

**Scottish Child Abuse Inquiry**

Witness Statement of

**Mark DALY**

Support person present: No

1. My name is Mark Andrew Daly. My date of birth is [REDACTED] 1974. My contact details are known to the Inquiry.

**Professional background**

2. I've been a journalist for about twenty years. I did a degree in film and media at Stirling University and a postgraduate qualification in journalism at Strathclyde University. I got a job at the Clydebank Post in 1998. I then moved to the Scotsman in 1999 and to the Daily Record in 2000. When I worked at the newspapers, I was a general reporter but I always specialised in doing investigations in my own time. Because of that, I got asked to go to the BBC to do a big undercover project. I moved to London and the BBC in 2002. I went undercover in the police in 2003 for a documentary called *The Secret Policeman*.
3. I have worked in television since that time, exclusively in investigations. I am an investigative reporter and documentary maker. I'm currently the investigations correspondent for BBC Scotland. We also do work for *Panorama* and various different platforms across the BBC. I find stories and very often stories come to me. I research them and, often, I'll have people working with me. Generally, I'm driving the journalism. I have people to help make the film. I'm involved all the way through from the gestation of an idea to the research to the best bit, which is meeting people, and then turning it into a TV programme, news piece or online piece.

**Investigations Unit, BBC Scotland**

4. My team is the investigations unit at BBC Scotland. It has recently been rebranded and is now called *Disclosure*. We just launched earlier this year with a run of three programmes. As well as my investigation into Lagarie Children's Home, there was a film about farming done by my colleague, Sam, and a film about a rogue surgeon done by my colleague, Lucy. Our film was the third of the run.
5. I have an editor called Shelly Joffre. There's a team of eleven or twelve journalists and three on screen reporters, like me. There are four or five producers and two or three more junior staff, like assistant producers or researchers.
6. If I'm working on a really intensive investigation, like *Sins of Our Fathers* or Lagarie, I tend to be quite focused on one project. Sometimes, that's not possible and I need to be working across things. I also try to get things going for my next project, making a few calls, but my projects tend to be quite intensive and take over everything.
7. In my experience, the way works comes about is very old-fashioned. There are all sorts of great journalistic techniques out there nowadays, like data scraping and Freedom of Information requests. They're all great ways to get information. However, I think the best way comes from people and somebody who wants to tell you something that other people don't want you to know. More often or not, it'll be a tip and somebody will phone you up or get in touch. Over the years, I've generated a bit of a reputation so people think they can get in touch with someone like me and have an element of trust. Somebody might phone the front desk at the BBC and ask to be put through to me or the investigations team. I have my email and twitter profile, so people can get in touch that way as well
8. One out of thirty emails might be worth pursuing. You then start pursuing it. Quite often, people will say that they have a big story and they have all the evidence for it, but very rarely is that the case. I'll look at something or a colleague will look at something for a while to see whether it's got legs. Usually, I'd try and establish that before I meet with a person. We'd then talk to the editor. She'll probably say you

need this and this and this, so you go and get that and that and that. At that point, she might green light a production. It might be a network story for Panorama. Alternatively, she might decide that it's not worth a thirty or a sixty minute film, but it could be a news investigation for three or four minutes. That's what's great about working for the BBC, you have all these different platforms where you can position stories.

9. I think meeting people is the most important part of the job, especially if somebody is nervous or really does have something very important to say that could land him or her or other people in trouble. It will then really come down to the type of relationship you're able to generate with that person. The programmes are like the iceberg. All you see is the very tip.

### **Investigation into Fort Augustus - *Sins of Our Fathers***

#### *Background*

10. *Sins of Our Fathers* was broadcast in 2013. It had been about six months in gestation and I worked on it almost exclusively. It was towards the end of 2012 when Cardinal O'Brien got himself into a sticky situation. The Catholic Church was in the news quite a bit. I had a look at that story, but I couldn't really move it on from what Catherine Deveney had done at *The Observer*. The newsroom knew that investigations were sniffing around the Church.
11. One of our other correspondents, James Cook, got a call from a former Fort Augustus pupil. He went to interview him. He came back with the seeds of a potential story. The way the newsroom runs is that they don't get much run up time. They can be put on any story, any day. James is a good friend of mine. He said he wasn't going to be able to do anything with Fort Augustus and asked me to take a look.

12. That was the first time I had heard of Fort Augustus. I had a look at the interview. It was interesting. I did some rudimentary internet searches, things that are in the public domain, and found an old boys' network. I think it was called Corbie. There were forums within or connected to that, which had some interesting testimony. The old boys' forum was very pro Fort Augustus. It was all about what a great place it was and that "it might have been tough but it made us the men we are". There were certain offshoots to that which we found interesting. We started methodically getting in touch with these people. It led from point to point to point. One former pupil would know another and, before we knew it, we were speaking to ten or twelve different old boys who were telling us different things.
13. The first two people we spoke to any length were probably the Walls brothers, Christopher and David. That was when we started to think that there was something potentially quite nasty about the place. They were able to tell us about some other boys that they knew. Before long, we managed to get our hands on a school roll. We knew the names of all the boys at the school in a certain year. I think it was 1974. We started to methodically contact them all.
14. One of the interesting things about the Benedictines was that just about every single abbey with a school had had an abuse scandal. All but one in England had an abuse scandal. You become quite cynical, doing a lot of these stories, and it just didn't seem right. I'm afraid that my experience is that, in a historical sense, if you have an institution staffed mainly by religious males it is more likely than not that there's going to be abuse. That's based on my work throughout the years and based on a working knowledge of this sort of thing throughout the world. I haven't covered every story in the world, but I've read a lot about it.

*Preparatory work and meetings with former pupils*

15. We would go and meet people at first. We would just talk and take notes. We would come back to the office and discuss things. We'd carry on talking to them. At some point, when we got to the point that we had enough for the film, we would ask them if they were happy for us to film an interview. We didn't have that sort of conversation

early on. When I deal with people who potentially have historic abuse in their past, everything has to be on their terms. You have to handle them very gently. We would tell them it was just a chat and everything was entirely off the record until they said otherwise. We would always let them be in charge of the process which involves them. If they wanted to talk to us and just give us information, but they would never be able to go on camera then that was fine. There were many boys who felt like that. Some of them changed their minds as they got to know us.

