

MEMORIES of Nazareth Lodge,
Ravenhill Road, [ORMEAU AREA]
BELFAST BT 7.
N. Ireland.

Well Boys just a few memories of some people and events that happened during these early years. Some you may recall, others will all be new memories of old events that you have just forgotten.

START

Nazareth Lodge had its own farm which though not self sufficient was able to contribute a great deal towards the running costs, and the nuns used to go out every Wednesday and Saturday with their black bags and go door to door collecting and the boys did get some pocket money which they could spend in the tack shop, [that was its name] once a week, which was located in the corner of the old baby home. They were also (APPLES) known as the penny nuns.

Most of the fruit that came was stored in the large barn at the far end of the old people's home, which was behind the baby home. Small groups of boys used to go down at night and nick a few BANANAS and APPLES as a result of this action all the boys were made to stand by their number in the changing room in rows standing. We were all then made to eat all the apples right down to getting a half apple each. This was to teach us a number of things, one not to steal, two, stop the apples going bad, three to teach us a lesson about one and two four centime as sick of seeing apples again. We all stood for ages eating all these apples, no boy was allowed to refuse or go to the loo until all the apples were finished. A lot of stomachs were sore that night.

FARM

Bakery Kitchen

DUCKS
HENS
PIGS
COWS

The farm took in a large rectangular area which had hens, Ducks, Pigs, and Cows. Three or four men run the farm a Mr MulHolland looked after the ducks and hens, plus the pigs and also the boiler room. One man looked after the cows, milking them and feeding them various food stuff, other jobs were done by two others looking after the grave yard trimming hedges, cutting lawns down, etc. What ever was produced was sent into the kitchen, we were allowed to watch the cows getting milked and pigs, but not the hens, just in case we frightened them and they stopped laying but we could go all most any where. ~~else~~ ELSE.

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Tyrella Beach

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R.T.O. →

1 **A. Well, that was part of the job.**

2 **Q. Then you talk about working in the gardens outside.**

3 Where were these gardens?

4 **A. Well, there was a garden in front of the building. It**
5 **ran the full length of the building, which would be**
6 **I think about 100 yards long, maybe about 50 yards wide.**
7 **It was walled in. There was a gate at one end and you**
8 **went in the gate. You could work in the garden and you**
9 **could -- by working in the garden you could see the**
10 **Sisters going across. At the end of the building the**
11 **refectory was there. They were up the stairs and you**
12 **could see them going for their meals and that. So, you**
13 **know, you were being watched while you were working.**

14 **Q. And were you growing vegetables or anything like that in**
15 the garden?

16 **A. Well, there was -- we grew all the different -- the**
17 **likes of cabbage, turnips and stuff like that, you know.**

18 **Q. So this was a kitchen garden?**

19 **A. A kitchen garden.**

20 **Q. Yes. We have heard some references to a farm. Was**
21 there anything like that that you remember?

22 **A. Yes, there was a farm. There was a farm at -- as far as**
23 **I can mind the land run from where the pigs was right**
24 **down to the rugby ground, Craighill rugby ground. Land**
25 **run right down there.**

5

with loads of Jam in it we usually had 2 cups then we were singing again, no one was ever allowed to be late, you had to have a good excuse (like being dead or something) of course there were benefits as we made a record of Christmas Carols? there were also trips to the Cinema and we were one of the first groups of boys to see the film THE TEN COMMANDMENTS in the RITZ Cinema from the circle, and there were also trips to DuBLin Zoo, and other places, with pocket money, most of the Choir was also expected to take part in any plays that were musical or needed extras. The Choir also practiced in the evening in a little Annex adjacent to the main Hall.

Amusements.

All the sports were in front of the main house a large area was concrete and we played football, Rounders, GYMNASTICS, there was also a large field which had some swings a boat sand pits, There was also for a while a large Climbing Frame but that was eventually taken away, during the summer months a Fair used to leave a large merry go round at the bottom of the field near the main road, RAVENHILL Road, were the rest of it was: I don't recall unless it arrived at night and set up, we all so played tig hide and seek and we played with wheel hoops and made a cleat out of a piece of wire and ran with it, we all so had some 3 wheeler bikes, 2 wheel scooters and large METAL Car blue, on several occasions a large Army Lorry used to park at the front of the railings and show films what about? why? and of course that old favourite marbles and hop scotch, ~~tennis~~

Laundry.

GETTING back to the main house, it also had its own Laundry, a wash room, and a boiler room supplied all the hot water and heating but all the clothes and sheets etc were dried on great hot pipes, which were in a recess in the wall above the Chapel two very large green metal door like apparatus were pulled out and all the clothes and other items hung over them, if the bars were not hot, then heat came in by some other method, 11.5.

through the floor and pipes. SOCKS.

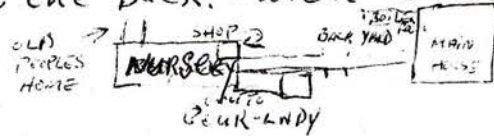
The first time the boys were really getting into changing their wollen socks on a regular basis, came about because no one seemed to take notice as to how long we all ready had them on, suffice to say, when we did, standing in one long row of the Corridor all the boys wollen socks seemed to be standing up on there own, like something from the seven dwarfs, or leather boots with the tops bent over, No body seemed to mind

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All so before the films were shown in the hall they were shown in the main house, the partition that separated the classrooms were pushed apart and two sets of chairs were set out each side of the classroom with a centre aisle separating the Boys on one side and the Girls from Nazareth House on the other. Lots of boys did not know what the partitions were really there for. It was a large estate many many years earlier with lots of servants and when the people were having a Ball or some other form of entertainment the partition folded flat against the wall. The only place today you may find out about it is from the old BELFAST Linen Hall Library facing the CITY HALL, dating back as far as early Belfast 16-1745.
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3.0 DESCRIPTION OF THE FACILITY

- 3.1 Nazareth Lodge is a large, 4 storey red-brick building located in grounds extending to several acres. The grounds also accommodate St Joseph's Children's Home, St Michael's Primary School and a nursery school. The home which is set well back from the Ravenhill Road is situated approximately $1\frac{1}{2}$ miles from the city centre.
- 3.2 The gardens which surround the home are laid out in grass and are well maintained. Apart from the roof and guttering which are understood to require attention the building appears to be in good structural condition. The home has been pleasantly decorated throughout. The use of wallpaper and carpeting and the introduction of lower false ceilings has done much to reduce the institutional appearance.
- 3.3 To the side of the main building has been added a 2 storey 'L' shaped wing. It is known as Bethlehem House and it accommodates 2 of the 3 groups of children at Nazareth Lodge.
- 3.4 The arrangement of the accommodation on the ground and first floors in Bethlehem House and on the 2nd floor of the main building is shown in the sketch plans at appendix A. The bedrooms for both units in Bethlehem are on the first floor. There are 8 single rooms, 6 double rooms and 2 rooms have accommodation for 3 and 4 children. At ground floor level in Bethlehem each unit has its own kitchen, dining-room, sitting-room, study and office. There is adequate

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place down, picture yourself there once again the shouts, laughter, and the tears, the pattering of little feet running down the corridors, and the hard graft of cleaning them on Saturdays, remember the smile on your face when you got a card from your Mother on your Birthday or her visit and tears when she left. But there was support there from your friends when you were punched or kicked by older boys, slapped or strapped by the Nuns, and when you fell and hurt yourself a caring arm a laugh and a joke and it was soon all friends together in what ever game we were playing, yes we did cry a lot at times and laugh, for we knew that no one would look ~~after~~ after us but ourselves. Some boys will never need looking after as they are no longer with us, ^{are} some boys have not fared so well either by circumstances, or alone by choice. But some of our boys are still being looked after, but by the family that love them, and they can call them their own family.

I thank you for wanting to remember your past it's a good past, with faults, happy, sad, and hard so for all those boys you may meet and those you can't, I thank you for all of them, and us, and for your youth, your laughter and tears and for your friendship, but most of all because you were there. Some do not want to remember for various reasons, of being known as home boys, or Bastards, what ever the reasons it's their choice, and finally school classes were

run in a sort of partnership or stages, certain lessons were taught by Nuns, and others by teachers, [redacted] had the first class room at the beginning of the corridor a [redacted] the second, and [redacted] the third, and a smaller room for boys a bit slower taken by another Nun, after 1954-55 a dozen boys who could not pick up schooling very quickly were sent out side to a special school for 'Slow Learners' or any body they thought was a little backward but there were some very lucky boys who were adopted or their parents came and took them home. The kitchen was at the very end of the corridor and you turned right to go in to the dining room, just on your left was a small corridor which led to the Back yard + farm + hall etc. A staircase was also there which led up to the back of the Chapel, the staircase was eventually taken away and the kitchen area extended and the corridor and stairway were gone and sealed the wall up, and every one for getting in they were there, as there main function was as a back stair way for the servants when the house was in the earlier centuries, to quietly go about there business with out any one seeing them.

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1 say that:

2 "The routine in Nazareth Lodge was we got up about
3 7.00 am, got dressed and went down for breakfast, which
4 was toast or something. On Fridays you'd get a boiled
5 egg and a little thing of butter. The food was very
6 poor, but it was just after the war. After breakfast we
7 went to school, which was on site."

8 I am going to look at some photographs later, but
9 just to be clear, the school was actually located within
10 the same building as the dormitories in which you were
11 living. Isn't that right?

12 **A. That's what I remember. There used to be another one**
13 **that was further down over the green, but that was**
14 **mainly used for showing films and stuff. In my time**
15 **that was anyway.**

16 Q. You say school was very basic and you had to learn
17 Latin, because you were an altar boy. You do remember
18 at some point they sent three or four of you to the
19 on the Falls Road, but the younger boys didn't
20 like it and started crying. So they took you all back
21 out again.

22 **A. Yes.**

23 Q. You were an altar boy and you served mass and
24 benedictions. You marched at the front of holy parades.
25 You were also in the choir until:

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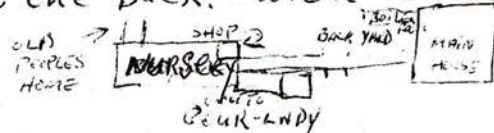
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HIA REF:

Witness Name:

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 – 1995

WITNESS STATEMENT OF

SR 52**SR 52**

will say as follows -

1. I have previously spoken to this Inquiry concerning my time in our house in Derry.
2. I spent twenty four years in Nazareth Lodge, Belfast between 3 September 1975 and 28 October 1999. When I arrived the impact of the troubles was being felt by everyone, Sisters, staff and children. Most of our domestic staff came from Short Strand and the lower Ormeau Road. Some had painful experiences of having their houses searched, floor boards ripped up etc. before coming to work in Nazareth Lodge and Nazareth House.
3. My memory of the children generally is that they came from broken homes, where for many reasons parents could not cope, care for them or were in prison. Some children were very disturbed with many and varied behavioural problems and difficulties coming, as they did, from the troubled areas of Belfast or unstable backgrounds, thus needing a lot of attention and understanding. The Sisters and staff tried to provide a warm and loving environment for them, endeavouring to heal the wounds inflicted on them during this stressful time. They seemed to respond well to the peace and care provided. We tried to protect them from the worst of the troubles as best we could. I do not recall any incidents of a child being abused or unduly punished. Neither did I witness anyone ever being punished for bed wetting.
4. From memory, much work had been done in Nazareth Lodge to upgrade the accommodation of the children in the 60's and early 70's so that it was less institutionalised and better suited to meet the needs of families. Dormitories had been divided into bedrooms with capacity for three and four beds. On the third floor, where there were older children, some single rooms had been provided. This was to give them privacy, personal space, independence and enable them to study and do homework in peace. All rooms were carpeted and suitably furnished with dressing tables and wardrobes. The corridors were covered with carpet tiles. Each group could accommodate about sixteen children but due to the unsettled conditions in the city, there were few long-term children.

1 established.

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

3 Q. That same model was rolled out across the various
4 dormitories that there had been?

5 **A. Yes. I remember it. I mean, it was lovely to get**
6 **smaller rooms away from these here big dormitories, and**
7 **one of the big things was there was actually carpet. We**
8 **got carpet. The place got carpeted. So long gone were**
9 **sort of the tile floors and the wooden floors. We were**
10 **all -- it was lovely to have carpeted floors, and at the**
11 **same time the kitchens were getting refurbished, and**
12 **they were becoming more a small family unit.**

13 Q. I suppose the addition of carpets meant no more floor
14 polishing.

15 **A. There was no more floor polishing, but what I can say**
16 **about floor polishing, I loved it. I loved working that**
17 **big buffer and sitting on it and mucking around with it.**

18 Q. By your time it was the machine version that you
19 could -- it was electric and moved across the floor, and
20 I think you describe in your statement you were able to
21 ride along on it.

22 **A. Absolutely. What fantastic play equipment!**

23 Q. You also said to me that as part of this remodelling
24 sitting rooms were developed.

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

1 they came up to their group and would have had them in
2 the -- what do you call it -- sitting room. That would
3 have been it.

4 Q. Would they have been in the sitting room with the child
5 or would they have taken them out?

6 A. No, they would have taken the child into the sitting
7 room and then they would have had to go downstairs to go
8 out. So they would have met maybe somebody downstairs
9 and spoke about the visit.

10 Q. I was asking you what involvement the Mother Superior in
11 the house had with the children and you made the point
12 to me that during the time you were there there were
13 different Mother Superiors --

14 A. Yes.

15 Q. -- but you only really remember one who engaged with the
16 children. Is that right?

17 A. That's correct, yes.

18 Q. That was SR172.

19 A. It was SR172 and she also -- the floors used to be small
20 red tiles and the children would help to polish them,
21 but it was SR172 who organised to have tiled carpet
22 down, you know. So she took away all that polishing
23 thing.

24 Q. She started to refurbish the place?

25 A. Yes.

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

2 Q. When did you qualify?

3 **A. 1964.**

4 Q. Before you were questing in Bishop Street had you been
5 working with children and babies?

6 **A. I had, yes.**

7 Q. Where was that, Sister?

8 **A. In Fahan, Donegal, the adoption centre, and in**
9 **Lancaster, which was the NNEB training centre, and in**
10 **Birkenhead.**

11 Q. Those were all --

12 **A. Under 5s, yes.**

13 Q. -- homes run by the congregation?

14 **A. Yes.**

15 Q. Now can I just ask in 1590, if we can just call that up,
16 please, you give a brief general statement about your
17 memories of Nazareth Lodge here. I am going to ask you
18 some -- I am going to go through this as well, but I am
19 just going to ask you if you could describe when you
20 came in 1977 what the home was like, what the buildings
21 were like, how many groups there were and what you can
22 remember about your own group.

23 **A. We had five groups in the house. I was on the top**
24 **floor, which had been recently renovated, and we had**
25 **converted a lot of the dormitories into single rooms,**

Name: SR 46

Date: 7th November 2014

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of SR 46

I, SR 46 will say as follows: -

1. I remember HIA 5 is a frail looking child who was bossed by his older brother and had no knowledge of other children in the family.
2. To comment on paragraphs 2 and 3, we had three rooms with three beds, one with two beds and about six single rooms; HIA 5 shared a room with his brother. We did not have green blankets nor did I knock on the wall of the bedroom and shout. HIA 5 bedroom was down the corridor on the right hand side, while mine was on the left hand side at the other end.
3. With regard to paragraph 4, I did not use a walking stick nor do not use one now. I was thirty-one years at that time and did not require a walking stick. As regards to wearing steel rosary beads, these were not worn on duty and were a light wood. I also did not have SR 45 working with me but rather a sister helped me with homework.
4. To comment on paragraph 6 and 7, I can confirm each unit had their own dining room; in my unit, we had four tables with four children at each table. The sisters did not feed the children who were able to feed themselves.
5. To comment on paragraph 8, the children had their own toys in their bedrooms. We had a large sitting room with a snooker table and table tennis. We also had a TV in the corner. Larger toys were kept in a room at the top of the stairs.

1 you were on there was two?

2 **A. The floor that I was on was just a couple of big**
3 **dormitories. I can't remember whether it was two or**
4 **three.**

5 Q. Those dormitories were during your time transformed into
6 small bedroom units, weren't they?

7 **A. That's right. Renovated, yes.**

8 Q. Can you recall when that happened, Sister, how long
9 after you came to the Lodge or ...?

10 **A. It was shortly after I came. I think it could have been**
11 **the following Christmas, around Christmas time or over**
12 **Christmas. It would have taken a while, maybe six**
13 **months.**

14 Q. Now when you took up your role in Nazareth Lodge, what
15 guidance, if any, were you given by the congregation
16 regarding the undertaking of child care duties?

17 **A. I hadn't any qualifications specifically in relation to**
18 **child care except what I had learned during my teacher**
19 **training.**

20 Q. Apart from yourself -- you were put in charge of what
21 had been SR153's group. Is that right?

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

23 Q. Apart from yourself how many other people looked after
24 that group of children?

25 **A. There were three lay people helping. I can't remember**

1 if they were all together, but there were three, roughly
2 three.

3 Q. They weren't all full-time. Is that correct?

4 A. No. One lady came in the morning and went home again
5 and came back in the evening when the children came home
6 from school, and one of them I think was full-time.

7 Q. Now we have heard that there were two girls from South
8 Africa who came to the home at one point. I think their
9 names were NL 51 and NL 50 .

10 A. That's right.

11 Q. If I have got -- if I have got this correct, those were
12 two girls who were brought up by the Sisters of Nazareth
13 in the home in South Africa --

14 A. That's correct.

15 Q. -- and who, when they came to the end of their time in
16 care, basically came on something of an extended holiday
17 to visit you. Is that right?

18 A. Yes, sort of work experience before they went on to
19 further education, yes.

20 Q. You think they stayed there for about nine months?

21 A. That's right.

22 Q. Apart from yourself and the lay staff that you've told
23 us about and then these two girls who came in for
24 a short period were there any other nuns who were
25 looking after your group of children?

1 where you weren't closed in in Nazareth Lodge, if I can
2 put it that way. You were getting out to other places.

3 **A. Oh, very much so, yes. We did get out.**

4 Q. Now you do in paragraph 12, if we scroll down, talk
5 about two civilian staff who didn't treat you very well,
6 and you name them, and the Inquiry hasn't been able to
7 find them as yet. Their names won't be reported beyond
8 the chamber in any event, but you explain how one of
9 them was just, if I can characterise this way, not
10 a terribly happy person and that then was reflected in
11 how they dealt with the children, but another one you
12 felt particularly picked on you and was heavily down on
13 you, distinguishing you from the other children.

14 **A. Yes, that's correct, yes. One thing I will say about**
15 **them as lay staff is that they were all very young**
16 **girls. They came from the country. The majority of**
17 **them came from the countryside. They were very young.**
18 **They were 16, maybe -- one of them I even know was 15 --**
19 **16, 17, 18, and the ratio of one member -- sorry -- the**
20 **ratio of one nun at the head of the group and two lay**
21 **members of staff looking after 20 -- up to 22, 23**
22 **children, you know. It was a big, big ask.**

23 Q. As we were discussing earlier, the irony of the period
24 earlier to yours, when it might have been just one nun
25 and then -- looking after all of those children, and

31. I firmly believe the Congregation of the Poor Sisters of Nazareth tried their best in looking after us orphans. One nun and 2 young girls looking after a group of around twenty vulnerable children was a big ask compared to today's society.
32. My two only regrets while I was in Nazareth Lodge was meeting Brendan Smyth and my under development of education.
33. I am truly grateful for the works of the sisters and, right up to day, maintain direct contact. I invited SR 29 [REDACTED] and [REDACTED] to my sons' baptism and was delighted they attended. I got an invite to the 150 year old celebration of the Order and gladly attended in Hammersmith.
34. I am a practising Catholic and my three boys attend Catholic primary and secondary schools in London.

Statement of Truth

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

Signed DL 40 [REDACTED]

Dated 19 / 11 / 2014.

1 after you again.

2 **A. That's correct.**

3 Q. When she was away, SR118 was in charge and the abuse
4 would have happened again. It was like that until after
5 you left Nazareth Lodge. SR186 has since passed away
6 and you yourself have gone to visit her grave.

7 **A. Yes. There was a gloom came over the whole place**
8 **whenever SR186 went away with ill health.**

9 Q. And the atmosphere changed in the home when she wasn't
10 there?

11 **A. Oh, very much so, yes.**

12 Q. We talked there -- if we look at paragraph 21, you talk
13 about your memories of the Lodge during the war years,
14 and you talk there about the bigger boys, but at
15 paragraph 22 you remember staying in the attic during
16 the war and looking out of the window and seeing the
17 docks area lit up with flames during the air raid.

18 **A. Yes.**

19 Q. "We were moved again from the attic down to the bottom
20 floor, where we had to sit on the floor with blankets
21 over us, because it was so cold. Workmen ..."

22 I take it this was in case there was an actual
23 direct hit at the top of the building?

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

25 Q. "Workmen built stone blast walls around the bottom of

1 **A. Uh-huh.**

2 Q. -- and you ate together, everybody, in the refectory and
3 there were no delineated groups as such.

4 **A. At that particular time, yes.**

5 Q. But once SR118 left and SR34 arrived, then a more formal
6 group structure was created, and, as I said to you
7 earlier, we have established SR118 appears to leave
8 about 1954 and SR34 comes -- SR34 is "SR34" -- she comes
9 at that point in time. You would have been about 9 -- 8
10 or 9 years of age, HIA183, whenever SR34 comes along.

11 **A. That's right.**

12 Q. At that stage the 150 or 160 boys are broken into groups
13 and you were in St. Joseph's group --

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

15 Q. -- and headed up by SR34 and a lay worker, NL 5

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

17 Q. There were other groups given other names, and you
18 remember SR71 being in charge of a group, SR152. I am
19 not sure if you remember --

20 **A. SR47.**

21 Q. SR47, and they each had a group that they were
22 responsible for.

23 **A. That's correct.**

24 Q. And that change meant that when you would have gone to
25 the refectory, for instance, you would have ate as

1 but that's your recollection about it, and if there's
2 any more we can do to iron that out, then we'll try and
3 do that.

4 You describe -- and I am not going to go into this
5 in any detail -- but the congregation point out that
6 during the period that you are there Nazareth Lodge is
7 being inspected as a reformatory -- an industrial school
8 -- my apologies -- not an reformatory school --
9 an industrial school, and the inspectors were
10 acknowledging that the place looked fine and the
11 children looked well and the place appeared to be being
12 run properly, and they make that point about the period
13 that we are looking at, but what you say is that despite
14 that particular incidents were going on involving
15 particular nuns that were not acceptable. The nun that
16 you identify as being most cruel to you was SR118.

17 **A. SR118.**

18 Q. She for the record, Members of the Panel, is SR118. You
19 described her to me earlier as a little lady. Is that
20 right?

21 **A. Little lady, yes, small.**

22 Q. But you also characterised -- you saw the nuns who were
23 looking after you as very special people.

24 **A. Yes, not humans. They were angels according to our**
25 **religion. They were angels, not human beings.**

1 Q. -- or your dorm.

2 A. Uh-huh.

3 Q. They used to use sweeping up brushes to hit you. Just
4 take your time, HIA408. Take your time. There's no
5 problem. You were explaining to me that you remember
6 one particular older boy who called your name, and when
7 you answered, you got hit for not being asleep.

8 A. (Inaudible.)

9 Q. On another occasion when he called your name and you
10 didn't answer, then you got hit for not answering.

11 A. Uh-huh.

12 Q. That's something that sticks in your mind of what the
13 older boy was doing. Can you remember was this done in
14 front of the nun or was she not around when this was
15 happening?

16 A. We weren't allowed to talk to the nuns. We couldn't
17 tell them what was happening.

18 Q. But was she in the --

19 A. Any abuse you had, it was your own. You couldn't
20 discuss it with the nuns, and if you could discuss it,
21 you wouldn't tell them anyway, because you felt so
22 ashamed.

23 Q. And -- but when you were being hit by the older boy in
24 the dormitory, in the bedroom, the nun wasn't around?

25 A. No, no, no. SR118 would say, "Goodnight, Sister --

5. I was given responsibility for Bethlehem Nursery School and a group of sixteen children. At that time there were five family groups comprising altogether 69 children, 41 boys and 28 girls, with a Sister in charge of each group, assisted by two members of staff. Three of the groups were in the main building on the ground, second and third floors and the other two groups were in Bethlehem wing, a two storey building. Each unit was completely self-contained.
6. In 1975 there were four bedrooms in my unit, a large sitting room, study room, a dining room, kitchen, bathrooms, toilets and a store room. These were later divided into single and double bed-rooms. The older children would help with the washing up and tidying their rooms. We had a cleaner in each group who also did the laundry when the children were at school. Until 1977 boys over eleven went to the De La Salle Brothers in Kircubbin. After that families were kept together until they had completed their education.
7. My normal duties were those of a parent, getting the children up at 7.30 a.m., ensuring they washed, dressed and made their beds if they were old enough, serving breakfast before seeing them out to their various schools. A number attended Immaculata and St. Aloysius special schools. All the children had school dinners during term time.
8. Three of the Sisters in charge of the groups were also teaching. The Primary School was in the grounds and ages ranged from five to eleven plus. I worked in the two unit nursery school which catered for 58 under-fives who were resident in Nazareth Lodge, Nazareth House, St. Joseph's Babies' Home as well as from the parish. I had an assistant teacher and three nursery assistants on the staff.
9. I do not recall all of the staff I worked with in Nazareth Lodge but I have tried to provide a list of those I can remember to the Inquiry. I am aware of the name **NL 4** **NL 4** but I did not know her. She had left Nazareth Lodge before I arrived in 1975. I do not believe I ever met her and I do not know her personally. I believe **NL 5** worked with **SR 34**. I think she took care of a small group of younger children in the late 1970s. I also know she looked after **NL 5**. He was a boy who was found in a hen house and needed a lot of special personal care. I believe **NL 5** is still in contact with **NL 5**. When I was first in Bethlehem Nursery School in 1975 **NL 5** was one of the nursery assistants and was a gentle efficient lady who was generous with her time. She was very good at settling the new children, especially those who were coming into the care of the Sisters.
10. In addition to my teaching duties I would assist the staff with supervising the homework every evening before the children went outdoors to play. We were fortunate that we had two large playing fields, a smaller field with play equipment as well as a hall for recreational purposes. The boys spent considerable time playing football. All of the children went swimming at week-ends. There was

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Joseph's for the junior boys. I was in St Joseph's dormitory and Sister **SR 118** was in charge. She had a cell at the end of the dormitory but it was the older boys who were in charge of us at night time.

4. My mother trained to be a midwife in [REDACTED] and then she got a job as a midwife in [REDACTED]. She was only able to visit me once a year in the summertime for an hour. My father did not support her in any way so I suppose she was unable to afford to visit more often as well as the fact that she worked so far away.
5. I went to school in Nazareth Lodge which was run by the nuns. If I got a bad report in school I was beaten by the nuns. There was a lay teacher called Mrs **NL 118** who had a temper. She hit me across the face with a whip once and left a terrible mark on my face. She told me to lie to the nuns if they questioned what had happened to my face and tell them that I had fallen.
6. I was always selected to sing in concerts as I was an attractive child. I would also have been selected to present boxes of chocolates to visiting nuns. One time I shared the box of chocolates with some of the other boys and I was beaten by one of the nuns with a strap for that.
7. Older boys were in charge of us. They were about fourteen or fifteen years old. At night when the boys were taking a bath the older boys were left in charge as the nuns did not come into the bathroom. That is where the sexual abuse took place. I was regularly taken into one of the toilet cubicles in the bathroom and made to perform impure acts on them. I was abused by a boy called **NL 121**.
8. I would cry in bed every night because of the abuse. I was also abused in the dormitory at night time. A boy called **NL 119** abused me. He made me perform acts on him and he performed acts on me.
9. I had a bed wetting problem. When I wet the bed I was punished the next morning by being taken to the bathroom by the older boys where they threw buckets of ice cold water over me. I then had to kneel outside Sister

1 Nazareth Lodge itself was -- you say it was warm enough.
2 Your bedding was scrupulously clean. You remember there
3 were about fifty boys in the dormitory and the beds were
4 lined up in rows. You say SR118 would check the
5 dormitory, and if the beds weren't perfectly in line,
6 you had to fix them. The boys you shared with would
7 have been around your age, but it was the older boys
8 that you would have been concerned about. So you have
9 a memory of the older boys still being in that dormitory
10 with you.

11 **A. Not particularly. We always seemed to work together**
12 **getting the beds in line. They had to be in line.**

13 Q. You talk about the polishing the floors, but you didn't
14 consider that -- you quite enjoyed that.

15 **A. Well, I took that in my stride, because I felt I was in**
16 **my own group of boys and was doing something. The**
17 **only -- I always tried to make it in the middle of the**
18 **group that was on the floor so as I wouldn't have been**
19 **on the outside and somebody would take a kick. I always**
20 **felt vulnerable on the outside. I always wanted to be**
21 **on the inside every time. I felt safer.**

22 Q. Now at paragraph 14, just going back to that
23 paragraph in your statement, you talk about this nun
24 SR118 and you say she was very much in charge in
25 Nazareth Lodge.

PRIVATE

HIA REF: 422

Witness Name:

HIA 422

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

WITNESS STATEMENT OF HIA 422

I, HIA 422 will say as follows:-

Personal details

1. I was born HIA 422 on the [REDACTED]
2. My mother died in 1960 when I was about three. My father was an alcoholic and my mum was ill so she put us into care as she was dying. There were six children in my family, three boys and three girls I was the youngest. One of my brothers was in the home and my three sisters were in Nazareth House.

St Josephs Baby Home 1960-1963

3. My memory of my time in the baby home is vague as I was too young at that stage.

Nazareth Lodge 1963-1969

4. I was moved up to Nazareth Lodge when I was about four or five years of age. I was placed into the Our Lady's group SR 47 was in charge. There were several different groups including St. Joseph's, The Marion's and St Patrick's. Each group had a different coloured cup in the canteen and I think ours was red.

HIA 422

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1

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and front. I was young and inquisitive and I just lifted it. There are no doctors' records for me and I don't remember seeing any medical person about it. I just remember my mum coming to see me then and she said that I was unrecognisable. I do remember having the mumps when I was 4 but don't remember anyone ever coming to see me about it.

