
HISTORICAL INSTITUTIONAL ABUSE INQUIRY

being heard before:

SIR ANTHONY HART (Chairman)

MR DAVID LANE

MS GERALDINE DOHERTY

held at

Banbridge Court House

Banbridge

on Monday, 1st September 2014

commencing at 11.00 am

(Day 42)

MS CHRISTINE SMITH, QC appeared as Counsel to the Inquiry.

1 Monday, 1st September 2014

2 (11.00 am)

3 OPENING REMARKS BY CHAIRMAN

4 CHAIRMAN: Good morning, ladies and gentlemen.

5 I would like to welcome you to the opening day of
6 the public hearings of the second module of the Inquiry
7 into the Historical Institutional Abuse in Northern
8 Ireland. The unusual aspect of today's proceedings is
9 that this module will be devoted to examining the
10 experiences of fifty applicants to the Inquiry who live
11 in Australia. These are individuals who were in
12 institutions in Northern Ireland, from which they were
13 sent to Australia, almost all of whom went in the years
14 after the Second World War.

15 When we publicised our existence in Australia last
16 year, we received a very large number of applications.
17 As a result of what we were told by the Australian
18 applicants, we decided that these matters required
19 investigation, and so we sent teams from the Inquiry to
20 Australia for about a month at a time in the autumn of
21 last year and again earlier this year.

22 The teams were made up of members of our
23 Acknowledgment Forum, members of our legal staff and
24 witness support officers. They went to Australia for
25 two reasons: first of all, to enable those living in

1 Australia to have the same opportunity to describe their
2 experiences to the Acknowledgment Forum as applicants
3 who live in Northern Ireland and elsewhere; secondly, by
4 recording witness statements from them, our legal team
5 were able to gather a considerable amount of information
6 in relation to those matters which the Inquiry will now
7 investigate.

8 I want to express my thanks and those of my
9 colleagues to all those in Australia who have come
10 forward to assist the work of the Inquiry and who have
11 provided us with many documents which have helped us to
12 assemble the information which will be presented in
13 these public sessions in the coming weeks.

14 This information has revealed that approximately 130
15 young children from Northern Ireland, children who were
16 in the care of voluntary institutions or state bodies,
17 were sent to Australia as child migrants between 1922
18 and 1995, those being the years with which the Inquiry
19 is concerned.

20 We have set aside three weeks of our programme to
21 examine their evidence and during that time we will
22 receive evidence from most of the applicants who have
23 contacted us. I say most, because a small number wish
24 to speak to the Acknowledgment Forum only and did not
25 wish to take part in these public hearings. We expect

1 that all but three of the witnesses who will give
2 evidence will do so by Livelink from Australia, while
3 others who have made statements will have those
4 statements read out to the Inquiry.

5 Not everybody will be giving evidence in person by
6 Livelink, because it is clear from their statements that
7 many have little recollection of their time in Northern
8 Ireland or of the circumstances surrounding their
9 travelling to Australia. That is not surprising,
10 because some of those children who were selected were as
11 young as 5 years old and many were 8 or under.

12 Although it is common for courts in Northern Ireland
13 to receive information from witnesses from locations all
14 over the world by way of a live television link, the
15 Inquiry is unusual because so many witnesses will be
16 giving evidence in this way. Many of those witnesses
17 are retired, and it is more straightforward for them to
18 give evidence to us here in Northern Ireland from
19 a location in Australia, because the logistical and
20 other difficulties involved in moving the entire Inquiry
21 and our staff to Australia would be very great.

22 Modern technology enables us to speak directly to
23 individuals in Australia, and it is a sign of our
24 commitment to this part of our Inquiry that not only
25 have we sent members of the Inquiry to Australia and

1 made these arrangements for witnesses to give evidence
2 by way of Livelink, but we have arranged for today's
3 opening to be transmitted to Australia.

4 I also want to take this opportunity to express my
5 thanks and those of my colleagues to the authorities in
6 Australia who have made available Family Courthouses in
7 Perth and Melbourne so that our witnesses can give their
8 evidence from those locations. We are most grateful to
9 Chief Justice Thackray of the Family Court of Western
10 Australia and to his staff and to the staff of the
11 Family Court of Australia at Melbourne for their
12 invaluable help in making it possible for witnesses to
13 give evidence by Livelink.

14 I want to add our thanks to the staff of the Child
15 Migrants Trust and to the staff of Tuart Place, who have
16 been most helpful in facilitating contact between
17 a number of witnesses and the Inquiry.

18 As will become clear during this module, in their
19 witness statements many of those who will give evidence
20 describe their experiences after they arrived in
21 Australia in shocking terms, setting out in graphic
22 detail their descriptions of the severe hardships and
23 grave sexual and physical violence to which they say
24 they were subjected as children in the institutions to
25 which they were sent in Australia.

1 However, I have to emphasise that this Inquiry is
2 limited to what happened to children in institutions in
3 Northern Ireland. By the Act of the Northern Ireland
4 Assembly under which we operate and our terms of
5 reference this Inquiry does not have the power to
6 investigate what happened to those child migrants in
7 those Australian institutions.

8 This does not mean that their accounts of their
9 experiences in Australia will be swept under the carpet.
10 I want to assure them that that will not be the case.
11 Their evidence will be given in public either in person
12 or through their statements, and all of the evidence
13 will be published on our Inquiry website. Those who
14 wish to familiarise themselves with these accounts will
15 be able to do so, whether they live in Australia or
16 elsewhere.

17 In addition, at the conclusion of this module
18 arrangements will be made to furnish these statements to
19 the Royal Commission into Institutional Responses to
20 Child Sexual Abuse, which is presently carrying on its
21 work in Australia. That will ensure that these matters
22 are drawn to its attention, and I urge any of the
23 applicants to this Inquiry, and indeed anyone who has
24 had a similar experience, who may be following the work
25 of this Inquiry, to contact the Royal Commission if they

1 have not already done so.

2 I want to thank the Royal Commission for the
3 assistance they are giving to this module of our
4 Inquiry. They have made available several of their
5 staff to support our witnesses as they give their
6 evidence in Perth and in Melbourne. This means that we
7 are able to provide the same types of support and
8 counselling to those witnesses as we provide to
9 witnesses when they give their evidence here in Northern
10 Ireland, and we are extremely grateful to the Royal
11 Commission for this invaluable help.

12 In a few moments I will invite Miss Christine Smith,
13 QC, who is the Senior Counsel to the Inquiry, to outline
14 the background to child migration to Australia from the
15 United Kingdom in general and from Northern Ireland in
16 particular, but before she does that there is one other
17 matter that I wish to mention at this stage.

18 We have adopted a policy of giving anonymity to
19 witnesses who are applicants to the Inquiry, because we
20 know that many of those who speak to us have never
21 described their experiences in public or told their
22 closest relations what happened to them. We know that
23 describing their experiences in public is not easy for
24 them and can involve considerable stress and upset. To
25 help make the process as stress-free as possible we have

1 given everyone a designation by which they will be
2 referred in documents published by the Inquiry. So far
3 some individuals who have already given evidence in
4 Northern Ireland have chosen to waive their anonymity
5 and that is entirely for them to decide.

6 We are treating the Australian applicants in exactly
7 the same way and so we have given them anonymity as
8 well. Some of them may wish to waive their anonymity;
9 others may not wish their names to be given in public.

10 As I have explained, our powers only extend to
11 Northern Ireland and so we cannot enforce in Australia
12 or anywhere else the right to anonymity in Australia of
13 those Australian applicants who wish to remain
14 anonymous. However, I appeal to the media in Australia
15 and anywhere else outside Northern Ireland not to add to
16 the distress that taking part in this process will
17 inevitably inflict on those witnesses by publishing
18 their names and to respect the desire of those who wish
19 to remain anonymous.

20 Ms Smith.

21 OPENING REMARKS BY COUNSEL TO THE INQUIRY

22 MS SMITH: Good morning, Chairman, Panel Members, ladies and
23 gentlemen.

24 Before commencing my opening remarks I should like
25 to express thanks to those members of the Inquiry staff,

1 research teams and legal teams who have worked hard to
2 prepare for this module of evidence.

3 The topic of migration to Australia is one that has
4 generated a considerable amount of controversy in the
5 United Kingdom and in Australia for more than
6 twenty years. It was brought to the attention of the
7 wider public by the work of Dr Margaret Humphreys in
8 particular and by her book "Empty Cradles: One woman's
9 fight to uncover Britain's most shameful secret", which
10 was published in 1994. Extracts from that book can be
11 found in the Inquiry bundle of evidence at pages AUS1001
12 through to 1019 for those of you who require to read it
13 in the bundle.

14 Since then numerous film and television programmes
15 and newspaper articles have dealt with the experiences
16 of many of those who went to Australia as children under
17 what for convenience can be described as the "child
18 migrant scheme", although, as will become apparent,
19 there were many individual schemes which made up the
20 overall process.

21 These schemes have been examined by parliamentary
22 bodies in both Australia and the United Kingdom. In
23 November 1996 the Western Australian Legislative
24 Assembly considered them in its Interim Report. The
25 United Kingdom House of Commons Select Committee on

1 Health did so in its third report published on 27th
2 July 1998, as did the Australia Senate Committee Inquiry
3 into Child Migration in a report prepared following
4 hearings held in 2001. All three reports, and many
5 other publications which have referred to various
6 aspects of this process, have provided much useful
7 material for the Inquiry, and I wish to take this
8 opportunity to acknowledge the invaluable help they have
9 provided. However, we believe that this Inquiry is the
10 first judicial inquiry in any part of the United Kingdom
11 to consider the issue of child migration to Australia.

12 As the Chairman has indicated, the relevance of
13 child migration to the work of this Inquiry became
14 apparent when the Inquiry published its existence in
15 Australia through the Australia media in 2012 and 2013.
16 The Inquiry did this because it anticipated that there
17 may be some individuals now living in Australia who had
18 been in those institutions which fall within the
19 Inquiry's terms of reference and who might wish to
20 approach the Inquiry. The Inquiry received over 60
21 applications from former child migrants who now live in
22 Australia and who were sent there in the aftermath of
23 the Second World War from institutions in Northern
24 Ireland which fall within our terms of reference.

25 From the initial contacts of the applicants with the

1 Inquiry it became obvious that there were several
2 aspects of their experiences that required
3 investigation: firstly, their allegations of abuse which
4 they say they suffered in residential institutions in
5 Northern Ireland before they went to Australia;
6 secondly, how and why these children were selected to go
7 to Australia, because many allege that the process was
8 itself abusive. Several are bitterly critical of the
9 institutions for sending them to Australia and of the
10 Northern Ireland and United Kingdom governments for
11 permitting and facilitating their being sent there.

12 They also complain of the effect that being sent has
13 had on their lives, not least because they allege they
14 were subjected to serious forms of abuse in the
15 institutions to which they were sent in Australia. As
16 the Inquiry will hear, many lost all contact with their
17 parents and siblings, although after many years and much
18 effort some were able to re-establish some contact with
19 the relatives. For others it was too late, because
20 their parent had died, or when they were able to trace
21 their parent or family members, the reunions were not
22 successful.

23 Their complaints also extend to other matters, such
24 as not being able to obtain birth certificates or
25 discovering that their names or dates of birth had been

1 altered, things which created major difficulties for
2 them in later life when they had to prove their identity
3 for official purposes.

4 The Inquiry will hear personally from some witnesses
5 of the impacts of child migration on their lives and
6 will also learn more from the witness statements which
7 I will read. Dr Humphreys will later today speak about
8 the impact on those with whom she and the Child Migrant
9 Trust have been involved. The Inquiry also received a
10 document entitled "Report on the impacts and outcomes of
11 child migration experienced by former child migrants
12 from Northern Ireland", which was prepared by
13 Dr Philippa White, who is a director of Tuart Place, and
14 can be found in the bundle at AUS6056 to 6057.

15 However, I think a good example of what you will
16 hear can be summed up in the words of HIA 325 (sic).
17 This can be found at page AUS10743, and I would ask that
18 that page be called up, please. That's 10743. This
19 gentleman was seen by the Inquiry legal team in Perth
20 last year, and if we look at paragraph 30 of his
21 statement, he told them:

22 "My life in institutions has had a profound impact
23 on me. I have always wondered what it would have been
24 like to have had a family -- a mother and father and
25 brothers and sisters. I never got the chance to find

1 out because I was sent to Australia. We were exported
2 to Australia like little baby convicts. It is hard to
3 understand why they did it. I know the theory -- to
4 populate Australia. I still cannot get over the fact
5 that I was taken away from a family I never got the
6 chance to know. I was treated like an object, taken
7 from one place to another. I found it very hard to show
8 affection to my children when they were young. I have
9 improved as the years have gone on. I have a nightmare
10 every night of my life. I relive my past and I am happy
11 when daylight comes."

12 HIA 325 (sic) was born in 1938. He was 75 when
13 these words were spoken. Sadly he died before he was
14 able to sign his statement and to see this Inquiry
15 consider his account and that of the other child
16 migrants.

17 In order to obtain evidence such as that of HIA 324
18 and others relating to these matters the Inquiry sent
19 teams to Australia on two occasions. These teams
20 recorded witness statements from those who had contacted
21 the Inquiry and wished such statements to form part of
22 the Statutory Inquiry. They also afforded those who
23 wished to do so the opportunity to describe their
24 experiences to members of the Acknowledgment Forum in
25 the same way as applicants had done in Northern Ireland

1 and elsewhere. The first team spent almost a month in
2 Australia in September and October 2013 and the second
3 returned for a further month from early June to early
4 July this year.

5 It is clear from the witness statements provided to
6 the Inquiry that a great many of the applicants say that
7 they experienced severe physical, sexual and emotional
8 abuse after they arrived in Australia, but as you have
9 already explained, Mr Chairman, this Inquiry has no
10 power to investigate those allegations. It is
11 nonetheless concerned with the actions of institutions
12 in Northern Ireland and their role in selecting and
13 sending children from Northern Ireland to Australia.

14 The children sent were mostly under the age of 12,
15 the majority were under 8 and some were as young as 5.
16 As the Inquiry will hear in due course, although a few
17 of whom it has been possible to identify were sent to
18 Australia -- a few of those were sent there by county
19 welfare committees or by voluntary organisations such as
20 Dr Barnardo's or Manor House Children's Home in Lisburn,
21 the numbers sent by these institutions were small. The
22 great majority of those with whom the Inquiry will be
23 concerned came from four homes run by the Sisters of
24 Nazareth in Northern Ireland. Many came from
25 Termonbacca and Nazareth House in Bishop Street, Derry,

1 institutions about which the Inquiry has already heard
2 evidence. The remainder from sent from Nazareth House
3 and Nazareth Lodge in Belfast.

4 It has proved extremely difficult to obtain precise
5 figures as to how many children from institutions in
6 Northern Ireland falling within the Inquiry's terms of
7 reference were sent to Australia, because such records
8 as were kept are not complete. Nevertheless from the
9 information provided to the Inquiry by the Sisters of
10 Nazareth and from the Inquiry's own searches of the
11 Public Records Office of Northern Ireland it appears
12 that approximately 131 children within our terms of
13 reference may have been sent to Australia. The Sisters
14 of Nazareth sent 111 children, and it appears that
15 another 26 may have been sent by training schools, local
16 authorities or voluntary homes. However, this figure of
17 26 includes a number of children who were put forward
18 for emigration but, as the records are incomplete, it
19 may be the case that some of these did not actually go.
20 The Inquiry can only identify 20 of the 26 as going with
21 any reasonable degree of certainty, making a total of
22 131, 111 from the Sisters of Nazareth and 20 others.

23 I turn now to say something about the historical
24 background to this module of the Inquiry and it is
25 appropriate to state that in preparation of this

1 section the Inquiry has been helped greatly by the work
2 carried out by Dr Ann Mary McVeigh, PhD, of the Public
3 Records Office of Northern Ireland. Dr McVeigh prepared
4 a thesis on the topic "A history of the child and
5 juvenile migration schemes to Australia", for which she
6 was awarded a doctorate by Queen's University in 1995.
7 The thesis is found in the bundle at pages AUS1020
8 through to 1353. Dr McVeigh will speak to the Inquiry
9 later today and in this portion of my opening I will
10 simply give a brief account of her evidence.

11 It is now well recognised that the practice of
12 sending young, unaccompanied minors abroad has a long
13 and varied history. Indeed, the first contingent of
14 young migrants was sent to Virginia in 1619. Throughout
15 the remainder of the 17th and during the 18th and 19th
16 centuries child migration to various colonies and to the
17 dominions within the British Empire and Commonwealth was
18 widespread. Although various Acts of the United Kingdom
19 Parliament were passed which permitted this policy, the
20 actual migration was arranged by statutory, voluntary or
21 religious organisations, which made all the necessary
22 arrangements. In later years subsidies were paid both
23 by the British government and by the authorities in the
24 countries to which the children were sent.

25 Throughout the 19th century large numbers of young

1 children were assisted to emigrate, mostly to Canada,
2 and Canada remained the favourite destination for child
3 migrants until this practice was brought to an end by
4 the Canadian government in the 1920s. Australia began
5 to become a more popular destination for child migrants
6 as emigration to Canada became less popular, although
7 some children did go to other countries such as New
8 Zealand, South Africa and what was Southern Rhodesia,
9 now Zimbabwe.

10 In the early part of the 20th century a number of
11 schemes for child migration were created by voluntary
12 societies which flourished at the time. The Big Brother
13 Movement was launched in London in July 1925 and the
14 first consignment of "Little Brothers" arrived in
15 Australia in 2... -- sorry -- in 1927. The Big Brother
16 Movement was essentially an assisted passage scheme for
17 boys aged from 16 to 17 and a half. It guaranteed to
18 find employment and accommodation for each young man and
19 to be his legal guardian until the age of 21. It
20 provided a surrogate "Big Brother", someone who would
21 keep a fraternal eye on the youngster. Between 1925 and
22 1931 it introduced 1926 boys into Australia until its
23 activities were halted by the Depression. The scheme
24 reestablished itself in the late 1930s, but its efforts
25 were interrupted by the onset of the Second World War.

1 After the war it was once again reestablished and sent
2 an average of 200 boys a year from 1947 right through
3 until the 1970s.

4 The Fairbridge Society was named in honour of its
5 founder, Kingsley Fairbridge. It sent children to be
6 brought up in farm schools where they would be taught to
7 be farmers and farmers' wives. Kingsley Fairbridge
8 bought a small farm near Perth, Western Australia, and
9 the first party of boys arrived in January 1913.

10 Throughout the 1920s and 1930s the farm school continued
11 to grow and a second farm school was opened in New South
12 Wales. By the outbreak of the Second World War the
13 Society had sent 1202 children to Australia. When
14 migration resumed in 1947 approximately 600 more
15 unaccompanied child migrants passed through Fairbridge.
16 The society was a non-denominational organisation and
17 such was its reputation that many other organisations,
18 including local authorities, church-based associations
19 and various children's societies sent children in their
20 care to be brought up in Fairbridge farms in Australia.

21 One of these societies was Dr Barnardo's. In due
22 course it opened several more homes and training schools
23 in Australia and by 1960 there were nine Barnardo
24 centres in Australia, all in New South Wales. From 1921
25 approximately 3000 children emigrated to Australia under

1 Dr Barnardo's auspices, 500 of whom left Britain after
2 1947. Barnardo's sent the last group of migrant
3 children to be sent to Australia, a party of nine, in
4 1967. Seven children who were born in Northern Ireland
5 did emigrate to Australia from Barnardo's homes, and if
6 we could call up the pages at pages AUS2341, please, we
7 will see a table that has been provided by Barnardo's
8 outlining the reasons for the migration of each of these
9 seven children. You will see that in accordance with
10 our redaction policy the names and dates of birth of
11 those children have been redacted.

12 In respect of the first child he asked to emigrate
13 as he had an aunt in Queensland and permission was given
14 by his mother.

15 The second child asked to be considered for
16 migration as both parents were dead and he was unable to
17 locate grandparents or trace any relative but an uncle
18 gave his consent. That child was aged 11. The first
19 child was aged 15.

20 The third child asked to be considered for migration
21 as some of his friends had gone and told him how much
22 they liked it. His father gave consent, and you will
23 see here that approval for migration was received from
24 the Minister of Home Affairs at Stormont under
25 section 111(5) of the Children and Young Persons Act

1 (Northern Ireland) 1950. That child was aged 13.

2 I will return to discuss the statutory requirements
3 and implications later.

4 If you could scroll on to the next page, the fourth
5 child had -- was aged 17. Her mother and grandparents
6 had emigrated to Canada and she asked to go to Australia
7 to join her boyfriend and foster brother who were living
8 there. Her mother living in Canada gave her consent.

9 The next child was aged 14 and the father wanted to
10 emigrate as he was aged 40 and it was now or ever -- now
11 or never for him. As a single father he couldn't make
12 arrangements for his children and he asked whether they
13 could join an official Barnardo's sailing party.

14 The next two children form part of the same family.
15 You will see it was necessary to get a court ruling on
16 the jurisdiction and the need for both parents to give
17 consent.

18 If we scroll down to the following page, you will
19 see that the last child of that family was only aged 5
20 and it was necessary to get permission from the High
21 Court of Justice in Northern Ireland, special
22 permission, for that child to migrate with his siblings
23 due to his age.

24 None of these children could technically be said to
25 be part of the child migrant scheme that this Inquiry

1 will be concerned with.

2 As we shall see, the Roman Catholic Church was also
3 closely involved in arranging for child migrants to go
4 to Australia, mostly after the Second World War.

5 Earlier I said that various Acts of Parliament
6 permitted the operation of the policy of child
7 migration. I now wish to say something more about the
8 legislation which governed this area. During the 19th
9 and early 20th centuries a number of Acts were passed by
10 the United Kingdom Parliament which made provision for
11 the emigration of children.

12 The principal legislative provision with which the
13 Inquiry will be concerned was the Empire Settlement Act
14 of 1922. This was replaced by the Empire Settlement Act
15 of 1937, which in turn was succeeded by the Commonwealth
16 Settlement Act 1967, and these Acts are properly cited
17 as the Commonwealth Settlement Acts 1922 to 1967.

