
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, 23rd March 2015

commencing at 10.00 am

(Day 103)

MS CHRISTINE SMITH, QC and MR JOSEPH AIKEN appeared as
Counsel to the Inquiry.

1 Monday, 23rd March 2015

2 (10.00 am)

3 (Proceedings delayed)

4 (10.30 am)

5 CHAIRMAN: Good morning, ladies and gentlemen.

6 MR MONTAGUE: Morning.

7 CHAIRMAN: As usual, please ensure mobile phones are turned
8 off and there's no recording or photography allowed in
9 the chamber.

10 This morning I understand that -- in fact, today all
11 of the witnesses who are scheduled today are witnesses
12 whose evidence will be either read or summarised, and
13 therefore I just want to remind anyone in the chamber
14 that the usual rule applies, which is that the Inquiry
15 proceeds on the assumption that each of these persons
16 wishes to have their anonymity preserved.

17 Summary of evidence of WITNESS HIA361

18 MS SMITH: Thank you, Chairman.

19 Chairman, Panel Members, ladies and gentlemen, the
20 first witness I'm going to deal with today is HIA361.
21 I shall call her HIA361, but, as you have indicated,
22 Chairman, there is no reason to suspect she wishes her
23 anonymity waived.

24 Her witness statement can be found at 370 to 378.

25 That's SNB-370.

1 The congregation's response is at SNB-1986 to 1988.

2 The Health & Social Care Board response is at
3 SNB-6231 to 6232, and it indicates that they have no
4 records relating to HIA361 and they believe that her
5 placement in Nazareth House was a private placement.

6 HIA361 is unable to give evidence. She has provided
7 the Inquiry with a GP's note, which can be found at
8 SNB-33013, and it is on that basis that I will summarise
9 what her evidence would be.

10 Her statement is on the screen, and HIA361 is now
11 aged 76. Her personal details are set out there in
12 paragraph 1. She was in Nazareth House between
13 [REDACTED], between the ages of 2 and
14 13. She indicates that she and her siblings were
15 separated, and she talks about this in paragraph 2 there
16 and also later in paragraph 13.

17 She recalls certain nuns whom she names, and I am
18 going to give the names, although the designations are
19 here, just to make it easier for those who need to know
20 the names, and those are SR112 and SR145:

21 "... who were in Nazareth House whilst I was there.
22 SR112 wasn't very high up in the hierarchy, but she was
23 in charge of the nuns that taught us. She wasn't too
24 bad, but she had her moments. SR145 was a nasty person.
25 She was always slapping us for no reason."

1 In paragraph 4 of her statement she describes the
2 routine in the home to say that they had to get up at
3 6.00 am every morning and say prayers at the end of the
4 bed. They then stripped the bed and dusted the bed
5 frame and the nun who was in charge of the dormitory
6 would have come round to inspect the beds afterwards.

7 "After the inspection we would remake them, but if
8 she found fault, we had to clean the bed all over again.
9 When we got dressed, we had to put on our clothes
10 underneath our nightdress in the way we were taught. We
11 weren't allowed to strip. We then went to chapel for
12 mass, and when we came back, we were given breakfast."

13 In paragraph 5 she describes the food and meal
14 times. She said:

15 "At breakfast we were only ever given one slice of
16 bread and dripping and a cup of tea. I didn't know what
17 porridge was and I didn't see an egg until I was about
18 10 or 11 years of age."

19 I just pause to remind the Inquiry that in the early
20 days of HIA361's time in the home rationing would still
21 have been in force and it may well have been that the
22 diet might have changed as a result of the removal of
23 the rationing requirements.

24 She said:

25 "If we didn't eat the food the first time, it would

1 be placed in front of us at dinner time, and if we
2 didn't eat it at dinner, it would be there for us at
3 supper. We tried to find different ways of hiding the
4 food that we didn't want to eat. We tried to put it
5 into serviettes, but the nuns soon realised. I always
6 tried to sneak mine into the bin, but if I was caught,
7 the nun would make me take it out of the bin and eat it,
8 even if I was sick. This happened quite regularly. To
9 this day I hate fat on my meat."

10 Now you will recall that the congregation dispute
11 the fact that children were forced to eat food that was
12 put in front of them, although they say they would have
13 been encouraged to eat whatever food was there, as they
14 would not have had any other option in the sense that
15 they wouldn't -- the congregation wouldn't have had
16 anything else with which to feed them other than the
17 food that they were given.

18 She goes on to talk about chores at paragraph 6
19 here. She said that:

20 "We were all trained in cleaning. We started our
21 chores at the age of 5 and these would have been lighter
22 chores. At the age of 7 we would have been given
23 something harder to do, and again a few years later the
24 chores would have got worse."

25 That is consistent with what the congregation say

1 about the fact that chores would have been
2 age-appropriate, but she goes on to say:

3 "I would work three months in the dining room, where
4 I was responsible for six or seven tables, cleaning the
5 tables, the legs of the furniture and the floors around
6 the tables. I then worked three months in the kitchen,
7 cleaning the pots and pans and floors, and then three
8 months in the dormitories, cleaning the whole room.
9 Then there was three months polishing the wooden floors
10 and the marble corridors. We had to polish it on our
11 knees. There would have been rows of girls with pads on
12 their knees, and by the time the last row finished the
13 floor would be spotless. Although we wore pads, our
14 knees would still hurt. These chores to be done every
15 day before school, and even if we had to re-do the
16 chores, we still had to be in school on time."

17 Again the congregation have said that they don't
18 accept that she would have been expected to do all of
19 these chores throughout the home, as staff would have
20 undertaken many of these duties.

21 In paragraph 7 of her statement she describes going
22 to primary school in the grounds of Nazareth House and
23 having to be in school every morning at 9.00 with
24 uniform and hair spotless. She says:

25 "Every child had a partner. My partner would be

1 responsible for my hair and clothes, making sure they
2 were right, and I was responsible for hers. We had to
3 clean each other's shoes. We had to make sure our socks
4 were darned. If there was a hole, we had to darn it
5 with a hair clip instead of a needle. The nuns broke
6 one half of a hair clip -- a clip and bent it -- bent
7 the bit at the end to make the eye. We would line up
8 and the nun would examine our darning. If she could put
9 her finger through the hole, we had to start again. We
10 had a horrible uniform made of a very hard, rough
11 material, which made our skin red. From the age of
12 about 10 or 11 years we were given a dress for the
13 summer. We thought they were beautiful, because they
14 were all flowery and we had never seen anything like it
15 before. We weren't allowed to change our clothes after
16 school. We had to wear the same dress all day and we
17 had to keep it clean. We were allowed out to play for
18 an hour. There were four swings for 400 children.
19 I was never once on the swings. I was always a loner.
20 I don't think I made one friend the entire time that I
21 was at Nazareth House. I was going into my own shell.
22 I used to stand in the corner. I didn't want anyone to
23 notice me, particularly the nuns. On cold days all the
24 girls would stand beside the radiator and they would get
25 chilblains. I never stood beside the radiator because

1 I wanted to stay in the corner unnoticed by the nuns.
2 I knew that if the nuns paid no attention to me,
3 I wouldn't get slapped."