16. Sometimes it's the right time for people. Sometimes there's just a bit of a head of steam. They've been carrying things inside them for years and somebody comes to their door and they decide that now's the time.
17. By the time we made the programme, we'd probably spoken to more than fifty former pupils. About half of them spoke of some sort of abuse, physical or sexual. Just about everybody who went to Fort Augustus got physically abused in some way. Some of them didn't categorise it as such. They would think it was just corporal punishment and they had probably deserved it because they had been naughty. If people want to take a view on that, they can. We never really did. Physical abuse is abuse, no matter when it is. We weren't talking about a gentle slap on the wrist. If a monk is pulling your shorts down and taking a birch to your bare backside, we took a view that was in the public interest. We categorised that kind of thing as abuse and if somebody wanted to talk about it on TV, we would let him. It wasn't just abuse by the adults at Fort Augustus. Lots of boys spoke about being abused by older pupils.
18. Not all of the former pupils we approached were willing to speak to us. Some of them were hostile. These were the kind of boys who you'd find were behind the old boys' network and who organised the dinner every year. They were very protective of the reputation of the school. They were, I would say, in complete denial as to what the reality of that place was. We met that a lot. There was one example in particular where I could chart his complete reversal from a staunch believer that there was nothing to see and it was just a tough school to realising that it was a hell hole.

19. Some people were more ready to discuss it right away, such as Donald MacLeod. I got an address for him and I went to see him in the south of England.
20. It can be hard to handle those situations. I don't think he was in the phone book. I went to hand deliver a letter. He answered the door. I asked him if he was Donald MacLeod, who went to Fort Augustus. He said that he was. He asked me in, we sat down and he just told me everything. For him it was the right time. He had gone through a really hard time in his life with alcoholism and trying to confront his demons. He had just about come out the back of it and wanted to talk.
21. There were others, like [REDACTED], who were never going to be able to speak on camera or on record because they were not well. I never met [REDACTED], but we spoke regularly on the phone. He died a couple of years ago. I have been meaning to get his death certificate to find out the cause of death. He was struggling with his mental health and I stayed in touch with him periodically.
22. I spent a lot of time talking to [REDACTED] and others to try and get an idea of this place. We don't put everybody we meet who wants to go on the telly on the telly. We have to make an assessment as to whether it will be good for them. We don't want to make telly at any cost. It's not how I do things. You have to try and get to know people and work out what the repercussions will be for them. We have to ask ourselves if this is what the person needs. They might think they need it, but is it really what they need?
23. After we were in touch with people, we wanted to keep the contact going throughout the investigation. We wanted them to get to know us. I don't know if every journalist feels this way, but I think you've got to give a wee bit of yourself to people if you want to get the best out of them. They need to trust us in order for the film to be as powerful as possible. Ultimately, that is what they want. If they trust us to do a good job then it will be as powerful as possible. In order to do that, it takes time and effort. We go to efforts to make them trust us and feel comfortable that they can rely on us.

24. There were some actors' voices on the programme. We would do an interview with them on the phone or face to face. We'd write back to them with a transcript or a section of their interview and ask if they were happy for us to use it. The words spoken by the actors were exact lifts from their written transcripts. There were different categories of boys who we spoke to. There were boys who were telling us about abuses and were happy to go on the record. There were also boys who were telling us about abuses and were happy for their testimony to be used but didn't want to go on the record for a variety of reasons.
25. Mainly, we used the people who wanted to be in the programme. They were the ones who were ready and who wanted to talk. We tried to accommodate all of the people who wanted to be in it. The interviews were about ninety minutes long. We went through every cough and spit with them. We then sent the interview off to the transcribers to get a full transcript. We make a paper edit of it before we go into the edit suite, where we whittle it down and put the most powerful parts of the interviews into the programme.
26. We also spoke to some lay teachers and some former monks. We didn't get anything from them. They were quite a tight unit. Quite a lot of former pupils went on to become teachers. My colleague, Murdoch, is still in touch with some former teachers. He has had some interesting contact, lending suspicion to the theory that most people knew what was going on up there.
27. As we went along, we recorded names that came up as alleged abusers and headmasters who things have been reported to. We spoke to people, collated names and tied it all together. We had a folder within our secure BBC computer system that only the team had access to. We had a list of contacts, a list of alleged victims and a list of alleged perpetrators. The list would detail where they are now, their stories, how they interlink and, crucially, who corroborates whom. We then had to establish that everyone was where they said they were at that time. We had a dozen copies of the Corbie from the fifties.

MLL

28. [REDACTED], which is not his real name, was one such person who was played by an actor and wasn't identified on the programme. We met him several times. We tape-recorded an interview with him and replicated it verbatim. I worked closely with my colleague, Murdoch. We trusted each other implicitly. We would each have responsibility for certain contributors. I took the lead with Hugh Kennedy and Donald MacLeod. Murdoch was very much looking after [REDACTED].
29. Murdoch met [REDACTED] a handful of times and got to know him over several months. He was never ready to go on the record. He came from a very strict Catholic family. His mum and dad knew what had gone on because it had been reported at the time, but they found it very difficult to accept it and they didn't want it to be dredged up. He didn't feel that he could go on the record, but he wanted us to tell his story. Because [REDACTED] was the only accuser of Chrysostom at that time and he also came with the corroborating letter, we had to use him in a way that was as safe as possible for him. It wasn't just about his anonymity but also about his mental health. We wanted him to feel that he'd been treated well and had a good experience with us.
30. He mentioned a letter of apology, which he had received from Father Chrysostom one day. We asked him if he'd kept it and he told us he'd ripped it up. We asked who was with him when he ripped it up and he said he ripped it up in front of his mum and dad. We just thought, "What parent is going to allow that to be chucked out?" We asked him to go back and speak to his parents. One day, we went to meet him and he brought the letter with him. It was a photocopy of the sellotaped together letter. It's been reproduced on the film and is almost all there, with the redactions of names and identifiable marks. We still have the photocopied letter.
31. In terms of Fort Augustus, what we try and do is tell untold stories. We want to give people a voice if they want it. Also, if there are people to be held to account, then that's the point of us. The point in being a journalist is trying to make a difference. I'm not exaggerating when I say in the film that I landed in Sydney with [REDACTED] words ringing in my ears. I wanted to go and confront this guy on his behalf and try and start the ball rolling for some kind of justice for him. That's the aim of the programme.

32. We had to follow the evidence. We can't create it. Nor can we over-egg it for the sake of filling a slot. We are actually very cautious in the way that we write scripts. Every single line is pored over by a lawyer. We have to have corroboration. When the programme was broadcast, we only had a single source on Father Chrysostom. Hugh Kennedy hadn't come forward at that point. The reason we felt able to name him was because we effectively had a letter of confession by his own hand, the letter written to MLL. To accuse somebody of being a paedophile is worse than accusing them of being a murderer. The bar is really high. We have to be able to defend the allegation in court if he sues us. We have to be able to justify it as responsible journalism.
33. MLL told us that he had raised his abuse with Father Davidson. We put that to Davidson but he declined to comment further. Then Hugh Kennedy came forward. He, too, told us that he had raised the alleged abuse by Chrysostom with Davidson. We went back to Father Davidson and he had to resign from his position as head of St. Benet's Hall, the Benedictine College at Oxford University, where he was responsible for the welfare of student monks. I reported this online on 15 August 2013.