18 Can we please pull up AUS0002, please? If we could
19 highlight the bottom half of that page, this is
20 section 1(1) of the 1922 Act and it reads:

21 "It shall be lawful for the Secretary of State in
22 association with the government of ... His Majesty's
23 Dominions or with public authorities or public or
24 private organisations either in the United Kingdom or in
25 any part of such dominions to formulate and cooperate in

1 carrying out agreed schemes for affording joint
2 assistance to suitable persons in the United Kingdom who
3 intend to settle in any for His Majesty's overseas
4 dominions."

5 The Act and its successors did not specifically
6 empower voluntary organisations or anyone else to send
7 children in their care abroad. However, if the
8 Secretary of State agreed that a child migration scheme,
9 whether set up by a voluntary organisation or any other
10 body, fell within the terms of the Act, public funding
11 could be provided to subsidise the cost of the scheme.
12 The 1922 Act was time-limited and the scheme was
13 therefore extended by the Acts in 1937, 1952, 1962 and
14 1967 and lapsed on 31st May 1972.

15 Other statutes gave the Secretary of State or
16 responsible Minister power to consent to the emigration
17 of an orphan or deserted child where certain formalities
18 were complied with.

19 In the rest of the United Kingdom the relevant
20 legislation was section 84(5) of the Westminster
21 Children & Young Persons Act 1933, which gave the
22 Secretary of State power to authorise arrangements for
23 the emigration of any child in the care of a fit person
24 if it appeared to him that it would be for the benefit
25 of the child. The Secretary of State had to consent to

1 the emigration and was required to be satisfied that the
2 child consented and that his parents had been consulted
3 or that it was not practicable for the parents to be
4 consulted. The Act also provided in paragraph 7 of
5 schedule 4 that managers of an approved school had the
6 power to arrange for the emigration of a child in their
7 care with the written consent of both the child and the
8 Secretary of State.

9 Prior to the enactment of the Children and Young
10 Persons Act (Northern Ireland) 1950 the relevant
11 statutory provisions in Northern Ireland were section
12 21(6) and section 70 of the Children Act 1908. If we
13 could call up page HIA098, please. Highlight section
14 21(6) which is at the top of the page there. We can see
15 that this section allowed the Secretary of State to
16 empower someone to whose care a child or young person
17 had been committed by a court to procure the emigration
18 of that child where it appeared to the Secretary of
19 State that this would be for the benefit of the child or
20 young person.

21 If we then go to HIA118, please, section 70 of the
22 1908 Children Act provided for the apprenticeship or
23 disposal by emigration of any youthful offender or child
24 detained or out on licence from a certified school by
25 the managers of the school as if they were the parents

1 of the child, provided that the consent of the Secretary
2 of State was given where the disposal was to be by way
3 of emigration.

4 This power was availed of on a number of occasions
5 by the Ministry of Home Affairs in Northern Ireland
6 after partition.

7 Section 111(5) of the Children and Young Persons Act
8 (Northern Ireland) 1950, which can be found at HIA245
9 and 246, enacted -- this section enacted a similar
10 provision to the 1933 Westminster statute for those
11 children committed to the care of a fit person, which
12 could be a voluntary home, as we have seen already in
13 the list given by Barnardo's, where consent was sought
14 from the Ministry in relation to a child committed to
15 its care.

16 Schedule 4, paragraph 7 of the 1950 Act, which can
17 be found at HIA276, empowered the managers of a training
18 school to arrange the emigration of a child in its care
19 with his written consent and that of the Ministry. In
20 Northern Ireland it was the consent of the Minister of
21 Home Affairs that was required, not that of the
22 Secretary of State, although, as we shall see, little
23 use was made of this provision in Northern Ireland.

24 It is necessary to understand something about how
25 and why such schemes came into existence by looking at

1 the social context in which they operated. When
2 I~opened this Inquiry in January, I did refer to the
3 social context in relation to the issue of understanding
4 how children came to be abused in residential care and
5 some of the socio-economic matters I spoke about then
6 are relevant to this module also.

7 Again much of the following is taken from the
8 statement provided to the Inquiry by Dr McVeigh, who
9 describes the rationale behind the concept of child and
10 juvenile migration. Essentially the arguments of those
11 who supported such schemes embraced both concern for the
12 child as well as concern for country or community.

13 An important consideration for many societies of all
14 religious denominations was the religious and moral
15 welfare of the young person. There was a desire to
16 safeguard a child's religious and moral well-being by
17 removing him from the danger to which it was felt that
18 that child would be exposed if it were to remain either
19 in its home, unsatisfactory home, or in an institution.

20 There was also a belief that the British Isles were
21 over-populated whereas the colonies were
22 under-populated. A similar, but separate, argument was
23 that there was a need to build and maintain the empire
24 and to ensure that the predominant population of the
25 empire was of white, common, British stock.

1 The most enduring argument in favour of such schemes
2 was a financial one. Those youngsters who were selected
3 and sent to the colonies would have a chance to better
4 themselves and by their removal more room would be made
5 available in overcrowded workhouses, orphanages and
6 homes for other children in need. Therefore the fare to
7 Australia would be money well spent. All the major
8 child and juvenile migration agencies used some variant
9 of this economic argument. At its simplest it was
10 reckoned that it was cheaper to send a child abroad than
11 to keep it for several years in a workhouse.

12 In later years this argument was refined by putting
13 emphasis on the benefits both to the child and to the
14 colonies of child migration. The child or youth
15 otherwise unprovided for should be sent to the colonies
16 where he or she could farm -- could find farm or
17 domestic work, thereby relieving unemployment at home,
18 whilst increasing the labour force in the receiving
19 country.

20 A further consideration was the belief that sending
21 children to a healthy outdoor life in the fresh air and
22 sunshine of Australia, far away from the slums, from
23 evil influences and from institutional life, would do
24 more for a poor child than all the charity offered at
25 home. This was expressed by Arthur Lawley in his

1 epilogue to The Autobiography of Kingsley Fairbridge in
2 1934, when he said that children could become "strong,
3 sturdy and efficient citizens able to play their part in
4 developing the vast resources of Australia".

5 Some people considered the risk of drifting into the
6 wrong religion even more damaging. Most religious
7 denominations had their own homes, each replicating the
8 work of homes of other religious denominations. Each,
9 however, jealously guarded its own sphere, and the
10 Inquiry will hear great emphasis was placed by many, and
11 by the Roman Catholic church in particular, on the need
12 for children who migrated to be brought up in what was
13 regarded as the correct religion.

14 In the 1920s the Australia Commonwealth Government,
15 that is Central Government, and State Governments
16 offered grants to support assisted passages, but by
17 1930, as we are told in the Australia Yearbook of 1932
18 quoted by Dr McVeigh, those conceptions were limited to:

19 "... boys for farm work, young women for household
20 employment and to nominees, mainly wives and children of
21 husbands in Australia."

22 These concessions were revoked in 1932, and although
23 assisted migration was ended in 1938, it was curtailed
24 due to the approaching hostilities and assisted passages
25 were not reintroduced until 1947.

1 Child migration was, however, the subject of
2 expressions of concern both about the rationale for the
3 schemes and about their operation. At the end of the
4 Second World War the British government set up
5 a committee chaired by Miss Myra Curtis, CBE, which
6 reported in 1946. The Report of the Care Children
7 Committee, or Curtis Committee, considered the various
8 options available for care of children in need in
9 Britain, and although this was a report primarily
10 concerned with the British childcare system, the Curtis
11 Committee also considered the matter of child migration.
12 Given the many difficulties and experiences which the
13 Inquiry will hear about from applicants which they say
14 they experienced, the following passage from the Curtis
15 Committee report, which is quoted by Dr McVeigh, is
16 particularly noteworthy. Will you please put up
17 page AUS0162? You see Dr McVeigh quotes:

18 "We understand that organisations for sending
19 deprived children to the dominions may resume their work
20 in the near future. We have heard evidence as to the
21 arrangements for selecting children for migration, and
22 it is clear to us that their effect is that this
23 opportunity is given only to children of fine physique
24 and good mental equipment. These are precisely the
25 children for whom satisfactory openings could be found

1 in this country, and in present day conditions this
2 particular method of providing for the deprived child is
3 not one that we especially wish to see extended. On the
4 other hand, a fresh start in a new country may, for
5 children with an unfortunate background, be the
6 foundation of a happy life, and the opportunity should
7 therefore in our view remain open to suitable children
8 who express a desire for it. We should, however,
9 strongly deprecate their setting out in life under less
10 thorough care and supervision than they would have at
11 home, and we recommend that it should be a condition of
12 consenting to the emigration of deprived children that
13 the arrangements made by the government of the receiving
14 country for their welfare and aftercare should be
15 comparable to those we have proposed in this report for
16 deprived children remaining in this country."

17 The report further stipulated:

18 "The emigration of deprived children should be
19 subject to the condition that the receiving government
20 makes arrangements for their welfare and supervision
21 comparable to those recommended in this report."

22 This note of caution expressed by the Curtis
23 Committee was not the only expression of concern about
24 the propriety and effectiveness of child migration to
25 Australia expressed at this time. As Margaret Humphreys

1 has pointed out in her book "Empty Cradles", 16 of
2 Britain's leading welfare agencies wrote to The Times on
3 24th March 1948 raising concerns about the system. The
4 British Federation of Social Workers attempted to obtain
5 changes to the Bill then going through the Westminster
6 Parliament which ultimately became the 1948 Children's
7 Act, but were unsuccessful.

8 The topic of child migration remained a contentious
9 one in many areas, even though the institutions
10 concerned were still sending significant numbers of
11 children to Australia. In particular the National
12 Council of Social Services published a report compiled
13 by its Child Emigration Committee, which is undated but
14 from the internal evidence would appear to be written
15 between 1948 and 1951, most likely published in 1951.
16 This can be found in the bundle at AUS4354 through to
17 4391.

18 This was an extremely detailed report in which the
19 Committee examined the historical background to child
20 migration throughout the previous centuries before
21 turning to the position at the time it was written. It
22 also contained a number of detailed case histories and
23 it examined the practice of many societies regarding
24 keeping of records and the disclosure of relevant
25 information to the child at the time or in later years

1 when the child had grown to adulthood and was seeking
2 information about his or her background.

3 This report repays careful reading and it is
4 invidious to single out particular portions of it.
5 Nevertheless there are some recommendations which it
6 made at the time and which the Inquiry may wish to take
7 into account when considering the practice of those
8 bodies concerned with child migration.

9 The report looked at how children were prepared for
10 emigration and recommended the resumption of
11 pre-emigration training for the children and referred to
12 the hope of some societies to reopen the pre-emigration
13 homes which some societies maintained before the Second
14 World War. It commented that -- if we could pull up
15 page AUS4368, at the bottom of that page it says:

16 "Unfortunately the duration of the pre-emigration
17 stage of the children from the society seems to be
18 usually very short, one or two weeks only ... but such
19 a short time gives no opportunity for giving the
20 children any sort of preparation or training or for
21 adjusting to the difference between the British and
22 Australian school curricula."

23 At page 34 of the report, which is AUS4367, the
24 report emphasised the need for pre-emigration training,
25 and although it recognised the need for such training

1 was less pressing for children who had come from
2 institutions, as they were already familiar with the
3 routine of such a way of life, nevertheless the report
4 stated:

5 "Yet even for them it is desirable to do something
6 to prepare their minds for the remoteness of the country
7 schools and for the details of the life they are to
8 lead. While it may not be possible to give them any
9 precise picture, the mere enumeration of novel
10 circumstances will help the child to recognise them when
11 encountered and feel prepared."

12 The report also contained a detailed description of
13 the problems that could be encountered during the voyage
14 from the extreme heat and rough conditions that could be
15 expected in areas such as the Red Sea and the Gulf of
16 Aden as well as a detailed analysis and comments of the
17 type of conditions which children would experience on
18 their arrival. Finally, it dealt with the question of
19 aftercare for children once they finished school.

20 The report contained 38 detailed recommendations,
21 some of which related to conditions in Australia, but 16
22 of which could be implemented by the societies and by
23 government in the United Kingdom. These can be found at
24 pages AUS4381 through to 4383 and included:

25 Every case should be considered by a selection

1 committee consisting of persons with relevant knowledge
2 and experience.

3 The committee should consider personal and family
4 histories of the child to be emigrated, collected in
5 every case by a qualified social worker.

6 Careful consideration should be given to the
7 advisability of keeping together a family unit when
8 a child has brothers and sisters.

9 The minimum ratio of escorts to children of school
10 age for the voyage overseas should be 1:5 with the
11 possibility of a higher proportion for young children.

12 Every escort should have a minimum standard of
13 training or experience in the care of healthy children.

14 Detailed records of the child's early school and
15 medical history, information about his family and full
16 school report should be sent to the country to which he
17 emigrates.

18 When a child asks about his family, he should be
19 answered truthfully according to the level of his
20 comprehension.

21 In 1953 the British government sent John Moss, about
22 whom I shall say something more later, to Australia on
23 a fact-finding mission. He and his wife visited many of
24 the institutions to which children were sent. Although
25 his report was critical of some aspects of these

1 institutions, he nevertheless supported the principle of
2 child migration.

3 In 1956 a further fact-finding mission was sent to
4 Australia chaired by John Ross. Again I will return to
5 this later, but as the Inquiry will hear, he expressly
6 criticised five institutions and he attached to his
7 report a secret annexe, which was not published at the
8 time. In that annexe Ross was very critical of a number
9 of other institutions that he had not publicly
10 criticised because he had not been to all of them and
11 the information was not sufficiently strong in some
12 instances to allow him to express public criticism.

13 The Australia Federal and State Governments took
14 time to respond to these criticisms and both reports and
15 the responses to them were furnished to the Northern
16 Ireland government. However, although the Australian
17 response was prepared on 16th January 1957, the Inquiry
18 will hear that the last group of children sent from
19 Northern Ireland by the Sisters of Nazareth embarked on
20 their voyage to Australia on 24th December 1956. Apart
21 from a small number of older children who were sent to
22 Australia in 1969, the children who embarked on 24th
23 December 1956 effectively represented the end of child
24 migration from Northern Ireland to Australia in the
25 sense that this Inquiry will have to consider.

1 For whatever reason the numbers of children going
2 from the United Kingdom as a whole to Australia declined
3 significantly during the 1950s. In a debate on
4 9th February 1959 the Undersecretary of State for
5 Commonwealth Relations, Minister C.J.M. Alport, told the
6 House of Commons that whereas 388 children had emigrated
7 in 1950, in 1958 only 80 had done so. By the end of
8 November 1958 out of nearly 2000 places available to the
9 United Kingdom over one half was unfilled and only 62
10 children were awaiting transport to Australia.

11 The numbers going to Australia from the United
12 Kingdom as a whole continued to decline very
13 significantly and by the end of the 1970s child
14 emigration to Australia had virtually dried up.

15 Before turning to the circumstances surrounding
16 children who were sent from Northern Ireland as child
17 migrants during the period covered by the Inquiry's
18 terms of reference, which is 1922 to 1995, I think it
19 appropriate to stay a little about developments in
20 Australia and United Kingdom after 1995.

21 In 1998 the House of Commons Health Select
22 Committee, which inquired into the welfare of former
23 British child migrants, delivered a report, which can be
24 found at pages AUS3001 to 3556 of the bundle. Following
25 publication of the report, the United Kingdom Government

1 established a £1 million travel fund, which the Inquiry
2 will hear has enabled 450 former child migrants to visit
3 their families overseas. A number of former child
4 migrants from Northern Ireland have taken advantage of
5 the travel fund, but before it was established Child
6 Migrant Trust had reunited 14 former child migrants from
7 Northern Ireland with their families at its expense.

8 In Australia the Commonwealth Government established
9 a travel fund for child migrants, which funded almost
10 700 visits between 2002 and 2005. In November 2009 the
11 Australian Government made a public apology to former
12 child migrants. This can be found at pages AUS7122 to
13 7130 in the bundle. In addition, in Australia some
14 State Governments and religious orders have provided
15 financial redress in various ways. In Western Australia
16 a state redress scheme has benefited many former child
17 migrants, including some of those from Northern Ireland.
18 However, it appears that not all states in Australia
19 make similar provision.

20 In the United Kingdom the then Prime Minister, the
21 Right Honourable Gordon Brown MP, made a public apology
22 to former child migrants in February 2010. In addition,
23 a £6 million family restoration fund was announced by
24 the United Kingdom, which allows at least two visits by
25 former child migrants. A total of 55 former child

1 migrants, including 16 women, from Northern Ireland have
2 used the fund. Just over half of those former child
3 migrants from Northern Ireland it is believed are still
4 alive.

5 I am now going to turn to say something specifically
6 about the operation of child migration schemes in
7 Northern Ireland.

8 As the Inquiry is aware, a number of documents have
9 been located by the Inquiry research team from the
10 Public Records Office in Northern Ireland. Files from
11 the Ministry of Home Affairs disclose material relevant
12 to child migration from Northern Ireland.

13 In the pre-Second World War period the Northern
14 Ireland Ministry of Home Affairs' policy in relation to
15 child migration by children from training schools can be
16 seen from the following passage from a letter of 4th
17 May 1928, which can be seen at AUS4421. If it could be
18 pulled up, please. This is a letter by the assistant
19 secretary responsible, who wrote to the clerk of each
20 county borough council and each county council. He said
21 in the second paragraph there:

22 "In the majority of cases the disposal of a child by
23 emigration will effect a substantial saving in the sum
24 which would otherwise be expected in capitation grants
25 by the government and the local authority if the child

1 were to complete its full term at the school. But apart
2 from such financial considerations the Ministry
3 considers it desirable in the interests of the children
4 that when a suitable opportunity for emigration presents
5 itself, this should not be lost by reason of lack of
6 funds. It will be realised that owing to the present
7 prevalence of unemployment in this country it is
8 difficult to ensure a means of livelihood for young
9 persons on discharge in Certified Schools, and it
10 sometimes happens that in such cases young persons after
11 discharge from the school drift back to a life of crime,
12 a result which might have been avoided had they been
13 enabled to obtain work in the colonies."

14 It is significant that in the response from the
15 Children Act Committee of the County Borough of Belfast
16 a pertinent point was made about the age of children who
17 should be considered for emigration from industrial
18 schools. If we look at a letter of 31st May 1928 at
19 AUS4028, we see that the Town Clerk stated that:

20 "... in their opinion it would not be desirable
21 except in very exceptional circumstances when a child
22 was being emigrated in the care of near relatives that
23 children under 16 years of age should be emigrated.

24 They quite agree with you, however, that the important
25 consideration in the matter is the welfare of the

1 child."

2 In the 1920s a number of applications were made to
3 the Ministry of Home Affairs for permission under
4 section 70 of the Children Act 1908 to permit the
5 emigration of boys from Malone Training School, who were
6 coming towards the end of the sentences which they were
7 serving there. These boys had expressed a wish to go
8 overseas and it appears that at least some were
9 approved. When approval was given, the Ministry would
10 pay up to £10 to cover the boy's fare, to provide him
11 with clothes and some pocket money or landing money.
12 Presumably this was intended to tide the boy over until
13 he could obtain employment. All of these children went
14 to Canada.

15 After the Second World War the role of the Northern
16 Ireland government and the Ministry of Home Affairs was
17 largely confined to the Minister considering whether to
18 approve the emigration of children who were in care
19 either because they were in a training school or other
20 penal institution or because they were in local
21 authority care. As we shall see, the numbers going from
22 either were quite small. However, the government was
23 well aware of the considerably larger numbers that were
24 likely to be sent to Australia under the child migration
25 schemes which were supported by various Roman Catholic

1 organisations. As these children were not covered by
2 the legislative provisions, no ministerial consent was
3 required.

4 The government's knowledge came from two sources.
5 First of all, the views of the Northern Ireland
6 government were sought by the Westminster government in
7 1949 because of a query raised by the Australia
8 Commonwealth Government concerning the provisions made
9 in Australia for the guardianship of the children who
10 were sent from the United Kingdom and the meaning of the
11 term "guardian" in section 17 of the Children Act 1948,
12 an Act which did not apply in Northern Ireland.

13 Correspondence can be seen at pages AUS4081 through
14 to 4083. I don't propose to open that correspondence,
15 but that shows that the Northern Ireland Ministry did
16 have knowledge.

17 The Ministry of Home Affairs decided that they would
18 apply the broader definition of "guardian" applied in
19 England and Wales and not the limited Scottish view.
20 The position of the Ministry was set out in a letter of
21 13th February 1950 at AUS4089. If that could be pulled
22 up, please, it stated there in the second paragraph:

23 "Our Children and Young Person Bill will enable
24 a Welfare Authority to procure or assist in procuring
25 the emigration of any child in their care, but where the

1 child is capable of giving his consent, such consent
2 will be necessary. Where the child is too young to form
3 an opinion, he must emigrate in company with a parent,
4 guardian or relative or must be emigrating to join
5 a parent, guardian, relative or friend. In all cases
6 the parent's consent must, where practicable, be
7 obtained and the Ministry's approval will also be
8 necessary in each case. As regards children in training
9 schools, the managers may, with the child's consent and
10 with the consent of the Ministry, arrange for his
11 emigration and must, where possible, consult with the
12 child's parents."

13 The Ministry felt that should a limited definition
14 of "guardian" be applied, then, as feared by the High
15 Commissioner in Canberra -- we can see this at
16 page AUS4082:

17 "... the consequences will be a virtual cessation of
18 the migration to Australia under the auspices of and for
19 placement with voluntary child migration organisations
20 approved by our respective governments or children
21 maintained whether wholly or partially by Local
22 Authorities responsible to the Scottish Home
23 Department."