4 She at paragraph 7 talks -- sorry -- at paragraph 8
5 she talks about school and said:

6 "There were two teachers who came in from outside of
7 the convent, but I was always taught by nuns. I felt
8 that they paid more attention to the girls that they
9 thought were brighter. They didn't teach us anything
10 other than religion. It was religion morning, noon and
11 night. There was constant praying. We had to pray when
12 we woke up, before meals, after meals, at the start of
13 school and before we went to bed. When I later went to
14 school in England, I couldn't believe how much I knew
15 about religion. My hand was always up, but it was the
16 only subject I knew. I could barely read and I couldn't
17 count. I could write, but I wasn't good at it.
18 I couldn't tell the time. Anything I learned after the
19 convent I taught myself. I just listened to everything
20 around me and learned."

21 She goes on to describe being so nervous in class
22 that she used to wet herself.

23 "There was a certain time during which we were
24 allowed to use the toilet. No sooner was I back at my
25 desk than I would need to use the toilet again. I think

1 it was my nerves. I was always running to the toilet.
2 When I asked to go to the toilet, the nun would say,
3 'No, you've already been'. I wet the floor dozens of
4 times and I would be sent to get the mop and bucket.
5 This involved me walking through all the classrooms, so
6 all the girls would know what I had done, and that was
7 even more embarrassing. Then I had to bring the mop and
8 bucket back and rinse it and wring it before going back
9 to class. I would be mortified. I think I was just
10 living on my nerves all the time. None of the girls
11 ever made fun of each other because we all knew what
12 each other was going through. We all stood up for each
13 other."

14 She describes bath time at paragraph 10 and said
15 that they:

16 "... all to had to queue up and wait our turn. We
17 were washed in the first bath and then put into a second
18 bath that had Jeyes Fluid in it. The nuns would dunk
19 our heads to make sure that the Jeyes Fluid got
20 everywhere and we would be crying with the stinging in
21 our eyes. We were all washed in the same bath water."

22 She goes on to say:

23 "I have always had a very swarthy neck and my teeth
24 were a different colour. In later years my doctor told
25 me it was a lack of vitamins in my diet. After we got

1 washed we had a routine of showing our hands and arms,
2 turning them round so they could be inspected by the
3 nuns and putting our heads down so they could check our
4 neck and ears."

5 She describes one nun, SR145, who was SR145:

6 "... would make we go back to re-wash my neck
7 repeatedly, because my skin was always slightly darker
8 than the other girls. On one occasion she made me wash
9 my neck eight times. I was a bit older at this stage
10 and I lost my temper with her. I grabbed her and pulled
11 her habit off and I could see she had ginger hair. The
12 other girls couldn't believe it, because I was always so
13 quiet. They were chanting, but I told them to stop.
14 I was made to stand on the marble corridor in my bare
15 feet with only a nightdress on. I had to stand there
16 for hours with my hands on my head. If I was caught
17 taking my hands off my head, I would be made to stand
18 there for" -- scroll down, please -- "longer. This
19 wasn't the first time I had been forced to do this.
20 I just thought it was normal, because I did not know
21 anything else."

22 I'm just going to pause to go back to the
23 congregation's response, and they have said about the
24 quality of clothing that:

25 "They were provided with the best clothing and

1 hand-me-downs would have been common. Children would
2 have learned how to darn items of clothing and the
3 Sisters themselves would have mended and darned
4 clothing."

5 They have also said that:

6 "Religion would have been a primary subject within
7 the schooling of children in addition to other core
8 subjects."

9 They are distressed to hear about HIA361 wetting
10 herself in school and not being allowed to go to the
11 toilet.

12 If we go on here to paragraph 12, HIA361 says:

13 "I would never tell the nuns if I was ill. I recall
14 getting the BCG and having a reaction to it. Dr" -- she
15 names him -- "Dr ordered a cream to be named on
16 to my -- cream to be rubbed on to my skin. In the
17 corner of the sewing room was a medical room where we
18 had to go to receive any medication. Every time I took
19 my top off to get cream on SR145 would slap me for no
20 reason. She was wicked. The rash continued and
21 I believe it was my nerves that were making it worse.
22 SR112 happened to come down one morning past the medical
23 room and heard the girls screaming. She walked in on
24 SR145 slapping a child and SR145 was sent off to
25 Australia after that. We never saw her again.

1 "After that I was terrified to tell the nuns when
2 I was sick. There was one occasion when I was aged
3 approximately 8 years when I got a splinter on the sole
4 of my foot, but I wouldn't tell anybody. It kept
5 getting worse and I was limping with it. One night I
6 could feel myself getting sick and I couldn't move the
7 next morning. The nun shouted at me to get out of bed.
8 She pulled the bedclothes off me and made me stand up
9 but I couldn't stand on my foot. I wouldn't tell her
10 what was wrong because I was terrified of being beaten.
11 I eventually passed out and the nuns called
12 an ambulance. I was taken to hospital and again
13 I refused to doctors what was wrong because the nun
14 never left my side. I eventually asked the nurse if the
15 nun had to be there all the time and I think she was
16 kept out during the next examination. A nurse noticed
17 the lines going up my leg and they had to lance my foot.
18 They said if it had gone on any longer, I might have
19 died. I was in the hospital for approximately two weeks
20 and I was dreading going back to the convent. A nun
21 visited me in the hospital at the same time she was
22 visiting another girl from the Good Shepherd. The nun
23 was giving this girl a really hard time, saying it was
24 about time that she should be out of hospital and back
25 to work, even though the girl was really ill."

1 I will pause here to say it is not clear the nun who
2 was visiting was a member of the congregation of the
3 Sisters of Nazareth.

4 She goes on to say -- the congregation have said:

5 "It is devastating to think that any child was
6 terrified to tell the Sisters they were sick. However,
7 as we don't have the medical records for HIA361, we
8 can't comment further on the incident."