*Investigation in Australia*

34. Two of our principle abusers at that point had come from Australia and had returned. We knew that Aidan Duggan had offended in Australia after he left Fort Augustus. It was part of the genesis of the whole film. Aidan Duggan had been given a plum job in a parish in Sydney and proceeded to embark on four or five years of abusing one of the altar boys, John Ellis. John Ellis became a lawyer and, thirty years later, he was trying to sue the Catholic Church in Australia. He was trying to get information from Fort Augustus old boys about Aidan Duggan. We had obtained from one of our contacts a number of emails or messages from John Ellis dating back to years before we got involved. That was one of the things that helped solidify the direction of our investigation at an early stage.

35. We got in touch with John Ellis and found out about what became the 'John Ellis Clause' in Australian civil law. He had sued the Catholic Church and I think I'm right in saying that he'd lost on the basis that God couldn't be sued. It was something along those lines. That had become encased in civil law and had made it difficult for the victims of abuse in the Catholic Church in Australia to sue the Church for damages. He recently played a very big role in the Australian Commission.
36. When we went to Australia, we knew we wanted to talk to John Ellis and do some background research into Aidan Duggan. We did so much more work in Australia that didn't make it into the film. Through a third party, I had contact with another victim of Aidan Duggan in Australia, who had been abused by him there and didn't want to be identified. We also wanted to track down Chrysostom and try and find out a bit about what he had been up to for all those years. He'd dropped off the radar for nearly twenty years. We found out that he, again, was happily ministering and filling in for priests here and there, doing children's confessions.
37. It was very difficult to get the information. The Catholic Church was useless. It was either obstructive or didn't have the information or both. I annoyed the Diocese of Sydney quite a lot, but I didn't get very far. I just went round everybody and phoned every single church or went to their doors.
38. We had eight days in Sydney. We allowed two days to do the doorstep of Chrysostom. We had so much other stuff to do, so we thought we'd do the difficult thing first and work backwards. We needed to get that nailed, because that was what the trip was hanging on. It was important that we managed to see Chrysostom, confront him and put MLL allegations to him.
39. On the first day, we went to Chrysostom's door and we sat there for eighteen hours. We got a letter to him, to make sure he was aware of the allegations and to ask if he would come out and speak to us. At that point, we were waiting for him to come out so that we could confront him. He never came out. The next day, we were there for sixteen hours. It was from dawn till dusk, sitting outside in a car with a camera. He

never emerged. For a third day, we sat outside and he didn't emerge for six to eight hours.

40. Every day, we would return to sit at Chrysostom's door for at least half an hour. It was so frustrating. We'd spent a lot of the BBC's money for me and a cameraman to come to Australia.
41. We got everything else that we had set out to get, and much more, but we didn't have this confirmation. It was the very last day and our flight was at six o'clock. We'd just wrapped our final interview with a representative of the Church. We never used the interview in the programme. We also had correspondence or phone calls with the head of communications the Sydney Diocese. She did confirm that they had had no warnings whatsoever from Fort Augustus or cause to be alarmed about these monks.
42. We had been asking about Chrysostom, because at that point he was listed in the Sydney Catholic Church's database of retired priests. I think that was how we had got his address. In the period of us being over there, he was stripped of his priestly faculties.
43. We had to go back to the hotel and get all our gear. I said to the cameraman, who I'd worked with a lot, that we should just go back to Chrysostom's house one last time. He was telling me that we didn't have time. We drove down the cul-de-sac one last time. The house was shut up and the car was in the driveway. We did a three point turn to go back to the hotel and as we were driving through the street for the very last time, out came Chrysostom.
44. I inadvertently parked my car in his driveway. I put MLL to him along with the letter. I tried to remain calm about it and take into account that whatever he'd done in the past, he was an old man and it must have been distressing him. We did what we had set out to do and put the allegations to him-It was, up until then, amongst the most important work that I'd done. I think he thought he'd got away with it for all these years.

**Abusers - Fort Augustus**

45. We heard about abuse by Father Laurence Kelly, Father Mark Dilworth, Father Edward Delapine, Father Gregory Brusey, Father John McBride and Father Aidan Duggan from more than one source. We had one source for Father Chrysostom Alexander, along with the letter he sent to MLL. We also had the names of two SNR and MKT and Francis Davidson. Those names all came up in the course of our research for the programme.
46. That list expanded, post transmission, as people phoned in. The phone was ringing off the hook. I think the running total at the end was forty or fifty former pupils speaking of abuse. We did a number of news stories about that. I did about a dozen stories about Fort Augustus after the transmission of the film. I did another few news pieces in very quick succession, including an online piece about Father Fabian Duggan on 15 August 2013. Fabian Duggan was another Australian monk, who we subsequently alleged was an abuser. He is Aidan Duggan's brother. He had popped up a lot in the course of our Australian research, but at that point we didn't have any allegations about him at that point.
47. Fabian was the older brother. They all trained at the New Norcia Abbey in Western Australia. Aidan was Chrysostom's mentor. I suspect that Chrysostom was abused by Aidan. Fabian, then Aidan, then Chrysostom all ended up at Fort Augustus. All of them ended up being punted back to Australia because of allegations of abuse, although none of that was reported to the police. They were all back in Sydney for a while. They all effectively lived out their time in Australia, ministering without any hindrance. That was one of the things we made a big deal about in the film. People in Fort Augustus knew why this lot were getting punted back to Australia, but never let on. That was the Catholic Church back then.
48. After the programme went out, we received from calls from people we had tried to get in touch with but couldn't find. There were other people we hadn't heard of who

came forward to tell us it had happened to them too. I think the most prolific abusers were John McBride, Aidan Duggan and probably Fabian Duggan too. They were amongst the most named. John McBride, although possibly not a rapist in the same way as Aidan Duggan and Chrysostom were alleged to have been, was notorious for assaulting boys by fondling them, getting them in his office and finding ways of being alone with boys. He was an opportunistic, predatory groper. Fabian Duggan was similar.

49. Just about everybody spoke of the violent extremities of Aidan Duggan. The red mist would descend upon him. What he was described as doing to Christopher and David Walls in the film was done to various other people. I don't think the physical abuse was limited to certain boys. Whilst the majority of boys were being physically punished, some were singled out for separate treatment, whether they were naughty or not. The behaviour towards those boys changed over a certain period of time. It would become tender. The boy would become confused. That's what happened to Hugh Kennedy. He was brutally physically punished by Chrysostom over a long period of time. It then stopped and Chrysostom became considerate and caring. That seemed to be the ploy. The fact that we were hearing the same testimony about the three Australians made us think that it wasn't just random guys with the same tactics but potentially something more organised.
50. There were two principle accusers of Chrysostom, MLL and Hugh Kennedy, who came forward after the film. Others came forward about Father MFC. We had looked very closely at MFC during our research. We had one accuser, but we couldn't interview him because he was in prison. More came forward after the programme and I think we did name him in the end. MFC and Chrysostom were interesting to us because they were still alive.
51. When I was in Australia, I managed to find out where Fabian Duggan was. He was in a nursing home. Once we got enough evidence to put allegations to Fabian Duggan, we got a letter hand delivered to him. He died later that day, which I found very frustrating. He was 83. I'd like to think he got the letter.

