

## **Scottish Child Abuse Inquiry**

Witness Statement of

**HUGH McGOWAN**

Support person present: Yes

1. My name is Hugh McGowan. My date of birth is [REDACTED] 1948. My contact details are known to the Inquiry.

### **Life before care**

2. I don't remember much about my life before care. I later found out that I was sent to Quarrier's Homes when I was 23 months old. I was put there by my mother, [REDACTED] after approaches by the Salvation Army and the Royal Society for Prevention of Cruelty to Children. I don't know who my father was. He is not named on my birth certificate.

3. My mother and I lived in a Salvation Army hostel in Glasgow. It was called the [REDACTED]. I understand that my mother worked for the Salvation Army for no pay but she was given board and lodgings. The Salvation Army wrote a letter to Quarrier's in May 1950 asking them to take me in. The letter described my mother in very degrading terms. It said that she was a "useless dirty type" and that her parents did not want to have anything to do with her. There were offers of adoption for me but my mother had refused these. The Royal Society for Prevention of Cruelty to Children had also written to Quarrier's on 29 May 1950 asking that I be placed there. The letter said that my mother was not capable of looking after me on her own. I have passed a copy of these letters to the Inquiry.

4. 46 years later I found out some information about my mother. I got this information with the help of the Child Migrants Trust. I think my mother must have looked after me for almost two years. One letter described me as a "very fine child".

In my view the Salvation Army and the Prevention of Cruelty to Children letters demonstrate their agenda. Having a child out of wedlock was regarded as the lowest form of conduct. It was a sign of the times. That was their way of doing things. The Salvation Army said my mother had to leave the hostel. Quarrier's agreed to take me in and I was placed there in June 1950.

### **Quarrier's Homes**

5. Quarrier's was a self-contained children's home. There were 43 cottages and a babies' home. It had its own school, a hospital for minor ailments and its own church.

6. All of the cottages had a dining room, playroom and a kitchen. Upstairs there were two or three bedrooms and the cottage mother or cottage parents had their own private bedroom. The cottage parents or cottage mother lived with the children the whole time. They were live-in minders.

7. I think that there were about a thousand children in Quarrier's when I was there. When I left there were about 600 children. I was placed in the babies' home for two years. My first memory is having no clothes on and playing and laughing. I also remember being on a table with people in white coats around me and I was screaming. I do not know the circumstances but I have two burn marks or scars on my left wrist and I don't know how I got them. I suspect that that is what the memory relates to but no mention of this is made in my records from Quarrier's.

### *Cottage 40*

8. When I turned four I was put into cottage 40 at Quarrier's. Each cottage was supervised by either a cottage mother or cottage parents. Where the cottage had cottage parents, that is a cottage mother and father, they would have more children to look after than a cottage mother would on her own. Boys and girls lived in separate cottages.

9. Cottage 40 was run by a cottage mother and father called QAF/QAG. I have a couple of memories from that time. We had to line up every day in the shed and take cod liver oil and rosehip syrup. I loved it but no one else did. The other memory is more terrifying. The boys in the cottage were playing a joke. It was wet outside and there was thunder and lightning. I was pushed outside and they locked the door. I was terrified and it took me a long time to not worry about thunderstorms.

10. I also remember being on my hands and knees and scrubbing the kitchen floor. We did that about once a week. There was no mistreatment in that cottage.

### *Cottage 19*

11. There was a nurse at the hospital in Quarrier's called QAJ. She became a cottage mother for cottage 19. She was unmarried. I and other boys were transferred to this cottage. It was the cottage located nearest to the school. I was about five years old at the time. The majority of my time at Quarrier's was spent with QAJ. I remember that on one birthday she turned 44 years of age. I think that as a nurse she was well liked and others said she was a really nice person. But as a cottage mother, she became a tyrant. She made us call her "mummy" and I hated that. I have a particular memory which I think shaped the relationship between us. I was quite young and I was holding her hand and walking from church to the cottage. Something about the church service had made me ask her: "Mummy, do I have a real mummy?". She replied: "Of course you do, I'm your mummy". I knew that wasn't true and I think she realised that I knew the truth. It shaped our relationship.

12. QAJ had intolerant traits. This included if you wet the bed, which I did frequently. I didn't stop wetting the bed until I was 19 years old. The first time I did it she was very angry. She said if I did it again that I would be punished. I did it repeatedly. I was punished each time. She would spank me on the bottom. That was their way to try and stop you doing it. I was the only one who wet the bed regularly. It was not good waking up to find that I was wet. They put a rubber sheet on the mattress.

13. QAJ was very strict. We were not allowed to fall out of line. She was quick-tempered and intolerant. There are three others who were sent to Australia who were in her cottage. If you talk to them, their views may be different. I don't think they did anything that annoyed her. I remember she used to say that a liar was worse than a thief as you can tie a thief's hands but not a liar's tongue. But I would look at her and think that she didn't practice what she preached. This had a bearing on my treatment by her. I was in her cottage from age five to twelve. I spent seven years with her.

14. QAJ had her favourite boys. One of these boys was older than us. He was about seven or eight years older than me. He and QAJ got on very well. He was at an age of discovering his sexuality. He came into my bed one night and made me masturbate him until he ejaculated. At first, it was an intriguing experience. We had heard that that sort of thing had happened, but we had not been told directly about it. I was eight or nine years old. He did not come into my bed every night but over a period of weeks he came to my bed about a dozen times. I was sick of it and one night I said no. The next night I refused and I said to him that I would tell mummy. He told me not to tell anyone. A time after this, a window was broken at the cottage. I think he broke the window when QAJ was out. When she returned she got all 12 boys into the playroom and asked who had broken it. The older boy said it was me. I denied it. QAJ grabbed me and took me to her parlour and belted me for breaking the window and also gave me another belting for saying that I hadn't done it. She didn't believe me. After the punishment, the boy said, "That's what will happen to you if you tell". The boy never came back to my bed after that but I think he went to someone else in the cottage. He left Quarrier's not long after that.

15. I have passed to the Inquiry a photograph of me and other children who were in the cottage with QAJ. I don't know when it was taken. In the photograph we are wearing our Sunday outfits. The older boy is not in that photograph as he had left Quarrier's by then. The boy would be in his late 70s now if he is still alive. Three of the boys in the photograph were also sent from Quarrier's to Australia. I have had this photograph for a number of years. I think one of the boys from the cottage who

had been sent to Australia gave me the photograph. I have treasured this photograph as it is the first photograph of me.

### *Food*

16. The food was okay at Quarrier's. You had to eat it even if you didn't like it. You learned to eat everything even if you disliked it. Breakfast would be cornflakes or porridge. Lunch was the main meal and would be things like stew, sausages, fish or shepherd's pie. Every second Friday we would have boiled fish with bones in it which I disliked. We would have meat pie every other Friday and we looked forward to that.

17. All meals were eaten in the dining room of the cottage. We washed our hands and face before meals. The cottage mother had the same meals as us and ate with us. We had to go into the dining room and show <sup>QAJ</sup> that our hands were washed. If there was dirt on our hands she would slap us on the back of the head and make us wash them again. She was very fastidious.

18. We would then stand behind our chair and sing Grace. We did this for all meals. We would then sit down. Etiquette was very important to <sup>QAJ</sup>. She made us aware of the rules. We had to sit up straight with elbows off the table. She taught us how to use cutlery in the correct order and how to set the table. She would tell you off for doing things wrong, but if you did it correctly you would not be praised.

19. In the evening we would have tea. That would consist of bread with butter and jam and a cup of tea. Sometimes I would not get it if I had wet the bed.

### *Staff*

20. Including teachers, I think there were about 150 members of staff at Quarrier's. They were all civilians and mainly middle aged. There were no younger people looking after us. There were no helpers in the cottages, but there were relief cottage parents who took over for short periods of time. <sup>QAJ</sup> went to Nairn for three weeks every year. When she did, we'd be looked after by relief cottage mothers. Some were ok and some were tyrants. There was one, who I think was

named Miss Ferrie, who was lovely. She loved us. Suddenly she stopped coming to Quarrier's. About 15 or 20 years ago, I was told by another boy who had been sent to Australia from Quarrier's that he had been back to Scotland and had been told that Miss Ferrie had been sacked for getting too close to the children. I think that cottage mothers and cottage parents were not allowed to get close to the children as it was thought that it spoiled the children.