Nazareth Lodge

4. There were three groups in Nazareth Lodge. I was in SR 29 group, NL 109 NL 108 HIA 93 and NL 33 were in SR 46 group and NL 68 NL 30 and NL 97 were in SR 62. I was kept separate from my brothers and sisters. My brothers and sisters came to visit me and they used to look through the fire doors which had glass panels at me but I didn't know who they were. I never felt loved. They were all together in different units but because I was the youngest I was on my own. I always felt alone. I never remember having any other children or toys to play with. I just used to sit and make daisy chains out in the green area. I remember NL 30 and NL 97 had toys outside like swingball. We used to get together on days out to Portrush or maybe events like Christmas parties. I had no idea who my brothers and sisters were, just that they were waving and coming over to hug me. We got to sit on Santa's knee and got a present given to us to have our photo taken. As soon as the photo was taken, the nuns took the presents from us and we never saw them again. It was all for show.
5. My first day of primary school was horrible. I remember I was marched down a corridor and taken to the door and told to go on in. SR 29 just left me outside the door. I had no support or help. I used to ask the older children to help me but all they used to do was beat me up. There was no-one else from my unit in my school. The school was within the grounds so we just walked across the courtyard to it. It was separate to the residential unit and was called St Michael's primary school. There were other children from the community there because I didn't know any of them. After I left care I also went to school on the Road.

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Nazareth Lodge, Belfast (09/03/1951 – May 1953)

3. I was admitted to Nazareth Lodge along with [REDACTED] on 9th March 1951 when I was twelve years old. Our good clothes were taken off us and I never saw mine again. We were placed in [REDACTED] SR 118 [REDACTED] group. When she met us she asked me why I was crying and I said because my mother had just died. She gave me a slap round the head and told me not to mention her again. We worshipped our foster mother. I cried every night for about two years after losing her. When we arrived we were given sofa beds in the attic as the home was over crowded. There were children sleeping two to a bed. [REDACTED] SR 118 [REDACTED] group were divided between the attic and the floor below. After about six or seven months the numbers reduced and the whole group were moved on to the floor below. I think the numbers reduced because boys were sent to Australia and Rubane House in Kircubbin had opened.
4. We were given clothes to wear which had numbers sewn into them. My number was 128 and [REDACTED] SR 118 [REDACTED] said that I have that number from now on. I was occasionally called 128 but I was usually called by my surname. I was never called by my Christian name. We were given shorts to wear. We never had long trousers. She also told us we better behave or we would be sent to Milltown.
5. We got up at 6 o'clock in the morning and we kneeled by our bed to say prayers. We then went to mass. Every morning before breakfast we had to polish the long corridors on our hands and knees. We used to do it in lines of five. Five would put the polish on, five would rub the polish in, five would give the first shine and five would give the final polish. The class boys would supervise and if you stopped for any reason they would hit you. The class boys were other residents who were put in charge. They had sticks and were free to hit you anytime. If they did not hit us when the nuns thought they should have they were punished by the nuns for not showing their authority.
6. In my first week there I wet the bed. I was beaten by [REDACTED] SR 118 [REDACTED] and then taken to the bathroom and bathed in Jeyes fluid. When you wet the bed you had to kneel beside the bed the following night so you did not wet it. The nun slept in a cell at the end of the dormitory so she could look out every so often and make

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██████████ about 6 weeks before Christmas. I believe that Nazareth Lodge did not want me until I was able to work and pay for my own keep.

7. When I first arrived at Nazareth Lodge I was taken up the stairs and put into a bath. I was given a cup of tea and a slice of bread and was put to bed. The next day I was issued with a one-piece boiler suit, a pair of plimsolls and underwear. I learned to just accept what I was given. We knew when we were going out of the home because we were given short trousers, shoes, socks and a shirt. We were all dressed the same, and we could be easily identified as home boys.
8. I was not allowed to go with the other children to the Circus that Christmas in case I ran away. My freedom was curtailed in the Lodge, and even when I was permitted to play there was always someone with me. I cried a lot initially, but eventually the crying stopped because I realised that I was here to stay. I soon learned that I had to knuckle down and get on with it like the rest of the boys. There were around 100 boys in the home. I got to know who I could trust, and which boys told tales. I had two particular friends: ██████████ and HIA 33 ██████████. We had to be quiet all the time, and we were not allowed to run in the corridors, or whistle or shout. If we disobeyed these rules we were punished.
9. We were woken every morning at 6 am, and had to attend Mass at 7 am before we got our breakfast. Breakfast was usually porridge and a slice of toast, and supper was usually at 6 pm and consisted of bread and lard with a cocoa drink. Lessons in school took place from 9 am until 3 pm. During the week we had school dinners. After school we had various chores to do around the home, like washing the floors, polishing the corridors and cleaning the refectory. As we got older the work increased, and we had to wash, scrub and polish the floors. We were given an old rag and blanket and had to polish and shine the floors on our hands and knees. The corridors were around 100 yards long, from one end of the building to the other, and we worked on them in pairs.

1 **I can't recall the amounts.**

2 Q. Just that is some of the general things you talked
3 about. Also at 1587, paragraph 6, you talked a little
4 bit about the routine in the home. Now this was
5 a statement in response to what someone has said about
6 you, but you did say in that paragraph 6 there that
7 children didn't go to church at 7.00 am, as some people
8 have said, because that was your breakfast time.

9 **A. Yes.**

10 Q. "Staff would come on duty at 7.30 in the morning, called
11 the children to get them washed or dressed, had their
12 breakfast and get ready for school. Breakfast was at
13 8.00 am, with a choice of cereals, grilled bacon and
14 sausages."

15 Then you go on to talk about something else, which
16 we will come back to, but you say:

17 "Some children needed to be at the gate in time for
18 the school bus or taxi. Some children remained at
19 school in Belfast."

20 When you say that, there was a school, St. Monica's,
21 adjacent to Nazareth Lodge --

22 **A. Right.**

23 Q. -- but if a child was at a school before they came into
24 the home, they stayed at the school they were at. Is
25 that right, Sister?

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██████████ about 6 weeks before Christmas. I believe that Nazareth Lodge did not want me until I was able to work and pay for my own keep.

7. When I first arrived at Nazareth Lodge I was taken up the stairs and put into a bath. I was given a cup of tea and a slice of bread and was put to bed. The next day I was issued with a one-piece boiler suit, a pair of plimsolls and underwear. I learned to just accept what I was given. We knew when we were going out of the home because we were given short trousers, shoes, socks and a shirt. We were all dressed the same, and we could be easily identified as home boys.
8. I was not allowed to go with the other children to the Circus that Christmas in case I ran away. My freedom was curtailed in the Lodge, and even when I was permitted to play there was always someone with me. I cried a lot initially, but eventually the crying stopped because I realised that I was here to stay. I soon learned that I had to knuckle down and get on with it like the rest of the boys. There were around 100 boys in the home. I got to know who I could trust, and which boys told tales. I had two particular friends: ██████████ and HIA 33 ██████████. We had to be quiet all the time, and we were not allowed to run in the corridors, or whistle or shout. If we disobeyed these rules we were punished.
9. We were woken every morning at 6 am, and had to attend Mass at 7 am before we got our breakfast. Breakfast was usually porridge and a slice of toast, and supper was usually at 6 pm and consisted of bread and lard with a cocoa drink. Lessons in school took place from 9 am until 3 pm. During the week we had school dinners. After school we had various chores to do around the home, like washing the floors, polishing the corridors and cleaning the refectory. As we got older the work increased, and we had to wash, scrub and polish the floors. We were given an old rag and blanket and had to polish and shine the floors on our hands and knees. The corridors were around 100 yards long, from one end of the building to the other, and we worked on them in pairs.

III.

4
TITLE

B.T.S and Pieces.

4

The older boys were in charge of us especially when the Nuns were in Chapel at Vespers. Winter times were the worst as they took great delight in scaring us with ghost stories making us run down the corridor from one end to the other shouting theres a ghost coming up. so we would run to the other end, we now know it was somebody with a sheet over him and a halloween mask on.

The worst time of all was when we were making our first communion. Learning about taking the host at the altar rails, Confession, and following the mass in our new pray books. But going to confession always seemed a very long drawn out affair waiting for ages to go in the Box. In the end I was decided to just send a few Boys at a time, as so many wanted to go to the loo that they wet themselves when they got there. But the worst was to come after Confirmation we ALL had our new pray books and being excited we were all showing each other our books and whispering the Nun in Charge warned us to be quiet or else, in the end we all had to hand our pray books along the pew to her we never did see them again. After Mass, the Nun, ~~Sister~~ Sister Monia? made all the boys (full length of the corridor) sit on the benches along the wall the older boys some were watching us, four other boys were in the dormitory with sister Monia? one boy at a time went in laid across the bed being held down by the four boys, and caned six times across the Bum. we were not allowed to make any noise after it was over but sit quietly. one boy did, heard his head off and the older boys found this funny and egged him on. [redacted] came out and said if that boy did not stop that yelling we were all going to get it again. So the older boys used to say to him go on shout, Louder, and we had to sit there going ~~schree~~ sssss with our bottoms still sore. Not long after that every thing changed the older boys were transferred to a house in the country and Sister Monia? was transferred to some where else, I believe because of her cruelty. New nuns arrived and that is when the 4 groups were formed [redacted]

[redacted] MALCHUS WAS - SACRED HEART
(THE CHOR) Names not available yet
But [redacted] I believe knows them. [redacted]
was in charge of the choir, we used to practice up stairs in the corridor at night when it was near Christmas time and to keep our voices clear and warm [redacted] used to bring up a large & hot & very hot water

PRIVATE

Joseph's for the junior boys. I was in St Joseph's dormitory and Sister **SR 118** was in charge. She had a cell at the end of the dormitory but it was the older boys who were in charge of us at night time.

4. My mother trained to be a midwife in [REDACTED] and then she got a job as a midwife in [REDACTED]. She was only able to visit me once a year in the summertime for an hour. My father did not support her in any way so I suppose she was unable to afford to visit more often as well as the fact that she worked so far away.
5. I went to school in Nazareth Lodge which was run by the nuns. If I got a bad report in school I was beaten by the nuns. There was a lay teacher called Mrs **NL 118** who had a temper. She hit me across the face with a whip once and left a terrible mark on my face. She told me to lie to the nuns if they questioned what had happened to my face and tell them that I had fallen.
6. I was always selected to sing in concerts as I was an attractive child. I would also have been selected to present boxes of chocolates to visiting nuns. One time I shared the box of chocolates with some of the other boys and I was beaten by one of the nuns with a strap for that.
7. Older boys were in charge of us. They were about fourteen or fifteen years old. At night when the boys were taking a bath the older boys were left in charge as the nuns did not come into the bathroom. That is where the sexual abuse took place. I was regularly taken into one of the toilet cubicles in the bathroom and made to perform impure acts on them. I was abused by a boy called **NL 121**.
8. I would cry in bed every night because of the abuse. I was also abused in the dormitory at night time. A boy called **NL 119** abused me. He made me perform acts on him and he performed acts on me.
9. I had a bed wetting problem. When I wet the bed I was punished the next morning by being taken to the bathroom by the older boys where they threw buckets of ice cold water over me. I then had to kneel outside Sister

1 **A. That is true.**

2 Q. You -- just to be clear that the congregation, the
3 Sisters, the nuns would say that they were unaware that
4 such sexual abuse was taking place in their home, and
5 that they have been horrified and shocked and devastated
6 to learn that this was taking place. Can I ask you
7 would you accept that they probably weren't aware that
8 this was happening?

9 **A. Yes. They occurred while the nuns were dining or having**
10 **their evening meal, you know, and they weren't**
11 **responsible for that. They wouldn't be -- they wouldn't**
12 **be assigned to the bathroom in the evening, you know.**
13 **So they had full control, you know.**

14 Q. And this -- so what the boys were doing to you was
15 without the knowledge of the sisters. Is that what you
16 are saying?

17 **A. Yes. It was in -- in the toilet department of the**
18 **bathroom. They would take the victims like myself into**
19 **the toilet, toilets, you know, and perform these immoral**
20 **acts, you know.**

21 Q. In paragraph 10 of your statement -- I will come back to
22 paragraph 9 shortly -- you say that the older boys
23 bullied you. You say that they played mind games. You
24 talk about a time where one boy broke a statue of Our
25 Lady and told you if anyone asked, you had to say you

1 night-time."

2 **A. Yes. During -- during the bathing hour, the bathroom**
3 **occurrences.**

4 Q. I just wanted to ask you a little bit more about, that
5 what responsibilities the older boys had in respect of
6 you younger boys. Can you remember what they had to do
7 in respect of you?

8 **A. They had to bring the boy into the bathrooms, you know,**
9 **and wash them, wash the boys, you know, and towels**
10 **provided, you know, to dry the boys when he came out,**
11 **and then you went to your bed, which was just down --**
12 **outside the bathroom down the hall.**

13 Q. Did any of the older boys sleep in your dormitory at
14 night?

15 **A. Repeat your question.**

16 Q. Did any -- sorry. Perhaps my microphone is not adjusted
17 properly. Can you hear me a little bit better now?

18 **A. Yes.**

19 Q. Did any of the older boys sleep in your dormitory at
20 night? Do you remember?

21 **A. Yes. They went to the senior -- senior floor up in the**
22 **higher dormitory above, the higher floors.**

23 Q. The nuns would say and have said to us that, in fact,
24 the boys would not have been left in charge during the
25 night-time, that it would have been the Sister who would

1 have been looking after the boys at night-time. Would
2 that be right?

3 **A. That is correct.**

4 Q. Now in paragraphs 7 and 8 of your statement, if we can
5 just scroll to that, you talk about the sexual abuse
6 that you suffered at the hands of these older boys who
7 were in charge. You say they were about 14 or 15 years
8 old.

9 "At night when the boys were taking a bath, the
10 older boys were left in charge, as the nuns did not come
11 into the bathroom. That is where the sexual abuse took
12 place. I was regularly taken into the toilet cubicles
13 in the bathroom and made to perform impure acts on
14 them."

15 You were abused by a boy whose name you give there
16 in the statement and whom we have given the designation
17 "NL121".

18 "I would cry in bed every night because of the
19 abuse. I was also abused in the dormitory at
20 night-time. A different boy called NL119 abused me. He
21 made me perform acts on him and he performed acts on
22 me."

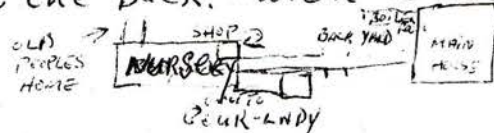
23 So if I have got this right, what you are saying is
24 that this older boy came into the junior dormitory at
25 night-time. Is that the position, HIA204?

3
III

All so before the films were shown in the hall they were shown in the main house, the partition that separated the classrooms were pushed apart and two sets of chairs were set out each side of the classroom with a centre aisle separating the Boys on one side and the Girls from Nazareth House on the other. Lots of boys did not know what the partitions were really there for. It was a large estate many many years earlier with lots of servants and when the people were having a Ball or some other form of entertainment the partition folded flat against the wall. The only place today you may find out about it is from the old BELFAST Linen Hall Library facing the CITY HALL, dating back as far as early Belfast 16-1745.
Wallingford St.

MAIN HOUSE

The main house had a connecting corridor to the (NURSERY) (Baby home) half way along a door on either side led from front of the home to the yard at the back, with a Grotto of Our Lady at the door way. But that too was done



away with after 1953-4 when the new Baby Home was built half way up the drive way, which all so had a care takers Cottage, at the front of the drive way. The people who lived there worked for the Home, gardening, cleaning bringing visitors to the house, plus some tramps were brought to the side of the house for tea, Bread and some dinner. There was also open days when hundreds of people were allowed to come up and look around to see where all the money the Nuns collected, door to door was going. Their used to be Badges sold 6d or 1 shilling it had a boys face on it, they were still being sold in the early sixties but eventually finished and only turn up in some old persons holdings when he has died. There is no door to door collecting today the government eventually took charge of the homes in a limited way as it was providing the money for the various needs of the home and the boys had to be treated very differently more kinder than strict, each had a pillow every night. We only had them in the Winter time, and all the younger boys were in one long dormitory in two long rows, with a fire place at each end which was some times lit to warm the dormitory before we went to bed.

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me that according to their records I was in the home from I was two days old. I also remember being in Nazareth Lodge during the war and hearing the bombs falling on Belfast. I also remember being in the nursery part of Nazareth Lodge and being fed bread and sugar when I was less than a year old.

4. I remember being in the junior dormitory and **SR 118** was in charge. In the home each boy had a number and my number was 123. That number was on every item of clothing. I was also called by my number during roll call and sometimes in school. I was known by my Christian name at all other times.
5. We wore shorts all year round regardless of the season. We were given a pair of boots with no laces or socks and sent out into the fields to play. In the winter I used to stay in the outside toilet as it had a roof but the rest was all opened and the wind would blow on my feet it was so cold.
6. The routine in the convent was that you got up at 6am, made your bed, got washed, scrubbed the floors, went to mass and then went for breakfast. Two or three times a week there was benediction In the evening. We went to bed at 6pm because they wanted to get rid of us. In bed you had to fold your arms across your chest. **SR 118** would check before she left and if you did not have your arms crossed she would hot you. **SR 118** would say goodnight, not goodnight children and leave. We were all expected to say goodnight Sister to her. After she left the dormitory two or three older boys were in charge and they would have sweeping up brushes. One night one of them called **HIA 408** I think he was called **SR 118** I pretended I was asleep so he whacked me for not answering. The next night when he said my name I thought I'd better answer, he then hit me right on the backbone and said that's for not being asleep. The pain I felt was terrible but we could not tell the nuns. I was hit most nights. **SR 118** never came back to check on us during the night.

the children in the Lodge but was told by the nuns to keep her mouth shut. I am sure she must have witnessed some of the abuse. She also told me that the nuns weren't contacting any parents. They were telling social services to inform parents that everything was fine and not to come to the Lodge.

11. My parents visited the Lodge after about three months. I was so happy to see them because my family was back together again and it was a nice feeling. We took photographs of our day together. I think my parents only visited the Lodge on a few occasions.
12. In the year that [NL] and [NL 102] were in the Lodge I only saw them in the dining room but we were not allowed to communicate with each other. We were kept like prisoners on the other side of the table with the nuns watching every move we made. We just gave quick glances to each other. Their faces were sad like mine. A week after they left the Lodge I found out that [NL] and [NL 102] had been fostered. [NL14] the caretaker told me. It made me cry as I didn't get a chance to say goodbye.
13. When we were in bed we were made to sleep on our backs with our arms folded over our chests. [SR45] used to say this was 'to get us ready for God'. If we moved during the night a nun would put you back in the proper position. In the morning when you woke up [SR46] and sometimes [SR45] came into your room and brought you down to the chapel about 7am. In the chapel they held you by the side or shoulder and forced you down on your knees. [SR46] and [SR45] made a point of turning round and saying to us that we were all sinners. They stood behind us in the small chapel and listened to us saying our prayers. If you made one mistake they hit the back of our heads with their knuckles. Sometimes they put their hands in a fist and they would smack the back of your head. I saw this happen to other children too.
14. After chapel we went for breakfast which was dry porridge and sometimes we got a glass of orange juice. The nuns were sadistic people. If we were slow to get out of bed we were beaten by [SR46] and [SR45] We were

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1 the sides of the room and a row in the middle. There
2 was a cubicle in the corner where the nun who was in
3 charge of that dormitory slept."

4 Can I just ask about this, HIA307? Did -- did you
5 ever see a nun at night-time? Did you ever see a nun
6 come into the dormitory at night-time?

7 **A. I guess, yes, sometimes there'd be a child crying and**
8 **then they come out to find out what was going on, and**
9 **the nuns, they walked to and fro through the -- through**
10 **the bedroom, and to make sure children were asleep and**
11 **all that sort of thing.**

12 Q. Thank you. In paragraph 5 -- and I'll come on to why
13 you were crying -- you say you cried yourself to sleep
14 so often:

15 "... in beds that were never warm enough, with
16 inadequate blankets, leaving me with freezing feet",
17 and you never had any sense of comfort or security.
18 I will come on to why you were crying. When you were
19 crying, did any of the nuns come to you to see what was
20 wrong?

21 **A. No, not me personally, but I believe they did for some**
22 **of the children, maybe the smaller ones, but I'm not**
23 **sure about that.**

24 Q. At paragraph 11 of your statement you talk you about
25 bathtime in the home and you say that:

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Nazareth Lodge, Belfast (24/2/1948 – 21/12/1956)

2. I was admitted to Nazareth Lodge on 24th February 1948 when I was almost three years old. My life in Nazareth Lodge was bleak, harsh and cruel. The nuns were at best indifferent but more often were sadistic bullies who spoke with harsh loud voices in scornful, dismissive tones. They were quick to strike out and provided no reassurance or comfort to a small frightened child.
3. We slept in a large dormitory which had beds down the sides of the room and a row in the middle. There was a cubicle in the corner where the nun who was in charge of that dormitory slept.
4. I endured countless acts of physical violence and equally as traumatic, witnessed daily assaults as children were literally picked up by their ears and thrown to the ground, belted and kicked around. As a very small boy the terror of their shouting and name calling was terrifying. We were all called 'sons of whores', a term I never understood except that it was obviously bad and meant we were all very bad children. The verbal abuse from the nuns has stayed with me and I have never been able to forget how it made me feel as a young child.
5. I cried myself to sleep so often, in beds that were never warm enough with inadequate blankets, leaving me with freezing feet and never any sense of comfort or security.
6. As an adult I suffer from profound hearing loss. I am totally deaf in one ear and have only slight hearing in the other only assisted by a hearing aid that costs me approximately \$5000 AUD to replace every five years. My audiologist is clear this is the result of trauma from constant beatings to my head and ears as a child. Particularly when the nuns would 'box my ears' – slapping me hard with open palms across both ears, that forced air and pressure into my ears leading to permanent damage. The pain was excruciating and I would be nauseous and lose balance when they did that. They did it often. They crept up behind me if I was talking or something and they would say 'take that' HIA 307. By the time I left Nazareth Lodge in 1956 my hearing was severely impaired and it

HIA 307

PRIVATE

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Nazareth Lodge, Belfast (09/03/1951 – May 1953)

3. I was admitted to Nazareth Lodge along with [REDACTED] on 9th March 1951 when I was twelve years old. Our good clothes were taken off us and I never saw mine again. We were placed in [REDACTED] SR 118 [REDACTED] group. When she met us she asked me why I was crying and I said because my mother had just died. She gave me a slap round the head and told me not to mention her again. We worshipped our foster mother. I cried every night for about two years after losing her. When we arrived we were given sofa beds in the attic as the home was over crowded. There were children sleeping two to a bed. [REDACTED] SR 118 [REDACTED] group were divided between the attic and the floor below. After about six or seven months the numbers reduced and the whole group were moved on to the floor below. I think the numbers reduced because boys were sent to Australia and Rubane House in Kircubbin had opened.
4. We were given clothes to wear which had numbers sewn into them. My number was 128 and [REDACTED] SR 118 [REDACTED] said that I have that number from now on. I was occasionally called 128 but I was usually called by my surname. I was never called by my Christian name. We were given shorts to wear. We never had long trousers. She also told us we better behave or we would be sent to Milltown.
5. We got up at 6 o'clock in the morning and we kneeled by our bed to say prayers. We then went to mass. Every morning before breakfast we had to polish the long corridors on our hands and knees. We used to do it in lines of five. Five would put the polish on, five would rub the polish in, five would give the first shine and five would give the final polish. The class boys would supervise and if you stopped for any reason they would hit you. The class boys were other residents who were put in charge. They had sticks and were free to hit you anytime. If they did not hit us when the nuns thought they should have they were punished by the nuns for not showing their authority.
6. In my first week there I wet the bed. I was beaten by [REDACTED] SR 118 [REDACTED] and then taken to the bathroom and bathed in Jeyes fluid. When you wet the bed you had to kneel beside the bed the following night so you did not wet it. The nun slept in a cell at the end of the dormitory so she could look out every so often and make

PRIVATE

19. Nazareth Lodge itself was also kept adequately warm. Our bedding was scrupulously clean. I slept in a large dormitory with about 50 other boys. The beds had to be lined up neatly in rows. **SR 118** would check the dormitory, and if the beds were not perfectly in line, we were made to fix them. The boys I shared the dormitory with would have been around my age at the time, but it was the older boys that I would have been concerned about.
20. We had a regime of polishing the floors, but I didn't consider this as punishment as it was part of our normal routine. I actually enjoyed this work, and I did not feel threatened when I was carrying out my chores. We all had to swing together in a row, back and forward with the polishing cloth while a nun stood over us.
21. During the war we were taken from the main dormitory into the attic. I remember that there were musical instruments piled up in there. At night when we were lying in bed bigger boys came up to us with a hurley or a baseball bat and came down on our bodies with them. They were shouting at us to keep our head under the blankets. If we dared to put our head out from under the blanket the bigger boys would have come down on us with the bats. I cannot remember how often this happened, but I was scared and thought that they might smother us. This did not happen every night, but it happened more times than I felt comfortable with. Looking back on it now, I understand that we were made to keep our heads under the blankets so that we could not witness any of the sexual abuse by the older boys on the younger boys.
22. I remember staying in the attic during the war, and looking out the window and seeing the docks area lit up with flames during the air raids. We were moved again from the attic down to the bottom floor, where we had to sit on the floor with blankets over us because it was so cold. Workmen built stone blast walls around the bottom of the home to protect us against broken glass. Sister **SR 118** was walking around the room with her large rosary beads, repeating the Decades and asking us to pray that the Germans would beat the Russians because the Russians did not believe in God. I got in trouble during this time because as **SR 118** was approaching me, I passed

in Charge gave me her purse and rosary beads which I have still today in my possession.

23. I remember the vast redevelopment of Nazareth Lodge; dormitories being split up into single and smaller rooms. Sitting rooms and kitchen being re-developed into smaller family size units. The work men were also a good bunch; the Kelly Brothers and their contractors and Terry Slevin etc. They brought music and it was just great seeing the work being undertaken and men about the place.
24. We all mucked in with helping to keep the accommodation clean. I use to love waxing and buffering the wooden floors. We used the buffer as a ride for sitting on.
25. Food was also better with the new kitchens and we were allowed supper before going to bed (including coffee).
26. Sister Anthony let me stay in her group for an additional year and as already stated I attended St Augustine's Secondary. It was my decision to go the Rubane House in 1977, as I wanted to be around the other older boys that I had grown up with.

Father Brendan Smyth

27. I was sexually abused in Nazareth Lodge by Brendan Smyth, not sure of the exact dates. I think he did some sort of special religious retreat for the nuns – but I am not entirely sure. He stayed in the Parlour in the front of the main house.
28. Smyth went on to sexually abuse me in Rubane House, Kircubbin. At Nazareth Lodge, I did not tell any of the nuns as I could not quite work out what was going on; although I knew it was totally wrong. When I was older I did tell [REDACTED] what was going on and I told him I did not want to meet with him again. My meetings with him stopped.
29. I made a statement to the RUC in the 1990s and he was subsequently charged and imprisoned along with many other sexual crimes. I will not go any further detail here, as there should be full police records available.

Conclusions

30. I lived the hand I was dealt with. Compared to my sons generation, mine and their lives, are poles apart and I accept that life then was very hard with no state help.

1 **A. Never in a month of Sundays.**

2 Q. You go on to talk about the chores that you had to do
3 there, paragraph 8. One of your main jobs was cleaning
4 a large terrazzo corridor.

5 "I had to sweep, scrub and polish it. There were
6 two boys at one end and two at the other. It would take
7 about two or three hours to clean and the nuns would
8 regularly come out and check on us. I was 8 years old
9 and the work continued until I left when I was 12."

10 "The weekends", you say, "were the same except we
11 had no school. We had to do more jobs around the home.
12 When we weren't cleaning, we passed the time in the
13 dining room."

14 Paragraph 10 you say that after dinner you usually
15 went to the playing fields and then to the chapel for
16 benediction before bed.

17 At paragraph 22 you describe the clothes that you
18 had to wear and you said that:

19 "We wore the same clothes day in, day out. I wore
20 shorts until I was about 10 or 12 years old and I had
21 holes in my shoes."

22 Again the Order would say that they did the best
23 they could to provide for the children that they looked
24 after in their care both in terms of food and in the
25 clothing that they provided for them. They are sorry

STATEMENT CONTINUATION PAGE

STATEMENT OF: HIA 33 STATEMENT PAGE NO: 2

(which was usually about 8 o'clock) we would be taken out of bed. and made to kneel in the corridor, half naked, and to put our arm above our heads, sometimes for an hour or more, the clan boys would move among the ranks beating anyone around the arm and body if the arms were dropped. We were also brought in front of 'Sister' and beaten with a large belt worn by the nuns for not keeping our arms up. We all suffered this fate because maybe we didn't had made a noise. From the day I arrived in the 'Nazareth Lodge' I was given a job to do. It entailed getting down on my hands and knees each morning after Mass along with the other boys. We had to polish and shine the bottom corridor. It was about 60 feet and we had to wave our hands in unison. All the time we were watched over by the clan boys and it would be inspected by [REDACTED] after we had finished. Any bit missed and we had to do it all over again watched by the clan boys who were allowed to slap us if they thought we were slacking up. Polishing the corridor had to be done before breakfast which during the week consisted of porridge and water and one piece of dripping bread. The Refectory was where we went to have breakfast. It was also the place where most of the punishment was dished out, for coughing during Mass for instance was dished as disrespectful and on many occasions I had to kneel in front of [REDACTED] and put both hands out and she used the rung of a chair to beat and slap us until our hands bled. This happened every morning during my stay and to other children as well and we all had witness to this. This was her idea of keeping control. Bathing times occurred each weekend. There was about five baths for all the children and we had to queue up ten at a time for each bath into which Tiger Fluid was added. The boys at the front of the queue had a clean hot bath while the boys like myself with a higher number 128 ended

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1 **A. Yes.**

2 Q. -- when you were taken into care, that you were going on
3 a holiday for a week to a big house like a castle --

4 **A. Yes.**

5 Q. -- and your house would be fixed by the time you got
6 back.

7 **A. Yes.**

8 Q. At the end of the week you were standing waiting for him
9 but he never came. I know you told the Inquiry on the
10 last occasion about how you met him in later life --

11 **A. Yes.**

12 Q. -- and how -- the circumstances of that and what you
13 actually said to him and the comments that he made.
14 That was covered on the last occasion.