9 Paragraph 14 she describes the nuns as very cruel.

10 "They never taught us anything positive. They just
11 criticised us over everything. There was no affection
12 or praise. Everything had to be perfect. If we were
13 taken out for a walk, we had to walk in pairs in
14 a straight line. If we weren't in a straight line, we
15 found out about it when we got home, as we would get
16 slapped. On one occasion we were out walking and we saw
17 a dog. We weren't used to seeing animals and all the
18 girls started to scream. We all got slapped as soon as
19 we got back to the home. It always struck me that there
20 were women who would come into the home to do little
21 jobs, sewing and mending things, and they were bound to
22 have seen what was happening in the home, but never did
23 anything about it. They must have been afraid to speak
24 up. We weren't allowed to speak to these women.

25 "There were high walls around the convent as if the

1 nuns wanted to keep us hemmed in. There was an orchard
2 at the side of the convent and I remember trying to get
3 into it to steal some pears and apples, but I was
4 caught. I was put in the corner of the classroom. From
5 where I stood in the corner I could see the big
6 cupboard, which had a row of canes at the back of it.
7 They were all different thicknesses. The fine canes
8 were the worst. On one occasion I knew I was going to
9 be slapped. The nun had a stick, which was worse than
10 the cane, so I grabbed it off her and threw it out the
11 fire escape. I had to go and hit it -- get it and she
12 hit me anyway."

13 She doesn't remember birthdays being celebrated.
14 She does remember when she was 7 seeing Santa Claus for
15 the first time and being scared. She didn't know who it
16 was supposed to be.

17 "One Christmas Day we woke up and found an orange
18 and two sweets on our beds. I wanted to savour the
19 orange, so I kept it, but it went mouldy."

20 She says in paragraph 17 that:

21 "The convent had two days that were begging days,
22 a Wednesday and Saturday."

23 She said:

24 "There were a lot of children in the home and the
25 relatives generally didn't contribute to our upkeep.

1 There were old people as well, but we rarely saw them."

2 As I have indicated, she said her sister and she
3 never met each other in the convent.

4 "I didn't even know I had a sister or brothers.
5 Looking back on it, it feels as if they deliberately
6 kept us apart."

7 She describes families being able to visit on the
8 first Sunday of every month, but neither her father nor
9 her mother made any attempt to visit her. One day her
10 father arrived to take her out, and that was the first
11 occasion when she met her sister, and they were
12 introduced at that stage. They had not been introduced
13 before. She said meeting her father was like meeting
14 a stranger. Her sister:

15 "... was a very quiet person whereas I was quite
16 rebellious."

17 She goes on in paragraphs 21 to 25 to describe her
18 life after care and in paragraph 25, if we could scroll
19 to it, please, she says that:

20 "The nuns made my life a misery. They could do
21 whatever they wanted to us. I didn't have a childhood
22 or even a teenage phase. I would love to have my
23 childhood back. For years I found it hard to make
24 friends. I'm very cautious if I meet somebody and
25 I find it very hard to trust people. I never went to

1 counselling and I never reported the abuse I suffered to
2 police, because I never thought anyone would believe
3 me."

4 She signed her statement on 25th July 2014.

5 The congregation in their response statement have
6 offered HIA361 an unreserved and sincere apology for any
7 treatment she received by any Sister which fell below
8 the acceptable standard.

9 That concludes the summary of HIA361's evidence.

10 Summary of evidence of WITNESS HIA14

11 MS SMITH: The next witness is HIA14. She is HIA14. Again
12 it is believed that HIA14 wishes to maintain her
13 anonymity.

14 Her witness statement can be found at SNB-115 to
15 122.

16 The congregation's response is at SNB-2145 to 2147.

17 The Health & Social Care Board response is at 6233
18 to 6234. Again the Board have said they have no records
19 relevant to HIA14's time in the home and they believe
20 she was placed there privately.

21 We have received a note from HIA14's GP, which is at
22 33012, indicating that she is unable to attend.

23 There is police material at SNB-61913 to 61992 with
24 HIA14's statement to be found at 61934. The relevant
25 section of the police material where SR31 is interviewed

1 is at 61959 onwards, and the relevant section relating
2 to SR116's interview is at 61982 onwards.

3 Going back to HIA14's statement, she indicates here
4 she was born outside of this jurisdiction. She gives
5 the names of her five older siblings. She is now 59,
6 almost 60. She doesn't quite know how she ended up in
7 care and the details are set out there in paragraph 2 as
8 to how she came to be in Nazareth House. She was in
9 Nazareth House from [REDACTED] between
10 the ages of 3 and 11.

11 In paragraph 3 she talks about being separated from
12 her siblings, as she was in the nursery, her older
13 sisters went into the house and her brothers were sent
14 to Nazareth Lodge. She describes SR180 who looked after
15 her in the nursery as being very nice. She says:

16 "She would cuddle me and kiss us goodnight."

17 She describes in paragraph 24 that she saw her
18 brother when he came to Nazareth House some Saturdays to
19 see a film. This is the first time we have heard of
20 this type of interaction between siblings, about boys
21 being brought up to the house for entertainment
22 purposes.

23 In paragraph 5 she talks about being moved into
24 SR116's group when she left the nursery and she was aged
25 about 6 or 7 she believes. She said there were two

1 other dormitories. They were run by SR31 and the other
2 by SR134. She talks about where her sisters were.
3 Eventually they all end up in the same group.

4 She said -- in paragraph 6 she talks about how they
5 were made to sleep with their arms crossed over their
6 chest:

7 "... so that we would go to heaven if we died in our
8 sleep. SR116 told us if our arms were not crossed, we
9 would burn in hell. One morning Sister told me she had
10 seen the devil dancing on my bedside locker during the
11 night. She had an obsession with the devil. She used
12 to use the long pole to open the window and said she was
13 letting the devil out."

14 In paragraph 7 she describes one occasion not long
15 after she moved into the big girls' dormitory when she
16 wet the bed. She said that SR116 pulled back the
17 blankets in the morning and started shouting at her.
18 She called her a "filthy cow". She then grabbed her
19 head and pushed her face into the wet sheet.

20 "She did not clean me up. She then left me to
21 remove the wet sheet and remake my bed with fresh
22 sheets. We were all responsible for making our own
23 beds, which had to be done every morning before mass.
24 Other bedwetters were also subjected to the same
25 treatment and called names by the nuns."

1 Now the congregation do not accept that this would
2 have happened in their response statement.

3 Paragraph 8 she goes on to describe that:

4 "Once a week on a Thursday night we had to line up
5 and show our knickers to the nuns. If they were not
6 clean, we got shouted at or they would hit you over the
7 head with your knickers. We only got a clean pair of
8 knickers once a week, so I do not know how they expected
9 them to be clean. It was humiliating and degrading."