21. Hector Munro was the superintendent at Quarrier's homes. He was in overall charge. The cottages were run independently by the cottage mother or cottage parents. I don't recall any cottage mothers or cottage parents having their own children. I think they had monthly meetings with the superintendent. There was a Board. I know that a Dr Davidson, who was high up in the community, was on the board, as was Hector Munro. Hector Munro was a grumpy man who was in his 60s. We didn't see much of him.

#### *Chores*

22. We would have to make our own beds, sweep the floor, wash dishes, set the table and generally keep the house in good order.

#### *Religion*

23. We went to church regularly. The whole place was focused on the church. They preached "hell and damnation" at Quarrier's. We went on Sunday morning, Sunday night and Wednesday night. We would attend Bible class on Sunday afternoon. On other days, except Saturday, we had evening worship in the cottage. There we sang choruses from hymns and heard readings from the Bible.

24. We would sit in rows in the church. The church was cold. There were heaters but they often didn't work. I would generally be in the front row. As the Minister was delivering his sermon, we would not have a clue what he was talking about and we would be falling asleep. Suddenly <sup>QAJ</sup> [REDACTED] would hit you with her knuckle into your kidneys and it hurt. When you got home she would give you a row and call you an "evil little boy".

25. When we got home from church we would be given hot milk or cocoa. I hated the skin on the top. I often didn't get it anyway as I had wet the bed the night before.

### *Clothes*

26. The clothes we wore were supplied by Quarrier's and were expected to last a long time. The clothes weren't new. The boys wore braces with woollen shorts. We also wore woollen underpants which were itchy.

27. I was once given a pair of jeans to wear but I never saw them again. In the summer the boys wore a shirt, underpants, shorts, long socks and boots. In winter we wore a grey jumper which had a collar. The girls wore shirts, socks, shoes, a similar jumper to the boys and a skirt.

28. In winter we still wore shorts. I have a distinct memory of going to school and the cold was biting on my hands and feet. The younger children were crying because it was so cold but we were still required to remain outside at playtime.

29. On Sunday, we wore a suit which consisted of shorts, a jacket, a sleeveless jumper, a shirt, a tie, long socks and shoes. We only wore shoes on Sunday. We would go for long walks on a Sunday afternoon. If you had new shoes you'd have to walk in them, even if they were causing you blisters. It hurt. We polished our own boots and shoes. It was one of the chores that we had to do.

30. When our clothes were to be washed, we put them in a basket and QAJ would inspect them. If you had soiled them, QAJ would go berserk and call you a "dirty, filthy little boy". She'd hit you for having streaks on your underpants. Our bed sheets went into the basket too and the laundry was washed at Quarrier's. We didn't do the laundry ourselves.

31. If our socks had a hole in them, we would darn them ourselves. If you didn't darn them properly, QAJ would give you a row for poor workmanship. We

would sew on our buttons. If we didn't do it in the particular way she expected us to, QAJ would cut the button off and make us do it over again. We would also repair our own torn clothes. Any clothes mending was done before bedtime and was supervised by QAJ

### *Education*

32. The school at Quarrier's had a headmaster. I can't recall his name. We feared him. If you were sent to him you were in trouble. I wasn't sent to him.

33. The school system at Quarrier's consisted of six primary grades and three secondary grades. It was very basic schooling. I don't recall much about my primary grades. I did not get good results although I excelled in music but there was no opportunity to develop that which was really unfortunate.

34. In form one of secondary school, the clever children were sent to school in Paisley. I was an ordinary pupil and wasn't smart enough to go there. I wonder if it was the favourites who got to do this, rather than whether they were smarter than the others. After third form, the boys would leave Quarrier's at age 15 or 16. There was a place called Overbridge which I think was in Glasgow. I think some boys went there after Quarrier's.

35. Discipline at the school was very strong. We were to be kept under control. One day I saw a boy being strapped by a maths teacher. The boy grabbed the strap, hit the teacher and threw the strap out of the window. He disappeared and I never saw him again. I can't recall the boy's name. The teacher had to take time off afterwards.

36. The same teacher laid into me once. I had spoken to another pupil. The teacher took me to the anteroom and gave me a fierce beating with the strap. The strap was thick leather and we reckoned he soaked in salt water and dried it to make it very hard. It would leave welts on us that you wouldn't believe. He was a sadist. I really detested him. When I was back at the cottage and was getting undressed for a



bath, QAJ saw the marks. She asked how I got them and I told her it was because I was talking in school. She then hit me for being naughty in school.

37. The school day was from 9 am to 4 pm. If you were late for school, even by just 30 seconds, the teacher would give you the strap twice on the hand. If you were late again, you'd get the strap six times. If you were late a further time, you get the strap twelve times.

38. There were six periods in the day. Miss Allen and Mrs Phillips were teachers in the school and were very nice. Miss QBR taught grade 6 and she was a terror. She was elderly and walked with a tentative gait. She was short and rotund. You never got in her bad books. I did once and she hit both her hands on my ears at the same time. My ears rang for a month after that. I didn't dare tell QAJ or she would have given me another beating.

39. We did get some homework which we did after tea at night. We did not get any help with homework from QAJ.

40. I wasn't a good or bad student. I was not good with my hands and I was not encouraged in the things I was good at. That still annoys me today. We were never given any skills or teaching to prepare us for adult life. When we were leaving for Australia, I was 13 years of age. I remember a man took us into the vestry at the church and gave us our first "father and son" talk. The man said that as we were going overseas we needed to understand things. The man said we mustn't touch or play with our penis as it would make us sick, deaf or blind. I can't recall who that man was but that was our preparation for Australia.

### *Mornings*

41. In the morning we got up at 7 or 8 am. QAJ would wake us up. School started at 9 am. We made our bed and swept the floors. We would do other chores like polishing our shoes at night. QAJ would cook breakfast and we

would set the table. We would have breakfast and then wash, dry and put away the dishes.

42. We would leave for school at 8.50 am. Sometimes we left earlier. I remember making slides in the snow. I remember once making a 20 metre long slide. We would get into trouble for doing that. If you had very cold hands and were given the strap, it was very painful.

### *Bedtime*

43. At bedtime we were given hot milk or cocoa. The bedrooms were very cold. There were water radiators in the cottage which were changed to electric ones but I'm not sure if there were radiators in the bedrooms. We would get a hot water bottle. We would want the ceramic ones as they lasted longer. If I had wet my bed the night before, I wouldn't get a hot water bottle.

44. We went to bed at 8 pm. The church bells would ring for a quarter of an hour on a Wednesday and Sunday. The bells were very loud. They were rung by the church organists. I loved listening to them.

45. Six or seven boys slept in the same room. I remember I had regular dreams about witches in the bedroom. If you were punished, you were sometimes sent to bed earlier. We had to say our prayers at bedtime. At the end of the prayer we would say: "God bless mummy and daddy". I always questioned this.

46. We'd be left on our own to get to sleep. I suffered regular earaches. I suspect Miss <sup>QBR</sup> had caused my ear problems. <sup>QAJ</sup> was so intolerant. I would be crying from the pain and she would tell me to stop as I would wake up the other boys. She didn't do anything about it. I just had to suffer it. By morning the pain would be gone. I had these earaches often. I seemed to be the disliked one. I was never taken to the doctor for this problem.

*Hygiene*

47. We got washed in the bath. The bath would be filled only once and one or two children would get in at a time. There were twelve kids and we used the same bathwater. I remember we had Lifebuoy soap. We washed, rinsed and got out the bath. As a punishment for wetting the bed, I would be in last and the water would be very cold.

48. We brushed our teeth morning and night. We would brush them after tea in the evening. The brushing wasn't well supervised and I suffered dental problems later on.

*Leisure time*

49. After bath time, we would get to watch some TV for example Laramie, Wagon Train or Rawhide. After that we went to bed. We did not get television on a Wednesday night. On Sunday night we watched a religious programme which was on at about 6 pm.