15 Now you were in Nazareth Lodge from January 1965
16 until August 1968, so between the ages --

17 **A. Yes.**

18 Q. --- of 8 and 11.

19 Paragraph 6 you say that the first thing you
20 remember the nuns did to you was to put you in a bath
21 and scrub you clean. Your clothes were taken and you
22 were given new ones.

23 "Every child that was in Nazareth Lodge was placed
24 in a group and there were different groups and a nun and
25 a civilian member of staff were in charge of each

1 I wouldn't even let a child make a bed, because he
2 wouldn't make it properly. So that's just the way I was
3 and I could not do anything about it. I just liked to
4 have to do everything myself. I never asked the
5 children to do anything, never. There wasn't much to do
6 anyway. It was only a dormitory and a sitting room, you
7 know. There wasn't that much work to be done. It was
8 always in order and ...

9 Q. I was asking about -- children have said that they were
10 made to polish the floors. You have some memory of
11 that.

12 A. Yes. I'll tell you what that ... That would be
13 a Saturday, you know. You did a wee bit of extra on
14 a Saturday, but you did most of it yourself, but now the
15 children -- you weren't allowed -- the Sisters would be
16 out collecting on a Saturday. Well, you had all these
17 children five storeys up. We weren't allowed to let the
18 children out, out of your sight in case anything would
19 happen them. So the way you did -- I was -- we would
20 have -- doing the work, but they take these wee
21 polishers and run up and down the dormitory, but it was
22 just to keep them occupied to keep them beside you,
23 because we had nobody else to mind them. We had to do
24 that until we got the place finished, but there was no
25 work to it. There was a bit of joy in it. They call

11

11

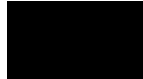
11

and now the last of the bits and pieces. The nuns were known as the penny nuns because they never refused even to accept a penny. It all counted. The nuns all so run the Laundry room and the nuns over the four groups had a key to the door locker which they kept sweets in once the tuckshop had closed as the old nursery was made redundant. No body seemed to miss it as it was taken down when we were away on one of our holiday times. All so an old Nissan type hut was removed also as no one was using it we did for a short period of time for films. Some religious services before the hall behind the house was used instead. Laundry days were once a month every one had to take their sheets and pillow cases off the beds and pile them in the middle of the floor. Then every two boys turned their mattress over or else to the end of the bed. The boys were then paired off or in groups to do various jobs about the house. I.E. clean the toilets, wax and polish the various corridors. Brush the dormitory's and wax the floor plus polish. Straighten the beds. Put clean sheets and pillow cases on. dust the skirting boards, window sills. (any that could be reached) clean the bathroom stairs. class room's, dining room, and tidy up our lockers. Meal times every one lined up two rows down the main corridor. two groups on the right for the right hand side of the dining room. two to the left. that way no boys were running all over the place locking a seat.

1	3
2	4

 two nuns on duty while other two were having their dinner.

I am sure you will find time to fit all the bits and pieces in their right place. hope you enjoy the memories,



submitted that the material available in the inspection reports supports this view: where they found problems in how NL was being run the inspectors were not hesitant about doing something about it.

86. By more contemporary standards it might be considered that these inspections were “light touch” in nature. Certainly, it was the case that children were observed at a distance rather than directly engaged, and assessments were made on the basis of what could be seen. However, it is submitted that these were inspections which aspired to do more than merely scratch the surface, and were successful in that objective, even if they did not reveal the abuses which the applicants complain was taking place during that period.
87. Consideration of the report from September 1944 demonstrates that no significant aspect of Industrial School life at NL was left unscrutinised: incidences of illness was discussed; children were observed in class; their state of alertness was assessed; physical appearance, and adequacy of clothing and footwear was commented upon; the fact that children were consuming milk made available through the statutory scheme was noted; that children were weighed was confirmed; the punishment book was scrutinised and “nothing of note” discovered; the degree of freedom given to the children was commented upon and found to be acceptable; the fact that children were required to carry out chores (including work in the kitchen, laundry and dormitory) was identified and found to be appropriate;⁵⁰ the laundry department and the ablutions area were inspected; medical provision was the subject of comment; the quality and quantity of the food was assessed and found to be satisfactory; statutory books were inspected and found to be in order.
88. This report, and the many other annual inspection reports available to the Inquiry for the period from 1922 to 1950, provides an illustration of the lengths to which the Inspectorate went in order to ensure that the welfare of the children in NL was protected. If there were issues which required attention the Inspectors wrote this into their reports, the Ministry drew the attention of the home/school manager to the issues and steps were taken to see that those issues were addressed.
89. The 1944 report contains two examples of such endeavour. Firstly, on a somewhat mundane level the Inspector noted a risk that children could fall through a banister on the stairs and therefore he advised the erection of a screen. Secondly, it was noted that the children had not received a complete medical examination, and it was directed that this should be done and repeated at regular intervals, with the results recorded in the clinical records.
90. A consideration of the report for the previous year (1943) demonstrates that the quality of medical provision was an ongoing issue for Inspectors.⁵¹ At that time the main concern was the

⁵⁰ It will be recalled that some of the applicants (eg. HIA-33, HIA 87 and HIA 89) have complained that they were made to carry out manual work by the Sisters. However, this did not attract the concern of the Inspectors, perhaps because it was accepted at that time that even young children should engage in chores in order to keep large institutions such as NL running smoothly and efficiently. In the 1946 inspection report the Inspector again observed that children were required to engage in domestic cleaning as well as work in the kitchen and laundry, and this also passed without adverse comment: see SNB-13697

⁵¹ SNB-13722

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5. I remember that the floors in the dormitories were wooden and we would constantly get skelps on our feet. We never got treated for them and eventually they put in plastic tiles.
6. ,The bully boys were older they caned and whipped us with plastic bats.
7. The Sisters had a big stick and if you were bad they would whack you over the knuckles put you in the corridor, open the windows and get you to kneel in the corridor until your knees were sore. The stick was about half an inch thick. **SR 47** did this to me on a regular basis during my time in the home.
8. The food in the home was awful. We got cornflakes in a block with no milk I think they may have put water in it. The spaghetti also came in a block. Supper was bread and they would get a big pot of fat that was nearly cold and dip the bread into it then throw it on our plates.
9. I was always hungry in the home. There was a bin yard out the back and I used to take bread from the bins to eat it. There would sometimes be a fire lit to burn rubbish and I would toast the bread and eat it.
10. We always had chores to do and once I got thrown into a big boiler room with a chimney and I was told to clean it inside. I was probably only nine or ten at the time. It was all soot and I was given a wire brush to clean I imagine that my lungs were probably black from all the work. I wasn't given a mask or protective gear I was just told to clean.
11. On a Saturday we would have to polish the floors. They would put the wax down maybe about half an inch thick and you had to take your shoes off and put dusters on your feet. Each child had a certain part of the floor to do and we had to keep going until we could nearly see our faces in the floor. The nuns would stand over us supervising.

1 a bully -- was she in charge of your group at all?

2 **A. I'm not sure. She was up at our dormitories like, you**
3 **know, but I think she was in charge of all the groups**
4 **like, you know. She helped -- sort of helped the nuns**
5 **out, you know.**

6 Q. Well, the congregation would say that they employed
7 staff in good faith and, you know, they are unhappy to
8 hear that they didn't behave as they ought.

9 **A. Yes. Uh-huh.**

10 Q. You recall visits by the Welfare Authority.

11 **A. Yes.**

12 Q. You talk about this in paragraph 25, and we know from
13 the documents that we have seen that you certainly had
14 been put into the home by the Welfare Authority, but you
15 say that:

16 "They came to Nazareth Lodge and I was always at the
17 front of the queue to see them."

18 **A. Uh-huh.**

19 Q. "They would talk to us."

20 Can you remember what you talked to them about at
21 all?

22 **A. No, I can't remember.**

23 Q. You go on to --

24 "I don't recall any other inspections in the home",
25 you say. "However, I remember on one occasion coming

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10. We usually had our baths on a Saturday evening at around 5 or 6 pm. There were 3 baths for the whole Lodge, and we were made to line up in two lines waiting for our turn. If you were lucky you were one of the first in the bath when the water was clean. We were stripped off and put into the bath in pairs, and were given an old sheet to dry ourselves with. If you were one of the last boys to get your bath, you were left with dirty water and a wet sheet to dry with. We had no privacy at bath times, as we were always being watched by the nuns. We did not have our own toothbrush, but had to share with each other. Modesty went out the window.
11. When the benefactors came to visit the Lodge we had to put all of the best stuff out. We were given a polish and Jeyes Fluid mixture to polish the floors with. The good beds, pillows and quilts were only for show. The benefactors were people who gave money to the home or who took some of the children out at Christmas. They also assisted some of the boys with finding employment. We never spoke to the benefactors, and we were told that we had to behave ourselves when they were visiting. At Christmas some of the boys would be allowed to go to a party at Macky's Iron Factory. We looked forward to the party as it was a bit of an adventure. We received oranges or apples on Christmas morning. We did not receive any toys, nor did we have toys to play with in the home. Only the good boys were allowed to go out on trips or to the Christmas party, but it was difficult to be good enough for the nuns because they were always wanting more work out of us or finding fault with anything we had done. We could never please the nuns. One year I thought I was going to get to the circus, but as I was waiting to go Sister **SR 157** told me that I had to stay to scrub the corridors, so I did not get to go that year.
12. I can remember two inspections by the school's inspectors. **SR 118** told us in the morning that the school inspectors were coming. The inspectors gave us an exam, but it was only a formality. I never spoke to the inspectors directly as we were there just to be seen as a group of children. We had to be on our best behaviour all of the time and we were watched constantly by

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7. When anyone important or a visiting dignitary came to the home we were all shoved into the nice room and allowed to play with the new toys until they left and as soon as they had gone we would be moved back to the old room again. We only got to play with toys at the weekend and even then we would not be given the brand new toys but old half broken toys would be dumped in with us.
8. We were not allowed to come and go freely in the home. Boys in other groups could come and go when they wanted but **NL 5** did not allow us to do that within our group. Our group was more regimented than other groups.
9. I also remember bath time was a chore because you did not get privacy and were not allowed to bathe alone. There was always at least two of us in the bath and we always had to share the bath water, we even had to share a toothbrush between seven or eight of us. It was disgusting but that is the way it was.
10. No-one in the home ever showed you any affection or took any interest in you. **NL 5** was vicious and brutal with the children. When it was coming in to Spring but still extremely cold outside she would put us in shorts and t-shirts and send us out in the frost. We would be freezing cold hanging around outside the school. In the summertime she would put us to bed at six o'clock every night even if the sun was blazing in the sky.
11. I used to have really bad chest infections and if I had coughed all night she would be raging the next day or she would hit me a smack on the head because my coughing had kept her awake. She had her own small room near to our living room and she stayed overnight in the home.
12. On one occasion she wanted us to set the table and because we did not know how to do it properly she lost her temper and stuck a fork in my arm. She was really vicious and had a nasty bad temper. I never received any medical treatment following this incident.

Name: Sister Brenda McCall

Date: 3 December 2014

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of Sister Brenda McCall

I, Sister Brenda McCall, will say as follows: -

1. I have read through the statement of HIA 259 [REDACTED] and can confirm he was a resident within Nazareth Lodge. [REDACTED] born 26 May 1963, was admitted to Nazareth Lodge on 22 April 1972 and discharged on 29 August 1974.
2. With regard to paragraph 6, it would not be uncommon to have a set routine within a Sisters of Nazareth home or a familial home within Northern Ireland. During the week, the children would follow a routine which was set around their school day. Over the weekend the children would have been given more freedom; they would have been allowed to play for longer, visit friends and family, go on day trips with benefactors and so on.
3. With regard to paragraph 9, it would be common for smaller children to share a bath within familial homes as well as in Nazareth Lodge. We do not accept that a toothbrush was shared between seven or eight children.
4. In consideration of Peter's statement, the Congregation has heard many allegations regarding the lay staff of Nazareth Lodge. The staff were employed by the sisters with the utmost faith in their ability to ensure the needs of the children were met and, on occasion, this was not always upheld. The Congregation would not accept any abuse, physical or mental, of a child by a member of staff as appropriate or defensible.
5. With regard to paragraph 13, the Congregation has considered the adequacy of the food in the home. The food was always the best standard we could provide. In the interests of the child, the Sisters would encourage them to eat the meals provided as

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(which was usually about 8 o'clock) we would be taken out of bed. and made to kneel in the corridor, half naked, and to put our arm above our heads, sometimes for an hour or more, the clan boys would move among the ranks beating anyone around the arm and body if the arms were dropped. We were also brought in front of 'Sister' and beaten with a large belt worn by the nuns for not keeping our arms up. We all suffered this fate because maybe we didn't had made a noise. From the day I arrived in the 'Nazareth Lodge' I was given a job to do. It entailed getting down on my hands and knees each morning after Mass along with the other boys. We had to polish and shine the bottom corridor. It was about 60 feet and we had to wave our hands in unison. All the time we were watched over by the clan boys and it would be inspected by [REDACTED] after we had finished. Any bit missed and we had to do it all over again watched by the clan boys who were allowed to slap us if they thought we were slacking up. Polishing the corridor had to be done before breakfast which during the week consisted of porridge and water and one piece of dripping bread. The Refectory was where we went to have breakfast. It was also the place where most of the punishment was dished out, for coughing during Mass for instance was dished as disrespectful and on many occasions I had to kneel in front of [REDACTED] and put both hands out and she used the rung of a chair to beat and slap us until our hands bled. This happened every morning during my stay and to other children as well and we all had witness to this. This was her idea of keeping control. Bath time occurred each weekend. There was about five baths for all the children and we had to queue up ten at a time for each bath into which Tiger Fluid was added. The boys at the front of the queue had a clean hot bath while the boys like myself with a higher number 128 ended

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up with a cold dirty bath. The water was not changed. On another occasion along with three other boys I was made to hold a young boy in the bath while a nun squeezed out the pus from the sore he had on his body. His screams of pain is still with me to this day. No doctor was ever called, if we got a cold we had to take a spoonful of castor oil administered by Sister Hildegard. My real mother came to The Nazareth Lodge when I had been in for nearly a year. I didn't know that she existed nor did the nuns tell me she was alive. I was warned before her arrival not to talk about the conditions I was enduring. As if to show me she meant business, one day while in the playground a couple on the Ravenhill Road (which ran parallel with the playground) spoke to me and asked me my name. The man boy noticed this and reported me to [REDACTED]. I was made to kneel in the corridor for an hour before being questioned about what I said, when I tried to explain I was beaten with the rung of the chair. When I reached the age of fourteen I was informed that I must go and work at the front door. Although I was doing well academically I was never given any option of furthering my education. The work at the front door was long and tedious. Each morning hail or shine I had to scrub the steps outside the convent. Also when that was done I had to scrub and polish a large connecting corridor between the boys home and the old folks home. It had windows all the way down and was about 50 yards long. It had to be scrubbed on hands and knees and the glass had to be shine and polished. I had to admit visitors and bring up soup from the kitchens to feed the tramps and the alcoholics who called each day. It was part of my work to pass the soup through a small window to a wooden hut outside. It was during this time that [REDACTED] lost her purse and for reasons best known to her I got the blame. I was made to kneel down in front of her with my arms outstretched and beaten with the rung of a chair to

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4. As a baby in Nazareth Lodge I remember very little but as I got older I was more aware of the things that were happening but I just took it in my stride. We just knew when we got up in the morning that we were going to be hit. One of my memories of Nazareth Lodge was that there was a lot of physical and mental abuse. The nuns told us that we would go to hell or that we would burn in hell because we didn't have a mummy or a daddy and that they did not want us. We were constantly told that nobody wanted us and that we were dirty. I was always terrified of dying. I remember crying one night, whilst out with my foster family, and telling my foster mother's sister that I didn't want to die because I didn't want to burn in hell.
5. I don't remember the whole daily routine. We got up in the morning and had to stand beside our bed. The nuns would walk around every morning and rub their hands up and down our bed sheets, under the covers, to check if they were wet. We got washed and had breakfast. We had to pray all the time. At night, we had to kneel and say our prayers at the bed.
6. On one occasion I remember wetting the bed. The nuns beat me and called me dirty. They made me get back into the bed and lie in it until somebody came and told me to get up. For the next week, when I was in bed, the nuns would tie my feet, at the ankles, to the bottom of the bed. It was an iron bed with poles and they used bits of rag to tie me to it. My feet would be freezing and the nuns would come back to check that I hadn't covered them over. One night I got up in the middle of the night to go to the toilet because I was so afraid of wetting the bed. I went into the toilet and could hear the nuns outside talking. I had to sit on top of the toilet for hours, with my feet up, waiting on the nuns to go away so that I could run and get back into bed. I would have been punished for being caught out of bed, and I would have been punished if I had have wet the bed, so I couldn't do anything right. Even now I'm petrified and have to go to the toilet before I go to bed.
7. At bath time, we were stripped and made to stand in a line. We had to walk up and down the wooden steps, and then we were put in a big tub. The nuns used scrubbers, like those used to scrub a floor, to bath us, and we all had to

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share the same bath water. There would be one nun on each side of us. They would grab us by the back of the hair and pull us down under the water to get the carbolic soap out of our hair. There was always an institutional smell that we couldn't get rid of. We would be really red when we got out because of the scrubbing brush. All the children wanted to be the last to get bathed because whenever we got out of the bath we were made to stand, still naked and without any towel, until everyone was bathed. We could be left standing naked for up to an hour, before we were allowed to get dressed.

8. I don't really remember playing much but I do recall being outside, and trying to help the grounds man by lifting his wheel barrow. He had told me not to touch it and warned me that it would fall, which it did, but he was very nice to me even after I had done wrong. I don't really remember there being TV or books.
9. I remember one occasion when a nun asked me to get off a chair and because I didn't get off quick enough she pushed me and I cut my eye. I remember putting my hands to my head and feeling blood. I still have a scar on my right eye from that incident. When I went out to my foster home that weekend, my mummy couldn't believe that the nuns did not get me treated for the injury. I don't recall ever seeing a doctor or a dentist during my time in Nazareth Lodge.
10. There were black children in the home. My older sister [REDACTED] called them pignacious but we called them piggy's. I felt that they were treated differently in the home, and [REDACTED] said it might have been because their parents were paying the nuns to look after them. There was also a black baby in the home who shared the dormitory with us and she would have cried at night. On one occasion I took the baby into my bed to try to keep her quiet.
11. On one occasion I ran over to my brother's dormitory and get into the bed beside him. He had the first bed in the dormitory. I begged him to run away with me but he kept telling me to go back to bed as I would get into trouble.

saw lights dancing in my eyes. I feel that my eyesight was damaged each time I was put in the dark room.

19. The baths in the Lodge were horrific. Bath time was every night around 8pm or 9pm. The bathroom was quite small and had one window. The nuns lined the children up outside the door of the bathroom on the top floor of Nazareth Lodge. They asked the children to strip naked. I had never seen my brother naked before. There were even girls right behind us who had no clothes on. There was a nun wearing an apron and a staff member called [NL15] in the room. They put me and my brother in the same bath which had no water. [NL15] had her legs in the bath at the taps and she held me down by my shoulders in the empty bath while the nun held my legs. Then another nun came in with a bucket and threw the contents of the bucket round us. It was cold water and Jeyes Fluid. [NL15] had blonde spiky hair and she was strong and she wore rings on every finger. Her rings used to put dents into my skin as she held me down. As the Jeyes Fluid hit our skin and we squealed she would laugh. Then they washed us with carbolic soap. They said 'stay still little children, we are here to wash the sin out of you. You are sinners, open wide'. They put the soap in our mouths to wash our souls clean. I recall [SR46] and [NL15] [NL15] doing this. I have never had a bath since I left the Lodge.

20. On one occasion during a bath I jumped out of the bathroom window which was open to let steam out. I wanted to escape from the Lodge. I fell onto a ledge and then hit the pavement below. It was in November and I think I sprained my ankle. I had no clothes on when I jumped and I was in pain and I was crying. [SR45] ran out the back door and grabbed me and forced me back into the Lodge by the arm and said 'get in here you little b*****d'. She kept smacking the back of my head. The beating ended when I curled up crying inside my blanket in my bed. My ankle wasn't tended to and it was left to bruise. I never received medical attention while in Nazareth Lodge. I did not see any social workers visiting the Lodge.

21. The only people that came to Nazareth Lodge were UTV in 1984. They were trying to do a programme about how good the nuns were. They lined us up in

7. If such a policy had existed this would be a demeaning practice and is not one which we would approve of today. However, we do not believe there was such a policy and practice at any time and we believe that children would have been known by name not by a number.
8. The Sisters cannot accept that the use of a numbering system for identifying items of laundry was a deliberate intention to make a child feel less loved or cared for than they actually were. The Sisters tried at all times to maintain a homely environment and it is evident that the learning of a number to identify a child would be more difficult than actually trying to learn a child's name. Children would have called each other by their names; therefore, the staff and Sisters would have known the children by their names and not by any particular number. There is no indication of this being a specific policy or practice nor is there any suggestion that it was implemented or discontinued at any particular time.

Bathing

9. A number of allegations are made concerning bathing and it is suggested that the children were demeaned in various ways because of bathing. These contentions have been made on a number of aspects. There is no memory or recollection of children being required to line up naked and wait for their bath in a line of naked children. Children would have been bathed on a single child basis and it may be that one child was ready before another was finished and had to wait to have their bath. This would not be a regular occurrence and was not a planned procedure. It was never done deliberately nor was it done to humiliate or embarrass a child.
10. The Sisters would not accept that there was any deliberate practice or policy of requiring children to stand in a line with other children without clothing. The Sisters would accept that at certain times, more likely in the earlier days, that once a bath was filled more than one child may have had their bath in the same bath water. There was nothing intentionally demeaning about any such practice and this would reflect the sort of practices that would have been seen in ordinary homes around the country where children were regularly bathed together or where one child would bath in the water left by another sibling. It would also reflect the costs of heating bathing water.
11. The Sisters say in more recent years, children would have been encouraged to bathe on their own. Children would also have access to a bathroom without any restricted bath time.
12. Another major contention is that the Sisters would have used Jeyes fluid, or perhaps some other similar strong disinfectant, as a bathing agent. The Sisters accept that Jeyes fluid or other such strong disinfectants, would have been used in the homes as a cleaning agent and that the bathrooms themselves would have

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Bathing

9. A number of allegations are made concerning bathing and it is suggested that the children were demeaned in various ways because of bathing. These contentions have been made on a number of aspects. There is no memory or recollection of children being required to line up naked and wait for their bath in a line of naked children. Children would have been bathed on a single child basis and it may be that one child was ready before another was finished and had to wait to have their bath. This would not be a regular occurrence and was not a planned procedure. It was never done deliberately nor was it done to humiliate or embarrass a child.
10. The Sisters would not accept that there was any deliberate practice or policy of requiring children to stand in a line with other children without clothing. The Sisters would accept that at certain times, more likely in the earlier days, that once a bath was filled more than one child may have had their bath in the same bath water. There was nothing intentionally demeaning about any such practice and this would reflect the sort of practices that would have been seen in ordinary homes around the country where children were regularly bathed together or where one child would bath in the water left by another sibling. It would also reflect the costs of heating bathing water.
11. The Sisters say in more recent years, children would have been encouraged to bathe on their own. Children would also have access to a bathroom without any restricted bath time.
12. Another major contention is that the Sisters would have used Jeyes fluid, or perhaps some other similar strong disinfectant, as a bathing agent. The Sisters accept that Jeyes fluid or other such strong disinfectants, would have been used in the homes as a cleaning agent and that the bathrooms themselves would have

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46. As a result of the abuse I attended counselling at the Rape Crisis Centre in 1997. I have also received counselling on the Newtownards Road which was organised by the Order of St John of God whose office is on the Antrim Road. The counselling was paid for by the De La Salle Order. I had to walk from my house off the Ravenhill Road to the counselling so [REDACTED] bought me a bike to get there. I attended every two weeks for a year and a half but I didn't find counselling helpful. [REDACTED] is now retired in [REDACTED] in Dublin.
47. I have gone through life feeling sad and empty. I feel drained. I feel I have no worth, no value. I am lonely. I feel excluded and isolated. I wonder why I am different. I question 'is there something wrong with me?'. I am clamped to the past. I have no qualifications, no employment prospects. I feel completely and utterly contaminated by abuse. I am sexually disorientated. I have prostituted my body and mind – I feel destroyed and worthless. I avoid people where possible. I always try to please and pretend there is nothing wrong. I can't take the risk of letting people get too close. I feel afraid to trust. I am aware of the loneliness and isolation this creates. It is despairing but I feel safer.
48. I have no motivation to make progress in anything. I have never loved or been loved. Simmering beneath the surface I feel dangerously full of unexpressed rage and anger with a dreadful sense of hopelessness. I feel surrounded by unbreakable barriers. I feel perfectly justified in asking myself 'why the hell am I still on this planet?'.
49. Who were these people who decided my life and how it will be? Who decided my sexuality? Who denied me my human right to create a family of my own? Who were those people who failed even to provide a basic education and to prepare children for life outside the institutions. These awful decisions have created considerable misery for many and all for a few seconds of gratification.
50. I have now managed somehow to reach the age of 56 years old, perhaps partly due to the retention of my Catholic faith and the slight glimmer of hope I struggle to keep a hold of in the hope that things might get better. I can honestly say that

REF 159

My Time In Nazareth Lodge & Rubane House
1948 - 1957

HIA 159

Wall of Shame

On Friday evenings around 7 or 8 o'clock we were all go into the bathroom, to a long sink like a horse trough about 10 feet long. We would have our hair washed with Jeyes Fluid to keep our heads clean from infestations.

It was also the time when you would have your underpants examined to see if they were soiled. If they were, we had to stand naked facing the wall for everyone to see and wait until everyone else had finished washing there hair, before you could wash your own. I was there a few times by myself, but I don't think about cared but the nuns.

On one occasion one of the nuns [SR 152] or [SR 47] came into the bathroom and called silence. She said 3 boys had done something wrong and had to be punished, by being made to sit in a cold bath for over an hour. There names were [NL 69], [DL 398] and [NL 70].

There was also a boy there called [NL 71] who was about 18 or 20, he used to watch boys from an air vent in the broom cupboard out in the corridor. After a while he would come in and take a boy out. Recently I found out from one of my friends that he had been abusing him.

Losing my Eye

I lost my eye when I was 6 or 7 years old while playing a game of hide and seek. A group of us younger boys were choosing who was going to cover their eyes and count. I was selected and when I was finished counting took my hands from my eyes. An older boy had made a cane from a privet hedge by stripping the leaves and it was he that hit me across the eyes with it. The last thing I saw on that dull day was an aeroplane passing over before I passed out. How long I was unconscious for or what day of the week it was I have no idea. I can't remember much, I had to go to hospital and the eye was removed.

Several months later I was taken for a fitting for an artificial eye at the eye clinic on Ormeau Avenue to a Dr Lyons.

I did realise at the time, but when I lost my eye I lost an opportunity to ever join the armed forces or police. Since then I have always been classed as disabled and this meant that there were times when I was paid a lower wage than my work colleagues. I was often considered backwards or slow and this prevented me entering into many occupations. My disablement card was more of a hindrance than a help in finding work.

To this day I can only read for short intervals as I get bad migraines which are aggravated by only having one eye.

Hospital Visits

I had several spell in hospital. The first was when I had a large bluish, multi-coloured lump on the top of my thing, about 50 pence piece. I often wondered why none of the

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slept in was divided by shutters, with the older ones like me sleeping in beds and the younger babies in cots on the other side. When the baby cried at night I would go to him. One night he was crying and because I recognised his voice I went in to see him. When I got back to my bed I got whacked in the face and I just bled all night. It was definitely a woman because I can remember the sound of her voice shouting and the sound of her unzipping the boot that she hit me with. I didn't see her face but I did see her silhouette. I got hit the next morning as well for bleeding all night and soiling myself. We were usually hit with keys around the head and this would happen most days.

4. I also remember the trouble I had with the food in Nazareth Lodge and even now I have trouble eating because of it. We had porridge every morning. They force fed me and they actually held me in a clamped position to keep me still and to make me swallow. I was made to eat cabbage and fish, and to this day I still don't like fish. I remember it sticking in my throat. We were constantly hungry and I remember I used to ask my sister to bring me in some fruit.
5. Bath nights were the worst and happened once a week. The nuns would pull my penis and tell me that it was dirty. They used carbolic soap on me and I remember being in one of the steel baths and getting whacked on the head with a scrubbing brush. The water was always scalding hot. They scrubbed me until my skin was raw. That was the worst about the Catholic Church and it's need for such 'cleanliness'. There used to be a priest there on bath nights and he always smelled of smoke. He never came near me but he was always there in the background.
6. I don't know the order of the nuns but I remember their light blue clothing swishing past. I always tended to keep me head down out of fear. One of the nuns wore brown sandals and I knew when I saw her feet coming that she would hit me. I must have been used to it for me to cry to get back to it when I finally went to my aunt's house to live. I had become institutionalised.

6

6

(6)

AS we were all in the same boat, and we also had a bath once a month, and our hair was washed once a week in a solution of Jeyes fluid to keep us free of nits and other hair infections. There were three large enamel baths and 3 shower cubicles, both were rarely used except as punishments, as you can see from the photograph we look like skinheads. The photograph in question was taken I believe in 1952-3 on the occasion of the opening of Saint Joseph's Baby Home, with a statue of Our Lord at the entrance way, so we got dressed up in our little brown uniform and sandals for this opening day - and also we walked there on the feast of Corpus Christi, we would walk from the chapel down the Avenue saying the Rosary and Finnish beside the statue and sing some hymns. We also wore our suits on days when we went away to Bangor, Dublin, as part of the Choir, or Belfast city to make a record of some Christmas carols, and when we were on holidays to Antrim ghengariff, we also had a little scal cap which we rarely wore except in winter time when we went to Belfast after Christmas for pantomimes and a circus in the Grand Opera House, Great Victoria Street, BELFAST, which a few years ago had a complete revamp, and is still doing very well, and we also seen the finals of the Irish dancing championships there to, At the RITZ Cinema the Choir were one of the first groups of boys to see the film the Ten Commandments from the Circle which was a big thing for us and during the break we had ice cream and sweets.