10 Paragraph 9 she thinks that they had a bath every
11 Tuesday and Wednesday -- sorry -- Saturday night.

12 "At bath time we were treated as though we were
13 dirty animals and we were bathed in Jeyes Fluid and
14 scrubbed all over with carbolic soap, including our
15 genitals. The older girls would have scrubbed us and
16 the nuns would just have supervised. It was awful and
17 it made my skin and my vagina really sore. I suffered
18 from eczema and I think it was as a result of the
19 carbolic soap. There was a nun we had to go to if we
20 needed a plaster or something. It was either SR134 or
21 SR122. I can't remember. I lined up to see her one
22 day, because my vagina was stinging from the Jeyes Fluid
23 in the bath, but she told me to go away, so I never got
24 to tell her what was wrong."

25 She goes on to describe how they were all expected

1 to share the same bath water.

2 "I did not like it, because by the time I got a bath
3 the water was always dirty and cold. I remember one
4 occasion I went up early to try and get bathed first
5 when the water was hot and clean. I think I was about 7
6 or 8 years old. I was in the bath when SR134 came in.
7 There were a couple of other girls, but I cannot
8 remember their names. SR134 started shouting at me.
9 She then grabbed my hair and started repeatedly pushing
10 my head under the water, holding it down and pulling me
11 back up by the hair. I remember being petrified and
12 unable to breathe. She then dragged me out of the bath
13 by the hair and started to whip me over my legs and back
14 with the leather belt she wore around her waist. I had
15 red marks where the belt had hit me. I have been left
16 with a fear of water. I was unable to take my sons
17 swimming as children and I still do not enjoy taking
18 baths."

19 She goes on to describe the food in the home and she
20 said:

21 "It was usually adequate, but I remember I was
22 regularly made to go without food for silly reasons like
23 giggling or talking in the dining room. They would take
24 me away from the table and make me stand in the corner
25 with my hands on my head or I would be made to walk

1 around the yard with my hands on my head. If I put my
2 arms down because they were aching, I would be hit with
3 the belt. The worst nuns for hitting with the belt were
4 SR116, SR31 and SR134. The nuns carried big keys on
5 a chain around their waist and I remember being poked
6 with the end of the keys for all sorts of petty reasons.

7 "We just took the beatings and said nothing. There
8 was no-one to tell and no-one would have believed us.
9 Nobody would have believed that the nuns would have been
10 capable of treating children that way. We also did not
11 know any better and didn't fully appreciate at the time
12 how wrong it was.

13 "I remember lots of noise in Nazareth House, lots of
14 shouting and screaming, in the dormitory, in the dining
15 room, in the recreation hall. It was the nuns who did
16 the shouting and screaming. They shouted at us for the
17 smallest things like our socks being down or our laces
18 being undone. Being shouted and screamed at by the nuns
19 and pushed and hit by them was a daily occurrence for
20 all the girls. The only place they did not scream was
21 in church."

22 The congregation have said in their response
23 statement they do not remember -- sorry -- they don't
24 accept the children were made to go without food.

25 She goes on -- HIA14 goes on in paragraph 14 to

1 describe the religious observance. She says mass was
2 twice a day. They were made to pray for the coffins of
3 dead people from the old people's home, which she
4 thought was very frightening. She occasionally was sent
5 to work in the old people's part of the home from she
6 was about 8 and she says she usually worked in the
7 laundry.

8 Paragraph 15 she describes running away and -- with
9 another girl, being freezing and knocking on lady's
10 door, who contacted the police, and then she was brought
11 back to Nazareth House.

12 "As soon as we got back SR31 grabbed me by the hair
13 and dragged me all the way upstairs to a small dark
14 storeroom on the top floor. She shouted at me to say,
15 'Sorry, Sister. I won't do it again', and she hit me
16 and she hit me all over my body with a stick like
17 a walking stick. I was crying. She then locked me in
18 the room in the dark. As I cried and screamed she kept
19 coming back in and hitting me with the stick. It felt
20 like I was there for hours. Eventually she let me out
21 and I was taken straight to bed. I was covered in
22 bruises. I remember seeing one of my sisters when I got
23 back to the dormitory but she was not able to come near
24 me to comfort me."

25 She says that:

1 "SR31 then picked on me more after I ran away. She
2 would hit me with her belt if I did anything that she
3 considered to be wrong."

4 She says that SR122 was in charge of the sewing
5 room. She gives the nun's nickname. She says that
6 there was one occasion when she was sent there with some
7 other girls to get some clothes. This nun told her to
8 take her clothes off, but she didn't want to do that in
9 front of the other girls.

10 "So she pulled my clothes off and made me stand
11 naked in front of the other girls. She then grabbed me
12 by the hair and slapped me all over my body. The other
13 girls were all standing in a line watching."

14 At paragraph 18 she goes on to describe working in
15 the laundry. She says she worked there every day and
16 had to do the washing by hand.

17 "There was an older girl who worked in the laundry
18 called", and I will use the first name, "NHB32", HNB --
19 sorry -- NHB32, "who used to hit me around the head and
20 pull my hair if I wasn't doing the washing correctly.
21 We were made to do all the cleaning. We had to clean
22 the kitchen, the hallways, the corridors and the church.
23 If the nuns didn't consider the cleaning good enough,
24 they would hit us with their belts. Saturdays were
25 mostly spent cleaning."

1 Paragraph 19, unlike others that we have heard from,
2 HIA14 felt that the education that she received was
3 good. She recalls being taught by SR31 and a lay
4 teacher. She said:

5 "SR31 taught the more advanced pupils and SR134
6 taught the more remedial pupils. We used to be sent out
7 of class to do cleaning jobs around the home, but we
8 always went back to the class and were not away for
9 a long time. In general I found the education to be
10 good and I passed the 11 Plus."

11 She does -- the congregation have not accepted that
12 children were released from class to do chores.

13 In paragraph 20 she describes holidays outside of
14 the home with her aunt and uncle. She describes being
15 provided with clothing and presents which she brought
16 back into the home, but they were taken off her by the
17 nuns as soon as she returned. She said:

18 "We had nothing we could call our own."

19 She also remembers spending a week with a family in
20 Newry at one stage.

21 The congregation don't accept things were taken from
22 children.

23 At Christmas time she describes a handyman dressing
24 up as Santa and getting presents of second-hand things.
25 She says she once received an umbrella with holes in it.