50. There were some toys and books. I recall reading the Famous Five and the Secret Seven by Enid Blyton. There were playing fields which had a football pitch. There were also swings and roundabouts which we used at the weekend.

51. We went to Scripture Union camps once a year in July and other kids attended too. They generally took place near Brodick in Arran. We camped in tents in a field. There were six boys to a tent. There was a tent master. They held competitions and we played games. The Camp Master was Mr <sup>QAW</sup> [REDACTED]. If you were on his side, you were ok. I was afraid of him. If you talked or laughed at night then [REDACTED] would open the tent flaps and shine his torch in the tent. He'd belt the kids and I heard them screaming. This didn't happen to me.

52. We also went to camps organised by other groups. Once we went to a camp in Newcastle-upon-Tyne and one just north of Aberdeen. I loved the camps and hated going back to Quarrier's as I had to face <sup>QAJ</sup> [REDACTED]. When we went to

camp, we would pack a singlet, shirt, underwear, socks, shorts and pyjamas in a little kit bag. We had to wear our underwear for the whole week. Occasionally I lost a singlet and QAJ would get very angry with me.

53. Once a year we had a day out at the seaside, for example, at Troon or Rothesay. I remember we went to the circus at the Kelvin Hall in Glasgow.

54. There were not really any organised sports at Quarrier's. We did play football. We also played rounders.

55. I was in the choir at Quarrier's. We won major competitions. The choir consisted mainly of girls and just two boys.

#### *Christmas and Birthdays*

56. Christmas was special at Quarrier's. We got presents and Christmas dinner. We sang carols in the church. You would get a big present like rollerskates, a cowboy suit, a cap gun or Meccano. You would also get little things in a pillow case in the playroom, for example, sweets and other small items.

57. On your birthday you would get a small present. The boys in the cottage would sing happy birthday and you would get a card.

#### *Personal possessions*

58. I did have personal possessions in Quarrier's. I think I had a locker at Quarrier's. We did not get any pocket money but we did get a penny which was for the collection plate in church.

#### *Healthcare*

59. I was hospitalised when I was in Quarrier's. I had squints in my eyes which were corrected. My left eye was corrected when I was in the Glasgow Royal Infirmary on 14 February 1955 and my right eye was corrected in January 1961. The

second time I was in hospital for about two weeks. I had been under anaesthetic and they had covered both of my eyes. I remember when I woke up I tried to pull the bandages off and I was sick with the anaesthetic. I have passed a copy of a letter to the Inquiry which relates to this operation. This letter was in my Quarrier's records. The hospital had written to Quarrier's seeking signed anaesthetic permits. After my second eye operation, I remember I was picked up by QAJ and she was with another cottage mother. The other cottage mother said something about a boy in her care who was in hospital. QAJ told her to be careful as children in hospital get spoiled very badly. She said that she had made sure that I wasn't spoiled when I went to the eye infirmary. This epitomises her attitude towards me.

60. During a game of rounders on 26 August 1959, I broke my femur. I missed out on school for a long time. I was in Yorkhill Hospital in Glasgow for six weeks and then in a convalescence hospital for two weeks. The convalescence hospital was near Loch Lomond on the north shore. Quarrier's wrote to my mother on 1 September 1959 to tell her about the accident. I have provided the Inquiry with a copy of this letter which was in my Quarrier's records. During that time I had four visits from QAJ. I saw the other kids in hospital being visited by their mum and dad every day. Some of the other kids noticed I didn't have many visitors and gave me toys and one of them gave me a stamp collection. I have wondered why Quarrier's didn't have a program in place for someone to visit a child in hospital on a regular basis. QAJ said I had been spoiled rotten in hospital and that it took a long time to get me back in line. No one visited me in the convalescent home. Because I had been in hospital for so long, my education suffered. I was always behind the others and had no opportunity to catch up.

61. If you were ill, the cottage mother would be responsible for you at the cottage. She would check you first. If she thought there was nothing wrong with you, then nothing would be done. Sometimes you would stay off school. If you needed a doctor, you would be sent to the doctor at the hospital in Quarrier's. I never visited the hospital there except when I was getting a health check done before being migrated to Australia.

62. We were not given any routine health checks or dental checks. Quarrier's had its own dentist who had a drill operated by a foot pump. Once the drill slipped and it cut me. I felt as if I was going to drown in my own blood. We only went to the dentist if we needed treatment, not for checks.

63. We did not have any sight or hearing checks. I once got an abscess in my ear when I was at the camp in Arran. I was taken to a doctor in Brodick who looked at it and lanced it. I screamed. He said, "What's the matter laddie, can you not take a wee bit of pain?". I have had a number of abscesses mainly in my left ear in the past.

64. I recall that a couple of kids died in Quarrier's home. They had been ill. One boy had a hole in the heart but we didn't see a funeral. He is buried in the grounds of Quarrier's but there are few headstones there now.

65. There was no emotional support at Quarrier's and there was no one to talk to or confide in at the home. We almost weren't allowed to be sad or mournful as you would get a row from QAJ.

#### *Discipline*

66. I understand that children in the family home would have been physically punished at the time but it was done differently. The child's mother or father would still say that they loved him or her. Nobody told us that and we would be belted and left to figure out why.

67. I once ran away from Quarrier's. I was aged 12 at the time. I ran away with two other boys and we were away for a couple of hours. When we got back to Quarrier's, it was seen as my fault as I had been the eldest. I don't want to say what happened. It was a very humiliating time of my life. As the eldest I suffered for it. I was physically punished and this punishment had to be seen to be delivered. I don't recall seeing any punishment books or any notes being made of punishments being handed out.

68. I am now cognizant of the period the world was in then. I had been born not long after World War II. Attitudes of adults had seriously hardened during the war. It took quite some time for that attitude to soften. But in Quarrier's it remained hardened. They saw it as necessary to keep total control of the children; that was seen as the main function of Quarrier's. Because I understand that, it is easier for me to accept the things that happened to me, however much I disliked them. For me the main failing was with the Governments.

#### *Visitors*

69. There were two types of visitors to Quarrier's. Children who did not have contact with their family were allocated an "aunt". My "aunt" was called Aunt [REDACTED] and I would sometimes go back to her home in Paisley for something to eat and then would be taken back to Quarrier's. I did this once every one or two months. I think she was a friend of [REDACTED] QAJ

70. The other type of visitors were women's groups who came to Quarrier's on a Wednesday to have a look at the home. I don't know why they visited. We were told in very strong terms to stay in the back while the visitors were there. None of the visitors spoke to us and we were not allowed to speak to them. We were kept out of the way. I once crept to the side fence of cottage 19 and a visitor gave me a sweet. After the visitors left, [REDACTED] QAJ was furious with me. She belted me for disobeying her. That is a vivid bad memory.

71. The church in Quarrier's was very large. It had two balconies and the one at the back had capacity for 200 people. The one at the side held 50 people. Visitors sat in the balcony at the back. We were never allowed to talk in church.

72. I don't remember any inspectors visiting Quarrier's. I did not have any contact with or visits from my family. I do have a memory of a dark haired lady holding my hand. I was very young. The lady walked away and I was screaming. I believe that was my mother. I think the family chose not to acknowledge my existence and they lived 30 miles away from Quarrier's.

73. I remember once the Queen visited us in Quarrier's in about 1956 or 1958. We were not allowed to sing "God Save the Queen".

*Review of care*

74. I am not aware if there were any reviews of my continued care in Quarrier's. I think the biggest fault of Quarrier's is the lack of records and documentation relating to my care. I have passed to the Inquiry a copy of my admission form in relation to Quarrier's. In my file there is also reference to my mother having stopped paying money to Quarrier's but she had done so for my first four years there. On 10 June 1952, my mother intimated her change of address to Quarrier's. There is also letter from Quarrier's of 31 December 1958 which raises with my mother the question of my being put up for adoption.

75. I later found out that my mother was the youngest of nine children. The eldest daughter of the family had fallen pregnant and had a baby out of wedlock. She eventually married the father of the baby. My grandmother looked after the child when my mother's sister went to work. When my mother fell pregnant, my grandmother did not want to have to do that again. My records show that my mother did not want me adopted. I think this is relevant to my being sent to Australia.

