

being overtly friendly. I, like the rest of the Nazareth boys had led a very sheltered life and had received no sexual instruction or guidance. I had absolutely no sexual awareness. People started talking about it and you began to learn what was going on. You did your best to avoid those boys who would try and interfere with you but at the same time you wanted to be liked.

13. Generally, it was the older boys interfering with the younger ones. As I grew older the abuse diminished, but even right to the end some of the older or stronger boys within your own group would still approach you.
14. There was definitely an underlying innuendo about sex. It was a sexualised environment.
15. I was conscious that the sheltered and protected life we had in Nazareth was no preparation for mixing with the streetwise boys who arrived in Rubane on Court orders. I recall teaching one resident how to be an altar boy. Later, in one of the fields who told me that he wanted to thank me and said he would show me something that his sister had taught him. He went on to explain his 'present' and it was obvious to me that he had clearly been exposed to sexual activity before he arrived in Rubane. On reflection, this was the biggest problem:- streetwise, sexualised boys being placed into care with vulnerable sheltered children.
16. I can categorically say that I never heard any credible story about a De La Salle Brother abusing a boy in a sexual manner. There was innuendo ok, typical teenage gossip about pets etc and what was going on between boys and certain Brothers but I saw it as nothing other than that – rumour and gossip.
17. I met a number of De La Salle Brothers;
 - (i) **BR 27** – he was responsible for getting me into music. He recognised I had a talent for music and introduced me to the keyboard and later the organ. He was responsible for bringing music into the home and starting the band. Both I, and another guy, [REDACTED] whom he also involved

me. She took me to Armagh to see a psychiatrist or a social worker, I think it was someone linked in some way to Social Services. They must have suggested that I be placed in Rubane House, Kircubbin. I was sent there in 1957 when I was twelve. My brother [REDACTED] joined me a year later. He was only 6 years old, coming on 7 at the time he entered the home. He was admitted to Rubane House on [REDACTED]

There were no other boys his age in the home.

Rubane House, Kircubbin (29/12/1957 – 30/07/1959)

4. [REDACTED] BR 17 [REDACTED] was the [REDACTED] when I arrived. He went on to become the [REDACTED] [REDACTED] He is now deceased. [REDACTED] BR 39 [REDACTED]

[REDACTED] had come from [REDACTED] which was [REDACTED] but it has since closed down. I assumed we were all orphans or children from single parent families like myself but they would send lads that were due for release from the borstal in Milltown down to Kircubbin and they mixed them all in with us. It was horrific really.

5. We had to work 250 acres of land and we had to do it by hand. The day started very early. You got up at 6am and went to mass every day. You had to clean your dormitories. They split me up from my brother and they put me down to stay in the farmhouse itself. They used to put the lads down there that wet the bed. I think I was wetting myself with fear. [REDACTED] BR 15 [REDACTED] the [REDACTED] BR 13 [REDACTED] and [REDACTED] BR 12 [REDACTED] the [REDACTED] also stayed in the farmhouse. Only three or four boys stayed there. I can recall one boy was called [REDACTED] but I do not recall the others. I only ever saw my brother when he was getting punished. He died due to [REDACTED] [REDACTED] He has lived in [REDACTED] in [REDACTED] for over [REDACTED] years and his wife was [REDACTED] I visited him there before he died in [REDACTED] [REDACTED] and he told me he had been abused seven times by the Brothers at Rubane House. He did not give me any detail regarding the identity of the

survive. Later a voluntary After Care Committee was set up to provide work and accommodation for them. [REDACTED] and [REDACTED] were the principle architects of this as Committee. Former residents were always welcome to return and visit the Home. Both I and my fellow Brothers took a keen interest in how or former residents and pupils were getting on. My diary records the visits of these boys, who often came at holiday times just to catch up or to introduce us to their girlfriends. I recorded some of these visits in my diary, for example;

- 6th June 1973 – [REDACTED] asks to come down for a few days. I ask the Sisters to take him in.
- 5th October 1975 – Past pupils up. [REDACTED]
[REDACTED]
- 12th December 1976 – [REDACTED]
[REDACTED]
down.
- 20th Sept 1976 – [REDACTED] down for the day.

I also remember, every year, up to forty to fifty former residents returned for an annual re-union and former residents were always made welcome when they visited. My diary records some of these visits; 30th June 1973 – *The past pupils down*. These re-unions continue even today and it is some comfort to me, against the heinous allegations made about me, that some of these 'Nazareth' Boys continue to appreciate and value the time and effort that I and others dedicated to their care.

28. Other children arrived into the home from the Welfare Authorities. From the earliest days of the home 'Welfare' boys had been accommodated. By and large these were usually children in respect of which the Welfare Authorities had deemed their home arrangements to be inadequate. As time moved on the 'Welfare' boys increasingly constituted boys whose families had accepted placement into care as an alternative to criminal charges or boys actually charged with criminal activity. Ironically, the very issue which had driven [REDACTED] **BR 39** in the conception of Rubane the prevention of 'mixing' the 'orphans and criminals' slowly developed in Rubane.

some periods we have very detailed records – for others virtually none.

86. While I applaud the sentiments of the memo it does strike me – at least in parts – to adhere to a mantra that was impossible to deliver in practice. The Memo suggests that the 'Home should attempt to provide a child what it gets from a good normal family'. Some of the children admitted to Rubane had severe behavioural problems and came from very dysfunctional families and a society which was arguably politically, economically and socially dysfunctional itself. I am not trying to detract from the fact that my Order and I accept that certain brothers abused children in contravention of their vocations but it is important to look at the element and vision of care in context. The Children and Young Persons Act 1952 was effectively repeated in 1968. It was not until the 1980s that the failings of this, what was essentially 30 year old legislation, were identified. It failed to recognise the necessity for vigorous assessment of children being admitted to care. It failed to recognise the need for specialised units for very difficult children which resulted in Rubane becoming a 'catch all' institution. It failed to recognise the extreme demands placed on care staff. It failed to advocate a formal procedure for reporting abuse. It failed to drive forward and encourage the training and recruitment of staff.

87. My dairy notes that on 27th March 1973 I suggested to the school inspector [REDACTED] that a preparatory school for the underage boys be established. This suggestion was prompted by the arrival of some young children and I note it coincides with imminent admission of the younger [REDACTED] children into care. I followed this up with a letter to the Ministry of Education on 29th March 1973. Nothing happened. The realities on the ground were far removed from the legislation and the vision of the 1952 memo. Both the De La Salle Order and the Government departments may well have identified problems but that did not always mean it was straightforward to resolve them.

Interaction with Church & Statutory Authorities

88. The County Welfares, the Health and Social Services, the Probation Services and Education and Library Boards were the prime agencies responsible for referring boys to the Home. From the time I was

59. Married couples were introduced into the staff rota after the Chalet system was introduced. It was not easy to attract applicants. Notwithstanding Rubane's compliance with this recommendation it is clear that two of the early couples [REDACTED] and [REDACTED] were not a 'success'. Rubane was geographically isolated and certainly when the troubles kicked off became even more isolated. Pay rates were poor and I suppose there may have been a certain stigma attached with working in the home. In the absence of experience (this was a new concept) and vetting procedures the criterion of a 'married couple' was not adequate in itself.
60. There is no doubt that furnishing and equipment was sparse in the early days of Rubane. This must be set in the context of the day. The Home opened without running water and was permitted by the Ministry to do so. That perhaps illustrates just how far it was removed from modern comforts. Certainly by the time that I came onto the staff great efforts were being made to improve the recreational facilities. A TV room was set up. A games room for Table Tennis and billiards was converted. The children had access to reading rooms, to a vegetable garden, to volleyball and basketball pitches, to both grass and all weather football fields and a swimming pool. The activities on site were supplemented by numerous field trips and excursions.
61. The reception of children was a problem. As I alluded to above very often only the 'bare bones' of information would transfer with a child coming into care. Lack of information ensured that empathy with a new entrant could not be optimised and also meant that the needs and problems of individual boys were not properly assessed or identified at admission. Important aspects of a boy's background were not necessarily passed on. In the same vein, the poor record keeping stifled effective communication with the Welfare Authorities and made individual care plans difficult to structure and maintain. I introduced quarterly reviews with input from houseparents/social workers and this helped the accurate maintenance of files/records.
62. I am satisfied that throughout my time in Rubane the Brothers did their best to adhere to the Memos vision for ordinary day to day life in the home. There was a good structure – as the time table set out above illustrates. Doctors and dentists attended the home. Families, where

26. From the time the Home opened in 1950 until 1970, groups of approximately twelve orphan boys were admitted from Nazareth Lodge, Belfast each year. During that twenty year period the total the number of boys admitted came close to two hundred. Generally, the only information that came with them was their names and dates of birth though later entrants may also have been accompanied by some Social Services reports. On occasions the background information was sparse in the extreme; without names of parents/siblings, where they came from, their medical history, their education attainments or special needs. The records were minimal. The government agencies had taken no responsibility for these boys. They were practically stateless, abandoned by both parents and the state. The sole responsibility for their care and education was left to others. Some families made a contribution but generally the only financial assistance came from the St. Vincent De Paul organisation which contributed 30/- per week for each boy. The Diocesan Orphan Society also contributed £1.00 and the remainder came from a small profit from the farm which was attached to the Home. It was totally inadequate to pay for staff, food, heating, lighting, clothes and leisure activities. The effort to pay back the debts to the Diocese and the Bank had a detrimental effect on the care of the boys. To this day I don't believe that many of the truly voluntary boys realise that the Nazareth nuns and De La Salle Brothers received no specific allowance or assistance for their care or in other words that they were maintained, not by Welfare Authority, but by the fund raising efforts of the religious congregations.

