

Scottish Child Abuse Inquiry

Witness Statement of

Stephen SMYTH

Support person present: No

1. My full name is Stephen Eric Smyth. I was known as Brother Stephen during my time as a Marist Brother. My date of birth is [REDACTED] 1950. My contact details are known to the Inquiry.
2. Before the 1960s, when someone became a Brother they were given a new name, which would be a saint's name. In 1965 or 1966, that theology changed, and it was considered that becoming religious was not the most important thing in your religious life, but your baptism was. Your baptismal name was your important one and that was what would be respected. This meant that when I became a Brother, I didn't take a new name.
3. I was born in [REDACTED] Glasgow, where I lived with my parents and two brothers. As a boy, I had gone to school at St Mungo's Academy in Glasgow, which was run by the Marist Brothers.
4. When I had gone to school at St Mungo's Academy in Glasgow, they organised summer retreats to St Joseph's College for boys who might be interested in religious life. I had spent six summers of holidays there, from 1962 to 1968. I would go for a week each time. It was effectively a holiday camp with the occasional prayer and learning sessions. There was plenty of leisure time and it was good fun.

5. There would be forty or fifty kids from all over Britain there, aged from about twelve to eighteen, and those were the ages that I attended. A small handful of us eventually expressed an interest in becoming monks. I met one of my closest friends, [REDACTED], there in 1963. He became a Marist Brother too. He later died in Rwanda during the genocide in 1994, when he was 43 years old.
6. I got to know Brothers from all over the world during those summers. I remember Brother Alban, who I met in 1962. He was from Nigeria, and was only the second black person I had come to know. The Marist Brotherhood as an international community was really appealing to me.
7. I don't recall any bad experiences during those summers and didn't witness anything untoward. It was a good and fun experience, which was instrumental in my wanting to join the Marist Brothers. My family and I got to know the Marist Brothers well during those years.
8. There were four of us boys from St Mungo's academy who went to these summer camps and we all ended up becoming Brothers. Brother Joseph McKee is still a Brother. The other two left the brotherhood decades ago, and I left five years ago.
9. Brother Dorotheus was the recruiter who organised the summer camps each year. He was Irish and had a good sense of humour and was great to work with, especially when we reached the age of seventeen and applied to join the Brothers.

Career

10. I had a career with the Marist Brothers from 1968 to 2015. When I left the Marist Brothers on 1 June 2015, I asked them for a note of all the places I had worked so I could have an accurate record of my career. I was given a print out from their fiche, which is their records, as I couldn't remember all the places I had been. Some of the the dates weren't accurate so I have marked on print out where I think the dates differ.

I have given this print out to the Inquiry and precise dates of placements can be found thereon.

11. I joined the Marist Brothers around 12 August 1968, when I was eighteen years old. I moved from my home in [REDACTED] Glasgow, to a little village called Habay-la-Vielle in Belgium, which was a training place for Marist Brothers, and became a postulant there.
12. There were between twelve and fifteen young men there while I was there, mostly between the ages of seventeen and nineteen. There were about six different nationalities, so it was a very interesting place. We also did some work with their equivalent of the boy cubs, which we had a couple of weekends worth of training for.
13. I later became a novice in Habay-la-Vielle, and then took my first annual vows there in August 1970, before returning to the UK.
14. The process of becoming a Marist Brother is that you made between four and seven years of annual vows, depending on which training you did. That is supposed to be a discerning period to consider if you want to stay, and also if they want to keep you. It was a reasonable process, and similar to other orders.
15. I went to Maynooth in Ireland in August 1970. I stayed there for a year. I did a diploma in Religious Studies at the seminary there. There were about 45 people doing the course, and were all different ages and nationalities. I thoroughly enjoyed it.
16. My colleagues from Maynooth then went on to university, but I was posted to Hetland House in Dumfries, which was called a "juniorate," the Marist equivalent of a junior seminary. I was the [REDACTED] teacher there [REDACTED]. I wasn't officially a teacher yet and hadn't had any training to be a teacher, but I was brought in to replace somebody. These things happened in private schooling places back then. You were expected to go in and take over.

17. I had an O'grade in [REDACTED] and did manage to get the kids through their first exam. There were only about twenty kids across all ages. The older kids there were already going into St Joseph's in Dumfries on a daily basis. It was a fairly small and easy post to have.
18. From August 1972 to June 1975, I lived at St Kentigern's House of Studies in Glasgow. During this time, I was a student of the Royal Scottish Academy of Music and Drama, which is now known as the Royal Conservatoire, where I obtained a Diploma in Speech and Drama. St Kentigern's House is now known as Marist House.
19. I went back to being a teacher at Hetland House in August 1975. I was only there for a couple of months and I think I was teaching English, but I can't be sure. I know I didn't teach drama or science. I didn't take any exam classes while I was there.
20. Here the records I have from the Marist Brothers don't seem to be great. They have it noted that I was moved from Hetland House and went to St Joseph's College, Dumfries, in August 1976. I recall that I was only in Hetland House for a couple of months before going to St Joseph's College around October 1975, and I stayed there as a board master, and did a bit of teaching, until June 1979.
21. I was also a Dumfries and Galloway Diocesan Religious Education committee member from 1978 until 1979.
22. I moved back to Marist House in Glasgow where I lived from August 1979 to January 2000. I was Animator of the Marist family group throughout that whole period. For the first year, in 1979, I was a student at Jordanhill College of Education, Glasgow, where I got a teaching qualification in Speech and Drama, with distinction.
23. Thereafter, I was a drama teacher at St Mungo's Academy, Glasgow, from 1980 to 1984. I also did an additional teaching qualification in Religious Education at Andrew's College of Education, Glasgow, from 1983 to 1984.

24. I became the religious education teacher at St Mungo's from 1984 to 1987. I then became the principal Religious Education teacher from 1987 to 1993. I was a member of the school board and Parent Teacher Association from 1987 until 2000.
25. During the period between 1981 and 1992, I held various different posts in addition to teaching. These included being on the Provincial Council for four different periods ranging from one to three years each period. I was also a member of Kinharvie Youth Centre Management Committee, the CARE management Committee, which is the Catholic Association for RE. I was also on the Red Lion management committee, which was a youth enquiry service Marist project, and a member of the St John's List D School Board of Management. I was also a member on the Glasgow Archdiocesan Vocations Commission .
26. In 1992 I took a year's sabbatical, including a six month "second novitiate" programme. During this period I had a breakdown while I was in Boston, USA. I received residential care in a centre in Ontario, Canada, from October 1992 to April 1993. I resigned from my teaching post in 1993.
27. In 1994, I was seconded by Strathclyde Education Department to a staff development for Catholic Education Commission Scotland. I created a teacher development programme called AFFIRMS
28. I resigned from teaching altogether on 3 September 1995. I then held various posts including, Education Officer for Scottish Catholic International Fund known as SCIAF and part time associate teacher at St Andrew's College of Education.
29. From 1996 to 2000, I did a masters in Ministry and Theology at Sheffield University. From 1997 to 2007, I was part time Ecumenical Officer for Glasgow Churches together.
30. From 2000 to 2015, I lived singly, finally residing at 26 Errol Gardens, Glasgow. I was a part time team member at Craighead Institute, Glasgow from 2000 to 2001 during

that time. Then I had a part time consultancy contract with the Scottish Bible Society, developing "Conversations," a contextual bible study resource.