24 It is also clear from a memorandum of
25 2nd January 1950 that the Ministry of Home Affairs was

1 well aware of the nature and scale of Roman Catholic
2 emigration under child migrant schemes, because they
3 were informed of this by the Australian Catholic
4 Immigration Committee, the ACIC, one of the bodies
5 responsible for child migration. The ACIC wrote to the
6 Ministry in 1949 and sent with that letter a copy of the
7 ACIC Committee Quarterly Progress Report on Child
8 Emigration for Scotland and Northern Ireland. That can
9 be found at pages 4048 -- sorry -- 4078 and 4079 in the
10 bundle.

11 When the Northern Irish Children and Young Persons
12 Act 1950 was being drafted, the Ministry considered
13 whether to incorporate in Northern Ireland legislation
14 similar powers to those granted to the Secretary of
15 State in Great Britain to control the making and
16 carrying out by voluntary organisations of arrangements
17 for the emigration of children. In a memo found at
18 AUS4085 through to 4087 it is recorded:

19 "We did consider a similar provision for our
20 legislation, but the Parliamentary draughtsman thought
21 that we would be prohibited from doing so. The whole
22 question is more likely to arise in connection with
23 voluntary organisations than in relation to children in
24 the care of welfare authorities."

25 This suggests that a deliberate decision was made by

1 the Northern Ireland government not to include a similar
2 provision requiring Ministerial consent for the
3 emigration of children in the care of voluntary
4 organisations in Northern Ireland.

5 We can see the operation of the policy from papers
6 obtained from the Public Records Office for Northern
7 Ireland. I intend to summarise these and refer to the
8 pages in the bundle but not open those pages.

9 In May 1950 the St. Patrick's Boys School run by the
10 De La Salle Order put forward several boys as candidates
11 for emigration to Australia. All of the applicants
12 except three had completed their period of supervision.
13 Therefore only the three candidates who were still under
14 detention, all of whom were almost 17, required
15 Ministerial consent by virtue of paragraph 7 of Schedule
16 4 to the Children and Young Persons Act 1950 --
17 (Northern Ireland) 1950. Ultimately the Minister's
18 consent was given and all three boys emigrated. The
19 consent can be found at AUS5923.

20 It is unclear exactly how many boys ultimately went
21 to either Canada or Australia by virtue of the
22 provisions which governed emigration from training
23 schools, but all the boys both before and after the
24 Second World War were close to adulthood. It is also
25 relevant to point out that none of those who have spoken

1 to the Inquiry were part of these schemes and therefore
2 the Inquiry may consider that their circumstances do not
3 require further examination.

4 Only a small number of children in the care of
5 county welfare committees were put forward and
6 ultimately given approval for emigration.

7 In 1951 or 1952 a child who appears to have been 15
8 or 16 and who had been boarded out by Antrim County
9 Council was accepted by the Big Brother Movement.
10 Details in relation to that can be found at AUS5167.

11 In November 1956 there is a report noted by County
12 Down County Council on 30th November 1956 of a boy being
13 at Dhurrintle, although there is no other record in
14 relation to his emigration being found. We see that at
15 AUS5006.

16 In April 1964 Belfast County Borough Welfare
17 Committee sought authority for a boy of unspecified age
18 to travel to Australia under the auspices of the Big
19 Brother Movement to join his foster parents, but it
20 appears that he did not emigrate because he was turned
21 down by the Australian Chief Migration Officer in July
22 1964. Details can be found in AUS4349 and 4350.

23 In 1965 two boys were apparently given permission
24 and financially assisted in their emigration to
25 Australia. AUS4349.

1 Although these children all fall within the ambit of
2 this Inquiry, so far as can be ascertained they were all
3 in the 15 to 18 year age bracket and were of an age
4 where they could make an informed choice as to whether
5 they wished to go to Australia. Several seem to have
6 taken the initiative to do so. In addition, the Inquiry
7 has not received any complaint from any of these
8 children and therefore does not consider it necessary to
9 examine these emigrations further.

10 Several children known to have been in the care of
11 welfare committees were sent to the Presbyterian
12 Foundation in Dhurringle in New South Wales. AUS5134
13 shows in 1952 three brothers were put forward by County
14 Armagh Welfare Committee for emigration to Australia.
15 Although it is not expressly stated that they were sent
16 to Dhurringle, it appears highly probable, because there
17 is a reference to them being sent to a Church of
18 Scotland, that is Presbyterian, foundation. It is noted
19 they sailed on 11th June 1952 and their arrival was
20 reported on 28th November 1952. The ages of the
21 children are not stated, but it seems probable that two
22 of them were well into their teens, because they are
23 both described as working and were therefore presumably
24 no longer of school age. The age of the third brother
25 is not stated. However, he presumably was still of

1 school age, as no reference is made to his working or
2 being available for work.

3 In 1950 Belfast County Borough Welfare Committee
4 considered sending four or possibly only three -- the
5 wording of the entry is ambiguous -- but no document has
6 been found to confirm whether they were sent or not.
7 That's AUS5151.

8 We do know that in November 1950 ten children sailed
9 on the same vessel, all of whom came from either county
10 welfare committee care or from the Protestant-run home
11 at Manor House, Lisburn. Seven of the children came
12 from Manor House, three of whom -- HIA 354, who stayed
13 there for about a week prior to emigration, HIA 341 and
14 HIA 346 -- are applicants to this Inquiry. HIA 431 and
15 HIA -- sorry -- 341 -- I beg your pardon -- and 346 were
16 at Manor House. HIA 354 was in the care of the County
17 Tyrone County Welfare Committee at the time.

18 Although HIA 354 is the only child from the state
19 care sector in respect of whom there appear to be
20 a complete or at least a very substantial series of
21 references in available records, his history as
22 documented is of considerable significance for a number
23 of reasons, and later this week those documents will be
24 examined in greater detail.

25 The history of his involvement with Tyrone County

1 Welfare Committee and Dhurrringle is significant because
2 it shows:

3 (1) that this local authority considered that it was
4 essential that they should be informed of the progress
5 of the child whom they had assisted to emigrate and they
6 did not, therefore, wash their hands of him;

7 (2) that over several years they made determined and
8 persistent efforts, which ultimately paid off, to ensure
9 they did receive information about his progress;

10 (3) unfortunately it also suggests that there was
11 information which caused the Welfare Officer to alert
12 the Welfare Committee to concerns about the way children
13 were being treated at Dhurrringle. Insofar as it is
14 possible to judge, the Committee appears to have been
15 reassured by an account given to it by the Reverend Bell
16 from that home, although it may simply be that they
17 would not have sent any other children anyway.

18 Nevertheless it is significant that the reason why the
19 County Welfare Officer later gave for not being prepared
20 to recommend children to go to Dhurrringle was because he
21 had not been able to obtain reports on HIA 354's
22 progress, not because of any other concerns that he may
23 have entertained at some stage because of the
24 disquieting reports he had received. However, given the
25 passage of time, it is not possible to put the matter

1 any further than that, but, as I have said, we will look
2 in detail later this week at the documentation from
3 Tyrone Country Welfare Committee.

4 I turn now to examine the involvement of the
5 congregation of the Sisters of Nazareth in the child
6 migration schemes. The Sisters of Nazareth were
7 involved with child migration well before the children
8 who are being considered by this Inquiry were sent to
9 Australia. From a perusal of the General
10 Chapter minutes it appears that the congregation sent
11 children to Canada in or before the 1920s.

12 In 1923 the General Chapter considered an approach
13 from a Major Macaulay, who suggested that the Sisters
14 might send children aged about 12 to Australia. If you
15 pull up, please, AUS5386, it is quite difficult to read
16 the handwriting, but it says:

17 "Dear Mother General said that Major Macaulay is
18 very anxious for us to send out children about 12 years
19 of age to Australia and thinks the government will pay
20 their passage out and also for the Sisters who may
21 accompany them. If they could be sent to Brisbane after
22 an arrangement has been made, Archbishop Duhig, who is
23 also anxious for Catholic girls to go there, and the
24 members agreed it would be a good thing, that the scheme
25 would need to be well-thought-out and [something], but

1 Nazareth House children before -- and more but Nazareth
2 House children to be sent and so be entirely in the
3 hands of the Sisters (sic)."

4 I am sorry. I haven't read that out terribly
5 clearly, but it is handwritten.

6 From that you can see that the proposal was put
7 before the General Chapter by the Mother General and she
8 suggested if children were being sent, they should go to
9 Brisbane in Queensland after suitable arrangements had
10 been made, and we see that the archbishop in Australia
11 was also anxious for Catholic girls to go there. The
12 General Chapter, while agreeing with the scheme, and
13 felt that it would be a good thing, seemed to suggest
14 that it would need to be well-thought-out.

15 A further discussion took place at a General
16 Chapter in 1925, which we can see at 5389 and 5390 and
17 the Mother General referred there to the earlier
18 approach two years before, and it would seem that in the
19 intervening period someone from the Order had visited
20 Australia and spoken to Archbishop Duhig:

21 "... who not only approved of and encouraged the
22 proposal but was prepared to get a hostel for them, but
23 this we shall not require as we now have a large house
24 in Brisbane."

25 The proposal was to send out about 20 girls "from 12

1 to 16 years old". Queensland was favoured because it
2 "is a very Catholic state and considered the best for
3 our girls". They would be sent to the Sisters' home in
4 Brisbane in the first instance "where they could help
5 with the work and be trained more or less for situations
6 for about two years or so. There are much better
7 openings for girls in Australia than at home and as
8 a rule they get on better".

9 The General Chapter minutes show the Sisters were
10 clearly anxious about the way the children would be
11 selected to be sent, because the minutes continue:

12 "Care must be taken in the selection of these
13 children so as to send out sensible, well developed,
14 healthy girls who are likely to turn out well, otherwise
15 they may not get a good name for Nazareth House and we
16 may not be able to continue sending them."

17 That can be seen at AUS5370.

18 The minutes refer to the availability of assisted
19 fares, children under 12 going free and those over 12
20 for £5 10s each. The majority approved of the scheme
21 as, "if it could be worked out, it would help to spread
22 Catholicity". One Superior remarked that sending out
23 children to Canada through the Catholic Emigration
24 Society was "very satisfactory".

25 The matter was considered again at a General

1 Chapter in 1928 and it would seem that a number of girls
2 had been sent in the intervening period of time, as
3 the minutes record. If we look at page AUS5391 to 5392,
4 you see it says there:

5 "Reports very satisfactory of girls who had
6 emigrated under the care of our Sisters and being
7 received in our house at Brisbane. The Bishop there is
8 very interested in the scheme. A site for a new
9 foundation has been procured in Melbourne. This house
10 might be used to receive children emigrated from the
11 Home houses."

12 There the matter seems to have rested until 1938,
13 when a fresh approach was made to the Mother General
14 about a scheme for the emigration of boys to Western
15 Australia. The History of Foundations provided by the
16 Sisters of Nazareth record details of a scheme which was
17 for the emigration of boys to Western Australia under
18 the auspices of the British Government, the Commonwealth
19 and State Governments of Australia.

20 Other entries in the History of Foundation at
21 AUS5382 describe boys being hurriedly selected and
22 sailing on 8th July, apparently arriving in Australia on
23 9th August 1938. There were 25 boys in the first party,
24 and another party of about 30 went in the week of 16th
25 July. It appears that one boy from Nazareth House,

1 Belfast was included in a further group, as he is
2 recorded by the Sisters as sailing on 29th August 1939
3 (sic). In 1939 two boys from Termonbacca sailed on 17th
4 February. Therefore all three boys -- sorry. Therefore
5 three boys in all went from Northern Ireland before the
6 outbreak of World War II, which brought this scheme to
7 a rapid end. The Australian Senate report at AUS2666
8 records that in 1938 68 boys and one girl were sent by
9 the Sisters and in 1939 46 boys were sent, 114 children
10 in all.

11 It appears that the initiative for British Catholic
12 children to be sent to Australia came from the Christian
13 Brothers in Australia. In "Changing Times, Changing
14 Needs: A History of the Catholic Children's Society",
15 which was published in 2009, Jim Hyland states that the
16 Christian Brothers made a plea for 100 English Catholic
17 boys to be sent to the newly established farm school set
18 up by the Christian Brothers in Western Australia and
19 that, when the approach was made in 1938, Cardinal
20 Hinsley, who was then Cardinal Archbishop of
21 Westminster, and the Catholic Emigration Association
22 "agreed reluctantly to support the idea". We see that
23 at page AUS1356. Hyland reports that in 1938 the
24 Christian Brothers were approached by the London County
25 Council with a request to establish a scheme for girls

1 and that it was hoped that the Sisters of Nazareth would
2 run a project for girls in one of their West Australia
3 projects, which they later did.

4 What happened after the Second World War depended
5 on the attitude of the Australia Government. As the
6 Australian Senate report makes clear at paragraphs 260
7 to 265, which can be found at AUS2663 to 2665, prior to
8 the end of World War II the Commonwealth Government had
9 been developing plans to bring large numbers of child
10 migrants to Australia. On 2nd August 1945 the then
11 Minister for Emigration -- Immigration I should say
12 -- referred to the government's plan to bring 50,000
13 orphans to Australia during the first three years of
14 peace. In his speech the Minister, the Honourable
15 Arthur Calwell, said at page 2664, AUS2664:

16 "Pending the resumption of large-scale adult
17 migration, the government will take every available
18 opportunity to facilitate the entry into Australia of
19 accepted children from other countries. The government
20 has already approved in principle a plan to bring to
21 Australia in the first three years after the war 50,000
22 orphans from Britain and other countries that had been
23 devastated by the war. Discussions on the details of
24 this plan are proceeding with the states and we hope
25 soon to reach a stage where the full possibilities of

1 the scheme can be properly assessed."

2 When it became clear that the target of 50,000 war
3 orphans could not be reached, not least because there
4 were not as many true orphans as had been anticipated in
5 Britain and in other European countries, it was decided
6 as far as possible the Commonwealth Government would
7 rely on private organisations such as Barnardo's,
8 Fairbridge and the religious organisations to promote
9 child migration. Neither private fostering nor adoption
10 of child migrants was favoured, partly for legal
11 reasons, as the death of the parents of refugee children
12 may be -- might be impossible to determine.

13 As had been the position before the war, it was
14 agreed that maintenance payments for children would be
15 shared by the British Commonwealth -- by the British and
16 Commonwealth and State Governments. These are set out
17 in detail in the Australia Senate report at AUS2669. If
18 we could pull up that page, please. That's 2669.
19 Scroll down. It appears to be the incorrect
20 page reference that I have.

21 In the Senate Committee -- and it is certainly in
22 the bundle in the pages relating to the Senate Committee
23 at paragraph 263 and onwards. It says -- it shows that
24 in Western Australia the payments in 1948 for child
25 migrants up to 16 years were as follows.

1 The Commonwealth child endowment was 10s per week.

2 The State subsidy was 3s-6d per week.

3 The British Government subsidy was 6s-3d per week.

4 The Lotteries Commission paid 3s per week, making
5 a total of £1-2s-9d.

6 By 1963 these payments had increased to a total of
7 £3 per week.

8 The Commonwealth child endowment was 10s.

9 The State subsidy was 15s.

10 British Government subsidiary had gone up to £1-5s.

11 The Lotteries Commission were giving 10s, making
12 a total of £3.0.0.

13 Considerable differences developed in succeeding
14 years over the amount allowed by individual states and
15 these are described in greater details in the Australia
16 Senate Reports at paragraphs 2.77 to 2.88, which
17 I believe are at AUS2668 to 2671 in the bundle.

18 There can be no doubt that the Roman Catholic
19 bishops in Australia, and in Western Australia in
20 particular, were extremely anxious to encourage the
21 migration of Roman Catholic children to Australia
22 following World War II. In "Changing Times, Changing
23 Needs" at AUS1357 Hyland records that the Archbishop of
24 Perth wrote to Cardinal Griffin in May 1945 seeking the
25 Cardinal's agreement to restarting child migration.

1 Archbishop Redmond Prendiville was the Roman Catholic
2 Archbishop of Perth at the time, and as is apparent from
3 a booklet published by the Christian Brothers
4 publicising these schemes which ran in Western
5 Australia, he publicly commended the Christian Brothers
6 for their efforts, saying in a letter to be found at
7 AUS2592 of the bundle:

8 "I wholeheartedly commend the proposal to arrange
9 for the reception of children from the United Kingdom at
10 the institutions in Western Australia and commend the
11 Catholic Episcopal Migration and Welfare Association
12 which is to arrange and control the migration scheme."

13 Hyland goes on to record that in May 1946 Cardinal
14 Griffin wrote to Canon Craven at the Crusade of Rescue
15 "about the pressure he was having from the church in
16 Australia and suggesting a meeting of the Catholic Child
17 Welfare Council to discuss the issue". Significantly in
18 light of what the Inquiry will hear about the
19 experiences of many of those children who were sent by
20 the Sisters of Nazareth to Australia Hyland continues:

21 "The Cardinal also refers in his letter to 'adverse
22 reports' about Australia, of which he thought Brother
23 Conlon of the Australian Christian Brothers' schools
24 should be made aware. Canon Craven replied he was not
25 aware of such reports, but agreed if they existed,

1 Brother Conlon should be told about them. He added that
2 he believed that before any further migration of
3 children began the whole issue needed to be explored on
4 the spot in Australia."

5 Hyland states that at the subsequent meeting of the
6 Catholic Child Welfare Council it was noted that the
7 Australian government was seeking 70,000 migrants
8 a year, of whom they expected 17,000 would be children.
9 He states:

10 "They agreed that someone from the council should
11 visit Australia before resuming the scheme, although
12 there is no record of anyone going at this time."

13 He refers to Brother Conlon travelling around
14 England and agreeing with various Catholic agencies the
15 number of children who could be sent to Australia. The
16 Inquiry will hear that Brother Conlon was personally
17 involved in arranging the child migration of a number of
18 the applicants to the Inquiry. He was, however, not the
19 only person so involved.

20 If we look at pages AUS5360, we see that Brother
21 Conlon is writing to Monsignor Craven in England in 1946
22 setting out the details of the emigration policy agreed
23 between the governments of the UK and Australia for the
24 resumption of emigration to Australia after the war and
25 the details that I have outlined to you are recorded in

1 that letter, about, for example, annually including
2 17,000 children.

3 If we then go to 5364, we can see a letter from him
4 to the then Bishop of Derry, Bishop Farren, asking for
5 permission to visit the Derry homes with a view to
6 selecting suitable children for migration.

7 It is clear from the material presented to the
8 Inquiry by the Sisters of Nazareth and submitted by them
9 to the Australian Senate report and contained in that
10 report that the Sisters throughout the United Kingdom
11 sent a substantial number of children to Australia
12 following the initiatives by Brother Conlon and others.

13 Figures prepared by the Sisters of Nazareth and
14 submitted to the Australia Senate, which have been
15 furnished to this Inquiry, record that 1109 Roman
16 Catholic children were sent to Australia between 1938
17 and 1956, of whom 775 were sent by the Sisters of
18 Nazareth. The congregation has informed the Inquiry
19 that 111 children were sent by the Sisters from their
20 institutions in Northern Ireland, and if that figure is
21 correct, it represents virtually 10% of the total number
22 of children, Catholic children, sent from the United
23 Kingdom as child migrants.

24 If we could pull up the table AUS5924, as can be
25 seen from this table, as far as the Inquiry has been

1 able to ascertain, the Sisters sent the three children
2 in 1938 and 1939 to whom reference has already been made
3 and a further 108 children who were spread across ten
4 sailings from British ports to Australia. The first
5 sailing after the war was on 29th August 1947 and
6 contained 56 children from all four Nazareth House
7 institutions in Northern Ireland. The tenth and last
8 sailing left on 24th December 1956 containing 13 boys
9 from Nazareth Lodge in Belfast.

10 A significant feature of the distribution of the
11 children from these houses is that no children were sent
12 from Londonderry after the four boys went from
13 Termonbacca on 8th May 1953. The Inquiry may wish to
14 consider why it was no children in Termonbacca were sent
15 after 1953, even though girls were sent from Nazareth
16 House in 1955 and 1956 and boys were sent from Nazareth
17 Lodge in Belfast in 1956.

18 To date it has not been possible to identify all of
19 the children who sailed on 8th February 1950. The
20 congregation has informed the Inquiry that the records
21 relating to this sailing appear to be missing, although
22 there are other documents which show the children did go
23 on that occasion, notably an entry from the Hammersmith
24 History of Foundation for 1950, which is at AUS5383, and
25 records that two Sisters left for Australia on the

1 Asturias on 8th February 1950 escorting child migrants
2 from Nazareth Houses in Birmingham, Belfast, Aberdeen
3 and elsewhere, arriving at its destination on 5th March.
4 Applicant HIA274 sailed on this ship on 8th
5 February 1950 and her statement will be read in due
6 course.

7 The Inquiry will hear that almost all children sent
8 from Northern Ireland went to Sisters of Nazareth houses
9 in Western Australia or to homes run by the Christian
10 Brothers there, although it would seem from what we have
11 been told by applicants themselves and from the History
12 of Foundation entry for 8th May 1953 that the girls from
13 Nazareth House in Belfast were to go to the Nazareth
14 House in Melbourne, New South Wales.

15 Whilst each child underwent a number of procedures
16 before the migration took place, these appear to have
17 varied over the years as the procedures developed and
18 depending on whether or not parental consent was sought.
19 An example where parental consent was not given is that
20 of HIA330, whose statement can be found at AUS10783 to
21 10807. This applicant was born on 9th March 1941 and
22 was placed in Nazareth House, Bishop Street. Her
23 statement to the Inquiry indicates that she can remember
24 very little about her time there and she was one of the
25 54 children from Northern Ireland and one of the 12

1 girls from Nazareth House, Derry who sailed on the first
2 sailing of children from the Sisters of Nazareth, which
3 left on 29th August 1947. She was 6 years old at the
4 time she sailed.

