
9 me. He had his hands up -- I was sitting on his knee,
10 or between his legs, standing, and obviously a way of
11 helping to somebody to learn [REDACTED] is to stand
12 behind them and get your arms around them. You're then
13 immediately trapped and vulnerable and that sort of
14 moved from there to him molesting me.

15 Q. And I think what you tell us is that he was fondling
16 your penis.

17 A. Yes, he put his hands up my shorts and was sort of
18 rubbing at me.

19 Q. What age were you when this began?

20 A. Eight, nine. It's early. It's early on.

21 Q. How often did this happen?

22 A. I don't know. I kind of fairly soon stopped [REDACTED]
23 [REDACTED] because that's a positive action you can take
24 that's justifiable within your very small, limited locus
25 of control. As a 9-year-old, you can say, "I can just

1 opt out of that to remove myself from that scenario,
2 that situation". So I don't remember myself in his
3 office often or even ever again after that incident, but
4 there's a distinct tangible and sort of Technicolor
5 memory of that particular incident.

6 Q. What you say is you were kind of comforted by this.

7 A. Weirdly, yes. And that's ... it feels massively
8 shameful that a victim of abuse kind of remembers some
9 level of comfort. This was adult company, physical
10 contact. My mother was a very huggy sort of person and
11 physical contact for a small child is important. So
12 there I was getting physical contact, which is something
13 I craved, but the physical contact was wrong. But it's
14 difficult at that stage, particularly within the mental
15 mindset, the cultural framework, where this is a priest,
16 this is a monk, he is right, he is chosen by God and is
17 superior to the rest of us, he is a saintly figure and
18 I am directed by the catechism to be like this person,
19 to aspire to be this person.

20 One of the -- the greatest sort of achievement that
21 you could make as a young Catholic boy at the time was
22 to aspire to the priesthood and go for ordination. So
23 you're wrapped into this belief system that says, "I've
24 got to be like this person, but this person is doing
25 something wrong to me --"

1 Q. Did you think --

2 A. "-- but they can't be doing wrong because they don't do
3 wrong.

4 Q. Did you think at the time though that something wrong
5 was being done to you?

6 A. You knew it was wrong, but how do you define wrong at
7 that stage in your mental and intellectual development?
8 Because you've got nothing -- you don't have any
9 yardstick to measure it against.

10 LADY SMITH: Hugh, you may find it interesting to know that
11 you're far from being the first witness who has sat
12 where you're sitting and explained these mixed feelings
13 you have described of being comforted, by being made
14 special, for example --

15 A. Yes, that's a very good way of putting it.

16 LADY SMITH: -- and being in circumstances where they're not
17 getting any comfort from a home situation that they
18 might otherwise have and yet appreciating, whether then
19 or later, that what was happening should never have been
20 happening at all.

21 A. Mm-hm.

22 LADY SMITH: It's not unusual.

23 A. I can fully believe that. I'm kind of relieved to hear
24 that.

25 LADY SMITH: I thought you might be.

1 A. It's sort of ... But it's still ... It's that
2 dissonance, that disconnect, that we all, I think,
3 struggled with. I remember struggling with this intense
4 confusion and the only logical outcome you could make as
5 you tried to work it out against the background of what
6 you were learning by rote in the catechism is that I'm
7 wrong.

8 LADY SMITH: Yes. Because a priest can't be wrong?

9 A. Because he could not be wrong.

10 MR MacAULAY: This is within the context of being taught the
11 [REDACTED] but are you able to say how many [REDACTED]
12 lessons you received from Father [REDACTED] MEV

13 A. It's an awfully long time ago. I didn't get very far.

14 Q. Because I think you said you withdrew yourself from it,
15 but are you able to say whether or not this behaviour on
16 his part happened on one occasion or on more than one
17 occasion or can you not say?

18 A. I can't say that that behaviour -- you know, the ...

19 I am sure it happened on more than one occasion.

20 I can't put my hand on my heart and I certainly can't
21 give you dates and years.

22 Q. No.

23 A. But looking back through (a) the barriers you erect over
24 50 years of talking about it and (b) the haziness that
25 50 years of memory brings, all I can say is I am sure it

1 wasn't just a one-off. I am sure it was a pattern of
2 behaviour which then developed into a different pattern
3 of behaviour, which I'm sure we'll come on to, in
4 a different circumstance.

5 Q. Let's move on to that, because apart from your [REDACTED]
6 experience, I think you also were an altar server;
7 is that right?

8 A. Yes.

9 Q. And did anything happen when you were serving Mass to
10 Father [REDACTED] MEV

11 A. This is both with [REDACTED] MEV and

12 [REDACTED] MEY who I remember ... I remember
13 particularly acting as an altar boy for both of those.
14 The process was you were asked to be an altar boy for
15 one of the priests. You didn't do it every day,
16 you weren't always there, but in my memory I was quite
17 frequently acting as an altar boy. Father [REDACTED] MFD would
18 give the main school Mass and there were two altar boys
19 for that, so sometimes you'd go and do that, but that
20 was in a very public forum with all the rest of the
21 school there in the school chapel. But simultaneous to
22 that, there were other Masses going on at little altars
23 scattered around the school with a single priest saying
24 Mass with an altar server assisting.

25 Q. So if you take --

1 A. A one-on-one relationship.

2 Q. If you take that situation with Father MEV let's
3 focus on him for the moment, did anything happen during
4 these occasions?

5 A. Again, in my witness statement there, it's a vestigial
6 memory and a sensation of what was happening was wrong,
7 and I remember particularly in the central hallway to
8 the -- the central staircase to the school led down into
9 a sort of octagonal or strange-shaped sitting room,
10 which was the monks' sitting room, in the middle of the
11 school with a staircase that wound up and we were never
12 allowed up and down the staircase, except when acting as
13 an altar server. At the top of the staircase, which led
14 to two senior dormitories, and the maths teacher's
15 office and bedroom, was an altar.