**Fort Augustus – further investigations by BBC***Paul Moore investigation*

52. The story of Paul Moore had been covered by Daily Record twenty years beforehand. We searched for every single mention of Fort Augustus. One of the very few mentions of Fort Augustus in previous cuttings was Father Paul Moore having been sent there. We also knew that the abuser of [REDACTED] Richard White, had been sent to Fort Augustus after the school closed. After the school had closed, it became a bit of a repository for problem priests. It became a theme of the programme that rather than deal with things the correct way, the Church just sent priests to wherever, whether that be Australia or Fort Augustus.
53. We started to look in more depth at the Paul Moore case. Towards the end of the programme, we featured a photograph with Father Paul Moore at Fort Augustus. I don't remember where we got that photograph from. We tried to speak to several of the people who had been in the photograph, such as Archbishop Conti and Bishop Gilbert. I approached them and told them that they had attended an event at Fort Augustus. I asked if they knew that the abbey was essentially harbouring criminals.
54. Both Conti and Gilbert denied knowing either Moore or White or knowing what they had done. Conti said he became aware of the allegations against Moore when they appeared in the media, which was on 16<sup>th</sup> September 1997. We managed to establish that the photograph had been taken two weeks afterwards. We asked Conti and Gilbert again if they were aware the Paul Moore was a sex offender and neither of them were available for comment. They still aren't.
55. The case of Paul Moore had been investigated by the police at the time. We tracked down one of his victims and interviewed him, anonymously at that time. That set a whole lot of things in motion. Another of Moore's victims came forward to me. I did a subsequent story about Paul Moore's other victim being given a £10,000 hush payment, which appeared online on [REDACTED]. I think that precipitated in

another push being given to a police investigation that had been dormant. I did several stories about Paul Moore after *Sins of Our Fathers*. Paul Moore is in prison now and I'd like to think that we played our part with that case being heard in court.

56. I door-stepped Paul Moore for the [REDACTED] interview. We have to give people information about what is being said when we are asking for a response. The only time we are given permission to door step people is if they have failed to respond or they have failed to respond adequately. The first step would be to write, phone or email them. They usually get several attempts before we are given permission by a senior editorial figure in the BBC.
57. Moore had written a cheque to a man who said he had been abused by Moore as a boy. The man had taken a photocopy of the cheque. Moore didn't deny giving the man the money. He accepted that he didn't ask for it back, even though it was said to be a loan. The Catholic Church said it was private business and nothing to do with the Church.
58. Bishop Maurice Taylor provided a statement for *Sins of Our Fathers*. A very brave parish priest, called Father Gerry Magee spoke out on the programme. He was disgusted at the way he felt things had been dealt with by the Church. When I went to the Catholic Church for comment about some of the things that we were saying and I told them that Gerry Magee was on the record with us, their communications department performed a dark arts manoeuvre. They said that Gerry Magee had mental health problems and that he wasn't trustworthy. They tried to undermine him. They wouldn't put any of that on record, but they wanted to put doubt in my head.
59. The Church's communications department initially denied that Bishop Maurice Taylor had told parishioners that Moore had been on a sabbatical. They lied about it. We went away and found the evidence for it. We went back and said that we had found the evidence and that we were going to say that they were lying. Eventually, they accepted it.

*Dom Richard Yeo*

60. When we came back from Australia, we interviewed Dom Yeo, Abbot President of the English Benedictine Congregation. Usually, the last thing we do is interview the head of the body that we are making allegations about. Prior to interview, he was given a full list of the allegations. He obfuscated his way through a lengthy interview, as he did with his interview with the Inquiry. At least he sat down with me, which is more than most do. He had to accept a number of things. For example, he was personally aware of Richard White having been deposited in Fort Augustus, despite serious allegations having been made.
61. He had to admit that he had failed to do any significant investigation at all into any of the claims that had been made. People like Christopher and David Walls and maybe Donald MacLeod had been in touch with the Benedictines before talking to the BBC. They were looking for some correspondence, contact, justice. The Benedictines hadn't done anything and they couldn't really say what was in the records.
62. We had previously asked for details as to why the likes of Duggan and Chrysostom were sent to Australia without any warnings being given. He took the hit for the stuff that was unavoidable, but the survivors we spoke to felt that his apology was a bit mealy mouthed. He apologised if any abuse had happened and provided the typical response, "We're very sorry, it shouldn't have happened, we've changed."

#### **Police investigation into Fort Augustus**

63. I think a police investigation into Fort Augustus had begun some weeks or months earlier. I think it was ramped up after our film because more and more people came forward.
64. I am continuing to do journalism on the Chrysostom case. It's five and a half years since the police first knew about him and he remains unprosecuted. He's in jail, on remand, biding his time, waiting to die. The Crown took three and a half years to ask the Australian authorities for him. We've done a plethora of stories about that. I

wonder if it hadn't been for the BBC annoying the Crown so much about this case whether anything would have happened?

65. Hugh Kennedy's story is horrendous in terms of how the Crown have handled things. He can't get any information. He is dependent on journalists, keeping the pressure on. Otherwise, he thinks nothing will happen.
66. It's the same with MFC [REDACTED]  
[REDACTED]  
[REDACTED] What I hear from survivors is that they don't understand why cases like this aren't given priority in order to get them in a court.
67. MLL [REDACTED] has never felt able to go to the police because of the psychological stress it would put on him. Knowing how much psychological stress one must go through, I don't blame him. I just don't think these people are looked after well enough.
68. Once survivors come forward, I can't stress enough how dissatisfied, almost to a man, everybody has been once they're in the hands of the criminal justice process. The police make a big deal of coming out and seeing somebody, even if the perpetrator is dead. They'll take a statement from them and then often they never hear from the police again.
69. Hugh Kennedy has had to annoy the life out of the Crown just to get an update. Chrysostom was arrested on 23 January 2017 pursuant to an extradition request from the United Kingdom. Recently, Chrysostom's legal team have been told that there are to be no more extensions. I was updated in that regard by an Australian journalist that we have engaged to get information from the Australian Attorney General. The day before, Hugh asked the Crown for an update on the case and was told that there is none. He would have walked away from this prosecution by now if it hadn't been for Murdoch and me keeping his spirits up and carrying on doing stories here and there to keep it in the public domain.

70. We accept that as a part of our job and the after-care that is required. We don't feel we can bring somebody in and get them to bear their soul, even if it is in their interests, and then just walk away from them. That is exactly what happens in the criminal justice system. There is so much to be learned by the police and the Crown. They could really learn a thing or two about how to deal with people from the Inquiry as well as ourselves. I'm amazed they don't lose more prosecutions by people just getting sick of it and walking away.

