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HISTORICAL INSTITUTIONAL ABUSE INQUIRY

being heard before:

SIR ANTHONY HART (Chairman)

MR DAVID LANE

MS GERALDINE DOHERTY

held at

Banbridge Court House

Banbridge

on Wednesday, 25th February 2015

commencing at 10.00 am

(Day 98)

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

1 Wednesday, 25th February 2015

2 (10.00 am)

3 WITNESS HIA161 (called)

4 CHAIRMAN: Good morning, ladies and gentlemen. As always,
5 can I remind everyone in the chamber that mobile phones
6 must be turned off or at the very least placed on
7 "Silent"/"Vibrate", and that no photography or indeed
8 recording is permitted anywhere either in the Inquiry
9 chamber or on the premises.

10 Good morning, Ms Smith.

11 MS SMYTH: Chairman, Members of the Panel, I wish to
12 announce an appearance. I appear now leading Miss
13 Louise Murphy.

14 CHAIRMAN: Yes.

15 MS SMYTH: Miss Donnelly, solicitor, also attends me today.

16 MS SMITH: Good morning, Chairman, Panel Members, ladies and
17 gentlemen. Our witness today is HIA161. HIA161 is
18 "HIA161", although HIA161 has no difficulty with her
19 name being made public. Isn't that correct, HIA161?
20 She also wishes to affirm, Chairman.

21 CHAIRMAN: So she is waiving her anonymity?

22 MS SMITH: Yes.

23 WITNESS HIA161 (sworn)

24 CHAIRMAN: Thank you, HIA161. Please sit down.

25

1 Questions from COUNSEL TO THE INQUIRY

2 MS SMITH: HIA161, just before we come to your evidence I am
3 just going to tell the Panel Members where there are
4 some documents in respect of you in our bundle.

5 HIA161's statement is at SNB-144 to 160.

6 The congregation's response can be found at 2019 to
7 2022.

8 We have received two statements from the Health &
9 Social Care Board. The first is at 6251 to 6252,
10 indicating that they have no records in respect of
11 HIA161 and that they believed her placement in Nazareth
12 House was a private placement.

13 We then received a second statement at SNB-6404 to
14 6421, which includes exhibits, and these exhibits are
15 essentially papers relating to HIA161's sister, who was
16 briefly taken into care for a very specific medical
17 examination, and where there is some documentation
18 I will refer to those pages. The Health & Social Care
19 Board nonetheless believe that HIA161 was a private
20 placement.

21 There is an extract from [REDACTED], which
22 is at SNB-32877 to 32879.

23 There are civil claim papers at SNB-71136 to 71195.

24 The Social Services' papers relating to HIA161's
25 sister are at 48507 to 48578 and there is police

1 material at 61913 to 61992.

2 CHAIRMAN: Can I just ask you again what is the citation for
3 the second set of Social -- Health & Social Care Board?

4 MS SMITH: It is 6404 to 6421.

5 CHAIRMAN: Thank you.

6 MS SMITH: Now, HIA1161, can I just ask, HIA161, if you
7 would look at the document that's on the screen before
8 you and can you confirm this is the statement you
9 prepared for the Inquiry?

10 **A. Yes.**

11 Q. If we could just go to the last page at 160, please,
12 and, HIA161, if I could ask you to confirm you signed it
13 in June of last year, 30th June?

14 **A. Yes.**

15 Q. Where we see the large black box, your signature is
16 there?

17 **A. Uh-huh. Yes.**

18 Q. This is the evidence that you want the Inquiry to take
19 into account together with anything else that we say
20 today?

21 **A. Yes.**

22 Q. Thank you. Now, HIA161, you're now aged 60. In the
23 first paragraph of your witness statement you give
24 a little of your personal details and you talk about the
25 fact that you and two of your sisters were in Nazareth

1 House. We know that you were there from September 1958
2 until August 1967.

3 **A. Yes.**

4 Q. You talk here about there was one older sister and one
5 younger sister. You say that your younger sister's name
6 was changed by the nuns when she went in as the name
7 that your mother had given to her was deemed to be too
8 Protestant.

9 **A. Yes.**

10 Q. They changed it. I am going to use the name. As I have
11 explained to you, HIA161, although you have waived your
12 anonymity for the Inquiry purposes, all of the other
13 names that we use inside this room are not to be used
14 outside.

15 **A. Yes.**

16 Q. Your younger sister was known -- was known as [REDACTED]
17 and the nuns changed that to [REDACTED].

18 **A. Yes.**

19 Q. I'm going to look -- you later in life discovered or
20 later when you were in Nazareth House you discovered
21 that you had a sister, an older sister again, who was in
22 the Good Shepherd Convent, which was across the road
23 from Nazareth House.

24 **A. Yes, that's right, yes.**

25 Q. You talk about the fact, and I will come on to that, how

1 you never got to see her and about what contact you had
2 with your siblings who were in Nazareth House, but if
3 I might just look at a few documents, first of all. We
4 looked at these earlier.

5 SNB-48525, please. Now this is clearly a memorandum
6 of the Down County Health and Welfare Committees. Again
7 although there are names being shown here, the names are
8 not to be repeated outside. This is in May 1957. It
9 refers to your family. It talks about your mother
10 having to go into hospital in Armagh and arrangements
11 were being made for the care of her children during that
12 period. You had a brother who was older than you and he
13 was staying with an aunt.

14 **A. Yes.**

15 Q. ██████████, your older sister, was in the Mercy Convent in
16 Newry. You, although the name is spelt incorrectly
17 here, you were 3 at this period of time and you were
18 going with your mother to St. Luke's for treatment.

19 ██████████ was taken to Millbank Children's Home and she
20 was there for a short period of time.

21 Now if we look again then at -- yes, 48553. This is
22 again another memorandum of the Down County Health and
23 Welfare Committee and it says -- on 17th August it is
24 referring to the man who was named as your father and
25 says:

1 "I would inform that you the above-named man and his
2 wife have absconded leaving a note on the door saying
3 they have gone to Armagh. They have not paid any rent
4 for months. The children have all been placed in homes.
5 Sean is in Nazareth in Belfast. [REDACTED], HIA161 and
6 [REDACTED] are with the Mercy nuns in Newry."

7 Now you in your statement at one point do talk about
8 being taken to the convent in Newry and being told that
9 you had spent some time there. You yourself have
10 absolutely no memory of being in the home in Newry. Is
11 that right?

12 **A. I have no memory of it, no.**

13 Q. Then if we look at 48559, again this is in
14 February 1958. I should explain that the documents that
15 have been given to us by Social Services, your father
16 agreed to pay a sum of money when [REDACTED] was taken into
17 the children's home in Millbank. Effectively what the
18 County Health and Welfare Committee is doing is trying
19 to recoup that money from him. That's why they're
20 trying to find out where he was. At this point in
21 February 1958 they are making enquiries. It says:

22 "Further to your enquiry regarding the above family,
23 I have to inform you that [REDACTED], HIA161 and [REDACTED]
24 [REDACTED] are still with the Mercy nuns, Newry. They
25 received a letter from their mother yesterday and the

1 address thereon was an address in London."

2 Then if we look at -- that's in February of '58. If
3 we look at 48568, we see that in October 1958 there is
4 a letter received on 20th October, but it seems to have
5 come from the police sergeant in Castlewellan:

6 "With reference to your letter overleaf I am to
7 inform you that to the best of our knowledge Mr [REDACTED]
8 is now living with his wife in [REDACTED] We have been
9 told that the children were taken from in Belfast and
10 are now in the Nazareth House, Belfast."

11 Certainly we looked at the Sisters of Nazareth
12 register entries and we can see that you and -- they
13 record her as [REDACTED]. You were both admitted
14 in -- on 20th September 1958 and it is recorded that
15 your mother sadly was mentally ill and that your father
16 was unable to care for you at that time.

17 **A. Okay.**

18 Q. Again there's an entry at 4178, which says that you were
19 recommended by the Reverend [REDACTED] of Castlewellan, that
20 you were sister to [REDACTED], who was already in the
21 home. So she obviously had been taken in earlier than
22 you and [REDACTED] or [REDACTED] Sorry. Family were evicted.
23 That's how you came to be in Nazareth House, but you
24 have no recollection of being in Newry before you went
25 to Nazareth. Isn't that right?

1 **A. No.**

2 Q. There's also one other document that we received from
3 the congregation and that's at 4180. Can we just have
4 a look at that? This is -- it is from their discharge
5 records and you will see here that it says here:

6 "I hereby certify that I received my children
7 ██████████ and HIA161 from under the care of the Sisters of
8 Nazareth, Nazareth House, Ballynafeigh in a perfect
9 state of health and cleanliness."

10 It is signed by an ██████████. Your mother's name is
11 ██████████. Isn't that correct?

12 **A. It is, yes.**

13 Q. It gives an address in ██████████ there. Then -- it seems
14 you may have actually signed this yourself, HIA161, just
15 looking at the handwriting, on 10th August 1967. It is
16 witnessed by an ██████████ Do you have any recollection
17 of signing any document in the home?

18 **A. No.**

19 Q. It may not be you, but it certainly looks --

20 **A. Yes.**

21 Q. -- like it might be a child's handwriting. I will come
22 back to talk about, you know, what you remember about
23 leaving Nazareth House shortly, but if I can come back
24 to your statement at paragraph 3 -- that's page 145,
25 please -- you talk here about the fact that you and your

1 siblings were separated. You describe what contact you
2 had with them.

3 In paragraph 3 here you say that -- and I am going
4 to use the names again, although they have been blacked
5 out:

6 "When [REDACTED] was old enough, she had to work with
7 the elderly residents in Nazareth House and also with
8 the deceased. When they died, she had to do their hair
9 and other chores. She would try to get down to see me
10 and every now and again I would try and sneak in to see
11 her."

12 You recollect here an incident involving one of the
13 dead bodies which frightened you.

14 You didn't get to see [REDACTED], as you describe her.
15 Can I just check, HIA161, are you happy for her to be
16 called [REDACTED] or would you prefer me to use [REDACTED]?

17 **A.** [REDACTED].

18 **Q.** [REDACTED]. You did not get to see [REDACTED]. She was in a
19 different section and the only time you would see her
20 was at playtime. She would also be out playing, but you
21 could see her through the railings, but there was never
22 anything arranged.

23 You did talk, when we were talking earlier, about
24 the fact that your sister [REDACTED] was in the Good Shepherd.

25 **A.** **Yes.**

1 Q. You knew that she was there.

2 **A. We did, yes.**

3 Q. She knew that you were in Nazareth, but you never got to
4 see her, even though you say you asked to get to see
5 her.

6 **A. We constantly asked and occasionally she would try and
7 get Christmas cards in across to us, but the nuns were
8 aware of it and we were aware of it, and I never met my
9 sister until I was in my late 20s. So ...**

10 Q. You talk about [REDACTED] would sometimes sneak --

11 CHAIRMAN: Just a moment.

12 MS SMITH: Sorry.

13 CHAIRMAN: Now we know the Good Shepherd, in fact, is on the
14 other side of the road across from Nazareth House.

15 **A. We could see it. We could see, you know, from the
16 walls.**

17 Q. See the building?

18 **A. Yes, we could see the building and occasionally
19 a Christmas card would get sneaked into us and we were
20 very aware of each other being across the road, but we
21 never ever got to meet. I never met my sister until my
22 mid-20s probably.**

23 MS SMITH: Just coming back to your statement here at
24 paragraph 5, HIA161, you say that [REDACTED] would
25 sometimes sneak down into the dormitory and wake you up

1 just to let you know she was there, thinking about you
2 or to give you a sweet or something. You remember one
3 night she actually put a sweet in your mouth, because
4 when you woke up in the morning, you didn't know what on
5 earth it was.

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

7 Q. You say that kind of thing had to be hidden from the
8 nuns.

9 **A. It did, yes.**

10 Q. You say when you left the nursery and moved to the
11 infant section, you would ask to see your sisters, but
12 were rarely allowed.

13 Now the congregation have said -- sorry. One other
14 thing just. You did -- and I am going to come back to
15 this, HIA161, but you have written a book about [REDACTED]

16 [REDACTED]
17 [REDACTED] **I have, yes.**

18 Q. That's called, [REDACTED]

19 **A. Yes.**

20 Q. In that book at page 12 of it you make mention that --
21 you call your sister [REDACTED], first of all,
22 just to be clear. You say [REDACTED] reward for behaving
23 was to see you once a week.

24 **A. Yes. This -- well, this did happen once, although that**
25 **wasn't kept up. She was told at the time that, you**

1 **know, "If you behave yourself, you can see her once**
2 **a week", but trying to hold to that was pretty hard.**

3 Q. This is something that you later learned from her rather
4 than something that you knew about.

5 **A. Yes.**

6 Q. There's also mention in your book about spending summer
7 with an aunt in County Tyrone, in [REDACTED]. Was that when
8 you were in Nazareth House?