27. The majority of the boys from Nazareth Lodge remained in the Home for four years and in a very real sense saw the Home as their home and looked upon the Brothers as their guardians. They had few relationships outside of the home and lacked the social network supports that normal families had. Most of them found it difficult to leave the Home. When their turn came to be discharged and in an effort to make the transition as easy as possible the Brothers would have liaised with the Nazareth Lodge Welfare Committee and thereafter the Down & Connor Aftercare Committee with a view to getting the boys set up in employment and accommodation. In the early days a [REDACTED] worked with the boys to assist them getting and maintaining employment. His records for the 1962/1963 era

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17. A few months later when I was about ten or eleven, we were brought down to the schoolhouse on a Saturday morning by [REDACTED] BR 2 [REDACTED]. We were told that we were going for a sparring session, but really the Brothers just wanted to watch us fight. I was only a skinny wee thing but [REDACTED] BR 2 [REDACTED] picked me to fight a much bigger boy, whose surname was [REDACTED] DL 391 [REDACTED], who was about fourteen and a [REDACTED] BR 2 [REDACTED] deliberately made it an uneven match. [REDACTED] BR 2 [REDACTED] didn't like me at all; he was always picking on me. He made a ring out of desks and he pushed me in and told me to fight. They gave us big antique gloves, filled with straw. I was never a fighter. I said I didn't want to fight and there was no chance I was getting in the ring with that boy. He forced me in and the other boy just hit me once and knocked me unconscious. When I came round, he hit me again. He smashed my nose to bits, my face was all swollen and I had two black eyes. The fight was watched by all the other boys as well as [REDACTED] BR 2 [REDACTED] Brother [REDACTED] BR 15 [REDACTED] and [REDACTED] BR 44 [REDACTED]. Nobody stepped in to help me. [REDACTED] BR 6 [REDACTED] wasn't present in the school house but he knew what was going on. I asked [REDACTED] BR 6 [REDACTED] to let me go to the hospital but he wouldn't let me. He told me it was only a bruise and it would be alright, but I knew my nose was broken. I had two black eyes and my nose was swollen for over a week. I was in bed for three or four days after that.

18. I was never sexually abused in Rubane but I knew it was going on. I would see these young boys, about seven or eight years old with blonde hair in the television room with [REDACTED] BR 15 [REDACTED]. There were rows of seats in front of the television, and [REDACTED] BR 15 [REDACTED] would sit on the other side of the row. There would have been wall lamps on which were quite dim. He would come and lift a young boy, and put the child on his knee, and he would have his hand up the child's shorts. [REDACTED] BR 15 [REDACTED] would also come in to the dormitories at night and take a younger boy by the hand into his room, which was down the hall. I would be lying in bed awake while this was happening. I can specifically recall [REDACTED] BR 15 [REDACTED] always taking one little blonde boy aside. I can't remember the boy's name. I tried to befriend him so that he could open up to me if he wanted to but he never said anything. [REDACTED] BR 15 [REDACTED] always had a drink in him when he did it. I believe that he targeted the younger, more

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31. **BR 55** was in charge of us when we were playing in the field out the back. He was really old and if you had to ask his permission for something he would pull you close and make you whisper in his ear. Then he would put his hand up your shorts and fondle you. If you tried to pull away, he'd nip you. He would be sat there with his own hand inside his smock while he was fondling you.

32. The Brothers could be really violent. **BR 17** was [REDACTED] and if you did something wrong he would bring you outside and hit you with thick straps or big belts. If they were really annoyed, the Brothers would arrange a boxing match and put you in with someone much bigger as punishment. **BR 55** never beat me, he just fondled the boys.

33. The facilities at Rubane included a sports hall and a woodwork shop. There was also an orchard and the Brothers used to gather us all at the front of the building and throw apples for us to fight over. The apples were really bitter and sour but they were still apples. The Brothers used to bring us swimming to Strangford Lough three or four times a year.

34. In the evenings, we watched television and then we went to bed at about 9pm. At night, we were just left in the dormitory. There was nobody supervising us. I never knew where the Brothers slept.

35. When I was 14, it was time for me to leave Rubane. I turned 14 in June but they didn't let me out until September so I could help on the farm for the summer. The Brothers just called me over one day and told me to put my uniform on. A man called **DL 367** came to collect me in a car. He was a Welfare Officer. I had never met him before that day. I went to stay with my mother in [REDACTED]

36. I never remember any sexual abuse by the boys in Rubane or any homosexuality between the boys. There was only about twenty of us there when I was there. Apart from **BR 55** none of the other Brothers interfered with me or sexually abused me in Rubane.

15. I recall **HIA 222** and **[REDACTED]** were two boys in the home with me. I think **[REDACTED]** became a **[REDACTED]** in **[REDACTED]**. Unfortunately **HIA 222** became an alcoholic. I tried to visit him in Belfast at one stage. **HIA 43** **HIA 43** came with me to visit him when he was staying at the **[REDACTED]** hostel. My wife went in to the hostel with **HIA 43** and the post had piled high and he was using a bucket in the corner of the room as a toilet. I still keep a photograph of myself and **[REDACTED]** and **HIA 222** from our days in the home.

16. **BR 13** used to take us down to Strangford Lough but I never remember being let into the village of Kircubbin itself. There was no way out of the home. It was in such a position that you had the ocean on one side and you couldn't get out if you tried to run away. They caught a few lads who tried to escape. I cannot recall their identity but when they were caught they shaved their hair off and they got a terrible beating as punishment. It was probably **BR 25** who shaved off their hair as he often cut the hairs of the boys in the home.

17. I don't remember a lot about school. I remember **BR 15** the **[REDACTED]** teacher, used to make us put on boxing gloves in the classroom and he would act as referee and he would make us box the bigger boys and let them knock the hell out of us. I was younger and smaller than most of the boys and I think it amused him to see me getting hit by the bigger boys. This happened in the school down from the farmyard and opposite the main house.

18. The only person I ever told at the time was **DL 366** when I made my confession to him at Rubane House. He said to keep it between me, him and God. One day he was coming off the soccer field and he started a row with **BR 25** and I often wondered if that was his way of dealing with what I told him in the confession box.

19. I wrote to my mother at Christmas and the letters were censored. I had been down to **[REDACTED]** in **[REDACTED]** and **[REDACTED]** had given me money. My granddad told me to give it to **BR 15** that they needed it more. I now

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Brother did this to me. It happened to me on two occasions. I didn't run away again after that. I just put my head down after that because I knew I only had a year left.

27. The food in Rubane wasn't great. For breakfast, we got thick, lumpy porridge, bread and butter and tea. Once a week we got pocket money which we could buy sweets from the tuck shop with but if you were bad, the brothers took it off you.

28. We used to go potato picking on the farm at Rubane and for outside farmers. I loved that. It was tough work but I enjoyed it. I don't know if the farmers paid the brothers but our payment was a trip to Belfast to the pictures once a year as a treat.

29. My brother HIA 152 came to Rubane a year after I arrived and then my brother HIA 19 came when I was about fourteen. I did my best to look after them both. I carry more scars for them than I do for myself. I would always stand up for them and fight for them. My grandparents continued to visit us once a week in Rubane.

30. I played gaelic and hurling in Rubane. There was a gaelic pitch with white lines marked out on it and if you crossed the lines you got a beating. We used to practice in all weather, even when the rain was so heavy you couldn't see your hands in front of you. I enjoyed it though; it toughened me up.

31. I left Rubane when I was [REDACTED]

Life after care

32. The Brothers found me digs on [REDACTED] in the markets with a woman named [REDACTED] I spent four years there with a boy called [REDACTED] who is dead now. My brother HIA 152 also moved in when he left Rubane. I had to find my own job so I became a [REDACTED] I did this for four years until I was twenty. I moved to [REDACTED] then for [REDACTED] years where I

Witness Name: **DL 244**

Date: 31st January 2016.

The Inquiry into Historical Institutional Abuse 1922 to 1985

I, **DL 244** make this statement for the purpose of assisting the Historical Institutional Abuse Inquiry. I am content for the statement to be shown to the Inquiry team. I am happy to discuss its contents and my experiences in care with the Inquiry team.