*Ongoing contact with former pupils of Fort Augustus*

71. I'm periodically in touch with all of the people I met for the film, as is Murdoch. It's the decent thing to do. Every now and again, I get a phone call. I spoke to Hugh Kennedy a couple of weeks ago and Donald MacLeod a couple of weeks ago. I was in touch with David Walls and Christopher's family a couple of months ago. I'm probably in touch without half a dozen and my former colleague, Murdoch, north of twenty. Some of those relationships will result in future stories, like Hugh Kennedy, some of them won't. It's just the right thing to do.
72. We have heard that the Benedictines are seeking to settle with a lot of people at the moment. I'm not clear as to whether these settlements require a non-disclosure agreement. I would hope not. I don't blame people reaching the twilight of their lives from wanting to reach an agreement.

**Lagarie Children's Home, Rhu, East Dumbartonshire**

73. Since 2013, the bar for programmes about abuse is higher. If you were to chronicle the allegations in the films about Lagarie and Fort Augustus, they're on a different stratosphere. I think Reverend Barrie was one person in an organised paedophile ring which spread throughout the country. I think the tentacles of this paedophile ring went far and wide. I'm not sure we'll ever know the truth about the numbers of people who were abused.

74. Lagarie was opened by the Sailors' Society in 1948. It was for children of seafarers who had fallen on hard times. Children would sometimes go there during the summer holidays, so their dads could go to sea. More often than not, the children were from broken homes.
75. The vulnerability of the Lagarie survivors puts it on a different level. I'm not saying that the boys sent to Carlekemp School or Fort Augustus were not vulnerable – of course they were. However, lots of the kids who were at Lagarie were already vulnerable kids from broken homes with abusive fathers or alcoholic parents or abusive uncles. Lots of them were always going to be looked after kids for whatever reason. They arrived at Lagarie vulnerable. Potentially, from a paedophile's point of view, there was more work to be done on the boys who were sent to Fort Augustus, who were on the face of it wealthy, middle-class and maybe had a bit more about them.
76. That's what I found so difficult about the Lagarie film. The kids there didn't have a chance. The ambition of the programme was only ever to give these people a voice. It was not going to be the same style of film as *Sins of Our Father*. *Sins of Our Father* was very much a reporter's journey. It had to be because that was the way it unfolded. In the Lagarie film, we had much less of the reporter even though huge amounts of journalism went into each and every story. We didn't show that in the programme. We didn't try to shoe horn me into every single scene. In a genre sense, I think there's much less need for that as I understand a bit more about story-telling and what audiences want these days. They don't want a bald, middle-aged, white reporter telling them what to think. They want to hear from people. So we set out to let these people tell their stories and that's what we did.

*Preparatory work*

77. In May 2018, I got a tip off from somebody that there was a scandal brewing which was more serious than any the person had heard of. The person told us to have a look at Lagarie and the Sailors' Society. I was finishing off a *Panorama* episode about the Criminal Case Review Commission. I started the ball rolling whilst I was

finishing that. I had a few news investigations and then had a three week holiday to take. I got going on Lagarie properly in the last week in July. It was quite tight.

78. Once we heard a bit about Lagarie, we found a very small [REDACTED] page with five or six members. It's still up there, but it's now a much bigger group. It's now a closed group, but it wasn't then. One of the members of that group was a woman called [REDACTED]. Social media is a real help in finding people nowadays. Through publicly available data, I managed to get a phone number for her. I went to see her in Hexham. She was the first person I saw. I started to build a picture. She told me about another guy called [REDACTED], so I went to Belfast to see him.
79. If you get a name, people tend to have social media profile. You won't get their addresses from that, but you can go to the Mitchell Library and go onto Scotland's People. You can go onto family trees and find out just about everything about everybody through birth, death and marriage certificates. We're very strict about how we find out things at the BBC. It's all publicly available data that we use, such as the electoral register, social media and births, deaths and marriages. We couldn't find everybody. There were people we were really looking hard for who subsequently got in touch.
80. In the meantime, Thompsons Solicitors had a number of clients from Lagarie. I contacted them and asked them to approach their clients on our behalf. I think they put me in touch with a couple of people. Between our own endeavours and word of mouth, people started to get to know that I was interested.
81. Quite quickly, we realised that we were dealing with a different grouping of people. Some of the men we met from Fort Augustus had mental health issues, but they were probably a minority. The vast majority of the Lagarie kids that we met had significant emotional and mental health issues. Right away, we were very careful to use kid gloves for everybody.
82. We still went about our job in a journalistic way. Not everybody appreciates people like me going to people's doors unannounced when I suspect that behind that door is

a victim of historical child sex abuse. Not everyone thinks that you should do that. I've had some quite angry charities on the phone, complaining and querying whether I am thinking about the consequences. It's something we took very seriously, but we still did it. If there wasn't a public interest in these issues, then the Inquiry wouldn't be doing what it's doing and neither would we. There's a risk to it. There's a risk that you can upset people and bring things back in a way that people don't appreciate.

83. I usually went out with a letter to delivery. Even if we had an address, we didn't know whether it was definitely the right person. You don't want to be dropping a letter about this sort of thing through the wrong person's door. We'd go and knock on the door and ask if the person went to Lagarie. We would apologise for dropping in. Whether the person decided to take part or not, I felt obliged to tell those people that we were making the documentary. I told them that we had heard some stories about abuse. I gave them my details and told them to get in touch if they wanted to talk about it. Half the time they would invite us in or tell us they would phone us back.
84. Quite often in documentaries, you do more interviews than you can handle. You then have to make difficult phone calls and tell people that they haven't made the final cut. I was not prepared to do that for this film. I wasn't prepared to put anyone through enduring an interview if it wasn't going to make the final cut. We thought really carefully before we interviewed them at all.

*Staff of Lagarie*

85. Between 1970 and 1972, Lagarie was looked after by a woman, who is still alive. Perhaps confusingly for the children who straddled all three regimes, this lady was lovely. She was gentle, kind, considerate, non-religious fanatical and the kind of person you want running a home like that. The kids who straddled all three regimes were just confused. She wasn't beating them. She retired in 1972 to the devastation of the kids.
86. I went to see that lady. She's in her early 90s. She's very fit and capable. She helped as much as she could and gave me as much information as she could remember,

but she didn't want to be in the programme. She didn't want to be associated with it and I saw no reason to upset her by doing that. She had very little memory, other than the kids were lovely and she loved the kids. She could tell that they were all a bit scared and shy when she arrived and lots of them were really upset when she left. She gave me some photographs, which we used in the programme.