9 **A. No, that was later on when we were in the remand home in**
10 **Middletown.**

11 Q. One thing -- the congregation you are aware have given
12 a response statement and they have said that they did
13 try to maintain sibling relationships. They apologise
14 for the separation that you and your sisters suffered.
15 They said it was a common occurrence for children to
16 visit their siblings whenever possible. Was that your
17 experience?

18 **A. That's just absolutely not true, absolutely not.**

19 Q. In paragraph 5 -- sorry, HIA161. I beg your pardon.
20 Are you okay, HIA161? Would you -- if you need a break
21 at any time, please just say.

22 **A. It's okay. Okay.**

23 Q. Okay. Just going back to paragraph 5 here of your
24 statement, you talk about the kind of things that the
25 nuns said to you and you said that amongst other things

1 they called you "the scum of the earth" and talked a lot
2 about the sins of your parents.

3 **A. Yes.**

4 Q. You said you never knew your parents and your sisters
5 and you never had any visitors. So you felt that it was
6 safe for them to say this kind of thing, as there was
7 no-one you could tell about the treatment that you were
8 receiving there.

9 **A. Yes.**

10 Q. Paragraph 6 you go on to describe the routine in the
11 home. You say that:

12 "You had to go to mass after breakfast -- before
13 breakfast and then you started chores."

14 You say:

15 "The same routine was followed in the home every
16 day. There was Benediction in the afternoon and you had
17 to say the Angelus at 6 o'clock. On Friday you had to
18 attend confessions and often make up stories about any
19 sins you had in order to have something to say at
20 Confession, and you would also have to do the Stations
21 of the Cross on Fridays."

22 The congregation have said:

23 "Children weren't required to go to mass every day,
24 that they would have been encouraged to do so during
25 Lent, but they weren't also made to go to Confession

1 every week or attend the Stations of the Cross on
2 Friday."

3 Is there anything you want to say to that, HIA161?

4 **A. Yes, that's absolutely untrue. Nobody got out of going**
5 **to mass. Nobody got out of going to Confession or doing**
6 **any of those things like the Stations of the Cross. We**
7 **all had to go. It was compulsory, and we did actually**
8 **have to make up lies. Being in a convent, not really**
9 **being able to do anything wrong, we used to make them up**
10 **and then the next week say to the priest, "Last week we**
11 **told lies", just to give ourselves something to say when**
12 **we went into Confession. So, you know, it's absolutely**
13 **untrue that we had a choice about it. We didn't.**

14 Q. You go on to talk in paragraph 7, HIA161, about priests
15 who you remember coming to the home.

16 **A. Yes.**

17 Q. You have a memory of one particular priest who would
18 slap girls across the face if they didn't say "Amen" in
19 a loud voice.

20 You have a memory yourself of being in the sacristy
21 with a priest, although you have no idea who that priest
22 is. Isn't that correct?

23 **A. I have no idea who he is; just a memory.**

24 Q. What you do remember is about his clothing, and when we
25 were talking earlier, you remember the shoes that he was

1 wearing, but nothing really more than that --

2 **A. No.**

3 Q. -- other than the fact that he offered you sweets.

4 Isn't that right?

5 **A. Yes.**

6 Q. You did say, though, that you were brought to the

7 sacristy by one of the nuns. Is that right?

8 **A. Yes. I don't know why, you know, this happened, but**

9 **it's a very, very clear memory. Just why I was there**

10 **just hasn't come to me. The nun took me to the sacristy**

11 **and the priest had just the black robe like a long dress**

12 **with buttons down it. The other white bits, they**

13 **were -- they were taken off, and he was sitting in**

14 **a chair and on a round circular table beside him there**

15 **was a bowl of really bright, fruity coloured sweets.**

16 **I don't sort of see his face or anything, just really**

17 **his shoes and this long black thing that he was wearing,**

18 **and more or less the feelings around being in the room**

19 **with him. The nun left and closed the door and just**

20 **left me there. I don't really have much after that.**

21 Q. Well, you talk here at paragraph 8 about:

22 "All the children in the home had to know their

23 catechism or they risked being caned by the nuns."

24 You say you personally were never caned, as you knew

25 your catechism, but you did witness other girls being

1 whipped and the nuns just wouldn't stop.

2 **A. Yes.**

3 Q. I know that you talk in your book about being caned, but
4 you weren't caned for not knowing your catechism,
5 because you knew it.

6 **A. No, I was caned on other occasions separate.**

7 Q. So when you're talking here about children being caned,
8 it is only in these circumstances you are talking about
9 it --

10 **A. Yes.**

11 Q. -- witnessing other girls. Did you ever witness them
12 being caned for other things that you weren't caned for?

13 **A. Irish dancing. I was particularly good at Irish dancing
14 and always made sure I lifted my feet. There were other
15 girls that were clumsy, maybe didn't have timing, you
16 know, with music, and maybe they just didn't lift their
17 feet enough or whatever, and I do remember them getting
18 caned across the legs and that. You know, "Lift your
19 feet. Lift your feet. Get them up", you know, and
20 calling them names, you know, sort of "clumsy",
21 "Cuthbert", that sort of thing, "Get your feet up", and
22 they would just get walloped for not having timing or --
23 but on things like that, you know, I found Irish dancing
24 quite natural and so on those sort of situations, no,
25 I rarely got -- got caned.**

1 Q. Uh-huh. You go on in paragraph 9 here to say that you
2 never got called by your name. You were addressed by
3 your number. You remember that you were number [REDACTED] in the
4 Baby Home and number [REDACTED] when you went into Nazareth
5 House.

6 A. Yes.

7 Q. You say the number was sewn into your clothes and rather
8 than call you "HIA161" it was always called by your
9 number or by your surname. Sorry. It was always
10 a version of your surname, either [REDACTED] or [REDACTED].

11 A. Yes.

12 Q. You remember another girl who was in the home who had
13 speech problems and she had been given the number 66,
14 which she had difficulty pronouncing, and each time she
15 tried to pronounce it with a lisp, she wasn't clear and
16 she got walloped, as you describe it, for that.

17 A. Well, yes. I mean, you know, she couldn't actually say
18 "six". She couldn't pronounce it, and I think it was
19 such a horrible number to give her when that was the
20 number she would have had a problem with, and she would
21 say "Dixty-six", and when she couldn't say it properly,
22 she would then get slapped for it, and sometimes she was
23 slapped round the head, round the ear. You know, "Talk
24 properly. Say your words properly", but they knew she
25 couldn't say that, and I just -- you know, it was just

1 one of those things. It seemed the wrong number to give
2 her.

3 Q. One of the things the congregation have said is yes,
4 numbers were put on to clothing for laundry purposes so
5 that children would get the right clothing back after
6 they had been laundered, and they were never used to
7 humiliate -- numbers weren't used to humiliate children
8 and children were actually called by their first names.
9 Is there anything you want to say about that, HIA161?

10 A. Well, I wouldn't agree with that at all. Nothing that
11 I've experienced was like that. We were called out by
12 number. If we were given -- if they were calling people
13 out for various different jobs or whatever reason, our
14 number would be called out. If they were telling you
15 off, you would be called by your surname. It would be,
16 "██████, do this" or, ████████, get in there" or -- you
17 know, or "Get down and scrub". It was always the
18 surname. It wouldn't have been HIA161.

19 Q. You talk at paragraph 10 here about it being discovered
20 that you had not been baptised when you were due to make
21 your first Holy Communion.

22 A. That's right, yes.

23 Q. You say you were punched and kicked and put in a room
24 away from anyone else because, and you use the term --
25 you quote, ████████ was a pagan". You name a nun here,

1 and you will see that she has been given a designation,
2 but that is SR116 pulled you by the hair, lifted you off
3 the floor and she said, "Your mother is nothing but
4 a prostitute anyway, a drunk and a prostitute, and
5 that's how you are going to turn out". You say that
6 kind of thing was said to you on a daily basis and that
7 was normal for you, that kind of comment.

8 **A. Yes.**

9 Q. You say you grew up not to expect any more than that.
10 You were never called HIA161 and never shown any love or
11 affection.

12 **A. Yes.**

13 Q. I'll come back to talk -- I know that you gave
14 a statement to the police and you gave more details
15 about what happened when it was discovered that you
16 weren't baptised. You also gave a more graphic
17 depiction in your book, and I will come back to that,
18 HIA161, but you say in paragraph 10 that this was
19 a room -- sorry -- paragraph 11 there that:

20 "A lot of abuse would have been hidden away. It
21 happened in a storeroom which was used as a cleaning
22 cupboard. It stank of Jeyes Fluid and held wooden items
23 like brushes that SR116", you say, "used to batter you
24 with."

25 You say:

1 "She had a bunch of keys that would rattle as she
2 opened the door and she would get you in there and
3 punish you."

4 **A. Uh-huh.**

5 Q. "She did that regularly, and when you heard those keys
6 jangling, you knew that she was taking you to that room
7 and you knew that you were in for -- what you were in
8 for."

9 You say you just prayed to die.

10 Again you made a statement to the police and she was
11 subsequently interviewed about that. I will come back
12 to that when we look at the police material, HIA161.

13 **A. Yes.**

14 Q. You describe in paragraph 12 that there were concerts
15 for benefactors. You used to call them the Ministry.
16 You never knew why they were coming. As far as you were
17 concerned they were friends of the nuns. Every year you
18 had to put on a concert for them. As you said, you were
19 very good at Irish dancing.

20 "You would be put through your paces" -- and that's
21 the Irish dancing teacher's name is blocked out there --
22 "in the weeks leading up to the concert. You had to
23 smile and answer questions, and if you were asked about
24 the good Sisters and how good they were to us, we had to
25 say how happy we were. We had to smile, and anybody who

1 didn't do this would be severely punished when the
2 visitors left."

3 **A. Yes.**

4 Q. You didn't ever at any stage think that these people
5 could have been any help to you, because they were
6 friendly with the nuns. You didn't feel they were
7 people you could complain to, for example.

8 **A. No.**

9 Q. Can I just -- I mean, the congregation have said, you
10 know, these concerts were fun for both the children and
11 for the people who came to see them, that these days
12 when benefactors came were pleasant for both the
13 benefactors and the children. Is that your memory,
14 HIA161?

15 **A. On some level I think maybe doing that, you know --**
16 **I mean, for me to sort of be dancing or singing or doing**
17 **something was obviously better than scrubbing floors,**
18 **but it certainly wasn't for our benefit. It was for the**
19 **benefit of these people that came regularly to have**
20 **these concerts. The food that was put on for them, the**
21 **way we were told to behave -- behind the curtains when**
22 **we were getting ready to go on stage and that, I mean,**
23 **you would have your ear pulled and be told, "You get out**
24 **there and you do this". It was most definitely for**
25 **their benefit. I'm not saying that in the process of**

1 that that maybe some of it we enjoyed doing, because we
2 got to -- you know, we got to be on a stage and we got
3 to do what we liked doing, you know, but it certainly
4 wasn't sort of for our benefit. It didn't come across
5 that way.

6 Q. Uh-huh. You have indicated here that these people were
7 not people that you could complain to, and you say that
8 you wouldn't have been believed, as you say the church
9 was bigger than anything.

10 Even when you ran away, the police took you back,
11 and you felt that they were on the nuns' side as well
12 when they brought you back to the home. They never
13 listened to you. You talk in paragraph 14 here about
14 your sister and you running away to the docks and the
15 police taking you off the boat. You told them why you
16 didn't want them to send them (sic) back. So you say
17 you actually complained to the police you were being
18 abused in the home.

19 A. We begged the police. We begged them not to take us
20 back. We told them the beatings we were going to get
21 and just said, "Why can't you just leave us on the boat?
22 We are going to find our mum, you know, our mummy". We
23 didn't even know where she lived, but we thought if we
24 hit England, we could find her. We literally begged
25 these policemen not to take us back.

1 The younger one -- there was a -- he was quite --
2 he believed what we were saying, and he had no children
3 of his own and said that he could take us back to his
4 wife's for the night, but the older policeman said, "No,
5 it's the church. They have to go back", and so, yes, we
6 ended up going back, and what we said would happen
7 actually did happen. We got severely punished for it.

8 Q. You also -- just going back there to paragraph 13, you
9 talk about remembering inspectors in Nazareth House.
10 When we were talking about this, although you talk about
11 remember other people coming to the classes, you don't
12 know whether these were school inspectors or whether
13 they were inspectors coming to inspect the home as
14 a home.

15 A. I mean, I'm assuming they were inspectors. There were
16 sometimes two or three people. It wasn't like a big
17 group of people that we did concerts for. These would
18 have been maybe two, three people that would have walked
19 around, coming around, you know, and talking to us
20 either in the classrooms, wherever we were, and again we
21 would have been coached on what -- you know, that they
22 were coming, our best behaviour, whoever wasn't on their
23 best behaviour, and we would be asked how the good nuns
24 were treating us and we had to say, you know, how
25 grateful we were for being in there and we had to put on

1 our best behaviour, and we would be told, you know, what
2 would happen if we didn't, you know, that we had to get
3 through this until they left, and any -- obviously there
4 was always a nun with them when they were -- you know,
5 you couldn't say anything, because when they were saying
6 to you, you know, "Do you like it here? What is the
7 food like?", you know, "What about the Sisters?", and
8 you had all your answers clearly ready, that they were
9 very good, that, you know, they took us in, all of that.
10 So they were pretty well rehearsed and we were used to
11 it.