5 It appears from the Commonwealth of Australia
6 immigration documents that she has been able to
7 obtain -- if we could pull up AUS10795, this shows that
8 she underwent a medical examination by a doctor at
9 Australia House in London, which appears to have been
10 carried out on 16th July 1947, although she has no
11 recollection of this. Perhaps that is hardly
12 surprising, given her age at the time, but as can be
13 seen from the child migration form itself, and if we go
14 back a page at 10794, the sponsoring organisation is
15 described as the Catholic Council for Child Welfare of
16 Coleshill, Birmingham, and the certificate relating to
17 her background was signed by SR84, who appears to have
18 been the Mother Superior of Nazareth House, Bishop
19 Street at the time. She also signed as the child's
20 guardian, her signature being dated 15th July 1947, and
21 we see her signature was witnessed by PA Conlon, who is
22 clearly Brother Conlon. He gives his qualification as
23 "migration organiser" and his address as at "39
24 Strawberry Hill in Twickenham". As her ship sailed on
25 29th August, if the medical examination, as the form

1 suggests, took place on 16th July in London, it would
2 seem that on or about 15th July she left Derry,
3 travelled to London and presumably spent the time
4 between her medical examination and her sailing on 29th
5 August at a Sisters of Nazareth home somewhere in
6 London.

7 In her statement at paragraph 8, which can be found
8 at 10784, she says that her mother told her in later
9 years that this Mother Superior gave the authority for
10 her to go to Australia but her Mother was never asked.
11 It would seem that the information provided by the
12 Sisters would indicate that hers is one of a very large
13 number of cases where the Sisters are unable to provide
14 information to show that consent of the child's parent
15 was sought.

16 An applicant to the Acknowledgment Forum only,
17 HIA336, has provided the Inquiry with a very
18 comprehensive set of papers which demonstrate that by
19 1956 the process had become a considerably more
20 elaborate one. He has not spoken to the Statutory
21 Inquiry team, but agreed that those papers could be made
22 available to it. If we could please pull up AUS11483,
23 this is the personal history index document which shows
24 that he sailed to Australia in the last sailing on which
25 Sisters of Nazareth children went on 24th December 1956,

1 arriving in Fremantle on the SS Strathnaver on 22nd
2 January 1957.

3 The documents he has provided show that his
4 unmarried mother gave her consent to his migration on
5 28th November 1955. We see this at AUS11498, please.
6 Although it is redacted in this document, the original
7 does show that -- the mother's name which is given there
8 and her address, and section B states that she hereby
9 consents:

10 "... to my child proceeding to Australia on the
11 Commonwealth Child Migration Scheme and understand that
12 the Minister of Immigration will become his or her legal
13 guardian upon arrival in Australia",

14 and she has signed the document in that section.

15 The next stage in the process was that the Sisters of
16 Nazareth sent a formal application to the Department of
17 Immigration at Australia House in London. We see that
18 was received by it on 16th January 1956. If we look at
19 AUS11501, we note that HIA336 underwent an initial
20 medical examination on 14th December 1955 by a Belfast
21 General Practitioner, a Dr John McSorley, on the Ormeau
22 Road, and then if we just scroll down through that,
23 please. We can look then at AUS11499. There seems to
24 be a second medical examination which is carried out on
25 26th February 1956 and appears to have been signed by E.

1 Walter. Certainly there is a typed signature and
2 qualifications there, "Walter E." That's an address on
3 Lisburn Road in Belfast.

4 AUS11505. It's quite difficult to make this out,
5 but Part A was completed prior to the examination --
6 that's prior to the medical examination -- but it
7 records his doctor there as Dr McSorley. It is unclear
8 who signed Part B and on what date, but the application
9 is stamped as approved on 10th April 1956. Part B is
10 the formal medical report and the signature and
11 qualification there suggest that it might be Walter E.
12 Dick, but that's quite hard to make that out, but it
13 might be it was a Dr Dick who carried out the
14 examination.

15 The applicant was one of nine children from Nazareth
16 Lodge, Belfast who were then subjected to IQ tests by
17 Professor Seth, the head of the Department of Psychology
18 at Queen's University in Belfast. Professor Seth
19 reported to the Department of Immigration on his tests
20 carried out in August 1956 on 6th September 1956. This
21 report can be found at pages AUS11494 and 11495. The
22 final stage of the process then was his sailing from
23 Southampton aged just 6 on Christmas Eve 1956. It is of
24 note that the application form sent to the Department of
25 Immigration in December 1955 says, first of all, that he

1 was in care and that the Secretary of State had given
2 consent to the child's emigration.

3 Although the manner in which this happened is not
4 clear in every respect, it appears to have been the
5 position that in many, if not all, of the cases where
6 children were sent from one of the four Sisters of
7 Nazareth institutions in Northern Ireland, the Mother
8 Superior initially nominated names to one of the
9 Catholic organisations responsible for child migration,
10 such as the Australian Catholic Immigration Committee.

11 That at least would seem to be the position from
12 a letter sent on behalf of the Director of the ACIC to
13 the then Mother Superior of Termonbacca in 1951, which
14 we can see at AUS5218, please. In this letter he
15 indicates that he already has a list of names on file
16 and suggest the four names to the Mother Superior. He
17 states that they require application forms, birth
18 certificate, baptismal certificate, confirmation
19 certificate if confirmed, case history, IQ report and
20 school report. He states, "Many of these documents we
21 already have". He then sets out the papers which he
22 holds for each of the children and asks whether or not
23 the children are still available for emigration,
24 together with any other names that might be put forward
25 for inclusion in a later batch.

1 He concludes:

2 "We would point out that very careful selection is
3 now taking place and therefore if children are any way
4 below average and do not come up to the required
5 standard, they are being sent back."

6 This emphasis on only selecting children who were in
7 good health is clear and is confirmed by his next
8 letter. As that letter was apparently wrongly
9 addressed, a further letter was sent including the name
10 of a fifth boy who was thought to be the brother of one
11 of those mentioned in the earlier letters. If we look
12 at AUS5216 through to 5217, again it makes the point
13 about the need for children to reach a certain standard,
14 because the letter concludes:

15 "When submitting further applications, Father Nicol
16 asks to you bear in mind the fact that if these children
17 are in any way below average mentally or physically,
18 they will be sent back."

19 With regard to the issue of parental consent, there
20 is much to consider. Father Cyril Stinson was the
21 director of the Catholic Episcopal Migration and Welfare
22 Association (Incorporated) of Western Australia. In
23 1952 he was the Australian representative in the United
24 Kingdom of the Federal Catholic Immigration Committee.
25 Both bodies were involved in bringing Catholics to

1 Australia. An undated letter sent by Father Cyril
2 Stinson contained a list of 16 boys who had been
3 accepted for emigration and were due to sail on 29th
4 January. That can be found at AUS5208. This letter
5 presumably therefore refers to the sailing which
6 actually occurred on 29th January 1953. The travel
7 arrangements are described and it is suggested that they
8 arrive in London no later than the night before the boat
9 train to Southampton the next morning.

10 The letter also refers to a list of names of
11 children submitted by Termonbacca for a future sailing
12 and includes the questions "whether or not we have to
13 get parents' consent". Finally he says, "I understand
14 SND1 was withdrawn, because his grandmother refused
15 consent."

16 In December 1955 we find a Catholic Child Welfare
17 Council writing to the Mother Superior at Termonbacca in
18 relation to "the 11 boys whom you wish to emigrate to
19 Australia". That's at AUS5209. This letter refers to
20 the necessity to "have the parents' consent form signed
21 in triplicate and duly witnessed. This matter is of
22 special importance owing to a new ruling from Australia
23 House".

24 A further letter from the Secretary of the Child --
25 Catholic Child Welfare Council to the Mother Superior at

1 Termonbacca dated 17th January 1956, which is at
2 AUS5211, refers to the necessity to send a brief history
3 of the child to Australia, giving:

4 "... the date and reason of the child coming into
5 care, whether or not the parents had been in contact
6 with the child and a few details regarding physical and
7 educational history and religious practice of the child
8 up to the present date."

9 The letter also refers to the contact between the
10 parent and the child and the final sentence at AUS5212,
11 which is hard to decipher, reads:

12 "Should the mother still be in contact with the
13 child, then you should state that the mother", we think
14 it is, "wishes the child to be emigrated for the future
15 benefit of the child. I trust that is clear."

16 The Inquiry will wish to consider how much effort
17 was put into obtaining parental consent, as many who
18 have spoken to us claim that none was obtained from
19 their parents.

20 A curious feature of the details supplied to the
21 Inquiry by the Sisters of Nazareth is that five of the
22 boys sent in 1947 came from Nazareth House in Sligo and
23 went to Nazareth House in Derry. Three of those boys
24 went to Australia. Two had been born in Northern
25 Ireland and the third, although he was born in

1 Castleblayney, County Monaghan, may have been born of
2 a mother who was a native of County Fermanagh. He was
3 later admitted to Termonbacca, from whence he was sent
4 to Australia. However in his case solicitors acting on
5 his behalf alleged the consent form was signed by the
6 Mother Superior of Nazareth House in Sligo. The Inquiry
7 may wish to considerate the legal status of these
8 children at the time of migration.

9 That children were being sent from Northern Ireland
10 was well publicised at the time. A picture in the Derry
11 Journal of 2nd August 1947, which can be seen at
12 AUS8147, shows a group of boys from Termonbacca ready to
13 leave for Australia. When they arrived in Australia,
14 considerable publicity was given to their arrival, both
15 recorded on film and in other ways.

16 A number of witnesses who have already given
17 evidence to the Inquiry in module 1 commented on the
18 process of children being taken from Termonbacca to
19 emigrate to Australia. Some confirmed that their
20 parents were approached and refused their consent to
21 their children being sent to Australia.

22 HIA121, who gave evidence on Day 5, and an extract
23 of his evidence can be found at AUS8149, said that he
24 learnt from his mother and father in 1965 that they took
25 him and his brother off a list of boys who were due to

1 go to Australia. However, it is unclear from his
2 account whether his parents learnt about the proposed
3 emigration by accident or were formally consulted. He
4 said he remembered the nuns talking about the boys going
5 to Australia and a nun walking along a line with
6 a doctor to select the boys.

7 HIA151 on Day 10 said he remembered a line of boys
8 being selected for Australia when he was about 7.
9 However, as the last group went in 1956, when he was
10 aged 4, he is clearly mistaken about the dates, and his
11 evidence is in the bundle at AUS8150 to 8151.

12 Another boy, HIA235, who gave evidence on Day 4,
13 said that he learnt from his cousins that his mother
14 wouldn't allow him to be taken to Australia. That's at
15 AUS8152 to 8153.

16 HIA146 believed that it was out of the question for
17 him to be taken because he had parents whereas the
18 children who went were aged 14 and 15 and had no
19 parents. That's on Day 5 and it is at HIA -- AUS8158.

20 Perhaps more significantly SND482, who gave evidence
21 on Day 32, and whose evidence can be found at AUS8154 to
22 8157, said that no-one was sent unless a family member
23 agreed, and that he remembered a particular nun saying
24 that no more children from Termonbacca were going to
25 Australia. This is striking -- it is a striking remark,

1 given that we know that no children from Termonbacca did
2 go to Australia after the group of five who were sent on
3 8th May 1953, whereas three subsequent batches of
4 children, or possibly two, if you count the two sailings
5 in February 1955 that were within days of each other as
6 one sailing, were sent in subsequent years.

7 I wish now to say something more about the official
8 reports concerning child migration published in the
9 1950s.

10 Chairman, I am conscious of the time. I don't --
11 I anticipate that I would take probably about another
12 fifteen minutes to conclude my opening remarks.

13 CHAIRMAN: Well, if you are content to carry on, we
14 certainly are.

15 MS SMITH: Yes, I am.

16 CHAIRMAN: Thank you.

17 MS SMITH: As I mentioned earlier, John Moss, CBE, was
18 a member of the Curtis Committee and also of the Kent
19 County Welfare -- and he was also the Kent County
20 Welfare Officer. When the Home Office learnt that he
21 was due to make a private visit to Australia in 1951, it
22 asked him to make some inquiries into conditions in
23 those homes where children emigrating from the United
24 Kingdom were received. His report, which was
25 subsequently published in 1953, entitled "Child

1 Migration to Australia", and which can be found in the
2 bundle at AUS4392 to 4420, was described as
3 "an independent record of Mr Moss's impressions and is
4 not to be taken as expressing the views of the Home
5 Office or any Australian authority".

6 The report delivered by Moss was broadly favourable
7 to the principle of child migration, although he did
8 make comments about a number of individual homes, and in
9 his conclusions he said:

10 "I hope this report will give an impetus to the
11 emigration of children from the United Kingdom to
12 Australia, as I have no doubt that many children who are
13 children's homes here would have much better prospects
14 in Australia if they are carefully selected and are of
15 suitable ages."

16 That can be seen at AUS4414. Of particular
17 relevance to the work of this Inquiry is that he:

18 "... formed the opinion that the Roman Catholic
19 establishments for children in Australia compare very
20 favourably with those in this country."

21 As an interesting side note the Foundation book for
22 the home run by the Sisters of Nazareth at Geraldton in
23 Western Australia records Mr Moss's visit on
24 December 18th, 1951. If we could briefly look at that,
25 please, it is at AUS5432. Just look at the top of that

1 page. It says:

2 "On December 18th we were visited by Mr and Mrs Moss
3 from the British Migration Department, also Mr Abbott,
4 Child Welfare Department. Their object was to see how
5 the migrants were being treated. The Reverend Cyril
6 Stinson, director of the Catholic Migration, Perth, was
7 also here and was a tremendous help to us in
8 entertaining and talking to them. All were pleased with
9 the visit and assured us the migrants looked very
10 healthy, happy and well cared for."

11 It is also significant that whilst Moss noted at
12 pages AUS4414 to 4415 that some 2000 children had been
13 emigrated under this scheme since the end of the World
14 War:

15 "Local Authorities had taken very little interest in
16 the scheme either in relation to children in their own
17 children's homes or children for whom they are
18 contributing in voluntary homes such as Roman Catholic
19 orphanages. Local Authorities must naturally be
20 satisfied that any action they take as to children in
21 their care is in the interest of the children. There
22 seems to be a feeling in some quarters that it is wrong
23 to send a child for whom a local authority is
24 responsible some 10,000 or 12,000 miles away."

25 However, he concluded that if those responsible had

1 the same opportunity as he and his wife had of
2 inspecting these premises:

3 "I am sure they would have no hesitation in helping
4 to fill the vacancies which now exist in approved
5 establishments and would adopt a general policy of
6 sending a regular but small flow of suitable children.
7 They would then not only be doing good to the children
8 but helping in a small way to increase the English-born
9 population of Australia."

10 Moss completed his report in January 1952 and it is
11 clear from the Northern Ireland government papers in the
12 Public Records Office in Northern Ireland that a copy of
13 this report was received by the Ministry of Home
14 Affairs. The title page of the report bears a number of
15 handwritten references to the Big Brother entries and
16 those relating to Dhurringle in the report. That's at
17 AUS4393.

18 The Empire Settlement Acts were due to expire in
19 1957, and as payments were made under the Acts to those
20 voluntary societies concerned with child migration to
21 Australia, the British Government appointed
22 a fact-finding mission to visit Australia. This was
23 chaired by John Ross, CB, a former Undersecretary of
24 State at the Home Office, and he and his colleagues
25 produced their report in August 1956. That report can

1 be found at AUS3557 to 3570.

2 The Ross report was critical of the conditions in
3 Australia and many of the institutions, 26 of which were
4 visited by the committee. It was so critical of
5 conditions in these homes in Australia that the
6 Australia government would not agree to its publication
7 until its own officials had visited the institutions.
8 The Australian Senate Report noted that the shortcomings
9 were only detected at Dhurringle and Bindoon and minor
10 improvements were suggested. The Australian Inquiry
11 concluded:

12 "In view of [this] it is felt that there is no
13 justification for your government to take any action to
14 cause even a temporary deferment of child migration to
15 Australia."

16 That can be found at AUS2680 in the Senate report.

17 In the United Kingdom the Commonwealth Relations
18 Office recorded that:

19 "As we feared, the Australian authorities focus only
20 on material things like bathrooms and carpets and ignore
21 what had been said about atmosphere and management."

22 A UK Home Office official minuted that the Australian
23 report "confirms my view that Australian and UK thinking
24 on childcare matters is poles apart". Again that's seen
25 in the Senate report at AUS2680.

1 The Ross report was extremely critical of the
2 principle of child migration and in particular about
3 matters such as the unsatisfactory premises, the
4 isolation of the homes and that the children were being
5 separated by gender, and also that siblings were being
6 separated, and, as he put it, "not all the staff had
7 sufficient knowledge of childcare methods", AUS3562 to
8 3564.

9 As I said, in addition to the five institutions
10 which he expressly criticised, he attached to his report
11 a secret annexe, which was not published. Although we
12 do not have a copy of the annexe, we know of its
13 existence from interdepartmental Home Office letters
14 sent in June 1956, which can be seen at AUS4206 to 4208.
15 I have said in that annexe he was very critical of other
16 institutions which he had not publicly criticised
17 because he had not been to all of them and the
18 information was not so strong in some instances to allow
19 him to express public criticism.

20 The Ross report was made available to the Northern
21 Ireland government, including the secret annexe. We see
22 this documentation at AUS4249 to 4252, and the copy in
23 the Ministry of Home Affairs' file carries a manuscript
24 note that it was copied to Miss Forrest, Miss Wright and
25 Miss Miller in February 1957. That hand note is at

1 AUS3557. At this time the Northern Ireland government
2 anticipated a visit from an Australian -- from Australia
3 by a leading public figure there and was somewhat
4 embarrassed by the position it found itself in, as can
5 be seen in a Home Affairs' memo of 1958, which is found
6 at AUS6 -- sorry -- 4269 to 4270.

7 In the event the last children to be sent by the
8 Sisters of Nazareth had already sailed on 24th
9 December 1957 and no further children were sent from
10 Northern Ireland so far as the Inquiry is aware under
11 migration schemes.

12 As you have indicated, Mr Chairman, the Inquiry
13 cannot deal with the way in which these children may
14 have been treated by those responsible for the
15 Australian institutions to which they were sent after
16 they arrived. Nevertheless, as you have stated, the
17 Inquiry's view is that it is necessary for it to
18 consider what steps of Sisters of Nazareth themselves
19 took to keep themselves informed about the progress of
20 the children in Australia, and particularly -- and in
21 particular whether they facilitated any efforts by
22 relatives of the children to either establish contact or
23 keep in contact with those children. It is unclear
24 whether any such steps were taken.

25 As the Inquiry will hear, it is a common complaint

1 by applicants that they received no letters from home,
2 that letters were kept from them if they were sent, and
3 that their parents in many instances either were unaware
4 that the children had been sent to Australia or maintain
5 subsequently they have been deceived about that.

6 These are all matters which the Inquiry will no
7 doubt wish to consider in the context of the acts or
8 omissions of those who were responsible for these
9 children in Northern Ireland. The Inquiry may feel that
10 the efforts of Tyrone County Council in trying to keep
11 in touch with its child migrant demonstrates what could
12 and the Inquiry may think should have been done in this
13 respect by everyone who sent a child who was in their
14 care to be placed at the care of another institution in
15 a foreign country many thousands of miles away.

16 The Inquiry may feel that the following are
17 questions it will have to address at the end of this
18 module.

19 1. What was the reason for the participation in the
20 Australian child migrant schemes by (a) the Sisters of
21 Nazareth and (b) the other institutions that sent child
22 migrants to Australia?

23 2. What steps did (a) the Sisters of Nazareth and
24 (b) the other institutions take to inform themselves
25 beforehand of the conditions for the children in the

1 institutions in Australia to which they were to be sent?

2 3. On what basis were the children selected or put
3 forward by (a) the Sisters of Nazareth and (b) the other
4 institutions for participation in the Australian child
5 migrant schemes?

6 4. (a) Were children selected on the basis either
7 in whole or in part that their parents did not
8 contribute financially towards their upkeep?

9 (b) Were they selected on the basis of their
10 physical health, taking into account the requirements of
11 the Australian authorities and/or the receiving
12 institutions?

13 5. Were any attempts made by (a) the Sisters of
14 Nazareth and (b) by the other institutions to explain
15 the implications of the Australian child migrant scheme
16 to the parents of the children selected or put forward
17 by them for participation in the Australian child
18 migrant schemes?

19 6. What attempts were made by (a) the Sisters of
20 Nazareth and (b) the other institutions to obtain the
21 consent of the parent of a child to be sent to Australia
22 under the child migrant schemes?

23 7. What states -- what steps did (a) the Sisters of
24 Nazareth and (b) the other institutions take to have
25 children medically examined in Northern Ireland for

1 their physical and mental suitability to be sent to
2 Australia?

3 8. Did (a) the Sisters of Nazareth or (b) the other
4 institutions receive payment for each child? If so,
5 from whom and how much?

6 9. Once the children were sent to Australia as
7 child migrants what steps did (a) the Sisters of
8 Nazareth or (b) other institutions take to keep
9 themselves informed of the progress of the children in
10 Australia? Were any written or oral reports requested
11 or received? Were any inspections carried out of either
12 the children or the institutions after the children went
13 to Australia by or on behalf of the Sisters of Nazareth
14 or by the other institutions?

15 10. What steps did (a) the Sisters of Nazareth and
16 (b) the other institutions take to facilitate contact
17 between parents and children and/or siblings once the
18 children had gone to Australia?

19 11. Did the Sisters of Nazareth and the other
20 institutions inform or consult the Northern Ireland
21 government that it was sending children in Northern
22 Ireland to Australia?

23 12. (a) Was the Northern Ireland government
24 consulted by relevant departments in London before any
25 children in Northern Ireland were sent to Australia as

1 child migrants and (b) if so, what was the attitude of
2 the Northern Ireland government?

3 13. Was the Northern Ireland government informed by
4 (a) the Sisters of Nazareth and (b) by any other
5 institution or organisation intending to send or having
6 sent children from Northern Ireland as child migrants?

7 14. If it was informed or consulted, what was the
8 attitude of the Northern Ireland government?

9 15. Did the Northern Ireland government take any
10 steps to inform itself of the conditions for Northern
11 Irish children sent to Australia as child migrants? If
12 so, what were those steps?

13 Chairman, Panel Members, ladies and gentlemen, that
14 concludes my opening remarks for this, our second,
15 module of evidence, and it would seem an appropriate
16 time to take a break.