1. When I was approximately 5 years old my mother **DL 244** I had **DL 244** brothers and **DL 244** sisters and my father was unable to cope. I was placed into Nazareth Lodge, my elder brother **DL 244** went into Rubane House, my younger brother into **DL 244** baby home and my **DL 244** sisters into Nazareth House.
2. I didn't like Nazareth Lodge. I have no specific complaint to make about it but it was an austere sort of place. The nuns were very strict. If you stepped out of line you would certainly have been punished. I suppose the nuns had a hard job to control us all but it was tough at times. One of the nuns, **DL 244** was particularly unpleasant. Despite the fact that I disliked the place I stayed in touch with the nuns and recently, together with a number of other former residents, attended the unveiling of a memorial to the Sisters of Nazareth.
3. My sisters used to come and visit and take me out on weekends to see my father. I also recall being brought over to the babies' home to see my little brother **DL 244**. The nuns tried to keep my family in contact.
4. I remember the day I transferred to Rubane. It was 15th August 1964. I was looking forward to going. My brother **DL 244** had been there between in 1960 for nine months and he had come up on visits to see me in Nazareth Lodge. He didn't talk to me very much about it but he certainly never complained or warned me about anything. Sadly he has since died.
5. To me it was a feeling of relief going to Rubane. I recall 4 of the boys on the bus were crying but I was glad to be leaving Nazareth Lodge. I remember arriving, meeting **BR 3** and being shown the swimming pool, the Gaelic pitches and the snooker table. It looked like a different place to Nazareth and it was. To be honest, even today I look at it as 'heaven and hell'. We had so much to do at Rubane. We even got 'paid', like pocket money – it was the first time I had ever had money. I remember going potato picking on local farms in October. I got 2/6 each night. I really enjoyed it, we got out to local farms, got stew for lunch and had a great time. I wouldn't spend all my money but save some through a 'stamp' saving scheme run with the Post Office. I also remember getting to see films regularly.
6. I went into the main house and shared a dorm with boys of various ages.

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entire time I was there, and never moved on. There were people there who could hardly read or write and I was sitting alongside them even though I was quite advanced.

22. You could be in school one day and taken out to work the next. I was generally involved in repairs around the farm, and assisted a civilian worker called **DL 392**. I didn't mind because I figured that I might as well be learning about building, given that I wasn't learning anything at school. I went on to become a **[REDACTED]** so at least something good came out of it. Other boys were taken out of school to work on the gardens, the vegetable patch or the pig farm. The cooking was all done by the boys, as well as the washing up. The Brothers may have supervised, but the boys did all the work.

23. In late September/early October, they dragged us out of school to go potato picking for local farmers. The potato picking went on all day, every day, for a few weeks each year. The farmers were paying the Brothers £1 a day for us and they gave us one shilling a week. The dirt would split the skin on your fingers and some mornings the ground would be white with frost. My hands would be numb with the cold, red raw, cut and bleeding, but you still had to pick the potatoes. I tried saying I couldn't do it because my hands were sore but they just forced me to carry on. Sometimes my fingers were so sore that I tried instead to cup my palms around the potatoes. When we were out potato picking, we had to eat the same food every day for breakfast, lunch and dinner – spam, margarine and brown sauce. It was awful. I hated it. Along the hedge, there was a trail of spam because we just couldn't eat anymore of it and we would throw it away. Then we would be starving with hunger all day.

24. Rubane was just a hell hole; it was a complete nightmare. We were constantly ducking and diving from the Brothers; you never knew when you'd get hit by them. If **BR 6** was going to punish you, he would take you to the school house, and slap you six times on each hand with a bamboo cane. If we were ever caught in the main house outside of the cleaning time you would get a really bad hiding from **BR 6**. If you were caught smoking down behind the school you would get battered. Any one of the Brothers, except for

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maybe [BR 3] would take you into the schoolhouse and give you a good hiding. If you were caught sneaking out to the shop in Kircubbin, you were in big trouble. We had our own tuck shop in Rubane, because the Brothers didn't want us out on the street. They didn't want anybody seeing us. We were given 2 shillings a week pocket money to spend in the tuck shop.

25. With every new boy who came in to Rubane, [BR 15] would make the older boys throw him into the deep end of the swimming pool, whether he could swim or not. [BR 15] would then make the two boys drag him out and throw him back in again. They kept throwing him in to try to teach him how to swim. The boy would be panicking and drowning and the water was freezing cold. This happened to me as well. The shock of the cold as well as not being able to swim was terrible. It was always the same older boys who [BR 15] made throw the new boys in.

26. We wanted to put a roof over the swimming pool and get it heated with the money we raised from picking potatoes. The Brothers had asked us what we wanted to use the money for and we said that. We were so shocked they were going to do something nice for us but they didn't. They ended up buying lots of band equipment which everyone hated because nobody wanted to be in a band. I was made to play [] in the band. My brother [DL 245] was also in the band for a while.

27. [BR 44] was in [] and he was the most evil one. Every time I got a note wrong he would hit me on the knuckles. He was always running around with a drumstick and he would hit people on the head with it. We hated the band because we got battered all the time. We got punished every day; you couldn't get out of it.

28. There was a civilian teacher called [DL 6] who taught [] We always called him [] for short. If you got something wrong, he would lift the closest piece of wood, and whack you on the head with it, or across the hands.

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in a big wooden hut over towards the arch on the site. DL 6 had a wicked temper. If you didn't do things right he would throw lumps of wood or a set square at you. It was just the way he was.

9. After school you would play for a while then you were called in for supper. After Benediction you could go out to play in the yard, watch TV or whatever and then you would be brought in for cocoa and a biscuit before bed. Sometimes you were so hungry that you would sneak down into the Brother's dining room because they used to have fruit on the table and you could lift an orange or something and hide it for a day or two before you could eat it.
10. You wore shorts and a shirt and you were lucky if you got an overcoat. You took your shoes off when you came into the big house. Brothers used to supervise you when you were in the TV room or in the yard or the dormitories.
11. My brother and I were in different classes and they kept him in a room far away from me so I think they tried to keep us apart. They couldn't really stop us meeting if we were playing in the yard. There was a big main yard that had a couple of swings and then you went down a flight of stairs into another yard where we played football and games. Beyond that there was a fence and a swimming pool which was used in the summer.
12. We were hired out to farmers. I worked on these farms from I entered the home at nine years old until I left Rubane House. I thought it was child labour. We had to pile up large bales of hay in the fields throughout the summer months. We would work the entire day. We were also kept off school to work for the farmers during potato season. We got paid sixpence for the week which we gave to the tuck shop.
13. I remember when I was nine or ten telling my social worker [REDACTED] who I think was called DL 388 about the abuse. I only saw her visit the home once. After that no-one came to visit me. I never saw anyone from the welfare authorities in the home whilst I was there. I never got any visits then in the home until I was around twelve years old.

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right and the pitchfork went right through my boot into my foot. He took me to an old shed where the potatoes were stored, and he just washed my foot. I've still got a scar. I used to think to myself "what am I doing here, I'm only a kid, I shouldn't be out here".

12. We had a swimming pool. I never liked the water. I can't swim, and I didn't like to wear shorts because of the scars on my back. [REDACTED] BR 15 insisted that I get into the swimming pool. I was hanging onto the side. I nearly drowned and one of the other boys had to pull me out but [REDACTED] BR 15 didn't care. He thought it was funny. What he said went, it was as simple as that. I am still terrified of water after that incident.

13. My mother died, aged [REDACTED] whilst I was at Rubane. I don't think I was told straight away. I think I only found out through word of mouth, from other boys in the home who were from around the same area as me. As soon as I found out, I ran away. I only made it about a mile. A man in a van stopped and brought me back to the home. I think he was a workman at Rubane at the time. As soon as he left, I got a really good hiding, instead of them sitting me down and asking me why I did it. Their answer was always the same "he'll only understand if he gets a good hiding, and he'll know not to do it again".

14. I don't remember any visitors when I was in Rubane, save for my father, who I only recall seeing two or three times. He gave me half a crown. Every time I looked at that coin, I thought of my dad. I don't remember any inspections, or the welfare checking on me. Nobody checked up on us.

15. We were never taken out of the home, except for when we had to go potato picking. I don't remember ever seeing a doctor or nurse, even for a bad earache. When I was in care, the Christian Brothers never helped me at all. I used to stutter really bad when I was younger. We couldn't speak to the Brothers because they had no time for us. They would just say "hurry up and say what you're going to say or shut up". As I got older I learned to handle it a bit better, but I never got any help from them.

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still tried to run away another couple of times after this. Every time that i ran away [REDACTED] BR 17 [REDACTED] would find me and wallop me in the classroom.