12 Q. In paragraph 15 you talk about the fact that you say
13 your mother never really came to the convent, but every
14 year at Christmas the [REDACTED] tea chest would come from
15 England. You say it was a tea chest sent by your
16 mother. It was full of dolls, selection boxes and
17 clothes. You say everyone in the home knew about the
18 tea chest. You don't know where your mother got the
19 money for it, because you found out later what she was
20 doing in London. You also were told by the nuns that
21 she was an alcoholic. You say your older sister said
22 that she sent it to you due to the guilt she felt for
23 not looking after you. It was the only time of the year
24 you say when your sisters and you were actually called
25 together as sisters by the nuns.

1 **A. Yes.**

2 Q. You say:

3 "SR116 would open the box and show us everything."

4 You remember everything being taken out of the box
5 so you could see it.

6 "We were all given dolls, but then we were told to
7 go, and the nuns retained the contents of the box and
8 said it was going to a better cause."

9 **A. Uh-huh.**

10 Q. You say that you know that [REDACTED] did write to your
11 mother after you received the tea chest, but she
12 didn't -- the nuns were dictating to her what she should
13 write.

14 **A. Yes.**

15 Q. Now in your police statement, HIA161, you said that all
16 of the gifts were taken away. Here you are saying that
17 you were allowed to keep dolls.

18 **A. No. Right. Every year that tea chest came and**
19 **everybody knew about it. The [REDACTED] tea chest was**
20 **here from England. Everybody knew. Every year it came,**
21 **and we were -- this one year my sister got a big bride**
22 **doll. We didn't actually get them. When I say we got**
23 **them, we got them like for a few minutes and then we had**
24 **to hand them back. There were two smaller dolls for me**
25 **and my other sister. Now every year there was things**

1 like that in the thing and they'd be taken away except
2 for one year when we were allowed to actually take the
3 dolls with us, but we weren't allowed to keep them for
4 very long. So, you know, eventually they were taken off
5 us as well. So ...

6 Q. The nuns have said in their response statement that they
7 don't -- none of the nuns can remember this tea chest
8 coming. Now that may be because the nuns who were there
9 when you were there either are no longer with us or are
10 so ill that they can't remember that, but they would
11 have said the toys and presents were tidied up but they
12 were never taken maliciously from children.

13 A. No, they were. They were. There was always a better
14 cause than us. We weren't allowed to have them, but we
15 were allowed to see them, because my older sister would
16 have to copy a letter down saying, "Thank you for ..."
17 the things that we saw and then we'd be told to go, and
18 that was -- that was worse than not getting a present at
19 all really, because we would see everything my mother
20 put in there, but we weren't allowed to have any of it,
21 because we weren't valued as people to have them.

22 Q. You talk -- you make no mention in your Inquiry
23 statement about your father, but in your book you devote
24 a chapter to a visit by him.

25 A. Uh-huh.

1 Q. Do you remember that or is there any reason why you
2 didn't refer to him visiting you when you were making
3 the Inquiry statement?

4 A. Well, because basically my whole childhood was with
5 nuns. It's a long time and an awful lot that's
6 happened, and when you're in different -- in front of
7 different people, you're guided in a certain way to talk
8 about something. So you might take an incident -- you
9 might be talking about something to one person that
10 hasn't come up with another person, and then when you
11 are talking to another person, something else comes up
12 that you might not -- you know, you don't get everything
13 in. However the conversation is going, that's what
14 you're talking about at the time. It's not that you
15 haven't put it in. It's just that within those hours
16 that you've been doing it, you know, you have been
17 talking about whatever stuff you have been talking about
18 and that just hasn't come up.

19 Q. One of the things that you talked to me about earlier
20 was about how your book actually had a lot more in it
21 than actually ended up published.

22 A. It did, because my book was never intended for
23 publishing. My book was for when I was bringing -- when
24 I actually first went to a solicitor, I was severely
25 ill. I was very agoraphobic. Sorry. I'm going to ...

1 Q. Don't worry, HIA161. Just take your time. Perhaps if
2 I speak, and you can correct me if I've got anything
3 wrong.

4 What you were saying is because you didn't feel able
5 to articulate orally how -- what had happened to you, it
6 was suggested to you that you try to write it down and
7 that's how the book came into existence.

8 **A. It was -- yes, it was part of the court case in the end**
9 **that lasted nearly ten years. I couldn't physically**
10 **even tell the solicitor what happened to me, because**
11 **I had shoved it so far down that every time I tried to**
12 **speak it was a bit like this. So I would write and then**
13 **the police would take a statement from the**
14 **chapters I would give them. So that became part and**
15 **parcel of the court case that was going into the High**
16 **Court.**

17 Q. Now there were two court cases -- two legal paths, if
18 I might put it that way.

19 **A. Yes.**

20 Q. There was a civil case that you took and that was
21 through your solicitor, but you also spoke to the police
22 as well.

23 **A. I was also trying to do a criminal case as well, yes.**

24 Q. Yes. What you indicated was that the publisher,
25 whenever the book went to them, indicated that it had to

1 be a certain amount of words, and they directed what
2 they felt ought to be in -- which chapters ought to be
3 in the book. Is that correct?

4 A. Yes, which I didn't realise actually, because, like
5 I say, I wasn't very -- I was quite ill at the time. It
6 was a bit of a surprise to me that, when my husband
7 suggested putting it out to a few agents, that actually
8 it was really in demand. So it was quite a shock to me
9 really. It wasn't -- it wasn't written for that reason,
10 and at the end of the court case I was told that I could
11 put it out there, but I was to put it exactly as it was
12 in court. I was not allowed to add anything or change
13 anything. So everything had to go in, the names that
14 were in, everything had to go in as it was in court.

15 Now when I got to the publishers, what I found then
16 that they wanted to take chapters out. Obviously they
17 are guided by the type of book they want on the shelves.
18 So -- but they also wanted it to be an amount of 80,000
19 words and no more, and it was quite a bit more than
20 80,000 words. So it was a bit of picking and choosing
21 what chapters they wanted to keep and what they wanted
22 to remove. So -- so in some respects it might -- it
23 might read like one incident happened straight after
24 another, you know, but they might have been maybe weeks
25 apart or -- but because I have had to remove chapters,

1 **you know, that's the book that ended up that way.**

2 Q. Uh-huh. Well, going back to the statement that you gave
3 to the Inquiry, HIA161, and again this is -- obviously
4 you are giving this in response to questions that you
5 were being asked just rather than as I am asking you
6 questions here today, but you talk about your sister
7 started to make up stories about your parents and told
8 people that your father was John Wayne and that was --
9 he couldn't visit because he was off filming, and you
10 actually believed her about that.

11 A. Well, I thought, "She is my older sister, so she must
12 know", you know. I suppose we didn't -- me and my
13 sisters never got visitors, and on a Sunday when
14 everybody's visitors would turn up, we never got them.
15 So I suppose it came from that. She invented this
16 family that we had, that John Wayne was my dad.
17 I actually believed that right up until I was 15. So
18 yes. You know, that was the reason he couldn't come and
19 see us. So yes.

20 Q. I mean, I'm just coming back to what you wrote in the
21 book, though, about your father visiting and then
22 learning that he had died. That doesn't -- I mean, can
23 you remember what age you were when he came to visit,
24 for example?

25 A. Yes, but then I was told that that wasn't my real dad.

1 That would have been [REDACTED] dad. There was a lot of
2 complications with who my father actually was. So this
3 person had turned up at the convent. Just very
4 confusing from a child -- do you know what I mean --
5 because part of me even to 15 believed that John Wayne
6 was my dad and that this, you know -- but the one who
7 came to the convent, he -- he actually died shortly
8 afterwards, and we were told at morning prayers just --
9 we weren't told personally. We were just told, "The
10 [REDACTED] father died last night in the Royal Victoria
11 Hospital". That was it, and we all -- that was what the
12 prayers were offered up for. Yes. I mean, probably at
13 different points -- at that time I thought, "Well, yes,
14 that's my dad then", or maybe I even believed he was
15 John Wayne that died, you know, but somewhere in my head
16 I was still saying to people that John Wayne was my dad.
17 So ...

18 Q. You believed your big sister.

19 A. Well, you sort of -- yes. I mean, she came out with
20 a lot of stuff and you sort of think, "Well, she must
21 know, because she's older than me".

22 Q. You also go on to say that those children who had
23 visitors you believe were treated differently, because
24 they had someone outside that they could talk to.

25 A. Yes, I do.

1 Q. That was different to how you were treated. The
2 congregation -- you go on to say that the nuns had
3 favourites and you called them the nuns' pets.

4 "When they became more senior, they acted like the
5 nuns and would bully you as much as the nuns had done
6 and the nuns would turn a blind eye to their behaviour."

7 **A. Yes.**

8 Q. You say that:

9 "SR116 used to walk around with fruit and she would
10 give this fruit to her favourites right in front of you,
11 knowing that you weren't going to get any fruit."

12 **A. Uh-huh.**

13 Q. You knew where you stood in the pecking order.

14 **A. Yes.**

15 Q. You talked about the Christmas parties, and some
16 companies would invite children in the home and SR116
17 also went. You said your number had to be on the list
18 to be able to attend. You always knew your name wasn't
19 going to be called out, but you did get to go on one
20 occasion. You remember getting on to the bus and SR116
21 sat behind you, slapped you around the head for no
22 reason, and you are nervous of anyone coming up behind
23 you ever since. You said that some of the girls loved
24 to see you and your sisters being picked on and they
25 would laugh, because it wasn't them.

1 A. Yes.

2 Q. Would it be fair to say that you sort of felt that you
3 and your sisters were scapegoats then to an extent?

4 A. I think we were definitely singled out, and SR116 would
5 regularly say, you know, "There is no room in heaven for
6 the [REDACTED]". I thought it was something to do with our
7 surname. I actually growing up thought being a [REDACTED]
8 was why we wouldn't get into heaven and why we were
9 going to straight to hell, because we were a [REDACTED].
10 I suppose if that's told to you on a daily basis, that,
11 you know, "There's no room in heaven for a [REDACTED].

12 [REDACTED] aren't going", you know, you definitely felt
13 singled out and you knew that you were treated
14 different. You knew what happened behind a closed door.
15 You couldn't walk out of there and tell anybody. It was
16 very hard, because the situation at Nazareth House was
17 you weren't allowed to be weak either. If you cried,
18 you got something to cry for. If you told somebody
19 something, you got punished even more. So, you know, it
20 is something that you learned very young. Just don't
21 cry. Don't go out of there crying.

22 Q. The congregation have said -- are you all right, HIA161?
23 If you do need to take a break at any time, please just
24 say.

25 A. Okay. No. I am all right.

1 Q. Okay. The congregation have said that nuns wouldn't
2 have had any abundance of fruit to give out to any
3 particular child. They have also said the children were
4 treated equally in the home. They didn't have
5 favourites and nobody was treated differently. Is there
6 anything you want to say?

7 **A. I disagree with that.**

8 Q. You go on to talk here in paragraph 18, HIA161, about
9 the doctor coming. You say there was also a pecking
10 order for the doctor.

11 **A. Yes.**

12 Q. He did visit the home, but you reason you don't really
13 remember him is that only certain girls would be called
14 to attend the doctor. The girls who were beaten had
15 marks on their body and were not asked to attend with
16 him. You saw a doctor very rarely, as he might have
17 attended the day before you had had your head punched
18 into a wall or had marks on you for some reason.

19 **A. Yes.**

20 Q. "We never received any medication for our injuries and
21 I recall us trying to soothe the wounds with spoons from
22 the dining room, as they were cold on our skin."

23 You are saying:

24 "You weren't allowed to cry, because if the nuns
25 caught you, they gave you something to cry about."

1 You discussed the fact that that -- the effect that
2 that had on you in later life.

3 One of the things that you do talk about -- the
4 congregation would say, first of all, they don't accept
5 that children were kept away from the doctor because of
6 bruising or anything. They say the doctor saw children
7 for illnesses and came and gave vaccinations and that
8 some nuns were trained, qualified nurses and would have
9 looked after children who were ill.

10 We know from your book, HIA161, you relate
11 an incident where you ended up with pains in your legs
12 and you saw a doctor, and you give a name of a doctor
13 there, but you made that name up --

14 **A. Yes, I made it up.**

15 Q. -- because you didn't remember the name of the doctor.
16 So you certainly, whenever you had a complaint, you
17 actually did see a doctor for that. Isn't that right?