1 She does remember the doctor coming -- she names him
2 as Dr -- but the nuns would decide who saw him.

3 "I don't remember seeing the doctor while I was
4 there. I remember getting an injection in my arm from
5 the nurse once and I do remember going to the dentist."

6 She does not remember any social workers visiting or
7 any inspections.

8 At paragraph 24 she talks about her life -- she
9 talks really from how she came to leave Nazareth House
10 in [REDACTED] and the fact that she was called into
11 a room and told she was going home. She then went to
12 England to her mother, and she describes her life after
13 leaving the home in paragraphs 26 through to 31.

14 If we look at paragraph 30, please, she said she
15 made a statement to Police on 28th
16 December 2005 about the abuse she suffered in Nazareth
17 House. She understands that the matter was referred to
18 the PSNI and two nuns were questioned .

19 "However, no criminal charges were ever brought.
20 I even wrote to Cardinal Sean Brady, but he replied
21 saying that it was outside his jurisdiction."

22 Now if we look at SNB-61938, please -- sorry --
23 61934, first of all, 61934, this is the statement that
24 she gave to Police in December of 2005,
25 and essentially she relates the same complaints as are

1 in her Inquiry statement.

2 Then if we go to 61938, she says in the second
3 paragraph there:

4 "It wasn't just me that was hit by the nuns. It was
5 a regular thing on a daily basis for all of us to be
6 pulled by the hair, shouted and screamed at, pushed by
7 and hit by the nuns with their belts or with a stick.
8 On odd occasions I would be slapped by the nuns but not
9 as much as by the belt."

10 SR31 was interviewed and in her interview she denied
11 all of the allegations made by HIA14. She said children
12 were never deprived of food and she herself never had
13 a belt.

14 SR116 in interview did remember HIA14. She denied
15 the allegations. She said there was mass every morning
16 for the Sisters but not for the children. Children did
17 make their own beds, but she never used a belt or saw
18 a cane or a belt used.

19 If we go back to HIA14's Inquiry statement at
20 paragraph 31, page 122, please, her final
21 paragraph reads:

22 "I believe that the victims of the abuse suffered at
23 the hands of the Sisters of Nazareth should receive
24 an apology and compensation from the Order."

25 Certainly in their Inquiry statement -- response

1 statement the congregation have offered HIA14
2 an unreserved and sincere apology for any treatment she
3 received by any Sister which fell below the acceptable
4 standard.

5 Now, Panel Members, you will recall HIA14 put
6 a number . When I took
7 HIA161, HIA161, through her evidence, I asked for her
8 responses to HIA14
9 . Her responses to me are in her transcript on
10 the website.

11 HIA14 obviously read this and wrote to the Inquiry
12 on 3rd March 2015, and her letter to the Inquiry can be
13 seen at SNB-33074 to 33075. In that she disputes the
14 factual details recounted by HIA161 relating to their
15 contact in relation to the police investigation, in
16 relation to HIA14 visiting the and about
17 whether HIA161 read the or not, and about
18 conversations that took place between them, about
19 whether she had read HIA161's , and she states that
20 she was not aggressive or abusive to HIA161, and she
21 also firmly states that the allegations made by HIA161
22 against her are false and that there is not a word of
23 truth in them. HIA14 was advised that that letter would
24 be drawn to the attention of the Inquiry whenever the --
25 her evidence was summarised.

1 That concludes, Chairman, the two pieces of evidence
2 that I wish to bring to the attention of the Inquiry
3 today. There are two other witnesses who will be dealt
4 with by Mr Aiken, but if we could take a short break
5 now, then, say, commence again in ten minutes, if that's
6 appropriate.

7 CHAIRMAN: Yes.

8 (11.05 am)

9 (Short break)

10 (12.03 pm)

11 Summary of evidence of WITNESS HIA129

12 CHAIRMAN: Yes, Mr Aiken.

13 MR AIKEN: Chairman, Members of the Panel, good afternoon.

14 The first witness that I am going to deal with this
15 afternoon is HIA129, who is HIA129. She was originally
16 HIA129. She has been unable to attend to give evidence
17 orally to the Inquiry for medical reasons and has given
18 an explanation that the Inquiry has accepted. The
19 assumption the Inquiry makes is that she would wish, if
20 she were here, to preserve her anonymity that has been
21 afforded to her by the Inquiry in respect of her
22 evidence and therefore I will proceed on that basis.

23 The core material relating to her, Members of the
24 Panel:

25 Her witness statement begins at SNB-017 and it runs

1 through to SNB-021, and the Panel has access to -- if we
2 just move through to 021, please -- has access to
3 a signed copy of her statement. The one on the screen
4 obviously appears in redacted form, and if I can also
5 indicate that in my papers I have a signed copy of the
6 statement signed by HIA129.

7 In addition, the Panel has access to the replying
8 statement from the Sisters of Nazareth, which runs from
9 SNB-2040 to 2041, and also a replying statement from
10 a Health & Social Care Board, which runs from 6239 to
11 6240. For reasons that will become clear the Health &
12 Social Care Board has indicated to the Inquiry that
13 HIA129 was a privately arranged placement in Nazareth
14 House.

15 If we go back, please, to the first page of HIA129's
16 statement, and HIA129 has indicated to the Inquiry that
17 she was born on . She would be now aged
18 74 . She was one of
19 five siblings and has explained to the Inquiry that she
20 has four children herself and ten grandchildren.

21 Essentially, piecing together the contents of her
22 statement and other material that the Inquiry has had
23 access to, it appears that she was in Nazareth House for
24 a period of approximately two years.

25 She explains in paragraph 2 of her statement that

1 her mother fell seriously ill when she was she believes
2 around 6 or 7 -- so that would be, if correct, around
3 1946 or 1947 -- and that for a period of time she tried
4 to look after the family, as her father was working all
5 of the time, but she goes on then to indicate that she
6 recalls the local parish priest eventually coming to
7 take her and her two younger brothers to what she later
8 discovered through a conversation with her mother was
9 Nazareth House, as she classifies it as she was not able
10 to look after the family when her mother was ill and her
11 father was working.

12 She explains in paragraph 11 and 12 of her statement
13 at SNB-020, in addition to explaining her own
14 circumstances after her time in care, that she regards
15 a feeling of profound guilt at not being able to look
16 after her children -- her siblings and therefore felt
17 herself responsible for them going into care and that
18 had a profound effect on her later life.