16 All I can say is something happened in that
17 location, at that altar. My witness statement -- I can
18 elaborate slightly on that witness statement by a memory
19 which is brought to life by the recent trial of
20 Cardinal Pell in Australia, where one of his lines of
21 defence, which caused me to just leap up in shocked
22 memory, was, "How could that than through vestments in
23 a sacristy?" And all I can say is: I can tell you damn
24 well how that happens in a sacristy through vestments.
25 When you're kneeling in front of a priest with his hand

1 on your head giving you a post-Mass blessing you are
2 very vulnerable to having your head pulled into his
3 groin.

4 Q. Do you recollect that?

5 A. I do recollect that with both MEV and MEY

6 Q. So if we stay with Father MEV -- we'll come on to
7 Father MEY in a moment -- is your recollection
8 in relation to one event or more than one event?

9 A. It's in the hazy box of memory, which only emerges as
10 a sensation of outrage and of violation. It'd be so
11 much easier if I could recall in great glorious
12 Technicolor, but memory is a strange path. Neural
13 pathways are created and blocked by emotional processes,
14 and the more intense the process generally the more
15 vividly you can recall something, which I think is why
16 I vividly recall the first incidents, which were
17 MEV putting his hand up my shorts, and then later
18 on we'll talk about Father MFA as particularly
19 shocking, intense experiences.

20 The only way I can sort of articulate it is certain
21 events became normalised, the sort of interference, the
22 events in the sacristy or indeed at the end of serving
23 as an altar boy. It fades into a sort of foggy
24 sensation of, "This wrong stuff is continuing to
25 happen". Why was I in the mental state I was in by the

1 time I was in the fifth year, which I guess we'll come
2 to, without there being more than just a bit of
3 schoolboy bullying?

4 There's the background syrup of events, which hinge
5 around these memories, which I'm sure under some kind of
6 psychoanalysis I could dig into, but I have no great
7 desire to go there because that's that wee lad and I've
8 moved on.

9 Q. You mentioned Father [REDACTED] MEY [REDACTED] What was your
10 involvement with him? Can you develop that for me?

11 A. Again, the one thing, the one sort of -- other than the
12 sacristy thing, where [REDACTED] MEV [REDACTED] and [REDACTED] MEY [REDACTED] rather merge
13 into a single black habit wearing entity, was a very
14 distinct memory of going to the stable block, which was
15 at the east end of the big grass lawn at the front of
16 the school. Out to the left as you stood at the front
17 of the school was the stable block where I believe
18 [REDACTED] MEY [REDACTED] and [REDACTED] MEV [REDACTED] lived and they had rooms. I have
19 a very distinct memory of being in the stable block in
20 [REDACTED] MEY [REDACTED] room and I can think of absolutely no
21 reason why I might have been there.

22 Q. Were you there alone with the priest?

23 A. I was there alone. I remember being there alone with
24 Father [REDACTED] MEY [REDACTED] If I was there for some innocent
25 reason -- there were no reasons to be -- it was

1 absolutely taboo that you went into the priests'
2 accommodation. It was, you know, absolutely out of
3 bounds. I was there with him and I have no
4 justification for being there other than there being
5 something happening, and I don't know what that might
6 have been. I can't access it.

7 Q. I think what you tell us in paragraph 48 is that you do
8 not know what might have happened in Father **MEY**
9 room:

10 "I don't really want to go there."

11 A. No.

12 Q. And you don't need to go there.

13 A. I don't need to go there. But I kind of only need to go
14 there for the purposes of evidence. I kind of would
15 wish for the purposes of evidence to know exactly what
16 happened, but I don't know what happened.

17 Q. Is this only one memory?

18 A. It's a single event, it's a single memory of one event
19 of being in his room --

20 Q. In relation --

21 A. -- for purposes unknown.

22 Q. In relation to serving as an altar boy for both

23 **MEV** and --

24 A. It's separate from that. It's an entirely separate
25 event. The altar boy bit, I think in my memory, got no

1 further than having my face pushed into a groin, which
2 is a sexual assault in itself. What happened in
3 Father MEY room, I do not know.

4 Q. You also mentioned Father MFA

5 A. Yes.

6 Q. And you mentioned at the outset that he was one of the
7 monks who was there during your time,

8 Father MFA I think there was some family
9 connection; is that right?

10 A. He was a sailor. I think his brother had a boat and
11 in the summers he would go sailing. So that was a link.
12 He was known -- we knew about this obviously [REDACTED]
13 [REDACTED] because we were very much a sailing family and
14 the link to him was through the sailing. He was always
15 portrayed as the man to trust: it's okay, it's
16 Father MFA and he's a good guy, I know you might be
17 having problems elsewhere.

18 My father certainly started to consider that there
19 was something strange going on here. My mother,
20 I think, found it very difficult because of her Catholic
21 faith to believe that there was anything going on there,
22 but I think an event later on, which we'll come to, cued
23 up her suspicions.

24 But the one -- and this is what makes it shocking,
25 but the one person to be trusted was going to be

1 Father [REDACTED] MFA

2 Q. Did you go to Father [REDACTED] MFA because you were unhappy,
3 to express that unhappiness?

4 A. I remember doing that. I remember doing that.

5 I remember trusting him, I remember being able to talk
6 about my unhappiness with him. I couldn't bring up
7 sexual abuse with him because you don't have the lexicon
8 to do that. You can't -- and you're wrapped up in
9 a guilt. I can confess it, what a strange irony
10 that is, probably to my abuser in the confessional, but
11 there's a general: I'm not -- unhappy.

12 I was trusted by him. He used to sometimes allow us
13 to help him prepare meals, work in the kitchen, get food
14 out, he'd slide us the odd ice cream every now and then
15 from the freezer room round the back of the kitchens.

16 Through the five years I developed -- you know,
17 he was always the one person who finally I could trust
18 and was told I could trust and felt I could trust.

19 Q. Did something happen towards the end of your period in
20 Carlekemp that breached that trust?

21 A. Yes, and again that's one of those intense, strong
22 neural pathway Technicolor memories of ... I was
23 outside his office, I don't think I was particularly
24 going into his office, but there was a noticeboard where
25 his office was. It was on the north side of the

1 building, just up from Father MFD office, round the
2 back of this big staircase. He called me in and
3 I thought I was going to get a hug because we'd hugged
4 before, there had been innocent contact.