18 **A. Yes. I -- from scrubbing the floors, when I was doing**
19 **it on the stone -- you know, the stone cold floors,**
20 **I got real bad problems with my knees -- my legs. They**
21 **kept buckling on me and I couldn't stand up, and I don't**
22 **know why on that occasion. I think possibly because it**
23 **wasn't caused through bruising or being hit. It was to**
24 **do with the cold floor and it was affecting me really**
25 **badly in being able to walk. So I don't know how or why**

1 or what the reasons were, who put it forward, but I did
2 see a doctor and I was made to wear tights. I was the
3 only person in the convent actually at that point given
4 permission to wear [REDACTED] to
5 just try and heal my knees.

6 Q. We do have a photograph, SNB-61969. This is not
7 terribly clear and it is not terribly good quality. If
8 we could turn that round, please. Yes. Now, HIA161,
9 there are a group of girls here. As I say, it is not
10 very good quality. This has come from police material.
11 It has obviously been copied a number of times. We can
12 see in the background this seems to be like a hall or
13 a gym. Do you remember where this is?

14 A. That's the hall. Yes. This photograph was taken.
15 I think it was basically some kind of propaganda
16 photograph, because the man in it had donated the slide,
17 and the three nuns in it were, yes, SR116, SR31, SR134.
18 He had donated the slide, but to be honest, I never saw
19 the slide afterwards. I don't ever remember using
20 a slide or being on a slide or -- but we all had to
21 stand round and smile and have a photograph done of it.

22 Q. You're actual... --

23 CHAIRMAN: Do we have a better quality version of that
24 picture somewhere?

25 MS SMITH: I think we do, Chairman. I was not able to get

1 it this morning, but we should have a better quality
2 version of this and we can look at it again, but you are
3 in this photograph. Can you point yourself out?

4 I mean, I know it is difficult. There is a little
5 cursor that's moving around. You're --

6 **A. I think I am about third from the left at the front and**
7 **I am the only one with [REDACTED]**

8 Q. That's just -- that's just -- where the cursor is now
9 that's showing your legs?

10 **A. Yes.**

11 Q. And all the other children are wearing [REDACTED]

12 **A. Yes.**

13 Q. Now you talk -- going back -- sorry -- to your
14 statement, please, if we may, at paragraph 19, which is
15 on page 148 -- sorry -- 149, you talk -- you name
16 yourself and another girl there who you say -- and
17 I will just use her first name, which is **NHB 29** -- again
18 the name is not to be used outside -- would have
19 received similar treatment. She would have received
20 similar treatment to you from SR134 -- sorry -- SR116
21 and SR31.

22 **A. Yes.**

23 Q. Yourself, **NHB 29** and another girl -- and you give her
24 name there, which you think was [REDACTED], and you give
25 her full name, but I am just going to use the first name

1 --

2 **A. Yes.**

3 Q. -- you were on your hands and knees scrubbing floors on
4 numerous occasions when the other residents were given
5 time for recreation and weren't expected to do hard work
6 at that time.

7 **A. Uh-huh.**

8 Q. You say that SR116 also abused **NHB 29**. You never kept in
9 touch with anyone from the home and you don't know how
10 **NHB 29** got on in life. Now I know, HIA161, because you
11 talk about this when you spoke to the police, you
12 actually did meet up later -- and you talk about it in
13 your Inquiry statement also -- you did meet up with
14 other girls who had been in the home at the time as you.
15 Is that right?

16 **A. Yes. Not -- well, I had a reunion, but I didn't --**
17 **I mean, after I left the convent, I didn't have anything**
18 **to do with any of them.**

19 Q. Yes. We will come back and talk about the reunion a bit
20 later on.

21 **A. Yes.**

22 Q. I'll just say that the congregation say that:

23 "While children were expected to do chores, they
24 wouldn't have been excessive and they would have been
25 age-appropriate."

1 **A. Well, that's just ridiculous. I'm sorry.**

2 Q. You go on, HIA161, to talk about the older residents and
3 the older girls. You said you were picked on by them as
4 well. You say:

5 "They would put you into a sheet and throw you up in
6 the air, which always scared you, because if the sheet
7 broke, you would just go through it."

8 **A. Uh-huh.**

9 Q. You say that if a nun saw that going on, instead of
10 coming to your rescue she would just walk out of the
11 room, as it was only HIA161 or HIA161 --

12 **A. Uh-huh.**

13 Q. -- and they wouldn't care about what happened to you.
14 You were terrified of some of the senior girls.

15 "They had the authority of the nuns to abuse you and
16 get away with it and they just became like the nuns,
17 exactly like them."

18 **A. Yes.**

19 Q. We were talking about this earlier and I asked you was
20 this a kind of a game that the girls were playing with
21 the younger girls, you know, like kind of giving them
22 the bumps or anything?

23 **A. It depended on who they were doing it to. It could
24 happen occasionally on somebody's birthday. If it was
25 somebody they liked, it would be a game. It would be**

1 like the bumps. If it was an occasion where you were
2 being picked on and grabbed and put in the sheet and
3 thrown as high -- you know, and it wouldn't stop, then
4 it became a more abusive -- it just depend on who -- you
5 know, what occasion it was and how they were doing it.

6 Q. So you would say that in your case it was not a fun
7 thing?

8 A. It was not a fun -- no, it was not for fun. It was
9 really to scare the life out of you, because at some
10 point you would see the sheet tearing and you knew you
11 could go right through it. You were screaming and
12 you're asking them to stop. So on that -- you know, on
13 something like that that would be ignored, because they
14 knew it was terrifying you, although I have seen it done
15 where it was done like for a birthday, where they just
16 gave somebody for whatever age they were, and that was
17 a different -- sort of -- you know, it just depended on
18 ...

19 Q. Okay. Then paragraph 21 of your statement you talk
20 about school in the convent and you say that you were
21 very rarely in the classroom.

22 A. Uh-huh.

23 Q. You would get messages from SR116 during class that she
24 wanted you to scrub the floors, polish shoes and do
25 chores. SR134, whose class you were in, would release

1 you from the class and tell you to go to her.

2 **A. Yes.**

3 Q. You say that later in life when you had an IQ test done,
4 it showed that you were intelligent, but you felt your
5 education was interrupted and that you lacked
6 opportunities in life as a result of the fact that you
7 didn't have a proper education, HIA161.

8 **A. Yes. I was taken out of class regularly and SR116 said**
9 **that I wouldn't amount to anything constantly. You**
10 **know, that was her thing. I was a [name redacted].**
11 **I was never going to amount to anything and that my**
12 **place was on the floor scrubbing floors. So that would**
13 **be quite regular.**

14 Then later on in years when I got to about 15 and
15 came out from Middletown, I started working with
16 a family solicitor in [REDACTED], and
17 I looked after his seven children and lived in the house
18 with [REDACTED]. The nursery was covered in
19 books, story books for the children, but I always made
20 the stories up. [REDACTED] realised then I couldn't
21 read. She actually gave me a cheque one day to take to
22 the technical college for night adult classes in
23 learning to read and write. She just took me aside one
24 day and said, "HIA161, you can't read, can you?", and
25 I said, "No". She said, "Your stories are great and the

1 children love them, but they have loads of books and
2 I have never seen you take one". Yes, she wrote
3 a cheque, but it didn't last, because I was so
4 embarrassed at going in and trying to learn "The cat sat
5 on the mat" and things like that. I couldn't really
6 read road signs or, you know, proper things.

7 So I had a really bad education, and then through
8 taking the court case, the ten years, it came up that
9 I should go and have an IQ test done, which I did at the
10 Oaks Hospital in Colchester. It came out actually I had
11 quite a high intelligence and a superior auditory
12 memory, that I can memorise word for word what somebody
13 said to me years ago. I can actually memorise the whole
14 conversation. It was said then, you know, "You could
15 have been anything. You know, you were uneducated, but
16 you are not stupid. You are actually quite a highly
17 intelligent person, but you just -- they are two
18 separate things, being uneducated and ..."

19 So, yes, I went through all of that. [REDACTED]
20 tried to help me, but I couldn't do the classes and, you
21 know, that was it. I just missed out on opportunities,
22 but I also had a really low self-esteem anyway at trying
23 to aim for anything or -- I felt like a worthless human
24 being really.

25 Q. Well, HIA161, just the congregation have said that they

1 don't accept that children would have been released from
2 class to go to do chores and that they did seek to
3 provide an adequate education for the children in their
4 care.

5 **A. They did -- they did for some. I mean, if you are faced**
6 **with it, you know, they did, and there were people that**
7 **sort of moved on and did, you know, 11 Plus, stuff like**
8 **that. I knew that, because I could hear them all doing**
9 **their tables and that when I was scrubbing. I could**
10 **hear all the chanting. They used to almost sing the**
11 **times tables and things like that, but I never did.**

12 Q. You talk about being beaten in the classroom by the
13 teacher -- the nun who was teaching you, SR31 --

14 **A. Uh-huh.**

15 Q. -- when you were taught by her for a while. You said:

16 "She had a blackthorn stick that she used to keep in
17 the classroom and would whack you with it along your
18 legs and back."

19 You have a recollection of an Inspector asking about
20 the stick and her saying that it was a pointing stick
21 for pointing at the blackboard.

22 **A. Yes.**

23 Q. You say that was the first time that you realised that:

24 "... nuns were actually lying about telling us that
25 you would go straight to hell if you lied. Yet here she

1 was telling a lie about the stick."

2 **A. Yes.**

3 Q. You also talk about another nun, SR134, who also used
4 big silver serving spoons to whack you on the back of
5 your knuckles. They would swell up and you couldn't
6 move your hands, and that was a regular occurrence.

7 **A. Yes.**

8 Q. You describe another nun who you say was vicious, SR189.
9 Again I am using names that aren't to be used outside.
10 This is -- you say:

11 "She would get your head, smack it up against the
12 wall."

13 You had blood pumping from your head following
14 an incident like this with her.

15 "She just told me to get up to the dormitory and
16 clean the mess up",

17 and you never received any medical treatment for
18 that injury.

19 **A. No.**

20 Q. You say that it wasn't just SR116 who abused you. It
21 was all of them, but as you were in her group, she was
22 responsible for most of the abuse that you received.

23 **A. Yes.**

24 Q. She was your nightmare, as you put it, and the one
25 mostly in your head, but in your view the other nuns

1 were just as bad. You talk about the kind of things
2 that were said to you, and that you had your parents'
3 sins to answer for, and that had to be beaten out of
4 you.

5 **A. Yes.**

6 Q. You were saying, when we were talking earlier, that
7 this -- the fact that it was your parents' sins and you
8 had to answer for their sins came up in prayer time or
9 at religious instruction.

10 **A. Yes.**

11 Q. Is that correct?

12 **A. Yes.**

13 Q. You also talk in paragraph 24 about bathtime, and you
14 say that:

15 "There were occasions when nearly -- there were
16 occasions of being nearly drowned in the bath. You were
17 pushed under the water in the bath. We bathed in four
18 big baths. One girl would be sitting dipping her feet,
19 waiting for the other to get out."

20 You say:

21 "The water was always brown because of Jeyes Fluid."

22 You don't remember the nuns having towels:

23 "... but they used bath sheets to dry us. There was
24 in privacy. After -- the after-effects of Jeyes Fluid
25 meant that your skin was sore and itchy, but you never

1 complained, as that would just make things worse."

2 Now the congregation have said that Jeyes Fluid
3 would have been used for treating head lice, for
4 example, in the home, but your memory certainly of it is
5 of being used for bathtime.

6 **A. Uh-huh. Yes.**

7 Q. You also talked at paragraph 30 about the fact that you
8 were made to show your underwear for inspection --

9 **A. Uh-huh.**

10 Q. -- and about there was a lack of preparation for puberty
11 in that you had no instruction as to what was happening
12 with your body at that time.

13 **A. Yes.**

14 Q. It was never explained to you, and you had to ask for
15 a sanitary towel if you needed one.

16 **A. Yes.**

17 Q. Going back to paragraph 26 of your statement, here you
18 talk about going out to a family for holidays. You say
19 that while you were fond of the wife -- and I am just
20 going to summarise what's in this part of your
21 statement, HIA161 -- you were fond of the wife and the
22 children of the house, but essentially you were sexually
23 abused by her husband and by his brother. You did
24 report that -- sorry, HIA161. If you need to take
25 a break, please just say. Would you like a break?

1 We'll take a short break.

2 CHAIRMAN: Yes. We'll rise for a few minutes, ladies and
3 gentlemen.

4 (11.50 am)

5 (Short break)

6 (12.06 pm)

7 MS SMITH: If we could go back to HIA161's statement --

8 CHAIRMAN: Now, HIA161, do you feel well enough to carry on?

9 **A. (Inaudible) things.**

10 MS SMITH: Just take your time, HIA161. We have some more
11 to get through, but we are largely through the largest
12 part of it.

13 **A. Okay.**

14 Q. SNB-151, please, if that could just be put back up
15 again. I was saying, HIA161, you were sent out to
16 a family from the convent for holidays. While you were
17 there, you were subject to sexual abuse.

18 Now there is -- you said in your Inquiry statement
19 that you told another girl when you went back to the
20 convent about what had happened to you and that somehow
21 SR116 got to hear about it.