27. When I was 14 or 15 I was sent out of school and down to work on the farm. I never received any money for this work, it was like slave labour. The farm had beef cattle and pigs. We were given dirty jobs like cleaning out the pigs' pen. We were also sent to the farm during our summer holidays. The school stopped for three or four weeks in July, then we had to go back to school in August. In October we would be sent out around farms to gather potatoes for local farmers. We worked from 9am until it was dark, and we would have only been given a shilling a day for this work. I am sure that the Brothers were making more money out of our work. Even after working on the farms all day, we were still only allowed to shower once a week. We were not provided with any waterproof clothing, and we would have been freezing and hungry as we were only given a couple of sandwiches with jam for lunch.

28. There were times at Rubane that were okay, for example, when I was able to play football with the other boys. We really did try to make the most of it. I remember a [REDACTED] BR 63 [REDACTED], who was a good man. He would have played football with us. I also remember an older Brother named [REDACTED] BR 13 [REDACTED]. He was another good man, and would have let me smoke cigarettes out the window of his office while he kept watch. I do not know if they were aware of what was happening to the boys. I had a few friendships while I was in Rubane, but no particularly close friends.

29. I do not have any photos of myself for the time that I was in Rubane, as the Brothers did not take any photos of me. I do not remember getting any treats from the Brothers, or getting out for trips. [REDACTED] DL 411 [REDACTED] did not visit me in Rubane, and I have no recollection of anyone else from the welfare visiting me or any inspections being carried out.

Reference..... T.165

BR 6

Rubane House, Kircubbin

W2
 Miss Forrest and I visited Rubane on 14th November, 1962, and were shown over the premises by **BR 6**. It is obvious that considerable trouble has been taken to make the dormitories more attractive, several of them having been recently decorated, each in an individual colour scheme.

This, however, is the best that can be said for the dormitories, for the state of overcrowding in them continues to present an acute problem. In the main house five rooms contain 52 beds (12, 11, 10, 10, 9) while in the steward's house there is one room containing 10 beds, and 3 rooms with 7 each, i.e., 31 beds.

Of the total 83 beds, 81 are occupied by the boys in residence and each dormitory presents a picture of a regimentation of beds, placed end to end, and leaving inadequate floor space; the only mitigating factor as far as space is concerned is that the ceilings are high, making the rooms airy, but also cold. Bedclothes appeared to be adequate.

It was not an unusually cold day, but the damp chill of the basement wash-room was penetrating. Early morning ablutions in these conditions must be an endurance test.

The dining-room was in a bad state of repair; it was suggested to **BR 6** that the tables without formica tops might at least have plastic cloths. The kitchen was more cheerful, and the baking of Christmas cakes was in progress.

The recreation rooms were very untidy, the little theatre (T.V. room) being the worst offender in this respect - it looked as if it had several days' accumulation of dust and litter.

All the boys were in good health, but many of them, relaxing after school, looked pinched and cold; their clothing in many instances was in very bad order, threadbare and torn, and affording little protection against the weather.

The general appearance of the boys and of parts of the premises indicate a serious need for more adequate staffing and more womanly care.

It was clear from conversations with **BR 6** on this and previous occasions that he is very fearful of the cottage system - the chief problem mentioned being the difficulty of recruiting enough of the right type of housemothers. It seems to us, however, that whatever system is used they need to recruit more of the right type of housemothers!

As he has now written about the forthcoming Committee Meeting it is recommended that a letter should be sent to them pointing out that whatever decision is reached as to future plans there will need to be a much higher proportion of staff to children.

Their present ratio is seven brothers and a part-time matron to 81 children (3 brothers have full-time teaching duties and one manages the farm). The Child Welfare Council has recommended a ratio of not less than 1:6. Home Office would probably think in terms of 1:5 as minimum although if there were a cottage system a housemother with adequate and suitable domestic help might manage more.

Miss Ewart was visiting boys in the Home on the same day & Miss Hill subsequently heard from her that she was well pleased with their progress. They appeared natural & cheerful & to be enjoying life. This was mentioned to P.C. 18/10/62 & 10/12/62

K. B. Forrest
 Sec. J. Hill

26th November, 1962.

- 5 I had a number of concerns, including: the isolation of the boys far away from ordinary society; the (almost) 'all-male' make-up of the staff and single sex admissions policy appeared to lead to a tough, cold, unsupportive approach to providing care. The boys needed nurturing and often spent time with the few female staff, if they needed support or to discuss any hurts or distresses they had experienced. Other concerns included: use of low-cost budget pack food; and the boys obtained clothes from a general store. I recall **DL 51** needing trousers on admission and he was given a pair of trousers, which were so wide he needed a belt to hold them up and they were too short for him, although he was relatively small in stature. I was told he would have to wear them and that he may eventually get trousers, which fitted him if they came into the store. As far as I recall, the boys only went into the community once a month swimming. They also went camping with some of the house masters on occasion but these trips seemed to be to country or wilderness venues. The boys appeared to be very isolated from their families and the communities from which they were drawn.
- 6 I found it difficult to get permission to start a group (something I thought I could do myself for the boys). I contacted various individuals and agencies, hoping to garner support for the idea of a leavers group in Kirkubbin. I eventually discussed my concerns with **DL 522**. I cannot recall if she had had similar concerns before I contacted her but I hoped that we could put a case jointly, which would be more difficult to refuse. I also recall expressing concern to **BR 1** that the boys has no sex education and seemed to be being told that if their mothers had loved them more, they would not be in care and that women could not be trusted. **BR 1** eventually gave his permission for the group, which para 3 of my report states commenced on 7th February 1980.
- 7 Paragraph 5 of my report refers to a **██████████** being nominated by the boys to go on a residential weekend with the boys to finish the groupwork programme. **██████████** did participate in the residential. He said that he had been sent to join the brothers when he was **██████████** years old and could not leave or his family would reject him. He believed that he and many of the brothers were as institutionalised as the boys. He neither confirmed nor refuted the allegations of assault, which the whole group made about **BR 77**. I note that page 3 paragraph four of my report indicates that **██████████** Part-

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natural thing to do but I then realised that he was getting aroused. This happened in [DL 134] bedroom and we only had these discussions on a couple of occasions. He was eventually dismissed. I do not know the reason for his dismissal. [DL 134] is now deceased.

31. I have also been told that similar things happened with a few other boys and Mr [DL 134] I felt embarrassed at the time and kept it to myself for a long time. I didn't even tell [DL 135] I always had this fear of getting in to trouble because he was [REDACTED] and would maybe beat me up. He was wicked at times, very disciplined and strict.
32. I liked [DL 135] I kept in touch a bit with her after I left the home but I joined the Unification Church and she told me on the phone not to visit her until I left that church. It was obvious that she did not agree with my involvement in this church but I was not going to leave for that reason so due to these religious differences I never went back to visit her.
33. I heard gossip whilst I was in the home about abuse of other residents by certain brothers. I heard a rumour that [BR 27] had sexual relations with a resident, [DL 95] I also heard that [HIA 147] a resident in the home, had messed about sexually with other boys. He tried to get over a toilet cubicle on one occasion to me and I might have reported the matter to [BR 6] I would have been about twelve at the time.
34. I went once from Rubane to stay with my grandparents for nine weeks. This was allowed because they used to take the boys with no relations on holiday to Glenarm for nine weeks and anyone who had relations were able to go to their relatives for nine weeks in the summer time. I went with my brothers, [HIA 152] and [HIA 64] My father started seeing [NHB 12] my sister when she went out with our grandparents so we started meeting up a bit then.
35. I was always with them, I was never playing with kids my own age, just going out shopping and different things so it was alright but it could have been better. I was told about the fun they had in Glenarm but I didn't have that fun. In 1969 they were putting people out of their homes during the troubles and my grandparents

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attitude to this incident. We were all punished and lost our privileges for a while following this incident but **DL 59** was not punished at all.

37. I think **BR 10** and **BR 77** had to leave the Order. I heard that there was a football match arranged between staff and residents and **BR 77** lost his temper, kicked one of the boys on the pitch and broke his arm and that is why he was asked to leave the Order. I think **BR 10** was asked to leave for different reasons and I heard a rumour that he was seeing a girl outside the Home but I am not entirely sure when or why he left the Order.

38. Whilst I was in care in Nazareth Lodge I spent certain periods of time with other families. I recall I was with a family in Belfast who did not keep me for very long but I cannot recall their name. Another family called [REDACTED] took me out for six weekends in a row but I never saw them again. Another family in the same street took me out next but lost interest in me after a short time and I never saw them again. A nun then came and told me I was being taken out by a family called **DL 403** for the summer and I was driven to [REDACTED] to stay with total strangers. You simply did not ask questions. If they saw a family with a nice car that looked as if they were doing well for themselves then they would give you away to them to look after for the summer. They lived on a farm and I was a city boy and did not want to stay on a farm. They just wanted to use me as slave labour on the farm. The father of the family died and I was then taken out by the daughter and her husband. They would take me out during all the main holidays to help on the farm. They owned a caravan site in [REDACTED] and they also gave me endless chores to do from one end of the day to the next. I was running around like a dirty tramp constantly working and they had jobs laid out for me every day but it was more a man's work and I was only a boy at the time. When I returned to the home they were only interested in hearing how well I had worked and not how well I had behaved or whether or not I had enjoyed my time with the family.