17 CHAIRMAN: Yes. Thank you very much, Ms Smith. We will
18 adjourn now and we will sit again as close to 2.10 as we
19 can manage. Thank you very much.

20 (1.10 pm)

21 (Lunch break)

22 (2.10 pm)

23 DR ANN MARY McVEIGH (called)

24 MS SMITH: Chairman, Panel Members, good afternoon. The
25 first witness this afternoon is Dr McVeigh, who would

1 wish to affirm.

2 DR ANN MARY MCVEIGH (affirmed)

3 CHAIRMAN: Thank you very much.

4 Questions from COUNSEL TO THE INQUIRY

5 MS SMITH: Thank you very much, Dr McVeigh.

6 CHAIRMAN: Can I just take this opportunity to say something

7 I perhaps overlooked saying this morning about mobile

8 phones and photography? When the Inquiry is sitting,

9 will everyone please ensure that their mobile phone has

10 either been turned off or put on silent or vibrate.

11 I must also remind you that no photography of any sort

12 is permitted anywhere inside the premises or within the

13 perimeter wall. That includes using mobile phones,

14 tablets, anything else.

15 Yes.

16 MS SMITH: It is Dr McVeigh. Good afternoon. First of all,

17 can I express the thanks of the Inquiry for an extremely

18 detailed and helpful statement which you have provided

19 to the Inquiry, which I am going to go through very

20 shortly with you, and if you were present when I opened

21 this module of evidence to the Inquiry, you will realise

22 that quite a large part of that opening was informed by

23 chunks of your statement. So for that I am particularly

24 grateful, and I hope you don't mind that I quoted you

25 verbatim in that.

1 If we could just look at the statement, please, it
2 is at AUS0147. Can I just ask you to confirm that this
3 is the statement that you provided to the Inquiry,
4 doctor?

5 **A. It is, yes.**

6 Q. If we just go to last page of that, which is AUS0173,
7 and that's your signature and that's dated 29th
8 July 2014. Is that correct?

9 **A. That's correct.**

10 Q. Thank you. Now if we go back to page AUS0147, just if
11 I can just go through the statement with you, not
12 reading it out in detail, but just to indicate what
13 areas you have covered in it and maybe ask for a little
14 more detail on certain matters, if I may.

15 It records there that -- in paragraphs 1 and 2 you
16 set out your personal background, and you are currently
17 a part-time employee of the Public Records Office for
18 Northern Ireland, and back in 1995 you submitted a PhD
19 thesis to Queen's University of Belfast which was
20 entitled "A history of the child and juvenile migration
21 schemes to Australia". That was accepted and you were
22 awarded the Doctor of Philosophy. Now that piece of
23 body of work was very much an academic treatise. Is
24 that correct?

25 **A. Yes, it was.**

1 Q. And I take it -- and correct me if I've got anything of
2 this wrong -- but I take it you were drawing on the
3 wealth of material that was available at that time to
4 inform that thesis?

5 **A. That's right.**

6 Q. And did you have much involvement with anyone
7 personally, for example, any of the child migrants
8 themselves?

9 **A. Very, very little, if at all.**

10 Q. And you have at our request provided the statement which
11 essentially sets out some of the background information
12 relating to the origin and nature of the child migration
13 schemes from the UK in particular to Australia, although
14 you do go into detail about the other countries to which
15 children were migrated, and in paragraph 2 you set out
16 the libraries and so forth that you relied upon for the
17 thesis. We do have a copy of your thesis, which you may
18 have heard is electronically in the bundle and can be
19 accessed by any of the other legal participants in the
20 Inquiry who need to see it.

21 Now from paragraphs 3 through paragraph 24 of your
22 statement you set out a detailed history of the various
23 child migrant schemes.

24 **A. Uh-huh.**

25 Q. I am not going to go through all of those, but if we

1 could just go to paragraph 11, please, which is --

2 **A. Big Brother Movement.**

3 Q. It is page AUS0150, and if I can just read out from
4 that. I spoke this morning and said a little bit about
5 the Big Brother Movement. You record:

6 "The Big Brother Movement was founded by Robert
7 Linton, an Australian, in 1925. He believed that
8 Australia required clean living, well-mannered British
9 boys with grit and determination. He decided that an
10 organisation that would undertake to stand in loco
11 parentis would overcome parental concerns and lead to
12 an increase in youth migration. He enlisted the support
13 of several influential citizens such as the Prime
14 Minister of Australia and the Premier of New South Wales
15 and the organisation was launched in London on
16 14th July 1925."

17 You then go on to talk about the fact that:

18 "This guaranteed to find employment and
19 accommodation for each young man, and to be his legal
20 guardian until the age of 21."

21 We have heard that there were 1078 boys who did go
22 from Northern Ireland on foot of the Big Brother
23 Movement. Had you any involvement with any of those --

24 **A. No.**

25 Q. -- or was this -- all this information came from

1 documentary material. Is that correct?

2 **A. It did, yes, archival sources.**

3 Q. Another organisation or scheme, as it were, was the one
4 run by the Fairbridge Society. If we look at
5 paragraph 13, if we can just scroll down through your
6 statement, and you say that:

7 "Its brief was to send children, not necessarily
8 orphans, from the workhouses, the orphanages and the
9 overcrowded city streets to Australia. The children
10 were not to be fostered out but brought up in a farm
11 school where they would be taught to be Antipodean
12 farmers and farmers' wives."

13 You go on to talk about Kingsley Fairbridge himself
14 was a Rhodesian. We do know that some children went
15 from the UK to Rhodesia. Is that first place where the
16 Fairbridge Society operated?

17 **A. No, it didn't ever actually operate in Rhodesia. The
18 Rhodesian government weren't keen on the idea at the
19 time, claiming the country was too young itself to look
20 after young migrants. He did look at Canada as well,
21 but he settled on Australia as being much more suitable.**

22 Q. Then at paragraph 16, if we can just scroll down again,
23 and forgive me for skimming over a lot of what is very
24 pertinent and important detail, but it can -- you can
25 take it that the Inquiry Panel has had the opportunity

1 of reading and, in fact, have had the opportunity of
2 reading your entire thesis. So they're very familiar
3 with what is in your statement, doctor.

4 You talk about Dr Barnardo's in paragraph 16 and you
5 say that that first sent children to Western Australia
6 in 1883, but the official start really would have been
7 in 1920s and 1921 when it bought premises in Sydney, New
8 South Wales, as a home for children and then opened
9 several more homes until there were nine in total?

10 **A. Uh-huh.**

11 Q. If we could just scroll down to the next paragraph, the
12 children and their -- if they did have parents, weren't
13 expected to make any financial contribution to being
14 sent out by Dr Barnardo's. Is that correct?

15 **A. As far as I could ascertain, yes.**

16 Q. And you also then at paragraph 18 talk about a number of
17 Christian denominational bodies, such as the National
18 Children's Home, which had its origins in Methodism, as
19 being another society that would have sent children out
20 to various countries, and although you say that
21 migration to Australia was not organised as a policy, it
22 was an option for those young people who expressed that
23 preference?

24 **A. That's right.**

25 Q. If I can just pause there, because we have spoken or

1 I have spoken this morning about children and young
2 people, and it's clear from the documentation that we
3 have examined, the Inquiry has examined, there was
4 a wide age range of children who were migrated from
5 Northern Ireland in particular, some as young as 5, some
6 right up to the age of about 17, and obviously there
7 were different schemes within those age groups
8 operating. I just wondered if you wished to make --
9 when I was speaking to you earlier, you made a comment
10 about the distinction between the age groupings, and if
11 you wanted to expand upon that at this point?

12 **A. Lovely. Yes. I called it the child and juvenile**
13 **schemes, because the distinction being that a juvenile**
14 **was anyone over the age of 14, because at the time 14**
15 **was an acceptable age to leave school and get a job. So**
16 **you could have been on the work force from the age of**
17 **14. These were mainly -- the juveniles I was looking at**
18 **were mainly people who chose of their own volition to**
19 **go. They made -- they approached the various**
20 **organisations. Sometimes they paid their own fare or**
21 **had it paid for them, and they went there with the**
22 **option of going to work.**

23 The younger children, the child migration schemes,
24 were different. They were the children under 14 who
25 would have been in the care of an institution or

1 **a parent, but either they would have been -- they would**
2 **have been too young to work. So someone would have made**
3 **the decision on their behalf.**

4 Q. So the material that you were examining in preparation
5 for your thesis, there was a clear distinction between
6 those who were 14 and over --

7 **A. Yes.**

8 Q. -- and who had the capacity, as it were, to make
9 an informed decision about whether or not they wanted to
10 go to Australia?

11 **A. Yes.**

12 Q. Was that your understanding?

13 **A. Yes.**

14 Q. But the younger children, that decision was made for
15 them?

16 **A. Yes, I would say so. Although their consent was part of**
17 **the request, it's not always evident that the children**
18 **knew what they were consenting to.**

19 Q. Then in paragraph 22, if we scroll down, you talk about
20 the involvement -- and again I'm going -- passing over
21 the involvement of other church denominations, but
22 you'll appreciate that the involvement of the Roman
23 Catholic church was particularly relevant, because the
24 vast majority of those who have spoken to us came from
25 Catholic homes in Northern Ireland. You say there:

1 "In common with most religious organisations, the
2 Roman Catholic church has a long tradition of both
3 education and childcare. From the earliest times Roman
4 Catholic nuns were involved in the running of
5 orphanages, in the care of distressed mothers and in the
6 training of young girls. Roman Catholic priests and
7 brothers were prominent in the field of education. Some
8 fraternities were founded primarily as teaching orders,
9 of which the Christian Brothers are probably the best
10 known in Ireland. As well as those in holy orders of
11 one form or another some Roman Catholic lay people were
12 involved in church activities particularly in regard to
13 the care of children."

14 If I can just continue on to paragraph 23:

15 "By the middle of the 19th century this resulted in
16 a plethora of Roman Catholic homes, all working along
17 similar lines, but without any central control. In 1901
18 an amalgamation of a number of the homes in and around
19 London resulted in the formation of the Crusade of
20 Rescue and Homes for Destitute Catholic Children, known
21 as the Crusade of Rescue."

22 If I may just pause there, some of the documentation
23 I referred to this morning does talk about the Crusade
24 of Rescue in that documentation, particularly I think
25 when Brother Conlon was writing to Canon Craven.

1 **A. Uh-huh.**

2 Q. But it claimed:

3 '... that no Catholic children really destitute or
4 in danger with regard to their faith and for whom no
5 other provision could be made would be refused admission
6 to our homes."

7 That essentially was the ethos of the Catholic
8 institutions in the UK, an open door policy, as it were?

9 **A. Yes.**

10 Q. If we may just scroll down a little bit more, you set
11 out here in more detail than what I opened to the
12 Inquiry this morning the involvement or how the Catholic
13 Church came to be involved in migration schemes. That
14 began in 1901 in a formal capacity.

15 "Father Banns was appointed as the first
16 administrator and secretary of the organisation."

17 That's the Crusade for Rescue.

18 "In 1919 he was succeeded by Father (later Canon)
19 Craven, and it was Canon Craven who initiated the
20 Australian migration scheme. Father Banns had been both
21 President and Treasurer of the Catholic Emigration
22 Association, which was formed in October 1903 by the
23 merger of the Canadian Catholic Emigration Society based
24 in Southwark and the Catholic Emigrating Society based
25 in Liverpool, but this association limited itself to

1 sending children to Catholic homes in Canada."

2 Then you go on to talk about just before the Second
3 World War in 1937 we see the involvement of Brother
4 Conlon. He seems to have featured quite prominently in
5 the Catholic schemes for emigration to Australia.

6 **A. Yes, indeed. He was one of the prime movers.**

7 Q. You say that:

8 "Canon Craven was approached by Brother Conlon,
9 acting on behalf of the Christian Brothers in Western
10 Australia, concerning the feasibility of sending
11 youngsters in Roman Catholic homes in the UK to the
12 Christian Brothers's establishments in Australia.
13 Following discussions with officials from the United
14 Kingdom, the Dominions Office and with members of the
15 Roman Catholic hierarchy, with the approval of Bishop
16 Bernard Griffin, then Auxilliary Bishop of Birmingham,
17 and later as Cardinal Griffin, Cardinal Archbishop of
18 Westminster, it was agreed that Canon Craven should sign
19 an agreement between the Dominions Office and the
20 Catholic Emigration Association."

21 You may scroll on down. You set out there the terms
22 of the agreement. Canon Craven was the general
23 administrator. He had to present quarterly accounts to
24 the Dominions Office. This was essentially a very
25 structured agreement. Is that correct?

1 **A. That's correct, yes.**

2 Q. Very detailed, and it was -- obviously wasn't
3 a legislative scheme, but it was certainly a very
4 regulated scheme?

5 **A. Yes.**

6 Q. "The new organisation, which was to be known as the
7 Catholic Child Migration Scheme (Australia), officially
8 came into existence in May 1938. The Nazareth Houses
9 throughout the United Kingdom were canvassed for boys
10 between the age of 7 and 12 who would be interested in
11 going to Australia."

12 You talk about the first group of boys setting sail
13 on the SS Strathaird on 8th July 1938; then another
14 group eight days later. You say:

15 "St. Peter's Net, [which was] a Roman Catholic
16 magazine, reported the occasion:

17 'For 50 years the Christian Brothers of Western
18 Australia have been building up an organisation for poor
19 boys that has now reached a state of excellence not
20 excelled anywhere in the empire and it is to these
21 up-to-date religious of Western Australia that the young
22 citizens of the empire are now speeding. They will be
23 trained for whatever trade they show most aptitude and,
24 when fit for labour for themselves, will be settled
25 either on farms of their own or set up in life as

1 independent tradesmen'."

2 You then report that:

3 "The boys went to one of the five Christian Brother
4 schools in Western Australia: Subiaco, Castledare,
5 Clontarf, Bindoon and Tardun."

6 You also relate then about preparation being made
7 for girls being sent out:

8 "It is our intention to send out girls as well as
9 boys to Western Australian and we have recently had the
10 satisfaction of learning that Sisters of Nazareth have
11 begun the erection of a Nazareth House in Geraldton",
12 which is near Perth in Western Australia I believe, "the
13 object of which will be to prepare girls for a farming
14 career. This new development is of the greatest
15 importance. It will enable to us keep brothers and
16 sisters in touch with each other, make it possible for
17 girls to follow a career other than that of domestic
18 service and enable them to become useful wives to
19 Catholic farmers."

20 This was all prior to World War II that these
21 schemes were put in place?

22 **A. Yes.**

23 Q. We know from what happened then that World War II
24 effectively put an end to emigration.

25 **A. Yes.**

1 Q. I am not sure if I have got this from what you have said
2 but certainly somewhere in the documentation it is
3 recorded that one of the reasons for that was they
4 actually did try to emigrate some children during the
5 war years but there was --

6 **A. There was a scheme known as Children's Overseas**
7 **Resettlement Board which tried to -- it was almost like**
8 **an extension of the evacuation programme, so that people**
9 **would have been evacuated from the larger towns into the**
10 **countryside. This was a way of getting children out to**
11 **the dominions and to other friendly countries. It was**
12 **a popular scheme. There was over 200,000 applicants for**
13 **this, but very shortly into the scheme a ship was sank**
14 **that carried some of the child migrants and they stopped**
15 **the scheme after that.**

16 Q. So --

17 **A. That was the only wartime ...**

18 Q. I mean, certainly I thought I had got that from either
19 -- it might have been in your thesis rather than your
20 statement.

21 CHAIRMAN: Was that the SS Benares?

22 **A. Yes, it was.**

23 CHAIRMAN: Yes. It was a major wartime tragedy. A very
24 large number of children drowned I understand.

25 **A. Yes, and some of the helpers as well. It was bad.**

1 MS SMITH: That really effectively put an end for any
2 migration of children during the war years, and then
3 after the war Brother Conlon came back to England to try
4 to resurrect the scheme that had been put in place
5 pre-war.

6 You record at paragraph 29 and 30 the post-war
7 situation, that he came in 1947 and as a result there
8 was 226 children from Catholic Child Rescue Society
9 homes went to Australia under the protection of the
10 Catholic Child Welfare Council, but it wasn't just
11 Catholics who were promoting migration. We can scroll
12 on down. We note this was a letter to Father Stinson,
13 whom I've indicated was the Australian end of the
14 operation, as it were. He was involved in two bodies
15 which were responsible for emigration at various times.
16 The Catholic Child Welfare Council are writing to him in
17 1953 saying:

18 "It has been a muddled year and I want on record
19 that the Catholic Child Welfare Council does not hold
20 itself responsible for possible future inquiries
21 concerning those children whose emigration it did not
22 sponsor. It would appear that at least 114 children
23 from England and Wales were dealt with directly by
24 yourself without reference to this office."

25 So there seems to have been some ill feeling that

1 non-Catholics effectively were being emigrated under the
2 auspices of Father Stinson. Is that fair comment?

3 **A. I'm not quite sure about the religious denomination, but**
4 **I think what -- it was the fact that they hadn't gone**
5 **through the Catholic Welfare Society, that they wanted**
6 **everything to go through that one headquarters, whereas**
7 **he had just sort of taken it on himself.**

8 Q. To take some children anyway?

9 **A. Uh-huh.**

10 Q. So it's -- the Catholic Child Welfare Council was trying
11 to keep a record of which children were being emigrated
12 --

13 **A. Yes, yes.**

14 Q. -- but clearly there were children going from other
15 sources?

16 **A. That's right.**

17 Q. So that ceased as defined by the Catholic Child Welfare
18 Council in 1956 and there was 930 children had migrated
19 to Australia by that stage. You say:

20 "Juvenile migration still continued and a number of
21 young men between the age of 14 and 18 were recruited
22 through Roman Catholic organisations, notably the
23 Federal Catholic Emigration Committees, usually came
24 from family homes rather than the institutions and went
25 straight to Tardun, the agricultural training college of

1 the Christian Brothers. Altogether the number of young
2 people who migrated to Australia under the aegis of the
3 Roman Catholic bodies amounted to over 1000 between the
4 years 1938 to 1966."

5 I think I gave the figure of 1109, which would be in
6 keeping with that.

7 Then in the next paragraph you talk about the other
8 organisations, the religious organisations, the
9 societies which were involved in overseas migration, and
10 you say:

11 "For many years these institutions had facilitated,
12 if not actively encouraged, the migration of their
13 members. They gave help and advice to those thinking of
14 settling in any of the dominions",

15 but I take it we are talking about families who
16 were migrating here rather than just single children?

17 **A. Again it would have been families and juveniles.**

18 Q. Those boys who had expressed an interest --

19 **A. Yes.**

20 Q. -- when they left school that they wanted to go --

21 **A. Yes.**

22 Q. -- abroad?

23 "The organisations could be relied upon to help in
24 every way possible, even to the extent of carrying
25 advertisements in their newspapers."

1 Then you do talk about the field of organised
2 juvenile emigration. Each religiously-based
3 organisation essentially replicated the work of the
4 others ... Young children transferred between homes and
5 older children were trained in farm schools in Britain
6 before continuing their education in Australia.

7 For older youths who were ready to start work
8 immediately officers in the overseas branches arranged
9 for employment, accommodation and supervision.

10 If we can just go on down, you talk about the
11 arguments for and against the rationale behind the
12 schemes at paragraphs 35 through 41. I did quote from
13 this earlier on. So I am not going to go over it again,
14 but essentially there were three strands really to the
15 rationale, if I can put it that way, and please correct
16 me if I have got this wrong.

17 There was -- it was seen to be for the benefit of
18 the child himself --

19 **A. Yes.**

20 **Q.** -- because he might have a better life in Australia. It
21 was seen to be for the benefit of the community in both
22 the UK, because the UK community could essentially --
23 I don't want to use an emotive word; I am trying to
24 think of a neutral one -- but they could dispose of
25 a problem of accommodation for needy children in their

1 own country?

2 **A. It left more room in the institution at home to ...**

3 Q. Yes. So they could free up more beds, as it were --

4 **A. Yes.**

5 Q. -- in modern terms --

6 **A. Yes.**

7 Q. -- in the institutions in the UK to look after more
8 children, and at the same time they were helping to
9 populate the colonies with what has been described as
10 good British stock?

11 **A. Good British stock, yes.**

12 Q. So there was the benefit to the community to which they
13 were going also and also increasing the labour pool in
14 the community to which they were going. Then there was
15 also the financial aspect of it --

16 **A. Uh-huh.**

17 Q. -- which seems to be the one thing that everybody felt
18 was the main justification for this over the years or
19 the one justification that --

20 **A. Well, the economic argument --**

21 Q. -- lasted.

22 **A. -- was always strong, because no matter in whatever
23 period of history it's trying to take care of destitute
24 people, not just children, as economically as possible
25 without burdening the rate payer. That has always been**

1 **the case and continues to be the case.**

2 Q. So it was cheaper to send the children off to another
3 country rather than look after them in their own
4 country?

5 **A. Yes.**

6 Q. At paragraphs 42 to 44 you quote from the Curtis report
7 and I did read that out when I was going through the
8 opening this morning. Paragraph 45, you make the point
9 that the institutions in the UK relied on reports from
10 those running the homes in Australia as to what was
11 happening there. You say that:

12 "In the period from 1930 to the early '50s with
13 travel between the two countries taking much longer than
14 it does today and telephone links uncertain, written
15 reports were perforce the predominant means of contact.
16 The parent agencies in Britain relied heavily on these
17 dispatches for what was happening in homes and schools
18 in Australia. Writing the report was normally the duty
19 of the principal or the head of the establishment. He
20 or she would be required to send regular bulletins on
21 all aspects of the home to interested parties back in
22 Britain. Yet if someone was systematically abusing
23 a position of trust or condoning abuses by other staff
24 members, they were unlikely to state so in their report.
25 Therefore while a certain degree of trust had to be

1 placed in the principal of the home or school in
2 question, a safeguard was instituted in the form of
3 periodic inspections by Australian state child welfare
4 officials."