76. I sometimes live in the past, but generally I don't. I used to live in the past a lot of the time. It took me a long time to realise what I have. My life in Quarrier's Homes could have been better had the system understood the needs of children better. I'm a great fan of Maslow's hierarchy of needs. When you see the hierarchy you see what could be achieved rather than what was there for you. I see that part of this hierarchy was missing in my care. I'm now quite high up on that hierarchy of needs and that is terrific. This is because of my wife [REDACTED] I have been through it and have come out the other side.



## Migration to Australia

77. In 1959, Quarrier's was involved in child migration. They went round to each of the cottages to identify who would benefit going to Australia. Names were put forward. I wasn't being considered at that time. They got 11 kids aged 10 up to 14 or 15.

78. It was <sup>QAJ</sup> [REDACTED] who first spoke to me about going to Australia. I think she had put my name forward for the next group of children to be migrated. [REDACTED] was the first boy to be sent to Australia from my cottage. She said that I would be in the next group to go. She told me that I would be going to a home in Victoria in Australia. We knew that others had been sent previously. I was told that it was an exciting opportunity. I thought that too.

79. In 1961, I was entering adolescence and was moved from <sup>QAJ</sup> [REDACTED] cottage. It was thought that it was inappropriate for a young man to be cared for by a single woman. I was moved to cottage 22 which was run by cottage parents we called Mr and Mrs Mac. I can't remember their full surname. They treated us reasonably well and I don't have any bad memories of that cottage except for one. We tended to be left to our own devices. I didn't mind being there. Mr Mac was very tall, grumpy and in his mid-40s.

80. By then I had been approached about going to Australia. I really wanted to go so that I could get out of Quarrier's. I was on the selection list and they told us that if we had parents they would be contacted. If our parents allowed us to go, we would be sent to Australia. I have passed to the Inquiry a copy of a letter dated 11 January 1961 which was sent by Quarrier's to my mother. The letter was returned to Quarrier's unopened. My mother would not have known that I was going to be sent to Australia. My mother had previously refused to agree to my being offered up for adoption. I therefore question if she would have agreed to my going to Australia. I did not sign any consent form to go to Australia.

81. I had about nine months before I was to be sent to Australia. During that time I had changed my mind. I wanted to know about my mum or dad and whether I had family somewhere. Today, I feel that Quarrier's did not encourage children to be visited by their parents. I think that's why I had lost contact with my mother. My mother suffered badly for it. She could not tell people of my existence.

82. I remember that on my 13<sup>th</sup> birthday I was making my bed in the morning. Mr Mac told me to hurry up. I told him I didn't want to go to Australia. He said, "Too bad, you're going". I then accepted my lot. At times I felt relieved that the decision had been made for me. I got used to the idea that I was going to go to Australia.

83. I think Quarrier's had good intentions in sending children to Australia. I think they believed firmly that there would be better opportunities for us in Australia. The fact that there weren't, was not Quarrier's fault in my view.

84. I later found out that the UK Government knew in the 1950s that there were problems with institutions in Australia, including Dhurringile. After a fact-finding mission, Dhurringile had been put on a blacklist. I was sent there five years later. I think that what happened there to me justified the findings of the fact-finding mission.

85. Before being sent to Australia, a health check was carried out on us in Quarrier's hospital. I think a doctor carried out the check. We were all healthy, there is no doubt about that. As far as I can recall, the health check was fairly cursory. I have passed to the Inquiry a copy of my psychology report dated January 1961. It notes my IQ at the time. I have also passed to the Inquiry a copy of other documents about me prepared by Quarrier's before I left for Australia. By late 1960, I knew that I was going to Australia. I have also passed to the Inquiry a copy of my immigration form. It shows that I was approved for passage by the Department of immigration on 17 August 1961. Hector Munro has signed the form as my guardian on 6 April 1961. These forms were among the records that the Child Migrants Trust helped me obtain from Quarrier's.

86. Before we left for Australia, we were given a new set of clothes in a small trunk. The trunk was about a yard wide and a foot high. We had shorts, underwear, shirts, shoes, possibly some sandals, soap and toothpaste. We went to a shop and they chose our suits. I got shorts and others got trousers. We didn't have any of our own belongings. On the Sunday before we left, they got us up on the podium in the church and told everyone that we were going to Australia. We were given a watch and the new English Bible.

87. On the morning of Monday [REDACTED] 1961, together with four other boys from Quarrier's named QKU [REDACTED] and [REDACTED] [REDACTED] I left Scotland. I have passed to the Inquiry a copy of a photograph which was taken when I was leaving on the Flying Scotsman to London. The photo appeared in the Glasgow Herald on about [REDACTED] 1961. The photographer knew me. I think he was probably related to one of the "aunts" who visited the children at Quarrier's. Hector Munro is in the photograph. The women there are cottage mothers of the boys in the picture. One was Miss Burns who looked after [REDACTED], Miss QEH [REDACTED] who looked after [REDACTED] Miss QES [REDACTED] who looked after [REDACTED] [REDACTED] and QKU [REDACTED] and Mrs "Mac" who looked after me.

88. Once we got to London, we went to a hotel and had dinner there and stayed overnight. We had breakfast in the morning and then got on the ship. We were introduced to two nurses who were migrating to Australia and they were to be our carers on the ship across. The ship was called the SS Orion. It was a P & O ship.

89. The voyage was fantastic. It was the first time that I really felt free. We had a wonderful time. There was great food and entertainment. We were seasick after the first day. I remember I told the other kids I could swim but I actually didn't know how to. There was a swimming pool on the ship. I jumped in and just swam. That's how I learned to swim. The voyage took five weeks and during that time I tried smoking and had my first drink of Scotch. I remember there was a fancy dress ball. In the ship there were four bunks in a cabin. There were seven or eight decks. We used to get an ice cream on every deck. There was lots of food to eat.

90. The nurses made us write a letter, an aerogramme, to Hector Munro. I later found the aerogramme I sent to Quarrier's in a museum.

91. The ship docked at Athens where we disembarked and visited the Acropolis and the Greek Royal Palace. We travelled in convoy in the Suez Canal. At Port Said we saw small boats selling goods to passengers on the ships. In Aden, which is now Yemen, there were a lot of street children and [REDACTED] gave a penny to one of them. That was a mistake as soon after that about 60 or 70 children appeared looking for money. We also docked at Colombo and we were at the beach. I nearly drowned as there was a massive undertow. That day, we almost missed the bus back to the ship.

92. Once we had crossed the Indian Ocean, we stopped in Perth, Australia. There we got in trouble with a policeman for running up and down escalators. We then went on to Adelaide and then Melbourne where the nurses who were accompanying us, left us. We were met by [REDACTED] who was one of the boys from Dhurringile Rural Training Farm for Boys. He was accompanied by <sup>AIO</sup> [REDACTED] who was the Superintendent of the Training Farm. We were talking in slang that we used at Quarrier's and they didn't understand us. They drove all five of us to Dhurringile.

93. On the way there we stopped at a town called Nagambie for lunch. There was a speed boat race taking place on the lake. After that, I remember the Superintendent commenting that there weren't any more hills for the next 200 miles. I could see tops of trees far in the distance. We then travelled through Murchison and drove a further 6 miles. On the right was Dhurringile Rural Training Farm. I have passed a copy of a photograph of the Training Farm to the Inquiry.

### **Dhurringile Rural Training Farm**

94. When I arrived, I knew the boys there as they had been at Quarrier's. In total there were 14 of us in the home and we were all from Quarrier's. We were aged 12 to 15 or 16 years old. A further group of boys from Quarrier's came after us.

95. The building was a mansion which had been built in the 1860s. It had 68 rooms and its tower was 74 feet high. I know that because we once had to chase a wild cat off the roof of the tower.

96. Dhurringile was owned by the Presbyterian Church of Victoria. The Church was responsible for us. In Scotland we didn't really know who was ultimately responsible for us; it was probably Quarrier's. In Australia, my records show that the Commonwealth Government was responsible for us as guardian. This responsibility was then passed to the State Government of Victoria and we were wards of the state. We were then cared for by the Church. The Church was run by a committee and they made the Superintendent of Dhurringile responsible for our care.