87. Mrs Barrie's sisters used to work in the home. I went to visit them to see if they'd had an epiphany and wanted to tell us what they had seen. It was a very short visit. We spoke to a number of former workers at Lagarie. Some were very defensive. Helensburgh is a very tight community and people talk. People's awareness about this dark secret has been rising. I think some former workers have been confronted with stuff that they probably suspected was happening, but were either too young, naïve, scared or powerless to intervene.
88. None of the former workers that I spoke to admitted to knowing children were being sexually abused. They all confirmed that they witnessed certain physical abuse and were powerless to intervene. Two of them, including PZF ██████████, say that they reported physical abuse to the British Sailors' Society. I now know of at least five or six people who say that they reported physical abuse to the British Sailors' Society, when they had their head office in Bath Street, Glasgow. Those people are former workers and residents who got in touch when they left.
89. PZF ██████████ said that she reported that the Barries were hurting kids and that she got into trouble from the Barries, who found out. The Sailors' Society say that they have no record of that.

*The ██████████ sisters*

90. On one notable occasion, I went to what I thought was ██████████'s door. It turned out to be her son's door. I left my card, saying that I was making a programme about Lagarie if she wanted to get in touch. Half an hour later, my phone went and it was her. I met her the next day. ██████████ along with her sister, ██████████,

underwent the most horrific childhood that you can imagine. It was absolutely unbelievable.

91. I took a female colleague with me to meet [REDACTED] and [REDACTED] for the first time. I always tried to have a female member of staff with me at all times, if I was going to a female's door. [REDACTED] in particular found that very comforting, not being alone with a man. Nearer the end, she became comfortable with me. I just heard this unimaginable tale of cruelty, violence and abuse. It was so bad that I couldn't let them talk about it for more than an hour because it was so gruelling for them.
92. [REDACTED] is laced with self-harm scars and has had a lifetime of mental illness. [REDACTED] and [REDACTED] couldn't believe that someone was interested and that someone wanted to make a programme and hear their stories. They'd been to the police. They'd been to the Sailors' Society. Nothing had ever come of anything. Both of them were looking to grasp this opportunity with both hands. As it happens, [REDACTED] wouldn't make the programme.
93. There was a third [REDACTED] sister, [REDACTED]. I had long conversations with her on the phone many times. She lives in America. We corresponded by messages and email. She sent over her poetry and her writings.
94. I continued to meet with [REDACTED] and [REDACTED]. Effectively, I took charge of almost all the victim liaison for the survivors who had gone through really traumatic stuff. I went to visit them a lot, well before we even thought about turning on a camera. During that period, [REDACTED] became ill, had a serious relapse and self-harmed. She was taken into hospital. We then had some charities getting quite heavy-handed with us and complaining. We acknowledge that there are risks to this. We try and minimise them as best we can. We don't make people go on the TV or even put pressure on them to see us.
95. [REDACTED] wanted to maintain contact and wanted her story to be told. Between us, we took the decision that she wasn't able to endure what other people had to endure in order to be on the programme. Even if they have been through this terrible episode

or childhood, they've still got to sit in front of me for two hours and have their story interrogated. Even though it's dreadful stuff that they're having to remember, I still have to interrogate it and be sure of it and corroborate it and make sure their stories tie in with others. I couldn't put [REDACTED] through that, so I didn't. She gave me [REDACTED] [REDACTED], which she wanted to be in the programme.

96. The material from [REDACTED] was gained in my four face to face meetings with her before she had her relapse. I ended up in regular dialogue with her doctor about whether she was able to consent to this, but she was. She's a tough cookie. She hadn't had a mental health episode for ten years. Would she have had it if I hadn't come to her door? Probably not. There's nothing else I can say about that.
97. The reason I feel okay about that is because of how [REDACTED] feels about it and how she has reacted to the programme. She is utterly delighted that her story is out there and that we've told her story. I'm not a doctor, but I happen to think that she was going to have to go through this at some point. If that was there, then this was going to happen to her, whether it was me or another journalist or the police or the Child Abuse Inquiry. I do think that at least she was in good hands.

*The [REDACTED] Family*

98. The legacy of Lagarie is yet to be understood. There is a little community of ex-Lagarie residents who are all suffering in their own way. They've maintained contact over the years, despite family difficulties. There were six [REDACTED] siblings in the home.
99. The programme went out to universal praise from the kids of Lagarie. There were some Lagarie kids who did not want the programme to be made, including some of the siblings of [REDACTED] and [REDACTED]. They've come round now. Apparently, [REDACTED] [REDACTED] thought the programme was very good. He was found hanging [REDACTED] [REDACTED]. [REDACTED] and [REDACTED] buried him [REDACTED]. That's the legacy of Lagarie.

100. I've spoken to [REDACTED] and [REDACTED] since [REDACTED]'s death. They hadn't spoken to [REDACTED] for years. The funny thing is, our programme had started to bring them back together. I think the family all rallied round. I was last in touch with [REDACTED] two or three days ago and he's coming in for a chat.
101. Whilst I don't accept the hard line stance of certain people within certain charities that we shouldn't be allowed to do our jobs, I do understand why it is so sensitive. I think cases like this are in the public interest. I've seen the impact, first hand. I think our film has changed a good number of people's lives for the better. I've had some utterly heart-warming messages and cards, even from people who weren't in the film. But somebody killed himself in the aftermath.

### **Abuse at Lagarie**

*Anne Millar*

102. Anne Millar was hand-picked by the Sailors Society to be the first matron Lagarie. [REDACTED] and [REDACTED] both spoke about her on the programme. We had another seven people who spoke of similar abuse at her hands, but who didn't appear on the programme. Some of them would have wanted to come on the programme if we'd had the space. Anne Millar was in charge until 1970.

*Norman Skelton*

103. The number of abusers in this story is potentially in the twenties and thirties. One of them had an unusual position where he straddled all three regimes at Lagarie. He abused boys. [REDACTED] said that Anne Millar used to take him out and leave him in the potting shed for Skelton. I can't be sure of that
104. There were elements of [REDACTED]'s story that seemed outlandish until we actually got his social work records. Everything was borne out by his records. He told the story of running naked down the road, avoiding cars and yet he was taken straight back in. It

was all in his social work records. I'm inclined to believe what he says about Anne Millar, but we'll never know whether Anne Millar knew what was going on. I've no reason to believe that Skelton was working with Barrie.