5 Now can I -- are you aware from the researches you
6 did when those periods of inspections would have been
7 initiated, when they may have started?

8 **A. I can't recall the dates off the top of my head, but**
9 **there had been inspections prior, but only one or two**
10 **before the war years. They did become more common, much**
11 **more --**

12 Q. Afterwards?

13 **A. -- thorough afterwards, yes.**

14 Q. I think it is fair to point out that the Foundation
15 books for Geraldton, which is the girls' school outside
16 Perth run by the Sisters of Nazareth, those Foundation
17 books do actually record such visits of inspection by
18 the Australian authorities.

19 Then at paragraph 48 onwards you speak about the
20 various inspections which were carried out over the
21 years. If I could just pause there, it was not until
22 the child migration schemes recommenced just before the
23 Second World War that serious attention was focused on
24 the state of the establishments to which the children
25 were being sent. A 1942 report on the Christian

1 Brothers' establishment at Tardun found the premises
2 overcrowded and crammed with -- with crammed
3 dormitories, inadequate blankets and general lack of
4 cleanliness. Ronald Cross, the inspector, was of the
5 opinion that the principal, Brother Sandes, was unfitted
6 for that office. In mitigation, however, the report
7 added that the children did appear to be happy and
8 healthy and that the Australian children were treated in
9 exactly the same way as the British migrants. Cross
10 added that the cramped conditions were due to Tardun
11 being the main evacuation centre for children from
12 various other Christian Brother establishments."

13 That would appear to be the explanation being given
14 for that particular home being crowded and --

15 **A. One of the other homes owned by them --**

16 Q. Sorry.

17 **A. -- was taken over by the RAF, the Royal Australian Air**
18 **Force, and the children from that had to be evacuated.**
19 **So that was one of the reasons they claim for the**
20 **overcrowding.**

21 Q. So one home closed down and they just wholesale shipped
22 those children over to Tardun?

23 **A. Uh-huh.**

24 Q. You say then:

25 "The contrast between Tardun and other institutions

1 was marked. Nazareth House, Geraldton was considered
2 good enough for our own boys while the Fairbridge
3 establishment was fresh, clean, homely and had developed
4 amenities in flowers, shrubs and so on and favourably
5 impressed."

6 Then it goes on to discuss the other homes and, in
7 fact, if I may just scroll down slightly, it just said
8 -- one of the other homes that the Inquiry has heard
9 about was Bindoon.

10 "As far as Bindoon was concerned, the boys in
11 residence there were more fortunately placed than those
12 more comfortably circumstanced. All three
13 institutions", that's Tardun, Castledare and Bindoon,
14 "received excellent reports",

15 the writer concluding:

16 "'In my opinion, the agreement signed by the
17 controlling authority and the British Government is
18 being carried out to the letter."

19 You go on to talk about other reports then that
20 there were, Garrett -- Garnett's report. As a result of
21 Garnett's report in 1994 the Roman Catholic officials
22 were forced to concede that further investigation was
23 necessary. Canon Craven, representing the Catholic
24 migration agencies, claimed:

25 "It had always been intended that representatives of

1 the Catholic church should go out to Australia to
2 inspect the Christian Brothers' institutions, but that
3 this intention had been stopped by the war. They were
4 not satisfied with conditions of these institutions and
5 before they would allow any further children to go out
6 to Australia a visit would have to be paid to examine
7 the conditions on the spot and ascertain that the
8 deficiencies were remedied. This represented their
9 general attitude to the report and they were grateful
10 for having been supplied with it."

11 CHAIRMAN: I think, Ms Smyth, if you just go back a bit,
12 there is obviously a typing error there. I don't think
13 it could have been 1994.

14 MS SMITH: It should have been earlier than 1994.

15 CHAIRMAN: 1944 perhaps.

16 MS SMITH: Or '54.

17 CHAIRMAN: It would fit the time frame referred to if it was
18 '44.

19 MS SMITH: Yes. At '44 it would be just post-war then. So
20 this --

21 **A. It is a typo. Sorry about that.**

22 MS SMITH: -- Garnett's report would have been just before
23 the resumption of emigration after the Second World War.
24 Would that be right?

25 **A. Can I just double check my thesis to see what that was**

1 --

2 CHAIRMAN: Yes.

3 MS SMITH: Yes.

4 **A. -- because I really -- it could have been '54, but ...**

5 Q. I think it is most likely, as Chairman says, to be 1944,
6 because if you look at paragraph 52 of your statement,
7 it says:

8 "When a visit was finally made in 1946, Castledare
9 was considered very poorly equipped and the
10 accommodation of very low standard ..."

11 **A. Yes. So I would go with that, '44, yes.**

12 Q. So I think it would have been -- '44 is quite right:

13 "... and it cannot regarded at any rate in its
14 present condition as suitable for United Kingdom
15 children."

16 You go on to say:

17 "The investigators were also critical of Tardun,
18 which was described as overcrowded",

19 as we have indicated.

20 If we can scroll on down, please:

21 "The living conditions at Tardun are primitive. The
22 boys are well fed and housed but there is an entire lack
23 of any comfort. On the other hand, the boys appear to
24 be happy and healthy. They are intelligent, well
25 mannered and evidently under excellent discipline. The

1 school work is good, and although it is considered that
2 the migrant boys are approximately six months or so
3 behind boys from private homes, it is admitted that the
4 same is true of Australian boys who come from other
5 institutions.

6 Bindoon was found to be admirably equipped and
7 situated while Nazareth House, Geraldton was considered
8 the flagship of the Catholic orphanages.

9 In 1947 a number of other inspections of various
10 homes were carried out and there were further
11 inspections in '48 and '49.

12 Although these reports were critical of various
13 aspects of individual homes, they were also
14 complimentary in some respects. It is undeniable that
15 in the early years and particularly during World War II
16 several of the homes were overcrowded, amenities were
17 inadequate, living conditions harsh and home comforts
18 scarce. In mitigation it must be said that wartime
19 exigencies forced many organisations to suffer. Certain
20 commodities were in short supply, particularly building
21 materials and labour. Clontarf had been commandeered",
22 as you said, "by the air force, forcing the evacuation
23 of boys to homes already fully occupied."

24 So there were -- from that it is quite clear and
25 from the documentary evidence that you examined in

1 preparation for your thesis, from which you prepared
2 your statement, it is quite clear that the Catholic
3 authorities did inspect homes in Australia before
4 re-engaging with the emigration schemes after the war?

5 **A. Yes, yes.**

6 Q. Although it would seem that they weren't particularly
7 complimentary, those inspections, yet children were
8 still sent there?

9 **A. I think there was still a thought that although the
10 homes may not have been first class, they were still
11 better than the homes they were in in England or in
12 Ireland.**

13 Q. If we can scroll on down then, please, to paragraph --
14 you talk about John Moss and his report. If I can go on
15 down then to paragraph 60. Just if I may pause there,
16 and although there is a name given here in your
17 statement and it is not redacted, it will be redacted
18 before your statement is put on to the website, but you
19 talk about comments made by a particular nun on behalf
20 of the Sisters of Nazareth in Londonderry on the
21 practice and need for child migration. This was
22 a conversation that you had with a nun. Can you just
23 tell us a little bit about the circumstances of that
24 conversation?

25 **A. As part of the research I was trying to get hold of as**

1 many people as possible and I did phone the sister. She
2 phoned me back and we chatted. Now she did talk to me
3 and she did say she would find out what she could, and
4 recalling events twenty years later is a bit difficult,
5 but she did actually send me a letter which also
6 outlined what she had said on the phone and mentioned
7 some material she had found in the home.

8 Q. And that material -- her -- I think this from what you
9 say took place in 1992, this conversation, and this
10 particular nun would have been the Superior at that time
11 in Derry, and she told you that there was -- on behalf
12 of the Sisters what she told you was that:

13 "This migration is a good opening for the boys, as
14 so little work can be found in Northern Ireland at the
15 present time."

16 I take it that was something she was quoting from
17 herself, because if you are talking to her in 1992,
18 migration had ceased many years previously. So she must
19 have been talking about the view --

20 **A. Yes.**

21 Q. -- of the time they were engaged in the migration
22 schemes, and she also wrote:

23 "At that time there were 170 boys cared for in the
24 home. It would have been seen as a positive step
25 towards their future to avail of the opportunity to send

1 some boys to Australia where I understand at that time
2 the work situation was bright."

3 So the tenor of what she's saying to you is
4 effectively, "We thought we were doing the best for
5 these boys. We thought we were sending them somewhere
6 where they would have better opportunities for work."

7 That's consistent with the rationale that you
8 discovered throughout these schemes?

9 **A. I think that was the rationale behind the founding of**
10 **all of the schemes. Although economic consideration was**
11 **very -- very much forefront in them, the actual idea was**
12 **that children could benefit. It would be best thing for**
13 **them would be to go and take part in these schemes.**

14 Q. Now at paragraph 63 through 67 you quote from various
15 materials which, if I may summarise, they tend to
16 suggest that there was a enthusiasm on the part of the
17 Catholic agencies for child migration, albeit with
18 certain caveats regarding consent and the like. Would
19 that be a fair comment?

20 **A. I would say it was. I think that's for several reasons.**
21 **Obviously the spread of the faith is always a big thing,**
22 **but they did actually think they were doing their best**
23 **for a lot of children in care.**

24 Q. Paragraphs 68 through to 71 you say:

25 "A common complaint by children sent under the child

1 migrant scheme is that siblings were separated by gender
2 on arrival."

3 You offer a partial explanation for this. You say
4 that sometimes the State Government required that and
5 certainly the government of New South Wales did.

6 **A. Uh-huh.**

7 Q. Was that the position in Western Australia to your
8 recollection?

9 **A. No. Western Australia didn't have any such constraints,**
10 **but the Western Australian homes were mainly run by the**
11 **Catholic Church, and it was the normal practice at the**
12 **time when children were young to keep them segregated.**
13 **Most of the Catholics schools and so on would have had**
14 **a boys' section and a girls' section, and even if you**
15 **went to church on a Sunday, there'd be the boys'**
16 **section and the girls' section, and they really did try**
17 **and keep them separate, and I think this is just**
18 **a continuation of that practice.**

19 Q. Can I just ask what the position was with regard to
20 non-Catholic institutions? If we use maybe Fairbridge
21 as an example.

22 **A. Against most of them had single sex colleges. Boys**
23 **would be in one -- up to 14 boys in one and up to 14**
24 **girls in a second. They would have had an opportunity**
25 **to mix outside, but their home as such would have been**

1 **single sex.**

2 Q. So it would have been a -- they would have been
3 separated within the same home, as it were?

4 **A. Yes.**

5 Q. And maybe for sleeping and eating, but mixing during the
6 day at playtime and that kind of thing?

7 **A. Yes, that sort of thing, yes.**

8 Q. If we can just scroll down, you say at paragraph 70 that
9 from time to time the Roman Catholic authorities claimed
10 a desire to keep brothers and sisters close to each
11 other. That can be seen from the statement published in
12 the Roman Catholic periodical St. Peter's Net:

13 "It is our intention to send out girls as well as
14 boys to Western Australia and we have recently had the
15 satisfaction of learning that the Sisters of Nazareth
16 have begun the erection of a Nazareth House in
17 Geraldton. This new development is of the greatest
18 importance. It will enable us to keep brothers and
19 sisters in touch with each other, make it possible for
20 girls to follow a career other than that of domestic
21 service and enable them to become useful wives to
22 Catholic farmers."

23 I did read that out earlier. So there was some
24 understanding at this time there was a need to keep
25 brothers and sisters in contact with each other?

1 **A. Yes.** This was another thing that came across quite
2 well. A lot of the emigration societies had an age
3 barrier. You know, they didn't want children under 5.
4 They didn't want them over a certain age, but they
5 always had the stipulation in exceptional circumstances
6 in order to keep families together children younger than
7 5 could go out. So the idea of keeping siblings
8 together was actually quite -- it was something that
9 they had considered and tried their best to maintain.

10 **Q.** And if we can just scroll on down, you say that you in
11 your thesis dealt with a number of other issues relevant
12 to the consideration of how they were treated on arrival
13 in Australia. I am not going to go into that.

14 You make a fair enough point, doctor, that you
15 did -- we are very grateful for the work you have
16 provided to the Inquiry. Your original notes and
17 letters that you based your thesis on are no longer in
18 existence. You could hardly have foreseen you would be
19 sitting in Banbridge in 2014 --

20 **A. Yes.**

21 **Q.** -- some twenty years later talking about the work that
22 you did, but can I just in conclusion say we are very
23 grateful for the work that you did and it has proved
24 very helpful to the Inquiry. So I have no further
25 questions for you, but the Panel Members may wish to ask

1 you something.

2 **A. Thank you.**

3 **Questions from THE PANEL**

4 MS DOHERTY: Dr McVeigh, thanks very much. That's very
5 helpful and your thesis has been very interesting to
6 read. I'm aware it is twenty years ago, but just to ask
7 the issue of consent, because in your thesis and in your
8 statement you indicate that the Catholic Welfare Council
9 talked about Australia House, children being
10 interviewed, and that's different from what we hear, and
11 if we -- we satisfied the notion of informed consent, if
12 you are talking about a 5-year-old, but is there
13 anything you can say about that, about these interviews?
14 Is there anything you found out in your research about
15 children being interviewed?

16 **A. Certain -- certain letters or comments that I came**
17 **across would indicate that they were actually**
18 **interviewed and that consent was given, and if they**
19 **couldn't find a parent or guardian to give consent, they**
20 **would have went to a Justice of the Peace, but there's**
21 **also a nice one where a group of boys were taken to**
22 **Australia House, and when they went, they thought they**
23 **were going to Australia. So they were a bit -- they**
24 **came back and said, "Okay, Australia is not that far at**
25 **all. It is only down the road", sort of thing. So the**

1 difference had to be explained to them, the difference
2 between Australia House and Australia. So again they
3 would have been at Australia House. They would have
4 been seen by the official there, but their own knowledge
5 of what they were consenting to may not have been 100%.

6 MS DOHERTY: Thank you.

7 MR LANE: Did you come across information about what you
8 might call aftercare or follow-up where the Orders and
9 so on were keeping in touch with the children who had
10 gone out or putting them in touch with their families or
11 anything of that sort?

12 A. There were different things within different
13 organisations I suppose to aftercare. The Fairbridge
14 Society did want and did, in fact, set up a fund to help
15 old pupils as such and they did keep in touch or tried
16 to, as did the National Children's Home as far as I can
17 ascertain. The Catholic Church, I didn't see anything.
18 That's not to say it didn't exist, though. I mean,
19 I just say I wasn't able to discover it.

20 MR LANE: And Barnardo's?

21 A. Again Barnardo's had an Old Boys' Association and
22 I suppose Old Girls' as well, but they -- so they
23 didn't -- they didn't do it as a matter of course, but
24 children were encouraged to.

25 MR LANE: Were any of them enabled to come back to this

1 country?

2 **A. Some children were actually brought back, yes, but again**
3 **my research is very skimpy on that.**

4 MR LANE: Thank you very much.

5 CHAIRMAN: May I just ask one further question linked in
6 a way to what you've just been asked, Dr McVeigh? You
7 referred earlier in your evidence to reports back, as it
8 were, to the sending institution from Australia. Did
9 you come across any instances of formal reports being
10 sent to any of the Sisters of Nazareth homes, because
11 across the UK as a whole they were, taking the Order as
12 a whole, contributing a very large number of the total
13 number of children who went?

14 **A. I didn't. That's not to say again that they don't**
15 **exist, but a lot of research I was doing the records**
16 **would have been closed and they wouldn't have been**
17 **available to me at the time.**

18 CHAIRMAN: Well, we certainly haven't seen any evidence of
19 it and I just wondered whether perhaps either in
20 relation to them or even other institutions, Catholic
21 institutions, you had come across it.

22 **A. Not that I can recall, no.**

23 CHAIRMAN: Well, may I just reiterate the thanks of my
24 colleagues and myself and the Inquiry, because the
25 historical background of this very complex and

1 the International Director of the Child Migrants Trust,
2 which is an organisation that you yourself founded in
3 1987 following an initial approach from a lady who had
4 been born in the UK but who was living in Australia and
5 who was seeking her family in England, and that
6 organisation now provides a specialist independent
7 social work service to Britain's former child migrants
8 and their families. Is that correct?

9 **A. That's correct.**

10 Q. Now you at the request of the Inquiry provided
11 a detailed and very helpful report, which can be found
12 in the bundle at page AUS6001. If that could be put up,
13 please. It goes right through to 6035. In that report
14 you outline the work of the Trust and provide
15 an assessment of the effect on those children who were
16 migrated to Australia from Northern Ireland and with
17 whom the Trust has been involved.

18 If I just -- this is the cover of your report here.
19 We can see there are two photographs, if we can just
20 scroll down a little bit, please. They are both taken
21 in 1947 and they are groups of children, and I see that
22 segregation had started there. There is a group of boys
23 and a group of girls who were on the Asturias --

24 **A. That's correct.**

25 Q. -- which was a ship that sailed and took children in

1 1947 to Australia, and some of them had come from
2 Northern Ireland.

3 Now I don't propose to go through your report in
4 detail. You can take that the Inquiry Panel and Members
5 of the Inquiry have had the opportunity to read it and
6 to go through it, and I am going to make reference --
7 I made some reference to it in my report earlier today
8 --

9 **A. Yes.**

10 Q. -- but I am also going to go through it summarising some
11 of the sections and affording you the opportunity to
12 expand on those sections or to add anything that you
13 feel you haven't given us in sufficient detail in the
14 report.

15 So if we can just look, the first section is
16 an introduction. Then section 2 you talk about the --
17 set out some statistics about child migrants who went to
18 Australia from Northern Ireland. I don't propose to go
19 through those.

20 We can move on to section 3, which is at page 6006.
21 You talk at section 3 about the institutional
22 experiences in Northern Ireland at the bottom of that
23 page and say that:

24 "The lack of attachments or continuity of family
25 life deprived children of the basic building blocks of

1 identity and any context for developing a narrative
2 about personal experience and events."

3 Now that would have been a common theme --

4 **A. Uh-huh.**

5 Q. -- with any child who was brought up in an institution,
6 that that institutional experience had that effect.
7 Isn't that correct?

8 **A. Well, part of that is correct, but, I mean, you know,**
9 **there are cultural contexts, a whole range of things**
10 **when you are sending a child from Northern Ireland**
11 **particularly to the other side of the world.**

12 Q. I think we're going to come back and talk about the
13 specifics in relation to children who came from Northern
14 Ireland, but certainly in that section you also relate
15 what the Trust has learnt from those who were sent from
16 Northern Ireland institutions and with whom you had
17 dealings about their experiences in institutions here
18 first of all.

19 **A. That's right, yes.**

20 Q. Much of what is recited in this section -- the Inquiry
21 has actually heard directly from those who spoke about
22 their experiences in the two Derry homes and that's the
23 point I was trying to make is that there was a common
24 experience for those children who were migrated and
25 those who remained here?

1 **A. The institutional experience.**

2 Q. Yes --

3 **A. Yes, I understand.**

4 Q. -- and we will be calling witnesses in this module also
5 to speak about what they remember of their time in the
6 care homes here in Northern Ireland before they were
7 migrated.

8 Then if we just move on through your report to
9 section 4 -- and again I hope you don't feel I am
10 glossing over this in any way, and if you think that
11 there's something you wish to interrupt me and say,
12 "I would like to say a little more about that", please
13 do.

14 In section 4 you talk about what the Trust has
15 learnt from those with whom it has worked about the
16 process for selection. At paragraph 4.4 you say that:

17 "The process appears to have been driven primarily
18 by a need to fulfil quotas under pressure from British
19 Catholic rescue societies in response to demand from the
20 Australian Federal Catholic Immigration Committee, which
21 at times became quite insistent, particularly as fewer
22 children were available through the 1950s."

23 You say there is supporting evidence available.
24 Without asking to you pull up that evidence, could you
25 maybe just explain a little bit about that?

1 A. I think you spoke about it in detail this morning,
2 didn't you, about the motivation and the thrust and
3 where was it all coming from, and some of the pressure
4 was clearly coming from Australia, 50,000 children in
5 the post-war years, always white children, of course,
6 given Australia's immigration policy at that time.

7 Q. I didn't actually mention, but there was a policy called
8 the white immigration policy.

9 A. That's correct, yes. That applied to child migrants as
10 well. Only white children were sent to Australia as
11 part of the child migration policy.

12 Q. And it's clear from what you have been told that there
13 was little or no preparation for emigration for these
14 children?

15 A. I don't think -- I haven't heard anyone -- given your
16 opening address this morning and the requirements prior
17 to migration, I don't think I've met a child migrant who
18 describes their preparation in the terms you outlined
19 this morning. Mainly the narrative is one of being,
20 "You, you're going to Australia. You're going for
21 a holiday. You're going next week". Many child
22 migrants didn't realise they would never be coming back,
23 thought it was a holiday. So hardly preparation for
24 a life the other side of the world, never to return
25 again.

1 Q. So although what I was talking about this morning was
2 the actual process of the consents that had to be
3 obtained, the medical examination and the forms that had
4 to be filled in, and we just heard a little from the
5 last witness about there was supposed to be an interview
6 -- some children did go to Australia House to be
7 interviewed -- if that did happen, that hasn't formed
8 part of the conscious memory of the people with whom
9 you've been dealing. Would that be fair?

10 **A. I think that's fair comment. I think I have spoken to**
11 **people who were migrated with the Fairbridge scheme who**
12 **do remember going to Australia House and, in fact, have**
13 **a photograph of that. I think it happened in some**
14 **circumstances, not many. My recollection is that it**
15 **only relates to Fairbridge, yes.**

16 Q. Just to be clear, there was -- there were no children
17 from Northern Ireland as far as the inquiries are
18 concerned, or have you anything to say to the contrary,
19 who went from Northern Ireland to Fairbridge?

20 **A. No, I don't think so.**

21 Q. Section 5 you address the issue of parental knowledge
22 and consent for migration. At paragraph 5.4 you say:

23 "From the Trust's experience few Northern Irish
24 parents gave written consent while the majority were not
25 informed that their children had left the country. Many

1 parents describe a similar deception to the example
2 above."