#### *First day*

97. I arrived at Dhurringile on 15 October 1961. The boys greeted us and showed us around the building and where we would sleep. They took us up the tower and we could see everything around us. My first impression was that the building was big and scary. The ceilings were very high. The building was reasonably warm. I remember that the summer was very hot that year. On some days it was 100°F. We had tea that night. Unlike Quarrier's, the evening meal was the main meal of the day.

#### *Meals*

98. Breakfast consisted of cornflakes, toast or porridge. During the school week, we had a packed lunch which we made ourselves. The sandwiches were usually soggy. They were made with tomatoes and Vegemite. Dhurringile was a repository for fruit and vegetables that did not sell. We would also collect the harvest thanksgiving food from the church so that it could be used at Dhurringile.

99. The evening meals consisted of food like chops, sausages or mince. There was bread and butter pudding and rice pudding. These puddings were made with egg and I disliked that. We were made to eat it.

100. We ate in the dining room. We stood behind our chair and would say Grace. The Superintendent ate with us and had the same food. You had to eat the food, even if you didn't like it. Defiance was not common and you knew you had to eat it or you would create trouble for yourself. We challenged the system sometimes, for example, we smoked cigarettes but we would be belted if we were caught.

#### *Clothing and laundry*

101. We did not have a uniform at Dhurringle but we did wear a school uniform. The cooks dealt with the washing of our clothes and other laundry.

#### *Hygiene*

102. We showered in the evening. There was no privacy. AIO [REDACTED] was a strange man. He would supervise the boys in the shower and sometimes comment on the boys' genitalia. Occasionally one of the older boys would get an erection, he would laugh at it and found it funny. It was like he was encouraging the boys. I found it really strange. Other times, if a boy got an erection in the shower, AIO [REDACTED] would get angry and would belt him. He'd call the boy disgusting.

#### *Chores*

103. In the morning, our chores included sweeping the floor, dusting and tidying up. We were each given a room or two to clean. We also did chores on the farm. We polished our own shoes.

104. In the kitchen we helped prepare vegetables for meals. We helped serve the meals. We would also wash, dry and put away the dishes. We set tables and served the meals in the dining room.

105. The hot water system was heated with coke. We sometimes had to shovel in the coke. Occasionally there would be a solid mass of coke which would put the fire out. The water would end up cold and the staff would be unhappy with you if you did that.

*Healthcare*

106. If we were ill, we would be sent to the doctor in Tatura or would go to the hospital. If we felt sick, we would just stay in bed. There were no routine health or dentist checks carried out.

*Staff*

107. AIO [REDACTED] the Superintendent when I arrived, was a short man. The regime in Dhurringile was not as strict as Quarrier's but he could hand out fierce punishments to the boys. This did not happen to me.

108. There was a matron there sometimes. There were two part-time cooks and they also did the laundry. On the farm, there was a farm manager. The farm had about 60 cattle, 30 pigs and some chickens. Everyone who worked at the school were civilians.

109. There had been a meeting of the Board of Dhurringile and AIO [REDACTED] pulled all the boys into his office and told us that he was leaving. He said that we would never have anyone look after us as well as he did. We were all in tears except one boy who was laughing at him. AIO [REDACTED] hugged each of us and that one boy pushed him away. I was 13 at the time. Ten years later, I was told by the Minister of the church in Tatura that AIO [REDACTED] had been sacked because it had been discovered by the Convenor of the Presbyterian Church in Victoria, whose name was Colliver, that AIO [REDACTED] was a paedophile.

110. AIO [REDACTED] was replaced by a man called AIP [REDACTED]. He had been the former superintendent of Dhurringile. He returned for a few weeks until they found a permanent replacement for AIO [REDACTED]. AIP [REDACTED] was there as a stopgap measure. We thought he was okay. He wasn't so strict when he supervised us but we did as we were told.

111. He was then replaced by <sup>AIQ</sup> [REDACTED]. He was married and had a daughter and twin babies. I really detested <sup>AIQ</sup> [REDACTED]. I have passed the Inquiry two reports which he wrote about me when he was Superintendent. He was a former policeman and was in his 50s. He repeated to me that it didn't matter if I wet the bed but he would grumble if I had and I still had to wash the sheets myself.

112. <sup>AIQ</sup> [REDACTED] used psychology on us and used it for his own effect. I was not popular with the other boys because I was small and they picked on me. I also reacted when they antagonised me because I was trying to protect myself. I told <sup>AIQ</sup> [REDACTED] that the other boys picked on me and he said, "Grow up and be a man". He told me that I could react to it. That was a major part of why I didn't like him. I also remember that there was a farm next door to Dhurringile. One of the boys, [REDACTED] had a dog. The farmer next door complained to <sup>AIQ</sup> [REDACTED] that a pack of dogs from Dhurringile had killed one of his sheep. <sup>AIQ</sup> [REDACTED] also had a dog which was a corgi. One night when we got back from school, <sup>AIQ</sup> [REDACTED] said that he had received a complaint regarding the sheep and he got [REDACTED] dog put down but he didn't put down his own. One boy asked why <sup>AIQ</sup> [REDACTED]'s dog had not also been put down and <sup>AIQ</sup> [REDACTED] said it was because it would upset his daughter too much. We all thought he was a bastard for that.

113. <sup>AIQ</sup> [REDACTED] thought he was a great man. He told us about his exploits as a homicide detective. In the early [REDACTED] there had been a famous murder in [REDACTED]. He said he had solved it. He was full of himself. His wife was distant at best but she did have twin babies to look after.

114. When I was 15, after one holiday I got back to Dhurringile and no one was there. Suddenly a van arrived driven by a man from the Presbyterian Church in Echuca. I asked him where <sup>AIQ</sup> [REDACTED] was and he told me that he had left. I felt fantastic. I later heard that <sup>AIQ</sup> [REDACTED] had moved to another children's home in Melbourne.



115. After <sup>AIQ</sup> [REDACTED] left, John Muir took over as superintendent. He was 24 years old and got the job because he was a member of the Presbyterian Church. He was okay. By that time they had decided to close Dhurringile. Dhurringile closed in September 1964.

116. We did not get any emotional support from the staff at Dhurringile or from other children. This should have been part of the staff's role. I was constantly picked on and disliked by the other children because I reacted to it. <sup>AIQ</sup> [REDACTED] just regarded my treatment as the norm. I have passed to the Inquiry copies of reports that <sup>AIQ</sup> [REDACTED] had written about me. One dated June 1962 says that I was at first "not popular" with the other boys. The report of January 1964 refers to my having learned to "shoulder the teasing and provocation from the other lads". That should not have happened. It was bullying and I had to put up with it all the time. When I saw these reports it confirmed what I knew. I was really angry about that man and it is not something I can easily get over or dismiss.

#### *Mornings*

117. We would get up at 7 am. We made our own beds and carried out chores which were organised on a rota system. We then had breakfast and got ready for school. We then went to a shed at the front of the building where we waited for the bus. This bus would take us to Shepparton which was 18 miles away. The journey took about 50 minutes and the bus picked up other kids on the way.

118. On the bus journey in, it was the first time I was exposed to children who had families. These were children from the nearby farms. It felt a little bit scary but it was not too bad.

#### *Bedtime*

119. There were three bedrooms and there were four or five boys in each room. We went to bed at about 8.30 or 9 pm.

120. When I first arrived I was told that if I wet the bed, I would not be punished for it but when it happened I still had to take my sheet down to the laundry and wash it myself. I was embarrassed by this. It was psychological punishment instead. There was a boy younger than me who also wet the bed, but he didn't have wash his own sheet, it was done for him.

121. During the time that AIP [REDACTED] was superintendent, he introduced a bedwetting solution which he gave to me. There was a machine which sat on a table at the side of the bed. It had a couple of leads, one of which was attached to a belt around my waist and the other was attached to a rubber sheath which was put on my penis. The moment I started to wet the bed, it would send a small electric current to the belt and wake me up. This was intended to stop me wetting the bed. It didn't work because by the time I had woken up, I would already be wet. The electric shock was enough to startle you and I didn't like it. After the fourth time, I pulled it off and said I wouldn't use it again. The shock was too much.