31. From 2003 to 2007, I was a member of the Archdiocese of Glasgow Ecumenical Commission. From 2007, I was the General Secretary for Action of Churches Together in Scotland, known as ACTS. I did that until I retired on 28 March 2014.
32. I left the Marist Brothers on 1 June 2015.

Moving to St Joseph's College, Dumfries

33. The Provincial told me one weekend in the summer of 1975, that I was moving to St Joseph's College. I think Brother Ogilvie was the Provincial at that time. I wasn't given a choice and was just told I was moving.
34. I wasn't formally employed in a school so I was free to be moved by the Brothers and there wasn't a lot of discussion about it. That approach changed later on, and all later posts were discussed and I was able to negotiate with the order.
35. I think the reason for the move was because Brother ^{MNZ} [REDACTED] was leaving St Joseph's College, but I can't now be sure if that is a clear memory. He may have been the boarding master who I took over from.
36. There was no interview process before I moved to St Joseph's College. The place had a proper teaching system with teachers so my role was to be one of a boarding master and not that of a teacher.
37. There was no vetting or checking process at the time. I suppose the vetting process was that if there were concerns about anyone as a Marist Brother then they wouldn't be allowed to continue their annual vows.

38. Once someone had taken their final vows, it was extremely difficult to send them away and it then became a religious problem, like marriage, you couldn't be married and then unmarried.

Training or qualifications

39. I did not have any formal child care training. The only child care training I'd had was when I was in Belgium. I had worked with what was their equivalent of the boy scouts and I had to do some training for that. That was in 1968 and I can't remember exactly what the training had been; it was a couple of weekends training on how to work with the weans.
40. I didn't have any training on being a boarding master. That's what it was like back then. You were just expected to go in and manage, and I suppose you could ask anyone if they needed help.
41. During some of my earlier training as a Marist Brother, there had been a discussion about not forming "particular friendships." That was the phrase they used. I am not sure that I actually understood that at the time. There was talk about not being too close to people, but there was no clear discussion or training about boundaries.

St Joseph's College, Dumfries

42. I was familiar with the building and grounds of St Joseph's College when I went in 1975, because I had stayed there as a boy at the retreat holidays.
43. St Joseph's was originally a fee paying Catholic boarding school for boys, but by the time I was there, it also took in the local boys as day pupils. Most of the boys were Catholic as it was a Catholic school, but there were some who weren't. St Joseph's was the only Catholic high school in a thirty or forty mile radius. Some of the local boys boarded during the week and went home at the weekends.

44. The local authority, I presume, paid for the day boys to attend St Joseph's and the staff were paid by the education authority. From the time when the day boys started at St Joseph's the school was supervised by the education authority and the local authority. The whole school may not have been supervised, but a relationship was established.
45. The St Joseph's campus was also the Provincial House of Marist Brothers so the Provincial was based there, which meant their meetings and summer retreats would be held there. It was a major part of the congregation of the Brothers in Britain.

Boarding

46. The boys were split up into four groups. There were the "wee rec," who were primary six and seven aged boys. They just had two small classes with about ten to twelve boys in each class. The primary seven boys were still there when I started in 1975, but the primary six class might have stopped by then.
47. Then there were the "inters" who were first and second years, the "mids" who were third and fourth year, and the "seniors" who were fifth and sixth years.
48. The numbers of boys there had started dropping by the time I arrived in 1975 so it wasn't that crowded. It was the beginning of the end of an era and people were not sending their kids to boarding school as much, so the place was in decline.
49. I think there were about 35 to 40 kids in the mids by the time I arrived, and if all four sections had the same, then I would guess there would be 150 – 160 boys in the school, but I genuinely don't know how many boys were there.
50. There were not that many Catholic boarding schools in Scotland. Some of the kids were forces children who were sent to St Joseph's instead of moving around bases with their parents. I had four or five kids in the mids dorm who were forces kids. I think some kids were also there just to be out of their parents' hair, and the kids knew this as well.

Layout of building

51. The main road, which was uphill to the school, was called Craigs Road in Dumfries. The original, main building, was a rectangle shape. When facing the main building, there was a more modern building to the right of it, which was connected to it. The modern building was probably built in the late 1950s or 1960s.
52. The main building was four floors high. There was a main door in the middle on the ground floor. On the ground floor, on the left hand side of the building, were the kitchen and the dining room where all the boys ate. On the right hand side, there were some offices, as well as toilets and a store room. The toilets on the ground floor connected to the new building.
53. On the first floor of the main building there was the headmaster's office and classrooms. I think there were three classrooms on either side of the building.
54. On the second floor, there was the big mids dormitory on the right hand side of the building, which was a big open dorm with about forty beds, and they each had their own cupboard. They had partitions between the beds by the time I got there.
55. There was also a small lounge area with a record area on one side, and television at the other side of the dorm. There was a room for the board master in the corner of the dorm, which was a proper enclosed room.
56. There was also a smaller dormitory for the mids on the left hand side of the second floor. This was made up of about fifteen cubicles, which were wooden sided with a curtain. The boys from the smaller dorm would go into the bigger dorm to watch television.
57. The boarding master for this smaller dorm had a room in this section where he would sleep. That's where I was for my first year at St Joseph's. The small dorm was closed off after that as there weren't enough boys to use them.

58. There was also a sick room, nurse's room, and shower room on the left side of the second floor. The washrooms for the mids sat in the middle section of the second floor, in between both the dormitories.
59. The inters were on the third floor, on the right side of the building, and the wee rec was on the left hand side. The wee rec wouldn't have had many boys in it. It was closed off during my time at St Joseph's as the numbers fell and they no longer had younger, primary aged boys.
60. There was grassland behind the modern building, and beyond that was a red sandstone building called the "big mount" which was four floors high. The dormitories for the senior boys was on the top two floors of that building.
61. The retired Brothers who lived in the community were on the ground floor of the big mount. They had a kitchen, dining room and bedrooms. They had probably taught at St Joseph's at one point.
62. There was also an old church beyond the grassland at the back of the main building, which was used as a games room.
63. There was a separate building called the "wee mount" and that was where the recreation room for the Brothers was, as well as the Provincial offices.
64. There were old stables to the left of the main building, which was used as the senior's recreation hall. There were extensive playing fields down the hill behind that.

My role

65. When I arrived at St Joseph's, I was the boarding master for the mids' dormitory. They were third and fourth year boys aged about fourteen to fifteen years old.