19 The register entry that relates to her, if we can
20 look, please, at 4161 -- unfortunately it is only this
21 extract that we have, and Mr Montague is kindly working
22 through getting us the further part of this page,
23 because when we move on to the next page at 4162, we are
24 missing her date of entry, which is the left-hand side
25 column, because it makes -- it is based on the year that

1 was ascribed to some entrant further up the page and we
2 don't have that entry as yet. We will have it later
3 today, and I will make that available to the Panel when
4 we have it, but the record does indicate that HIA129
5 left Nazareth House on 4th October 1948, aged 8, which
6 is what allows me to say it would appear, if her
7 recollection is correct, that she was there for
8 approximately two years or perhaps a shorter time. We
9 will know that more clearly hopefully later today.

10 CHAIRMAN: The entry in the column "Recommended by" refers
11 to the Sisters of Mercy --

12 MR AIKEN: Yes.

13 CHAIRMAN: -- which might infer that she and perhaps others
14 in the family were in an institution in before
15 they came to Belfast.

16 MR AIKEN: Yes. It's a point I was going to come to,
17 Chairman, because it is unclear from the material that
18 is presently available as to what this reference relates
19 to. If it relates to HIA129, nee HIA129, then it does
20 not accord with what is set out in paragraph 2 of her
21 statement, where she records the local parish priest,
22 Father , as having been involved in her admission
23 and, in fact, taking her -- she says in paragraph 3 of
24 her statement she recalls him driving her and her
25 younger brothers to the home.

1 So the Sisters of Nazareth had indicated in their
2 replying statement that they didn't have any record of
3 this applicant, and they accept that that's not correct,
4 and they are looking for what records there are in
5 a more complete fashion that will then be available to
6 you that might answer what is an anomaly it appears. It
7 may be it is not capable of being nailed down entirely,
8 but certainly in paragraph 9 of HIA129's statement at
9 019, please, she explains that her mother survived her
10 serious illness, and after her mother returned home,
11 then she and her younger brothers eventually went home
12 from Nazareth to live with her mother again.

13 The first issue that arises from HIA129's statement,
14 if we could look at paragraph 3, please, is she explains
15 that when she was taken to Nazareth House, she describes
16 it in this way, that her two younger brothers just
17 seemed to disappear. It may be that they went to
18 Nazareth Lodge, as there don't appear to have been boys
19 in Nazareth House in the late 1940s, and again their
20 entries are going to be provided to the Inquiry so that
21 that can be clarified.

22 In paragraph 7 of her statement at 019 she explains
23 that she only recalls seeing her brothers on a couple of
24 occasions. The Inquiry has heard evidence from others
25 of a similar separation occurring between siblings, and

1 the congregation have said to the Inquiry that they
2 believe they endeavoured -- while the premises were
3 organised in the way they were they endeavoured to
4 provide sibling contact, and the Panel will obviously
5 have to come to a view about whether that's right or
6 not.

7 In paragraph 4 of her statement at 018 she refers to
8 a particular pattern of behaviour in the home, which
9 I am going to read:

10 "I have one persistent memory of being in the home.
11 I recall that once a week we were made to go into a big
12 room where there were little piles of clothes set out,
13 arranged in semi-circular rows. We each had to kneel
14 down behind one of the piles and then change into the
15 clothes that were lying in front of us. We were
16 expected to change modestly."

17 So that would imply the clothes that were on were
18 being swapped for the new clothes that were laid out and
19 that changing was done in a modest way that others
20 perhaps have described to the Inquiry, being able to
21 change in that way without one's body being exposed.

22 "We then had to form a queue and make our way up to
23 one particular nun who was standing in the corner. We
24 had to hold our underwear tightly in our hands and
25 present them to the nun to inspect. We then had to turn

1 our underwear round so that she could see both sides.
2 If your underwear was damp, then you would have received
3 a couple of whacks on the palm of your hand with a large
4 cane that the nun had. If your underwear was stained,
5 then you would have received even more strokes.

6 I remember as we were queuing up to see the nun, we
7 would have been rubbing our underwear in our hands to
8 try and dry it so that we wouldn't get slapped. We
9 didn't dare try to pull our hands away, because then the
10 nun would have turned your hand over and hit the
11 knuckles with the cane instead. I don't remember the
12 name of this nun, but I do recall that she would have
13 been quite young, maybe in her 20s or 30s. I remember
14 that her cane was really long and had a sharp point on
15 it. I can still hear the sound of the cane coming down
16 and I can hear the children crying as they were leaving
17 the room, rubbing the palm of their hands, which were
18 always red raw. I remember trying to figure out why
19 I had to show the nun my underwear when my mother had
20 never made me do this. This memory has never left me,
21 but my memory largely goes blank after that."

22 Now the congregation have addressed this similar
23 type issue on a number of occasions. If we just look at
24 the replying statement, please, at SNB-2040 and
25 paragraph 3, the congregation says to the Inquiry:

1 "This is an allegation which the congregation have
2 not considered before in which the children once a week
3 were made -- placed in semi-circular rows and made to
4 change modestly. Further to this, many children have
5 stated that their underwear was checked. However, we do
6 not understand why this would occur and find it
7 difficult to accept as a common practice."

8 Obviously the Panel have the opportunity to look
9 across the number of individuals and the time periods
10 they cover who describe this in some form practice
11 occurring.

12 In paragraph 8 of her statement HIA129 -- 019,
13 please -- describes her time -- she does not remember
14 any -- the names of any of the nuns who worked at
15 Nazareth House.

16 "The only thing I remember about them was they were
17 all very stern and authoritative and we didn't dare ask
18 them anything. We were scared of them and always on our
19 guard. We never stepped out of line. My mum told me
20 after I left Nazareth House that the nuns didn't want me
21 to go, because I was always very obedient."

22 So what I'm drawing to the Panel's attention is the
23 atmosphere that HIA129 is referring to that
24 characterised her time in the home.

25 I am not going to read the material out, because the

1 Panel have access to it, but in paragraphs 10 and 11 of
2 her statement HIA129 records her experiences in later
3 life and why she links some of those experiences to her
4 time spent in Nazareth House. Obviously the Panel has
5 all of the statements and the opportunity to and has
6 read them in advance.

7 Unless there is anything else that I can assist the
8 Panel with, that's what I propose to say about HIA129's
9 evidence to the Inquiry.

10 Summary of evidence of WITNESS HIA55

11 MR AIKEN: The second individual, Members of the Panel, that
12 I propose to deal with today is a lady called HIA55, who
13 was originally HIA55, who is HIA55. She also has been
14 unable to attend due to medical reasons and the Inquiry
15 has accepted the explanation that she has provided, and
16 again the Inquiry assumes that she, if she were here,
17 would wish to maintain the anonymity the Inquiry has so
18 far afforded her.