5 But he grabbed hold of me and pulled his hands
6 inside -- pulled my hands inside his habit on to his
7 erect penis. I was then old enough, really, to know ...
8 that's the one event which I remember reacting to with
9 complete shock and revulsion. I think there had been
10 a period when I was no longer being sexually interfered
11 with and I felt I was kind of moving out of this,
12 probably, but the real shock was here is the one person
13 in whom I'd invested -- I felt I could still trust and
14 he too was joining the party.

15 Q. What did you do?

16 A. I ... I am absolutely sure I immediately just ran away,
17 left the office and left.

18 Q. Was anything said by him that you can remember?

19 A. No. I do remember absolutely his look of anguish and
20 shame. I will give him that, as it were. He knew
21 he had broken something and me with this one act. It
22 was a momentary touch of an erect penis. I didn't even
23 know what an erect penis. I didn't even know that's
24 what one looked like or felt like. I hadn't met one
25 yet.

1 Q. Did you make contact with his erect penis under his
2 clothing?

3 A. Under his clothing, yes. He was naked underneath what
4 must have been his habit. It has a long, sort of piece
5 that hangs over the front, and any clothing underneath
6 it is buttoned and the buttons were undone underneath
7 this. So a premeditated act, the route was prepared.

8 Q. You mentioned confession and you tell us that every
9 Friday at Carlekemp you had to go to confession.

10 A. I seem to remember Fridays. It might be Saturday night,
11 but I am pretty sure it was Friday.

12 Q. But did you mention at any confession any of the events
13 that might have constituted sexual abuse?

14 A. The entire school were marched through confession and
15 unlike confessions in -- they weren't in a confessional
16 box, it was face to face, there was no grille between
17 you and the confessor, so it was in various classrooms
18 and off you went and every Friday was the sacrament of
19 confession. It followed a set procedure. I can still
20 remember the words now -- and I have not said confession
21 since I left Carlekemp:

22 "Bless me, father, for I have sinned. It has been
23 one week since I last confessed. Since then I have ..."

24 And then there's a pause and you think: what the
25 hell have I done? I'm a 9-year-old, I'm

1 a 10-year-old --

2 Q. Sorry, are you speaking to one of the four priests that
3 you've mentioned?

4 A. To one of the four priests.

5 Q. Did you mention at all anything that may have happened?

6 A. I don't remember. "I've had impure thoughts", but what
7 is an impure thought? I don't think I was capable of an
8 impure thought. I had been having confusing thoughts,
9 I had been having disturbing thoughts, I had been having
10 absolute ruddy terrors as to what was going on --

11 Q. I'm not suggesting it was in any way sinful for you to
12 be made to touch Father [REDACTED] MFA erect penis, but
13 would you mention that sort of thing having happened or
14 not?

15 A. It sort of comes under this loose sort of bracket of,
16 "What else am I going to say? I have to say something",
17 because it was expected that you're a sinner, therefore
18 you have to have something to sin -- something to
19 confess.

20 But I do distinctly remember saying, you know -- the
21 only time I could articulate that something was wrong,
22 that I was involved in a wrong thing, was in confession,
23 but you take the guilt upon yourself. We've already
24 sort of discussed that: he can't be wrong because he
25 can't be wrong, so therefore where does this wrong

1 reside? It must reside with me therefore, so therefore
2 I need to confess it.

3 Q. And are you doing it then under the guise of having had
4 impure thoughts? Is that what you're saying?

5 A. It seemed to be the sort of most effective catch-all.
6 If you don't know what's going on, how do you describe
7 it? But if you've heard that one as a line, you think,
8 "I'll trot that one out".

9 Q. Would you be pressed to develop what you meant?

10 A. Not really. Not really, no. But I do remember thinking
11 to myself: you know what, you were there at the time, oh
12 confessor, why am I telling you this? But there was
13 the -- there would be no physical screen, but there'd be
14 an emotional screen and an emotionless, "Go and say
15 three Hail Marys and don't do it again if you're truly
16 sorry, then ..."

17 So it just offloads and reaffirms the guilt in
18 yourself: so all right, he's said I'm wrong, I have to
19 do my Hail Marys, and penance, a couple of laps of the
20 rosary -- I'm not trying to trivialise it, but it became
21 ritualistic that you went and did your penance and then
22 you made it through another week.

23 Q. You've mentioned your parents before and having some
24 sort of discussions with your parents. Did you actually
25 specifically mention to your parents that some form of

1 sexual abuse may have happened?

2 A. Again, how do you describe it? But I do remember trying
3 to impress upon my parents and realising that I really
4 wasn't going to get very far with my mother, but I could
5 impress on my father that I was deeply unhappy and was
6 really struggling, and I think he realised this. He
7 himself had been to a prep school and boarding school,
8 so he knew what can go on, I guess. My mother had been
9 privately educated, educated at home by governesses back
10 in Dublin, so there was no way of expressing what the
11 process might be.

12 I remember my father becoming increasingly
13 disquieted by how unhappy I was.

14 Q. And was that at least part of the reason why you were
15 not sent to Fort Augustus [REDACTED]

16 A. Yes, [REDACTED]
17 [REDACTED]
18 [REDACTED]
19 [REDACTED] I think they realised that
20 basically it was a failing school at the time [REDACTED]

21 [REDACTED]
22 [REDACTED] so therefore I ought to
23 go somewhere else [REDACTED] But the chosen place was
24 Ampleforth, where my cousins had been, so the big public
25 school in North Yorkshire. I was academically bright,

1 I was a bright little kid, so doing well and due to get
2 good scores at common entrance, which was the
3 requirement. I think you could get into Fort Augustus
4 without common entrance if you'd come through Carlekemp;
5 going to Fort Augustus very definitely required a common
6 entrance pass.

7 Q. And I think you did not want to go to Ampleforth?

8 A. Absolutely no way was I going to continue in ... I'd
9 already worked out that I wasn't going to continue in
10 Catholic education. So I deliberately and very
11 consciously failed my common entrance in order to not
12 qualify.