66. The mids area was made up of two dormitories. Brother AKV, whose name was AKV was in charge of the larger dormitory, and I was in charge of the smaller section. I slept in a very small room within the smaller dorm.
67. Nobody explained my role to me. AKV was in charge of the mids' dorm in my first year there so I would have just watched him, and learned almost by osmosis. I also learned a lot from the weans on how to run things as they knew the routine.
68. I could have asked AKV or one of the other Brothers if I wanted help but there was never any need to because it all ran fairly smoothly.
69. A lot of the older Brothers would have had experience of boarding schools through being in the juniorate and so would have been familiar with it. I didn't have that experience but I don't think I noticed at that time.
70. I didn't get any training or guidance on what kind of atmosphere to create in dormitories, or what was appropriate or inappropriate. I think it was an unspoken rule that you didn't get too close to anyone, but that was just something I knew from my earlier training with Marist Brothers.
71. I didn't get any training during my four years at St Joseph's. I didn't really have a supervisor or mentor. If you had a problem, then you would just go to the headmaster.
72. In my second year there, I took over all of the mids and became the principal boarding master. By then the numbers of boys had fallen, so only the big dorm was used. That remained the case for the next three years that I was there. I remained the principal dorm master for the mids and slept in the room within the big dorm.
73. I unofficially taught some classes, on a part time basis, which I started as soon as I arrived there and did for the four years I was there. It was only a light timetable. Most of my time was taken up as boarding master.

74. I was responsible for the boys in my group outwith school hours. My role as boarding master was to make sure the kids were looked after and reasonably settled and attending to their school work. I had a fairly relaxed approach so I got on well with the kids. I didn't have much trouble in the place. There would obviously be some kids you liked more than others but I tried not to make that obvious, and I talked to them all.
75. I could see the lounge area in the dormitory, where the TV was, from my desk in my room so I could keep an eye on the boys. I got quite familiar with Led Zeppelin which they liked to play on the record player.
76. I was also responsible for giving the mids' boys permission to leave the school property. They would be coming and going all the time and that worked.
77. I have no idea if any guidance or policy documents existed in St Joseph's. I never saw any.

Staff structure

78. My memory of who was at St Joseph's when I was there is not great. Brother Brendan, who has just retired as Provincial, has provided me with a list of Brothers that were at St Joseph's when I was there. I can see from that list who was there at the same time as me. When I read the names, it does jog my memory about the person.
79. Some Brothers used their given Saints names, but then changed back to using their own names so it could get confusing when I read the names on the list.
80. The head teacher was in charge of the school, and all the teaching staff fell under the head teacher, and then there were principals of departments within the school, and it worked its way down to teaching staff.
81. There would also have been a bursar who did the ordering for the school who was a Brother and then a layman towards the end.

82. When I arrived at the school in 1975, I remember that SNR [REDACTED] was Brother MMK [REDACTED]. I can't remember his first name but his family name was MMK [REDACTED]. He was primarily SNR [REDACTED]. He was very old-school and had spent much of his time teaching there.
83. Brother MFY [REDACTED] took over as SNR [REDACTED] in 1977 and he was easier to work with than MMK [REDACTED].
84. If any matters arose about the boys, I would usually be able to deal with it. There was one occasion where there was a serious fight in the mids' dormitory between two boys and one of the boys was injured. I called the head master who took charge. The injured boy was taken to hospital. The boy who caused the injury later left the school. I don't know whether he was expelled or if his parents removed him from the school. That was unique. I don't recall any other incident where a boy had to be taken to hospital in similar circumstances.
85. I didn't have a close working relationship with Brother MMK [REDACTED] as SNR [REDACTED]. Although I taught English, I didn't fit into any of the school structure because I wasn't a formal teacher.
86. I think there were about six Brothers who taught at the school. There was a small differentiation between the Brothers in that you had the teaching Brothers and the "worker" brothers. The latter did the gardening and housework. In some places that caused issues. I think the older, worker Brothers, resented it.
87. Of the Brothers who taught at the school, there was Brother Francis, who was known as "Big Frank" and he taught geography. His real name was Julian Harrison. I know from the list of names I have that he was Brother Francis John.
88. Brother Damian taught French, and Brother MLZ [REDACTED] might have taught [REDACTED] and was also [REDACTED]. MLZ [REDACTED] was a sensible, wise man.

89. Brother **MFS** who was one of the retired Brothers in the big mount, would have given individual tuition to some kids who were struggling. There may have been other retired Brothers who tutored some kids.
90. There were about fifteen to twenty lay teachers who came in from outside to take classes. The lay teachers I remember are Steve Neil who was the head of English, and Judy Faid, also taught English. Judy lived in a house within the school grounds and had **[REDACTED]**.
91. **zMLY** taught **[REDACTED]**, John Dames taught a science, Paddy Cairney took P.E. and later became deputy head teacher. There was also Mary who taught French, and Meg Grierson who taught maths.
92. Mona was the teacher for the primary class, and **AKV** **[REDACTED]** was **[REDACTED]** **[REDACTED]** teacher.
93. There were two young maths teachers that came at one time. One married the art teacher who left his wife. The other married the science teacher. Life could be complicated there but interestingly enough, it passed without too much comment.
94. There was an English teacher who married the head boy of the school a couple of years later. She was only recently qualified, and the boy was only three or four years younger than her. I didn't pick up on it at the time but they got married a few years later.
95. The director at St Joseph's was Brother Damian, who also taught French. As director, he was officially in charge of the community, which included all the retired Brothers who lived at St Joseph's. The director's job was to look after the house, keep the books and do the ordering. Brother **MLZ** was **SNR** **[REDACTED]** for a period.
96. Damian was a bit of an odd man and always dressed in full soutane and his cape, which was very 19th century. He was a bit grumpy and we weren't friends. He was ok as a director and things ran smoothly. One of his boasts one year was that he never

left the school grounds from the beginning of the school term to the next. I remember being aghast at that because it sounded ridiculous.

97. Brother MFU was one of the older Brothers who had been there for decades. He was in charge of the wee rec and took sports. He was a worker Brother and so didn't take classes. The information I have tells me he was there in 1975, but he isn't mentioned in 1976 or 1977. He may have been given a sabbatical. He was also sick and in hospital at some point. I know he didn't die that early, but I don't remember when he died.
98. There was a chaplain and a retired priest in the community who would say mass on a Sunday.
99. There was also domestic staff. Mrs Wylie was in charge of the domestic kitchen arrangements. She was quite a formidable woman. There was a whole cooking staff as well. At the weekends, some of the local teenage girls would also be around doing cleaning. That led to some interesting scenes with the third and fourth year boys. It was nothing to write home about but I'm sure some love was struck.
100. There was a gardener, as well as a matron who covered the role of a nurse, but I can't remember who she was.

Retired brothers

101. The retired Brothers who stayed on the ground floor of the big mount had worked at St Joseph's for large parts of their life. They were quite resentful as they could see the boarding school, which they considered to be all things Marist in Britain, was about to dry up and close behind them, and be handed to the local authority. I didn't spend much time talking to them because they were just bitter and wanted to tell old stories.
102. The retired Brothers did have contact with the senior boys as they were in the same building as them. They would also have had contact with the younger boys as some of them watched over the evening study period, and some of them offered extra tuition

to the boys who needed extra support for certain subjects. There were situations when they would also be around the grounds, when they ran the tuck shop or helped out with something.

103. There would be no reason for the boys to be in the bedrooms of the retired Brothers.
104. The retired Brothers I remember were MBG and MYY. These were their given religious saints' names.