39. When I was due to leave care the **DL 403** said they would take me on to stay with them so I had no option other than to go to stay with them. I had a

E3



De La Salle Boys' Home,
Kircubbin,
Newtownards,
Co. Down.

Telephone: Kircubbin 261

21st Nov. '73.

Dear [REDACTED]

As promised, here is a list of boys who probably will not be able to go home for any Christmas holiday. Please make it clear to the various Conferences in East Down that there is absolutely no obligation to take any boy out and that we quite understand if no one can be taken.

If any family should decide to have a boy for two or three days at Christmas I would be glad to know as soon as possible, so as to let the Welfare know to make a routine visit. The name of the family concerned and their address would be most helpful.

May I take this opportunity to thank the members of the various Conferences for coming over at Halloween and also for the kind donation on that occasion.

Yours sincerely,

BR 2

the records of my brother being baptised as he needed these in order to get married.

9. We were referred to by numbers in the home. They took our identity away. I have blanked out a lot of what happened to me in the home. I recall working for local farmers and they paid us twelve old pennies. BR 12 was the [REDACTED]. He was a brutal man. He would lash out at you or kick you with his fist or boot for no reason. He would drive the tractor towards you and push you up against the electric fence. I remember I used to wake up at night after nightmares that he was going to run me down with the tractor.

10. I remember getting beatings for wetting the bed. BR 15 and [REDACTED] BR 17 both hit me for wetting the bed. They both carried a single and a double strap with lead weights on them which they would use to beat us. One night I was made to kneel the whole night through to the next morning. BR 15 made me do that. He was a very vicious man and he would hit you with a large bunch of keys. I have to wear a hearing aid in my right ear and I know my hearing difficulties were caused by the Brothers hitting me around my ears so severely. BR 17 split a cane in four and he often hit me with that. I have a scar remaining on the side of my right hand where he hit me once. It was never stitched and I never received any medical treatment following any of these beatings.

11. I played [REDACTED] in the band at the home and I learned to play a bit of music. That was really my only bit of relief. BR 15 was in [REDACTED] I saw from a brochure produced about Rubane House in later years that they had more musical equipment in the 1970's and 1980's.

12. [REDACTED] from [REDACTED] took the lads for gaelic football and hurling. He never had a hurley stick out of his hand and even when we were in the showers he would be hitting you with it on the ankles and elsewhere. He hit me on the left knee with a hurley stick and I still have a scar there from this injury. He hit me on the head once with a hurley stick and I had to get

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straw to the cows. The Brother came in and his zip was undone and he had no underpants on and you could see everything. He was exposing himself to HIA and I. He said to us 'what are you looking at?'. But we didn't answer him back – you wouldn't answer him back. He walked straight over with this paddle and started hitting the both of us saying 'you're looking down there, don't be looking down there'. He made people petrified of him because of the beatings he inflicted. I saw him beat people round the head with the paddle. He continued to beat us and expose himself for a couple of days. One day I was cleaning out the cows and he came over and his penis was hanging out of his trousers. He said 'grab hold of that'. I said no and he hit me with the paddle. He was trying to make me masturbate him. He did the same with HIA HIA and I were always together. He would then say to HIA 218 'you do it now' and HIA wouldn't so he hit HIA 218 with the paddle. Whilst he did not bugger me I did witness him do it to other boys on the farm in the pig or sheep pen.

7. One day HIA 218 and I witnessed older boys in broad daylight abusing a little boy in the games room. About four older boys grabbed this little lad who was about ten years old and took him into the games room. Each of them held an arm and a leg and pulled his trousers down and raped him on the floor right in front of HIA 218 and I as if it was a perfectly normal thing to do. The boy was distressed and screaming and HIA 218 and I just turned and walked straight out of the room because we couldn't believe what we had just seen. You could even hear kids screaming from other dorms every single night.
8. As I was a bed wetter in Rubane I was made to go down to the showers at 6 o'clock in the morning and have a freezing cold shower by the Brothers. I was made to stand there for half an hour. Sometimes they even put me in a freezing cold bath if you wet the bed during the night.
9. There wasn't one Brother in Rubane who was not abusing children or if they weren't abusing them they knew what was going on and they weren't doing anything about it. Boys were being abused on the farm, in the dormitories, in the toilets and in the woods. Older boys took younger boys into the woods and abused them.

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9. **BR 33** had threatened to tell the other kids that I wet the bed. I had problems with my kidneys and he knew about my kidney complaint but still he always used this threat of divulging my problem with bedwetting as he knew the other boys would taunt me if they knew about it. When the other boys found out they did taunt me and they did not want me sharing a dormitory with them.
10. About three months after I arrived at Rubane House **BR 33** came to my room and told me to get in to bed and he made me masturbate him. I was not doing it quickly enough for him and he said "it's not fast enough for me". I was lying on my back and he hit me on the knee with his fist. He then pulled all my clothes off, turned me around and forced his penis into me from behind and raped me. Another resident, **DL 97** was on the top bunk when this happened. He does not want to speak about the incident but at the time he said to me "Oh no, you are going to get what I got". This incident must have happened during the summer months as many of the other residents had gone home for summer recess. It happened on a Friday evening because I came down the next day with a blanket over me and I recall it was a Saturday morning. **BR 33** told me he would have me sorted if I opened my mouth but I reported the incident to a member of staff in Chalet **DL 10** It might have been reported to a civilian member of staff, **DL 10** to the best of my recollection. It was then reported to my key worker, **BR 33**
11. I reported it also to Newtownards police station on the Monday morning and told Detective Sergeant **DL 511** what happened. My social worker, **BR 33** attended at the station with me and was present during the interview with D/S **DL 511** but unfortunately he never interviewed **BR 33**
12. I met **DL 512** a Detective in Antrim, to deal with the Nazareth Lodge incident. I gave my statement to her. I was interviewed on my own in the police station, there was no other police officer present and it was not taped. I then made a statement to DC **DL 510** As they were both based in Newtownards and Antrim they decided to meet in Musgrave Street as a central

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De La Salle Boy's Home, Rubane House, Kircubbin (3rd February 1961 – 27th March 1964)

4. I thought that I was taken to Rubane when I was approximately nine years of age, however records suggest that I was admitted on 3rd February 1961 and I remained there until 27th March 1964.

5. BR 15 was a horrible man. He was a [REDACTED] and he always smelled of cigarettes. He used to rule by fear. I didn't want to upset him, as he would make life hard. He used to call me [REDACTED] and say I was from [REDACTED] because [REDACTED]. When we were in the television room, he would sit at the front of the room, put a boy on his lap and put his hand on the boy's leg. We were all wearing shorts. He seemed to have his favourite boys for this. I just thought it wasn't right, because there was no need for his hand to be there. He also used to watch the boys in the showers, but he wasn't the only Brother to do this. I remember a [REDACTED] [REDACTED] I don't believe that they were there just to supervise us. Again I just thought it wasn't right, the way they stood watching us. It made me uncomfortable.

6. There were a few nightwalkers in Rubane, two of whom stick out in my mind. I remember BR 15 and the same [REDACTED] who would have watched us in the shower. I would be lying in bed, and would see somebody wandering about the dormitory with a torch, and then sitting on a boy's bed. I would just pull the covers over my head. None of the nightwalkers ever came near me. I never saw any overt sexual activity going on in Rubane, but the other boys spoke of it and we all knew what was going on. I tried not to talk about any of this, as it was better not to know. I think that maybe my scarring might have protected me in some way because BR 15 never came near me or tried to touch me in a sexual manner.

7. A lot of boys wet the bed in Rubane. Whenever they wet the bed, they had to lie in the same damp sheets all night, and the mattress underneath would be soaked. The boys were too frightened to admit that they had wet the bed because of what might happen. Some boys would have to lie in the same

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soiled sheets for a week before they were changed. There was a strong smell of urine in the dormitories from the damp mattresses.