22 **A. Uh-huh.**

23 Q. In your book you said you actually told SR116. Do you
24 remember which is correct?

25 **A. No, I told her -- she was a friend of my sister's,**

1 somebody who knew my older sister. I told her and then
2 SR116 found out about it and I thought it better to say
3 to her. So it is probably, you know --

4 Q. A combination of things?

5 A. With bits and pieces that were taken out of the book,
6 yes, and then SR116 asked me about it and then started
7 shouting at me, because she said, "How could you tell
8 lies about such a good Catholic family?", that I was
9 a liar and, you know, immediately I thought this was the
10 wrong thing to do then. I shouldn't have mentioned it,
11 because in her head this was a good Catholic family and
12 I was -- you know, I was telling lies about them and ...

13 Q. You describe in the paragraph that you got the biggest
14 beating of your life. You got your mouth washed out
15 with carbolic soap. You got dragged by the hair. Ended
16 up under one of the beds in the dormitory where your
17 hair was stuck to the spring.

18 A. My hair was all tangled into the springs under the bed.
19 She was, like, coming in for me and I was trying to pull
20 away. I was getting all tangled up in there. I was
21 just left in a really bad way, you know, and I just
22 thought that I should never have mentioned that to
23 anybody. I should have just gone back and just not said
24 anything.

25 Q. A couple of things about this family that you went to.

1 When we were talking earlier, you said that the uncle,
2 who was one of the men who abused you there, he actually
3 came to the house and volunteered to take children out.
4 You learnt that later. Is that right?

5 **A. Yes, I mean -- and that's certainly the way from what**
6 **I remember how it was, because one day I was just**
7 **brought down and given some different clothes and told**
8 **that I was being taken out, and the uncle was the one**
9 **who was -- who had come to the convent to take me, and**
10 **I think that -- in a conversation later on with that**
11 **family as to how I came to be there they had just gone**
12 **to the convent and volunteered to take one -- take**
13 **a child out.**

14 **Q.** The congregation have thought that that placement may
15 have been approved by Social Services, because you talk
16 about a ██████████ in your statement. Do you know who
17 she was or how she came to be involved with you?

18 **A. I don't know who she was. She was just there.**

19 **Q.** She collected you from the home and brought you back to
20 Nazareth House. Is that right?

21 **A. On some occasions. Mostly the NHB 30 came and picked**
22 **me up. It was usually the uncle came and picked me up.**
23 **Sometimes he would take me back. On some occasions**
24 ██████████ **came and got me and --**

25 **Q.** But you don't know who she was?

1 A. I really don't know who she was, but I don't think
2 Social Services were involved, because -- well, I would
3 have thought -- the thing I kept saying to the police
4 afterwards was, "Why wasn't it inspected? If there
5 wasn't enough beds, why wasn't it inspected that
6 I actually had a bed to lie in instead of the uncle
7 lifting me up from the couch at night and taking me into
8 bed with him?" and there wasn't any other beds. You
9 know, they were a large family of children. He lived
10 there. It was a small bungalow. I can't see on any
11 inspection that a child would have been allowed to go
12 somewhere without a bed being available for them. There
13 were only like three bedrooms and there was about seven
14 children and the uncle and, you know, they were
15 already -- the kids were already like three in a bed.
16 So there wasn't room for me apart from getting in with
17 the uncle.

18 Q. Just to be clear, you later, when you did report this to
19 the police, you actually went back to the place where it
20 was and you met someone from the family there. Isn't
21 that right?

22 A. Yes.

23 Q. And -- sorry -- and they told you that these two men,
24 the father and the uncle, who abused you were dead?

25 A. Yes. It was [REDACTED], the policeman who was from the

1 Child Rape Unit that was dealing with it in Belfast. He
2 took me back there one day with my ex-husband to see if
3 I could remember just in case these men were on the Sex
4 Offenders' Register, or they had taken other children,
5 or -- or if I wanted to bring some charges against them.
6 We did -- we found the place and drove in, and one of
7 the children, who was now in his 60s, recognised me
8 straightaway and came over to me. When [REDACTED] said, you
9 know, "How about your dad?" He said, "Oh, they died".
10 So there was no more -- I couldn't take that any
11 further, because the uncle -- actually all three of them
12 -- his wife as well was dead, the uncle was dead and the
13 man of the house was dead. So there was only all the
14 kids left.

15 Q. Certainly as far as the Inquiry have been able to
16 ascertain that is correct. You know, we haven't had it
17 confirmed definitely and we are still looking into it,
18 but to the best of our knowledge today we believe that
19 those two men are dead. So that certainly was what you
20 were told when you went back to see them.

21 A. Well, yes. I mean, that came straight from his son
22 [REDACTED], because I then did go back for a reunion with all
23 the children -- grown-up children when I was there, and
24 I think in my head I wanted to find out whether the one
25 girl that was in the family with me, whether she had

1 been abused by them as well.

2 I went back and had a meal with all of them, and
3 what came out through the meal was, you know, how good
4 the uncle and the dad were to me, because they were
5 saying, "We were quite poor. We never got sweets or
6 anything, but daddy and ██████████ would always give you
7 sweets". I was looking at them as if to say, "Well, you
8 know, why do you think they were giving me sweets?", you
9 know.

10 So, yes, I met up with them that once and then
11 I just thought, "I have to draw a line under this now,
12 because they're dead and there's no -- there's no other
13 road I can go down with that now".

14 Q. Okay. Well, the congregation have said that they have
15 been shocked and horrified to learn that children who
16 were in their care were subject to the type of abuse
17 that you relate in your statement. They said that if
18 SR116 was told and she did nothing, then they offer you
19 a sincere and unreserved apology for the fact that she
20 did do nothing.

21 You talked also in the statement here about a man
22 turned up at the convent one day when you were very
23 young and took you out to Lurgan. Then you were taken
24 out by him regularly. That is the uncle that you are
25 talking about there in that statement?

1 **A. Yes. Uh-huh.**

2 Q. Then it was with that family that you travelled to Newry
3 and where you had the encounter --

4 **A. Yes.**

5 Q. -- with the nun in Newry who told you that you had been
6 there.

7 In paragraph 28, HIA161, you talk about your sister
8 and you eventually running away from the home. Now we
9 know from the document we looked at earlier that your
10 mother actually came and took you and ██████████ out of the
11 home. Can you remember what happened then?

12 **A. Yes. Well, my mother did come and take us out. Shortly**
13 **after my older sister ██████████ had run away and found my**
14 **mother in London, my mother came and took us out. She**
15 **took us to England and straightaway within the matter of**
16 **the first couple of weeks put us in a home in England in**
17 **Essex -- I think it was near Brentwood -- called Hutton**
18 **Poplars. I think we were there for about a year.**

19 Well, then one day she came and she said that we
20 were going back to Nazareth House for a visit just for
21 a week or two weeks. She had written to the nuns and
22 they had said it was okay that we'd go back and see some
23 of our old friends at Nazareth House. I suspected that
24 this wasn't true, but my younger sister really wanted to
25 go back and see a few of the people she got on with.

1 She thought about sort of going back, telling them how
2 we were getting on, and that we'd be back.

3 However, when we arrived at Nazareth House, that
4 wasn't the case. We were -- my mother had actually
5 written to them and said she wanted them to take us back
6 and they weren't going to let us back out. So, yes, we
7 did run away.

8 Q. Certainly there is no record -- I mean, I have looked at
9 the register records with you, HIA161, and there doesn't
10 seem to be any record of you coming back in after 1958
11 after your mother taking you out.

12 A. Oh, I definitely went back in, definitely, and from
13 there Miss Reid took us to the court and the court -- we
14 didn't know it was a court. We were made to get ready.
15 We turned up at that place and were asked some
16 questions. There was a letter from my mother at the
17 court saying that she could -- she could not take any
18 more responsibility for us and she was ill with mental
19 health, which I didn't understand, because we weren't
20 living with her. We were actually in another home.

21 So, yes, we definitely were back in Nazareth House,
22 and SR31 was the one that told us to get dressed, that
23 we were going, and Miss Reid took us. She said, "Now
24 when we get in here", she said, "tell them how good the
25 good Sisters have been to you. They are going ask you

1 some questions and, you know, you are to say how nice
2 they are, and something will come up about you running
3 away, breaking into one of the houses they were building
4 to keep warm". From there we were just driven to
5 Middletown.

6 Q. You describe in your statement from paragraph 31 to 35
7 -- you talk about your time in Middletown and what
8 happened then after you left there.

9 From paragraph 36 onwards you describe the life that
10 you had after care. You have already described to us
11 the family who you worked for and who looked after you
12 in Fermanagh and the help that that lady tried to give
13 to you with regard to your education.

14 A. **Sorry. That was in Omagh.**

15 Q. Sorry. Omagh. I beg your pardon.

16 You also talk about what became of your sisters.
17 You talk about your own life and the marriages that you
18 had.

19 We know that you took a civil case, which you have
20 already discussed, and that settled in 2009.

21 A. **Uh-huh.**

22 Q. You received a sum of money for that --

23 A. **Uh-huh.**

24 Q. -- although, as you describe in your statement, you
25 would have preferred to have actually had the

1 opportunity to tell what happened to you --

2 **A. Uh-huh.**

3 Q. -- in court.

4 You did report the abuse to the police at
5 paragraph 44, and you said that that resulted in no
6 prosecution, and you felt betrayed as a result of that.
7 I've said where the -- there are two statements that you
8 gave to the police, and in that -- those statements --
9 the first is 3rd September 2004. You give more details
10 in those statements. I am not going to pull them up,
11 but they can be looked at, but if I can just maybe
12 summarise them, HIA161, you talked about being beaten --
13 some additional information to what is in your Inquiry
14 statement --

15 **A. Uh-huh.**

16 Q. -- you talked about being beaten by SR116, SR134 and
17 SR31 for not being baptised.

18 You also gave an example of how you were beaten
19 while wrapped in cold wet towels. You felt that you
20 were beaten in that manner so that you wouldn't bruise.

21 **A. Yes, and I can explain that, because -- right. For the**
22 **Inquiry -- when I came over to give evidence for the**
23 **Inquiry, you are in for a certain amount of hours, and**
24 **whatever you are talking about at the time you are**
25 **talking about. With the police I was actually with them**

1 for like seven years, and when I -- when I'm -- when
2 I was giving evidence, I had already known [REDACTED] for
3 quite -- you know, quite some time. I was coming back
4 to England about every month, every two weeks at one
5 point. On the day I was giving that actual statement
6 I was the whole day up in a [REDACTED]
7 [REDACTED]. You are sort of guided by,
8 you know, how that conversation is going. Certain
9 memories come up that maybe haven't come up while I was
10 with you for a couple of hours or -- do you know what
11 I mean? So you get a longer period of time to talk, and
12 I was in quite a bad state. So a lot of issues were
13 coming up. You know, in every meeting you bring various
14 ones up. You don't always bring all of them, you know.
15 It just depends on how that conversation is going and
16 how long you have been talking about that before you
17 change and start talking about something else, but yes,
18 all of that that I gave to the police, that was
19 an issue. There was that beating, and I remember it
20 coming out quite -- with the policeman that was taking
21 that statement, because I was in quite a state about it.
22 It is something I don't like to think about, but it did
23 come out in that.

24 Q. You also -- just for me to continue with the summary,
25 HIA161, you told the police that you had been force fed

1 tapioca.

2 **A. Yes.**

3 Q. You also said that SR116 had scrubbed between your legs
4 using a scrubbing brush and that that caused you a great
5 deal of pain and distress.

6 You then -- that was in September 2004. Then in
7 June 2005 you came back and spoke to the police again.
8 As you say, you were in contact with them anyway, but
9 you did make another police statement. In that police
10 statement you said this was after a reunion, and you
11 remembered more details of where one incident occurred,
12 for example, and you give more details about the
13 injuries you sustained. I wanted to ask you, first of
14 all, about the reunion and how that came about.

15 **A. The reunion came about because at the time that I was**
16 **actually trying to bring these charges I had no**
17 **witnesses, and the police were saying to me and my**
18 **solicitor was saying to me, you know, "Really it would**
19 **be in your ..."** -- because I wasn't in contact with
20 **anybody from my past, that if I could just have some**
21 **witnesses that would say they were in there too, that**
22 **that might be more useful to my case for the criminal**
23 **court and for ...**

24 So my ex-husband went on to Friends Reunited and
25 through that a lady who was in Nazareth House at the

1 same time as me got in contact. She worked for the
2 Women's Aid. When I came back over to see the police
3 and give them another statement -- because I used to
4 give it from the book, like I explained. I used to give
5 [REDACTED] chapters of the book and he would form
6 a statement from that. I came over, and I wasn't aware
7 at the time, but the lady that I said I would see when
8 I came over, that I would meet up with, she had arranged
9 for other people from Nazareth House to come up to her
10 flat and meet me with sandwiches and things like that to
11 have a bit of a reunion.