19 The core material relating to her:

20 Her witness statement begins at SNB-192. If we can
21 bring that up, please, and if we can look at the last
22 page of the statement, please, at 196, and again the
23 redacted copy appears on the screen, but the Panel has
24 access to the signed copy of HIA55's statement, and
25 I also can indicate that I have a signed copy of it in

1 my papers.

2 In addition to her witness statement HIA55 also gave
3 an Obtaining Best Evidence Interview to police in
4 England on 15th November 2011 and the Panel have access
5 to that interview. It runs from SNB-61470 to 61482, and
6 I will briefly return to some aspects of it as I go
7 through this lady's evidence.

8 The Sisters of Nazareth replying statement can be
9 found at SNB-1983 to 1985.

10 The Health & Social Care Board statement can be
11 found at 5739 to 5740. Again in respect of HIA55 the
12 Health & Social Care Board have indicated she appears to
13 have been a private placement in Nazareth House without
14 any welfare authority involved in her care.

15 HIA55 was born on . She is now aged 78.
16 She was one of four siblings, and I summarised the
17 witness statement of her youngest sister, HIA27, who was
18 HIA27, formerly HIA27, on Day 102 of the Inquiry public
19 hearings, which was 12th March 2015, and the relevant
20 part begins at page 40 of the transcript of that day.

21 In paragraph 2 of her statement at 192 HIA55
22 explains how she came to be in Nazareth House. That
23 would appear to accord with the register entry that the
24 Inquiry has been given, if we look, please, at SNB-4021,
25 and this entry records HIA55 and her two sisters

1 entering Nazareth House on [REDACTED] and
2 records the involvement of her local parish priest in
3 that admission. That is why the Health & Social Care
4 Board, in addition to indicating that there are no
5 papers that they can find relating to this lady, that
6 leads them to say there was no involvement of the
7 welfare authority in her care.

8 She entered on [REDACTED], aged 9, and she
9 remained there in Nazareth House until
10 [REDACTED], when, aged 14, if we look, please,
11 at paragraph 14 of her statement at SNB-195, please, she
12 indicates at the age of 14 that her mum took her home
13 again. So she spent just less than five years in
14 Nazareth House before returning to live with her mother.

15 In paragraph 8 of her statement at 194 she explains
16 to the Inquiry that the nuns were, in her words, very
17 cruel.

18 "They were physically and emotionally cruel to us.
19 There was no warmth or affection from them."

20 She says:

21 "I didn't have a proper childhood in their care.
22 They didn't talk to us about growing up."

23 I'll come back to the next entry. Then she says at
24 the end:

25 "The nuns used to smack us with their rosary beads

1 on the body with very little provocation."

2 She also said to the police in November of 2011, if
3 we look, please, at 61479 -- this is part of the
4 interview -- you can see that she indicates:

5 "Q. And they beat you with the belts and rosary
6 beads?"

7 Just scroll down a little further. When asked, she
8 says that:

9 "A. The nuns didn't use the stud part of the belt
10 to hit the girls. They beat them with their clothes on,
11 not off."

12 I'll come back to the other aspect that she
13 mentions.

14 In paragraph 8 of her statement, please, at 194 she
15 mentions to the Inquiry the two nuns that she believes
16 she remembered as being the person in charge of her
17 group, which was SR181 -- that's SR181 -- and then
18 SR182, SR182, who was the nun and who would have
19 been in her 40s.

20 Now the Inquiry has access to the list of nuns that
21 was maintained for Nazareth House, which covers the
22 period 1945 through to 1950, save for there's a missing
23 year of 1946, and for the record those lists that cover
24 that period '45 to '50 can be found at SNB-19208 through
25 19211. That is -- I will just show you the 1945 one by

1 way of example. 19208, please.

2 So in addition to the year, the home to which it
3 relates, you get the name of the nun and their surname
4 and then their role in the congregation as it was in
5 Nazareth House at the particular point in time.

6 It appears, having looked through these pages of
7 '45, '47, '48, '49 and '50, which would cover the period
8 of HIA55's time in Nazareth House, that there were not
9 nuns by the name of SR181 or SR182. That is not
10 an issue that was addressed by the Sisters of Nazareth
11 in their replying statement, but I have asked for the
12 congregation to confirm that to the best of their
13 knowledge there were not nuns by that name, and they
14 have so confirmed that they don't believe there were
15 nuns by the name of SR181 or SR182 or certainly not at
16 the time period that we are dealing with in respect of
17 HIA55's evidence.

18 Now when speaking to the police in 2011, if we look,
19 please, at 1478, she did initially say to the police
20 that she -- it's just that sentence after the bold
21 entries:

22 "I cannot recall the individual nuns' names."

23 She goes on to say they would pick on her for no
24 reason.

25 Now she did -- slightly later in the interview,

1 three pages further on at 61481, please, she did mention
2 two nuns. She says there were about forty of them. She
3 recalls the names SR181 and and that she was
4 really frightened of them. She goes on to talk about
5 various reasons for that.

6 So there is a common theme of SR181, but this is a
7 different name in terms of , and again there does
8 not appear to be a nun by that name recorded in the
9 entries that cover the period of HIA55's time in
10 Nazareth House. So it may be her earlier statement to
11 the police where she could not remember the name of the
12 nuns is more likely to be correct.

13 In paragraph 9 of her statement at 194 she describes
14 what happened to her when she returned or was returned
15 by the police, having run away from Nazareth House. She
16 says to the Inquiry that her and a friend of hers who
17 both ran away:

18 "The police caught us both times before we made it
19 to the train station in Belfast. We were punished by
20 being locked in separate cupboards for a couple of
21 hours. I was hit when I was put in, and when I was let
22 out, I was hit again, and we got no supper."

23 When speaking to the police in November 2011, she
24 described this. If we look, please, at 61478, just at
25 the bottom of the page she was being asked how often

1 would this issue of being placed in the cupboard take
2 place:

3 "Q. How long were you in the cupboard for?

4 **A. About half a day.**

5 Q. What happened if you needed the toilet whilst
6 you were there?

7 **A. You had to just do it there and then, whatever**
8 **you had to do. You did it in the cupboard."**

9 She recalls banging the cupboard, but they wouldn't
10 let her out. If we scroll down, please, she is then
11 asked:

12 "Q. So how many times did you have to go in a
13 cupboard?"

14 She then says:

15 "A. About every other month or something. About
16 four or five times a year",

17 and then moves on to:

18 "If you were caught eating bread, or if you were
19 caught eating this, if you weren't saying your prayers
20 properly, if you weren't kneeling down, different things
21 for young girls to have to come through.