*The Barries and wider abuse*

105. William and Mary Barrie took over from Anne Smith in 1972. In addition to the [REDACTED] sisters, there were others who did not feature in the programme who spoke of sexual abuse by Mr Barrie of the most serious nature. There is no doubt in my mind that Mr Barrie was part of an operating, early form of a paedophile ring. I don't use the term lightly.
106. In addition to [REDACTED] and [REDACTED], I have spoken to another five former residents, either before broadcast or since broadcast. All speak of being taken, by Mr or Mrs Barrie, to different houses on different weekends and left with couples or men.
107. [REDACTED] and his sister, [REDACTED], spoke about an occasion when sailors came into the home in 1976 and sexually abused [REDACTED], [REDACTED] and [REDACTED]. [REDACTED] also spoke about this, along with one other person. We went to the Ministry of Defence about that, but of course they have no record of it.
108. In the aftermath of the programme, other people contacted me and made new allegations. They made allegations about Norman Skelton and Mr Barrie, but also about other people in this wider network. There are a couple of people that I'm in touch with, but they are just too fragile. They are sporadically sending me messages quite late at night with lots of information. I'll go back to them the next day and ask if they're happy to meet, but I won't hear from them for a week or two. I'll have a job getting my boss to let me do another abuse film next, so I suspect I won't be able to look at it immediately. There is only so much viewers can take.

### Police investigation into Lagarie

109. What frustrates me is that there was a police investigation in early 2000, after the *Sunday Mail* story, which we refer to in the programme. [REDACTED] and [REDACTED] gave statements, but nothing happened. In 2014, the Sailors' Society got the police in. They did a better investigation. However, I think there were other elements that they could have pursued, which they didn't.
110. There is no doubt in my mind that some of the abusers who were part of the wider network would still have been alive. For example, [REDACTED] speaks of being taken to a couple in Musselburgh who were young, possibly in their thirties. Over two nights, she underwent ritualistic abuse, including rape, which the female was involved in. [REDACTED] suffered something similar. I have to think about what can be done to further that investigation. We are still alive to the possibility of following up on this. There are boys who have given statements to the police about similar matters. They have even more detail about being taken out shared out amongst a network of people.
111. One of the rapes that I wrote about in the long read was when [REDACTED] and [REDACTED] went to a convention in Arbroath. Both were raped by a man called Mr MLV [REDACTED]. The police were unable to find any trace of that man, but we did. We trawled through decades of British Sailors' Society magazines. We found out exactly who he was and what his first name was. We found out where he worked and who his family were. Unfortunately, he had died.
112. We went to his door and spoke to his son in law, who confirmed that he had been in the British Sailors' Society. We told the family that we were going to make allegations about their father. I told them to have a think about it and gave them my card. Nobody ever got back to me, even to warn me off or remonstrate with me. In the end, we didn't name Mr MLV [REDACTED]. The truth is, I was only 98% sure that the girls had the right name. There were two possibilities. I was just about sure, but even if

the person is dead you've got to be 100% sure. Unfortunately, I'm much more sure now and I would have ran with it had I known then what I know now.

113. My frustration was how we were able to find this guy when the police hadn't. That made me fear that potentially live avenues of investigation were not being pursued. Given the Barries were dead, the avenues involving these younger people should be pursued. There are still people who are alive who would have known exactly what was going on. Mrs Barrie only died in November 2017. The police had been investigating since 2014. They decided not to prosecute her. There was oodles of evidence against her. She could have been prosecuted for physical abuse, if not being an accessory to something more serious. All of her sisters, who used to work in the home, are still alive. There is still a wide network of people who used to work in that home but the police investigation is dormant.

#### **Stuart Rivers – CEO of Sailors' Society**

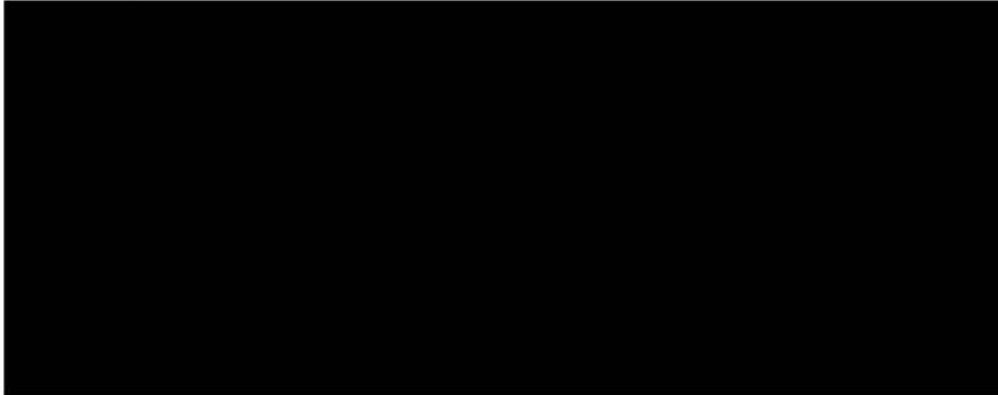
114. I interviewed Stuart Rivers, the CEO of the Sailors' Society, towards the end of the project. He wasn't as mealy mouthed as some might have expected him to be. His apology and his offer of help seemed genuine. I think the Sailors' Society has done better than many organisations in terms of how it has handled this. They've at least opened their doors.
115. The Sailors' Society held a meeting in Manchester, towards the end of 2014. Survivors speak about that in different way. To put the best possible slant on that, it was a slightly clumsy if well-meaning attempt to let people get some stuff off their chest. The Sailors' Society paid for people to come down. I got my hands on the attendance list, which was how I started to build up a database of survivors. When they arrived, there was a projector with the words, "Welcome to the Children of Lagarie." Some of them took that really badly. I don't know how they could have handled it better, but the survivors say they felt patronised. The Sailors' Society had appointed a man called Paul Langham to liaise with the survivors. The survivors also felt that Langham was trying to talk them out of civil action because it would take so

long, a suggestion which was denied by the Sailors' Society. He said it would take seven or eight years, so what was the point?

116. We've been working on the Lagarie story since July. I've put Lagarie Children's Home into Google at least twenty times a day. We knew exactly what was out there and what was discoverable. At the end of August, this new page cropped up. It was a single page website about Lagarie and it was completely separate from the Sailors' Society website. It was hosted in Arizona and the Sailors' Society website is hosted in the UK. It just came out of nowhere. We couldn't understand why this page had just come up and why it wasn't on the Sailors' Society Website.
117. There is a facility called the wayback machine, which can find out whether a website has any impressions in recent history. Through that, we found that this website was alive in 2015, 2016 and 2017. It had been created, but it was not findable. We think it became available because of the hundreds of times we had entered Lagarie into Google search.
118. I wrote to the Sailors' Society and had our first shot across the bows with them, explaining what we might talk to them about. I put it to them that that website became part of their mainstream website. It had been out there, on its own, almost unfindable for a couple of years and then it became part of the main, Sailors' Society website. It's a shout out to survivors. Previously, there was no trace of Lagarie on their website.
119. When I put it to Stuart Rivers, he said that the Sailors' Society had had a website for survivors. I told him that it was basically unfindable and asked why it was hosted in Arizona. He said that he hadn't been aware of that, even though the exact same page had been put onto the main website the day after we got in touch. He claimed the two things were unconnected.
120. To be fair to the Sailors' Society, I know they have provided counselling support to survivors. All the main protagonists in this are dead. The only justice any of the survivors are going to get is financial justice. Half of them don't care about that.