13 Q. Can I go back a little bit to your life at Carlekemp,
14 because at paragraph 60, in particular, you say that you
15 do remember being in a state of mental despair for most
16 of the last few years that you were there.

17 A. Yes.

18 Q. Can you explain that?

19 A. It goes beyond anxiety, it goes beyond fear. The only
20 way I can describe it is despair. I cried a lot. I was
21 confused. I was wetting the bed. I was deeply unhappy
22 and I had nowhere to go. And the only -- at school, the
23 only frame of reference was the catechism, and you've
24 got to strive with every ounce of your body to apply the
25 precepts of the Penny Catechism, it's all there, without

1 nuance: it's dead easy, if you follow these rules
2 you will (a) be happy and (b) reach this emotional
3 Nirvana and see you get to heaven. So there's a lot
4 going for it. I wasn't getting there; all I was was
5 despairing at my confused state.

6 Q. Was this despair linked to what you considered to be
7 wrong things happening when you were there?

8 A. Yes. All I can ... The sense of wrongness was just
9 that: it was a sense, it wasn't anything I could
10 articulate into brackets, you know, describe this is
11 wrong because of this. It was just a sensation of
12 rather than being wrong it was: this can't be right,
13 this can't be a normal thing to be happening. So what
14 is normal? Normal to me and happy to me was the other
15 life at home, sailing boat, free, unquestioned, having
16 a sense of my own -- responsible for my own destiny ...
17 yes, a straight "Swallows & Amazons" sort of
18 environment.

19 Q. One thing you do tell us that you became an insomniac at
20 Carlekemp.

21 A. Again, I very distinctly remember the fifth form
22 dormitory was very high up above the chapel and there
23 was a big sort of -- it's not an oriel window, it was
24 a big Tudoresque sort of building with ... there was
25 a little balcony outside the windows to the fifth form

1 dormitory with, running down the west side, the
2 left-hand side as you came out through the windows on to
3 this little balcony, the top of the -- on the roof of
4 the chapel, a long fire escape and you could climb down
5 the fire escape and out across the grass, down through
6 the woods, across the golf course, and down on to the
7 beach.

8 LADY SMITH: If you're talking about fifth form, you'd have
9 been, what, 12 years old?

10 A. Twelve years old, yes. Eleven or 12.

11 LADY SMITH: Depending on what time of the year it was, yes.

12 A. So I was developing a sense of my own self, so therefore
13 I was able to take action to take control of my own
14 destiny, and something I could do was leave. I couldn't
15 run away because there was nowhere to run to because
16 we were in a closed system. You ran away, you went
17 back, and you went home, you couldn't describe it, so
18 you couldn't describe it if you ran away and went home.
19 So there was no point in running away, but I could run
20 away repeatedly and then run back repeatedly, having
21 restored myself and recharged myself and did whatever
22 I did on the beach.

23 MR MacAULAY: Was this a regular --

24 A. It was very regular, particularly through my last
25 summer. So with the light coming up, 3 o'clock,

1 4 o'clock, in the morning, alone in slippers and
2 dressing gown, I'd be walking down the beach in
3 North Berwick. The mind boggles these days as a father
4 and grandfather, but there I was, a vulnerable little
5 boy, walking up and down, rejoicing in being alone,
6 rejoicing in not being within the environment.

7 Q. You didn't go to Ampleforth as you have told us, and you
8 have given us the reasons for that, but you went to
9 a school called Brookfield School in Wigton in England
10 and I think you make a clear comparison between what
11 that was like and Carlekemp.

12 A. Yes.

13 Q. And --

14 A. What I don't say is it was a Quaker school run by the
15 Society of Friends, which I guess is kind of the other
16 end of the religious spectrum.

17 LADY SMITH: It's about as far removed from Roman
18 Catholicism as you can get, isn't it?

19 A. A great friend of my parents said, "Hugh will tell you
20 the school he wants to go to, he'll find the school
21 that's right for him". We went and visited Brookfield
22 and I immediately came out and said, this is the place
23 for me. And [REDACTED] the friend of my parents, said,
24 "Yes, told you so, he ought to go".

25 MR MacAULAY: In summary, you tell us it was progressive

1 open, honest, supportive, approachable and simple.

2 A. Yes. Academically, fairly useless in retrospect, but
3 it's where I recovered. It rebuilt me.

4 Q. I think you say in your statement at paragraph 80 that
5 you consider that when you went there you were in
6 recovery.

7 A. It's the best way I can describe it, yes. I was fairly
8 emotionally damaged by the time I got there. Have you
9 ever watched a dog being or ever rescued a dog from an
10 animal -- from the Dogs' Trust? The sudden realisation
11 that there can be happiness, that there can be freedom,
12 that there can be trust, was quite overwhelming.

13 Q. So far as reporting abuse is concerned, we've already
14 touched upon that, but you say in paragraph 86 that
15 hearing about the abuse at Fort Augustus in 2013 undid
16 what you describe as "the padlock on the box".

17 A. Yes.

18 Q. Do I take it from that that really, up until then, you
19 had not opened the box in relation to what had happened?

20 A. I'd cracked it open slightly. I went off to university
21 in 1977. On the second day I met the woman who became
22 my wife and still is -- she was also part of my
23 recovery, part of my, you know, reason for developing.
24 But as our relationship developed and became physical,
25 I hit an absolute brick wall emotionally and physically

1 because it took me back to ... I recognised what this
2 sex thing was against a backdrop of that which I'd been
3 exposed to at Carlekemp.

4 I remember distinctly saying, "I love you, but
5 I can't make love to you", which for a 18 or 19-year-old
6 to a 21-year-old young woman is kind of difficult. God
7 bless her, she stuck by me and she understood that and
8 we got over that and, coming on for 40-odd years later,
9 we're still together. So it cracked open and then
10 slammed shut again.