NUNS.

Regardless of what seems a lot of happy times, we did have a lot of occasions to remember the bitter times, also The Nuns could on many a time turn Viscious and Vindictive and be cruel both verbally and physically and some of these punishments came in the form of not seeing your mother or other relation when they came to see you. Verbal abuse was if you were untidy your underwer was soiled, caught doing anything which they thought was of in their minds of a sexual content and not eating your food which on a number of occasions was force fully shoved into your mouth. Physical abuse came in the form of what ever came to hand, I.E. their hands, Brush handles, or the long straps which they wore around their waists and hung down the side of their hip, rare occasions a cane was used, they could ~~make~~ stop you going out at week ends, on visits, or holidays.

1 the sides of the room and a row in the middle. There
2 was a cubicle in the corner where the nun who was in
3 charge of that dormitory slept."

4 Can I just ask about this, HIA307? Did -- did you
5 ever see a nun at night-time? Did you ever see a nun
6 come into the dormitory at night-time?

7 **A. I guess, yes, sometimes there'd be a child crying and**
8 **then they come out to find out what was going on, and**
9 **the nuns, they walked to and fro through the -- through**
10 **the bedroom, and to make sure children were asleep and**
11 **all that sort of thing.**

12 Q. Thank you. In paragraph 5 -- and I'll come on to why
13 you were crying -- you say you cried yourself to sleep
14 so often:

15 "... in beds that were never warm enough, with
16 inadequate blankets, leaving me with freezing feet",
17 and you never had any sense of comfort or security.
18 I will come on to why you were crying. When you were
19 crying, did any of the nuns come to you to see what was
20 wrong?

21 **A. No, not me personally, but I believe they did for some**
22 **of the children, maybe the smaller ones, but I'm not**
23 **sure about that.**

24 Q. At paragraph 11 of your statement you talk you about
25 bathtime in the home and you say that:

1 "The bathroom in Nazareth Lodge was a massive room
2 with claw-foot baths. The nuns were keen on cleanliness
3 and they poured Jeyes fluid into the bath of the water
4 (sic) which was used to wash many boys. I recall the
5 stinging of the water with the Jeyes fluid on my body.
6 It stung like hell."

7 That's your recollection of bathtime at this period
8 in the home.

9 **A. Yes, yes. That's correct. I think -- I think the Jeyes**
10 **Fluid was supposed to remove any lice or -- I think that**
11 **was what it was for, but it was like a very strong**
12 **detergent, and I think they used the same detergent to**
13 **do the floors, to mop up the floors and clean the**
14 **different tiled areas in the orphanage.**

15 Q. Well, can I just move back to paragraph 4 of your
16 statement? In this paragraph you describe how you:

17 "... endured countless acts of physical violence
18 and, equally as traumatic, witnessed daily assaults as
19 children were literally picked up by their ears and
20 thrown to the ground, belted and kicked around. As
21 a very small boy the terror of their shouting and name
22 calling was terrifying",

23 and I take when you are talking about "their
24 shouting", you are talking about the nuns here, HIA307.
25 Is that correct?

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and knees waxing the endless wooden floors. One of the visitors asked me how I liked living there. I told her we were treated like slaves. That resulted in me getting the wrath of the nuns especially [REDACTED] SR 71 [REDACTED] She said to me 'so we're not good enough for you is it [REDACTED] HIA 307 [REDACTED] The nuns were always worried about putting up a good front when any officials were around, for example, dressing us nicely for church but then back into rags to do the endless polishing and dirty work.

11. The bathroom in Nazareth Lodge was a massive room with claw foot baths. The nuns were keen on cleanliness and they poured Jeyes Fluid into the bath of water which was used to wash many boys. I recall the stinging on the water with the Jeyes Fluid on my body. It stung like hell.
12. The baths were dangerous places because that is where the older boys would sexually molest the younger ones. I was abused many times in the bathroom by older boys. Disgusting things were done to me that I don't want to talk about. The abuse was more fondling in nature and there was no penetration. This abuse left me anxious and was the beginning of more terrible abuse in Bindoon after I was deported to Australia. This went on for years. The sexual abuse in the Lodge set me up to be victimised in the future and groomed me for what would follow.
13. I was intimidated, belted and bullied by the older boys. I was made to do sexual things to them and the nuns never protected any of us. They couldn't have been blind to what was going on as they were always spying on us. I believe that the nuns were frightened of the older boys as some of them were bigger than them. I do not recall telling the nuns about the abuse. However other boys told the nuns about what the older boys were doing to them but the nuns just said something like 'that didn't happen and if you say that again I will box your ears'. One of the worst parts of life was the feeling of helplessness. We had no one to turn to. I couldn't tell anyone how I felt because there was no one there to listen so I took each day as it came.

been washed and cleaned using these substances. These substances have an extremely strong smell and it is accepted that children may well have felt that the bathwater was mixed with Jeyes fluid as a cleansing agent for them because of the lasting smell. The Sisters do not accept that it was a general practice to use Jeyes fluid as an alternative for soap or other bathing agents.

13. It is accepted that, on occasions, Jeyes fluid may have been used to prevent an outbreak of head lice, body lice and scabies. In a situation where a large number of children shared facilities an outbreak of any of these parasitic lice could have been very common and distressing. In these particular circumstances, it may be that a small amount of Jeyes fluid was used occasionally for the purposes of dealing with such conditions but, under no circumstances, as an alternative standard bathing agent.

Toys

14. The Sisters are aware of suggestions that toys given to the children by parents, family or other agencies were removed from the children by the Sisters. They do not accept that this was a practice in any institution operated by them. To a large degree the children in the houses did not receive gifts. As few received visits from family, most families would not have been in a position to give the children gifts if they did in fact visit.
15. If there were gifts at Christmas, whether from family, Saint Vincent de Paul or other charitable organisations, these would have been given to the children. They would not be removed from them by the Sisters or any staff. The Sisters do not understand where this memory comes from.

Disclosure of siblings

16. There was never any policy of not disclosing the existence of siblings in any house. There may have been occasions when the existence of siblings was not known to the Sisters as it may not have been in the information given when a child was brought to our care.
17. In some cases, for example Temonbacca and Bishop Street, a boy could have been brought to Temonbacca and his sister to Bishop Street by different people. As we did not have central registers or computers, it is possible that the two houses did not know of the siblings.
18. If children were admitted to the same house then they would almost certainly have known their siblings. They may, in earlier years, have been separated into age groups but they would not have been kept hidden from each other.

punishment is not the proper way to deal with these cases, but on the contrary is liable to make them worse. They informed me that the wetting took place not only at night with Maguire, but sometimes in the day also, so that he had to be sent from class. Sister Joseph Dominick would not impress one as a cruel person.

On the following day, 19th inst., I visited the boy Maguire at the Dufferin Hospital, where he was in bed, being treated for various small sores, which seem to be healing. One on his knee he said was caused by scrubbing floors, & one over his left hip by being made to lie on the wire mattress without a hair mattress over it after the latter had been wet. He persisted in saying that he had been beaten on the legs on the day he ran away the second time. [I should mention that the Manager informed me that though not beaten on this occasion the boy had had a girl's petticoat put on him as a punishment]. He also said that other boys who offended in the same way were also beaten, & he certainly gave me the impression that he believed that he was telling the truth. He is a well-nourished, rosy-faced child, & seems quite normal mentally, & he said he had reached the fourth school standard, which is not bad for a boy of 12 years. Beyond bed-wetting he has given no trouble at the hospital, where they seem to like him. I find myself unable to judge between his statements & those of [redacted] Dominick, but undoubtedly hers would be accepted in court. It is admitted, however, that the children at the school are punished for bed-wetting, & this should be stopped, whatever the form of punishment [redacted]

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Joseph's for the junior boys. I was in St Joseph's dormitory and Sister **SR 118** was in charge. She had a cell at the end of the dormitory but it was the older boys who were in charge of us at night time.

4. My mother trained to be a midwife in [REDACTED] and then she got a job as a midwife in [REDACTED]. She was only able to visit me once a year in the summertime for an hour. My father did not support her in any way so I suppose she was unable to afford to visit more often as well as the fact that she worked so far away.
5. I went to school in Nazareth Lodge which was run by the nuns. If I got a bad report in school I was beaten by the nuns. There was a lay teacher called Mrs **NL 118** who had a temper. She hit me across the face with a whip once and left a terrible mark on my face. She told me to lie to the nuns if they questioned what had happened to my face and tell them that I had fallen.
6. I was always selected to sing in concerts as I was an attractive child. I would also have been selected to present boxes of chocolates to visiting nuns. One time I shared the box of chocolates with some of the other boys and I was beaten by one of the nuns with a strap for that.
7. Older boys were in charge of us. They were about fourteen or fifteen years old. At night when the boys were taking a bath the older boys were left in charge as the nuns did not come into the bathroom. That is where the sexual abuse took place. I was regularly taken into one of the toilet cubicles in the bathroom and made to perform impure acts on them. I was abused by a boy called **NL 121**.
8. I would cry in bed every night because of the abuse. I was also abused in the dormitory at night time. A boy called **NL 119** abused me. He made me perform acts on him and he performed acts on me.
9. I had a bed wetting problem. When I wet the bed I was punished the next morning by being taken to the bathroom by the older boys where they threw buckets of ice cold water over me. I then had to kneel outside Sister

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SR 118 room. When she came out she made me lie down on the floor and she beat me on the backside with a strap. This went on for years.

10. The older boys bullied me and played mind games. One of them broke a statue of our Lady and told me that if anyone asked I was to say that I had done it. I was so manipulated by them that I even told the priest in confession that I had broken a statue.
11. I would cry every night about the abuse but I knew that I could not do anything about it. I told my mother about the abuse every year when she visited but she could not do anything. I think she was worried that if she made a fuss the nuns would kick me out and she needed the nuns to keep me so that she could make a living in [REDACTED]
12. If the weather was good in the summertime I saw my sisters a couple of times a week as the girls from Nazareth House used to come and play in the field in front of Nazareth Lodge. I never saw my sisters during the winter time.

Life After Care

13. When I was ten years old my mother got a job in [REDACTED]. She then took my sisters and I out of our respective homes and took us back to live with her. We lived in a house near the dispensary which our mother ran. We helped to keep it clean and I chopped the wood and brought in the coal for the fire. I went to a Christian Brothers primary school in [REDACTED] and then [REDACTED] Secondary school.
14. When I grew older I got a job in a chemist shop in [REDACTED]. I was serving an apprenticeship to become a pharmacist when I was called up by the US Army. I went through my physical in Belfast and I was sent to [REDACTED] Germany. The war had just ended. I was put in charge of the pharmacy because the man who had been in charge was going home. There was a lot of disease in the country especially venereal disease. I was posted there for three years. I went home to [REDACTED] every six months. When I left the Army I went back to Chicago and went to school under the GI Bill of Rights. The idea was to get all the men coming out

1 "When she came out, she made me lie down on the
2 floor and she beat me on the backside with a strap.
3 This went on for years."

4 This was a regular occurrence that you wet the bed,
5 HIA204. Is that right?

6 **A. Yes. I had this weakness and nearly I would say mostly**
7 **every night this -- I had this weakness I'd say, but**
8 **nothing was done to correct it, you know, but by taking**
9 **me out to the bathroom, taking me to the toilet later**
10 **would have helped I suppose, but nobody cared about**
11 **that. Just you went to bed. Everybody went to bed at**
12 **the same time. You got up at the same time, you know.**

13 **Q. Then if you had wet the bed, this is what happened?**

14 **A. Yes. That was the -- it was the punishment, yes. You**
15 **were strapped and it was sore. It was -- it brought**
16 **tears to your eyes, you know.**

17 **Q. What -- can you remember what it was that was used to**
18 **strap you?**

19 **A. It was like a belt, like a leather belt, a thick leather**
20 **belt. It was mostly the belt was used. Sometimes it**
21 **was a cane.**

22 **Q. But mostly the belt?**

23 **A. Mostly the belt, yes. It was the punishment.**

24 **Q. At paragraph 4 of your statement, HIA204, you talked**
25 **about your mother coming to visit you. She had got**

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7. In the dormitory there were beds down both sides and also down the middle. All of the beds had a big red rubber mackintosh underneath the sheet in case you wet the bed. They were warm in the summer and cold in the winter.
8. The boys who wet the bed were treated very badly by **SR 118**. All the boys in the dormitory were brought to the bathroom to watch the bed wetter's get punished. They were placed in a cold bath, regardless of whether it was winter or summer. There would be an older boy who poured buckets of cold water over the boy's head. It was so cold the boy in the bath would be unable to breathe. **SR 118** would then get the boy out of the bath and put him on the red tiled floor. She would hit him on the behind and it would sting because he was cold. If he turned over she would put her foot in his groin and hit him again. I never wet the bed so I was never punished in this way but I was made to watch the same four or five boys being punished in this way nearly every morning.
9. At school if you made any mistakes you had to go up in front of the class and the teacher would make you hold out your hand and she would hit you so hard that your knuckles would swell up. I was regularly hit on the knuckles.
10. In the dining room if you didn't finish your food a nun would bang her finger which had a thimble on it on the table and tell us to eat up. I think it was Sister **SR 100**. The food was smelly and bad. The potatoes were especially bad as they were steamed not boiled. We were so hungry we used to go round the back of the kitchen most days and eat the apple and orange skins from the dustbin. Breakfast was porridge with salt and sour milk. At eleven we got half a cup of hot milk and half a slice of bread and dripping. We would be hungry but we got over it and to this day I still don't have a big appetite.
11. At Christmas time we got a special outing to the cinema to see Mickey Mouse. I enjoyed seeing the big red curtains more than Mickey Mouse. The lights shining down on them fascinated me. On Christmas Eve we would be woken at 11pm for midnight mass. Then we would go down into the refectory and

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I was told that she would come tomorrow. This went on and on but tomorrow never came.

4. We bathed every Saturday evening and there would usually have been three boys in the bath at the same time. I wet the bed when I was at Nazareth Lodge. I remember an occasion when I had wet the bed and was taken to a bathroom where the bath had been filled up with cold water. **SR 118** was the nun in charge and she was a bulky woman who was in her 30s or 40s. She told me to get into the bath, but the water was so cold that it took my breath away. Two bigger and older boys held me down in the bath until the water was nearly up to my chin. **SR 118** was standing in the middle of the bathroom watching the boys push me down. Another boy filled a bucket with cold water and repeatedly threw it over my head, to the point of making me feel like I was drowning. **SR 118** told me to get out of the bath and made me lie on the bathroom floor on my stomach. She had a big thick leather belt and repeatedly hit me on my backside with it. She could have hit me a hundred times but I never felt it because my bottom was numb after the cold bath water. This happened to me frequently, and we had to endure the same punishment each time. I assumed that this was also happening to other boys, because when the boys were getting punished for whatever reason a crowd of us were made to stand in the corridor outside the bathroom door to hear what they were going through. I cannot remember the names of the boys who would have assisted **SR 118** in this way.
5. When I first started wetting the bed the bigger boys came along and woke us up out of our beds to go to the toilet in the middle of the night. I was annoyed about that and there was one occasion when I wet the bed and a boy said to me that he would not tell **SR 118** if I did something for him. The boy put his penis into my mouth and he was laughing. I cannot remember any other occasions that this happened, nor can I remember the name of the boy who did this to me. I was fearful during my time at Nazareth Lodge, and I was terrified of what was going to happen to me at night.

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4. As a baby in Nazareth Lodge I remember very little but as I got older I was more aware of the things that were happening but I just took it in my stride. We just knew when we got up in the morning that we were going to be hit. One of my memories of Nazareth Lodge was that there was a lot of physical and mental abuse. The nuns told us that we would go to hell or that we would burn in hell because we didn't have a mummy or a daddy and that they did not want us. We were constantly told that nobody wanted us and that we were dirty. I was always terrified of dying. I remember crying one night, whilst out with my foster family, and telling my foster mother's sister that I didn't want to die because I didn't want to burn in hell.
5. I don't remember the whole daily routine. We got up in the morning and had to stand beside our bed. The nuns would walk around every morning and rub their hands up and down our bed sheets, under the covers, to check if they were wet. We got washed and had breakfast. We had to pray all the time. At night, we had to kneel and say our prayers at the bed.
6. On one occasion I remember wetting the bed. The nuns beat me and called me dirty. They made me get back into the bed and lie in it until somebody came and told me to get up. For the next week, when I was in bed, the nuns would tie my feet, at the ankles, to the bottom of the bed. It was an iron bed with poles and they used bits of rag to tie me to it. My feet would be freezing and the nuns would come back to check that I hadn't covered them over. One night I got up in the middle of the night to go to the toilet because I was so afraid of wetting the bed. I went into the toilet and could hear the nuns outside talking. I had to sit on top of the toilet for hours, with my feet up, waiting on the nuns to go away so that I could run and get back into bed. I would have been punished for being caught out of bed, and I would have been punished if I had have wet the bed, so I couldn't do anything right. Even now I'm petrified and have to go to the toilet before I go to bed.
7. At bath time, we were stripped and made to stand in a line. We had to walk up and down the wooden steps, and then we were put in a big tub. The nuns used scrubbers, like those used to scrub a floor, to bath us, and we all had to

Name: Sister Brenda McCall

Date: 3 December 2014

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of Sister Brenda McCall

I, Sister Brenda McCall, will say as follows: -

1. I have read through the statement of [REDACTED] and can confirm she was a resident within Nazareth Lodge. [REDACTED] born 14 September 1964, was admitted to Nazareth Lodge in 1969 and discharged on 21 November 1970.
2. Physical chastisement is not accepted by the Congregation as a tolerable approach in dealing with children and we are hurt to hear that [REDACTED] knew she would be hit when she got up in the morning. It must be accepted that corporal punishment did exist and, with regret, the Sisters believe that the policy of 'no physical punishment' may not have been adhered to.
3. With regard to paragraph 5, it can be accepted that the children were given a daily routine during the week. This would ensure that the children were awake, dressed and fed before school and attended to after school.
4. With regard to paragraph 6, it is clear a number of allegations have been made regarding bed wetting in Nazareth Lodge. As the Sisters cared for a number of children from a number of various backgrounds, it may have been difficult for them to consider the individual needs of each child. The reason behind a child's bedwetting was clearly not dealt with appropriately, however we do not accept that Imelda was tied to the bed by her ankles for bedwetting. We also do not accept that Imelda would have been punished for going to the toilet during the night.
5. With regard to paragraph 7, this allegation of bathing is one which the Congregation do not recognise.

Bed wetting

26. There are various complaints made about how the children were treated if they wet the bed. The sheer number and consistency of these complaints make it very difficult to deny that events such as those described did actually happen.
27. The causes of bed wetting were not known and the connection between bed wetting and the psychological traumas suffered by these children were also not fully appreciated. The anxiety felt by the children as a result of their home history, the reasons leading to them coming into care and the separation from their home life, may have collectively contributed to bed wetting within the homes.
28. As time went on the Sisters have realised that this was not rebellious, mischievous or misbehaviour and medical advice was sought. There are clear memories of a buzzer alarm being obtained to try to prevent bed wetting and to help the children to stop this occurring.
29. When considered in today's society, the Sisters accept that, to embarrass or humiliate a child who had wet the bed was not helpful and may have led to the prolonging of the issue. This was done out of ignorance of the issues behind this problem and a belief that the child could just stop the bedwetting if he or she wished.
30. There is an overlap with an issue concerning bedwetting and bathing and some former residents describe being washed in cold water as punishment for bed wetting. The Sisters would not let a child go to school without making sure they were washed. To allow the child to go out unwashed risked bullying and abuse because they might smell. It is possible there was little hot water but the use of cold water is not recalled by any sister as a punishment for bedwetting.

Supervision and Staff Ratios

31. The Sisters provided twenty-four hour care with a Sister being responsible for individual groups of children. She would have been assisted by lay staff to aid in the care for the children. We are continuing to seek the existence of any relevant documents in order to make direct comment on the supervision and staff ratios as these would have changed over the periods depending on the number of children in a particular house and the regulations which were in place at any particular time.

Food

32. Over the years the quality and variety of food available changed. At all times the Sisters tried to provide the best quality and nutritious food they could to the children.

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swimming pool accident⁹. The foregoing statutory inspections all record that Dr Macauley was the homes medical officer.

10. In 1992 it is recorded that staff have access to **SND 470**, Dr Leo Mestell and the Childcare Centre. **██████████** has had a 3 session course on therapeutic intervention for children who have been sexually abused and that a 2 day workshop was planned for the future and **██████████** now acts as a consultant to the unit¹⁰.
11. In her police interview **████████████████████** stated that one of the Sisters would deal with any injuries and would decide whether the child needed to go to hospital or could be treated in the home. If children had to go to hospital they would be taken to either the Royal Victoria Hospital or the City Hospital¹¹. In her police interview in 2012 SR116 stated that Sister Francis Columba was in charge of the infirmary; that doctors would come every week and were all from the same practice. When asked how it was decided who would see the doctor she stated *“anybody who was under the weather or had a cold or if they had you know they were sick or anything like that, usually they kept very healthy and they went you know for colds or whatever”*¹².

Extracts from the evidence

⁹ SNB15345

¹⁰ SNB15254

¹¹ SNB60700

¹² SNB61782

REF 159

My Time In Nazareth Lodge & Rubane House
1948 - 1957

HIA 159

Wall of Shame

On Friday evenings around 7 or 8 o'clock we were all go into the bathroom, to a long sink like a horse trough about 10 feet long. We would have our hair washed with Jeyes Fluid to keep our heads clean from infestations.

It was also the time when you would have your underpants examined to see if they were soiled. If they were, we had to stand naked facing the wall for everyone to see and wait until everyone else had finished washing there hair, before you could wash your own. I was there a few times by myself, but I don't think about cared but the nuns.

On one occasion one of the nuns [SR 152] or [SR 47] came into the bathroom and called silence. She said 3 boys had done something wrong and had to be punished, by being made to sit in a cold bath for over an hour. There names were [NL 69], [DL 398] and [NL 70].

There was also a boy there called [NL 71] who was about 18 or 20, he used to watch boys from an air vent in the broom cupboard out in the corridor. After a while he would come in and take a boy out. Recently I found out from one of my friends that he had been abusing him.

Losing my Eye

I lost my eye when I was 6 or 7 years old while playing a game of hide and seek. A group of us younger boys were choosing who was going to cover their eyes and count. I was selected and when I was finished counting took my hands from my eyes. An older boy had made a cane from a privet hedge by stripping the leaves and it was he that hit me across the eyes with it. The last thing I saw on that dull day was an aeroplane passing over before I passed out. How long I was unconscious for or what day of the week it was I have no idea. I can't remember much, I had to go to hospital and the eye was removed.

Several months later I was taken for a fitting for an artificial eye at the eye clinic on Ormeau Avenue to a Dr Lyons.

I did realise at the time, but when I lost my eye I lost an opportunity to ever join the armed forces or police. Since then I have always been classed as disabled and this meant that there were times when I was paid a lower wage than my work colleagues. I was often considered backwards or slow and this prevented me entering into many occupations. My disablement card was more of a hindrance than a help in finding work.

To this day I can only read for short intervals as I get bad migraines which are aggravated by only having one eye.

Hospital Visits

I had several spell in hospital. The first was when I had a large bluish, multi-coloured lump on the top of my thing, about 50 pence piece. I often wondered why none of the

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8. I remember one day at school before we were allowed in to the classroom SR 34 SR 34 was checking that our hands were clean and our hair was brushed. She told me I was looking very pale and to go to bed. I went to bed and slept most of the day. No one checked on me or brought me anything. I told one of the lay members of staff that I had not had anything to eat all day and she told me to go back to bed as I was supposed to be unwell. I was a placid child who never put up a fight so I went back to bed. I was glad to get breakfast the next morning.
9. The food was not great, it was mainly porridge and stew. I remember at times being so hungry I would have sneaked into the kitchen after school and stuffed myself with bread. I was very lucky not to have been caught.
10. The routine was very regimental. We would have been up early, at about 6.30am, and been sent to bed early at about 6.30pm. Every day seemed to be the same. Religion played a big role in our daily routine. We had to go to mass every morning and after tea there was the rosary and benediction. We had chores to do like cleaning and polishing the floors. The education was poor. When I left Nazareth Lodge I could not read or write.
11. A lady named [REDACTED] came to Nazareth Lodge once a month and took me out for the day. This was usually a Sunday and I greatly looked forward to this day every month. During the summer another family called the [REDACTED] took me to Waringstown for two or three weeks. I thank God for those short breaks away as they are the only happy times I remember from my childhood. On returning to Nazareth Lodge the Sister would take away the sweets or money [REDACTED] or [REDACTED] [REDACTED] would have given me. I always just assumed the money went towards the upkeep of Nazareth Lodge. We would have nowhere to spend it anyway as we did not go out.
12. I vaguely remember when I was six or seven SR 34 SR 34 came to tell me there was a young couple asking to speak to me. SR 34 just told me to keep smiling. I think the couple only stayed for around ten minutes and gave me sweets. I have no recollection of the conversation. In hindsight I believe the

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has caused me enormous grief as well as communication and employment problems resulting in financial hardship my entire life.

7. A particularly bleak and miserable experience in Nazareth Lodge occurred when I was about seven or eight years old. I think I had measles, mumps or chicken pox and I was left alone in isolation for days. I never saw a doctor and apart from food being brought in and left for me, nobody spoke to me or gave me any care or comfort. I felt profound despair, fear and loneliness. I still feel haunted by that period. One day I was playing on the merry-go-round at Nazareth Lodge when one of the wood swings which was broken swung into my face and cut me just below my right eye. I still have a scar to this day. I never saw a doctor or nurse whilst in the Lodge.
8. One of the most painful punishments dished out by the nuns was the beating of my fingertips with a wooden ruler. The nuns would grab my hand and squeeze the fingers all bunched up together until they went red and then strike them across the fingertips with a ruler. The pain was terrible and it was done with viciousness especially in winter when our hands were so cold, so they could inflict the greatest pain and generate fear.
9. **SR 34** was the most terrifying nun at Nazareth Lodge. She was an aggressive bully and she was the biggest nun. She was always yelling at the children and punching us with closed fists. She also boxed our ears. She had a nasty, angry face and seeing her coming up the corridor made you shrink back against the wall to try and not be noticed. **SR 152** seemed kinder but she was upstairs with the big boys and I didn't see her very much. She was more of a friend to us and taught us how to play rounders. She appeared to be more modern than the other nuns and maybe she knew that the way we were being treated was not right.
10. During one particular incident **SR 71** belted me with her fists and for weeks afterwards slapped me about and shouted at me every time she saw me. In the Lodge we all watched a Paul Robeson film about slavery. One day some visitors came in to Nazareth Lodge while two others and I were on our hands

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Nazareth Lodge, Belfast (23rd April 1968 – 1st August 1972)

3. I went into care on 5th October 1967. From records I have seen [HIA 91] and [REDACTED] and I were kept together in Nazareth House in Portadown and we were then moved to Nazareth Lodge, Belfast on 23rd April 1968. I was four years old when I went into care. My Mother died on 22nd December 1974. I went into Foster Care (Boarded Out) on 1st August 1972 with [HIA 91] and [REDACTED]. We went to a family called [NL 77]. From records I have seen I was removed from Foster Care on 27th June 1975 and placed in Dalton Family Group Home along with [HIA 91] and [REDACTED] my brother [NL 131] was already there.
4. I remember very little about Nazareth Lodge. It was a big place and there were big dormitories; you could turn the beds right round. I don't remember [HIA 91] or [REDACTED] being there. I can remember one time I was playing in a pram being pushed around and I came out of it and scraped my head.
5. I also remember having an awful boil on my leg at one time. I remember one of the nuns put stuff on it but I didn't see a Doctor. I don't remember ever seeing a Doctor or a Dentist during my time in Nazareth Lodge.
6. In school my brother [HIA 91] got an awful scar on his leg from when he was in the big playing area playing on the swings. [HIA 91] also went over a fence and a spike went through his leg.
7. If you did something wrong in Nazareth Lodge you were punished by being sent to your room.
8. I remember a Priest came round he gave us two pence pocket money.

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STATEMENT CONTINUATION PAGE

STATEMENT OF: [REDACTED]

HIA 33

STATEMENT PAGE NO: 3

up with a cold dirty bath. The water was not changed. On another occasion along with three other boys I was made to hold a young boy in the bath while a nun squeezed out the pus from the sore he had on his body. His screams of pain is still with me to this day. No doctor was ever called, if we got a cold we had to take a spoonful of castor oil administered by Sister Hildegard. My real mother came to The Nazareth Lodge when I had been in for nearly a year. I didn't know that she existed nor did the nuns tell me she was alive. I was warned before her arrival not to talk about the conditions I was enduring. As if to show me she meant business, one day while in the playground a couple on the Ravenhill Road (which ran parallel with the playground) spoke to me and asked me my name. The man boy noticed this and reported me to [REDACTED]. I was made to kneel in the corridor for an hour before being questioned about what I said, when I tried to explain I was beaten with the rung of the chair. When I reached the age of fourteen I was informed that I must go and work at the front door. Although I was doing well academically I was never given any option of furthering my education. The work at the front door was long and tedious. Each morning hail or shine I had to scrub the steps outside the convent. Also when that was done I had to scrub and polish a large connecting corridor between the boys home and the old folks home. It had windows all the way down and was about 50 yards long. It had to be scrubbed on hands and knees and the glass had to be shine and polished. I had to admit visitors and bring up soap from the kitchens to feed the tramps and the alcoholics who called each day. It was part of my work to pass the soup through a small window to a wooden hut outside. It was during this time that [REDACTED] lost her purse and for reasons best known to her I got the blame. I was made to kneel down in front of her with my arms outstretched and beaten with the rung of a chair to

HIA 33

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ruler with white stitching which she hit us with. If she wanted to hit you she would grab anything that was nearby. We were also hit with bamboo canes. The nuns favoured the children of families who had money and the families who appreciate how their children were looked after.