The children at St Joseph's College

Familiarisation

105. I presume there would have been interviews with parents before children started at the school. I vaguely remember parents being shown around the school but I was never involved with them. I met very few of the parents. Very few parents came to the school other than for initial visits.
106. There was no formal introduction process for the kids when they started. They would just be shown where they would be sleeping, but I don't remember who by. Then they would just learn the way of the school from the other kids.
107. There were kids who joined in third and fourth year, but you never asked the kids about their background or home lives. It wasn't the done thing.

Daily routine

108. The kids woke up in the morning at 7.30 am I think. I got them up in the morning. I just came out of my room and shouted: "guys, time up!"

109. It wasn't a huge space so it was usually easy to get them up. One of the boys would get up and put Led Zeppelin, Iron Maiden or Pink Floyd on the record player, which would get all the boys up.
110. They would get themselves washed and dressed for school, then go downstairs for breakfast, which was at 8 am, then they would be back up to the dorms for 8.30 to get their ties on. I can't remember if they made their own beds but they probably did. I can't remember the dorm being messy.
111. The boys had classes from 9 am, and a lunch break during the school day, which they had in the main dining hall. After the school day, they had some time to do what they wanted, before the evening meal, which was at about 5 or 5.30 pm.
112. The dormitory would be locked during class times. During exam times it would be open because they had a looser timetable. They could be in the dormitory during class times over that period and I wouldn't necessarily be there.
113. They had their own free time between class and the evening meal, which was at 5 pm or 5.30 pm. They could even leave the school and go out during this period as long as they asked permission first. The mids would have to get my permission.
114. There was a study period, which must have been from 6 pm to 7:30 pm in the evening, on weekdays. That took place in the classrooms and they would do their homework during this period. It was usually a retired brother who looked over the boys for that. There were partitions between classrooms that could be opened up so that one brother could look after more than one class. Three classrooms could be opened up to make one big one.
115. The kids would come upstairs to their dormitories at 7.30. They didn't get any supper or anything but they would have their own biscuits and snacks that they could have. I can't remember how money or pocket money worked but there must have been a system.

116. The kids could sit in the little lounge area which had the TV and sofas, and watch television. I had put bits of carpet down to make it a softer space.
117. Lights out were at about 10.30 pm. Part of my duty was to make sure they were all in bed. It was never an issue because they were used to the routine. They might be a bit slow to stop chatting and get settled, but it was fine. It was quite relaxed. I would always say a short prayer at the end of the night.
118. It was part of my role to be on duty through the night. Sometimes, after about half an hour of them being in bed, I would go over to the Brothers' community room in the wee rec to have a beer with the other Brothers. It wouldn't be a late night and I didn't do it every night. I do look back now and think eek, but it was what I did.
119. There was a runner carpet up the middle of the dorm so I could walk quietly back to my room without disturbing the boys when I got back.
120. The boys could get up and go to the toilet in the night if they wanted to. I never had any problems with them bed wetting.
121. Years later, I was talking to one of the boys whose family I was friends with, and he told me that they used to go out of the dorm at night sometimes. He was surprised I hadn't known. I said not to tell me anything else. Quite frankly, I think if I had heard more, I would lose sleep about it even now, knowing that they were sneaking out and I hadn't known about it.
122. Looking back, there was a group of the wild ones who would be a bit difficult to wake in the morning so maybe they had been out drinking.
123. I can't remember if there were any classes on Saturday morning or if that was when they played sports. The boys were free to do their own thing on Saturday afternoons.
124. There was virtually no interaction between the recs. They would not go into each other's sections so the seniors would not come into the mids' area and the mids

wouldn't go into the inters' area. It wasn't painted on doors, it was just the way the place ran.

125. I was responsible for my group of boys, but I think the other groups had the same kind of routine. I think the seniors were maybe allowed to study in their own rooms for study periods.
126. The kids didn't do any chores. There were people who did the cooking, washing, cleaning and laundry. The boys were expected to keep their own area clean.
127. I don't remember the kids really being ill all that much. There weren't any outbreaks of measles or anything. There would occasionally be a kid in the sick room. It was on my corridor so I would stick my head in and speak to whoever was there.

Clothes

128. The clothes were provided by the children's' families. If anything was needed throughout the term, we would get permission from the parents before the kids could go to the shops and buy anything. That didn't happen a lot because they went home for mid-term and after term breaks.
129. Their clothes were taken away every week to be laundered. That all ran smoothly and I don't recall any incidents around that.

Washing and bathing

130. There was a washroom on the corridor that the dormitory was on. I am not sure if there were sinks in the middle as well as at the sides, but there were plenty of sinks. There was also a shower room which had three or four shower cubicles on each side of the room.

131. We didn't have a 'you must shower today' routine, but the kids used the showers in the mornings, after games and at night times. They used them when they wanted to, usually after games, and it was fairly relaxed. It wasn't supervised.
132. I don't remember any of the boys having a problem with body odour or anything so it was fine.

Mealtimes and food

133. When I first arrived, I didn't eat with the boys but Brother ^{AKV} did as he was the main boarding master for the mids. I think I must have eaten with the Brothers in the community.
134. When I took over in my second year, I ate with the boys. I sat on a slightly elevated podium at the top of the dining room so I could see them all.
135. The wee rec, inters and mids sat together. There would be another Brother at the other side of the room for the inters. The senior recs sat separately from the other three recs.
136. The boys sat six to a table and there would be six portions of everything on the table already set out.
137. I remember being appalled because the boys would run in and scrabble to get the food, and clear everything from the table and eat it within five minutes, before flying out the door again. This means that if you were the sixth to the table, you might not get anything.
138. When I took over, I decided I wasn't going to allow this, so when they ran in to wolf the food down, I halted them and made them wait for a couple of minutes, before letting them go to their tables.

139. By the end of the year, Mrs Wylie, came out and asked me to tell the boys to go because they needed to clear up. I saw this as a victory because now instead of running in and out, they were sitting and talking to each other.
140. I made a point to eat the same as the boys. I don't think the other Brothers did. By my doing this, I think it improved the quality of food for the boys, because the cooks wouldn't want to serve me anything bad. The food wasn't terrific but it was ok. It was a boarding school so it was industrial. There were a lot of chips. I don't remember any complaints about the food.
141. There weren't any vegetarian, vegan or gluten free kids that were brought to our attention. I don't remember there being any problems around children not eating the food. They played far too much sport for that to happen.

Schooling

142. The school was only for boys when I was there. The boarders didn't need to sit an entrance exam so there was a mix of abilities amongst the kids.
143. They wore a school uniform and the school colours were blue and gold. I don't think they wore their blazers to school.
144. The primary six and seven classes stayed in one classroom with one teacher all day, just like a normal primary class. The secondary classes had a timetable of different periods with different teachers, and they moved classrooms for each subject. The science labs were in the bottom corridor of the main building, and in the new building.
145. The boys sat O grade exams and Highers. I don't know if they did A levels because I wasn't involved in it. I think the schooling was fair and I never heard any complaints. I think the lay staff and most of the Brothers who were teaching were good, because they were all professionally qualified to teach in Scotland.