11 Q. If I can understand what you mean in paragraph 86 when
12 you say that hearing about the abuse at Fort Augustus,
13 in particular in 2013, which I think was a TV
14 documentary programme --

15 A. Yes, "Sins of Our Fathers".

16 Q. -- undid the padlock.

17 A. Yes. I thought I can either leave it in the box, but
18 that's doing a disservice not only to myself but to
19 truth. So I'm here and the reason why I'm waiving my
20 anonymity is because -- and I fully understand why a lot
21 of people will wish to preserve their anonymity, but
22 actually, however painful it is to talk about it, I'm
23 not ashamed of any of it, and it's not for me to be
24 ashamed of. So this is me, this is Hugh Russell that
25 experienced this.

1 Q. And because the box is open, you've come to the inquiry?

2 A. Because the box is open, I've come to the inquiry. The
3 mantra is: do the right thing on a difficult day. This
4 is difficult, but it's the right thing to do.

5 Q. Can I just take a sidestep for a moment and look at your
6 academic achievements which you tell us about. You
7 studied a number of degrees and, just looking at your
8 career, you went into the army; is that right?

9 A. After a period in the oil industry, I suppose I went to
10 university with a view of becoming a geography teacher.
11 I'd been thoroughly inspired by my geography and outdoor
12 pursuits teachers at Brookfield, and geography and the
13 hills, I thought, right, I will replicate that, I want
14 to be a geography and outdoor pursuits teacher.

15 I think being at university, I kind of rebelled
16 against the teaching bit, I went off into the oil
17 industry, partly because of the pay cheque was better,
18 so I did six years as a drilling engineer and well-side
19 geologist in the North Sea.

20 In 1986, the oil slump caused about 80% redundancy
21 across exploration, perhaps periodically, and I thought,
22 what do I do next? Suddenly the army raised its head,
23 particularly being an army educator.

24 Q. And that was a role you took on?

25 A. I joined what was then called the Royal Army Educational

1 Corps as an instructor officer, went to Sandhurst. I
2 was commissioned in 1987, August 1987, as a second
3 lieutenant, and carried on a military career as an
4 education and training specialist.

5 Q. And I think you attained the rank of colonel.

6 A. Yes, I made full colonel.

7 Q. And I think you left the army in 2011.

8 A. Yes, 2011, at 52.

9 MR MacAULAY: I don't know if your Ladyship would be
10 inclined to have a short break.

11 LADY SMITH: How much longer do you think you'll be?

12 MR MacAULAY: I'm hoping to finish by 3.30.

13 LADY SMITH: Let's carry on.

14 I'm assuming it's not a problem for you, Hugh, but
15 we could break now for a five-minute tea break.

16 A. While we're on a roll, it's almost easier to keep it
17 rolling.

18 MR MacAULAY: You have a section in your statement, Hugh,
19 where you talk about the impact of abuse. I think the
20 message that you're telling us there is that insofar as
21 the impact on you is concerned, you have tried to fix
22 the problems that you have encountered through analysis.

23 A. Yes. And through a very black and white view of right
24 and wrong, that wrong is never right. So you've got to
25 do -- integrity says you've got to do the right thing.

1 Speak truth to power, try and make things better as
2 a mantra. It's about leaving any situation in a better
3 position than when you arrived in it.

4 Q. I think what you've also done is you've sent the
5 inquiry, or rather to Lady Smith, a letter focussing on
6 certain aspects of the Catholic Church. You'll find
7 that as tab A in your folder.

8 A. Yes.

9 Q. If you want to look at that, or if you have it
10 separately -- this is at WIT.003.001.4987 -- I think
11 what you're trying to do here is to draw the inquiry's
12 attention to aspects of the catechism of Catholic
13 doctrine and in particular the so-called Penny
14 Catechism.

15 A. Yes.

16 Q. Having given my witness statement, I thought about what
17 I'd said long and hard, and I thought there are things
18 I hadn't had the opportunity to express within the
19 process of giving my witness statement, of again --
20 I mean, going back to your point of analysis, so okay,
21 what was happening here, what is the process? It harks
22 back to my background as an inspector of training and
23 training designer where all sorts of methodologies come
24 in and you say, right, we know what should be happening,
25 but what is happening and why is it happening, and you

1 get back to the root cause of how has this come about.

2 So that's what my piece of analysis in tab A is
3 about. It's developed a little bit over time.

4 LADY SMITH: Before we look at it, can I just thank you for
5 writing it. I saw this when it came in and read it and
6 found it very helpful at the time and the article about
7 the Penny Catechism and it certainly enlarged on what
8 you'd already explained in your witness statement.

9 A. The point is -- and it is a point -- you have picked up
10 the point, Lady Smith. It's important to understand the
11 culture and the enveloping mindset in which we were
12 living. It's not just a school and it's not just about
13 safeguarding, it's about an entire entity. It's the
14 system of systems rather than just a particular system.
15 It's how they all intermesh.

16 LADY SMITH: And what the system wasn't doing was teaching
17 children to question established beliefs and how it's
18 okay to ask, "Why? I don't understand that. Can that
19 be right?" and encouraging them to think that is a good
20 thing.

21 A. Yes.

22 LADY SMITH: And educationally, it's of fundamental
23 importance.

24 A. Yes. If you don't employ -- if you just live in the
25 affective domain and the psycho-motor domain, your

1 beliefs and skills, and don't actually go into the
2 cognitive domain of understanding why, then you never
3 develop a full, deep understanding of anything, you just
4 become an automaton.

5 LADY SMITH: Yes. Mr MacAulay.

6 MR MacAULAY: Again, Hugh, you have provided a very detailed
7 analysis of what you take out of the catechism. Can
8 I take you to the top of page 4990? It's the fourth
9 page of the document. I'll then take you to the summary
10 of what you've said. There's a quote from Matthew to
11 say:

12 "I know that the church cannot err in what she
13 teaches because Christ promised that the gates of hell
14 shall never prevail against the church. The Holy Spirit
15 shall teach her all things and that He Himself will be
16 with her all days, even to the consummation of the
17 world."

18 Do you see that?

19 A. Yes.

20 Q. You say this, particularly to a boy of 8 or 9, being
21 considered to have reached the age of reason, is pretty
22 intense and unequivocal. You go on to say, "The
23 catechism doesn't do nuance", which I think is a quote
24 from the article. Are you saying that it's dogmatic?