8. **NL 150** and another member of staff called **NL 114** would curl your hair and they would burn the back of your neck with the curling tongs intentionally. When checking for lice, the staff used a silver lice comb, but they did it so hard, it left me with scares and cut on my head and neck. I remember bleeding, and seeing other girls bleeding.
9. **NL 114** was a terrible person. I was in the lift once with her and **NL 150** I mentioned my grandmother and said she was dead. I was then slapped on the face and told that no one cared about me, no one wanted me, that I was worthless and I would amount to nothing. I was told the same thing all the time.
10. **NL 150** married **NL 14** the grounds man. He would come up in the evenings with sweets and get us to rub his shoulders and his feet. He had wondering hands and I tried my best to stay away from him. He would play with your hair and then rub his hands down your back and then move round to your front and I would then wriggle away. He would pretend to tickle us, and then accidentally touch your chest, and his hand was always around your bum. There was another grounds man called **NL 151** and my sister **NL 130**, told me that he interfered with her. He used to take her out on the bus and that it was when it happened.
11. My uncle came to visit us on a Sunday and he would bring three packets of polo mints. He was not allowed to take us out at the start. He would just sit with us in the Lodge. They made us sit in a foyer, close to the living room, so there was always someone from the Lodge around and we could not talk freely. There were a couple of occasions when we were allowed to go to his house. I do not remember my brothers ever coming to visit.

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and benedictions and marched at the front of holy parades. I was also in the choir until one day we all had to sing by ourselves and I got thrown out. I think my voice was breaking at the time. This upset me because the choir had been promised sweets at Easter and sweets were a rarity in the Lodge.

16. We wore shorts all the time with an orange jacket. The bedding was just blankets and sheets and I don't think we had pyjamas. It was quite warm in bed because they had central heating with big radiators. After school we would go to a big common room where there was a gramophone and a radio. Outside, there was a big field and when I got older, we had our own gardening section where we grew gooseberries and things like that.

17. On bath nights, we all had to strip naked and get into a queue. There would be two nuns, one on each side of the bath. The nuns I remember are Sister **SR 118** **SR 36** **SR 100** and the Reverend Mother. They would bathe two boys at a time. The nuns washed us with carbolic soap and their hands. If you were messing around in the queue, you would get a good dunking in the bath. I never saw them change the water or add hot water but it was warmish. We would stand and wait to be dried then. We got bathed every Saturday evening for Sunday Mass and we always got a bath before feast days.

18. We used to have to clean the dormitories with this thing they called a bumper. It was extremely heavy and if you weren't getting on well with it, you'd get a dig or a clout from one of the older boys. You were brutalised. As I got older, they started sending the older boys to Rubane, so there wasn't as much of an age gap in the dormitories. They sent the first group of older boys to Rubane in 1951 when I was ten. The older boys were sent to Rubane at twelve so we didn't have it as bad. At least then there weren't fourteen year old boys in the dormitory with six year olds.

19. The nuns were also violent with us sometimes. When I was nine we went for Confirmation. It was the 13th March 1951. I was sitting there in the church with the other boys when all of a sudden I was dragged out by the ear. I can't

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██████████ about 6 weeks before Christmas. I believe that Nazareth Lodge did not want me until I was able to work and pay for my own keep.

7. When I first arrived at Nazareth Lodge I was taken up the stairs and put into a bath. I was given a cup of tea and a slice of bread and was put to bed. The next day I was issued with a one-piece boiler suit, a pair of plimsolls and underwear. I learned to just accept what I was given. We knew when we were going out of the home because we were given short trousers, shoes, socks and a shirt. We were all dressed the same, and we could be easily identified as home boys.
8. I was not allowed to go with the other children to the Circus that Christmas in case I ran away. My freedom was curtailed in the Lodge, and even when I was permitted to play there was always someone with me. I cried a lot initially, but eventually the crying stopped because I realised that I was here to stay. I soon learned that I had to knuckle down and get on with it like the rest of the boys. There were around 100 boys in the home. I got to know who I could trust, and which boys told tales. I had two particular friends: ██████████ and ██████████ **HIA 33** ██████████. We had to be quiet all the time, and we were not allowed to run in the corridors, or whistle or shout. If we disobeyed these rules we were punished.
9. We were woken every morning at 6 am, and had to attend Mass at 7 am before we got our breakfast. Breakfast was usually porridge and a slice of toast, and supper was usually at 6 pm and consisted of bread and lard with a cocoa drink. Lessons in school took place from 9 am until 3 pm. During the week we had school dinners. After school we had various chores to do around the home, like washing the floors, polishing the corridors and cleaning the refectory. As we got older the work increased, and we had to wash, scrub and polish the floors. We were given an old rag and blanket and had to polish and shine the floors on our hands and knees. The corridors were around 100 yards long, from one end of the building to the other, and we worked on them in pairs.

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17. We went to school on site and there was one nun called **SR 34** she used to grab us by the side locks and pull us up then she would swing us round and then we got beaten. I don't remember much about the education we used to draw things but we never had homework.
18. Our uniforms were corduroy brown and we had short trousers. The nuns used to whip us around the legs with a cane both in school and at home. It would usually be one of the nuns who taught us who would be doing the whipping and it was a regular occurrence when we misbehaved.
19. One day I left the home to go out to the shop and I got lost. I remember stopping a bus on the Ormeau Road, I didn't know where I was and I when I got back to the home the head nun came out and she pulled off her belt, a black belt and beat the crap out of me. This only happened once but the beatings and knuckle sticks went on for a few years.
20. The older boys in the home used to cane us as well. There was a resident called **NL 28** **[REDACTED]** He was cared for by a staff member called **NL 5** **[REDACTED]** He would walk over to us and lift our hand to his hand and then hit it a slap. He would immediately start crying and **NL 5** would beat the shit out of us for hitting him. **NL 5** would have beaten us regularly.
21. In the summer we would be taken to Ballyhornan. There were wires coming out of the walls and we were always getting electric shocks. The place was coming down with ear wigs and was very unsafe.
22. In the home I did not get to see my brothers or sisters I didn't even know they were there. My sister **[REDACTED]** would come up when she was released from care and bring me to my father's house. As a result of our time in care my family are not close and it has affected our relationship.

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7. I had a sister called [REDACTED] in Nazareth House but the nuns never told me. My friend [HIA 19] had a sister there too but nobody told him either. One day [HIA 19] granny told him to walk up to Nazareth House and he would see a girl waving so he did. He asked his granny who the girl was and she told him it was his sister [NHB 12]. The nuns never told either of us we had a sister, they kept it all quiet.
8. I went to school onsite in Nazareth Lodge but they didn't teach you much. There was spelling and sums but I was hopeless at it. I couldn't read or write, I still can't to this day. I can only write my name. I didn't like school in Nazareth Lodge.
9. The food at Nazareth Lodge wasn't up to much. It was like semolina or frogs spawn. I did not like the food, it was rotten but you had to eat it or else you got hit across the face by the civilian staff [NL 5] or [NL 4]. On the day of your First Holy Communion you got a fried egg but that was the only time. You were lucky to get a fried egg.
10. The clothes at the Lodge were just shorts and a t-shirt. There was no such thing as jeans, just the wee shorts.
11. The nuns I remember are [SR 47] and [SR 34]. [SR 34] was really bad. She hit me on many occasions with a stick, a strap or a hand. There used to be an open day when people would come up to see us. [SR 34] would say if she saw anybody begging from them, she would give us a good thrashing. On one occasion, one of the visiting nuns gave me money, threepence or sixpence. The next day [SR 34] got me by the cheeks with her big nails and lifted me clean off the floor by the cheeks. She did this to me whenever I did anything wrong or misbehaved. It would leave marks on my face.
12. [NL 4] was the worst member of staff. If you wet the bed she would put you in these big washing machines, put the lid down and pretend to turn it on. She did this to me a few times and I would be screaming 'I'll not do it

33. When looking at the concerns raised by former residents, it is important to be aware that the meals provided to the residents were the same meals provided to the Sisters themselves. There was no separate canteen or food provision for the Sisters. Rather, they got their meals after the children and ate the same meals that had been provided for the children. Some sisters recall missing meals or having very little if there was nothing left over after the children had eaten.
34. Over the years covered by the Inquiry society in Northern Ireland faced the era following the First World War, Depression in the 1930's, the Second World War and rationing. To try and meet the needs of the children, the Sisters baked their own bread when they could.
35. In Derry houses, the farm at Termonbacca was able to produce fresh food which was shared with Bishop Street and fresh bread baked at Bishop Street was sent up to Termonbacca.
36. Children would have been encouraged to eat the food provided as there was no alternative available. It was seen to be in the children's own interest to eat the meals provided. The Sisters accept that this may mean someone standing alongside a child to ensure they ate their meals but do not accept that a child was ever force fed.
37. In the various reports by inspectors supplied to the Inquiry there are numerous references to food supplied to the children and the variety of the menus. The children who spoke to the inspectors seemed to have generally appreciated the food provided.
38. The Sisters accept that not all of the children will have liked all of the food provided and may have bad memories of this. However the Sisters always tried to provide the best food they could afford for the children.

Clothing

39. The Sisters are aware of suggestions that the children wore poor quality clothing or that they were dressed differently from other children and that the children faced abuse from their peers because they stood out.
40. At all times the Sisters tried to provide the best quality clothing they could within the scope of the budget restrictions placed on them. The Inquiry has already heard that the Sisters relied heavily on charity and on collections taken up by the Sisters themselves.
41. In Derry, the Sisters were very lucky to have received regular donations of clothing from the Desmond's Factory. They were, and remain, very grateful to Desmond's for those acts of kindness.

42. The Sisters ensured the children were provided with a full school uniform and that they had the best clothing available. This will have included "hand me downs" and charity donations from the local community and charity organisations.
43. The area around the Derry houses was an area of great poverty and so it is accepted the clothing was not always the best quality but it was the best the Sisters could provide.

Statement of Truth

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

Signed Sister Brenda Mc Ball

Dated 31/10/2013

clothes were hand-me-downs⁸. As social workers became involved they took children to buy clothes using their clothing allowance.

5. HIA99 (NL 1937-1940) had no complaint about the clothes other than his pants being too tight for him⁹. HIA21 (NL 1957-1968) felt the clothes were of a reasonable standard¹⁰ and HIA422 (NL 1962-1968) described various pieces of clothing provided, corduroy shorts, trouser suit and old clothes given to the children to play in up the back fields¹¹.

6. HIA36 (NL 1960-1968) said: *"We were sort of kind of a way privileged, you know, and we had sort of maybe more outings, we got more places, we were looked after kind of a bit better and dressed better. I suppose my mother would have knitted a lot of stuff for me and you know you kind of a way you had your own clothes and all. Q. Because you were allowed to keep the clothing she sent in. A. Well it wouldn't have been the first time that somebody else would have been going out wearing my clothes and she wouldn't have been coming in you know but that was just the way things were you know. It was...Q. But the Sisters didn't keep clothing from you? A. No. Q. You were able to keep...Q. Maybe other boys took your...That was...they would have just dressed anybody up in what was available like. I mean that's the way it was, you know"*.

7. HIA259 (NL 1972-1974) complained that they were always dressed the same which made her feel ridiculous and they never got to wear what they wanted and

⁸ HIA24 Day 83 71:7-14

⁹ Day 82 80:2

¹⁰ Day 84 78:10

¹¹ Day 83 35:10-17

HIA REF:

Witness Name:

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

WITNESS STATEMENT OF SISTER BRENDA McCALL

1. I, Sister Brenda McCall will say as follows –
2. This statement is provided by the Sisters of Nazareth at the request of the Historical Institutional Abuse Inquiry following a letter dated 17th June 2013.
3. On behalf of the Sisters I speak about a number of recurring themes in regard to some of the complaints made to the Inquiry by the various parties who have returned to the Inquiry with concerns about their treatment whilst in the care of the Sisters of Nazareth.
4. It is difficult, bearing in mind the period of time covered by the Inquiry, to deal with a number of these issues accurately for each and every period which has been identified. Understanding of the issues faced by the children, the availability of food and clothes and society in general at the various times, meant that practices could change constantly. We are limited in some respects in replying as there is a restricted pool of memory available to us in trying to deal with these issues. In regard to the investigations that have been conducted by the Sisters and the documentation provided to the Inquiry there are a number of things that can be said.

Use of numbers rather than names

5. There is a suggestion that children were known by numbers and not by their names. Many children recall being called by a number and that this was a demeaning and unfair way of treating them. There is no record anywhere that this was a specific policy or that such a policy was used by the Sisters.
6. The Sisters understand and accept that many items belonging to a particular child would have had a number placed on them. A child's uniform, clothes or other items may have had a number attached to ensure that that child's items were always returned to the same child from the laundry. There is no memory among any of those that we have spoken to of children actually being called by a number. It is possible, and accepted, that when items were returned a number may have been called out rather than a child's name. This would simply reflect the fact that it was the number written on the child's clothing rather than the name.

7. If such a policy had existed this would be a demeaning practice and is not one which we would approve of today. However, we do not believe there was such a policy and practice at any time and we believe that children would have been known by name not by a number.
8. The Sisters cannot accept that the use of a numbering system for identifying items of laundry was a deliberate intention to make a child feel less loved or cared for than they actually were. The Sisters tried at all times to maintain a homely environment and it is evident that the learning of a number to identify a child would be more difficult than actually trying to learn a child's name. Children would have called each other by their names; therefore, the staff and Sisters would have known the children by their names and not by any particular number. There is no indication of this being a specific policy or practice nor is there any suggestion that it was implemented or discontinued at any particular time.

Bathing

9. A number of allegations are made concerning bathing and it is suggested that the children were demeaned in various ways because of bathing. These contentions have been made on a number of aspects. There is no memory or recollection of children being required to line up naked and wait for their bath in a line of naked children. Children would have been bathed on a single child basis and it may be that one child was ready before another was finished and had to wait to have their bath. This would not be a regular occurrence and was not a planned procedure. It was never done deliberately nor was it done to humiliate or embarrass a child.
10. The Sisters would not accept that there was any deliberate practice or policy of requiring children to stand in a line with other children without clothing. The Sisters would accept that at certain times, more likely in the earlier days, that once a bath was filled more than one child may have had their bath in the same bath water. There was nothing intentionally demeaning about any such practice and this would reflect the sort of practices that would have been seen in ordinary homes around the country where children were regularly bathed together or where one child would bath in the water left by another sibling. It would also reflect the costs of heating bathing water.
11. The Sisters say in more recent years, children would have been encouraged to bathe on their own. Children would also have access to a bathroom without any restricted bath time.
12. Another major contention is that the Sisters would have used Jeyes fluid, or perhaps some other similar strong disinfectant, as a bathing agent. The Sisters accept that Jeyes fluid or other such strong disinfectants, would have been used in the homes as a cleaning agent and that the bathrooms themselves would have

- 1932 Page 24 inmates are described as being well nourished;
- 1932 Page 28 “*the satisfactory sanitary conditions of the various schools and the dietary and care given to the children are larger responsible for the general good health enjoyed by almost all the inmates of the school*”;
- 1933 Page 19 comments that “*attention was paid to the dietary of the children*” and that it was found to be of satisfactory standard;

4. Home Office Services report 1934-1938 found:-

- 1934 Page 21 diet was ample and sufficient;
- 1935 Page 27 diet was nourishing and sufficient;
- 1937 Page 22 the inspection of Nazareth Lodge found dietary was satisfactory and nourishing and that “*the institution is conducted in a most satisfactory and efficient manner*”.

5. Home Office Services reports 1939-1946:-

- 1946 Page 27 on inspection of Nazareth Lodge Industrial School “*the dietary appears to be very satisfactory and is varied and ample in quantity*”⁴.

6. Nazareth Lodge ceased to be certified as a training school under the Act in 1951.

⁴ Extract provided

12. Inspection reports for the period 1984 to 1988 inclusive are not included in the Inquiry bundles. The Inquiry is referred to a report of 21 December 1987 from Mrs Major of Childcare Branch to Ms Beagon enclosing the 1986/87 monitoring statement for Nazareth Lodge which *“is on the whole satisfactory”*¹⁷. The monitoring statement recorded children are provided with a well balanced and varied diet and other support services such as laundry, transport, domestic and maintenance are of a high standard¹⁸.
13. As in the Derry homes, and in virtually all the evidence heard by the Inquiry relating to the Sisters of Nazareth, the evidence on food is a mixed bag. Some witnesses have no complaint to make about the food such as HIA36 (September 1961-August 1968 NL) who told the Inquiry he had *“genuine good times”* and thought they were very well fed: *“I have no complaints about their diet, not one bit, you know and it was always there. We were always fed and always on time, you know, and you did get extras if you needed. If you wanted more, you know, it was no ...there was no discriminating against food or anything. There was nothing held back from you”*.¹⁹ Other witnesses were critical of the food or aspects thereof such as comparing the semolina to frog spawn²⁰ or that the food was basic, rather than poor, such as HIA56 (NL 1959-1968)²¹ and HIA197 who was in Nazareth House for 18 years from 1949 to 1967²². This witness was one of a number of witnesses who gave evidence of being made to eat food that they did not like *“they were told that they weren’t allowed to move from the table until they finished the food in front of them and the girls would be retching*

¹⁷ SNB14039

¹⁸ SNB14044

¹⁹ Day 86 50: 8

²⁰ HIA110 Day 85 18:19

²¹ Day 87 92: 22

²² Day 95 18:19

that she later found out that the Sisters were getting food donations from places like Marks & Spencers which “*they obviously kept to feed themselves*”²⁵ as Marks & Spencers did not open their first store in Northern Ireland until September 1967 and this applicant left Nazareth House in October 1967.

16. HIA250 was in Nazareth House from 1955 to 1972 and was therefore there at the same time as HIA43. However in contrast to the latter’s evidence HIA250 said the food was ok although they did not have a choice but “*after all, it wasn’t a hotel. We ate what was put on the table, and if we didn’t eat it, we didn’t get anything else. Once the dining rooms were provided, things were better and the food seemed to change*”. She remembered getting a lot of food from Marks & Spencers such as marzipan cakes, huge bags of crisps and meat such as pork pies. When she was asked to comment on the evidence of other applicants that some girls complained they were force fed by some of the nuns, HIA250 testified that she did not experience this nor did she see it in her time.

17. HIA257 (1961-1976) was also in the home at the same time as HIA43 and HIA250. Again, in contrast to HIA43, she had positive recollections of the food, describing being given bread and jam and having sauces, vinegar, salt and pepper on the tables. She recalls the agreement with Marks & Spencers and getting chocolate éclairs, crisps and yogurts. She said there was always plenty of fruit available to them and she recalls how the food would be cooked by both nuns and former residents of the home²⁶.

²⁵ SNB 713

²⁶ Day 100 83:11

18. HIA368 said that the food she received in care was better than what she experienced outside care. She told the Inquiry she hated vegetables and “*you weren’t allowed to leave the table until we finished everything that was in front of us*”. This resonates with the “*clean your plate club*”.
19. Evidence was open to the Inquiry relating to a Social Services investigation of an allegation that Nazareth Lodge used out of date food and meat not being of a very good standard and it is not proposed to repeat same.

*prefer chips with everything*¹⁰. The SSI finding is consistent with the monitoring statement for the period April 1989-March 1990 that children were provided with a well balanced and varied diet¹¹.

10. It was equally positive about the provision of food in the home recording that *“the menus are drawn up in consultation with the children and staff to ensure that as far as possible likes and dislikes of residents are taken into account. The menus recorded a good variety of food and suggest a well balanced diet, the meals served during the inspection were both appetising and well presented. The residents spoke very highly of the quality of food and there were bowls of fruit available in each dining room from which children could help themselves”*¹².

11. In the 1993 SSI report the inspector noted there was a reliance on the main meal of the day being provided at school and that a number of children take lunches or use school self service canteens and this does not ensure that all children receive a main meal each day *“these tend to be snack meals and there is heavy reliance on tinned vegetables, chips, sausages and bacon. Greater variety in the tea menu is recommended, consideration should also be given to making this the main meal of the day”*¹³. Children were encouraged to visit local shops and to make purchases and one unit encouraged young children to accompany staff to the shop to select items for their school lunch and break¹⁴. The 1994 SSI reported that menu books were fully maintained on the 3 units and showed that

¹⁰ SNB14338

¹¹ SNB14194

¹² SNB14175

¹³ SNB15317

¹⁴ SNB15320

meals were “generally nutritious and well balanced, although burgers, pizzas, sausages and chips were in evidence. The meals which the inspector shared were appetising and well presented. However, in the view of the inspector, more fresh vegetables and fruit could be provided. The food for the main meal is prepared in home’s central kitchen for serving at tea time, during term time. During holidays, the main meal was at lunch time....The main kitchen is staffed by helpful staff who are most anxious to offer a balanced, nutritious diet taking the likes and dislikes of children into account. Accordingly, kitchen staff ask children for their likes and dislikes to be made known. However, the children are not involved in the preparation of the main meals. There could be more like a normal domestic environment if the children are able to be involved in preparation of the main meal in the units along with breakfast, lunch and supper. It is therefore recommended that consideration be given to this. The inspector also noted that there were several young people who did not eat the meals provided, preferring cream cakes and other foods”¹⁵. In the following year the inspector observed that since last year, a change has been made and puddings are not provided during the week. Yogurt, ice cream and fresh fruit are now available instead. The recommendation from 1994 to involve the children in the preparation of meals “has not been found possible to implement” due to health and safety constraints¹⁶. It is submitted the foregoing demonstrates the congregation’s continuing commitment to respond to recommendations arising out of statutory inspections.

¹⁵ SNB13885-13886

¹⁶ SNB13836-13837

1 **A. Uh-huh.**

2 Q. You were admitting to me many years now after it that
3 you stole a piece of the bacon.

4 **A. Just to taste it.**

5 Q. To break a piece off.

6 **A. We never had bacon.**

7 Q. You didn't have bacon as you were --

8 **A. No. We had no eggs or nothing. Our breakfast was**
9 **porridge with sour milk.**

10 Q. But that was only one occasion that you remember that
11 and that's the only occasion you saw bacon and eggs?

12 **A. Exactly. Exactly, yes.**

13 Q. What you then describe -- and I know this is very
14 difficult for you, so I am going to summarise it for you
15 -- in paragraph 12 of your statement you describe how
16 an older boy sexually abused you. He was someone who
17 worked in the , and he took you up there and
18 made you do something to him that the Panel are able to
19 read from your statement. I just want to be clear with
20 you that that was the only occasion that you were made
21 to engage in that type of activity. He just did that to
22 you once, where he made you touch him --

23 **A. Uh-huh. Terrible.**

24 Q. -- and there was nothing beyond that, but that's been
25 a horrible memory that's stuck with you through your

PRIVATE

5. I remember that the floors in the dormitories were wooden and we would constantly get skelps on our feet. We never got treated for them and eventually they put in plastic tiles.
6. ,The bully boys were older they caned and whipped us with plastic bats.
7. The Sisters had a big stick and if you were bad they would whack you over the knuckles put you in the corridor, open the windows and get you to kneel in the corridor until your knees were sore. The stick was about half an inch thick. **SR 47** did this to me on a regular basis during my time in the home.
8. The food in the home was awful. We got cornflakes in a block with no milk I think they may have put water in it. The spaghetti also came in a block. Supper was bread and they would get a big pot of fat that was nearly cold and dip the bread into it then throw it on our plates.
9. I was always hungry in the home. There was a bin yard out the back and I used to take bread from the bins to eat it. There would sometimes be a fire lit to burn rubbish and I would toast the bread and eat it.
10. We always had chores to do and once I got thrown into a big boiler room with a chimney and I was told to clean it inside. I was probably only nine or ten at the time. It was all soot and I was given a wire brush to clean I imagine that my lungs were probably black from all the work. I wasn't given a mask or protective gear I was just told to clean.
11. On a Saturday we would have to polish the floors. They would put the wax down maybe about half an inch thick and you had to take your shoes off and put dusters on your feet. Each child had a certain part of the floor to do and we had to keep going until we could nearly see our faces in the floor. The nuns would stand over us supervising.

PRIVATE

6. I can remember seeing a boy with the surname **NL 138** in the toilets at the home. He had his trousers down, and what looked like his insides were coming out of his back passage. He was in a lot of pain and I felt very sorry for him. I saw this again when the boy was in the bath. When I think back on my time at the Lodge, this incident really stands. I believe that this boy must have suffered terrible sexual abuse, and that his injuries were a result of this abuse. Thinking back over these things has brought back troubling memories for me.
7. From time to time boys would have ran away from Nazareth Lodge. I remember a boy running away but I am not sure what age he was. When the boy came back they made us all stand out in the corridor outside the bathroom. I didn't see what was happening but two of the bigger boys came out and their clothes were soaking, so I think that they were pushing him into a bath in the same way that they did to me. **SR 118** came out of the bathroom and her face was red, the way it was when she was hitting you with the strap. I never thought about running away because it never entered my mind and I would not have known where to run to.
8. The food in Nazareth Lodge was not good. One time I was having dinner in the dining room and I had eaten all of my meal except for a rotten potato. **SR 118** told me to eat the potato and I ate it because I was frightened. I didn't know what was going to happen to me if I refused. This was an isolated incident, and we generally had enough to eat in the Lodge, as I do not remember being hungry.
9. The older boys also dined with the nuns and I used to see them eating meat, which we never got. We were given dripping for bread rather than butter or margarine, but I did not mind this as I had no knowledge of what butter was until I left the Lodge. I looked forward to the pudding we got at Christmas, and when we went to the beach we were given toffees and ice cream.

MEMORIES of Nazareth Lodge,
Ravenhill Road, [ORMEAU AREA]
BELFAST BT 7.
N. Ireland.

Well Boys just a few memories of some people and events that happened during these early years. Some you may recall, others will all be new memories of old events that you have just forgotten.

START

Nazareth Lodge had its own farm which though not self sufficient was able to contribute a great deal towards the running costs, and the nuns used to go out every Wednesday and Saturday with their black bags and go door to door collecting and the boys did get some pocket money which they could spend in the tack shop. [that was its name] once a week, which was located in the corner of the old baby home. They were also (APPLES) known as the penny nuns.

Most of the fruit that came was stored in the large barn at the far end of the old people's home, which was behind the baby home. Small groups of boys used to go down at night and nick a few BANANAS and APPLES as a result of this action all the boys were made to stand by their number in the changing room in rows standing. we were all then made to eat all the apples right down to getting a half apple each. This was to teach us a number of things. one not to steal, two stop the apples going bad, three to teach us a lesson about one and two four centime us sick of seeing apples again. we all stood for ages eating all these apples. no boy was allowed to refuse or go to the loo until all the apples were finished. a lot of STOMACHS were sore that night.

FARM

The farm took in a large rectangular area which had hens, Ducks, Pigs, and Cows. Three or four men run the farm a Mr MulHolland looked after the ducks and hens, plus the pigs and also the boiler room. One man looked after the cows, milking them and feeding them various food stuff, other jobs were done by two others looking after the grave yard trimming hedges, cutting lawns down, etc. what ever was produced was sent into the kitchen, we were allowed to watch the cows getting milked and pigs, but not the hens, just in case we frightened them and they stopped laying but we could go all most any where. ~~elsewhere~~ ELSE.

LEB 159

My Time In Nazareth Lodge & Rubane House
1948 - 1957

HIA 159

normally locked. We saw lots of toys and parcels that looked like they were gifts that had been sent to the children, but we assumed they did not receive them.

Force Feeding

Once when I had not finished my dinner **SR 152** ordered me to clear my plate. I told her I couldn't so she picked up a spoon, grabbed my jaw and forced the food into my mouth until all the food was gone. I then had to struggle to stop from throwing up.

On another occasion a few boys and I sneaked down to a large hay barn where they stored fruit to eat some bananas and apples. However we did not find any as it was too dark. The next morning all 80 boys in the whole home were ordered to form rows in the changing room. A nun called **SR 34** said that some boys had been seen down at the barn and some apples were missing. Boxes of apples were carried in and we were ordered to eat all of them. After eating 5 or 6 apples they started to run out and they were then cut in half and we had to eat them.

SR 34 said that she hoped we had learnt a lesson. Lots of the boys were ill with stomach pains and had to make lots of trips to the loo.

RUBANE HOUSE

Rubane House was a couple of miles outside a village called Kircubbin, of the Gransha Road and main Portaferry Road. I went there when I was 12 years old until the age of 15 to start work.

BR 17

Rubane House run by the De-La-Sale Brothers who were just as viscous as the nuns. Some brothers were easy going but at other times they could be very brutal and some boys were sexually abused and others were physically abused. In class once Brother **BR 17** beat a boy called **DL 419** with a bamboo cane and he was shaking and crying. The Brother only stopped when he realised that we were all watching him and not looking at books. His bamboo cane was carbonised so that it was hard and wouldn't split. At the tip

BR 17 also sexually abused me on a trip to the Newtownards hospital to pick up **NL 69** who had been in for something like tonsillitis or appendicitis. When coming back it was dark, the three of us were in the front, I was in the middle. **NL 69** fell off to sleep and the Brother started to interfere with me, I personally wanted to go to the loo but said nothing. He was disappointed at my lack of interest or reaction to all his fiddling.

Another time I was the called up to the blackboard in class and **BR 17** suddenly grabbed my ears from behind and banged my head against the board. I had been trying to write something on the board and he got mad at me and shouted "Are you blind, can't you see it".