12 I think about twelve people turned up. They all had
13 similar memories to me. The whole evening was about,
14 you know, "Do you remember this? Do you remember your
15 number? Do you remember -- do you remember we ate
16 grass?" We were so blooming hungry we used to eat the
17 grass. We laughed about it. It was stupid really,
18 because a lot of us were laughing about, "Oh, how stupid
19 it was. We used to sit and do this, that and the
20 other".

21 Because all of this stuff came out at the reunion,
22 I rang -- the following morning I rang my solicitor, who
23 was Robert Martin at the time from Kier McAteer
24 Solicitors. I rang Robert Martin and I said, "Look,
25 there is a stack of people here and they all have

1 memories very, very similar to mine". So Robert said he
2 could come over. When he got over to the house, I think
3 there was about four women left. He just sat talking to
4 them and taking statements from them and -- you know.
5 So I'm sure there's still a record of that somewhere,
6 but ...

7 Q. Certainly they did -- some of them did speak to the
8 police, and in the same bundle of police material there
9 are statements from a NHB 95.

10 A. [REDACTED]

11 Q. Does that ring a bell with you at all as one of the
12 people who were there? NHB 95. No? It
13 doesn't ring a bell? There is a [REDACTED] who
14 made a statement to the police as well.

15 A. I don't -- I don't remember that.

16 Q. Sorry. I beg your pardon. Not [REDACTED].
17 HIA14, HIA14.

18 A. Yes. She wasn't at the reunion, but she had
19 independently -- I had never met her -- she had
20 independently gone to the police, her and her sisters,
21 because [REDACTED] rang me in England one day and said,
22 "HIA161, after all these years of you trying to find
23 a witness, we have had ..." -- he wouldn't -- couldn't
24 me the names at the time, but he told me that they --
25 some people had come forward to the police station and

1 given ... -- and he said the uncanny -- uncanny thing
2 about it was that one of these statements was almost
3 identical to mine. He said -- you know, I hadn't been
4 in touch with her. This was nothing to do with me.
5 They had gone independently and I had never met them,
6 you know, before that.

7 Q. You did meet them afterwards. You certainly met HIA14
8 afterwards. Isn't that right?

9 A. We all ended up at the PPS together and giving our
10 statements. Yes, we did -- after that, after they had
11 given their statements to the police HIA14 did get in
12 touch with me through Friends Reunited and said they had
13 given their statements. So I found out then who it was
14 that had given statements.

15 Q. I am going to come back to that in a moment HIA161, if
16 I may, but just to conclude the police material, SR31
17 was interviewed by police. She said that she didn't
18 remember you or her sisters. Your allegations in your
19 statement were put to her and for the benefit of the
20 Panel her interview -- that section is at 61953 to
21 61954. She said that what you said happened never
22 happened.

23 SR116 was also interviewed at 61974. She did
24 remember you. She denied the allegations that you made
25 to police. She said she never had any canes. She did

1 not remember any presents from your mother. She did not
2 know that your mother was a prostitute and she didn't
3 know you hadn't been baptised. She did agree that there
4 was a storeroom, but she didn't have any keys to that
5 storeroom. She didn't use Jeyes Fluid in the bath, and
6 she denied all the allegations that you put about her
7 beating you. She said you were a lovely child and she
8 never used corporal punishment on any child, because she
9 did not believe in it. That's what she told police at
10 the time. So, as I was explaining to you, you know,
11 part of the reason why there may not have been
12 a prosecution in the case is that it would have been her
13 word against yours and other people's and that may be --
14 **A. Well, we were told from the prosecution people that they**
15 **did believe -- by then there was four of us -- they did**
16 **believe what we were telling them. We got in a letter**
17 **that, "We do believe what you are saying, but that these**
18 **nuns are now too old". That was their reason at the**
19 **time for not going further with it, because -- and**
20 **I think why I was quite upset about that, not getting**
21 **any justice at that stage, because the same week that**
22 **they told us that these nuns were too old, SR116 was**
23 **only something like 75, and yet in the newspaper a man**
24 **was handcuffed for not paying -- and taken to prison for**
25 **not paying his community tax in England. You know, he**

1 is 85 and he is in handcuffs for not paying community
2 tax, you know, his poll tax and he was put in prison for
3 a month. So I just thought, "How can you justify that?"
4 This man, you know, hasn't been able to afford to pay
5 his poll tax. He is in jail, and she is 75 and done all
6 of that, and yet I never had my moment to face her,
7 because I don't agree with anything she is saying there.
8 They did do it and they're absolutely lying about that.
9 They do know who I am.

10 Q. Well, HIA161, just coming back to the girl HIA14, and
11 you were saying about how she got in contact with you on
12 Friends Reunited --

13 A. Yes.

14 Q. -- you talk -- you talked in your statement about
15 another incident where you and some woman went to look
16 at what had been Nazareth House where the new apartments
17 have being built.

18 A. Myself and HIA14 and HIA 9, we had gone up --
19 while we were over for the PPS, we had gone up the
20 Ormeau Road. She wanted to see the Ormeau Road
21 building. Now this was probably only the second
22 occasion I had ever seen HIA14. We got to the top of
23 the Ormeau Road. Now it is not -- the convent -- the
24 wall is still there, but the convent is down and there
25 is flats. HIA14 just went mental. She just went

1 absolutely -- lifted -- started lifting bricks up from
2 the road and trying to hit the windows of the flats and
3 shouting and screaming, "You ruined my childhood" and --
4 I said, "That's not the convent anymore. That's flats.
5 These people in these flats didn't do anything to us".
6 In the end I had to literally sit on her, take the brick
7 off her and hold her hands and tell her that she wasn't
8 going to be doing that. It was pretty frightening
9 actually, yes.

10 Q. Well, [REDACTED]
11 [REDACTED] and there is an extract from that in the bundle,
12 but she -- on two occasions she said that she challenged
13 you about the -- she challenged the contents of your
14 book and demanded that her name be removed from it.

15 A. Uh-huh.

16 Q. [REDACTED], and I am just going to
17 read to you what it was she wrote. First of all, can
18 I ask you, HIA161, [REDACTED]
19 [REDACTED] --

20 A. No.

21 Q. -- [REDACTED]

22 A. I didn't read anything. I didn't -- I don't do that,
23 because after everything that I'd gone through trying to
24 bring the charges and everything I didn't really want to
25 put myself out there to people and I didn't want to read

1 negative stuff in case -- because I didn't want to be
2 reacting to anything like that. [REDACTED]

3 [REDACTED]

4 [REDACTED]

5 Q. [REDACTED]. It's directed
6 at you. It says:

7 "HIA161, as I haven't responded to my request asking
8 for my name to be removed from your book, I hope you
9 read this. Had I known what the contents of your book
10 were going to be, you know what I would have told you.
11 You say your book is a true story. You say you taught
12 yourself to read and write. You were in the same class
13 as me and I passed the 11 Plus. You say Christmas was
14 purely a religious event. You know about the parties we
15 went to. You know about the tuck shop, films we
16 watched, etc. You even spoke to me about these things.
17 Why did you have to write things that you know are not
18 true? You make things bad for those who are genuinely
19 affected by their childhood. In your book you were out
20 to get at one nun in particular. The bit about girls
21 and their period, blood dripping down their legs, that
22 is disgusting. No-one was so hungry they had to eat
23 grass. Your book has offended quite a lot of people.
24 No one person was singled out. Good luck to anyone who
25 writes, but why not write the truth? This book would

1 have been better as fiction."

2 **A.** Uh-huh.

3 **Q.** Now --

4 **A.** Well, okay. It doesn't surprise me that HIA14 has been
5 writing stuff like that, because, firstly, whenever the
6 court case finished -- HIA14 was on the phone to me
7 non-stop before the court case, and when it finished and
8 came back from Belfast, I wanted to sort of let go of
9 some of it for a bit, because it sort of done my head
10 in, and I hadn't phoned her. I think I hadn't phoned
11 her in about six weeks or two months. She got very
12 angry about that. She rang me up one day saying, "Oh,
13 your court case is finished. Your book is coming out.
14 I thought you would be taking us all away to India. You
15 know, if you got money from the court, you should be
16 spending it on the Nazareth House people".

17 In the end her phone calls became more and more
18 aggressive and so I just stopped taking her calls.
19 I just thought, "No, I am not coping with that, because
20 I can't cope with HIA14, because she goes a bit crazy".
21 She did know the contents of my book before it was even
22 published. She had actually read it. So she did know
23 the contents of my book.

24 The other point is as well saying I was in the same
25 class as her, on the day that -- the day she actually

1 met me with my ex-husband she couldn't remember me from
2 Nazareth House. She remembered my younger sister. She
3 said, "HIA161, I don't remember you". So, you know, how
4 she could remember me being in the same class I don't
5 know. She couldn't remember me. She became very, very
6 abusive. She did get in contact with my agent and my
7 publishers saying that she wanted the book off the
8 shelves, this, that and the other, and that went on for
9 quite a while actually.

10 In the end anyway my ex-husband [REDACTED]
11 [REDACTED] and he saw a few things, but I didn't want to
12 know. I said, "I really don't want to know". I didn't
13 -- I don't know whether [REDACTED] at the time answered her
14 or what he did, but he was getting quite annoyed about
15 it. One night anyway he went on the internet and he saw
16 a news reel, that she was on the news over here in
17 Belfast, and he couldn't believe it, because he said to
18 me, [REDACTED], she is saying everything that's in your book
19 but saying it happened to her on the news. She is
20 saying she was nearly drowned in the bath. She talked
21 about Jeyes Fluid". All the stuff she was saying that
22 I was lying about, she was actually on the news saying
23 that it had happened to her.

24 Anyway the next thing I hear back is that HIA14 --
25 from other people really to do with the convent, saying

1 that HIA14 is going mad, because she's become really
2 venomous against me, because --

3 CHAIRMAN: You are getting far away from your personal
4 experience. So just stick to what you can say for
5 yourself, please, HIA161.

6 **A. Well, basically, you know, that she had been venomous
7 towards me, saying --**

8 CHAIRMAN: Just tell us --

9 MS SMITH: HIA161, you are telling us --

10 CHAIRMAN: Just a moment, please.

11 MS SMITH: Sorry.

12 **A. Oh, right.**

13 CHAIRMAN: Please just tell us what you know from your own
14 knowledge, not what somebody has said to you --

15 **A. Okay.**

16 Q. -- about somebody else.

17 **A. Well, she -- I mean from my own knowledge she was being
18 quite venomous to me on the phone and that. Just that,
19 you know, I think it was from that place, but, I mean,
20 apart from her, maybe apart from a few people, most of
21 the people who have been in contact with me about my
22 book through my publishers, through e-mail, whatever,
23 all over the world from New Zealand have actually
24 thanked me for bringing it out, because similar stuff
25 happened to them. I have got to expect a few people are**

1 going to react like that. So whatever the reason,
2 wherever that comes from, you know. I didn't expect
3 that this was going to come out and there wasn't going
4 to be a few, but the majority of people, they've said it
5 has helped them. They thought they were on their own.
6 They appreciate the fact that I have done this. So what
7 can I say really? I don't really know what more to say
8 about that.

9 MS SMITH: Certainly that's your -- what you have related to
10 us is your interaction with HIA14, [REDACTED]
11 [REDACTED].

12 **A. Well, yes, yes.**

13 Q. Well, HIA161, coming back to -- as I was saying to you,
14 one question we ask everyone is that the Inquiry has to
15 make recommendations to the Northern Ireland Executive
16 about what should happen about children in care.

17 **A. Uh-huh.**

18 Q. You do address this a little bit at paragraphs 52 and 53
19 of your statement at SNB-159. You say there:

20 "I feel a fitting tribute would be a statute of
21 an orphan or orphans with a plaque attached to it.
22 I don't believe that a gathering of former residents
23 would be suitable, as I feel it would be taking a step
24 backwards for my personally. Not alone did I suffer,
25 but I have carried that through to my children, not in a

1 physical manner, but emotionally in how I brought them
2 up. I was always extremely protective of them.
3 I believe that any apology thus far from the Order has
4 not been heartfelt. The State also bear responsibility
5 for the care that we should have received. We were let
6 down not only by the Order but by other human beings and
7 no-one has shown -- nobody has shown us empathy. Our
8 crime was being born and who our parents were."

9 You know that the congregation in their response
10 statement have in the final paragraph of that response
11 statement said that they --

12 "It's a matter of deep regret that any child
13 resident under the care of the Sisters of Nazareth did
14 not feel loved, valued or cared for while in their care.
15 The congregation would like to express the hurt and
16 sadness at the allegations brought forward. They have
17 always endeavoured to provide a safe and loving home for
18 children and must offer HIA161 an unreserved and most
19 sincere apology for any treatment [you] received by any
20 Sister which fell below the acceptable standard."

21 I read that to you earlier, HIA161. I just -- I am
22 wondering, first of all, what your response is to that
23 apology.