25 A. Yes. The article uses the phrase "It doesn't do nuance"

1 as a positive attribute but actually it's a massively
2 negative attribute because if it doesn't do nuance, then
3 all it is is indoctrination. If you can't question it,
4 you can't nuance it, you can't deal with it in the
5 cognitive domain, all you're doing is absorbing it as an
6 affective belief.

7 Q. If we move on then to page 4991, the final page where
8 you provide a -- I think what you're saying is a summary
9 of your own position. For example, a third of the way
10 from the top, you say:

11 "I was in despair at my circumstances as a result of
12 the faith undermining my faith in anything. Nothing
13 could be done."

14 Is that you reflecting back to your position at
15 Carlekemp?

16 A. Yes. I'm trying there to put myself back in the 9, 10,
17 11-year-old's shoes. I use the phrase "emotional
18 checkmate". You can't move because the precepts that
19 you've been taught remove any form of questioning, so
20 you can't question it because it is true. So therefore
21 that which you don't understand can't be true.

22 Q. Can I ask you then, Hugh, to read the summary? It
23 begins between the ages of 8 and 12. Can I ask you to
24 read that paragraph out to the inquiry?

25 A. "Between the ages of 8 and 12 I was mentally, physically

1 and sexually abused by priests of the Catholic faith who
2 professed the doctrine examined in outline above.
3 Confused, abused, despairing, unbelieving, and therefore
4 damned, I could find no escape, locked as I was into the
5 closed system of the Catholic faith. I certainly could
6 not tell my mother, she being a faithful Catholic. I am
7 sure that my father suspected something was seriously
8 amiss but I had no vocabulary, lexicon or frame of
9 reference in which to express my situation.

10 "I refer in my witness statement to the comfort
11 blanket described by Charles Haddon-Cave QC of
12 'complexity, compliance and consensus that emasculates
13 system safety'. The catechism of the Catholic doctrine,
14 I contest, is such a system which I am prepared to
15 believe unwittingly harbours and protects abusers. The
16 sexual abuse of my body is one thing and I don't
17 underplay it. However, in my own experience, it was
18 just one damaging element or manifestation of the
19 exploitation of my credulousness, my innocence and trust
20 of myself. This perpetrated under the doctrinal
21 absolutism of the catechism, behind which my abusers
22 find a perfect, literally God-given deceit."

23 Q. You comment at the end that you are urging the
24 inquiry --

25 A. I urge the inquiry to find parallels in my experience

1 with others' testimonies and to act with courage in
2 order to expose the systemic dangers manifested in this
3 doctrine, in effect the control system of the Catholic
4 faith. The theological basis of the Catholic faith
5 expressed in its doctrine is not challenged. Its
6 practical implementation, however, is, I suggest, deeply
7 flawed.

8 Q. And that last comment is, I think, key to your analysis
9 here, isn't it?

10 A. Yes.

11 Q. You're not challenging theological --

12 A. I'm not in a place to challenge the theological basis.
13 It may be right. I have written separately -- and
14 I have shared this letter with Cardinal Newman, the
15 Archbishop of Westminster, and I went to the English
16 because I'm living in England and it's easier to access.
17 He replied back saying, "It is absolutely wrong that the
18 catechism should be used like this". Yes, I completely
19 agree. It is absolutely wrong. But it still was.

20 It doesn't -- I fully agree that it's wrong, but
21 just saying it's wrong doesn't address the issue that it
22 can be. It's the law of -- I am, you know, absolutely
23 willing to suggest it's an unintended consequence.

24 I would be horrified to think that it might be an
25 intended consequence. I can't even begin to express

1 that it could be an intended consequence. But an
2 unintended consequence of how the catechism was taught
3 certainly and I have seen more recent -- there's
4 a thinking called YOUCAT, the youth catechism, which is
5 much better written and it shows that there
6 is flexibility, that there is -- and I fully support the
7 fact that the Catholic Church is trying to get to
8 resolution and it is addressing some of the problems,
9 but only slowly.

10 I mean, this is 50 years. But in the last few years
11 under Pope Francis, progress has been made. But my
12 point is that even the fundamental statements of faith
13 must be challenged and examined of how they're expressed
14 in order to make sure that things don't happen again.
15 You can have no end of safeguarding, but if that
16 safeguarding happens within a flawed culture, then that
17 culture can continue to be flawed.

18 LADY SMITH: Is there a risk that concentration on the
19 catechism could leave behind a focus on Christ's
20 teachings? I know that's a huge question when I've told
21 you that we'll finish in another 15 minutes, but just
22 your immediate reaction to that. Am I right?

23 A. Pope Francis has, on several recent occasions, made some
24 very strong, very strong statements, which are leading
25 in the right direction. 20 August 1918(sic):

1 "No effort will be spared to address the issues."

2 October 1918(sic) in the Synod he talks about
3 clericalisation and abhors the construct of
4 clericalisation, which I can go into if you wish.

5 In December 18, he addresses the Curia: hand
6 yourselves over to human justice and prepare for divine
7 justice. These are all the right statements going
8 in the right direction, but there are constraints and
9 barriers being put in place by the conservative
10 elements, which abhor the idea of change, and without
11 that change you don't get progress. All change is
12 progress -- "All progress is change, but not all change
13 is progress", I think is the phrase, isn't it?

14 MR MacAULAY: I think that may be a phrase that comes out of
15 the other paper that you have sent us. That's the
16 speech by Sir Charles Haddon-Cave to the Piper 25 Oil
17 and Gas Conference. Can I just touch upon that briefly?
18 It's at WIT.001.001.4601.

19 This was a talk that he gave to this conference, as
20 we can see from the front page, on 19 June 2013. It was
21 based upon the Nimrod review that he had carried out
22 following the loss of a Nimrod and its entire crew of 14
23 on a mission over Helmand Province in Afghanistan. That
24 was the background to it.

25 It's a lengthy speech, and we're grateful to you for

1 drawing the inquiry's attention to it, because it does
2 make some very interesting points. One of the points
3 that is indeed reflected in the abstract, if we look at
4 the first page -- it's the words in quotes at the
5 bottom:

6 "Any intelligent fool can make things bigger, more
7 complex and more violent. It takes a touch of genius,
8 and a lot of courage, to move in the opposite
9 direction."