146. The Brothers who watched the boys during study periods in the evening didn't necessarily have teaching qualifications but they weren't teaching.
147. I taught English part time, and maybe some Geography. I was a teaching assistant you could say because I didn't have any teaching qualifications. I only taught part time and had a light teaching time table.
148. I did have a proper programme for the classes that I took. I had a second or third year English class at one point, and they were great fun. I didn't teach any kids through exams.
149. In my last two years, I did a lot of work with the poorer day kids who came from the local estate called Lochside. They were about ten of them who were not academically interested and were probably seen as the dregs. A decision was made to separate them from some of their classes for a few periods a week and give them to me. This would probably have been the head master's decision.
150. I think in those days some of the kids were down at the bottom of the pecking order and were just left, and didn't get a good education. A lot of the teachers there were used to a more academic and quiet class, which these kids didn't fit into.
151. The Brothers were not used to kids like these and they called them, without affection, "the Lochside monsters." I always resisted this name because there were some lovely kids amongst them, even if they weren't academic.
152. I was mainly child minding them for some periods. I would have been officially teaching them English, history or geography or something but I don't remember. Most of them were great kids.
153. I set up a work experience for them when they were in fourth year. About eight of them got six week placements in places like old folks homes and primary schools. They went there one afternoon a week instead of coming to school. That ran quite well and was quite successful. At the end of the year, the old folks home called and said thanks

for all the work that one of the boys had done, as he went there once a week for a year.

154. These kids would go on to have families of their own and have jobs in the community like bus drivers and other useful jobs.

Sports and leisure time

155. The boys did play football, cricket and rugby. They also did rowing. The football and rugby teams were quite well thought of.
156. I was the rowing master for my first year at St Joseph's, but I am not a sportsman. I would drive them to regattas.
157. I don't remember any organised activities and clubs. There might have been a chess club, but I'm not sure. I don't really remember there being board games around. I am not sure if they had access to books and a library in the school. They could use the library in town or buy their own magazines in town. I rarely saw anything inappropriate.
158. I know the previous SNR [REDACTED] before I arrived, Brother MYZ [REDACTED], had been the one to start allowing boys to leave the premises outwith school hours. He had loosened the reigns a bit.
159. During my time at the school, the kids could go out at break and lunch times, and for part of the evenings. They had to ask me first and I would make a note of who was going out and where. They had to be back by 9 pm.
160. The favourite place they liked to go was the college café. I once wandered down to the college café because I thought it would be very noisy with so many boys there. There was nobody there, so they must have been elsewhere, but that was ok. I presumed they were somewhere nearby smoking or whatever. It is not that I closed my eyes to it but no problems arose from it. There was virtually never anyone late back so it worked.

161. About half the boys would go out and some would play football in the grounds. The boys who played football just played casually.
162. At one stage, I think my last year there, they also used the grounds in the corrugated iron church within the grounds, which had a badminton court in it. That was also somewhere they could go without having adults on top of them. It was fairly relaxed.
163. Some boys didn't go out and just stayed in and talked, or watched TV and played music in the dorm. I could see the boys in the dorm from my room so I could keep an eye on them.

Religious instruction

164. All the boys had religious education classes as part of their curriculum.
165. All the boys went to mass but I can't remember if they were made to go. There would sometimes be a couple of boys who weren't Catholic. I remember two boys from Malaysia, and I think they may have come to be nosey. I don't think anyone was forced to go but it was just part of the routine of the place.
166. I always said a closing prayer at night but it was only about three lines.

Trips and holidays

167. Some times during mid-term, there would be a few boys left in the school when most boys went home. I would get them in a mini bus and take them for a walk in the forest of Ae for an hour or two. They hated me for it but that was ok because it got them out of the school.
168. There was only once when we took the boys out to Galway forest for Out of Bounds stuff. I think it would have been Paddy, the P.E. teacher, who took that. I went but I don't remember anything about it or what year it was. I just remember sitting on the

hill and watching them down below. I didn't really take part and just enjoyed going on walks.

169. One summer, there was one boy called [REDACTED] who was from [REDACTED], who stayed at the school all summer. I thought that was verging on criminal. [REDACTED] big brother had been at the school too, and [REDACTED] was one of the mids in my group. His father hadn't paid fees for years and didn't send money for [REDACTED] to go home, so he ended up staying at the school all summer on his own.
170. I spent a lot of time at the school that summer and went to stay at another house called Kinharvie house for a few days. There was one another Brother there at the time. . This was the summer break for the Brothers too. I felt really sorry for [REDACTED] and asked if he wanted to come , which he did. It was a very relaxed couple of days and I remember he caught a rabbit. I had told him he could keep it if he caught one but then had to go back on that.
171. I don't know what the background was with [REDACTED] being from [REDACTED] and ending up in St Joseph's. I felt he had been abandoned, but you couldn't criticise his parents to him. I am sure he knew he had been abandoned and it probably broke his heart.
172. I tried to keep an eye on him when I was around, but I wasn't there every day that summer. I don't know who kept an eye on him when I wasn't there. That wouldn't be allowed to happen now.

Birthdays and Christmas

173. A fuss was not made about birthdays. It was not a big thing to be mentioned or not to be mentioned. I think if we knew it was a kid's birthday, we would wish them a happy birthday.
174. Boys went home over Christmas so nothing was done about Christmas. I don't remember any boys being in the school over Christmas.

Healthcare

175. There weren't routine health checks. There was a matron and a sick bay but there were never that many kids who were sick. I vaguely remember a boy injuring his knee whilst playing sport and was sent to the matron for tablets or something. I don't know if she was medically qualified. There was a dentist in town that boys were sent to.
176. There were no deaths during my time at St Joseph's College. There may have been older Brothers who died, but I don't remember. No children died while I was there.

Family visits and contact

177. Siblings weren't housed together, because boys were housed according to age. If there were brothers who were about a year apart, then they could end up in the same dorm due to their age group. I had several pairs of brothers in the mids.
178. Brothers weren't encouraged to spend time together. Sometimes they got on and sometimes they ignored each other. It was always the way in boarding schools that the older boys didn't have anything to do with the younger brothers, and that included if they were brothers. Often, older brothers are embarrassed of their younger brothers and don't want to be seen with them.
179. There was no encouragement to write to families. There was nothing formal in place. I don't remember the kids getting much mail from their parents.
180. Parents would learn about the kids' progress at the end of the year. I don't think many of the parents were actively involved.
181. It would have been the qualified teachers who would have been writing the annual reports for the parents. I only had to mark the occasional essay and I didn't enjoy that.
182. I remember parents once being quite annoyed that their son, who was in my dorm, wasn't doing too well. They thought he should have been doing better with the money

they were paying. The boy was a nice lad and did his homework so maybe he was dyslexic or something. I don't know.

183. Another boy was once being shouted at by his dad who had come to the school. I could see that whenever the boy looked away from his dad, he was smirking. Who knows what was going on at home, as the boy was obviously used to being shouted at. We never knew about the kids' home lives.
184. I only met a handful of parents. Some came to pick the boys up and some travelled home on their own at the end of term. The local boys tended to go home at weekends.
185. I don't remember if there was a visitor's day at the school. There was one day towards the end of the year when a lot of past pupils came back. The parents probably got an invitation to them.
186. I only remember parents getting called to the school once or twice due to misbehaviour. That was rare and it would have been the head teacher who called the parents up and he would have dealt with it. It wasn't anything I was involved in.