122. The problem with bedwetting was seen as being physical rather than psychological. They never asked why a boy wet the bed. They didn't care for our psychological well-being.

### *Education*

123. The younger boys were sent to the primary school in Murchison. The older boys went to the Technical School in Shepparton.

124. School finished at 4 pm and we caught the bus back. We did our homework in the evening after we had had our tea. We were not given any help with homework. I was not doing well at school. An English teacher at the school, who was a form master, did not like boys from Dhurringile. He picked on us. He used to give me lines to do. I would spend my time doing these rather than learning. When AIQ [REDACTED] asked why we had been given lines, we would tell him that we were being picked on by the teacher. He would say that teachers did not do that. He never questioned it or raised it with the headmaster at the school.

125. I passed form two. I could have done a lot better if I had been given the opportunity. By the time I was 15 going on 16, they had decided to close Dhurringile. The farm manager had said that he needed help. As part of my chores in the morning, I would milk the cows. I was very good at it. They asked me if I wanted to help the farm manager and I said yes. I then worked for six months as a farm boy. I was supposed to have been paid 30 shillings a month for this work but I never saw the money. I only got money for cigarettes.

126. The farm manager was very lazy and I did all manual work. I would milk the cows, clean the dairy and then have breakfast. I would then feed the pigs and feed the cattle with hay. I would also work elsewhere in the farm, for example, weeding or working in the orchard. In the evening I would milk the cows again and I would have my dinner after the other children had eaten. I continued to work at the farm until Dhurringile closed.

127. We were never taught any life skills which would prepare us for adult life.

### *Religion*

128. We were required to go to church but they were not as severe about religion as Quarrier's were. The Minister at the church in Tatura was a wonderful man. He cared about us and I am still in touch with him. He was also the pastor and was on the committee for Dhurringile. He was involved in the decision to sack <sup>AIO</sup> [REDACTED].

129. We had to say Grace before we ate. Religion was not shoved down our throats like it was in Quarrier's.

### *Discipline*

130. There was a regimented system in Dhurringile. It has its rules and orders and we obeyed them but it was not as strict as Quarrier's. It was usually a verbal telling off. <sup>AIO</sup> [REDACTED] belted the boys sometimes, but he didn't belt me. I was scared of him.

131. AIP would use psychological abuse on the kids. He told us to put up with things and not complain. He said that was just the way things were.

*Sexual Abuse at Dhurringile*

132. In 1964, when the school was closing, AIP returned for a week to help with the closure. Because I was the farm boy, I had my own little room in Dhurringile. In the photograph that I have passed to the Inquiry, my room was at the top left of the building and had three windows. There were two beds in my room and each had a set of drawers next to it. I had very few possessions but I had found a book in one of the drawers. It was Return to Peyton Place by Grace Metalious which was a fairly raunchy book at the time and referred to sexual encounters of adults. I was reading it one night when AIP came into the room without knocking. We talked about the book and sex. He then left.

133. He came back to my room the next night. This time it was more physical. He was talking about sex with women and how a man grows hard. He started to show me and he wanted me to touch him and I did. I was 16 years old at the time. I still feel embarrassed about it. I was very immature. He did some things to me for his sexual gratification.

134. The next night he tried to do it again to me. I said I didn't want to. He tried to talk me into it. I thought he was going to rape me. I said to him that I would report him. He got angry and told me to get dressed. He pulled me downstairs by the arm. He put me in his van and drove off. I was in tears and asked where we were going. He said, "You just watch". I knew he was serious. He said he was taking me to Turana which was a youth detention centre. I asked him why and he told me that I was evil and should be put in there. I said I didn't want to go there and wasn't evil. He then said, "Well you keep your mouth shut". I said I would. I kept my mouth shut for 44 years until I told my wife. I didn't report the abuse to anyone. I was too scared.

135. It affected me deeply. Two days after that I moved to Kilmany Park. I had a girlfriend at the time but it wasn't serious, it was just teenage love. I didn't see her again after I was sent to Kilmany Park. AIP [REDACTED] was at Kilmany Park for a day or two when I went there and then left. I steered clear of him.

136. AIP [REDACTED] was 42 years old at the time. I think he died in 1979 or 1989. I was told by another boy who had been at Dhurringile when AIP [REDACTED] was superintendent, that AIP [REDACTED] put his hand on the boy's leg while they were in a truck together. The boy jumped out of the truck while it was moving.

#### *Leisure time and holidays*

137. After we had finished our homework in the evening, we were allowed to watch some television. We sometimes watched Australian rules football.

138. During the school holidays, we were farmed out to local families. We would live with the family. Some boys had a very good experience but we were usually kept at arm's length from the family. We would be placed with different families. One time I was placed with a really nice family and I stayed with them twice. I was really upset at having to go back to Dhurringile, as were they.

139. I was once sent to stay with a family who lived far away in South West Victoria. The family was called Sharrock. I was put on a train at Murchison East which took me to Melbourne. I was met there by a social worker named Arnold Gates who worked for the Presbyterian Church. He took me to his office at the church. He gave me money and told me to go and see a film. When I was in the cinema, I was sitting having an ice cream and a man sat next to me and put his hand on my groin. I pushed his hand away and he did it again. I then left. I went back to the office at the church and Mr Gates asked me why I was back. I told him what had happened and he said, "Don't be silly, men don't do that". After that, I stayed with Mrs Sharrock for the holiday and on my return to Dhurringile I had to go back to Mr Gates' office. He wanted to send me away to watch a film again but I refused to go.

140. We could play cricket and tennis in our leisure time. There was a billiards table but the felt was damaged and had never been replaced. There was a library but all the books were very old.

141. At weekends, we sometimes got out to watch football. In summer we took part in water skills and life-saving programmes. I got the bronze cross in the swimming program. I really enjoyed swimming.

*Christmas, Easter and birthdays*

142. Nothing special happened on your birthday. You would maybe get a cake but I can't remember if we were given a gift.

143. Christmas was spent on the farms near Dhurringile that we were sent to over the Christmas holidays. We sometimes got gifts from the families and would have a Christmas meal with the family. I remember one Christmas going to catch leeches with one of the boys from a family I was staying with. Some families were nice and some were not.

*Visitors and review of care*

144. Visitors came to Dhurringile for the purpose of having a guided tour through the mansion. After that they would leave again. Dhurringile had previously been a prisoner of war camp in World War II. We had heard a story that one prisoner had committed suicide. We had to take the visitors around the mansion and we would make up stories about the Dhurringile ghost. We were not allowed to speak to visitors unless we were escorting them round the mansion.

145. The social worker, Arnold Gates, would come to Dhurringile once a month for a committee meeting. He never spoke to the boys. Sometimes Dick Collard, the Minister of the Presbyterian Church in Tatura, would visit and take us to the swimming pool. He had a big station wagon and we would all pile into it. He was a very nice man.

146. I also remember that the Australian Broadcasting Corporation filmed us once. They were making a "Weekend Magazine" programme. We featured in that programme.

147. I'm not aware of any review having taken place in relation to the continuing need for my care at Dhurringile.

### **Kilmany Park**

148. I was 16 when I arrived at Kilmany Park. It was decided that I would continue on the farm there. I received a three shilling per month reduction in pay and I did see a little of the money.

149. Kilmany Park was also run by the Presbyterian Church. There were three categories of children there. Some were from the child system in Melbourne called Kildonan. The next category were juvenile delinquents who came from Turana youth detention centre. The last category were the child migrants. I was one of them and we were different from the others. There were no girls at Kilmany Park. The ages of the boys ranged from 8 or 9 years old to 16 or 17.

### *Staff*

150. There were ten members of staff at Kilmany Park. There was a superintendent, <sup>^</sup>AIS [REDACTED] and his wife was [REDACTED]. There was a farm manager whose wife worked in the kitchen. Another woman worked in the kitchen. There was a maintenance man and an elderly lady who worked in the office doing office administration. Kilmany Park was well run and better structured than Dhurringile.

151. When I arrived, <sup>^</sup>AIS [REDACTED] told me that I would not be punished if I wet the bed. I was still wetting the bed now and again. He was reasonably strict and reasonably fair. But I was unhappy when I found out from my records what he had written about me.