10 I think one of the messages that comes out of this
11 is the importance of simplicity.

12 A. Yes.

13 Q. Is that right?

14 A. Absolutely. I came across Charles Haddon-Cave and the
15 Nimrod inquiry entirely separately in reference to
16 training systems design in the military. I was
17 responsible for all training systems design policy for
18 the army and its implementation in one particular job
19 whilst the Nimrod was this -- just after the Nimrod
20 crash happened.

21 Complexity, compliance and consensus are the comfort
22 blanket. It's a very, very simple model, which
23 I contest has absolute applicability to this scenario.
24 We have a very, very complex system. The catechism runs
25 to thousands of paragraphs of unnuanced direction. You

1 are directed by it to be utterly compliant to it and if
2 you subscribe to the faith then you are part of that
3 consensus and the phrase you used, Lady Smith, is no
4 opportunity to question.

5 Without that opportunity to question it is tied in
6 with this clericalism, which again Pope Francis is
7 abhorrent of. It's the position of power that is vested
8 in the clergy and if the clergy subscribe to that power
9 and go on that power kick, there is no end to the damage
10 they can do. Whilst I was at Carlekemp, the priests who
11 were abusing me were all-powerful.

12 Q. We can pick up the points you have made on page 4605,
13 paragraph 16. We needn't look at this analysis, but he
14 talks about seven steps to failure over time, seven
15 themes and seven lessons. This is, I think, key to his
16 lessons, and that is to avoid the three comfort blankets
17 that you have just mentioned: complexity, compliance and
18 consensus. And he goes on to say:

19 "Simplicity is your friend and there's a false
20 comfort in compliance."

21 I think that's the point that you --

22 A. Yes, absolutely, yes.

23 Q. And also, a false confidence in consensus.

24 A. And you must be critical of that that which you are
25 compliant to.

1 Can I give an analogy from my own experience? The
2 Royal Navy training audit team went into HMS Raleigh,
3 which is their recruit selection of their -- the phase 1
4 training of their recruit training school down in
5 Plymouth. At the same time, the Adult Learning
6 Inspectorate went in to inspect how the training was
7 being conducted.

8 The training audit, the compliance audit, said:

9 "You are non-compliant, report to the Second Sea
10 Lord immediately. Why are you non-compliant to that
11 which we are directing you to do?"

12 Simultaneously, the Adult Learning Directorate said:

13 "This is a fantastic organisation which is achieving
14 amazing things in a very short time with these young men
15 and women."

16 There's only one logical conclusion to draw, that
17 the thing you're compliant to is wrong, because if
18 you're not compliant and you're achieving, then you must
19 be achieving more than that which you are being asked to
20 be compliant to.

21 By the same parallel, if you're compliant to this
22 thing which is dangerous, then there must be something
23 wrong with that which we are complying to.

24 Q. Thank you for that. We can digest this, I think
25 important, paper for ourselves. Can I just look at

1 page 11.

2 Perhaps a lesson to us all is at 4611, where he has
3 the heading "PowerPoints". He says:

4 "I recommend in my report that the ubiquitous use of
5 PowerPoints should be discouraged as it can lead the
6 audience to watch rather than to think."

7 That's probably correct.

8 A. Yes.

9 Q. I think from papers that you handed in to the inquiry
10 yesterday, there's two particular points. You want to
11 raise a quote from Dr Marie Keenan, who carried out some
12 research into child sexual abuse and the Catholic Church
13 in connection with confession. Can you just provide us
14 with that quote?

15 A. Yes. The quote from Marie Keenan, 2011, "Sexual Abuse
16 in the Catholic Church", published by the
17 Oxford University, it's a public domain book. To quote
18 one priest from the research:

19 "After each abusive occurrence, I felt full of guilt
20 and at the earliest opportunity I sought to confess and
21 receive absolution. There were times of guilt, shame
22 and fear that I would get caught but I used confession
23 to clean the slate. I minimised everything in this
24 area, convincing myself that I would never do it again,
25 especially after confession."

1 I go on to say:

2 "I have no doubt that at the moment of confession
3 the abuser was full of interior repentance. Equally and
4 sadly, I have no doubt that the abuser was assured of
5 his absolution. The church must recognise that this
6 repeating cycle of abuse, confession, absolution, back
7 to abuse is unforgiving and inexcusable."

8 And I've had some discussion with the
9 Catholic Church about true contrition, the fact that
10 in the Sacrament of Confession, unless you are truly
11 sorry, then you're not actually going to get absolution.

12 But this power thing, this man, he might have been
13 ordained, he is vested with the authority of God to
14 absolve sins on a judgment call of, "Are you truly
15 sorry? Yes, you're truly sorry". The catechism
16 actually does make provision for the withholding of
17 absolution if the repentant -- absolution is dependant
18 upon absolute contrition, repentance of the sins, and
19 the undertaking of some degree of penance or restitution
20 for the sin. And it's a multi-part stage until you
21 arrive at absolution, and of course absolution for any
22 sin must surely be in the hands of God rather than of
23 man.

24 How sorry are you if you've just said, "I'm really
25 sorry, father, but I've sinned"? This goes back to what

1 Pope Francis said:

2 "To those who abuse minors, I'd say this: convert
3 and hand yourselves over to human justice and prepare
4 for divine justice."

5 Q. That's quite a forceful statement.

6 A. What could be plainer? I'm very happy for a Catholic
7 priest who is an abuser to receive absolution of his
8 sins, I'm not a vindictive man, but maybe the proper
9 contrition is by handing themselves over to human
10 justice and saying, right, I'm sorry enough to go to
11 prison.

12 LADY SMITH: It's not just that: it's the continuing risk to
13 children.

14 A. Absolutely.

15 LADY SMITH: This is something that we did discuss with,
16 I think, Archbishop Mario Conti when he was giving
17 evidence. He pointed to the ability of a priest to
18 refuse absolution in the teeth of another priest
19 admitting child abuse, but there seemed to be no answer
20 to the question, "But if it's not reported to the civil
21 authorities, the children's interests are not properly
22 protected".