8. Everybody had chores to do in the morning before breakfast. The wooden floors in the posh bit of the house got scuffed because of the shoes worn by the Brothers. We had to sweep the floors and then five or six boys would shuffle arm in arm, cleaning and polishing the floors with rags on our feet. If we weren't polishing the floors, we would have maybe been cleaning toilets, sweeping the dormitories or mopping. We then had to run to get breakfast, but if we were caught running, we wouldn't get any breakfast and we were given a hiding instead. The Brothers always used a cane to punish us and we were hit round the back of the legs.
9. The Brothers had a habit of grabbing us by the ear, if we stepped out of line. If we said anything, they would give us a good hiding with the cane. I remember one young boy was caught smoking and he was stripped right down to his underpants. They bent him over a chair and whipped him. The door was shut and whatever went on behind closed doors, stayed there. It's as simple as that.
10. The food wasn't great. I don't remember eating any nice food. For breakfast we were given lumpy porridge and a slice of bread, with old-fashioned margarine. I remember eating corned beef. It was the same food every day, and we were never given enough. We were always hungry.
11. We used to have to pick potatoes in the fields from very early in the morning. I think we were collected by a tractor or van every morning and taken to the fields. I'm not sure if the farmers paid for us to help or if they gave potatoes to the Brothers. I never saw any money for it. I'll never forget it. I think it was winter time because it was freezing cold, and we were only wearing shorts and wellies that were far too big for us. My hands were blue and my legs were cold. The only way I could warm myself up was to urinate on my hands. I would then be smacked around the ear. One day I was trying to lift the potatoes out with a pitchfork, but my hands were so cold that I couldn't work it

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makes my skin crawl. He would sit in the TV room where there were cinema-type seats, and he would make a boy sit beside him. The boy had to take off his coat or jumper and drape it over his legs to hide what was going on. Sometimes he had a boy on each side of him. **BR 13** made the boy put his hand through the cassock and touch him. I was made to do this on occasions.

14. We got to know what to do, what to avoid, where to go and where to hide.

Towards the end I was constantly running away. It really used to freak the Brothers out. [REDACTED] was hell-bent on teaching us about Ireland and there was a big ordnance map up on the wall. I was always interested in Geography and I studied it to learn how to get away from Rubane. I learned how to get from Kircubbin to Belfast, but I only ever made it as far as Greyabbey. Invariably I was brought back. They would question me about where I went and who I spoke to. We became battle hard to their ways so I knew to say automatically that I hadn't seen or spoken to anybody.

15. The Brothers would humiliate us. If we did something then we were forced to stand and be ridiculed in front of the whole place. There were arbitrary rules, such as there was a white line in the yard which we weren't allowed to cross. I think it was another way to control us, and it also meant minimum fuss for the Brothers. Even though there was open space all around us, all the boys were in one small space. The boys who wet the bed had to live separately in a house at the bottom end of the farm and they were marched up to the laundry every morning, carrying all their wet bedding.

16. I was up in the morning at around 6.30am or 7.00am. I would make my bed and then I had to serve the mass every morning for the Brothers. Because it was a Catholic Order, there were interminable hours standing, on your knees or sitting in that chapel. I had to serve the high masses, the low masses, and do the benedictions. The priest was prone to touching us, either in the sacristy or in his house. I can't remember his name. He lived

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Rubane House, De La Salle Boys Home, Kircubbin (In/around 1967)

17. I left Nazareth Lodge when I was eleven and moved to Rubane House, Kircubbin, County Down. We were collected in a minibus by [BR 6] [BR 6] was in charge of the home at the time.

18. I slept upstairs in the main house for the first six months I was in Rubane House. [BR 15] was in charge of the main house. He used to come in to the dormitories in the morning and rap the legs of the beds and lift them up and throw the boys out of the bed. I think his name was [BR 15] [BR 15] [BR 6] was [REDACTED] when I was transferred to Rubane.

19. They had built four chalets and I got moved into Chalet [REDACTED]. There were three rooms with four boys in each room. There were two single rooms for two of the boys and a brother and a nun also had two single rooms. There was a really good [REDACTED] nun there, [SR 32] that looked after me well. [BR 6] also stayed in Chalet [REDACTED]. He and [SR 32] had their own rooms in the landing. I had a single room because I asked for it.

20. All the boys used to stay up the stairs in the bedrooms. There were four chalets.

21. There used to be a wet house for the boys who wet the bed. They used to stay in the old farm house. A lot of boys wet the bed but I never had that problem.

22. The timetable at Rubane was the same as the Lodge. You had to get up early in the morning, get ready for prayers and then you'd go down below the cellars to get your breakfast. You got porridge and a big loaf amongst six boys and all the boys would grab the bread because they were so hungry and you had to be quick or you didn't get any. Breakfast was always the same.

22. Care should be taken to see that children are warm in bed at all seasons of the year; underblankets should always be provided. A feeling of warmth and comfort will play a part in preventing such happenings as night terrors and bed wetting.

23. Bed wetting cannot be attributed to any one cause; if effective help is to be given, the child must be studied as an individual. The trouble may be due to an organic cause, to delay in learning bladder control, or to emotional disturbance due to loneliness, a sense of being left in strange surroundings, or of not being wanted. A feeling of hopelessness about the habit may cause it to persist. A child who persistently wets the bed should be seen by the medical officer so that he can advise on treatment or, if necessary, refer the case to a hospital or child guidance clinic.

24. Understanding and consideration on the part of the staff are of the first importance. Bed wetters should not be separated from other children, and members of the staff dealing with the child or with the wet bed should proceed in a matter of fact way, and should never exhibit impatience, disgust or anxiety. Mackintosh sheets should be used only when necessary; when they have to be used, a thin blanket should be placed between the mackintosh and the bed sheet. Sheets should always be changed after being wet. Bed wetters should not be required to wash their sheets. There is nothing to be gained by restricting drinks unreasonably, but it is undesirable that any child should drink large quantities late in the evening. There should be easy and lighted access at night to a lavatory, and where necessary the children should have their own chamber pots.

RECREATION

25. Play is as necessary to children as food and sleep; through it they develop in mind, body and personality. Play should not be thought of only in terms of organised activities. The children should be given ample opportunity to play and amuse themselves in their own way, and should be encouraged in initiative, resource and self-reliance. They should be taught to use the facilities of the neighbourhood, for instance, the public library, and allowed a reasonable choice of their own books.

26. Indoors, the children should have a varied supply of play material, including materials for dressing up; hobbies should be encouraged, and opportunity given to look at picture books, to read newspapers and periodicals suited to their age, and to listen to the gramophone and wireless. Children should be encouraged to choose their programmes, and not have the wireless on continuously. There should be small tables at which the children may play games or pursue hobbies, and arrangements should be made, if possible, for a child to have some place where a half-finished model or other cherished piece of work can be left with safety.

27. Fresh air, sunshine and activity are essential to the health and the full physical and mental development of children. Much of their time should be spent out-of-doors. Where the garden is large enough, part of it should be set aside for the free use of the children. Sand-pits in suitable conditions and if properly looked after, provide happy occupation for small children. The keeping of pets gives children the experience of caring for living things and develops a sense of responsibility. Bicycles, besides being popular, provide training for the older children in independence and road sense. The children should be taught to look after the bicycles as well as to enjoy their use. Outings and treats should be arranged. As opportunity offers, the children should be helped in the observation of growing and living things and in the life of the countryside.

PERSONAL HYGIENE

28. Children need training in how to use and look after their toilet articles, which they should regard as their own property and be able to identify easily. Individual towels, face cloths, tooth brushes (with individual tooth paste or powder) and brushes and combs should be provided and clearly marked by name or initials, or, in the case of children too young to read, by symbols which they can

appropriate, and social workers were made welcome. Boys who were injured were brought to hospital. As early as February 1968 I have a note of taking [REDACTED] to [REDACTED] after he was bitten by a [REDACTED]. Indeed my diaries go on to detail other residents hospital stays – for instance – *18th June 1976 – [REDACTED] takes pain....brought to hospital – appendicitis, 21st June 1975 – Up to see [REDACTED]* I am satisfied that we always obtained medical intervention for the boys where it was indicated.

63. Bed wetting was recognised as a problem and medical experts consulted. [REDACTED] from [REDACTED] was a [REDACTED] who visited the Home/School every month to check up on the boys' medical needs and to treat/advise in respect of scabies, nits and lice. She also advised on methods to minimise the risk of bed wetting; avoiding late night snacks, wakening boys about an hour after they went to bed. We also introduced alarm blankets but this proved ineffective. My diary records [REDACTED] brought 6 sheets (alarm blankets) for wet beds on 15th January 1970.
64. Boys were encouraged to participate in sports and outdoor activities. There was a focus on making the boys self-reliant in preparation for the day they had to face life post Rubane. We knew it was not going to be easy – hence the aftercare committees and half-way houses but there was a limit to the amount that the De La Salle Order or indeed the Diocese could do for the boys at this stage – especially those who had no motivation to be helped.
65. In terms of recreational facilities and opportunities it is difficult for me to comment pre 1964. Films, table tennis and billiards together with football and hurling would have been introduced at a very early stage. By the mid 1970s the breadth of activities offered to the children surpassed what many other children in 'normal' families would have experienced and certainly went beyond what I anticipate the Memo expected. From sports, to fishing, hill walking, historical trips, camping, athletics, gardening, pets, disco and music we did try and facilitate opportunities to mix with different sections of the community and gain a sense of self-worth, discipline and responsibility through their extra-curricular activities.