152. I didn't have many personal possessions. In Kilmany Park one boy had a mouth organ. I could play it by ear very easily. AIS got me one, it was the only thing I had. The clothes we wore were hand-me-downs.

### *Routine*

153. We got up at 5 am to milk the cows. We had breakfast at 8 am and then 15 minutes later went back to work. In the morning, boys were given chores which followed a roster. We all made our own beds.

### *Discipline*

154. AIS had a pet hate; if he found any the boys with their hand on their groin, he'd belt them. Once I was sleeping and had my hand over my groin. He took his belt off doubled it up and belted me for it. He got stuck into me. Later that day he sat me in the truck and we were talking about my future. He told me that I couldn't touch myself as it would send me mad. I was naïve enough to believe that. That day I asked him to help me find out about my past. I had no birth certificate, passport or family information when I was sent to Australia AIS somehow got me a copy of my birth certificate. That was all the information I had. He said that my mum had probably gotten herself into trouble and couldn't keep me. He said that's why I was there.

155. We were once shown drawings and slides about reproduction but sex education really sadly lacking. We had no education about communicating with people. We were told what to do and did not answer back. The lack of life skills was the biggest problem I had. I did not know how to communicate with people, especially females.

156. Another pet hate of AIS was smoking. He would belt us for smoking. When I had my afternoon off I would go to the town of Sale and I could smoke there. I could not smoke on the farm.



*Farm*

157. The farm at Kilmany Park was large. There were 500 acres. We worked twelve and a half hours a day, six days a week. We had a half-day off during the week and Sunday morning off for church. We started at 5 pm and finished at 5.30 pm.

158. There were 120 cows to milk twice every day. There were four farm boys including me. We did what we were told around the farm. Once a week we would fill the 40 thousand gallon tanks with water. I was good with the status of cattle. I knew the names of all the cows and bulls. When a cow was on heat she would be put in with the bull. They were fed hay and lucerne which is cows' favourite food. The problem with lucerne is that it creates gas in cattle. I sometimes had to release the gas with a sharp instrument into the cow's stomach. I didn't like that job. The calves sometimes got diarrhoea. One was so ill I had to kill it with a sledgehammer. It was the right thing for the calf, but I found it upsetting having to do that.

159. I left Kilmany Park when I was 17. This was in early 1966 and I went to work on a farm. The farmer was a nice guy. I was not paid very well and worked six days a week. I worked 10 or 11 hours a day. I still went to church. The records that I have recovered in relation to Kilmany Park say that I was paid \$23 a week there but I didn't receive that amount. There was a chance that if I didn't succeed there I would be sent back to Kilmany Park.

160. I stayed with this family for about six months. My enthusiasm for the job waned. I was sick of the farming routine and I was becoming not a very good employee. I said I would leave. I left the church and farm behind and went to Melbourne. I became someone else.

**Life after care and impact of experiences**

161. The person I became was a man without love. I seriously lacked life skills. I had had little exposure to family life. I stayed in the YMCA in Melbourne. It so

happens that [REDACTED] and [REDACTED] who were also child migrants were staying there. They were apprentice cooks and were doing well. When I first went to Melbourne, I went to see Arnold Gates at the Presbyterian Social Services. I told him that I was in Melbourne staying at the YMCA and was looking for a job. He told me what I needed to do.

162. I got a job in the Victorian Railways. They saw some potential in me and put me through their "safe working" course. This was the course to do to become a signalman. A bloke on the course didn't like me and challenged me to a boxing match. I beat him and that seemed to get me some respect, but this didn't last long. After the course they wanted to send me to Nyoara which is a hick town about 60 or 70 miles outside of Melbourne. The job was being a shunter and I was not trained for it. I refused to go but they said that I had to do it. I resigned.

163. I went back to Arnold Gates and he said that I couldn't keep coming to him every time I was out of a job. He told me not to bother him. I was still a minor under the care of the Presbyterian Church as I was under 21. I never saw him again.

164. I then went to the Commonwealth Employment Service. There was a job in the Department of Civil Aviation. I ended up working there for 23 years. It was there that I realised that people were cautious of me. I was 19 and they treated me like an underling unlike others who were at my stage. One of the senior clerks said that there had been complaints about me. I began crying and said I didn't want to be like that. He said I should be careful what I said to people. This was part of my misunderstanding of life skills.

165. I worked there from 1967 to July 1969. I was then called up for National Service. Australia was fighting in the Vietnam War. I had no choice but I didn't want to go. I accepted my lot. I had issues with the army. I had become autonomous and then I was in a situation where I was back to being given orders and not being able to question them. It was just like life in a children's home. I hated the army. I took up

a role as "storeman and technical". It was possible that I would be sent to Vietnam but I wasn't.

166. When I was still in the army, I received a letter from the social services department which said that they were now no longer responsible for my care. I thought, "You bastards, what did you do for me in the past? Nothing.". My guardianship ceased on 22 July 1969. I have passed a copy of that letter to the Inquiry.

167. When you are doing National Service, your employer must hold your job for you. I returned to public service and in the meantime I had been promoted three times. When I returned, I was put in a different office. I was disliked as I had taken a popular guy's job from him. I had a battle fitting in. I didn't see it at the time. I thought I was being picked on but I wasn't really, it was just me being who I had been taught to be. Everything had to be done the right way. I was taught only black and white and there were no shades of grey. I would challenge people and say that something wasn't being done the right way. When I was told just to do it, I would say no and they got annoyed with me. For years I lived with that. My progress in public service was very slow.

168. One of the benefits of being in the army was that I was allowed to do 12 months of education full-time or two years part-time. I did my year 11 in Victoria. It was scary going back to school. It was very difficult at first but I did very well. I got good marks. I was appreciated by the teachers as I was older and could bring a different perspective to things. School was enjoyable and I achieved what I wanted. It helped me work up the divisions in public service.

169. After 23 years, the Civil Aviation Authority began to take a different direction. By then I was the executive officer for flying operations. Many people left as a result of the changes being made at the time. Flying operations was disbanded and I took a package and left. I then got into the Department of Defence. I worked there for 11 years until I retired.

170. During my working life and my marriage, I had personal struggles. I struggled to do things when I didn't think it was by the book. This led to my problems with colleagues. In my social life, I struggled to keep friends because I needed to cling on to them. I had a friend who moved from Melbourne to Canberra and I cried when he left because I had no friends. This continued for quite a few years. I didn't know how to communicate with others.

171. Before I met my wife [REDACTED] I lived in a granny flat in Melbourne for eight years on my own. I would go out but I started to drink alcohol and that became a big part of my life for a very long time. I did it because it was a way in which I could handle things, but in reality I wasn't handling things at all. I was associating with alcoholics.

172. I met [REDACTED] in a pub in 1977. We went out together and then got married. We have two sons. I continued to drink. I wasn't a terrible drunk but one night I was drinking very heavily and I had a seizure. That scared me. I had more seizures and I was sent to detox. I stopped drinking in the late 1990s. I started drinking again, but stopped in 2003 and I have been sober since. I drank for 30 years.

173. I have something that is far more important than my past [REDACTED] and the boys made it very clear to me that they would leave me if I continued to drink. I have [REDACTED] my family and a group of friends. I realise that I don't need alcohol and have not drunk for years now. 2003 was the beginning of what I call my "sea change years". It was a period of discovery. I am so grateful for my family, whom I love so deeply.

174. At first, I knew I loved [REDACTED] but I didn't know if she loved me back. In these sea change years I realised that she loved me unconditionally and that I can give unconditional love to her and to my family and friends. That is so important to me.

175. I want to live out my life in the knowledge that I have somewhat put aside the issues that I have lived with in my life and concentrate on the present with my wife and family. They are far too important to me.

### Contact with family when in care

176. I had no contact with my family when I was in care in Australia. There was no financial contribution from my family and my care would have been paid for by the Victoria Government.

### Contact with family after leaving care

177. In 2000, [REDACTED] rang me and mentioned off-the-cuff about the Child Migrants Trust. I hadn't heard of them and got in touch with them. I sent a copy of the birth certificate I had. I didn't hear from them for two years. Lesley McLeod from the Trust then got in touch and met me in Canberra. They had found information about my mother but nothing about my father. She told me that my mother was the youngest of nine children and was unmarried when she had me. Some of my mother's siblings were deceased but some were living in [REDACTED] in Scotland. The Trust said that they hadn't found my mother and asked if I wanted them to continue looking for her. I told them I did.