Some of them are going through the process of civil litigation. I got Stuart Rivers on the record, guaranteeing that the Sailors' Society would play fair.

121. I put to Stuart Rivers allegations by [REDACTED], [REDACTED]'s not going to be palmed off easily. [REDACTED]



122. The Sailors' Society are talking the talk about wanting people to get in touch. However, even in that [REDACTED] correspondence with [REDACTED] it's clear that it's going to come down to the usual, lawyers against lawyers. After the programme went out, I heard from three or four former residents of Lagarie who have done exactly what Stuart Rivers asked them to do, which was to get in touch. The promise was that he would help them. However, because these residents have begun compensation claims, despite Stuart Rivers' promises to me at interview that they would not play hard ball with these claims, that appears to be exactly what they are doing. Rather than engage with these former residents, which is precisely what they said they would do, the former residents are being told that the matter is in the hands of their lawyers. What this does is simply mirror what virtually every other institution has done in response to this problem.
123. The Sailors' Society had been shortlisted for charity of the year in this year's *Times* charity awards. The survivors were outraged, some more so than others. I asked Stuart Rivers at interview what he thought the Society had done in the last twelve months for the survivors of Lagarie that would entitle him to think he could put the Society forward for that award. I asked him whether he would accept the award if

they won. He said didn't see why he shouldn't. Two weeks later they either withdrew or were taken off the shortlist.

124. There's lots of things they've done that would suggest that the Sailors' Society are trying to do the right thing. For example, they're paying for counselling. Stuart Rivers engaged with me at interview. He fronted himself up for it. Maybe they're doing more than most. However, none of the survivors that they have been in touch with since 2014 have been offered any sort of settlement. Nobody has ever talked about compensation or anything like that. I can see it from the corporate side of things, but if you can see how it looks to a survivor who has been talking to the Society since 2014 and they're only starting to talk about financial settlement when the BBC gets involved.

#### **Public Response to *Sins of Our Fathers* and Lagarie**

125. The response from the public is direct nowadays. Lagarie is the type of story that generally gets universal positive response. Who is not on board for exposing paedophiles? *Sins of Our Fathers* did provoke a bit of a Catholic backlash. It's usually directed at me, as I'm front facing the programme.
126. It appears that the Reverend Barrie called himself 'Reverend', but was of no fixed ministerial position. We established that he had been a Congregational minister and that he was ordained in 1953, so we stated on the programme that he was a Congregational Minister.
127. The United Reformed Congregational Church got in touch with us. This is how short sighted and, I would say, cold hearted some of these institutions can be. They said that their sympathies were with the survivors, but it had caused their congregation much distress to be told that Barrie was a Congregationalist minister when he wasn't. They said that he wasn't on their list of Congregationalist ministers and therefore they required a retraction and an apology. They lied to me by saying that they had no record of this man being a minister. I went back to them and showed

them that he was entered in a list of Congregationalist ministers. They responded by saying he was no longer on their list in 1956. In the face of everything that they had just watched, that was their problem.

### **Marist Brothers**

128. A couple of years ago, I received some information about a boy who had died. He had been the subject of a beating which went too far. The beating was at the hands of the Marist Brothers at St. Columba's in Largs. We found out his name and, sure enough, it emerged that this boy had died whilst he was at the school. The accusation was that he'd been beaten to death. We obtained his death certificate, which stated that he had died from sepsis. I don't recall where that information came from.
129. Often, people see my programmes and then phone about other places. Sometimes, I have to get back to them and say that I'm unable to look into it because I'm working on something else, but I'll keep the information on file. Very occasionally, something will slip through the net. I get hundreds of emails. The Scottish football inquiry was sparked off by a call I received straight after *Sins of Our Fathers* from a man called [REDACTED]. He had been abused by a referee and a coach. We spoke at length a few times. To my shame, I never followed it through until the big football abuse scandal in England developed in November 2016. I remembered about [REDACTED]. I got back in touch with him and apologised, but told him I could now look at his story.

### **Hopes for the Inquiry**

130. First and foremost, I hope that the survivors that I know and, more widely, those that I don't will end up thinking that the Inquiry was worthwhile. I hope they feel like they've had their day. I hope that they feel better and that they feel it's been a

- worthwhile process. I also hope that they feel that the Inquiry will contribute to change that is needed to prevent things like this from happening ever again.
131. I hope that the institutions responsible are properly held to account and shown up for what they are. I want them to be shown up for how they've dealt with things over the years. The Catholic Church should be thoroughly ashamed of the way it has dealt with survivors over the years. It should be big enough to stand up and say, "This is what we did for all these years. We're no longer hiding behind secrecy. We're no longer trying to stifle survivors from speaking out. We're no longer paying people off to keep them quiet. We welcome people coming forward and we are going to change." I'm sure the same goes for every other institution out there, but I've been most closely associated with the Catholic Church.
132. The institutions should be seriously held to account. Despite there being bishops apologising a few days after my programme and having the occasional survivor in to say sorry, survivors don't yet feel recognised by the Catholic Church. Hugh Kennedy feels like he's been completely ostracised. The Walls brothers were shunned by their local bishop. Incredibly, these are all still men of faith but it's not being repaid. They are men of faith despite the Catholic Church, not because of it. They need to repair that. I know the Pope occasionally says sorry and they say the right things, but for whatever reason it just doesn't seem to translate. I hope that this Inquiry finally, and for the last time, manages to get the Church to admit to what it has been and to tell us what it is going to be.
133. The *Sunday Post* did a great job on Smyllum last year. Various newspapers have done a good job on bringing these things to light. The BBC has done a good job on Lagarie. If it hadn't been for journalists, so many of these things would never have come to light. These organisations would have quite liked it to all have gone away. The Sailors' Society would like this to all go away. They haven't got in touch with anybody to ask how they can make their lives a bit better. Maybe this Inquiry will also try and impress upon organisations and institutions that this is not the responsibility of journalists or inquiries. They know about this. They should take action themselves.

They should change the culture of these organisations to care about these people rather than trying to keep them quiet.

134. One of the most important things that I hope comes out of the Inquiry is what happens to survivors after they make complaints to the police, how they are looked after and how they are kept informed about the process, or not. It's sadly lacking, in my experience. What I hear from survivors is that they don't understand why cases like MFC [REDACTED] and Chrysostom aren't given priority in order to get them in a court. They think that the Crown would just rather time ran out and they just died. It would be easier and cheaper. That's the impression they are left with by the way the Crown handles things. The police submitted a report to the Crown on Chrysostom by late 2013. He wasn't enquired about until three years later. Are the Crown going to give evidence to the Inquiry about the way they handle these things? They should because in my view, an explanation is required.
135. 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.....Mark Daly .....

[REDACTED]

Dated .....4<sup>th</sup> march 2019.....

4/3/2019