Other visitors

187. Nobody else visited the school. It must have been visited by the inspectorate occasionally, but not during the time I was there. I think if it had happened, I would have hidden away because I was teaching without qualifications. I think we got away with it because boarding schools were still a different category.
188. The Provincial would come for weekend visits occasionally, but it was informal. The Provincial travelled around the communities and visited them I am not sure how much of that was an inspection.
189. The Provincial, John Ogilvie, would come for meetings, sometimes every other weekend. He would come and talk to the Brothers and ask how things were going. It

was very informal. He would discuss organising the province, and make sure everything was working alright.

190. He would probably be introduced to the boys as the Brother Provincial but it wouldn't mean much to the boys. He was more there to speak to the Brothers, and didn't really speak to the boys.
191. Some people may have kept records of the Provincial visits and they would be in the Provincial records. I didn't keep or see any records.
192. Occasionally somebody would come from the Marist Brothers in Rome every five or seven years to visit the provinces. They would write a report of their visit, but that might only include one paragraph on St Joseph's College. They did oversee us, but maybe it wasn't as good as it could have been.

Discipline and punishment

193. There were very little problems around the bedtime routine, but there was one night, when after I said a prayer at the end of the night, I heard a voice saying: "Goodnight Steph." I knew the boys called me "Big Steph, but not to my face.
194. This kind of thing could become problematic in that type of environment so I announced that we had a comedian in our midst and I asked the comedian to come and see me. I went back into my room, but nobody came, so I went back out and growled for the comedian to come and see me but still nobody came. Then I called out the boy's name, because I knew who it was, and asked him to come and see me.
195. The boy dutifully came into my room, and he was usually a really good lad. I didn't raise my voice and we chatted for about ten minutes. I asked him what that was about but he didn't have an answer.

196. After the chat, I gated the boy for a fortnight. That meant he wasn't allowed to leave the school gates and go out. This was quite significant because a lot of the boys liked going out. As he turned to leave the room, he said "I don't go out anyway," and I said "I know."
197. It was gently dealt with and I didn't have that problem with any of the boys again. That boy probably got brownie points with the lads as well for doing it.
198. The discipline wasn't bad at St Joseph's. The school ran smoothly. I'm sure there would have been disagreements here and there. There was not a lot of lip from the boys. There was probably a couple of teachers whose discipline was poorer than others, in that they couldn't control their class. Judy Faid was one of them and Brother Julian the other. Brother Julian was liked but chaotic as a teacher. The lay staff were good overall.
199. When I taught the kids from Lochside, the discipline amongst the boys was not good. They taught me a lot about teaching.
200. I don't remember the belt being used much in class, but it would have been used sometimes. I think any teacher could belt the boys, but I don't think that happened very often. It was either infrequent, or otherwise I missed a lot.
201. If a boy was really bad, I imagine he would have been sent to the head teacher, but I don't remember that happening.
202. On one occasion, in my first year at St Joseph's, a group of boys in the mids paid another boy to shave his head, which he did. Brother AKV was in charge at that time, and he decided to belt the boy who had shaved his head and all the boys who had paid him to do it.
203. AKV lined the boys up and he called me through to help with the discipline. The boys were lined up in two lines. AKV belted one line and I belted the other. . That

was the only time I was asked to give the belt and I didn't like it. I think it brutalised the teachers as well as the kids. The belt was not common in St Joseph's.

204. I do not remember the belt as an everyday form of punishment.
205. I don't remember really having to discipline or punish much.
206. Towards the end of my last year there, the fifth and sixth years were having a disco and I was trying really hard to convince Brother MFY the SNR, to let my fourth years go to it as well. He said no.
207. During the disco, I was in my room and one of the boys came to get me and say there was a flood in the shower room. Somebody had turned the showers on and flooded the shower room, the corridor and all down the stairs.
208. I didn't get angry easily but I was very angry because the boys were misbehaving while I had been working hard to allow them to go to this disco.
209. I chased the boys away and was using a shovel to try and collect the water. Brother MFY then turned up behind me and said something to me. I didn't know it was him and I turned around with this shovel and almost clocked him with it. He sent me away and told me not to come back for a few hours.
210. MFY then took over the situation and armed the mids with mops and buckets to clean it up. I think that was the right thing to do. He disciplined the mids, and also me, in a way. There was a kind of comical element to that.
211. I don't know what other Brothers would have used as a form of discipline. There was a routine that the kids followed and I don't think discipline was a serious issues.

Records

212. I personally didn't keep any records. There would have been records of attendance that the school kept but I had nothing to do with that. The only record I kept was when I recorded if the boys from my dorm went out to the school grounds during their free time. It was just a list that I made up myself, and marked when the boys went out, so I could check them off when they returned. I didn't keep the lists.
213. I don't know of any records being kept. I presume any major incidents would have been recorded, but I don't know how good the record keeping was. I don't think a record was kept when the kids were punished. I know a record wasn't kept for when children were belted. I notice belting was never written down when I moved up to Glasgow; it was very much part of the environment.
214. It wasn't that the place just ran by the seat of its pants, but there was an attitude that this was the way things had always been done. I think there was also an awareness that it was the end of an era and the place would be shut in a few years.

Abuse in St Joseph's College

215. I saw lay staff shouting at boys but never saw them beating the kids.
216. I never saw any misuse of the belt. I never saw anything of a sexual nature or any behaviour that I considered to be abuse. Nobody ever came to me and told me of any abuse either.
217. I don't think the culture at the time would have encouraged boys to come forward and talk about abuse. Kids didn't tend to come up to you and speak to you about things.
218. If it was the case that kids were walking around miserable, or if there was a boarding master who was violent or abusive, you would think that other staff members would have said something and spoken up, but I didn't see anything like that.

219. It was more down to me to ask if I thought something was wrong. Usually the kids would say no. I remember talking to one wee boy once who was not himself, and it turned out his parents were threatening divorce.
220. I left St Joseph's College in 1979, and in 1980, the school was taken over by the local authority and they appointed a new head teacher who had experience of running a comprehensive school. This meant that Brother MFY was not the first SNR but remained as the SNR. The school remained a Catholic school but not all the boys were Catholic. About half of them weren't.
221. As much as it was hurtful that MFY wasn't the SNR when the local authority took over, I think it was right that they brought in somebody who knew about modern schools. MFY's last SNR role had been at a school in Nigeria so it was good that somebody with more experience of the Scottish system came in.

Marist Brothers

222. The organisation of the order is separate from the Catholic Church, but if the Catholic Church decides that an order is not approved of anymore (because of sexual misconduct or anything else), they can suppress it. The order can only function within the Catholic Church and if it has the approval of Rome or the local Bishop.
223. There had been occasions where the local Bishop falls out with a person or an organisation, and the bishop says that you have to move this person or close the institution.
224. When people see a religious order, they see the Vatican but there is a huge gulf there. What happens within the order is the order's responsibility. This separation is not built in as a buffer. It is a different way for a group of people to express their faith.