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7. I had a sister called [REDACTED] in Nazareth House but the nuns never told me. My friend [HIA 19] had a sister there too but nobody told him either. One day [HIA 19] granny told him to walk up to Nazareth House and he would see a girl waving so he did. He asked his granny who the girl was and she told him it was his sister [NHB 12]. The nuns never told either of us we had a sister, they kept it all quiet.
8. I went to school onsite in Nazareth Lodge but they didn't teach you much. There was spelling and sums but I was hopeless at it. I couldn't read or write, I still can't to this day. I can only write my name. I didn't like school in Nazareth Lodge.
9. The food at Nazareth Lodge wasn't up to much. It was like semolina or frogs spawn. I did not like the food, it was rotten but you had to eat it or else you got hit across the face by the civilian staff [NL 5] or [NL 4]. On the day of your First Holy Communion you got a fried egg but that was the only time. You were lucky to get a fried egg.
10. The clothes at the Lodge were just shorts and a t-shirt. There was no such thing as jeans, just the wee shorts.
11. The nuns I remember are [SR 47] and [SR 34]. [SR 34] was really bad. She hit me on many occasions with a stick, a strap or a hand. There used to be an open day when people would come up to see us. [SR 34] would say if she saw anybody begging from them, she would give us a good thrashing. On one occasion, one of the visiting nuns gave me money, threepence or sixpence. The next day [SR 34] got me by the cheeks with her big nails and lifted me clean off the floor by the cheeks. She did this to me whenever I did anything wrong or misbehaved. It would leave marks on my face.
12. [NL 4] was the worst member of staff. If you wet the bed she would put you in these big washing machines, put the lid down and pretend to turn it on. She did this to me a few times and I would be screaming 'I'll not do it

endeavoured to provide a safe and loving home for children and we are distressed that Jean was not given appropriate care and support. The children did have contact with local doctors and may not have attended on their own due to their age. Many of the Sisters were trained nurses therefore it was appropriate for these Sisters to assist in cases of minor illnesses or injuries.

6. With regard to paragraph 10, the food was always the best standard we could provide. In the interests of the child, the Sisters would encourage them to eat the meals provided as there may not have been another option. The Sisters sought to provide nutritious food for the children and regret that any child went hungry under their care.
7. With regard to paragraphs 11 and 12, it is clear that many allegations have been made regarding bedwetting however making the children walk around with nappies on is not an allegation we recognise and do not accept.
8. Further to paragraph 11, the staff were employed by the sisters with the utmost faith in their ability to ensure the needs of the children were met and, on occasion, this was not always upheld. The congregation would not accept any abuse, physical or mental, of a child by a member of staff as appropriate or defensible.
9. With regard to paragraph 13, we do not accept that a child would be subjected to having their head banged repeatedly against a wall.
10. The physical chastisement discussed in paragraphs 14 & 18 is incomprehensible in today's society and is not accepted by the Congregation as a tolerable approach in dealing with children. The use of corporal punishment did exist and was widely used within family homes, schools and institutions in Northern Ireland. The Sisters believe that the policy of 'no physical punishment' was not always adhered to.
11. With regard to paragraph 17, Jean has discussed the use of numbers within the home. We can confirm that clothes and belongings were marked with a number to keep them together; however, the children were known and called by their first names, not the number marked on their belongings.
12. With regard to paragraphs 19 & 20, [REDACTED] has discussed the sexual abuse she suffered at the hands of the older girls. At no point were the Sisters aware of any sexual abuse amongst the children and condemn such behaviour. The Sisters are

PRIVATE

was transferred to Malahide in Dublin because of her closeness to this priest.

SR 18 never hit me but she favoured the boys and ignored me quite a lot. She would leave me standing outside her office for ages if I wanted to speak to her.

24. There was a civilian staff member called **NL 112** who came in to help look after the children and supervise mealtimes. She didn't live in the home. I'd say she was in her late 30's or 40's. We were all petrified of her. We knew we were in for a hammering if we even moved out of place in the living room. She used to hit me with a belt and she force fed me as well. You had to hold out your hands so she could hit you with her belt. I got a lot of beatings from her. Another way the lay members of staff used to punish you was to lock you in the study room downstairs as soon as you came home from school and make you write thousands of lines. If you hadn't done them in time you didn't get your dinner. This happened quite often and we would be sent to bed with no dinner. We finished school at 3pm and dinner was at about 4.30 or 5pm. The other civilian staff members I recall are **NL 163** **NL 240** and a woman named **NL 241** but I have no complaints to make about them.

25. The boys slept in one dormitory and the girls slept in a dormitory on the other side. **SR 29** slept in between. We were locked in at night; you couldn't get up to go to the toilet. One night I got up to go to the toilet and I ended up hitting my toe off the cast iron bed and breaking it. I couldn't tell anyone because I knew I would get in trouble for being out of bed at night.

26. The food in Nazareth Lodge was terrible. It was fatty meat, lumpy potatoes and rice pudding. I couldn't eat it. When I refused to eat a meal, the meal would be brought back out to me the following day and the day after that. In the end I would be force fed even though the food was two or three days old. This went on for a long time. The slapping seemed to stop once we learned about the NSPCC. I'd say I was about ten when Children in Need started. The older children told us about it and we used to say to the staff they weren't allowed to hit us anymore but they just said they could do what they wanted.

33. When looking at the concerns raised by former residents, it is important to be aware that the meals provided to the residents were the same meals provided to the Sisters themselves. There was no separate canteen or food provision for the Sisters. Rather, they got their meals after the children and ate the same meals that had been provided for the children. Some sisters recall missing meals or having very little if there was nothing left over after the children had eaten.
34. Over the years covered by the Inquiry society in Northern Ireland faced the era following the First World War, Depression in the 1930's, the Second World War and rationing. To try and meet the needs of the children, the Sisters baked their own bread when they could.
35. In Derry houses, the farm at Termonbacca was able to produce fresh food which was shared with Bishop Street and fresh bread baked at Bishop Street was sent up to Termonbacca.
36. Children would have been encouraged to eat the food provided as there was no alternative available. It was seen to be in the children's own interest to eat the meals provided. The Sisters accept that this may mean someone standing alongside a child to ensure they ate their meals but do not accept that a child was ever force fed.
37. In the various reports by inspectors supplied to the Inquiry there are numerous references to food supplied to the children and the variety of the menus. The children who spoke to the inspectors seemed to have generally appreciated the food provided.
38. The Sisters accept that not all of the children will have liked all of the food provided and may have bad memories of this. However the Sisters always tried to provide the best food they could afford for the children.

Clothing

39. The Sisters are aware of suggestions that the children wore poor quality clothing or that they were dressed differently from other children and that the children faced abuse from their peers because they stood out.
40. At all times the Sisters tried to provide the best quality clothing they could within the scope of the budget restrictions placed on them. The Inquiry has already heard that the Sisters relied heavily on charity and on collections taken up by the Sisters themselves.
41. In Derry, the Sisters were very lucky to have received regular donations of clothing from the Desmond's Factory. They were, and remain, very grateful to Desmond's for those acts of kindness.

PRIVATE

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slept in was divided by shutters, with the older ones like me sleeping in beds and the younger babies in cots on the other side. When the baby cried at night I would go to him. One night he was crying and because I recognised his voice I went in to see him. When I got back to my bed I got whacked in the face and I just bled all night. It was definitely a woman because I can remember the sound of her voice shouting and the sound of her unzipping the boot that she hit me with. I didn't see her face but I did see her silhouette. I got hit the next morning as well for bleeding all night and soiling myself. We were usually hit with keys around the head and this would happen most days.

4. I also remember the trouble I had with the food in Nazareth Lodge and even now I have trouble eating because of it. We had porridge every morning. They force fed me and they actually held me in a clamped position to keep me still and to make me swallow. I was made to eat cabbage and fish, and to this day I still don't like fish. I remember it sticking in my throat. We were constantly hungry and I remember I used to ask my sister to bring me in some fruit.
5. Bath nights were the worst and happened once a week. The nuns would pull my penis and tell me that it was dirty. They used carbolic soap on me and I remember being in one of the steel baths and getting whacked on the head with a scrubbing brush. The water was always scalding hot. They scrubbed me until my skin was raw. That was the worst about the Catholic Church and it's need for such 'cleanliness'. There used to be a priest there on bath nights and he always smelled of smoke. He never came near me but he was always there in the background.
6. I don't know the order of the nuns but I remember their light blue clothing swishing past. I always tended to keep me head down out of fear. One of the nuns wore brown sandals and I knew when I saw her feet coming that she would hit me. I must have been used to it for me to cry to get back to it when I finally went to my aunt's house to live. I had become institutionalised.

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6. **SR 29** was in charge of our unit. She was very wicked and I remember an incident when she forced food into my mouth. It happened at Sunday lunch and I was the only one left at the table. **SR 29** sat at the top of the table with her arms folded and told me I had to eat my food even though I didn't want anymore. She turned my chair around to face her and put two brussell sprouts on the fork, swished them around the gravy and shoved them into my mouth. I was immediately sick all over her and she slapped me in the face, dragged me out of the kitchen and put me into the room and closed the door. I still have a gagging reflex from that. I never saw her doing that to anyone else. The food was horrible. For breakfast I got cold toast and sometimes porridge. As soon as you arrived into the unit Sister **SR 29** also used to cut our hair and you were left that you didn't know if you were a boy or a girl. I felt that my identity was stripped. I was always afraid in that place. When they spoke to me I would put my hands up because I never knew what was going to come next. The clothes I wore were always from the storage cupboard that they had in the home.
7. I had a social worker called **NL 110** but although she was the longest standing social worker she never helped me. The only time I saw her was when she came in the front door straight into **SR 29** office. Any time I was brought in there the door was closed. **SR 29** was always there so I never got a chance to tell **NL 110** anything. I think **SR 29** was afraid to leave me alone with her in case I said anything. The Sisters and the social workers never got down to my level, as a child and they were always looking down at me. I always just looked at the ground because I was afraid of looking into their eyes because I was so afraid of them. Other female staff in the unit made me stand on top of a tin mop bucket and do all the dishes and I was only five or six. I was made to do this every other day. I don't remember their names but I was smacked a lot by these staff members and I also remember **SR 29** used to put me over her knee and use a leather strap to hit me. She used to keep this in her drawer. I recall one social worker **NL 281** He was the one that got us out but after that I don't remember ever seeing him or anyone else. There was no one that kept an eye on us.

PRIVATE

kept running away. I did not know he was leaving and I did not see him for three years after he was moved.

9. A number of months after I was placed in Nazareth Lodge I remember having athletes foot and being given cream to treat it. My feet were so painful it made me cry and I remember being beaten by **SR 34** with a wooden bat because I was crying. She was very harsh and I remember her beating other children for messing around or talking after lights out.
10. I remember a couple of times when we were having baths there was a member of staff whose name I cannot remember who would pull our towels off and laugh at the size of our penises. She also used to flick us with a towel. She also used to encourage older boys to do it too. It was very painful, especially if the towels were damp.
11. I remember being force fed turnip by the same member of staff when I was about nine. I did not want the turnip but this person pushed it into my mouth and hit me around the face and made me swallow it. This made me vomit and she then made me eat the vomit.
12. I remember having to go to court in connection with my father. I assume it was in relation to the arson. I understand he went to prison and served about six months. I remember he then started to come to visit us and take us out on Sundays. We had not seen him in maybe a year. He took us up to Nazareth House to see my sisters. This was a standing arrangement which was put in place when I was in the Sacred Heart group.
13. After a while I decided that I wanted out of the Sacred Heart group as it was too tough. I worried about how **NL 3** would cope if he was subjected to the bullying from other boys, nuns and members of staff that I had both experienced and witnessed. I wanted to try and protect him. When **NL 3** moved up from the nursery the both of us were moved to the Marion group.
14. There was a woman in the Marion group called **NL 4** My first memory of her was that she was nice. She gave us sweets and we thought she was

1 into your mouth and hit you around the face and made you
2 swallow it. That made you vomit and she then made you
3 eat the vomit.

4 **A. Yes.**

5 Q. Now the Sisters of Nazareth have said that they employed
6 staff in the utmost good faith and they are devastated
7 to hear that that member of staff --

8 **A. Uh-huh. Uh-huh. Uh-huh.**

9 Q. -- would perform the type of cruel acts that you
10 describe in paragraph 10, but they don't accept that any
11 child was force fed while in their care.

12 **A. And I respect their view, but I wouldn't accept their**
13 **view. I mean, there have been some memories I never**
14 **forgotten about. Whether I remember her name or not,**
15 **because I compartmentalised it, matters little to me.**
16 **I remember vividly that occasion, and I had never really**
17 **at home when I lived with my family had vegetables. We**
18 **would have actually been -- well, that's another story.**
19 **So I wouldn't have been greatly enamoured with turnip or**
20 **green cabbage and I am still not, and if I have**
21 **turnip at all, there hasn't to be any lumps in it. So I**
22 **have a phobia about that, but on this occasion I said,**
23 **"I don't like -- I don't eat turnip" and I was told to**
24 **eat it, and I wasn't going to eat it, and that's when**
25 **I was pushed into -- had a spoon put in my mouth and**

1 I said, "I will be sick" and it continued and I was
2 sick, and she lifted a piece of what I threw back up and
3 put it back in my mouth and slapped me round the face.
4 I mean, I can't imagine what the congregation may feel
5 about that. That is up to them, but I know how I felt
6 about it.

7 Q. It's a memory that has lived with you, HIA225.

8 A. Absolutely.

9 Q. When we were talking about this earlier, HIA225, you
10 mentioned that the complaints that you have recorded in
11 your statement to the Inquiry are essentially those
12 experiences which have troubled you most --

13 A. Yes.

14 Q. -- through life --

15 A. Yes.

16 Q. -- but that there were other memories that you had --

17 A. Yes.

18 Q. -- of treatment that you received in the home --

19 A. Yes.

20 Q. -- that you have not actually recorded there but you do
21 recall.

22 A. Again, I mean, sometimes when I have conversations such
23 as this, a memory comes back. I only put in issues that
24 troubled me. I mean, there were practices that some of
25 the sisters would have done, and I named a sister in my

1 had to do much disciplining, but should you need to, you
2 put them to their room, or ask a child to go to their
3 room, or on the odd occasion I might give them a smack
4 or whatever, but apart from that, apart from that -- or
5 you'd deprive them of something, maybe not going out
6 to -- you know, going out.

7 Q. When you say you might have given them a smack, how
8 might you have done that, Sister?

9 A. Just on the hand. Mostly on the hand.

10 Q. With your own hand?

11 A. Just with your hand, yes. Uh-huh. It wouldn't have
12 happened every day. It wouldn't have happened even
13 every week, but it would have happened on occasion.

14 Q. Can you even give us an example of what -- something
15 that might have provoked that kind of behaviour?

16 A. Well, one of the children had a hamster and another
17 child flushed it down the toilet. So I -- I did tell
18 him and I said, "Now I am going punish you for that" and
19 I slapped him.

20 Q. Well, one other thing that we have heard a lot about in
21 the Inquiry is about children who wet the bed. Do you
22 remember whether there was any policy about how to deal
23 with such children?

24 A. We didn't make a big issue. I can't remember the
25 policy, but I certainly didn't make a big issue of it.

HIA REF:

Witness Name:

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 – 1995

WITNESS STATEMENT OF **SR 29**

1. I worked in Nazareth Lodge for seven years from the 7th October 1976 until the 18th August 1983.
2. My general memories and overall view was that the children had as close to a normal lifestyle as we could manage and I particularly remember them enjoying holidays in Portrush, Portstewart and Ballyhornan.
3. As with any child growing up there were incidents during the lives, not all of which will have been good. My memory is that any incidents were reported to appropriate senior Sisters, were investigated appropriately and the necessary people were informed of any untoward event which would have occurred. These could have been of fairly minor things such as broken windows, children fighting or children getting injured in the playing areas or just in general life. I do not recall any major specific incident of note.
4. I do recall that, as would be expected, the children were not always well behaved. I remember that the main punishment for children who had misbehaved would have been having their pocket money reduced or taken off them for a short period, they could have been asked to do extra chores such as helping with the washing up or setting the tables and cleaning and polishing shoes, their access to the TV could have been withdrawn or not being allowed to watch movies. On some occasions they would have been sent to their rooms or could have been, what is now known in modern terms 'grounded' and not being allowed to go into town to the cinema or events like that.
5. Mealtimes were nothing of particular note in my memory. There was always a sufficient amount of food which, from my memory, was always of a good quality. The Superior at the time always insisted that the children were provided with nutritious and wholesome food as it was essential that they were not hungry and they were well fed if they were going to progress.
6. I remember who had wet their beds being woken in the mornings and they would have brought their wet bed clothes to a laundry basket which meant that they could be laundered and their beds remade in time for them at night. The children would then have had a bath prior to getting dressed to ensure that they were clean before they would have gone to school.
7. I remember various outings in my time with the children in Nazareth Lodge including trips to the cinema; the children would have gone to various clubs such as the Cubs, Brownies and Scouts, discos, swimming or would have been allowed out to visit friends. I also

PRIVATE

5. We would get up about 6 or 6.30am and go for breakfast. For breakfast we got bread and dripping and maybe a cup of milk, but it wasn't very much. I was always hungry and the food was always of a poor standard. We then went to school on the same site. The teachers were the same nuns.
6. [REDACTED] SR 118 [REDACTED] would shout or beat us even though we weren't doing anything wrong. If work wasn't done right God help you. You would get battered on the floor. [REDACTED] SR 118 [REDACTED] would usually use a hurley stick, an ordinary stick or strap to beat us. [REDACTED] SR 118 [REDACTED] was a wicked old woman.
7. School finished between 3 and 4pm. After school, the nuns would either make us to do work or allow us to go out to the playing field at the back of the home. Other than a football there were no toys to play with. We made up our own games.
8. One of my main jobs was cleaning a large Terrazzo corridor. I had to sweep, scrub and polish it. There were two boys at one end and two at the other – it would take about 2 or 3 hours to clean and the nuns would regularly come out and check on us. I was 8 years old and the work continued until I left when I was 12.
9. The weekends were the same except we had no school. We had to do more jobs around the home. When we weren't cleaning we passed the time in the dining room.
10. After dinner we usually went to the playing fields and then to the chapel for benediction before bed.
11. The rooms had nearly 30 or 40 boys in each room. I think there might have been 5 or 6 dormitories. There was nothing wrong with the bedding or the heat.
12. At night if you were caught talking the nun who was supervising would come and give you a whack. [REDACTED] SR 118 [REDACTED] and [REDACTED] SR 100 [REDACTED] were in charge of my

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with loads of Jam in it we usually had 2 cups then we were singing again, no one was ever allowed to be late, you had to have a good excuse (like being dead or something) of course there were benefits as we made a record of Christmas Carols? there were also trips to the Cinema and we were one of the first groups of boys to see the film THE TEN COMMANDMENTS in the RITZ Cinema from the circle, and there were also trips to DuBLIN Zoo, and other places, with pocket money, most of the Choir was also expected to take part in any plays that were musical or needed extras. The Choir also practiced in the evening in a little Annex adjacent to the main HALL.

Amusements.

All the sports were in front of the main house a large area was concrete and we played football, Rounders, GYMNASTICS, there was also a large field which had some swings a boat sand pits, There was also for a while a large Climbing Frame but that was eventually taken away, during the summer months a Fair used to leave a large merry go round at the bottom of the field near the main road, RAVENHILL Road, were the rest of it was: I don't recall unless it arrived at night and set up, we all so played tig hide and seek and we played with wheel hoops and made a cleat out of a piece of wire and ran with it, we all so had some 3 wheeler bikes, 2 wheel scooters and a large METAL Car blue, on several occasions a large Army Lorry used to park at the front of the railings and show films what about? why? and of course that old favourite marbles and hop scotch, ~~tennis~~

Laundry.

GETTING back to the main house, it also had its own Laundry, a wash room, and a boiler room supplied all the hot water and heating but all the clothes and sheets etc were dried on great hot pipes, which were in a recess in the wall above the Chapel two very large green metal door like apparatus were pulled out and all the clothes and other items hung over them, if the bars were not hot, then heat came in by some other method, 11.5.

through the floor and pipes. SOCKS.

The first time the boys were really getting into changing their wollen socks on a regular basis, came about because no one seemed to take notice as to how long we all ready had them on, suffice to say, when we did, standing in one long row of the Corridor all the boys wollen socks seemed to be standing up on there own, like something from the seven dwarfs, or leather boots with the tops bent over, No body seemed to mind

Name: SR 46

Date: 7th November 2014

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of SR 46

I, SR 46 will say as follows: -

1. At times it was difficult, but well worth the effort. In Nazareth Lodge, the worries were when the children were out and not home on time. I was maybe too strict at times, mostly so after a child had a bad accident on me.
2. Also, in those years the children seemed to be happy. Sometimes if they were due to go home for the weekend, the children would request to stay depending on what was on in the Lodge.
3. The children were quick to play a joke on you. They were relaxed and very chatty after school and when they returned back after the weekend.
4. They enjoyed plenty of activities and enjoy going swimming a few evenings. They also attended the local youth club, brownies, scouts etc. They would go to the pictures and have annual holidays.
5. The children were encouraged to save some of their pocket money each week. We went to the post office and each child had their own saving book. Their money may have been used for holidays, mother's day presents etc.

Statement of Truth

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

Signed

SR 46

Dated 13-11-2014

PRIVATE

17. We didn't get pocket money in the Lodge but the odd time visitors to the home would give us money. We were not allowed to go to the shop so we would sneak out to the Park shop on the Ravenhill Road at lunchtime. We would hope the nuns or staff would not see us. If you got caught coming back from the shop, [REDACTED] SR 34 [REDACTED] would ask you where you got the sweets. She would give you a good thrashing then. She would hit us with a walking stick or a cane.
18. There were lifts in the Lodge but we weren't allowed to use them; they were only for the nuns.
19. I remember men used to come visit us every Saturday and give us sweets. I don't know where they came from but we called them the sweetie men. They used to play guitar as well. We went on holidays to Ballyhorman and the sweetie men came with us. We had our picture taken in Ballyhorman. The holidays weren't too bad but we had to sleep in huts with concrete floors which were freezing. The bath water was freezing as well.
20. I remember one time in Ballyhorman, [REDACTED] HIA 19 [REDACTED] and I were carrying a big pot of boiling water and I slipped and fell. I can't remember if I got burned or not but [REDACTED] HIA 19 [REDACTED] said I did. I don't think I went to hospital at the time. When we went to the church in Ballyhorman we all had to kneel on the floor while the nuns sat on the bench for the whole service.
21. At Christmas time in the Lodge, we would go to Christmas parties at Mackies. We would meet people from Rubane and Muckamore and St. Pat's. We got toys at the Christmas parties but they weren't up to much. We got sweets as well and we would always be saying 'I'll swap my apple for your orange' or 'I'll swap this toy for that toy'. We were allowed to keep the toys but they weren't great.
22. I used to go out to foster parents for holidays when I was in the Lodge. I went to a family called the [REDACTED] NL 29 [REDACTED] who lived on [REDACTED] beside [REDACTED] [REDACTED]. They are dead a long time now.

Nazareth Lodge 15/09/1968 – 19/09/1977

6. I was placed in the nursery wing of Nazareth Lodge - the Bethlehem Group headed by [REDACTED] and two lay members of staff. The group contained approximately 20 children of various ages. I also remember the nuns coming back from going out for voluntary collections to look after us. Their hand bags were full of coinage.
7. [REDACTED] was a lovely warm person; she was gentle and a great painter. I remember her painting the nativity setting for the Christmas crib. I kept in contact with her right up until her death.
8. I was placed up for adoption on several occasions, but for whatever reasons I could not settle and returned to Nazareth Lodge. I remember one family, the [REDACTED] from West Belfast – they wanted to adopt me, but ended up adopting another mixed race girl. The family immigrated to Canada and I was fortunate to visit them in Guelph, Ontario in 1977. There were other families particularly from West Belfast who would take us out either for weekends or day trips.
9. I remember at Christmas times we attended many parties organised by outside bodies for us orphans. These were great occasions and I have many fond memories and I am grateful for what people did for us. We attend summer days out with the pupils from Garron Tower on the Antrim coast and in the great school St Killian's College campus.
10. When I was old enough I became an altar boy and [REDACTED] looked after us – she was a very kind and gentle person. I remember when she died and I attended her funeral. With the exception of Brendan Smith – all the chaplains were very kind to us. Father Mc Gaughy took us to day trips on Portrush and another priest (not the Chaplain) Canon John Kearney took us out at weekends to his parish in Portadown.

Lay Staff

11. There was two lay staff along with [REDACTED] who looked after us children. They were a mixed bunch; all of them were young girls in their early teens or late twenties. NL 196 [REDACTED] was a lovely person who took great care of me and brought me out to her family home in Andersonstown. When she left the Lodge, I remember being totally devastated and cried for many months at night. This August I met up with NL 196 [REDACTED] again and stayed with her along with my two sons. NL 197 [REDACTED] from Castlewellan was also a great person – she took me out at the weekend to her family farm. There was [REDACTED]

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staff who were great people, [NL 73] [NL 74] and [NL 75] I am not sure if they knew what was going but suspect they didn't. Most likely they didn't know simply because [NL 4] worked alone and didn't have much in common with the lay-staff in general. She was not well liked by the children and equally by fellow lay-staff.

11. The backdrop to Nazareth Lodge, the food clothes and recreation were of a reasonable standard. Most certainly you were not starved or deprived, there was always a warm bed. We had everything that could be provided; it was not easy for the nuns. From a point of view looking back as a child, Christmas time was always an exciting time. The negative aspect however was when you received your Christmas present, you had to return it the following day. The presents were kept and redistributed the following Christmas. From a child's perspective this made no sense, but only to cause much resentment. It would be later years I understood the reason behind this policy. The nuns depended on voluntary subscription, there was no state support or funding back then, nevertheless I felt it was rather cruel. One year I received a toy milk float with churns and it broke my heart when I had to give it back.
12. The flip-side however we were allowed to attend Christmas parties outside of the home, which would take us to Mackie's factory, Kennedy's Bakery and other notable business companies. This would bring Nazareth Lodge and House children boys and girls together. It was the only time we saw each other. Nevertheless going out to parties was with a sense of excitement, the bus journey alone made the day.
13. In addition the nuns would take us to the pictures on the Ormeau Road maybe once or twice a year. And through school time we would also attend the local Ormeau swimming pool on Thursdays. This was extended to going for walks along the Ravenhill Road and dropping into the local sweet shop. We loved it immensely. Some of the boys would also go out to foster homes at weekends. Ironically in most cases the boys couldn't wait to get back to the Lodge; after all it was our home.

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III.

4
TITLE

B.T.S and Pieces.

4

The older boys were in charge of us especially when the Nuns were in Chapel at Vespers. Winter times were the worst as they took great delight in scaring us with ghost stories making us run down the corridor from one end to the other shouting theres a ghost coming up. so we would run to the other end, we now know it was somebody with a sheet over him and a halloween mask on.

The worst time of all was when we were making our first communion. Learning about taking the host at the altar rails, Confession, and following the mass in our new pray books. But going to confession always seemed a very long drawn out affair waiting for ages to go in the Box. In the end I was decided to just send a few Boys at a time, as so many wanted to go to the loo that they wet themselves when they got there. But the worst was to come after Confirmation we ALL had our new pray books and being excited we were all showing each other our books and whispering the Nun in Charge warned us to be quiet or else, in the end we all had to hand our pray books along the pew to her we never did see them again. After Mass, the Nun, ~~Sister~~ Monia? made all the boys (full length of the corridor) sit on the benches along the wall the older boys some were watching us, four other boys were in the dormitory with sister Monia? one boy at a time went in laid across the bed being held down by the four boys, and caned six times across the Bum. we were not allowed to make any noise after it was over but sit quietly. one boy did, heard his head off and the older boys found this funny and egged him on. [redacted] came out and said if that boy did not stop that yelling we were all going to get it again. So the older boys used to say to him go on shout, Louder, and we had to sit there going ~~schree~~ sssss with our bottoms still sore. Not long after that every thing changed the older boys were transferred to a house in the country and Sister Monia? was transferred to some where else, I believe because of her cruelty. New nuns arrived and that is when the 4 groups were formed [redacted]

[redacted] MALCHUS WAS - SACRED HEART
(THE CHOR) Names not available yet
But [redacted] I believe knows them. [redacted]
was in charge of the choir, we used to practice up stairs in the corridor at night when it was near Christmas time and to keep our voices clear and warm [redacted] used to bring up a large pot of very hot water

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6

6

(6)

AS we were all in the same boat, and we also had a bath once a month, and our hair was washed once a week in a solution of Jeyes fluid to keep us free of nits and other hair infections. There were three large enamel baths and 3 shower cubicles, both were rarely used except as punishments, as you can see from the photograph we look like skinheads. The photograph in question was taken I believe in 1952-3 on the occasion of the opening of Saint Joseph's Baby Home, with a statue of Our Lord at the entrance way, so we got dressed up in our little brown uniform and sandals for this opening day - and also we walked there on the feast of Corpus Christi, we would walk from the chapel down the Avenue saying the Rosary and Finnish beside the statue and sing some hymns. We also wore our suits on days when we went away to Bangor, Dublin, as part of the Choir, or Belfast city to make a record of some Christmas carols, and when we were on holidays to Antrim ghengariff, we also had a little scal cap which we rarely wore except in winter time when we went to Belfast after Christmas for pantomimes and a circus in the Grand Opera House, Great Victoria Street, BELFAST, which a few years ago had a complete revamp, and is still doing very well, and we also seen the finals of the Irish dancing championships there to, At the RITZ Cinema the Choir were one of the first groups of boys to see the film the Ten Commandments from the Circle which was a big thing for us and during the break we had ice cream and sweets.

NUNS.

Regardless of what seems a lot of happy times, we did have a lot of occasions to remember the bitter times, also The Nuns could on many a time turn Viscious and Vindictive and be cruel both verbally and physically and some of these punishments came in the form of not seeing your mother or other relation when they came to see you. Verbal abuse was if you were untidy your underwer was soiled, caught doing anything which they thought was of in their minds of a sexual content and not eating your food which on a number of occasions was force fully shoved into your mouth. Physical abuse came in the form of what ever came to hand, I.E. their hands, Brush handles, or the long straps which they wore around their waists and hung down the side of their hip, rare occasions a cane was used, they could ~~make~~ stop you going out at week ends, on visits, or holidays.

1 Q. In paragraph 6 you talk about you yourself were selected
2 to sing in concerts. You say you were an attractive
3 child and you described to me the curly hair that you
4 had.

5 "I would also have been selected to present boxes of
6 chocolates to visiting nuns."

7 You one time took the box of chocolates and shared
8 it amongst yourself and some other boys. You remember
9 being beaten by one of the nuns with a strap for doing
10 that.

11 A. Yes, I was punished by Sister in charge because they
12 wanted the chocolates for themselves, you know. They
13 didn't want me to have it, but I broke the law I suppose
14 in sharing them with the other lads, you know.