24 **A. The same as before. I think that they are saying the**
25 **words that -- because now people have come forward about**

1 them, I think they are saying the words that they --
2 will make them look good. I haven't really felt
3 anything that anybody has really bothered or cared
4 enough. I know apologies have come forward. I have
5 been to the bishops. I have been campaigning for this
6 very thing. When we have had apologies, they have come
7 in a way of like, "Oh, you know, we have been found out
8 and can I say how sorry we are?" I don't believe it for
9 a minute. I just don't believe anything has been
10 heartfelt, you know. So -- I mean, I don't know,
11 because I don't know the people that are saying this.
12 They are not the ones that brought me up. You know, how
13 are we supposed to know whether that's genuine or ...?
14 I don't know who they are, and I expect that's what they
15 think they should say. That's just how I feel.

16 Q. Well, HIA161, thank you for that. I am not going to ask
17 you any more questions. I am sure you will be glad
18 about that, but is there anything that you feel -- in
19 going through your statement and going through the
20 material that we have looked at is there anything else
21 that you feel you want to say? Now is the opportunity
22 for you to do that.

23 **A. No, it's fine.**

24 Q. Okay. Well, the Inquiry Panel may have some questions
25 that they want to ask you if you are happy to continue

1 and don't feel you need to take another break.

2 **A. No, it's fine.**

3 **Questions from THE PANEL**

4 CHAIRMAN: HIA161, can I just ask you about something you
5 told us earlier about people coming to ask questions and
6 your being rehearsed --

7 **A. Uh-huh.**

8 Q. -- beforehand by the nuns what you were to tell the
9 people? Do you remember what you were telling us about
10 that?

11 **A. Yes.**

12 Q. You said that two or three people talked to you in the
13 classroom and -- or wherever you were. When you say
14 "wherever you were", did anybody ever speak to you in
15 that sort of way let's say in dormitories or the
16 refectory --

17 **A. Yes.**

18 Q. -- or come round the living part of the Nazareth House
19 as opposed to the school part?

20 **A. No. Nowhere else -- well, unless, you know, if they met**
21 **us on the corridor, we were coming in from the toilet or**
22 **something, they could stop and say, you know, "Who are**
23 **you?" and, you know, "And do you like it here? Are the,**
24 **you know, nuns good to you?", but not up in the**
25 **dormitories or anything. Usually around the classrooms.**

1 Q. Well, looking back on it now, do you think that they
2 might have been school inspectors as opposed to people
3 from a different Department checking up on the home, if
4 you can see the distinction? You may not know the
5 answer, but ...

6 **A. I really don't, but I would have -- they didn't seem**
7 **interested in what lessons we were doing. The questions**
8 **they would ask were about the food --**

9 Q. I see.

10 **A. -- about -- you know, about were we well treated, were**
11 **the nuns good to us. There was nothing about what**
12 **subjects we would be doing or -- the questions weren't**
13 **geared around that. They were geared around sort of the**
14 **convent.**

15 Q. Thank you very much.

16 **A. Okay.**

17 Q. Well, HIA161, I'm sure you will be relieved to hear
18 that's the last question that you are going to be asked.
19 Thank you very much for coming to speak to us today --

20 **A. Thank you.**

21 Q. -- because, as we appreciate, first of all, we have seen
22 how difficult it has been for you and, secondly, you
23 have had to come some distance to go through this.
24 Thank you very much for doing so.

25 **A. Thank you.**

1 MS SMITH: Chairman, there are two --

2 CHAIRMAN: Yes. HIA161, if you would like to go with
3 Rosemary now, your time here is finished.

4 (Witness withdrew)

5 MS SMITH: There are two other pieces of evidence which
6 I will be summarising and reading to the Inquiry. If we
7 could take a short break, then hopefully in about ten or
8 fifteen minutes I would be able to start that and then
9 go straight through, which would hopefully finish us at
10 2.00 or very shortly thereafter.

11 CHAIRMAN: Well, I presume they are going to be summarised
12 rather than read out.

13 MS SMITH: Well, they are, yes. They are going to be
14 summarised.

15 CHAIRMAN: Yes, because they go --

16 MS SMITH: It may not take as long as that.

17 CHAIRMAN: No.

18 MS SMITH: I am erring on the side of caution, Chairman, as
19 to --

20 CHAIRMAN: They go up on the website as they are. So there
21 is no need for everybody to be taken through them. All
22 you need to do is just for the benefit of those who may
23 be in court just summarise briefly what they have to
24 say.

25 MS SMITH: That will make my job even easier then, Chairman.

1 CHAIRMAN: Yes. Thank you. Well, we will start again in
2 ten minutes.

3 MS SMITH: Yes.

4 (12.45 pm)

5 (Short break)

6 (12.55 pm)

7 SUMMARY OF EVIDENCE OF WITNESS HIA335

8 MS SMITH: Chairman, Panel Members, ladies and gentlemen,
9 the first witness or -- sorry -- the first piece of
10 evidence from a witness I am going to refer to is that
11 of HIA335. She is "HIA335". There is no reason to
12 suppose that HIA335 does not wish her anonymity
13 maintained.

14 Her witness statement is at SNB-022 to 031.

15 The congregation's response is at SNB-1996 to 1997.

16 The Health & Social Care Board response is at 6257
17 to 6258. They indicate that they have no records
18 relevant to HIA335 and they believe she was a private
19 placement in Nazareth House.

20 She herself brought a number of documents to the
21 Inquiry when she was seen by the legal team who went out
22 to Australia. They are at SNB-30340 to 30405 and at
23 18393 to 18395.

24 Her Child Migration Form can be seen at SNB-30388
25 and there's a medical -- there's two sides to the

1 medical. One is at 30387 and 30389.

2 HIA335 is now 80 years of age and unfortunately is
3 in very poor health in Australia and that is why she has
4 been unable to attend personally by way of Livelink to
5 give her evidence.

6 Her statement is on the screen and her personal
7 details are set out there in paragraph 1. In
8 paragraphs 2 through to 18 she describes her time in
9 Nazareth House. You will see that she was there from
10 1937 until 1947 from the age of 3 until about 13.

11 She talks about her earliest memories in
12 paragraph 1 -- sorry -- paragraph 2. She also talks
13 about paragraph 3, where she talks what she remembers
14 about going into the older girls' section and about the
15 food that was provided and how the food was given out.
16 She says that she was always hungry in Nazareth House.
17 She said:

18 "The nuns stood and watched meal times and knew that
19 some people were completely missing out on food."

20 She says in paragraph 4 that she was never allowed
21 out of the home, that her mother -- a nun later told her
22 that her mother had left instructions that she wasn't to
23 go out with anyone, and if they went for a walk, it was
24 with nuns round the convent. Her aunt later told her
25 that she had come to Nazareth House to visit her, but

1 that she wasn't allowed to see her, that the nuns shut
2 the door and wouldn't let her in.

3 She recollects the names of the nuns who worked in
4 Nazareth House. I am going to give the names and
5 obviously the designations are there: SR178, SR112,
6 SR115, SR179. SR115 was an older nun she described as
7 lovely, who used to do the girls' nails and cuticles.
8 She said SR178 was also very good and she was with her
9 all the time.

10 "I think that she had been told to look after me.
11 On the other hand, SR177 was horrible to me. Every
12 night she used to make me kneel on the steps outside the
13 dormitory and wait for a jug of boiling water and then
14 bring the jug to her cell",

15 and when she was carrying the jug, she was
16 terrified she would burn herself. She said that SR177
17 used to terrify the children by saying things like, "If
18 you don't go to sleep, the banshees will come and get
19 you" and she was petrified by that.

20 Paragraph 6 she talks about sleepwalking, and as
21 a result SR177 used to keep her awake until she was
22 going to bed and then she used to strap her into the bed
23 to stop her getting up in the middle of the night.

24 SR177 would say to her, "I have to stay up all night and
25 tie you up" and used to yell at her because she had to

1 do that. She said she only found out that she was
2 a sleepwalker years later, so had no understanding of
3 why she was being strapped to the bed.

4 "We were allowed to have a bath every night but had
5 to share the water. The older girls inspected our
6 underwear everything morning. We used to wash our
7 underwear when we got a chance and put them below the
8 mattress and sleep on them so they could dry out."

9 She describes being beaten by a belt by SR177 and
10 SR112.

11 "SR112 was a teacher and was very strict. If you
12 were caught misbehaving in school, all of a sudden you
13 got a whack across the knuckles with a thick leather
14 strap or a ruler by SR112. The strap hung from her belt
15 and sometimes she used her hand to hit me."

16 She said that she was good at school work, but she
17 thinks that that was because she tried harder than the
18 other girls, because she wanted the nuns to like her and
19 thought they didn't, because she was never allowed out.
20 She said her mother never came back to visit her in the
21 home and when she asked the nuns about this, they said,
22 "Oh, you don't want to know. She is gone now. You
23 haven't got her anymore". It was hard when other
24 children had families who used to come and visit them.

25 She does have a memory where she says at

1 paragraph 10 that:

2 "We all received sweets from the Orangemen who
3 marched past Nazareth House. We used to get up on a
4 Sunday and climb on the wall and watch them play and
5 clap and they used to give us lollies."

6 I think that actually means sweets. The Australian
7 word for "sweets" is "lollies".

8 She said:

9 "We had a good priest while I was in the home. His
10 name was [REDACTED] NHB 18 and he used to take us for
11 sport. He gave us all nicknames and called me [REDACTED]
12 [REDACTED] after the famous dog. He was just lovely.
13 I named my first son after him."

14 She then talks at paragraph -- about the special
15 days, the first Holy Communion and confirmation, when
16 they were allowed to go out on the trams and wore white.
17 People used to see them and gave them sweets and
18 pennies.

19 When she was 10 years old, she was made to help out
20 in the morgue in the old people's home. She said she
21 used to have to go in and dress the bodies and put
22 pennies in their eyes and she was absolutely petrified
23 working there and that they took it in turns.

24 She also said that they went to mass every day in
25 the home. They had to learn the catechism off by heart

1 and got whacked over the ear or hit across the hands if
2 they didn't know it.

3 She never had shoes to fit her in Nazareth House and
4 always had big feet, but she did recall making good
5 friends in the home and said it was hard leaving them.

6 What she says about going to Australia is that:

7 "One day in school a BAU4 came and talked about
8 Australia. He said we would be able to ride horses and
9 pick oranges off trees. He also told us that we would
10 be adopted by families in Australia. Then the nuns
11 asked, 'Who wants to go to Australia?' I sat there and
12 never said a thing. The next minute they said, 'You're
13 going to Australia'. This was about one week before
14 I left. I remember overhearing one of the nuns saying
15 that I had not got my inoculation. I did see other
16 children with marks on their arms from injections.
17 I didn't have a medical before leaving. I may have been
18 a late addition."

19 Now if we do look at her -- the forms that she
20 brought, there is evidence of a medical examination, as
21 I have said, at SNB-30387, Chairman. I will not pull it
22 up, but that's where it is in the bundle.

23 She said that:

24 "A priest called Father [REDACTED] and the Mother
25 Superior, SR188, signed my migration form."

1 That can be seen at 30388. She says:

2 "I remember I got a suitcase for the journey as well
3 as new clothes. I loved that suitcase. We left
4 Nazareth House at night-time on 21st August 1947. There
5 were about seven of us and the other children with me
6 were much younger, aged between 3 and 8. Boys also went
7 from Nazareth Lodge. We got a boat to England and then
8 we got a train. I recall we went through a tunnel on
9 the train. My friends in the home told me later that
10 they didn't even know I was gone. We didn't get
11 a chance to say goodbye.

12 We arrived at a port and boarded the SS Asturias.
13 There were two nuns that accompanied us on the ship.
14 They were called SR132 and **SR 133**. There were
15 other girls on the ship from England and Wales as well
16 as Derry. We left on 29th August 1947. The first night
17 we were on the ship a little boy grabbed **SR 133**
18 **SR 133** case and threw it overboard, because she
19 wouldn't do something he wanted. All the girls on the
20 ship were mixed together. I think the nun took lessons
21 on the ship. It was an adventure for me, as I was not
22 out of the home very much. We got to walk around the
23 decks and the food was wonderful. I loved the
24 sausages."

25 She then describes arriving in Fremantle on

1 22nd November 1947 and being -- and the fact that there
2 was a reception for their arrival with officials from
3 the government and a big dinner and people making
4 speeches. Afterwards they were separated. While she
5 was supposed to go where all the Irish girls were
6 supposed to go to Geraldton, that didn't happen, and she
7 was taken to St. Joseph's, Subiaco along with two other
8 Belfast girls and two girls from Derry.

9 She then describes in the following paragraphs her
10 time at St. Joseph's, Subiaco, which was a home run by
11 the Sisters of Mercy. She describes a loveless regime
12 where she had to carry out chores such as polishing the
13 church, looking after babies in the nursery at night and
14 working in the laundry. She does talk about receiving
15 letters from home from SR178 and from the priest who was
16 the chaplain to the home, who she talks about.