3 That's -- I should say in the preceding
4 paragraph you give an example of what one mother had
5 told you about going to seek her child.

6 "Analysis of 54 Northern Ireland children -- child
7 migration forms" -- sorry -- "shows that parental
8 consent was given in 7 of those.

9 Evidence of consent of each child is available
10 within the child migration selection documents which
11 accompanied the children to Australia and are now held
12 by the national archives of Australia."

13 Now this is one thing that Dr McVeigh was talking
14 a bit about in conjunction with Miss Doherty, our Panel
15 Member.

16 The ages that these children went to, it could
17 hardly have been informed consent that they would have
18 been engaged in. Isn't that correct?

19 **A. Well, hardly.**

20 Q. "The forms specify whether consent was given by a parent
21 or legal guardian",

22 but usually the forms that you saw were by the
23 Mother Superior of the institution?

24 **A. By and large, yes, absolutely. We brought consent forms**
25 **here. We brought evidence here. If would you like to**

1 **look at that, that's ...**

2 Q. Thank you. That would be most helpful, and certainly
3 the forms that we have been provided by those people who
4 have spoken to the Inquiry also would disclose that
5 quite a few of them were signed by a member of the Order
6 who was --

7 **A. I would think the majority.**

8 Q. And you say that:

9 "It is not known whether the institutions made any
10 effort to consult with parents prior to the migration of
11 their children due to the limited paperwork for most
12 former child migrants from Nazareth Houses."

13 **A. Well, look, evidence -- I think what the Trust has is**
14 **evidence, oral evidence, remembrance from mothers and,**
15 **of course, mothers being alive now, of course, are less**
16 **and less. So their voice in this Inquiry I hope is**
17 **going to be heard. In all the mothers I have met they**
18 **hadn't known that their children had been sent to**
19 **Australia. Some, a few, had been told their child had**
20 **died. Others had been told their children had been**
21 **adopted, but I haven't met any mother from -- a child --**
22 **their child that had been sent to Australia who knew**
23 **that they'd been sent.**

24 Q. Can I just ask maybe, and it is pertinent to the
25 quotation you have cited in your report, those mothers

1 had -- I mean, there has been some discussion about
2 abandoned or deserted children or orphan children. In
3 your experience the mothers that you have had dealings
4 with in Child Migrant Trust, had those parents given up
5 on their children?

6 **A. Well, it's always an interesting question who abandoned**
7 **who, isn't it? In this particular context it's a very**
8 **broad question. Who abandoned the child migrants?**
9 **Certainly their country, and I think Gordon Brown**
10 **alluded to that in his apology in a sense.**

11 Did mothers abandon their children? Well, what does
12 "abandonment" mean? Emotionally abandon their children?
13 That's not the voice I hear from mothers. Leaving them
14 in a place of safety, that's hardly abandonment, is it?

15 **Q.** I suppose what I was trying to get at, Dr Humphreys, was
16 from what you have heard from the mothers did they --
17 after they had placed their child in this -- what they
18 perceived to be a place of safety, did they continue to
19 try to have contact with the children, or did they come
20 seeking them at a later date, or what can you tell us
21 about that rather than the actual concept of
22 abandonment?

23 **A. No, I understand. As you I'm sure will appreciate,**
24 **words like "abandonment" and "rejection" in this context**
25 **we have to really define what we mean by that I think.**

1 Sorry, but I understand what your meaning is.

2 Mothers often say that they went to see their
3 children. Some of those went to see their children only
4 to be found that they'd gone. Going to visit. Child
5 not there. That's the experience of some. Some mothers
6 were made to feel -- they say they were made to feel
7 awful.

8 Look, mothers of child migrants, of which I have met
9 a large number, not just in Northern Ireland but across
10 the schemes, the Commonwealth, live with guilt, live
11 with shame and live with endless mourning, a bereavement
12 without end. That's what they go on to live with. The
13 guilt and shame, of course, is all ours, society's, not
14 theirs, but it's an endless mourning process. By the
15 time CMT, the Trust, gets to meet with mothers, it is
16 forty years, it's fifty years on and their recollections
17 are clear.

18 Q. Well, can I -- just on another point that's in this
19 section of your report where you talk -- you use the
20 word "deception" --

21 A. Uh-huh.

22 Q. -- that was perpetrated effectively on these families,
23 if I may, and was that common in Northern Ireland as
24 well as across the board or was it more particular in
25 this jurisdiction or not? Can you say anything about

1 that?

2 A. The deception, you mean, is it more particular to
3 Northern Ireland than anywhere else in child migration?

4 I don't think so. I don't think so.

5 Q. If we just --

6 CHAIRMAN: The other side of the coin, of course, is was it
7 less common here or was it broadly speaking the same?

8 A. I think it just fits in with child migration policy as
9 a practice, how it was operated, its outcomes. They're
10 all pretty similar in terms of what the children were
11 told as children, and then as the years went by and they
12 were young adults, asking about family.

13 MS SMITH: Being told they didn't have a family or ...?

14 A. Yes, exactly. A range of things. You were orphans.
15 I think the Trust has only over all these years met one,
16 possibly two, people whose parents had both died at the
17 time or just before migration. So this wasn't a policy
18 about orphans in the sense that we understand that term
19 and that word, and that is a deception in a sense, isn't
20 it, to have a scheme, a migration scheme to send
21 children to the other side of the world which is about
22 children that don't have parents and you talk about
23 orphans. That's a deception.

24 Q. If I may move on from that point, and you say that -- in
25 section 6 you talk about the placements in Australia and

1 a summary of institutional care. You say the children
2 went mostly to institutions, those who went from
3 Northern Ireland, run by the Sisters of Mercy, Sisters
4 of Nazareth or Christian Brothers. That went on until
5 the late 1950s. You recite there the names, most of
6 which I have already mispronounced this morning, in that
7 paragraph, and three of those institutions were included
8 in the Home Office blacklist following the Ross report
9 in 1956 --

10 **A. Absolutely.**

11 Q. -- and recommended no children should be sent there
12 until several improvements be carried out. Now we know,
13 though, that children did go to those homes even
14 afterwards.

15 **A. The children kept going, didn't they? Even after the**
16 **Ross report the children kept going.**

17 Q. You talk about the type of abuse to which they were
18 subject in those homes. At paragraph 6.6 you say one of
19 the things that they have said to you, if we could just
20 pause there:

21 "Despite the high levels of serious criminal
22 assaults ...",

23 and it is quite clear from the accounts that we
24 have had that that certainly is -- both physical and
25 sexual assaults were perpetrated on these children in

1 Australia -- you say:

2 "... the conviction rate of perpetrators is very
3 low. Only one perpetrator has received a custodial
4 sentence in the early '90s for assaults against former
5 child migrants. Legal actions have failed over the
6 years to deliver justice. Former child migrants
7 frequently express great frustration that while
8 perpetrators walk free, they feel sentenced to
9 a lifetime of suffering."

10 So there's been general frustration at the lack of
11 prosecutions. Is that a view generally held by those to
12 whom you have spoken?

13 **A. Yes, I think it is. Lack of truth. Lack of justice.**

14 Q. You go on to describe in the same section how they
15 came -- some of them came to leave the homes they were
16 in and the effect that that had. There seems to be
17 a distinct lack of preparation for leaving these
18 institutions. Is that correct?

19 **A. Oh, absolutely. I think lack of preparation runs across
20 child migration. Lack of preparation to send children
21 to the other side of the world. Lack of preparation to
22 prepare them for a world outside an institution.**

23 Q. And, in fact, some of them discovered when they did
24 leave that, in fact, they had no documentation, which
25 was a difficulty for them in obtaining employment or

1 going on into any form of education, or indeed for
2 getting married and so forth?

3 **A. Well, indeed. Citizenship. When I first met child**
4 **migrants going back to '88, '89 and thereon, many, many**
5 **weren't indeed citizens of Australia. They had no**
6 **citizenship at all.**

7 Q. If we can just scroll down then to the next section and
8 in paragraph 7 you talk about this difficulty with
9 access to records, which has been one of the critical
10 issues for the child migrants, partly because of --
11 modern day life requires that we all have records and
12 have proof of identity and so forth, but that this has
13 been -- had detrimental consequences for them in
14 particular, because very few or limited records
15 accompanied them to Australia. This would seem to be in
16 spite of the fact that the schemes were devised so that
17 there would be material accompanying them and
18 information accompanying them.

19 **A. Well, it clearly didn't, did it?**

20 Q. Even then they struggled to obtain the few details
21 provided, given the resistance of both government and
22 faith-based agencies to enable access to even the most
23 basic information, such as their birth certificate, and
24 whether to reduce costs or limit vital details to the
25 minimum, agencies only sent short birth certificates

1 with child migrants to Australia, which didn't include
2 -- the short form birth certificate doesn't include the
3 parents' names.

4 You feel that that might have been an attempt to
5 protect some children from the stigma of illegitimacy,
6 but it was undermined by institutional staff regularly
7 then using derogatory references to illegitimacy when
8 speaking at them when they were supposed to be caring
9 for them in their homes.

10 **A. Uh-huh.**

11 **Q.** You give a quotation from one of the people you dealt
12 with, who says they were described as "the sons of Irish
13 whores".

14 Can I just ask about one of the things we have had
15 complaints made to us about is the fact that a child's
16 date of birth, for example, was changed or his name was
17 changed, and sometimes -- one person I think relates
18 that they were looked at by a Brother who said, "You
19 look about 10 and you were born on such and such a date"
20 and for years that person believed that was his date of
21 birth until eventually through the work I think of
22 yourselves they discovered that, in fact -- the Brother
23 was right about the year but not actually about the
24 actual date of birth. That obviously will have caused
25 major difficulties not just for accessing records and

1 seeking to find out who you are, but what kind of impact
2 has that had on the psyche of these people?

3 A. Well, if we talk about our identity and what we all come
4 to understand about our identity, it is about our
5 parents. It is about who we belong to. It is about
6 where we were born, that special day of our birth. I
7 mean, it's a cultural issue, birthdays, isn't it, and
8 a whole range of other things. Legal requirements.
9 It's a whole range of things.

10 Well, I guess if you're not wanting these children
11 to come back and ever find their families, one of the
12 things that you might do is to, of course, ensure they
13 don't know their parents' names. You can't find your
14 parent if you don't know who they are.

15 The psychological impact -- you see, often child
16 migrants write about their lives, talks to us, talk to
17 people -- is what is the common thread here? "I felt
18 a nobody, special to nobody, belonged to nobody."

19 That's rather in contrast to your introduction this
20 morning when you looked at the provision for
21 safeguarding those kinds of issues. Clearly weren't
22 carried out.

23 Q. So it would appear while there was a scheme devised to
24 create safeguards for these child migrants, it wasn't
25 put into practice in that sense?

1 **A. Obviously not. We have got hundreds of adult people who**
2 **up until 25 years ago didn't know their proper names,**
3 **dates of birth, didn't have citizenship, didn't have a**
4 **passport, because they hadn't got the documentation to**
5 **get a passport, had difficulty getting married, a whole**
6 **range of different factors. The consequences of child**
7 **migration schemes are many.**

8 **Q.** Can I just ask you -- in this section again you talk
9 about the resistance that the child migrant -- sorry.
10 It is at page -- paragraph 7.9, which is at page 6013,
11 please. Yes. You talk here -- in fact, in paragraph 7
12 you say in the early days the Trust, when it was trying
13 to find out information from the people who were coming
14 forward to you, you encountered a resistant attitude
15 from both government and faith-based agencies in
16 relation to the identification and retrieval of records.

17 "Most agencies appeared to have little notion of
18 what they held or any straightforward way of accessing
19 it. Information was sometimes provided in a minimalist
20 and grudging manner. Yet this was a critical issue for
21 those living overseas, who had been subjected to
22 enormous loss and disadvantage through government policy
23 and church practice."

24 Now pausing there for a moment, we are going to come
25 -- later I'm going to ask you to take through the case

1 study, the example you have given as an annexe to this
2 report in detail, but it is clear from that particular
3 example if you had been given the right information at
4 the outset, much time might have been saved in finding
5 the right information, as it were, and getting people --
6 reuniting people. So this difficulty you experienced,
7 how long did it actually take before things changed?

8 **A. Well, I think the Health Select Committee focused a lot**
9 **on records at that time. If we couldn't get the**
10 **records, if we couldn't get information, how were we**
11 **going provide informed and professional services for**
12 **child migrants? I used to say "Every day counts here.**
13 **Every single day counts and there will be a list of**
14 **people whose mothers and fathers will die while we are**
15 **failing to take basically humanitarian action". That's**
16 **what was required quickly and decisively. So I think**
17 **that brought about some change, some level of awareness.**
18 **So the Health Select Committee chose I think -- I have**
19 **heard them say recently -- say recently that records**
20 **became their paramount objective. If the records were**
21 **there, could we have the records? Could we move forward**
22 **in providing identity, giving a narrative, finding**
23 **families while there was still time? So it took time.**

24 **Q. May I pause there and ask why you feel -- we were**
25 **talking about the '90s -- the late '90s -- late 1980s,**

1 early 1990s.

2 A. In the '90s, yes, mid '90s.

3 Q. Why do you feel there was such resistance at that time?

4 A. I suppose there are many explanations and the agencies
5 themselves must say what the resistance was and why.

6 Perhaps there weren't records. Perhaps there were some
7 records but a paucity of information on some records.

8 It was very, very limited, and, of course, as time moves
9 on and child migrants themselves are talking to you,
10 talking to the Royal Commission around their experiences
11 both in Australia and in their homeland. we're learning
12 more and more that abuse took place in institutions in
13 their homeland, not just in Northern Ireland, because
14 you are looking at Northern Ireland. So we are
15 beginning to learn that, and there is a feeling among
16 child migrants at the moment that perhaps that is why
17 they were sent, to cover the abuse that had taken place
18 here, only to be sent to some organisations, not all,
19 but some in Australia where there was a culture of
20 abusing children. So whether that was a strand within
21 the reluctance and the reticence to be open about
22 records -- look, to be open about records was to give
23 a chance to every child migrant to have what most of us
24 take for granted, parents, family, knowing where we came
25 from, a sense of identity. So I think the question is

1 **for those very agencies really.**

2 Q. Well, you do talk about one of the agencies at
3 paragraph 7.9. You say:

4 "The reality is that the Sisters of Nazareth
5 record-keeping practices were woefully inadequate and
6 little information is generally available."

7 **A. Yes.**

8 Q. Was that specific to Northern Ireland or throughout the
9 UK?

10 **A. Oh, I think it's generally throughout. We're focusing
11 on Northern Ireland, so I think I'd want to put in the
12 largest perspective. I think the records -- we have
13 found Nazareth House records to be ...**

14 Q. Well, I think you describe it there as "woefully
15 inadequate".

16 **A. Yes, woefully inadequate. Absolutely.**

17 Q. Did that contrast with other agencies, with -- for
18 example, we have heard about the Fairbridge Society.
19 Were their records -- was their record-keeping better?

20 **A. I think the history is better, yes, the circumstances,
21 the lead-up to the migration and where -- yes, I think
22 so.**

23 Q. One of the other things that you mention that is
24 specific to Northern Ireland, if we can just scroll
25 down, is the difficulty that you had with the General

1 Register Office in Belfast. You say:

2 "Records of birth, death and marriage are key
3 elements of any search for missing family members.
4 Until recent years records from the General Register
5 Office in Belfast were difficult to access" --

6 **A. Oh, they were.**

7 Q. -- "and required a personal visit."

8 **A. Yes.**

9 Q. I take part of that was the lack of technology that
10 there may have been --

11 **A. Yes.**

12 Q. -- for the records, but was there anything other? Was
13 the distance in travelling across from --

14 **A. Look, I don't think so. In those days particularly
15 every day counts. To get a birth certificate, marriage
16 certificate, you know, we would have liked to have
17 a relationship with them where we could have done it on
18 the telephone and I think we found them absolutely not
19 warm to that approach. So we would be flying into
20 Belfast all the time to spend days checking births,
21 marriages and deaths.**

22 Q. Okay. Then --

23 **A. I think that situation has improved. We can see that,
24 yes.**

25 Q. But you say then in section 8, moving on -- you talk

1 about family tracing experiences, and you describe the
2 need for CMT services. You say the task of locating
3 families is one individuals can't do without the help of
4 agencies such as your own. You outline in detail
5 practical difficulties faced by an individual
6 particularly in a situation where there has been
7 misinformation. Not least one of the difficulties for
8 the child migrants has been the physical distance.

9 The sensitivities that occur in reuniting families
10 is addressed here. You say that too is something which
11 ought not to be undertaken without a degree of expertise
12 and sensitivity.

13 **A. Yes.**

14 Q. If I can scan on down to section 9, in section 9 you go
15 on to outline the impact of separation and trauma from
16 those Northern Irish child migrants with whom you have
17 been involved. At 9.1 you use the word "catastrophic",
18 which is a very strong word. Yet you say that language
19 struggles to reflect the experiences of those. I wanted
20 to ask you was the impact of separation and trauma
21 greater in your experience for those children who came
22 from Northern Ireland than for those who came from other
23 parts of the United Kingdom?

24 **A. Was it greater? Look, I think for children who are from**
25 **Ireland, from Northern Ireland, there was that extra**

1 strand of identity and culture that was lost to them,
2 and they were very much part of -- in the very early
3 days we used to have large I can't say group meetings.
4 People would just arrive and there would probably be 150
5 people would be outside, and easily the Irish child
6 migrants would know each other, and there was a great
7 loss, a great loss and an affinity. There was
8 an immediate affinity. "We're Irish." They would
9 always say to me, "We're Irish. We come from Ireland".
10 So there's that part of loss, loss of identity, loss of
11 connectiveness, being away from home, being Irish, being
12 with children who weren't from Ireland. The majority of
13 children were from other places in England or some
14 people from Malta.

15 Q. Forgive me. I don't -- I am just trying to explore this
16 a little bit more. Obviously being Irish myself and
17 I know what you're talking about, that sense of
18 Irishness --

19 **A. The sense of Irishness, yes.**

20 Q. -- that we as a community have, but equally there's
21 a sense of Scottishness --

22 **A. There is.**

23 Q. -- or a sense of being Welsh, and indeed I'm sure for
24 those of you who are English, there is that sense of
25 English identity. So what I'm trying to tease out of

1 you why was it sort of so much more loss for the Irish?

2 Is it part of the Irish psyche?

3 A. Well, it's part of being Irish and what Irish is and
4 what it means to you and your own identity. So child
5 migrants, if they were Irish, had an identity of being
6 Irish, and they're suddenly in an institution in the
7 outback of Australia where they're being savagely
8 called, you know, "You're the sons of Irish whores".
9 Put all that together and you're a child and you don't
10 know where mummy and daddy is and you don't know if
11 you've got a grandma or grandpa. All you know that the
12 people that are supposed to care for you, give you
13 safety, give you protection are harming and hurting you
14 and you're -- also when I talk about trauma, I'm also
15 talking about the trauma of seeing other children hurt
16 and degraded. That is a long-lasting trauma. The
17 feeling of watching another child being taken to be
18 abused and feeling, "I'm glad it's not me". We've heard
19 all about that in other situations, haven't we, in
20 history where people feel that's with them. That's what
21 I talk about. The trauma of all of that remains to this
22 day.

23 Q. You do actually give some direct quotes from people who
24 came from Northern Ireland and were sent to Australia.
25 If I might just read those out. We will hear directly

1 obviously --

2 **A. Yes, of course.**

3 Q. -- from some of the people themselves who will come to
4 speak to the Inquiry or whose statements will be read,
5 but these are just some others. You say:

6 "I arrived from Termonbacca in Northern Ireland as
7 a 10 year old. I was small for my age, having suffered
8 Rickets in Ireland and was a thin, nervous and
9 vulnerable little boy. I clearly remember the fear and
10 confusion that followed our landing at Fremantle. It
11 was a nightmare. We were taken on the back of a truck
12 from Fremantle to Clontarf. Our clothes and everything
13 we had from home were taken from us. The only contact
14 we had from anyone was from angry, shouting men."

15 9.4.2:

16 "I was 8 years old, a very small and sensitive boy
17 who cried easily and was quite unable to protect myself
18 from bullies. I remember heat, the flies and the smells
19 when we arrived. It was overpowering and frightening.
20 Never for a moment did I believe this was going to be
21 a holiday. I missed home."

22 "My suitcase brought all the way from Belfast was
23 taken from me. My clothes were stripped off me.
24 Barefoot, naked and sunburnt, I was given a pair of
25 khaki shorts, a shirt and put to work. No underwear

1 and, worse, no shoes. I had to walk barefoot on burning
2 hot gravel. We were handed to some older boys who
3 laughed at us as we struggled even to stand on the
4 burning ground. I was terrified and in pain. This was
5 a terrible start. It never improved."

6 "My entire childhood in Australia was one episode of
7 bullying after another. They nearly destroyed me. It
8 was not just the physical assault and degradation that
9 damaged me. I remember craving affection and
10 desperately genuinely trying to please the Brothers all
11 the time so that they might treat me more kindly or at
12 least less cruelly. Instead I was mocked, ridiculed,
13 beaten and exploited."

14 "I was beaten by the nuns so many times. They used
15 a big stick like a curtain rod and swiped at my hands.
16 If I flinched, they would whack into my legs. So I
17 often had bad bruising and welts from the stick. They
18 used to come up from behind and box my ears. That was
19 so painful. Hitting me across both ears with the flat
20 of their hands made me dizzy and sick with pain. I
21 remember the nuns pulling my hair, dragging me by the
22 hair and then another beating. They told me I was
23 a lazy, stupid cow, just like my mother. I remember
24 crying myself to sleep with the pain and loneliness of
25 it all. My whole life has been so hard. I've always

1 had to work long hours for very little money because
2 I was only ever trained to do domestic cleaning. At 13
3 I was taken out of school, told I was 'too stupid to
4 educate'. Even when I was very young, they made me
5 scrub the concrete floors on my hands and knees. My
6 joints are so painful I can't kneel anymore and my back
7 is terrible. My doctor says my body is just worn out
8 from so much work and it all goes back to those cruel
9 nuns."