23 A. It's the issue of mandatory reporting to the civil
24 authority. The excuse is slightly used that it may put
25 a priest at risk of murder because remember it's

1 a global church, it's happening in every country. I can
2 put that bluntly: that's not my problem.

3 LADY SMITH: No.

4 A. Our problem is that -- I don't want to get into the
5 sanctity of the confessional; that's another argument
6 completely. But all right, if the sanctity of the
7 confessional is the sanctity of the confessional, then
8 we fall back on that which already exists, which is the
9 ability to withhold absolution and say, "You are damned,
10 oh abuser, until you properly retribute for your
11 (inaudible) and make restitution of your sins by
12 submitting yourself to human justice and then, after
13 you've done that, then maybe God will see fit to absolve
14 your sins".

15 Whilst it remains a closed system, it remains
16 a dangerous system -- and even the most recent decree by
17 Pope Francis in May of this year, the Apostolic Letter,
18 doesn't go far enough because it remains an internal
19 system: notwithstanding because the sanctity of the
20 confessional still exists, but we'll internally report
21 problems up to the Holy See.

22 LADY SMITH: There is a --

23 A. You can lick your own lollipop.

24 LADY SMITH: There is another problem for those who do not
25 ascribe to the Catholic faith that they do not believe

1 in an always-forgiving God, who would say, if we're
2 right, the withholding of absolution has no effect, God
3 will forgive.

4 A. God will forgive if you are truly repentant, which is
5 what the Catholic faith says.

6 LADY SMITH: That is what the Catholic doctrine says and
7 who's to say? We don't know which belief system is
8 correct about this. And at the heart of this we still
9 have children to be cared for.

10 A. I'm not challenging that at all but we step back from it
11 and we have to look at it as -- so here is the doctrine,
12 how safe does that doctrine make our children from
13 abusers? And if it doesn't make our children safe from
14 abusers, then it can't be right, because it's a sin
15 against -- the fifth commandment, thou shalt not kill,
16 it goes on -- it's basically sins against the dignity of
17 the human. And the examples given in the catechism are
18 for murder and abortion. I would contest that sexual
19 abuse is right up there with murder and abortion. It
20 killed me and it has killed other -- you know, it killed
21 me spiritually, but it has actually physically killed
22 people it has caused people to commit suicide. People
23 have died in their despair because of it and that is
24 directly against the fifth commandment.

25 MR MacAULAY: Hugh, I understand you do want to provide the

1 inquiry with some views on child protection. I just
2 wonder whether that would be better done by you
3 committing these views to paper and submitting them to
4 the inquiry, just as you've done before with your
5 letter.

6 A. If that's acceptable.

7 LADY SMITH: Would it be possible for you to do that? If
8 I may say, you've already proved how articulate and
9 clear you are in writing. It would be of great
10 assistance to me to have something in writing from you.

11 A. Yes. My thinking has developed over time as things have
12 become clearer. I can sort of -- in many ways, it would
13 replace the original letter I wrote to you, which
14 was ...

15 LADY SMITH: It was January 2018.

16 A. Yes, the WIT.003.001.4987 enclosure, as a sort
17 of: right, now a year on, with further thought, further
18 discussion, further thinking ... Because where I kind
19 of come -- not only as a survivor but as somebody who's
20 dealt with this professionally and have certain views --
21 I'll absolutely say, I'm not tilting at any faith
22 whatsoever. It's seriously important not to do that,
23 but what we have to do is be supportive of every
24 organisation of every faith to put themselves in the
25 position where they can get it right.

1 LADY SMITH: Yes, thank you. That'd be very helpful.

2 MR MacAULAY: There are no time constraints. It's entirely
3 a matter for you when you are able to produce that.

4 Can I just say, Hugh, finally, thank you for
5 engaging with the inquiry, for all the material you have
6 provided to the inquiry, which we shall digest.

7 My Lady, I don't have any questions from any other
8 source from Hugh.

9 A. I think in all honesty, just one question, Lady Smith.

10 LADY SMITH: Please do.

11 A. Because I've been in open discourse with the English
12 Catholic Church at Westminster, and, in particular,
13 Bishop John Wilson, who has been very supportive and
14 very open. I can't use our discussion with him without
15 actually copying him in. I think that it is
16 important --

17 LADY SMITH: Yes.

18 A. -- and honest and open that I include him in that.

19 LADY SMITH: That would fit with our approach entirely and
20 of course if he was happy to share with us his
21 discussions with you, that would be wonderful. If he is
22 not, I would respect that, I'd have to.

23 A. Right. My own personal integrity says I need to do
24 that.

25 LADY SMITH: Well, thank you for that.

1 Are there any outstanding applications for
2 questions?

3 Hugh, all that remains is for me to thank you so
4 much for every way in which you have engaged with the
5 inquiry -- and of course that's not just your written
6 statement work, but what you've written to us already,
7 the documents that you found and produced, and the
8 photographs you brought along today. It's really
9 helpful to see you as a child, so thank you for that.
10 Thank you for talking to us today as clearly and openly
11 and helpfully as you have. I don't imagine that it was
12 all easy at all. Some of what you've been talking about
13 is very difficult and, as you say, it goes to the heart
14 of places that you have closed off over the years, and
15 I appreciate your willingness to do what you have done.
16 So thank you very much and I'm able to let you go now.

17 A. I just want to be the voice of people who can't say it.

18 LADY SMITH: Thank you.

19 (The witness withdrew)

20 LADY SMITH: I think that completes our evidence for today,

21 Mr MacAulay, does it?

22 MR MacAULAY: It does. Tomorrow we just have one witness.

23 LADY SMITH: Starting at 10 o'clock as usual?

24 MR MacAULAY: Yes.

25 (3.35 pm)

1 (The inquiry adjourned until 10.00 am on
2 Thursday, 12 September 2019)
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23 I N D E X
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25 "MICHAEL" (sworn)1

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2 Questions from MR MacAULAY1

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4 "JANE" (affirmed)40

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6 Questions from Ms MacLEOD40

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8 HUGH RUSSELL (sworn)99

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10 Questions from MR MacAULAY99

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