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39. Nothing really bad happened to me at Rubane. I remember [REDACTED] BR 6 would hit you with a stick if you did something wrong. This happened to me a few times. In the big house before the chalets were built, [REDACTED] BR 15 would come in and lift up your bed to get you out of it. I never heard about any other physical or sexual abuse going on in Rubane.

40. I can't remember if we had any Christmas parties in Rubane. One year we weren't allowed to leave Rubane because there was a foot and mouth outbreak and Rubane was a farm. That year, [REDACTED] BR 39 from [REDACTED] on the [REDACTED] came up and brought us toys. We got Easter eggs at Easter too. I remember Halloween and once they had a fireworks display. We used to call the fireworks jumping jinnies.

41. I left Rubane on [REDACTED] when I was [REDACTED]. It was completely unexpected. One day I was sitting in class and [REDACTED] BR 6 came over and said it was time for me to move. I said move where and he said 'you're leaving Rubane'. I didn't want to leave. I thought he was winding me up but he came back twenty minutes later and said 'are you not ready yet, the welfare woman is coming to pick you up'. [REDACTED] DL 299 was her name and she brought me to a boarding house in [REDACTED].

Life after care

42. After I left Rubane, it was a long time before I got a job. My friend [REDACTED] HIA 19 was working in [REDACTED] and he got me a job there too. Then I got a job [REDACTED] in [REDACTED] and I did that for thirty-five years. Before I got that job, I worked in [REDACTED] for a while but they let me go.

43. One day when I was working in [REDACTED] I saw [REDACTED] NL 4 coming towards me. I recognised her because she would be in my mind all the time. She recognised me too and asked me to help her look for a grave. I got my own back on her by telling her to go straight down to the bog meadows at the bottom of the graveyard. She came back and said she couldn't find the grave. She asked me to show it to her but I said I didn't have time to.

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down and shine the floors with your feet. [REDACTED] BR 6 supervised us doing this task. He would hit you if you did anything wrong.

39. On one occasion when I was about fourteen or fifteen I stole altar wine from the cellar with friends. We got drunk and got caught by [REDACTED] and he punched and kicked me all over the field where he found us. He continued to punch and kick me until I fell to the ground and was almost unconscious. When I came round again there was blood on my nose and face and my face was badly bruised.

40. A lot of sexual abuse went on amongst the boys. It involved a lot of the boys just touching each other, it was just a growing up thing, not really sexual. It did not go as far as masturbation was just exploring our sexuality but the Brothers knew what was going on and they never did anything about it. I knew because everybody was doing it to each other. Everybody was. It happened with me and some of the other boys. I do not recall the brothers ever abusing anyone sexually. I never saw any sexual abuse by brothers and did not hear any of the boys discuss the matter.

41. I left Rubane when I was about fifteen and a half or sixteen. [REDACTED] BR 6 just came all of a sudden one day to the grounds and said go back to the chalet and get ready, you're leaving and going to Belfast today. About three or four of us left at the same time. We each left with a shirt and a pair of trousers.

42. I lodged in a rough house in the [REDACTED] area with two other boys who were already in the house. They had left the home the year before me. The home had arranged a job for me at [REDACTED] working with [REDACTED] but I didn't like it and only worked there for a couple of months. I got paid five pounds a week. You paid the lodge four pound a week and I was left with one pound.

43. We used to go down every weekend to St Augustin's club on the Falls Road and they would write out a docket for you if you needed clothes and you would go down to Castle Street and get yourself clothes with the docket. We did not get any money from there.

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how fragmented it was. It was a big shock going into St Patrick's and Rubane and then seeing what the Brothers were doing.

35. There was no preparation for going out in the world. I left in 1968, when I was fifteen, but I left in September so it must have taken them a while to find the right accommodation for me. It was all organised through Social Services and **NL 40** was the liaison. One minute I was in Rubane and the next minute I was in Belfast. They would put us into lodgings and boarding houses, and get us a job. The jobs were always menial because we had no education. We had no experience of handling money or even communicating with people. I never interacted with adults because I didn't trust them. I always viewed them as people who were going to hurt me.

36. I was given a job in a wholesalers in [REDACTED] I was only there for a week or so. My digs were beside [REDACTED] house. I more or less told Social Services to clear off because I was fifteen. **NL 40** got me again, and moved me from [REDACTED] to another lodging house in [REDACTED] and then eventually brought me to Kincora. When I arrived, I met a guy called [REDACTED] who I knew from Rubane. His nickname was [REDACTED]. He said to me "get out of here, try to get away, you have to escape". Whilst **NL 40** was talking to somebody else, I took my chance and jumped out the window.

Woburn Borstal, Millisle 1971 - 1973

37. I was sent to Millisle by the Court in 1971, when I was aged eighteen years. It was run like an army recruitment camp. We wore uniforms, marched and stood to attention. Because we were Catholic we were seriously under the heel. I decided to escape with a boy called [REDACTED] who came from the [REDACTED]. We were on our knees scrubbing the floors, and one day at around 11.00am we just decided we had had enough. We went through a window but we got caught. Mr Skillen and **ML 6** held me over the bed and hit me with a cane.

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uncomfortable and I was too frightened to report it to any of the other Brothers or anyone else. I had no-one to turn to and I knew I would not be believed. Even on the day I was leaving the home I was being fitted out and he still groped me inappropriately. Someone came in to the room at that time and I recall them saying "your two brothers have been picked to go to Australia so you might as well go too". I cannot recall the identity of the person who made this comment. That was the only discussion anyone in the home ever had with me regarding going to Australia. No-one ever asked me if I wanted to go and the day I left Rubane was the first day I realised that I was going to Australia.

15. I continue to have vivid memories and recurrent flashbacks of the humiliating and degrading attacks during my time at Rubane House. These experiences have impacted on me in later life resulting in my inability to trust and confide in people and I continue to suffer insomnia and anxiety as a result of my time in care. I also suffered from a loss of identity, low self esteem, loss of confidence and social embarrassment following my time in care. I am constantly reminded of the abuse when I see or read about child abuse in the media. I believe that the De La Salle Brothers failed in their duty of care towards me. I was to be educated by them, protected from harm and prepared for entry to the wider community but instead I was sexually, physically and emotionally abused and scarred for life.
16. I was transferred back to Nazareth Lodge on 20 December 1956 and then sent to Australia on 24 December 1956 with thirteen other boys from Nazareth Lodge.

Castledare Boys Home, Perth (22 January 1957 – February 1957)

17. I was aged twelve years and eleven months when I was finally reunited with my two youngest brothers and eleven other "orphan" boys from Nazareth Lodge and the fourteen of us were deported under the Child Migration Scheme. I do not recall having a medical examination but there is paperwork in existence that suggests a medical assessment was made prior to my departure. I think we stayed at Hammersmith overnight and then caught the SS Strathnaver from Southampton on 24 December 1956. We were the last group of UK child

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fondle him. He fondled me too. He threatened me to not tell anyone so I constantly lived in fear of him. He has passed away now. **DL 135** is still alive and lives in **██████████**

16. I was never sexually abused by anyone else but I knew that boys were sexually abused by the brothers. My friend **HIA 21** told me that **BR 15** abused him in the shower.

17. I went to school on site there too. We were taught by the brothers, two nuns from **██████████** called **SR 33** and **SR 162** and other lay teachers. I suffered abuse by a lay teacher called **DL 6** who taught **██████████**. He called everyone derogatory names like "fat head" and he would say it was a waste of time teaching us. If I didn't get the piece of **██████████** I was making right he would hit me over the head with it. **BR 4** and **BR 6** knew that **DL 6** was violent because the boys would have told them but they did nothing about it.

18. I felt that the brothers didn't care about our education, like the nuns in Nazareth Lodge, and they didn't try because we were orphans and they thought it was pointless.

19. The daily routine was getting up, going to school, coming back, maybe cleaning your room, having dinner and then **BR 13** would say prayers with you in the evening, we watched television for a while and then went up to bed about 9pm.

20. I do not remember ever being visited by social services during my time in Nazareth Lodge, Rubane or after I left care. I do not remember any type of inspections in either Nazareth Lodge or Rubane.

21. When I was about fifteen I remember playing tennis up against the chapel wall when a Brother came and told me I had an hour to pack as I was leaving. Before I left the Brothers told me I was starting as a **██████████** in the **██████████** Hotel which the authorities or someone must have organised for me.

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22. I was given no preparation for life after care. We were never taught the value of money or how to manage our money. We were never taught social skills or how to look after ourselves. We were just left on our own to get on with it. I believe I was robbed of proper care and a proper education in both Institutions and as a result life has been a struggle ever since.

Life After Care

23. When I left care I was placed in a damp room in a lady's house on the [REDACTED] Road. No-one ever came to check up on me.