Origins

225. The Marist Brothers were set up in France after the revolution when there was no education left, particularly in villages because whole systems had been wiped out. The founder of the order was from a small village. He had started to study to be a priest as a teenager, and had had a terrible experience with school so he came to create the order to teach the kids in villages.
226. A lot of Marist Brothers originally came from poor backgrounds and joined the order to teach the kids in the villages. Their focus was on education. The order then developed and taught in universities around the world and schools such as St Joseph's College.
227. Most orders would have been focused on education because that is how you change society, which is why the first people to be shot in revolutions are teachers. The Church of Scotland made sure that every parish in Scotland had a primary school. Part of that was to make sure that people could read the scriptures themselves. That is why a lot of Scottish people became middle ranking officers in the British Empire. Other religious orders might have focused on nursing or care for the elderly.
228. I loved the Marist Brothers and what they did with their commitment to influence change. Education is now handled by the state in most countries so the focus of work that religious organisations have wouldn't work anymore. The orders, like Marist Brothers, that were set up to deal with education, often can't change from what they started doing because it would be too big a change in their head and their culture.
229. You now have communities working with refugees and people suffering from HIV, so they are responding to where there is a gap and a need.

Provincial Council

230. Marist Brothers were basically community men and committed teachers. We tended to be less hierarchical than other orders. I liked the title of "Brother" because it was less hierarchical and more relational than saying "father."

231. There did need to be some structure of governance. We had the Provincial at the top.
232. The Provincial would be appointed by consultation, to consider who was suitable, and then the general counsel in Rome would consider the options and make a decision as they knew more about what was going on in the provinces. It was not an electoral vote.
233. Brendan Geary has just retired as Provincial after three terms. Brother Robert Thunus has taken over since about May 2019, and he is from Belgium.
234. When a Provincial was appointed, there was what was called the new chapter, which is a representative group of the Brothers from the province. They would come together to vote on a Provincial Council to support the new Provincial.
235. The council would be voted on by these ten to twenty people at the chapter meeting. They would look at the names and vote, and that is how the council would be made up.
236. Provinces were quite big in the 1950s and 1960s, but the world changed and people haven't been joining religious life since about the 1970s, so numbers have tailed off and provinces have gotten smaller.
237. When I was first interested in the Marist Brothers, there would have been up to 150 Brothers in the province, and so you could have a chapter about fifteen people, and five or six Brothers would be voted onto the Provincial Council.
238. Latterly, we were down to about 35 Brothers in the province so the chapter meetings were small so the people who could be voted on to join the council was also small.
239. Our province moved from being Britain and Cameroon, and became the province of West Central Europe in about 2001. It comprises Ireland, Britain, Belgium, The Netherlands and Germany. The numbers are still not great, there are maybe about

- 100 Brothers across five countries. There is also the political problem now about people voting for Brothers from their own countries.
240. The British and Irish Brothers seemed to be better educated and have travelled more. The others seemed to have stayed more sedentary and monastic.
241. There have also been changes to the provinces of eastern Europe, Spain and France.
242. I was on the Provincial Council myself for a period of time. I was voted on quite young, before I was even forty years old. I was the first of the young people to get voted on.
243. The role of the council is to advise the Provincial, and will normally make decisions by discussion, rather than a formal vote.
244. Every three years, there would be a vote for a new council, although you may still have the same chapter. So, internal appointments to be on the Provincial Council were made for three years.
245. Generally, for internal appointments, Brothers are appointed for terms of three years. People would often get a second three year term, and very rarely a third three year term. This meant that if somebody wasn't good at a job, they would not be reappointed, and it would be done with dignity.
246. When I was on the Provincial Council between 1981 and 1984, there was one Provincial who only did three years which I think was the right decision because he was a nutcase. That was Brother Lucas and he didn't listen to anyone. He was not voted back on and neither was I because people thought I had just supported Lucas because I was young. I had actually been trying to mitigate his decisions.
247. I was then voted back on later and stayed for three terms. In total, I was on the Provincial Council for four different periods ranging from one to three years each period.

Marist Brother appointments

248. When it came to the annual vows of Brothers, the Provincial Council would meet. There would be reports from the Brothers in the community to say if they thought this person was suitable to continue as a Brother.
249. If a matter of concern arose about someone, it would be marked down in their records what the concern was. We never threw anybody out during my time there, but the system to do so was there.
250. There was also a director in the communities and most of them were fair and sensible. Some of them were martinets. If a problem arose it would be brought to the attention of the Provincial, and you could just talk to the Brother in question about it. Most of the people I dealt with were sensible.
251. There was one time when I voted against somebody in my community because I thought he wasn't suitable to be a Marist Brother because his attentions were elsewhere. I was the only one who voted against him so he stayed, but he eventually left before his final vows.
252. From my experience of the Brothers I worked with, most of them were good, simple men in the best sense of the word. Mostly they were easy to work with and easy to negotiate with.

Specific allegations

253. I have been asked about specific Brothers who were at St Joseph's College at the same time as I was and have had allegations made against them.

Brother MFU

254. Brother MFU was Irish and was there for about thirty years. He was one of the older group of Brothers who had been there forever and for whom the college was his life.
255. He was a gruff Irish man. I've wondered what training and education he probably got. He was probably brought over from Ireland and put in charge of looking after the wee rec. He also took over arranging the sports. He was ok, but we were never close.
256. I never saw much of MFU with the young kids. He was maybe a bit shouty, but I never heard anything about him or any suggestion about him that gave me any cause for concern. Anyone that looks after wee kids needs a medal because even the well behaved ones are hard work. I often felt sorry for him doing that job with the young kids for thirty odd years.

Brother MFI

257. I am being asked about Brother MFI. I only knew of one Brother MFI when I was there so it must be the same person. The MFI doesn't mean anything to me. I think his family name would have been MFI. He was retired when I was at St Joseph's and had heart issues. I never heard anything about him that caused me concern at that time.

Brother Germanus

258. I don't remember Brother Germanus being there when I was there but I can see from the list of names that I have that he was at St Joseph's the first year that I was there. He probably supervised homework, but wouldn't have been in charge of the kids or I would have remembered him. I remember him from Largs where he was the tailor so made the soutanes and things, but was never in charge of the kids in St Joseph's.

Brother MFS

259. Brother MFS was very much retired and would have been in his eighties, I think, when I was there. I never saw him with children, but he maybe did some tutoring. He would have been around for mass and things too. I was very disappointed and saddened to hear about him being an abuser as I would have put him down as a good old man.

Brother MFT

260. I was disappointed to hear about Brother MFT. He was part of the older group of Brothers, and was about ten years older than me. He may have been about 35 or 40 at the time I was in St Joseph's. He ran the inters when I started, and he ran a tight ship. I think he did a lot of shouting but I am not sure. He might have taught but I can't be sure. There was nothing about him that gave me cause for concern at the time. I didn't know him that well but we didn't need to as we worked quite separately.