15 Q. Would you accept then that it was appropriate that you
16 were punished for doing this?

17 A. I think it was overdone.

18 Q. Overdone. Just going back then, if I can, to
19 paragraph 9 -- sorry -- going on to paragraph 9, you
20 describe the fact that you had a bedwetting problem.
21 When you wet the bed, you were punished the next morning
22 by being taken to the bathroom by the older boys, where
23 they threw buckets of ice cold water over you. You then
24 had to kneel outside SR118's room. We know that's
25 SR118.

1 there was a certain distance there, you know, because --
2 I mean, there was very limited time, you know. You
3 wanted to play with your -- boys of your own age,
4 because you had your own little clans, you know, and you
5 played -- you went with.

6 Q. HIA204, I asked you earlier about whether you have good
7 memories of your time in Nazareth Lodge and you did have
8 some fun there. Isn't that true?

9 A. Well, yes. I used -- I was selected to -- to perform at
10 concerts. There was a lot of concerts there, because
11 there were some visitors came, nuns from other convents,
12 from other parts, maybe from England, other parts of
13 Ireland, you know, and there was always a concert put on
14 for them or visiting priests or bishops or whoever
15 happened to be at Belfast at the time, and I was always
16 selected to -- I think I did every Irish dance. There
17 was two hand reels, four hand reels, eight hand reels,
18 sixteen hand reels, and they used to dress me up in
19 a girl's attire, you know, and I would have to sing
20 solos or sing with another boy, you know, songs for part
21 of the concert. They were great people for putting on
22 concerts for visitors. There was always a lot of
23 visitors coming there to be with the other nuns, because
24 they were probably from the same order, Sisters of
25 Nazareth, you know. There were Sisters of Nazareth and

1 **A.** Yes. I went to a wedding when my sister's son got
2 married, and while we were in Belfast, I -- my
3 sister-in-law looked in the directory and there was
4 still the NL 65 name in the directory. So I -- just by
5 chance we found the number and his wife answered the
6 phone and she remembered me. She used to help out in
7 Nazareth Lodge with NL 65, and she remembered me and my
8 brother, and NL 65 was teaching in at the
9 time. She said, "Well, I will pass the information on
10 to him, give him your phone number and he will get back
11 to you". So eventually NL 65 did phone me up again and
12 he asked me how I got on in life, and I spoke to him
13 about many of the boys that used to be in the home with
14 me, and he was still in contact with some of the boys,
15 and I thanked him for the help that he did for me all
16 the time while I was in Kircubbin and taking me to his
17 mother's house and making me feel like one of the family
18 really.

19 **Q.** In addition to that you point out in paragraph 6,
20 HIA247, that you were taught Irish dancing.

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

22 **Q.** And, in fact, one of the reasons why there was confusion
23 over 1958 or June '58 as the date for going in is you
24 and your wife have been able to trace a newspaper
25 picture of you and others winning the cup --

1 **A. Yes.**

2 Q. -- during 1958 for Irish dancing.

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

4 Q. That's a positive recollection you have of your time.

5 **A. Yes, it was good.**

6 Q. To characterise it, HIA247, is it fair to say that it
7 was a strict regime and the physical punishment is a bad
8 memory you have, and how your brother was treated is
9 a very bad memory you have, but there were other
10 positive aspects of your time that you do recollect with
11 a fondness?

12 **A. There were the good times, yes, the dancing and the**
13 **Gaelic football. They were the positive things,**
14 **counteracted the other side of it.**

15 Q. What I wanted to ask you then, HIA247, there is some
16 matters that have come out of the Welfare Authority
17 material that the Inquiry has been given. If we can
18 bring, please, SNB-44823. You touch on this a little in
19 your statement and then this material brings it out into
20 much greater detail, that -- we can see in that first
21 entry:

22 "I told ", who was a relation of yours who
23 lived in Belfast, "that HIA247 was sitting his
24 technical exam and otherwise have to move to Kircubbin."

25 The discussion there is reflecting an attempt by her

1 You do have a good memory of one thing about
2 Nazareth Lodge and what was your time in the choir.
3 Isn't that correct?

4 **A. Yes, I do, yes, yes. That was a good time.**

5 Q. You say you had a good voice and the nuns encouraged
6 your talent. You were always the lead in plays and you
7 remember reciting poetry in City Hall. You say the
8 Sisters nurtured that ability, and you enjoyed that, and
9 singing in the group gave you a sense of belonging, and
10 it was one of the few good things about your time in the
11 Lodge. You say you now know the Sisters had many
12 fundraising events and you and others like you were
13 being used, as you say, for their own ends, as simply
14 these concerts were being put on to raise funds for the
15 home.

16 **A. Yes, that's correct, yes. It was a good time, you know.**
17 We did a lot of practice and we made sure we did it
18 right, and I was -- I was what you'd probably call the
19 main actor. I did all the main singing and I was the
20 main actor in most of the plays and -- because I had the
21 voice and must have had the ability, and the nuns
22 encouraged that, you know, and I quite -- you know,
23 I can't be harsh and say they were completely bad in
24 that respect. They encouraged me to do the singing, and
25 we all enjoyed it, because we were all doing it together

1 **A. That's the only time I remember, yes.**

2 Q. The barber came to the home on a regular basis.

3 **A. Aye, there was two barbers came to the home.**

4 Q. How often?

5 **A. Every time you need your hair cut like, you know,**
6 **whatever that be, a month or six weeks or something like**
7 **that there, you know.**

8 Q. You also talk there at paragraph 27 about being taken
9 out at Christmas, being taken to a factory -- this is at
10 page 215, please -- being taken to a factory. You think
11 it was called Mackies.

12 **A. I think it was called Mackies or something like that.**

13 Q. You remember meeting Santa Claus and being given
14 presents to take back. Can I ask you do you remember
15 getting presents from the nuns on Christmas Day?

16 **A. I can't remember that, no.**

17 Q. Or birthdays you say you would get --

18 **A. Now I remember --**

19 Q. Sorry.

20 **A. -- the last birthday I had there I had a wee bit of**
21 **a party, you know, down in the hall, the food hall, you**
22 **know, the dinner hall --**

23 Q. The dining hall.

24 **A. -- the dinner hall, but I think that's when I was 11 or**
25 **something, 10 or 11, but that was the only time**

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7. **NL 66** put me in the cupboard with no light in it. The only light was on the outside and she locked me in. It was pure black and the only light you could see was the strip coming in under the door. That strip of light was the only thing that kept me going. I was locked in there for a number of hours and when I came out I had sore eyes.
8. In the mornings we got up, got dressed and then went downstairs to get breakfast. Breakfast was cornflakes or toast. I remember on a Saturday we had chips. Even if I was not hungry I was forced to eat and the plate would sit there until I ate it. I always wore 'hand me down' clothes. I was given a bath every two or three days. I remember birthdays in the home were good and I had a party every year. I went to St Michael's School first but I was lagging behind so I started to go Harberton Special School for backward children. If I was thrown out of the class one of the older girls would tell **SR 62**. She would tell me to go and wait on her upstairs. I remember waiting for about an hour and then **SR 62** would come raging at you with an object to beat you with. This happened regularly in periods of two to three weeks. After tea, we were allowed to watch television and then it was bedtime. During the week each day was the same. At the weekends we were allowed to go somewhere like the swimming pool or the pictures.
9. I slept in a dormitory with three boys to a room. I shared a room with my brother **NL 97**. The next room also had three boys and then there was **SR 62** room. Her room had a bathroom attached. Then there were the girls' dormitories where there were also three girls to a dorm.
10. One really nice member of staff that I can remember was a lady called **NL 146**. **NL 146** She never once beat me.
11. Homework time was terrible. I sat for what seemed like an eternity trying to spell words and **SR 62** would force you to get it right. If I got it wrong I had to go and stand upstairs and wait for her. You knew something bad was going to happen to you. She would beat you with anything solid she could get her hands on.

remember friends being in the home visiting the children. I particularly remember parties at Christmas and Easter and the children would have had small parties for their birthdays.

8. My memory is that children did receive gifts at these various events in their lives.
9. When the children would have left our care there was Social Services involvement and the children would have been found placements by Social Services and would have had their placements and residential needs supervised by Social Services. The children would have been given great encouragement to come back and visit and would have been welcomed on any occasion they did this. Many children did come back to visit the Sisters and their former friends and particularly if they had other siblings living in the home, would have come back to visit them.
10. I recall over many years receiving letters from children who had formally been in my care and photographs of the children and their own families as they grew up. Unfortunately I have not retained these letters or photographs through my life and would have lost or disposed of them between the various moves around the Congregation's houses in the United Kingdom.
11. I hope that this is of assistance in looking at the general situation in the Homes during my time there.

Statement of Truth

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

Signed

SR 29

Dated

25.11.2014

“Q. I just want you to go to the records, first of all in relation to the criticisms in the Swag report about the family atmosphere in the home....Could you read out some of the entries in or about that time?”

A. 31 October 1975. Today was Halloween and the children all had a party, and afterwards they had a big bonfire out in the big field.

Q. Yes?

A. [REDACTED] [REDACTED] was 9 years old today and as there is a birthday on Sunday we combined the two parties together. [REDACTED] has his parents up and also his brother and sister, so it really was a family occasion for [REDACTED]. Today was another wet day so the children could not go out. Some of them played games or painted in the afternoon. These were some of the games they got for Christmas”.

The foregoing is highly significant evidence bearing in mind the complaints by some residents that their birthdays were not acknowledged and that they were deprived of family contact.

AND –

“Q. You say that that was introduced about a year ago. Certainly from the diary which you were good enough to produce for us it would appear that the home did observe the practice of seeking the permission of the child’s social worker before allowing a child out for a weekend or even for various holidays or whatever. That seems to have been the practice.

A. Yes.

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10. We usually had our baths on a Saturday evening at around 5 or 6 pm. There were 3 baths for the whole Lodge, and we were made to line up in two lines waiting for our turn. If you were lucky you were one of the first in the bath when the water was clean. We were stripped off and put into the bath in pairs, and were given an old sheet to dry ourselves with. If you were one of the last boys to get your bath, you were left with dirty water and a wet sheet to dry with. We had no privacy at bath times, as we were always being watched by the nuns. We did not have our own toothbrush, but had to share with each other. Modesty went out the window.
11. When the benefactors came to visit the Lodge we had to put all of the best stuff out. We were given a polish and Jeyes Fluid mixture to polish the floors with. The good beds, pillows and quilts were only for show. The benefactors were people who gave money to the home or who took some of the children out at Christmas. They also assisted some of the boys with finding employment. We never spoke to the benefactors, and we were told that we had to behave ourselves when they were visiting. At Christmas some of the boys would be allowed to go to a party at Macky's Iron Factory. We looked forward to the party as it was a bit of an adventure. We received oranges or apples on Christmas morning. We did not receive any toys, nor did we have toys to play with in the home. Only the good boys were allowed to go out on trips or to the Christmas party, but it was difficult to be good enough for the nuns because they were always wanting more work out of us or finding fault with anything we had done. We could never please the nuns. One year I thought I was going to get to the circus, but as I was waiting to go Sister **SR 157** told me that I had to stay to scrub the corridors, so I did not get to go that year.
12. I can remember two inspections by the school's inspectors. **SR 118** told us in the morning that the school inspectors were coming. The inspectors gave us an exam, but it was only a formality. I never spoke to the inspectors directly as we were there just to be seen as a group of children. We had to be on our best behaviour all of the time and we were watched constantly by

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and front. I was young and inquisitive and I just lifted it. There are no doctors' records for me and I don't remember seeing any medical person about it. I just remember my mum coming to see me then and she said that I was unrecognisable. I do remember having the mumps when I was 4 but don't remember anyone ever coming to see me about it.

Nazareth Lodge

4. There were three groups in Nazareth Lodge. I was in SR 29 group, NL 109 NL 108 HIA 93 and NL 33 were in SR 46 group and NL 68 NL 30 and NL 97 were in SR 62. I was kept separate from my brothers and sisters. My brothers and sisters came to visit me and they used to look through the fire doors which had glass panels at me but I didn't know who they were. I never felt loved. They were all together in different units but because I was the youngest I was on my own. I always felt alone. I never remember having any other children or toys to play with. I just used to sit and make daisy chains out in the green area. I remember NL 30 and NL 97 had toys outside like swingball. We used to get together on days out to Portrush or maybe events like Christmas parties. I had no idea who my brothers and sisters were, just that they were waving and coming over to hug me. We got to sit on Santa's knee and got a present given to us to have our photo taken. As soon as the photo was taken, the nuns took the presents from us and we never saw them again. It was all for show.
5. My first day of primary school was horrible. I remember I was marched down a corridor and taken to the door and told to go on in. SR 29 just left me outside the door. I had no support or help. I used to ask the older children to help me but all they used to do was beat me up. There was no-one else from my unit in my school. The school was within the grounds so we just walked across the courtyard to it. It was separate to the residential unit and was called St Michael's primary school. There were other children from the community there because I didn't know any of them. After I left care I also went to school on the Road.

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staff who were great people, [NL 73] [NL 74] and [NL 75] I am not sure if they knew what was going but suspect they didn't. Most likely they didn't know simply because [NL 4] worked alone and didn't have much in common with the lay-staff in general. She was not well like both by the children and equally by fellow lay-staff.

11. The backdrop to Nazareth Lodge, the food clothes and recreation were of a reasonable standard. Most certainly you were not starved or deprive, there was always a warm bed. We had everything that could be provided; it was not easy for the nuns. From a point of view looking back as a child, Christmas time was always an exciting time. The negative aspect however was when you received your Christmas present, you had to return it the following day. The presents were kept and redistributed the following Christmas. From a child's perspective this made no sense, but only to cause much resentment. It would be later years I understood the reason behind this policy. The nuns depended on voluntary subscription, there were no state support or funding back then, nevertheless I felt it was rather cruel. One year I received a toy milk float with churns and it broke my heart when I had to give it back.
12. The flip-side however we were allowed to attend Christmas parties outside of the home, which would take us to Mackie's factory, Kennedy's Bakery and other notable business companies. This would bring Nazareth Lodge and House children boys and girls together. It was the only time we saw each other. Nevertheless going out to parties was with a sense of excitement, the bus journey alone made the day.
13. In addition the nuns would take us to the pictures on the Ormeau Road maybe once or twice a year. And through school time we would also attended the local Ormeau swimming pool on Thursdays. This was extended to going for walks along the Ravenhill Road and dropping into the local sweet shop. We loved it immensely. Some of the boys would also go out to foster homes at weekends. Ironically in most cases the boys couldn't wait to get back to the Lodge; after all it was our home.

1 funding back then. Nevertheless you felt it was rather
2 cruel, and you cite a particular year when you got a toy
3 milk float with churns, and it broke your heart having
4 to give that back.

5 **A. Indeed.**

6 Q. Now we have discussed this earlier. You know that the
7 congregation have provided a response statement with
8 regard to what you have said about your time in care --
9 in their care in the home in Nazareth Lodge. They say
10 that they don't accept that toys were removed from
11 children.

12 **A. Well, I mean, as far as I am concerned as a child,**
13 **I mean, Christmas time you recognise as a very important**
14 **period of the year, and obviously getting Christmas**
15 **presents, albeit very few, was the only one we ever got.**
16 **So on that basis I would refute that. The presents were**
17 **given on Christmas Day and taken away the day after, and**
18 **that's for sure.**

19 Q. Can I just ask, HIA21, if you remember going to
20 Christmas parties outside the home? Did you do that?

21 **A. Yes. We were very blessed that the nuns provided**
22 **Christmas parties throughout Belfast by mainly large**
23 **businesses like Mackies and Kenzies Bakery, where we**
24 **would go with -- also the Nazareth House girls and**
25 **ourselves would go to these various parties. So there**

1 Q. Did you ever remember anybody else coming to inspect the
2 home, never mind the school, but coming to look at the
3 home to see what was going on in it?

4 A. I don't recall any visitation from anybody or any
5 particular bodies that I would recall. Obviously being
6 quite young and small, I wouldn't really comprehend who
7 was coming or going. I might have seen in school
8 occasionally men in -- what I would call in suits, but
9 whether they were actually school inspectors or not I'd
10 only be speculating.

11 Q. You talked when we were speaking earlier about the fact
12 that there was an annual open Sunday in the home. Can
13 you tell us a little bit about that, HIA21?

14 A. Yes. It was an opening once a year on a Sunday --
15 I think it is usually before Easter or after Easter --
16 where Joe Public and particularly married families or
17 husband and wife would come, and there'd be dozens and
18 dozens of visitors coming just to visit the children,
19 give them sweets, talk to them, spend a few hours with
20 us. That was an enjoyable day, because we knew that
21 people would come up and give us sweets more than
22 anything else.

23 Q. You also -- do you remember the doctor visiting the home
24 or the dentist, or what were the arrangements with
25 regard to medical care?

1 **A. Well, if you made a mistake in reading, or if your**
2 **arithmetic was no good, or any mistake, then you were**
3 **taken up in front of all the boys and beaten on your --**
4 **on your hand with a ruler, not with the flat of the**
5 **ruler; the edge of the ruler.**

6 Q. You make the point later in your Inquiry statement in
7 paragraph 26 -- you say the education wasn't -- you say
8 the education was very poor, and I was asking you
9 earlier what you mean by that. You are saying you felt
10 there was much more concentration on being taught
11 religion and Latin --

12 **A. There was, yes.**

13 Q. -- than maths, English and geography.

14 **A. Uh-huh.**

15 Q. You made the point to me you didn't really understand
16 where England was in relation to Ireland.

17 **A. No, I didn't. No, I didn't.**

18 Q. You make the point then in paragraph 10 of your
19 statement that your memory of the food that was in the
20 home isn't a positive memory, and, as I said to you
21 earlier, the Sisters have explained in their statement
22 that they did the best they could with food at the time.

23 I was asking you did you -- they have made the point
24 that the nuns ate the same food as the children. Do you
25 remember were the meals taken -- were the nuns eating

PRIVATE

16. In the convent everything we did was because we were told to do it. Prior to going to Church or Benediction we would be told to stand in a line and then go to the toilet. If you needed to use the toilet during the service you weren't allowed to leave and if you did leave you got a hiding and if you wet your trousers you got a hiding. The nuns used to check so either way you were beaten. It was mostly [SR 118] who did the beating.
17. The nuns said a lot of words in Latin but they never explained to us as children what the words meant.
18. When I was nine years old I ran away from the home. I remember a policeman asking me where I was from and I said I didn't know. When he asked me my name I told him and he said I was from the convent. I told him that I wasn't but I ended up being taken back there. When I was returned to the home [SR 186] asked [SR 118] what she was going to do with me. [SR 186] was my favourite nun and she was my choir teacher. [SR 118] said that I would get the usual: a cold bath and a strapping on the tiled floor. [SR 186] asked her not to do that because I was in the choir and one of her favourite singers. She said she still had to give me punishment so she made me kneel on the red tiled floor on the passageway for the best part of a night with an older boy standing over me. If I fell asleep he would hit me.

Outside of Nazareth Lodge

19. When I was about twelve years old I was taken to a farm in [redacted] owned by the [NL 82 / 83] Mr and Mrs [NL 82 / 83] came to the convent and picked me out of a line up of boys. I do not think that the [NL 82 / 83] were assessed in any way to ascertain if they were suitable to look after a child. [NL 82] worked and lived on the farm but [NL 83] lived in [redacted] and worked as a midwife. I believe that the [NL 82 / 83] gave the nuns money for me.

PRIVATE

HIA REF: 16

Witness Name: HIA 16

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

WITNESS STATEMENT OF HIA 16

I, HIA 16, will say as follows:-

Personal Details

1. I was born on [REDACTED] I was put into care when I was a baby. My mother must not have been able to look after us. I never knew my father. I only met my mother once when I was sixteen.
2. I have a half brother [REDACTED] and three sisters (NHB 1, HIA 460 and NHB 3). I was the youngest. I was placed in St Joseph's Babies Home initially and moved when I was two years old.

Nazareth Lodge (In/around 1959)

3. I was placed in Nazareth Lodge, Ravenhill Road, Belfast. I stayed there for eight or nine years. My sisters were brought up in Nazareth House, Ormeau Road. My half brother was never put in care. He lived with my mother.
4. We were wakened very early for mass every morning and we went to school in the home. The standard of education was poor in the home. The school was in the home, on the school grounds. I recall I was never given homework and there was very little structure to the classes. I felt that we were taught very little.

HIA 16

PRIVATE

1

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14. Nazareth Lodge primary school was within the lodge grounds. The school had four class rooms and four teachers, Sisters, [SR 34] [SR 47] [SR 156] and lay-teacher [NL 63], all were good teachers. [NL 63] was strict and he would have used a leather strap. [SR 34] was much the same, she had a short fuse. Regretfully we never got any home-work and whether that was a deliberated or a miss sight, most certainly left us at a huge disadvantage. This affectively affected our ability to grasp school curriculum which in effect left us exposed and vulnerable. In later years this aspect would be so crucial when having to seek employment. More often than not we failed just filling in application forms and that was very telling.
15. The backdrop to this, that I don't recall seeing any school inspectors visiting the school, there may have been. However I do remember the late Cardinal William Conway came to visit the Lodge sometime in 1960's but I suspect that was purely a pastoral visit.
16. Saturday 24th August 1968 my last full day in Nazareth Lodge, I told [NL 4] 'thank god we are escaping from you' or something to that effect. She once again beat me by punching with her fist on my back, slapped me on the face and kicked out. She most certainly left her mark on me. I have always had trouble with my back since then. The lodge was mainly happy environment with the exception of [NL 4]
17. Sunday 25th August 1968, was joyful but also a sad occasion. Leaving behind my home after eleven years left me in tears. While I had every reason to be bitter, the nuns for me were my parents whom I had a high regard for and the boys were my brothers. Thirteen boys along with I, were leaving for good and as we all said our goodbyes to the nuns at the front of the lodge porch doors, tears started to flow. We all climb onto the mini-bus which would take us to Rubane Home; it was an end of our time. Despite this sadness I was ever so glad to be getting away from [NL 4]. The other boys felt much the same such was the negative impact she caused.

place down, picture yourself there once again the shouts, laughter, and the tears, the pattering of little feet running down the corridors, and the hard graft of cleaning them on Saturdays, remember the smile on your face when you got a card from your Mother on your Birthday or her visit and tears when she left. But there was support there from your friends when you were punched or kicked by older boys, slapped or strapped by the Nuns, and when you fell and hurt yourself a caring arm a laugh and a joke and it was soon all friends together in what ever game we were playing, yes we did cry a lot at times and laugh, for we knew that no one would look ~~after~~ after us but ourselves. Some boys will never need looking after as they are no longer with us, some boys have not fared so well either by circumstances, or ^{are} alone by choice. But some of our boys are still being looked after, but by the family that love them, and they can call them their own family.

I thank you for wanting to remember your past it's a good past, with faults, happy, sad, and hard so for all those boys you may meet and those you can't, I thank you for all of them, and us, and for your youth, your laughter and tears and for your friendship, but most of all because you were there. Some do not want to remember for various reasons, of being known as home boys, or Bastards, what ever the reasons it's their choice, and finally school classes were

run in a sort of partnership or stages, certain lessons were taught by Nuns, and others by teachers, [redacted] had the first class room at the beginning of the corridor a [redacted] the second, and [redacted] the third, and a smaller room for boys a bit slower taken by another Nun, after 1954-55 a dozen boys who could not pick up schooling very quickly were sent out side to a special school for 'Slow Learners' or any body they thought was a little backward but there were some very lucky boys who were adopted or their parents came and took them home. The kitchen was at the very end of the corridor and you turned right to go in to the dining room, just on your left was a small corridor which led to the Back yard + farm + hall etc. A staircase was also there which led up to the back of the Chapel, the staircase was eventually taken away and the kitchen area extended and the corridor and stairway were gone and sealed the wall up, and every one for getting in they were there, as there main function was as a back stair way for the servants when the house was in the earlier centuries, to quietly go about there business with out any one seeing them.

1 **A. Yes.**

2 Q. -- during 1958 for Irish dancing.

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

4 Q. That's a positive recollection you have of your time.

5 **A. Yes, it was good.**

6 Q. To characterise it, HIA247, is it fair to say that it
7 was a strict regime and the physical punishment is a bad
8 memory you have, and how your brother was treated is
9 a very bad memory you have, but there were other
10 positive aspects of your time that you do recollect with
11 a fondness?

12 **A. There were the good times, yes, the dancing and the**
13 **Gaelic football. They were the positive things,**
14 **counteracted the other side of it.**

15 Q. What I wanted to ask you then, HIA247, there is some
16 matters that have come out of the Welfare Authority
17 material that the Inquiry has been given. If we can
18 bring, please, SNB-44823. You touch on this a little in
19 your statement and then this material brings it out into
20 much greater detail, that -- we can see in that first
21 entry:

22 "I told ", who was a relation of yours who
23 lived in Belfast, "that HIA247 was sitting his
24 technical exam and otherwise have to move to Kircubbin."

25 The discussion there is reflecting an attempt by her

1 to encourage to let you live with her if you
2 get into I think it is Harding Street School.

3 If we just scroll down, please, to the entry of
4 22nd May, we can see further discussions about
5 passing the exams and getting into school. Your
6 recollection is that you and your friend
7 were put forward to do this particular exam.

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

9 Q. I think you said to me earlier your expectations -- you
10 were expected to succeed.

11 **A. Yes, that's correct.**

12 Q. You went out of the home to another school to sit the
13 exam.

14 **A. That's correct.**

15 Q. You said to me you were training morning, noon and night
16 for it, but when it came to the exam, you turned over
17 the paper and you had been taught the wrong things. The
18 things you had been taught weren't things that were on
19 the paper. Is that --

20 **A. Well, I am not saying it was wrong, but what we were**
21 **taught at the home -- I mean, we studied for quite**
22 **a while every evening after school, and what we were**
23 **taught -- we were doing quite well. When we went for**
24 **the exam, the paperwork what we got, some of it was the**
25 **same, but there was quite a bit of it that wasn't --**

RESTRICTED

STATEMENT CONTINUATION PAGE

STATEMENT OF: [REDACTED]

HIA 33

STATEMENT PAGE NO: 3

up with a cold dirty bath. The water was not changed. On another occasion along with three other boys I was made to hold a young boy in the bath while a nun squeezed out the pus from the sores he had on his body. His screams of pain is still with me to this day. No doctor was ever called, if we got a cold we had to take a spoonful of castor oil administered by Sister Hildegard. My real mother came to The Nazareth Lodge when I had been in for nearly a year. I didn't know that she existed nor did the nuns tell me she was alive. I was warned before her arrival not to talk about the conditions I was enduring. As if to show me she meant business, one day while in the playground a couple on the Ravenhill Road (which ran parallel with the playground) spoke to me and asked me my name. The man boy noticed this and reported me to [REDACTED]. I was made to kneel in the corridor for an hour before being questioned about what I said, when I tried to explain I was beaten with the rung of the chair. When I reached the age of fourteen I was informed that I must go and work at the front door. Although I was doing well academically I was never given any option of furthering my education. The work at the front door was long and tedious. Each morning hail or shine I had to scrub the steps outside the convent. Also when that was done I had to scrub and polish a large connecting corridor between the boys home and the old folks home. It had windows all the way down and was about 50 yards long. It had to be scrubbed on hands and knees and the glass had to be shine and polished. I had to admit visitors and bring up soap from the kitchens to feed the tramps and the alcoholics who called each day. It was part of my work to pan the soup through a small window to a wooden hut outside. It was during this time that [REDACTED] lost her purse and for reasons best known to her I got the blame. I was made to kneel down in front of her with my arms outstretched and beaten with the rung of a chair to

Form 38/36[a]
[Lined]
PB 3/09

SIGNATURE OF STATEMENT MAKER: [REDACTED]
RESTRICTED

PRIVATE

nice. I remember they bought me a racing set that Christmas to make up for the scalextric set which NL 4 had taken from me.

22. I did alright at school when I was in Nazareth Lodge. There was a teacher called NL 63 who encouraged me. In school they would have used a bamboo cane or a strap but he only caned you or strapped you if you had done something wrong. I remember he wrote a sum on the board once and said he was going to leave the room for ten minutes so we could work out the answer. When he left the room I worked out the answer on my jotter. Before he came back the class were discussing the answer and I realised my answer was different to everyone else's so I rubbed it out and wrote down the same answer as everyone else. When he came back and worked out the sum with us I realised that my first answer was actually the right answer. He asked me to wait behind after class and said he was surprised that I had not got the right answer. He asked me to show him my jotter and he saw that I had got the right answer and had rubbed it out. He gave me six of the best which would have been the normal punishment at that time. I suppose that taught me a lesson about copying.

23. I did the 11+ but no-one properly helped us to prepare for it. All I was given was two encyclopaedias a few days before the exam. I did the exam and then forgot about it. When the results came out NL 4 gathered our group together and said she had something to tell everyone. She said we have a stupid person amongst us and told everyone that I had failed to 11+. She said to me "I was right, you are stupid after all". Calling me stupid hurt me more than any beating she could have given me.

24. When I did not pass the 11+ I knew that I would be going to Rubane. If you passed the 11+ you got to stay at Nazareth Lodge and go to grammar school in Belfast. My brother NL 3 passed the 11+ and stayed in Nazareth Lodge until he was 16.

De La Salle Boys' Home, Rubane House, Kircubbin (20/08/1968 – 17/04/1972)

1 40 -- in fact, it is over the page at 80015. She says:

2 "I do not believe I would ever have insulted a child
3 because they had failed an exam such as the 11 Plus."

4 Then she goes on to discuss about taking a toy off
5 you after you had been to a television programme, which
6 I will come back to. That was one of your good
7 memories, but I just wanted to ask you, HIA225, those
8 are -- that's the response that she has made, and
9 I wanted to ask you what you felt about her response.
10 Is there anything you want to say about that?

11 **A.** I mean, NL4 can say whatever she wishes. I suppose that
12 in most of the institutions I was in I was deemed to be
13 relatively intelligent and I felt that the preparation
14 I was given for the 11 Plus was woeful, but I didn't
15 really appreciate at that age just how important it was.
16 I have lived all my life with a chip on my shoulder. If
17 I had had a normal education at a normal school -- my
18 sisters went to a school outside of the home. We had
19 our own school. So whilst I was feeling I was going
20 well, to be called "stupid" in front of everybody,
21 I have felt that all of my life and always felt insecure
22 when I discuss such matters or talk or when I am
23 contrasting matters. I just find I can never forget
24 that. I know I am not stupid. I know I am relatively
25 successful, but that's still there and "stupid,

PRIVATE

complain. I didn't know how to complain and there would have been no-one to complain to. You would have suffered the consequences if you complained.