24. As I was living back in Belfast I went to Nazareth House to find [REDACTED] NHB 25. Apart from the visits to [REDACTED] I had not seen her since we were placed in care. I visited her in Nazareth House and our relationship developed. She now has [REDACTED] and is in a care home in [REDACTED]. We still keep in touch but it is difficult to talk to her on the phone as her speech is so bad. [REDACTED] NHB 24 had already left Nazareth House and was living in [REDACTED]. I have never built a relationship with her. I haven't seen my brother [REDACTED] NL 72 since he was [REDACTED]. My sisters tried to find him but were unable to. I never saw my mother after she put us in care apart from seeing her once in [REDACTED] in the 1990s when I went to visit her. In the past year she has started to ring me but she is a stranger to me. She calls me son but I can't call her mother. She wasn't there when I needed her. I have no memories of my father.

25. I initially worked as a [REDACTED] in [REDACTED] Hotel and then I went to the [REDACTED] Hotel. I also worked as a [REDACTED] on the [REDACTED] Road and then I got into sales and was a sales representative. It has always been a struggle to get a job as I did not have a proper education. I also felt that I was disadvantaged when companies saw I had grown up in care. I had to give up work five years ago to become my wife's full-time carer after she had an [REDACTED].

26. I got married when I was [REDACTED] as I was desperately looking for security and a stable home. We have been married nearly [REDACTED] years and we have

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22. There was another occasion when we were watching television. We were carrying on a bit and **BR 15** put all the boys in to the basement for two hours. This happened two or three times. There were about fifty or sixty boys. There was no heating and there was condensation on the walls. While we were down there some of the boys were still carrying on. **BR 15** came down to see who was carrying on. He picked out a boy called **DL 398** and hit him across the face with a bamboo cane. The blood was pouring out of him. **BR 15** then hit him across the legs and back. He could not sit down for a couple of days afterwards. **BR 15** had a vicious temper and I actually thought he got a kick out of it. I have never been able to forget that incident.
23. **DL 398** and I remained friends after we left care. We cycled together. His work colleagues called him **DL 398** because he could always fix things. I have always thought that if **DL 398** had had a proper upbringing he would have been a great engineer as he could have fixed anything. He was also a great **DL 398**
24. I received no stimulation at Rubane House. I was never picked for the football team and I could never get near the snooker table. I think I involved myself in so many activities when I was older like cycling, walking and golf to try to make up for not having much recreation when I was a child.

Life After Care

25. I left Rubane House in **DL 398** I remember leaving Rubane and walking down the road to get the bus to go to my first job. I had a suitcase with two of everything, two pairs of pants, two pairs of socks and one suit. It was the loneliest day of my life. I had no-one. I had no education and I was worried about how I was going to cope with the outside world.
26. I recall when I settled in to my lodgings after leaving Kircubbin I would wake up after having a nightmare thinking that I was still in Kircubbin. It was such a relief

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Glenmore House, Lisburn (02/04/1980 – 26/11/1981)

46. I went to Glenmore House in Lisburn when I was thirteen years old. While I was there I was at a different school. There was no bullying and I went from the bottom class to the second from top class in a year. In Glenmore you had more freedom and responsibility. I was responsible for getting myself from there to St Patrick's School, whereas in Rubane you were treated like a robot. I never ran away from Glenmore because it was fine. I liked it there and I have no complaints to make.

Rubane House, Kircubbin (26/11/1981 – 1982)

47. I went back to Rubane because my twin brother **HIA 31** came to visit me at Glenmore and he had a black eye. I went back to Rubane to protect him. I stayed in Rubane until I left institutional care at sixteen.

Life after care

48. When I left the care system I was completely unprepared for life. Apart from two weeks in a flat on your own on the grounds of Rubane, there was no preparation. One day they said, 'you're out' and the next day I was gone - no money, nothing. Nobody showed us how to look after ourselves - we didn't know how to iron or use a washing machine.

49. There is a knock-on effect from how you get treated as a child. My brothers, sisters and I were split up, put into care, battered, and suffered continuous bullying as well as sexual abuse. We were fed to the wolves. That men of the cloth could do these things has really turned me away from God and religion. They did a lot of damage to me.

50. I still have trouble getting to sleep at night. The care system should have given us a bit of help instead of just thinking that these kids are going to be hassle. We were meant to be in care but we were never really cared for.

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brought me into his room and gave me the worst beating I ever had in Rubane. He punched and kicked me and he left me lying on the floor in a heap of blood and he walked away. My face was bleeding. It shocked me. I remember crawling into the dormitory and lying down. The pain was unbelievable. I didn't receive any medical treatment. I was terrified of **BR 3** from then on. I think I was about fourteen at the time.

38. There was a young Brother called **BR 29** in Rubane when I was there. I think he was in training. I saw **BR 6** give **BR 29** a fist full of cash one day and he then left Rubane House and the De La Salle Order. Some of the other residents and I always suspected he was being abused by Brother **BR 15**

39. I didn't see a social worker when I was in Rubane. I don't think anyone had a social worker assigned to them.

40. **BR 2** was **BR 2** Rubane. I liked him. I felt I could talk to him. However on one occasion he got me out of bed and he brought me into his room. He stared at me for ages and he made small talk. I guessed that his intentions were sexual. However nothing happened and I left and went back to my bed. I think he realised what he was doing.

41. When we reached fifteen we had to leave Rubane. We were told that we were leaving in the afternoon. We were given two sets of clothes and taken to Belfast. They put us on the **BR 2** Road and we didn't even know what Protestants were. They should have prepared us for going out into the world. We were put into the middle of a war and we didn't even know what was going on. **BR 2** was driving up the **BR 2** and it scared the hell out of me. All I could see was soldiers. I was terrified. Me and another boy called **BR 2** were dropped off at a lodging house owned by a **BR 2** **BR 2** has since passed away. It was a three bedroom house and there was about twenty four lodgers in it. I think **BR 2** found it difficult to leave us there. He stayed for ages and he gave us two pounds each. You could see in his face he didn't really want to do it but there was nothing he could do. There were bunk beds

33. In conclusion, the Diocese wishes to express its deep sorrow and regret that any child was abused while a resident in Rubane House. Established with the sole intention of improving the circumstances and opportunities of the children in its care, Rubane House, as with any institution founded on Christian principles, should have been exemplary in the love, dignity and protection it provided. Clearly, for too many, and despite the best efforts of many of the staff, this was far from the case. It is our hope that this Inquiry will go some way to helping those who experienced such abuse to have their voices heard and their painful experiences acknowledged and that they will be assisted in advancing towards healing.

Statement of Truth

I believe that the facts stated in this witness statement are true.

Signed Timothy Bartoll

Dated 24th September 2014

1 You point to in your statement, for instance, the
2 constitution of the Order itself had a series of rules
3 and practical instructions set out which were obviously
4 there to guard against difficulties arising.

5 **A.** Well, it's very clear canon law, as has been well
6 recorded now, at that time and for a long time
7 recognised child abuse as a crime. The civil law
8 recognised child abuse as a crime. I think culturally
9 we can't seek any excuses in terms of the lack of
10 understanding of the reality, the danger, the threat of
11 child abuse. The understanding of the impact of abuse
12 may have improved over recent years, but that does not
13 take away the fundamental failure to recognise that
14 children were at risk, and I cite Father Peter McCann
15 himself, Chair of the Management Committee, who in his
16 evidence to the Hughes Inquiry quite openly said:

17 "Such institutions are inclined to be a target for
18 people with such proclivities."

19 So I don't think any refuge can be sought in a claim
20 that we didn't understand the risk of abuse and, as
21 I have repeatedly said in my statement, I find it quite
22 shocking even at a distance and even having some sense
23 of the culture of the time, both within society and
24 within the church, that the safety of children was not
25 the first priority in everything. In fact, it didn't

1 seem to appear anywhere in the priorities of either the
2 Management Board or the Governing Board or the general
3 practice of how the home was run. I find that very
4 shocking.

5 So I am anxious particularly for those who were
6 abused in Rubane to hear the diocese acknowledge that
7 their safety was not the first priority and that it
8 should have been, and that's before we even start
9 talking about providing an atmosphere that was
10 appropriate to their actual emotional, social as well as
11 educational needs. I think it was at best naive to
12 expect that putting children into what was effectively
13 a monastic environment was in any sense adequate to
14 addressing what they actually needed, which was love,
15 care, notwithstanding I have no doubt that there were
16 sincere efforts made by individuals to provide a loving,
17 caring environment, but fundamentally this was
18 a monastic regime, which may have provided relative
19 stability and order, but that's not what the children's
20 needs were about, and I find it difficult to understand
21 how that wasn't obvious even at that time.

22 Q. You make the point at the end of paragraph 5 that:

23 "What is at issue is the manifest inadequacy of the
24 systems and steps that were put in place to keep
25 children safe, evidenced by the abuse reported to this