Provincial Council and abuse allegations

261. I think I was on the Provincial Council from 1981 to 1984, 1986 to 1987, 1987 to 1990 and 1990 to 1992. I may also have been on the council in some period from 1994 to 2000. These dates would need to be checked with the Marist Brothers.
262. From memory, the Provincials I recall were in the early 1990s; Brother Ronnie McEwan in the late 1990s; Brother Jacques, who was Dutch, thereafter; brother Joseph McKee from about 2006, and then Brother Brendan Geary from 2009 until 2019. These dates are not exact, and exact dates could be obtained from the Marist Brothers.
263. I cannot remember details of Provincial Council meetings and the exact dates of when I would have first heard about allegations of abuse against certain Brothers. It think it

was during the time that Brother MFY was SNR. These would have been historical ones that the police had brought forward and were looking into. That is how the council began to deal with certain allegations .

264. I came to know of the names of certain alleged abusers, but I was not actively involved in any discussions surrounding allegations of abuse when I was on the council, or any decision making with regards the same.
265. I am not sure if previous Provincial Councils would have known about or heard of allegations of abuse. If they had, I am not aware of any discussions or records kept about it.
266. It would have been in the time of Brother Ronnie McEwan and Brother Brendan Geary, that a more professional and pastoral approach would have been taken in dealing with allegations of abuse in Britain. When approached by the police, the Brothers sought to be co-operative, open and transparent to help with investigations.
267. I think the Brothers in Britain led the way to being open and transparent in dealing with abuse allegations, instead of being hostile and in denial.
268. I heard about a Brother James Stephen whilst on the council. I think he was a retired Brother at St Joseph's when I was there as a boy in the 1960s. He had ran the tuck shop there way back in the 1960s with a woman, and I had heard that he had fathered her child. That might have been a rumour. There had been work done in the order offering pastoral care in the form of offering him counselling, and support, but I don't know the details.
269. Whilst I was on the council, I heard about Brother Damian being an abuser, but I don't know details of allegations. I heard that his nickname at St Joseph's was "feel your balls." He helped out in the tuck shop and apparently things went on there but I don't know details.

270. Damian was the Director when I was at St Joseph's and I never heard anything like this about him when I was there. He was a bit odd and grumpy but I never thought anything of it.

271. I also heard about allegations of sexual abuse against Brother MFI, who was one of the retired Brothers when I was at St Joseph's. Again, I don't know any details of allegations as I was not involved with investigation.

272. MFI was a retired teacher at St Joseph's when I was there, and he may have helped tutor some of the kids but I can't be sure. I knew from my time at St Joseph's, that MFI was popular with the past pupils, and they would come and visit him at the school.

AKV

273. I heard about AKV and the boy, and I remember being shocked. I don't remember when or how I came to know about this. I think it was already a police issue when I heard.

274. It brought back a memory of my time at St Joseph's. One night, towards the end of the year, but I don't remember which year, Brother AKV had said that he was taking out for dinner. I remember thinking it was a bit odd. I remember looked at me and he clearly was anxious about something but I didn't ask him, and it just passed. I think was about to leave St Joseph's at the time but I am not sure.

275. When I heard about the abuse suffered at the hands of Brother AKV years later, I thought back to that incident and that was trying to tell me something and I didn't pick up on it. I still feel guilty about that.

276. When I started at St Joseph's and was in the smaller mids dorm, would have been in the big mids dorm with Brother AKV as his board master. I never saw anything that gave me cause for concern.

277. I may be guessing but I think Brother ^{AKV} had moved from the mid's to the seniors at the same time that [REDACTED] had moved from the mid's to the seniors.
278. I had been a student with Brother ^{AKV} in Marist House, Glasgow. We were very different and didn't share attitudes to politics and royalty; he enjoyed being a Tory. He was, however, very good fun and a good cook. We got on ok but weren't close.
279. I don't know who would have known that things were going on back then, but sometimes I look back and wonder if I was stupid or naïve and how could I not have known that anything untoward was going on.

Other allegations of abuse

280. More recently, I learned about the abuse by ^{AKU}. I wasn't on the Provincial Council when I learned about this. I think I heard about it in conversation from another Brother.
281. I was shocked when I heard about it [REDACTED] and from colleagues because [REDACTED] and had been in community with him in Glasgow. He was engaging and humorous. I was shocked to hear about him being an abuser, as was a lot of the Marist community. He was not at St Joseph's with me.

Police reporting

282. I haven't been part of any police reporting or investigations.

283. [REDACTED] ^{AKU} [REDACTED]
[REDACTED]

Closing thoughts

284. I don't think boarding schools and the very nature of them are a good thing. I don't agree with them.
285. Boarding schools should be professionally inspected. They need to be monitored properly and that is what the statutory authorities and Her Majesty's Inspectorate of education are for.
286. I don't think boarding schools should be rigidly monitored to fit the same pattern, because people send their kids to schools that they like the sound of. Some like a disciplinarian one, some like a relaxed one, or one focused on sport or science, or faith based. There needs to be flexibility for them all to be individual, and then it is up to the authorities to monitor them, and make sure the education and care standards are up to scratch, and finances are being correctly used.
287. Parents also need to be made aware of their own responsibilities so that they don't just send their kids to boarding schools and forget about them. I think a lot of kids were there so the parents could get them out of the way and I think the kids knew that.
288. I think it was correct to pass statutory law requiring teachers to be qualified to a certain standard to be able to teach children. It is important to have the right people looking after children too.
289. The contemporary challenge or metaphor to use is people taking care of the elderly in care homes or children in nurseries. If you are not paying people enough, you will not be able to get qualified people for the job.
290. To get the right people caring for children and the elderly, they need to be qualified and paid the right wage. This means that we may all need to pay more taxes but nobody wants to hear that.

291. I have heard of incidents of abuse by the Brothers over the years and each one came as a shock to me. I was horrified to hear these things now, as I would have been if I had heard of it then.
292. I have heard of abuse take place during the time that I was at St Joseph's College. I have considered how that makes me feel and whether I share culpability for not noticing.
293. I think kids who are abused generally don't speak to anybody. I can empathise why people have come forward and spoken about their abuse decades after it happened. I think it is right that the people who were abused are now being heard and that things are being done to follow it through, but it is very painful. It is a painful issue but it will do us good in the long run. My heart bleeds for the weans.
294. There are secondary victims who are people in the community, like the Marist Brothers, who are generally good people, or the families who sent the children to these places. It is also hard for them.
295. I feel tainted by what has happened.
296. There is a model in the Netherlands where lots of the religious orders are part of a group that provide support to survivors of abuse. This is a model that should be put in place so that the church can respond together to offer support to people. It offers a more caring solution than denial and fighting people in the courts. The model wouldn't cover the secular organisations but a similar model could be done for secular organisations.
297. A lot of the religious orders are now only a handful of old people. Onlookers think there is a lot of money but there isn't. The orders might have draughty old houses and any money is spent looking after old people.

298. I feel that people who work with trauma victims, including in secondary roles, should have the opportunity to access appropriate support to help process issues that might arise.

299. 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.....

A large black rectangular box redacting the signature of the witness.

.....

Dated.....

4 / 7 / 19