10 "I saw terrible things happening all around me.
11 Particularly cruel and distressing was the treatment of
12 children who wet their beds. They were made to sleep
13 out on the open verandas exposed to the freezing cold at
14 night. They were beaten and humiliated. I vividly
15 recall seeing them all standing naked, being hosed down
16 with a high power stream of water -- just little kids."

17 "The constant threat of severe physical assault
18 haunted me throughout my time there. I never felt safe,
19 never slept easily, was permanently on alert. I was
20 very jumpy and twitchy. You would all the time hear
21 screaming and wailing as some poor sod was being flogged
22 and tortured, but there was nothing I could do to help
23 them or myself."

24 "I have been left with chronic anxiety and a lot of
25 anger. My wife will tell you I have no idea how to

1 relate to people or just be relaxed in company. I am
2 very wary of men, especially loud, confident men. I had
3 no idea how to parent my children or even how to cuddle
4 and love them. I don't really know what love is.
5 I just try to do right by people but most of the time
6 I feel more like I'm watching than joining in. I feel
7 very ashamed at my lack of education and wish I could
8 have done more for my family."

9 "I left there barely literate. I could read but not
10 really comprehend the meaning. So I could not express
11 myself in writing, and anything that looked official
12 filled me with such anxiety that I would avoid dealing
13 with it. I feel enormously resentful today -- they
14 stole my future along with my childhood. Constantly
15 I recall being told that I was there because nobody
16 wanted me. I was always being put down, told I was
17 worthless."

18 "Another time I was walking down to the workshop and
19 he called out, 'Come on over here, copper top, you
20 bluey'. (I had red hair.) I didn't know what he meant.
21 He came after me and said, "Didn't you hear me?" and
22 then he belted me with a wooden batten used to fix roof
23 tiles four or five times, knocking me to the ground."

24 Those are just some examples of what you have been
25 told by child migrants, all of whom were sent from

1 Northern Ireland.

2 **A. Uh-huh.**

3 Q. And you describe the prolonged psychological damage from
4 such layers, as you describe, of loss and trauma. You
5 say that needs to be investigated, but you will
6 appreciate that what happened to those children in
7 Australia is outside --

8 **A. Of course.**

9 Q. -- our remit --

10 **A. Yes.**

11 Q. -- and we can't go there, but it is right that their
12 voices are heard.

13 **A. Uh-huh.**

14 Q. Section 14, you describe the specific work that you have
15 done in relation to reuniting child migrants with
16 families in Northern Ireland and talk about positive
17 benefits thereof. I know today you have brought along
18 a map which I think your lovely assistant is about to
19 display for us.

20 **A. It is just an example of where the Trust has worked in
21 Northern Ireland.**

22 Q. I think it is quite graphic. If I could just ask you to
23 maybe open that up. I hope everyone can see this. It
24 gives an example of the spread of --

25 **A. Yes.**

1 Q. -- throughout the entire jurisdiction of Northern
2 Ireland where child migrants --

3 **A. Yes.**

4 Q. I take it these dots represent where you located their
5 families rather than --

6 **A. Where we located their families, yes.**

7 Q. -- rather than where they had actually come from
8 themselves --

9 **A. Yes.**

10 Q. -- because we know they came from essentially four
11 homes?

12 **A. Yes. That's where families are that we worked with, the**
13 **families of child migrants in Northern Ireland, and you**
14 **can see it is across --**

15 Q. It is across the entire jurisdiction of Northern Ireland
16 --

17 **A. Yes, it is.**

18 Q. -- and, in fact, goes across the border into the
19 Republic --

20 **A. Absolutely.**

21 Q. -- into Galway, Sligo and Cavan and so forth.

22 **A. Yes.**

23 Q. When I say they came from four homes, there were other
24 child migrants who came from non-Sisters of Nazareth
25 homes and I know you have also worked with those --

1 **A. Yes.**

2 Q. -- child migrants too.

3 **A. I mean, could I just say mothers of child migrants are**
4 **-- and families, fathers, mothers, fathers, families are**
5 **often found outside of Northern Ireland. So they may be**
6 **in America. They may be in London, wherever. Wherever**
7 **they are, wherever we find them, we go to visit them.**

8 Q. So essentially that map is not the complete picture?

9 **A. No, it's not the complete picture.**

10 CHAIRMAN: We'll see if we can get it pinned up to the wall
11 so that everyone can see the distribution. Whether we
12 manage it or not but we will try anyway.

13 **A. Okay.**

14 MS SMITH: If I may go on then, as I say, you are relating
15 in section 14 some of the reunions that you were able to
16 facilitate.

17 If we can scroll on down to section 15, you talk in
18 section 15 about the Trust's involvement in seeking to
19 achieve social justice for the child migrants. This is
20 something which you mention which is relevant to the
21 recommendations which the Inquiry will have to
22 ultimately make.

23 At paragraph 15.7 you give the example of some of
24 the things that has been -- have been done in Australia.
25 One of the examples is in Western Australia there is

1 a statue depicting two child migrants holding suitcases
2 which was positioned near the Maritime Museum in
3 Fremantle where they got off the boats. I can tell you
4 that those who travelled to Australia from the Inquiry
5 have been able to see that for themselves and brought us
6 some photographs back.

7 But what I wanted to ask you about -- you talk also
8 about apologies by the governments, how important were
9 they. I am going to come to that in a moment, but I
10 wanted to ask what -- these various things that were
11 done in Australia, the memorials, the redress, the
12 apologies, what is the child migrants' view of these
13 steps that have been taken in Australia?

14 **A. Well, I'm sure that, you know, they will be able to tell**
15 **you themselves around those things.**

16 **Q. Yes.**

17 **A. So mine is just an overview. What has had the most**
18 **beneficial impact that we have seen for all child**
19 **migrants as far as we have seen has been the two**
20 **national apologies. I think that they have given**
21 **recognition. They have given acknowledgment. They have**
22 **given a promise that, "This won't happen again and that**
23 **we will do all we can to not forget you again". Gordon**
24 **Brown's apology made that clear.**

25 Along with that apology -- and if you look at

1 national apologies and what are they all about, there
2 was an expectation that justice would follow, and in
3 a sense this Inquiry where child migrants from Northern
4 Ireland are concerned is part of that, and again the
5 Royal Commission in Australia is building on that
6 apology, that, "We are listening. We are hearing. We
7 will do all we can".

8 So when you come to things like memorials, I think
9 there are different things. I have heard child migrants
10 say, "That means nothing to me. I want my mum and dad.
11 That does not tell the story of child migrants coming
12 here. It doesn't tell the story of multiple rapes. It
13 doesn't tell the story of our life here. It says we
14 came here and we are still here, but so much more is
15 required, so much more", and that moreness is a sense of
16 justice. What is justice and what does it mean to
17 people? Then the question has to be put to child
18 migrants and their families may I say as well.

19 Q. Yes. I was going -- one of the things is that the
20 families are very involved, because it's part of their
21 history too and their need to know.

22 A. This is family history. It is not just the child
23 migrants' history. It's the family history and it
24 becomes a generational history. So I think things like
25 remembrance, symbolic gestures, well, perhaps they have

1 **a place. What I'm hearing from child migrants, that is**
2 **not their need.**

3 Q. Can I just ask one question about redress? You talk in
4 paragraph 15.12 about the patchwork quilt, effectively
5 that the Australia redress schemes have been that there
6 are some people who have received financial redress and
7 others who have not. I was wondering is there a sense
8 of resentment among those who have not received redress
9 or has that been your experience?

10 **A. I don't think there is a sense of resentment from child**
11 **migrant to child migrant. I have never picked that up**
12 **at all, but a view, a collective view, that they all**
13 **require redress. Everybody requires redress to be**
14 **considered. What is it for? Why is it needed? Child**
15 **migrants have the answers to that. So there's a lack of**
16 **fairness. There's a lack of joined-upness actually.**
17 **That's what this all requires I think, a joined-upness**
18 **to all of it.**

19 Q. If I can come back to your report, you say in the final
20 section -- you outline what the Trust considers still
21 needs to be done and there is in your view work to be
22 done.

23 **A. Quite a lot to be done.**

24 Q. One of the things you talk about are the continuation of
25 redress measures, continued funding of independent

1 specialist professional services.

2 **A. Uh-huh.**

3 Q. If we could scroll down through the next page, please,
4 present management of records lacking organisation.

5 Things have improved in Northern Ireland, but you think
6 more streamlined access to the records would be good.

7 **A. Yes, I think there has been improvements but more could
8 be done.**

9 Q. As you say, measures to support the spirit of the
10 national apology.

11 **A. Yes.**

12 Q. Continued funding for the family restoration fund --

13 **A. Yes.**

14 Q. -- which is to allow people to travel over to meet their
15 families --

16 **A. Yes.**

17 Q. -- and legislation to ensure ethical, independent
18 practice that does not compound the original damage
19 through intervention by past service providers or
20 perpetrators of historic abuse.

21 Finally, coming back to the appendix to your report,
22 which is the -- in which you set out the case study of
23 **HIA 333**, **HIA 333** is someone who has spoken to the
24 Inquiry and his statement will be read later this week.
25 You set out in this appendix the difficulties that he

1 himself experienced in seeking to find his family even
2 as recently as 2008. I know that you have a box with
3 you which is simply the measure of difficulty, if I can
4 put it that way. It is an example of the measure of
5 difficulty you had in accessing the right records in
6 order to find out where **HIA 333** came from and his
7 history. Perhaps rather than me go through it you might
8 want to explain exactly what -- with reference to your
9 report, if you wish, what steps the Trust did take in
10 his case and what the difficulties were.

11 **A. I'm happy to do that. This Inquiry is historical abuse**
12 **but do you know for child migrants and their families it**
13 **is now? It is still going on. It is the present and**
14 **this, if you like, time line is really to help us be**
15 **aware that this is now. There are things that need to**
16 **change now. So this was recent. This was **HIA 333**, who**
17 **could have met his mother. His mother could have met**
18 **her son. We had been looking for years. The agencies**
19 **involved said they had given all the records. After**
20 **years of looking for his family, in particular his**
21 **mother, having DNA -- done a DNA test on two Irish**
22 **families, and both were negative -- so imagine the**
23 **trauma of a family living -- someone knocks on the door.**
24 **"Do you think this is your relative? Here is the birth**
25 **certificate. These things all lead us to you but we**

1 don't know". The DNA says very clearly, "This is not
2 the family". Yes, a lot of circumstantial evidence has
3 brought you here, but this is not the family. So other
4 families -- we are intervening in other families'
5 private lives, when the records, if they had been given
6 to us, would have stopped all that, the absolute waste
7 of resources, but more importantly than all of that is
8 that this child migrant would have met his mother and
9 she would have met her son and it would have all been
10 all right as well. This mother never moved from her
11 home address at all.

12 So do you call that deception? Do we call that
13 deceit? Do we call that -- whatever it is, whatever
14 motivates this, it lacks compassion. It fails to
15 address human rights. It fails to deal with rights and
16 responsibility arguments and we got there just too late.

17 If I could just say that all the time we were
18 looking -- and he himself had been looking for years,
19 investigating -- all the time that particular
20 institution had this piece of paper signed by his mother
21 and that was all that was needed, and within three days
22 of getting this we found the family. Mother had died
23 while we had been looking and, in fact, in this
24 particular case I came to Northern Ireland with **HIA 333**
25 who lives in Australia, because, like a lot of people,

1 you know, they have to trust. Child migrants don't
2 trust easily. Why should they trust us more than
3 anybody else? He would constantly say, "You are not
4 looking. You keep coming back here. You have not found
5 them. You are not looking". So I said to **HIA 333**, "You
6 come and look with me. You have some control as well.
7 You be part of this".

8 So he came back to Ireland for the first time, and
9 I was with him when he came back to Ireland for the
10 first time, and he kissed the ground. That's what
11 I mean about being Irish. People don't arrive in London
12 Heathrow and kiss the ground I can assure you. I have
13 never seen that, and he kissed the ground.

14 For three days we went to lots of presbyteries day
15 and night, knocked on the door of presbyteries, spoke to
16 lots of priests, looked at baptismal records. They were
17 all so welcoming, so helpful. Sometimes it was
18 8 o'clock at night. We would be knocking on the door,
19 standing there, saying, "Can you help, please?", but it
20 didn't lead anywhere.

21 Were they difficult? Did they not want to help?
22 Absolutely not. Absolutely they were not, but then much
23 later on, a couple of years later, this is produced.
24 She died during that time. Actually when we were
25 knocking on these doors, his mother was alive and about

1 half an hour's drive from us. That's what he has to
2 live with.

3 Now a statue in Fremantle does not help him. I can
4 assure you it does not help him, but this would have
5 done and this would have helped his mother. So this was
6 all we were given -- this is it -- and this is the work
7 it took to find her. I went to America. There was
8 a lady in America by her name. That's what it took.

9 So this is the life of a child in care, a decision
10 you made to send this child to the other side of the
11 world. This is it. When we were knocking on doors, she
12 was alive. No other children. Living with a family
13 about half an hour from where we were. That was in
14 Northern Ireland all the time. So when we talk redress,
15 let's look at contemporary issues.

16 CHAIRMAN: May I just see the document?

17 A. I am sorry about that.

18 CHAIRMAN: No, no.

19 A. I think these are things that we really have to take on
20 board to stop it happening to other people.

21 MS SMITH: Dr Humphreys, you will be glad to know that I
22 have no further questions for you. Thank you very much
23 for your time and again for the detailed report you have
24 provided to the Inquiry. The Panel Members may have
25 some things that they want to ask you. So if you just

1 stay there for a moment. Thank you.

2 **A. Thank you.**

3 **Questions from THE PANEL**

4 MS DOHERTY: Dr Humphreys, thank you very much. Thank you
5 for the way you have I think really represented the
6 voice of child migrants. We will hear from them
7 themselves, but I think you have done a wonderful job
8 this afternoon.

9 One of the things that I was very I suppose touched
10 by in your report was not just about too late, mothers
11 being dead, but also unsuccessful reunions where time
12 had passed too much for a reunion to be something that
13 was successful for both the mother or the family. Could
14 you just talk a wee -- because I think that's an impact
15 that needs to be remembered as well.

16 **A. Uh-huh. I think reunions under these circumstances and**
17 **with the passage of time they're highly complex,**
18 **particularly for mothers and fathers, and particularly**
19 **for mothers, who are sometimes elderly and frail. They**
20 **themselves are visiting their past, their young years**
21 **and everything that's gone before. So it's a very**
22 **specialist piece of work I think. What are all the**
23 **things that need to be in place to help that be as they**
24 **would both want?**

25 **Guilt is a big factor. We have to kind of take that**

1 on ourselves actually, societies, guilt. What is it all
2 about? How do we understand it all? So what are the
3 things that help reunions be fulfilling, meaningful?
4 I think I have talked a little bit about the
5 independence that is required and particularly people
6 say to me, "Are you from the church? Are you from here?
7 Are you from there?", and you can see the difference
8 when you say, "No, I am not. I'm not that". So these
9 are all legacy issues, aren't they, legacies of all this
10 that people carry into their old age?

11 So what helps a reunion be meaningful? I think good
12 planning, respect and regard for everybody, looking very
13 closely at what each particular person needs, requires.
14 How is this going to happen? Where is it going to be?
15 What is a failed reunion? What is it?

16 For child migrants there cannot be a lot of failure.
17 To know and to have what we all take for granted,
18 a photograph of your mother, of your father for the
19 first time in your life when you're 40, 50, 60, 70 is
20 a hugely, hugely changing experience. It's moving from
21 dark to light. "I didn't know and now I do. I couldn't
22 see and now I can have an image of my mother and I can
23 see her." So failure whatever that is for a child
24 migrant is -- like everybody, what is the big unspoken
25 fear? Rejection and abandonment. It rarely happens,

1 very rarely happens. Mother and Father live with the
2 child. Sometimes they only have a photograph of the
3 baby, of a toddler. Who are they going to meet?
4 A grown adult man and woman. That's the challenge.
5 That's the leap.

6 I'm not sure if that answers your question.

7 MS DOHERTY: Absolutely. I just wanted it out. Thank you.

8 MR LANE: Several points, if I may. In paragraph 3.9 you
9 said how their childcare experience in Northern Ireland
10 institutions effectively groomed and demoralised the
11 children and sort of prepared them for further assault
12 in Australia.

13 I just wondered whether you felt you had picked up
14 anything from the people you had spoken to about what
15 the quality of childcare was like in the Northern
16 Ireland institutions, what their philosophy was, what
17 their approach was to childcare.

18 A. Well, the impression I get it was a culture. There was
19 a culture of a lack of respect for the child, a lack of
20 individuality. Rather cold, brutal institutions, that's
21 what comes over quite clear, but beyond that more
22 recently -- I'm sure you're going to hear that from the
23 child migrants themselves -- is sexual assaults,
24 criminal assaults, the kind of assaults that if a parent
25 had done that to a child, the child would be removed and

1 the parents would probably have had a custodial
2 sentence.

3 Then to be sent away -- I think the questioning
4 recently is, "Is this why I was sent? Was I sent
5 because somebody was going find out about the abuse?"
6 and that's a quote somebody said to me a few weeks ago,
7 "And then I walked straight into it from the minute
8 I arrived in Bindoon. It was the same".

9 I think that's where that expression -- inquiries
10 help give an expression to memory, to experience, don't
11 they? I think this is what's happening. It's
12 a trigger. You've given permission for the trigger and
13 so it is being talked about a lot more now. So I think
14 that when we talk about, "Was this grooming?", I think
15 some of this heightened awareness is also coming from
16 evidence that is being given to the Royal Commission in
17 Australia. So if we're looking now at the life of
18 a child and that life in terms of Northern Ireland
19 started here and you're looking at here and it's
20 gradually merging into there.

21 MR LANE: Have you picked up anything by way of positives
22 about the childcare experiences people had?

23 A. I'm talking about just Northern Ireland now.

24 MR LANE: Yes, just Northern Ireland.

25 A. So I'm focusing on that, of course. Well, I think

1 people had different experiences. So a few -- most
2 certainly had different experience. If you talk to
3 people who went with different schemes, I think you
4 would say what are the strands that runs across all of
5 it? It is lack of identity, loss, fragmentation of
6 identity, all of those things, confidence, self-esteem.

7 MR LANE: Thank you. One other question, if I may. The
8 recommendations you make at the end, were there any of
9 those that you wanted to expand on other than the ones
10 you have already talked about?

11 **A. I don't think so. I think that most certainly in terms**
12 **of Northern Ireland particularly that the records should**
13 **be a central point. I mean, I think they should be in**
14 **a government department and I think there should be**
15 **a clear protocol and it is not too late for that. You**
16 **know, it is not too late. We still need to find**
17 **families. I think that's something that should be**
18 **closely looked at.**

19 MR LANE: Thank you.

20 CHAIRMAN: If I might just follow up on the last thing you
21 said, Dr Humphreys, you said that there's still searches
22 for families.

23 **A. Yes.**

24 CHAIRMAN: Is that right?

25 **A. Yes.**

1 CHAIRMAN: Now we are examining somewhere in the region of
2 130 individuals and I think -- I can't remember exactly,
3 but you have been able to carry out searches for just
4 under 60 or so from Northern Ireland. How many more,
5 and I don't mean an exact figure, but are we talking in
6 terms of 10, 20, 50 or the remaining 60 or 70?

7 **A. Can I write to you about that so that I can give you
8 a really looked at figure?**

9 CHAIRMAN: I think it would be very helpful if you could.

10 **A. It's going to be 20 or more. That's for sure.**

11 CHAIRMAN: Yes.

12 **A. You know, at the moment we are in the middle of a very
13 complicated Inquiry that's gone on for years, Northern
14 Ireland, where the mother cannot be found anywhere at
15 all. Mother never been in touch with her family since
16 1949. They've never seen her since then. They've never
17 had a birthday card, Christmas card. She's never been
18 in touch with her siblings. Can't find her anywhere.
19 That's where a central point located we could have this
20 discussion. What can we do in Northern Ireland to find
21 this Mother? What can we do? We have to do something.
22 Time is running out. She's 90 now. The son is 70.**

23 CHAIRMAN: Well, it would be very helpful if you could give
24 us an indication, because that example underlines very
25 dramatically how difficult, complex and time-consuming

1 these inquiries can be, but they are urgent.

2 **A. Yes.**

3 CHAIRMAN: So it would be very useful to us to know that.

4 **A. May I write to you about that?**

5 CHAIRMAN: Yes. That would be very helpful indeed. If
6 there are any further thoughts on the nature of such
7 a central location, please feel free to add them insofar
8 as you may want to add to something that you've put in
9 your written evidence.

10 But can I thank you on behalf again of my colleagues
11 and myself for giving us an overview of the impact on
12 child migrants of the experience to which they were
13 subjected, because our concern, of course, is in part at
14 least to see whether their experience was the same as
15 those of other child migrants from the remainder of the
16 United Kingdom or whether, as perhaps you have
17 indicated, it was more acute for local reasons, and we
18 have to have regard to that, but if I may say so, your
19 experience in this field needs no commendation from me,
20 but we're very grateful to you for coming and sharing it
21 with us today. It will help us enormously.

22 MS SMITH: That concludes today's evidence, Chairman.

23 CHAIRMAN: Thank you very much.

24 Thank you very much, Dr Humphreys. Can we keep the
25 map?

1 **A. Yes. Not for long.**

2 CHAIRMAN: Well, I'm sure we will be able to copy it in some
3 way or other and post it back to you.

4 **A. Yes.**

5 CHAIRMAN: But it is very informative indeed. We will leave
6 it there for today. In fact, we will leave it there for
7 the duration of the Inquiry, because it may well help in
8 other contexts as well. Thank you very much.

9 (4.18 pm)

10 (Hearing adjourned until 10 o'clock tomorrow morning)

11 --ooOoo--

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