178. In 2005 the Trust told me that they had found my mother but that she was deceased. She had died in 1980. They had found out that after she had me she had gotten married and had a daughter. This daughter was now living in Kent. I asked them to get in touch with my half-sister and they did it very sensitively.

179. I also had my uncle [REDACTED] and his wife [REDACTED] who lived in [REDACTED]. I had an aunt called [REDACTED] who lived in Cheshire. I also had cousins in Cheshire and one near [REDACTED]. In 2005 I travelled to the UK to meet my family including my sister, [REDACTED]. I met uncle [REDACTED] who has since passed away and traced where the family lived. I last saw my sister in 2010 when I was over for the UK apology. I came across to the UK in 2013 because my aunt was unwell and I wanted to say goodbye to her. I met one of my cousins at the gravesides of my uncle, grandmother and grandfather.

180. My family in the UK are not really my family. I had a relationship with a half-sister but communications between us stopped. It was mostly my fault that this happened.

### **Treatment and support**

181. I was given support in relation to my alcoholism and received counselling for three years. I talked about my childhood during this counselling and it was very helpful.

182. With regard to what other support might help child migrants, I would like the Governments to open up and be more receptive to the needs of those who were institutionalised children in Scotland and Australia. The big issue is that they are not receptive. Some people see the Church being at fault rather than the Government. They do not understand the bigger picture.

183. I think the Governments should listen and consider allowing child migrants trips to the UK every three or four years if they want them. I would like to do that to keep in touch with my roots and give my wife and sons a perspective on this part of my life.

### **Action taken and acknowledgement**

184. I have told some psychologists what exactly happened to me. I also told the Australian Royal Commission into Institutional Responses to Child Sexual Abuse. Children need to trust someone to be able to talk about what has happened to them. As a child I was left with the impression that no one was interested.

185. In Australia there has been the Royal Commission and States commissions of inquiry. These inquiries have claimed that the Church was responsible. There is no doubt that the Church was at fault, but it wasn't their fault alone. It was also the Governments. The Governments allowed Churches to carry on that way. Children in

these places told people about it and the Governments said that the Church wouldn't do that. The Churches are responsible, but the Governments are far more responsible. The Government of Australia was in loco parentis. They had a responsibility to ensure that we got a better chance at life which was promised to us when we left Scotland. Support was needed to help us fit into society afterwards. I don't think the Government and Churches should just say sorry, they should also say that it was their fault and that they failed. For me, the Commonwealth of Australia, the British Government and the Victorian State Government are all culpable. The Government did not audit our care process and we had no one to turn to tell about our treatment. If we did tell, we would have had the living daylight's beaten out of us.

186. There are child migrants that I knew who failed miserably in life. [REDACTED]. That's how he committed suicide. Another child migrant became a drug addict and died of an overdose.

187. Most of the people who were in charge of us at the homes were unacceptable as they did not have the right skills to look after children. They were only given these roles because they were members of the Church and deemed to be "good guys".

188. I visited Quarrier's in 2005. I wrote to tell Quarrier's I was coming to visit. There was a woman who ran the bed and breakfast there and had previously been a child in Quarrier's. They gave me her contact details. I stayed for bed and breakfast in cottage eight. There was no one there to see me and ask how I was or if I needed help. There was no office to go to. I left with the impression that Quarrier's had no interest in the children who had been there. Their attitude was just as bad as it had been when I was a child. They don't care. I was very disappointed.

189. About five or six years ago, I went to the social services department for Victoria. They wanted to know if I was going to sue them. I told them what I thought about the care I had been given and about <sup>AIP</sup> [REDACTED]. They said that they were very grateful for the information but speaking to them didn't help me or do anything

for me because I didn't get the impression that they were genuine. They said what they had to say rather than feeling any responsibility for the care I had been given.

190. I attended the apology given by the Federal Government. The apology was made to all children who had been in institutions. This included child migrants but I felt we were an afterthought. I felt that the Federal Government apology was a joke. They didn't appear to do anything about it. I believe that some children should get compensation, including me. But money would not do much for me. I would prefer that the Federal Government, which was ultimately responsible, sets up a new pension which would be the equivalent of the armed services veterans' pension which includes children and spouses. This is known as the "gold card" which includes private healthcare. I have spoken to Bill Shorton who leads the opposition party in Australia about this. I told him that I don't see myself as a former child migrant; I am a child deportee. The Government owes us. There are ways that the Government can make our lives easier. Bill Shorton thought we were entitled to it and said the right things. I hope they put such a pension in place if they get into Government. I want something done to give help to child migrants for the rest of their lives.

191. I received a letter from the Presbyterian Church. It told me that the Presbyterian Church had become the Uniting Church in Australia. The Uniting Church hold our records and this is where my records came from. I wrote back to the Presbyterian Church as I still felt they were responsible but the Presbyterian Church has changed and is now a breakaway group from the Uniting Church in Australia. I have not received an apology from the Uniting Church.

192. I did not attend the apology given by the Victoria Government. I was not invited. I attended the apology given by the UK Government. I thought Gordon Brown's apology was a bit more genuine. The British Government paid for me to come across and attend.



193. I attended a private session with the Royal Commission. I also gave evidence in the State Parliament house to the Victoria Inquiry into the Handling of Child Abuse by Religious and other Organisations. After I went to the Victoria Inquiry, I received a telephone call from a policewoman. She asked me if I wanted to take matters further. She said they could charge my abuser. I told her that <sup>AIP</sup> [REDACTED] was dead and that was the end of it.

194. I have carried out some campaigning in Australia to raise awareness about child migrants. I have spoken to local federal politicians, given press interviews and took part in the National Maritime Museum's touring exhibition on child migrants in 2011 or 2012. When I took part in the exhibition, I found the aerogrammes that we had written to Quarrier's on the voyage across to Australia. The museum gave me a copy of my letter.

### **Records**

195. The Child Migrants Trust obtained my care records for me in 2003. They gave me support when I was reading the records. I was very disturbed that the letter sent to my mother about my going to Australia had been returned to Quarrier's unopened.

196. Since then there has been a trickle of information. Recently a meeting was organised at Kilmany Park for former residents. I wasn't able to go to the meeting but the lady dealing with it had been to the Victoria social services department and obtained letters written by <sup>AIS</sup> [REDACTED] and others. Their terms surprised me and <sup>AIS</sup> [REDACTED] attitude seemed very self-serving. He told different things to different people. I have also seen some letters from Kilmany Park asking where I was but Arnold Gates knew that I had been called up for National Service.

### **Other matters**

197. With regard to nationality, I was not an Australian citizen. I didn't need to be as I was already a subject of the Commonwealth. The rules in Australia changed in the 1980s and if I hadn't taken Australian citizenship, I would have been sacked from

public service. I therefore took dual citizenship in 1983 or 1984. If I want to, I can obtain a British passport but I have never had one.

198. I have had no problems with getting my pension or any social security benefits.

199. The only health records from my childhood are in my care records. They relate to one of my eye operations. My other eye operation was not recorded nor was when I received the serious burns to my hand.

### **Final comments**

200. There must be audit controls of the needs of children who are in care. A child in a children's home should not be a target for mistreatment in any way, shape or form. If a child is mistreated, that home should be immediately closed and not opened again.

201. If people are put in charge of children, they must be thoroughly controlled and subject to audits on what they do. Children must have open to them the ability to talk to someone who will have their welfare at heart. A church is an organisation which has a particular barrow to wheel and I respect its right to do that but the church must never again be regarded as an organisation which can do no wrong. Any organisation looking after children must be mindful of: the needs of children; their development; their understanding of life skills; their understanding of what happens to them as they're growing up and that they change. We all change quite dramatically over the years.

202. I don't have a fundamental problem that children in need are looked after in children's homes but I would have a major problem if these children are being looked after in the same way as I and others were. I hope we suffered so that in future these organisations understand what not to do.

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

Signed



Dated

19 MARCH 2018