17 We can see that she brought some of these letters --
18 she obviously kept them over the years and brought some
19 of them along to the Inquiry. At SNB-30342 there is
20 a letter dated 6th December 1947 from SR112. There is
21 a letter from **NHB 18** at -- from 20th October '48
22 at 30344, and there's further letters in that bundle of
23 material from other nuns in the home.

24 From paragraph 29 onwards she describes her life
25 after she left care. She talks about the effect of her

1 time in care at paragraph 32, where she said:

2 "It was unbelievable being a mother. Once I had
3 children I thought to myself, 'How could anyone give
4 a baby away?' I found it easy to show affection to my
5 children, even though I was never shown any as a child",
6 but she found it difficult to make friends with the
7 parents of the children's friends at school. She says
8 she has tried for the sake of her children to get over
9 her past and tried not to hold a grudge against those
10 who were supposed to be caring for her as a child. She
11 feels her own children are very protective of her
12 because of her past.

13 She talks at paragraph 34 about returning to Ireland
14 and trying to find out about her family. In fact, at
15 SNB-30348 we see a letter from [REDACTED]. She
16 describes it as coming from SR178 but, in fact, it seems
17 to have been from [REDACTED], who gave her details
18 about her family in Northern Ireland. She then got
19 a letter from an uncle here. She discovered that she
20 had a brother who she -- who was in England and she went
21 and met him. Through the Child Migrants Trust she found
22 out that her mother had died, aged 68, in England. Her
23 mother had moved to England to cut ties with her own
24 family.

25 She again returned to Ireland in '97 as part of

1 A Sentimental Journey organised by the British
2 Government, which was wonderful. She is in good contact
3 with her extended family in Ireland and she has also
4 visited relatives in America.

5 The final paragraph of her statement, paragraph 35,
6 reads:

7 "I was sent away to Australia as a child without
8 knowing I had a family in Ireland. I think it was cruel
9 of the nuns in Nazareth House to keep this information
10 from me and to deprive me of the opportunity of building
11 a relationship with them. Instead I had to wait over
12 forty years to meet them. I could have had more time
13 with them, especially my brother."

14 She signed her statement on 23rd May 2014.

15 SUMMARY OF EVIDENCE OF WITNESS HIA140

16 MS SMYTH: The other witness is again a witness who was
17 spoke -- who spoke to the Inquiry in Australia. That is
18 **HIA 140**, who is HIA140. Sadly about August time last
19 year **HIA 140** passed away.

20 Her witness statement can be found at SNB-087 to
21 095.

22 The congregation's response is at SNB-2180 to 2183.

23 The Health & Social Care Board statement is at
24 SNB-6241 to 6242.

25 CHAIRMAN: Yes. Perhaps I should make it clear that, as we

1 will see from the summary, she was not a child migrant.

2 MS SMITH: I was going to say that, Chairman.

3 CHAIRMAN: Therefore, she would not have been included in
4 the Australian module.

5 MS SMYTH: That is correct. She emigrated first to New
6 Zealand and then to Australia in later life, but she was
7 -- for her time in care she was at all times in Northern
8 Ireland.

9 CHAIRMAN: So her evidence relates --

10 MS SMITH: To this module.

11 CHAIRMAN: -- to her time in Nazareth House. That's why it
12 is in this module. She is one of the tiny number of
13 people who left Northern Ireland of their own will and
14 left the United Kingdom and British Isles.

15 MS SMITH: That's correct.

16 CHAIRMAN: Yes.

17 MS SMITH: As I said, there are civil claim papers at
18 SNB-70991 to 71013.

19 There is also police material at 61437 to 61440.

20 Again you will see her personal details are set out
21 in paragraphs 1 to 3 of her Inquiry statement. She was
22 in Nazareth House from July 1940 until April 1946,
23 between the ages of 10 and 16.

24 At paragraph 5 of her statement she describes the
25 routine in the home. The day started at 5.30 and went

1 through to 6.00 pm. She said that they had to scrub
2 floors after school and were desperately hungry. They
3 were force fed by SR112 when they refused to eat.
4 Sorry. I will just double check I have given her the
5 right name. Yes, SR112. She describes how that was
6 done.

7 "She would pull my head back by the hair and force
8 it into my mouth. She would smear it over my face
9 and lips and hurt my gums with the edge of the spoon.
10 Sometimes if I struggled against them, they gripped my
11 hair so tightly that clumps of hair would be pulled out
12 of my scalp."

13 She describes being so hungry that she raided the
14 bins for scraps, paragraph 6.

15 She describes the three dormitories that were in the
16 home at that time, which -- she shared one dormitory
17 with about fifty other girls, sleeping in a small single
18 bed. She remembers there was one sheet, one thin
19 blanket and remembers it often being freezing cold.

20 The congregation would point out that this is the
21 first time they have received such an allegation.
22 No-one else has complained about being -- the bedding
23 being inadequate or about the heating in the
24 dormitories.

25 Paragraph 8 she talks about the weekly underwear

1 inspection and having to wash out the clothing if there
2 was any soiling, and the comments that were made to the
3 girls by the Sisters if there was soiling. She talks
4 about the other clothing and about the fact that there
5 was one pair of shoes, and when the soles were worn out,
6 they made cardboard soles themselves and tied it to
7 their feet with string.

8 Again that is disputed by the congregation.

9 Bathtime she talks about at paragraph 9 and comments
10 about the fact that the way she was made to -- the way
11 she was treated at bathtime had enormous implications
12 for her later in life when she married.

13 She also then describes at paragraph 10 the lack of
14 preparation for puberty and the treatment that she says
15 she received whenever she did start her periods, and how
16 the nuns called her "filthy", "dirty", slapped her
17 across the face, telling her she was disgusting and
18 should be ashamed.

19 Paragraph 11 she talks again about her own personal
20 physical appearance and having severe dental decay,
21 which caused her both physical and emotional distress,
22 and how one nun, SR112, would just refer to her teeth in
23 derogatory terms, tell her she was ugly and would never
24 be worth anything. She said it eroded herself
25 confidence and she never once saw a dentist or a doctor

1 during her time in Nazareth House. After she left her
2 aunt immediately took her to a dentist and had her teeth
3 repaired.

4 The congregation don't accept in their response
5 statement that she did not see a doctor or dentist in
6 her time in the home.

7 Paragraph 12 she describes beatings and says she
8 told the chaplain in the home, who was **NHB 18**.
9 You recall the last witness remembers that particular
10 priest with affection. She said that she told him about
11 the punishment and showed him how SR112 had left her
12 hand black and blue. He would appear to have been the
13 chaplain to the home at that time.

14 Paragraph 13 she talks about numbers being used
15 rather than her name.

16 Paragraph 14 she talks about being frequently caned
17 and caned indiscriminately. She said that:

18 "SR112 carried a cane with her at all times. She
19 somehow managed to conceal it under her garments and
20 could retrieve it immediately whenever she wanted it.
21 It was long and thin and we were routinely whipped with
22 it for a range of what she considered to be
23 transgressions. Sometimes we were caned for things as
24 simple as looking out of the window or having our shoe
25 laces undone.

1 She also then goes on to talk about what happened
2 with regard to the fact that she wet the bed. She said
3 she suffered humiliation and degradation by being made
4 to sit with urine-soaked sheets on her head.

5 "I was also made to carry soiled sheets into the
6 classroom, where I was taunted by both classmates and
7 nuns. I did not wet the bed often, but this was common
8 punishment for the crime of bedwetting. We would be
9 ridiculed by other girls and nuns. They must have
10 thought that type of humiliation would prevent us
11 wetting the bed."

12 While we have heard similar allegations, I think
13 it's the first time we have heard that she was made to
14 bring the soiled sheets into a classroom.

15 She said that she was locked in cupboards alone on
16 occasion for extended periods of times, usually
17 following a beating or caning. She recalls being
18 provided with poor clothing, often left outside in the
19 cold, at times knee deep in snow and not being allowed
20 to dry herself off when taken in. She says she never
21 received any help when physically ill and recalls being
22 constantly weak and lethargic growing up.

23 I should say the congregation in their response
24 statement do not accept that this happened.

25 She talks about being punished by being sent to bed

1 or her mattress being taken at paragraph 18.

2 She talks about having to scrub the tiled floors in
3 the home at paragraph 19. It usually took two hours
4 every morning without a break and developed -- as
5 a result she developed a badly swollen knee, but the
6 nuns never treated it and expected her to continue
7 kneeling on it to clean. Her kneecap was damaged as
8 a result.

9 She goes on to talk about an incident at
10 paragraph 20 where she said she witnessed the suicide of
11 a child who was taunted by the nuns and the girls who
12 witnessed it were left to deal with that traumatic event
13 on their own. She thinks she was about 15 at that time.
14 She gives the name of the girl.

15 Now the congregation have said they have absolutely
16 no record of any child committing suicide in their care;
17 nor do they have a record of a child by that name. They
18 do have record of a family of the same surname, but they
19 had left the home just before **HIA 140** was admitted to
20 it. Obviously they are continuing to carry out any
21 investigations to see if there's any further light that
22 can be shed on this allegation, but currently they have
23 no record of any such occurrence.

24 She said she did not receive a proper education at
25 paragraph 21. She said that although they did go to

1 class, they were expected to knit black shawls for the
2 nuns rather than pursue a proper education.

3 She didn't receive any visitors and:

4 "If strangers gave us small gifts like fruit, we had
5 to give them to the nuns."

6 If they ate them, they were caned or smacked. She
7 said that events such as her birthday and Christmas were
8 never celebrated. Of course, you will have heard the
9 congregation and other people have said about the
10 various parties and things, although they may have
11 happened at a later time.

12 "I attempted to run away three times from the home
13 when I was about 11 or 12, but each time without
14 success, as I was picked up and returned by local priest
15 -- police on each occasion. The police told me it was
16 my uniform that gave me away. So I asked him to bring
17 me a change of clothes to help me escape the next time.
18 Unfortunately it was his job to take me back to the
19 home."

20 In paragraph 24 she gives the names of those nuns
21 whom she remembers. They are SR112, SR114, SR115 and
22 SR113. She says the rest she has forgotten. She
23 remembers that SR113 was in charge of the nursery and
24 SR112 was the head nun. She said -- she relates
25 an incident which she said involved SR113. She says

1 that SR114 and SR115 were never cruel to her.

2 She said in paragraph 26 that the abuse she suffered
3 was not just an isolated, occasional punishment, but was
4 a sustained and relentless pattern of abuse that took
5 place on a daily basis over a period of years.

6 Throughout her life she felt ugly, unworthy, unloved,
7 unwanted, dirty, evil, worthless and rejected. That has
8 had a deep and profound effect on her physically and
9 emotionally.

10 She also then at paragraph 27 talks about how she
11 came to leave when she was taken out by a maternal aunt,
12 who lived in Dublin. She didn't know that she had
13 an aunt or believed that that aunt would have come to
14 visit her sooner. She said her aunt's sons were good to
15 her but her aunt didn't treat her very well.

16 As you have said, Chairman, she moved to New Zealand
17 in 1952. She relates what happened to her from
18 paragraph 29 onwards.

19 At paragraph 32 she talks about the fact that her
20 background had significantly affected relationships with
21 other people throughout her life. She attributes the
22 breakdown of her marriage to her time in care. She
23 couldn't relate to her husband emotionally or
24 physically, as her background didn't prepare her for
25 adult relationships. She says fortunately she is close

1 to her children and have their support in her life.

2 She says at paragraph 33 that her faith and her
3 family have enabled her to try and make something of her
4 life. She is now over 80 years old or certainly was at
5 the time the statement was written:

6 "... and time is marching on. I want justice for
7 the many years I spent in care and the abuse and neglect
8 that I suffered at Nazareth House and for the ongoing
9 consequences of that abuse and neglect. I want justice,
10 compensation and closure. I want this not only for
11 myself but for my children, who have also had to live
12 with the consequences of what happened to me and I want
13 this for the other girls that experienced the horror of
14 Nazareth House with me."

15 **HIA 140** signed that statement in November 2013.

16 CHAIRMAN: Well, thank you very much, Ms Smith.

17 Well, ladies and gentlemen, that is as far as we can
18 go this week. We are not able to sit tomorrow for other
19 reasons. We have -- our next sitting is presently
20 scheduled to start on Monday, 9th March, though we must
21 await the deliberations of the Court of Appeal to see
22 whether or not that date will be able to be met.

23 MR MONTAGUE: Indeed, Chairman.

24 CHAIRMAN: As soon as we are aware of what the position is
25 we will let you know, but the witnesses we have

1 presently scheduled, subject to correction by Ms Smith,
2 for that week should not be directly affected. So
3 I would hope we would be able to continue whatever may
4 happen --

5 MR MONTAGUE: I am grateful for that indication.

6 CHAIRMAN: -- whatever may happen thereafter, but we must
7 await further guidance from the Court of Appeal.

8 MR MONTAGUE: Thank you.

9 (1.25 pm)

10 (Hearing adjourned until 10.00 am
11 on Monday, 9th March 2015)

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