22 Q. And they beat you with the belt and rosary
23 beads?"

24 So it's unclear if the section that begins:

25 "If you were caught eating bread ..."

1 more relates to the use of belts and rosary beads
2 than the punishment for those things involved being
3 placed in the cupboard. Certainly in the Inquiry
4 statement HIA55 is saying to the Inquiry that it was the
5 running away resulted in her being placed in the
6 cupboard.

7 Another punishment that she describes to the police
8 in the interview in November 2011, if we look at 61472,
9 please, again she makes reference to being locked in the
10 cupboard, but she also says this. She was also made to
11 stand on a stool in a corner all day.

12 "If you dared to move, the nuns beat you with the
13 straps from around their waist."

14 The Order has obviously addressed the allegations in
15 the statement and indicates to the Inquiry that with
16 regards to paragraph 8 of the statement -- this is found
17 on SNB-1984 in paragraph 8, the replying statement:

18 "It is a matter of deep regret that any child
19 resident under the care of the Sisters of Nazareth
20 didn't feel loved, valued and cared for while under
21 their care and that the congregation endeavoured to
22 provide a safe and loving home for children and are
23 devastated that HIA55 feels she was not given any warmth
24 or affection."

25 Then it moves on to address paragraph 10 of the

1 statement.

2 In relation to siblings HIA55 explains to the
3 Inquiry at paragraph 3, if we look at 193, please -- she
4 says that she did not really see her sister while in the
5 home:

6 "I never saw my sisters while we were in the home."

7 She says: "We were in" -- her older sister and her
8 were in separate groups and her younger sister, HIA27,
9 that I mentioned to you at the outset I previously
10 summarised, was initially in the nursery. Then she
11 says:

12 "The next time I really saw them was when we came
13 home again."

14 She has indicated to the Inquiry at paragraph 5 of
15 her statement at 193 that she used to ask to see her
16 sisters but was never allowed to see them. Now -- she
17 says:

18 "The different groups played outside at different
19 times. So I never even got to see my sisters in the
20 playground. I used to always ask for my sisters, but
21 I was never allowed to see them."

22 In the police interview that she gave in
23 November 2011 if we look, please, at 621472 -- if you
24 just move down a little, please -- she says that:

25 "Every Christmas the nuns took the children to

1 a pantomime. They were marched in and the nuns marched
2 up and down watching the children. They daren't as much
3 as sneeze."

4 HIA55 says one Christmas Day she was given a boys'
5 game called Smugglers. Her sister HIA27, HIA27, which
6 is the youngest that I previously summarised, was given
7 a black doll with one eye and an apple and an orange,
8 and her sister was given a bag. They were
9 overjoyed that they had actually got a present, but the
10 day after Christmas Day the nuns took the toys off them
11 and they never saw them again.

12 The purpose for drawing that to the Panel's
13 attention is this would appear to suggest that at
14 certain times or at least Christmas the siblings were
15 together in that it is clear to HIA55 what her siblings
16 had received by way of a gift, albeit she says it was
17 taken off them at a later stage.

18 If we look, please, at the next page of the
19 interview at 61473, if you just scroll down a little
20 further, please, she is describing how they were all put
21 in separate dormitories and not allowed any physical
22 contact with each other at all. Then she says this:

23 "She would see her sisters when they were let
24 outside into the yards."

25 So that's different from what was said to the

1 Inquiry in the statement, albeit it then does record the
2 yards being separated and not allowed to touch your
3 sister's hand through the gate. So that may be a period
4 when the younger sister, HIA27, was in the babies' home
5 before moving into the main house alongside her older
6 sisters.

7 On a different issue she explains to the Inquiry at
8 193, please, in paragraph 4 of her statement that she
9 was made to sleep with her arms crossed and hit by those
10 looking after her if she didn't do that. She indicates
11 to the Inquiry:

12 "I remember being hit once for not sleeping with my
13 arms crossed over my chest."

14 Obviously the Panels has heard a number of children
15 explain about this practice taking place.

16 She explains also in paragraph 5 of the statement at
17 193 about being hungry and stealing food. She recounts
18 both taking food from the kitchen and also refers to
19 taking food from a bin. She described -- if we look at
20 the November 2011 police interview, please, at 61470,
21 she described it more -- the Panel may think more
22 vividly to the police in that -- if we just scroll on
23 down, please, she describes at meal times her view of
24 the food as slops:

25 "... which they ate because they were starving. She

1 used to steal food from the kitchen when she was 8 or 9.
2 She'd hide bread and jam down her knickers.

3 "She was caught eating jam and bread and they put
4 her in a dark cupboard."

5 In relation to bedwetting, if we look at paragraph 7
6 of the statement, please, at 194, she describes to the
7 Inquiry how a girl in the bed beside her, who regularly
8 wet the bed, in the morning the nuns would strip her
9 nightdress off her and wrap the wet sheet around her and
10 hit her as punishment.

11 She recounts then in paragraph 8 of her statement
12 that in relation to her periods that that had not been
13 explained to her as something that would happen to her
14 and she had no idea what to do when it first arose.

15 She does say to the Inquiry in paragraph 11 of her
16 statement at 195 that her only good memory of her time
17 in Nazareth House is being taken to the pantomime at
18 Christmas -- Christmas time one year and getting sweets.
19 We did see that for a different reason when looking at
20 the police interview earlier.

21 In paragraph 17 of her statement at SNB-196 she
22 comments on a question that would have been asked of her
23 if she were here about what recommendations she would
24 suggest the Panel consider and she said:

25 "I believe that the Sisters of Nazareth and the

1 Roman Catholic Church should apologise to the children
2 who suffered under their care and I believe that we
3 should be compensated for the terrible childhoods we
4 suffered. I also think there should be a memorial for
5 people like our sister who died before they were able to
6 tell their story."

7 The Inquiry is aware from material received that
8 HIA55 is of the view that she should be compensated for
9 her time in care and has made that view plain beyond the
10 Inquiry and the reference for that is at 61467.

11 Members of the Panel, that is what I propose to say
12 in respect of the evidence of HIA55, unless there is
13 anything else that I can assist you with.

14 CHAIRMAN: I think not. Thank you.

15 Well, as I indicated at the beginning, all four
16 witnesses who have their evidence placed before us today
17 are not here in person for medical reasons. So that
18 brings our sitting to a somewhat earlier end than usual
19 and we will resume tomorrow morning at the usual time.

20 (12.40 pm)

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

22 --ooOoo--

23

24

25