7. The education was bad. They didn't treat you well because they thought we were orphans and wouldn't get anywhere in life anyway. They were right. Without an education you can't get anywhere and you end up in low paid jobs and it's hard to sell yourself. I never had the opportunity to educate myself when I was older as I could not afford to.
8. The routine was to get up, go to school, come back for dinner, then up to the dormitory and in to bed for 6pm, even in the summer. There was very little food. It was mainly dipped bread. We were forced to go to mass and we had chores to do which was usually polishing the floors in the hall. There was little opportunity to play. We had chores to do every day which included cleaning the bathroom and the corridors. There was no affection or warmth from the nuns.
SR 34 would have threatened to give us six of the best if we cried.
9. I had very little family contact. I never saw my mother after I was put in care. I have no memories of my father. I wasn't allowed to go and see my sisters even though Nazareth House was located close to the Lodge. My older brother, NL 133 was in Nazareth Lodge with me until he was adopted when he was eight or nine by people from Randalstown. I haven't seen him since he was adopted. I don't even remember getting to say goodbye to him. I have always missed him terribly as he was a protector to me when we were in Nazareth Lodge. Although I did not see him very often when we were in the home as we were in different groups it was comforting just to know he was there. When he left I was on my own.
10. I was allowed to visit my granny and aunt [REDACTED] both on my mother's side, in [REDACTED] in Scotland for about six weeks in the summer. My granny came over on the boat and collected us. When I returned the nuns would fire questions at me like "did you go to mass?". I said I did and they asked "what was the priest like?". When I tried to describe him they said "no, that was the

1 with me this morning. Whenever you were doing the
2 teacher training, corporal punishment was part of the
3 fabric of how children were managed in schools.

4 **A. Yes.**

5 Q. Were you taught how to deal with children in the
6 classroom in terms of corporal punishment and management
7 of difficulty during your teacher training?

8 **A. No, corporal punishment wasn't on the curriculum, if you**
9 **like, but there was plenty of work on classroom**
10 **management to try and ensure the children learned as**
11 **effectively as possible.**

12 Q. So was it discussed in terms of, "Well, don't be doing
13 it", or was it just something that was known that
14 happened, but not talked about?

15 **A. It was probably discouraged.**

16 Q. Whenever you took up your post in Nazareth Lodge, SR34
17 would have been the principal . She had taken
18 that role on from 1960. Did she tell you what the
19 Sisters of Nazareth position was about the physical
20 punishment of children?

21 **A. No.**

22 Q. Was there any discussion about, "We don't do corporal
23 punishment here" --

24 **A. No.**

25 Q. -- or that you should use corporal punishment? Was it

II

FILMS. - SHEEP. and MERRY GO ROUNDS.

S H E E P

For a number of months each year sheep were allowed to graze the big field with its swings and sand pit, where we played every day. A [redacted] fire a young man at the time used to bring them up. But the best time was getting out of school in order to help him get them all in the lorry; the sheep used to run all over the place and we thought that we could run real fast in catching them nine times out of ten we ended up flat on our faces, but the fun was great, the laughter merry and the tales were endless. But after a few years it all stopped as we were all started going away on holidays. to the beach for a few weeks, first to Tyrella Beach, then every year after that we went to Waterfoot we used to walk 2-3 miles from the big house to the beach 3 days a week, and back. [but that is how our sheep catching days ended] The House had its own chaplain and a priest used to call how often? 2 times, plus Sunday, it was great hill walking, swimming, and a Circus? and we were able to go and play where ever we wanted to. Tyrella Beach

did not have a house of sorts it was just a beach and we were camping in tents like giant wigwams. we found a lot of old monks clothes and used to put these on and act out all sorts of games. at night a woman caretaker used to come round after Coca and bread and say the Rosary but half the boys were asleep before she was finished. It was so fast that saying pray ~~for~~ ^{for us} became. pass. pass. pass. → instead of saying pray for us.]

Films.

662 all ways had films in the hall at the back of the house on the days it was raining or sometimes in the Autumn, nights. Quite a few religious ones, comedys, and Cowboys, and Indians, but mostly the hall was for playing in during winter times or when we had to put on plays for visitors that used to come up at Easter or just after the New Year. This was also a good way for people to meet the boys and some used to go out on Sundays or week ends and in some cases it led to adoptions. As the years went on the hall became less and less important and was mostly used for storage purposes, such as old church organs, garden furniture and a place to put boys old parcels sent to them by their parent(s) which they never got and did not know about until years later.

Lenihan (a fiery type of person) from Newcastle was generally alright sort of person; I would have a chat and drink with her today about our times in the Lodge.

12. There were two members of staff that I need not get on with. There was NL 202 who always picked on me and gave other children more rewards (sweets) than me – she always put me down. There was NL 203 who was extremely strict and moody; she would slap us children when we misbehaved. When this occurred, the Sisters would not be around and the sisters would have never witnessed this from the laystaff.
13. one of the handy men, was a nasty person and a real bully - he frightened all of us children and, if we went out of bounds on the grounds, he would hit you. He hit me several times for being up near the garages. However, his work colleague was a great man.
14. Older Lodge boys also visited us on a Sunday and brought us laughter and treats; NL 14 NL 14 NL 125 (who I am still in contact today), DL 398 (emigrated to Australia), HIA 135 HIA 132 NL 198 HIA 21 and DL 254. These men and their families ensured we got a presents at Christmas time. also kept rabbits in the field near St Augustine's school.

Holidays in Ballyhornan, Co Down

15. Each summer we would holiday in Ballyhornan, staying in old RAF converted huts. We had a great time. The cook was wonderful and we ate well - smashed potatoes and sausages – ice cream and jelly etc. We would have visited Guns Island, played on the rocks, swam on the second beach and slid down the steep grass banks on cardboard. The RAF personnel and their open topped land rovers would drive from the various camps. Cows would go up the lane and the children would the sewer pipe into the sea etc. These are just a few memories I have of my time in Ballyhornan.
16. We also got friendly with the long term holiday makers from Belfast and attended the children's disco in the fish factory, come temporary church hall. When I return to Ireland, I always try to get to Ballyhornan. As I have already stated I visited the place in August with my two sons.

1 If I can refer to Ballyhornan, one of the --
2 Ballyhornan, it's in my -- it's in my heart. I was just
3 there in the summer, as I said previously. The holidays
4 that the nuns gave us down in Ballyhornan were just
5 a wonderful, wonderful experience, and I have told my
6 family that, when I die, I want my ashes to be spread on
7 the rocks in Ballyhornan. I just want to put it in that
8 context. That's what it means to me. I love the place.

9 Q. In paragraph 11 of your statement, DL40, you speak of
10 very fond memories you have of two particular civilian
11 staff, but by this stage there was more civilian workers
12 working in Nazareth Lodge, and you talk about both
13 NL 196 and NL 197 as showing you a lot
14 of love and care.

15 A. Yes. NL 196 lives in and, as
16 I say, I visited her this August, and NL 197 ,
17 Yes, she used to take me out to her farm
18 on several occasions, and I had a fantastic experience
19 with both of them people.

20 Q. So what you're describing, if I can bring it together in
21 this way, DL40, there are many examples that you have
22 during your time in the Lodge when through going with
23 civilian staff and through arrangements that were made
24 for you to go with other families who were not working
25 on the staff and through the holidays in Ballyhornan

Name: SR 46

Date: 7th November 2014

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

Witness Statement of SR 46

I, SR 46 will say as follows: -

1. At times it was difficult, but well worth the effort. In Nazareth Lodge, the worries were when the children were out and not home on time. I was maybe too strict at times, mostly so after a child had a bad accident on me.
2. Also, in those years the children seemed to be happy. Sometimes if they were due to go home for the weekend, the children would request to stay depending on what was on in the Lodge.
3. The children were quick to play a joke on you. They were relaxed and very chatty after school and when they returned back after the weekend.
4. They enjoyed plenty of activities and enjoy going swimming a few evenings. They also attended the local youth club, brownies, scouts etc. They would go to the pictures and have annual holidays.
5. The children were encouraged to save some of their pocket money each week. We went to the post office and each child had their own saving book. Their money may have been used for holidays, mother's day presents etc.

Statement of Truth

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

Signed

SR 46

Dated 13-11-2014

1 **yes.**

2 Q. Now can I ask whenever you did come to Nazareth Lodge,
3 were you given any guidance by the congregation
4 regarding the undertaking of child care duties?

5 **A. No.**

6 Q. What was the routine in the home like? You do mention
7 this a little bit in one of the other statements. I am
8 just going to go through the statement that's on the
9 screen in front of us, Sister. You say:

10 "At times it was difficult but well worth the
11 effort. In Nazareth Lodge the worries were when the
12 children were out and not on time."

13 We will come back to that in a moment. You say:

14 "I was maybe too strict at times, mostly so after
15 a child had a bad accident on me."

16 **A. Yes.**

17 Q. That accident happened when you were on holiday. Is
18 that correct?

19 **A. It did, yes.**

20 Q. Do you recall when that was, Sister?

21 **A. I can't. It was probably the '80s.**

22 Q. As a result of -- do you want to tell us a little bit
23 about that, what happened?

24 **A. Two of the boys had gone to the shops to buy some
25 fishing bait, because we had planned to go fishing that**

1 night, and they decided to take a shortcut and climb the
2 rocks in Portrush, and one of them fell 70 feet and
3 received brain damage and was unconscious for six weeks.

4 Q. As a result of that you felt that your reaction to that
5 --

6 A. I felt that I became more restrictive on the children,
7 knowing where they were.

8 Q. You say:

9 "The children seemed to be happy. Sometimes if they
10 were due to go home for the week-end, the children would
11 request to stay, depending on what was on in the Lodge."

12 You were giving me an example of one girl who
13 actually locked herself in the toilet rather than go
14 home.

15 A. Yes. Uh-huh.

16 Q. You say:

17 "The children were quick to play a joke on you.
18 They were relaxed and very chatty after school and when
19 they returned back after the week-end.

20 They enjoyed plenty of activities ...going swimming
21 a few evenings ... attended the local youth club,
22 Brownies, Scouts ... They would go to the pictures and
23 have annual holidays."

24 Now one of the things we were talking about, Sister,
25 was a number of people have told us there were group

1 **A. They were from** **My mother and others were**
2 **living there and something went wrong in the marriage,**
3 **like. You know what I mean?**

4 Q. You go on in paragraph 11 just to say you don't
5 understand why you were taken and your older brother who
6 was with you the same day --

7 **A. Yes.**

8 Q. -- wasn't. He was about four years older. Is that
9 right?

10 **A. About four years older.**

11 Q. None of your younger siblings apart from this one boy --

12 **A. NL 37**

13 Q. He was the only one who was put into care. The others
14 stayed with your mother. Is that right?

15 **A. Yes, that's the younger ones, but the elder brother,**
16 **NL 36 and NHB 20 they were in.**

17 Q. They were in --

18 **A. Nazareth House and Nazareth Lodge respectively, but**
19 **NL 38 was never taken in.**

20 Q. You couldn't understand why. As you said, it felt like
21 they were targeting you rather than him.

22 **A. That's it, yes.**

23 Q. Jumping through your statement, if we can go to
24 paragraph 21, you talk about your younger brother there,
25 and you talk about your mum coming to visit you --

1 **A. Yes.**

2 Q. -- a few times when you were in Nazareth Lodge, but not
3 that often, because she was living outside Belfast and
4 travelling was difficult in those times. For the visits
5 the nuns told you to be careful of what you said and you
6 knew what they meant by that.

7 **A. Yes.**

8 Q. That is not to be saying anything derogatory about them
9 or the home.

10 **A. Yes.**

11 Q. "During the visit we would just sit out in the field and
12 talk for about an hour. Even though my brother was in
13 the nursery in Nazareth Lodge, he was never brought on
14 these visits with my mother. I never saw him after he
15 was brought in. When he was brought in, they took me
16 over to the nursery and said, 'This is your brother'",
17 but that was the last you ever saw of him during
18 your time in the Lodge.

19 **A. It was, yes.**

20 Q. So there was no contact between you and him --

21 **A. None at all.**

22 Q. -- at that time.

23 I am going to go back to paragraph 15 and 16 of your
24 statement, where you give a little bit of information
25 about what life was like generally in the home, and you

Sisters do not socialise with the staff, they eat separately and have their own living quarters. The need for the Sisters to attend to religious duties throughout the day is considered to be intrusive, and while it is understood that they may occasionally be late for Offices, their religious duties are considered to be paramount.

RESIDENTIAL TASK

The residential task undertaken by child care staff is described by them as being primarily the physical care of the children and a range of domestic duties. The latter includes clearing up after meals, sweeping and hoovering the floor, keeping bedrooms tidy and attending to all of the younger children's laundry. In one group the emphasis on cleanliness and routine domestic duties appear to be excessive if not obsessional, but all child care staff complained about the amount of time spent on domestic work.

The staffing complement in the Home is such that staff have little time to spend with the children beyond ensuring their physical care. No group activities are undertaken, other than escorting children to the swimming pool and no individual work is undertaken with them. In only one group did any activities resemble residential social work. This included weekly meetings to discuss the children. However, this group was short staff during the inspection and it has not been possible to roster all of the staff to ensure full attendance. In the same group a system of primary workers has been started and one staff will be responsible for groups of children from the same family. The range of discretion which the staff have is such that a system of primary workers could be developed to only a limited extent.

Children are encouraged to participate in outside activities and one formed the impression that the children had rather more freedom than the staff.

We were told that parents are encouraged to visit their children in the Home, but that very few avail of the opportunity. However, a considerable number of the children go home at weekends and this type of family contact is encouraged. Child care staff have no contact with parents, who speak to the Sisters if and when they visit the Home. Arrangements for parents to spend time with their children in Nazareth Lodge is very unsatisfactory. When they arrive they must speak to one of the Sisters and they are then permitted to spend time with their children in a small sitting room. A cup of tea will be provided for them. One of the Sisters encourages parents to assist the children with their homework as she feels they

PRIVATE

4. We slept in a dormitory. I remember being cold as there was only a blanket and a sheet on the bed. The nuns woke us up at 7.00am every morning, and if you did not get out of bed they trailed you out. We were then made to kneel on the floor and say our prayers. If the nuns did not hear you saying your prayers they slapped your back or pulled your hair. We then got washed and dressed. We all wore a uniform. There was one bathroom that we all used. We had cereal or porridge for breakfast, and the porridge was rotten.
5. After breakfast we had chores to do. We prepared the dining room for the next meal, cleaned and set the table, cleaned the floors and did the dishes. The chores we were given depended on our age. When we came back from school we completed our homework and had dinner. Sometimes we had chores to do after school. We had dinner between 5.00pm and 6.00pm. It was rotten but we were forced to eat it and if you did not you were given it again at the next meal time. A lot of the time I was starving. We were not allowed to play. We were only allowed to watch television after dinner; you had to watch what the nuns were watching. We went to bed about 7.00pm or 8.00pm. The staff would take you out to the park at the weekend if you were good. If you had misbehaved, you had to stay in your bedroom or do chores. At the weekends we had to scrub the skirting boards, stairs and banisters. We did not have toys. I remember my mother sent me a Barbie doll once around Christmas time. It was a Barbie with a horse and riding gear. I was only allowed to play with it that day and then it was taken away. I think the only reason I was allowed to play with it on this day was because the nuns knew my mum would be ringing to check I had received it. Everything was false, people only saw what the nuns wanted them to see.
6. I attended the Immaculata Special School on the Shore Road. It was for children with special needs. I was sent there because one of my sisters was attending it already. [NL 130] [NL 87] and I were picked up by a bus each day. [REDACTED] and [REDACTED] were the bus monitors.
7. [SR 46] was the worst nun. I remember I was in mass and I fainted as I did not like the smell of incense. [SR 46] then shouted at me and nipped my arm for fainting in mass. [SR 46] had a ruler strap, a brown leather

11/26/15/9

My Time In Nazareth Lodge & Rubane House
1948 - 1957

HIA 159

nuns ever noticed that I was dragging my leg and not walking properly. One day by the swings, some of the boys were throwing lumps of turf at each other, one hit me right on the top of my thigh and I heard the teatime whistle (it was around 5 or 6 o'clock) and then passed out. The next thing I knew I was lying on one of the big leather sofas in the front room drifting in and out of sleep. I heard one of the nuns ask what time it was and someone answered 2.30am and said that Dr McSorley (local doctor had been called. I fell off to sleep and woke up in my own bed, I can't really remember much but I had been to hospital.

The next time I was in hospital was because my knees became infected and septic from cleaning the toilets and polishing the corridor floors. I remember being wrapped up in a blanket and carried to an ambulance by a paramedic.

In another incident I awoke in hospital with my right leg in plaster, I did not know if it had been broken or fractured and don't know how I got there. It was very painful and I was on crutches for a while.

On another occasion I ended up in hospital because I had cut my hand. I had tried to stop a door banging and my hand slipped of and shot through one of the small panes of glass, slashing my wrist. Blood poured out and I got a towel and wrapped it around my hand and went to bed. Later a nun, SR 71 was doing her rounds when through a haze I waved at her with my bleeding arm, what happened after that I have no idea, but still have a scar on my arm.

Loss of Contact

The nuns deliberately prevented any mother and aunt contacting me when they came to visit and withheld my mail. I remember they both came to see me but were turned away, however I had seen them, but they were too far away to hear me, this happened about 2 or 3 times.

There were occasions when I did not receive all of my letters. I remember once a boy mentioned previous, NL 71 approached me and told me that the sandals he was wearing had been given to him by SR 71. They had been sent to me in a parcel from my mother, which I never received.

Once SR 71 told me my mother had sent a letter asking what I wanted as a present for my birthday. I could not think of anything and she suggested a scarf and gloves, I agreed, however I never received them.

I received postal orders and letters from my mother but eventually they ceased. When I was working when I was older I met a friend from the home who had been responsible for collecting the mail from the post office when we were at Rubane House (2nd children's home). He said that mail had arrived for me from Nazareth Lodge but I never received my mail while I was there either.

Years later when I was in my twenties I returned to Nazareth Lodge to visit Sister SR 71 which we did regularly. On this occasion she was not about so we wandered around the grounds and entered a hall at the back of the house, which appeared to have been broken into. We went into a room above the entrance that was

4

7

7

on the other hand they could show enormous feelings of Love, Compassion and care when a boy or boys needed their help in time of any great illness or accident and would visit them in hospital. But in the end it does not excuse their behaviour. Some day they will have to answer for it. Some boys never ever recieved the parcels sent to them from their mothers or Aunts. 2 other punishments were to stand boys naked in the bath room and some were put into baths of cold water and made to sit there until told to get out. Just some times they were forgot about. We also had to touch the hand of the nun that was dead and was lying in the chapel, most boys did not. the funeral was down the stairs down the road to the little wall enclosed graveyard and we all had to stand around the wall for the final service. After it was over we changed and went and played and forgot the whole event. On Sandays in the summer months we would go out for a long walk to the Ormeau park on the Ravenhill road, and it could get very hot walking in those little brown uniforms. A lot of boys will never forgive them, and some will never forget for all the boys that went through those doors will have their own memories good and Bad. We who ~~were there~~ can keep alive the memories of all who managed to survive and remember those who are gone. An era has come to an end and i believe we will never see there like again, homes for poor and abandoned boys and girls whose mothers for one reason could not keep them and whom society seemed to frown on. As the song says those were the days my friends we thought they'd never end. Well they have for us and we can be proud of our achivements of what we have done and become. Some of those boys are gone before they could. But we remember them not just as other boys or friends but as Brothers. not in Blood, but body and Soul. Friend ships forged through a sharing of a common bond, a one parent or parentless family unit all thrown together. we were never at fault nor were our mothers. Society created the ignorance and lack of information that in the end its self created all the taboos surrounding one parent families, or those abandoned ones and for those reasons society created these homes which today are now closing. Nazareth Lodge is now closing to make way for some new development and the start of a new era for a different way of life what will it be, do we care. probably not. Large homes have had their day the boys are gone, the Nuns are gone and all the rooms are now empty. But Just before they pull the old

19. In later years the arrangements changed to have children of the same family placed in the same groups within the home to try to keep them together and maintain a more family atmosphere.
20. It is accepted that as a result of communication difficulties of the time and, possibly as result of inadvertent error in registers, some children may not have known of siblings. In the instances where this occurred the Sisters apologise to these children.

Separation of siblings

21. It is noted that there is a suggestion that siblings were separated within the institutions.
22. It was not a specific policy, as far as any investigation can ascertain, to separate the children from their siblings. In earlier years the children would have been managed in age related groups and, therefore, were placed in different areas of the institutions. In later years, the Sisters strived to ensure all families were kept together rather than separate children according to age.
23. In regard to the separation, the children would not have been separated at all times and would have been able to mix at the different socialising times in the Home. However, as would have been the case in normal society, it is typical that different age groups would not merge. This would have included not mixing with siblings during those activities. Activities did take up a large part of the day and, it is possible that, siblings would not have mixed for protracted periods. However this would not have been a deliberate intention of these arrangements or an objective of the Sisters to separate families

Family letters

24. Very few children would have received letters from their families. The circumstances in which they came into the care of the Sisters of Nazareth were not happy and, often, there would be no contact at all.
25. In some cases letters may have been received where a family have moved away, a mother or father may have remarried or for some other reason they were not in a position to maintain or re-establish a relationship with a child. If a letter was received along those lines it may have been withheld from a child to avoid causing pain or upset to the child. It was never a policy or approved practice to withhold correspondence from a child. It may be that a letter would be read to a smaller child and then kept by the superior or the Sister responsible for a unit. Nevertheless, this can be considered to be speculation to some degree.

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its not all doom and gloom. I have educated myself to a reasonable level with particular interests in English, Geography and History. I enjoy classical and Irish music as well as Irish art. I am very keen on furniture restoration and love gardening. I remain healthy, fit and active and humour plays an important part in my life.

51. I am prepared to whole heartedly throw every effort into changing my present circumstances and make a positive step forward because I want to prove that I am not totally useless. The best I can realistically aim for is to try at least to find worth and value and meaning in life and perhaps even happiness.
52. I have been fortunate enough to have recently started on a 'condition management programme' suggested by the Health and Social Trust' and through the efforts of my occupational therapist, Collette Gray. I am already feeling the benefits. I also attend the Good Shepherd Convent and meet with Sonia Hand. She is very good and understands me perfectly. I feel quite content and comfortable in their presence and wish to continue with the programme.
53. I am painfully aware that none of us have experienced the supposed joy and innocence of childhood. I am aware that most of us live alone and have done so for a long time, depending on benefits. This is not right. We deserve better. I have had enough of dwelling deeply on my past. I want someone to look me directly in the face and say 'sorry'. I need that.
54. I made a statement to the police on 22nd February 1995. The police came back to me around 1998 and told me they couldn't take the case any further as there was no physical evidence. I was annoyed at this decision. I am the evidence as are other boys in my position. I had a solicitor at the time on Castle Street.
55. I gave an interview to Chris Moore which was published in the Sunday World in October 1997. It caused a lot of problems for me and I got abused because of it. My name was changed but everybody knew it was me and it made life even more difficult for me.

been washed and cleaned using these substances. These substances have an extremely strong smell and it is accepted that children may well have felt that the bathwater was mixed with Jeyes fluid as a cleansing agent for them because of the lasting smell. The Sisters do not accept that it was a general practice to use Jeyes fluid as an alternative for soap or other bathing agents.

13. It is accepted that, on occasions, Jeyes fluid may have been used to prevent an outbreak of head lice, body lice and scabies. In a situation where a large number of children shared facilities an outbreak of any of these parasitic lice could have been very common and distressing. In these particular circumstances, it may be that a small amount of Jeyes fluid was used occasionally for the purposes of dealing with such conditions but, under no circumstances, as an alternative standard bathing agent.

Toys

14. The Sisters are aware of suggestions that toys given to the children by parents, family or other agencies were removed from the children by the Sisters. They do not accept that this was a practice in any institution operated by them. To a large degree the children in the houses did not receive gifts. As few received visits from family, most families would not have been in a position to give the children gifts if they did in fact visit.
15. If there were gifts at Christmas, whether from family, Saint Vincent de Paul or other charitable organisations, these would have been given to the children. They would not be removed from them by the Sisters or any staff. The Sisters do not understand where this memory comes from.

Disclosure of siblings

16. There was never any policy of not disclosing the existence of siblings in any house. There may have been occasions when the existence of siblings was not known to the Sisters as it may not have been in the information given when a child was brought to our care.
17. In some cases, for example Temonbacca and Bishop Street, a boy could have been brought to Temonbacca and his sister to Bishop Street by different people. As we did not have central registers or computers, it is possible that the two houses did not know of the siblings.
18. If children were admitted to the same house then they would almost certainly have known their siblings. They may, in earlier years, have been separated into age groups but they would not have been kept hidden from each other.

30. [REDACTED] says that I abused him and this is not true. I deny that I ever struck [REDACTED] as alleged and I deny that I was rough.
31. [REDACTED] mentions use of a ruler and I had no call to have this item in my time at Nazareth. I believe he is confusing me with someone at the school as I similarly would not have been asking him questions or getting him to read and write. I know that NL 4 [REDACTED] mentions she had a ruler but I did not.
32. People did donate toys at Christmas time but I have no memory of [REDACTED] stealing these and I repeat that I never struck [REDACTED] or any child. The toys were not always new and often some of the donations would have to be sent to the dump. All our children had plenty of toys and nearly all the children went out to families for Christmas and got toys from that also.
33. I have been told that the Inquiry has heard from other boys that Christmas gifts given to them or donated would be taken off them again after Christmas and this is just not true. The children kept their gifts and their pocket money.
34. I don't even remember what happened to this boy – most automatically went to Kircubbin in the August when they would turn 11. I have had no contact or seen [REDACTED] since his time in the Lodge.

[REDACTED] - HIA 422

35. [REDACTED] was not in my group. He was in [REDACTED] group Our Lady's and I would have had very little contact with him.
36. This boy's statement makes only one reference to me and he says that I beat him for making [REDACTED] cry. First of all he seems to be confusing [REDACTED] with [REDACTED] as [REDACTED] was not deaf or dumb – he can hear and make sounds. He also did not really cry and most of the other boys loved him.
37. I deny that I beat this boy or any boy regularly or at all. I do not know why he would make this up about me. I have had no contact with him since that time. I don't recall his name coming up either time the Police interviewed me.
38. I don't really remember this boy – I remember the name but can't put a face on him.

[REDACTED] – HIA 104

1 just look at your statement at SNB-80080, paragraph 6,
2 again this is in relation to somebody who was
3 complaining about you, but you do recall from time to
4 time children would have been given toys as gifts when
5 they went to Christmas parties outside the home and it
6 is also true that toys would have been taken from the
7 children and not left in the dormitories.

8 "However, the toys would have been left in another
9 room and the children could have played with them at
10 certain times."

11 You say that you actually remember going home at
12 Christmas.

13 **A. Yes.**

14 Q. I was asking you a little bit about the toys apart from
15 the Christmas party toys. You made the point to me that
16 children weren't allowed to have personal belongings in
17 the home, that there was nowhere for them to keep
18 personal belongings. So things such as toys were for
19 all of the children. Is that right?

20 **A. For the children in the group, that particular group.**

21 Q. And I was -- I was wondering if, for example, if a child
22 had been out with its parents and was given or out with
23 a family they were visiting and came back with, say,
24 a teddy bear, what would happen to it?

25 **A. It could have been put on its bed for a while, not for**

1 pardon -- deprive you of visits from a lady, whose name
2 is given here, whom you describe as your foster mother,
3 who had looked after you until you were 3. Now I know
4 you didn't know this until later you were contacted by
5 someone who had also been fostered by that lady. Isn't
6 that the position, HIA307, that --

7 **A. Yes.** was the boy. He was older than me by
8 four years, and he -- he told the story when he came
9 home from school one day, I was gone, and
10 told him that my mother had put me -- placed me into
11 an orphanage.

12 Now came to visit me on numerous
13 occasions evidently, and on one particular occasion she
14 came and I wasn't very well. I was suffering from what
15 was supposedly impetigo or something of that sort.

16 said that had actually -- I don't know
17 whether she actually told the Reverend Mother off, but
18 she told one of the nuns off or the Reverend Mother, and
19 the Reverend -- she wasn't very happy about the way
20 I was being treated and I wasn't being looked after
21 properly. Anyway the next time came,
22 according to , she -- she was told that I had gone
23 to a good home and, "You needn't bother coming to see
24 him again, because he is not here now".

25 **Q.** You -- while you obviously have heard this subsequently,

1 this account of why she stopped coming, but you remember
2 her coming to visit you in the home and you remember
3 those visits as something positive in your life.

4 **A. Yes. I can remember her vaguely, a lady in my life when**
5 **I was very, very young. Now it could have been**

6 or it could have been my mother, but I can
7 remember being nurtured and being looked after by that
8 particular person. I may have been very young, but I do
9 remember that person. So I think I remember the
10 kindness more than anything than the -- I couldn't tell
11 you what she looked like. I can remember the eyes and
12 that's all I can remember, but those accounts are from

13 , and he stayed with until he was 21
14 and got married. So my life would have been completely
15 different had I stayed with . I don't know.

16 **Q.** But certainly you now believe that the nuns took from
17 you the one important emotional attachment you ever had
18 and you felt that they did that in order to protect
19 themselves from criticism.

20 The Order in response to that say that they have no
21 record of this lady visiting you in the home, but that
22 at paragraph 6 of their statement they say if the
23 relationship broke down due to any issue on the
24 congregation's part, then they offer you a profound
25 apology for that.

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14. One of the cruellest things done to me at Nazareth Lodge was to deprive me of visits from [REDACTED] my foster mother who had looked after me until I was three. She used to visit me once a month. I remember her coming one day and being so angry because I looked scrawny and underfed. I think I also had impetigo. She complained to the Reverend Mother that I wasn't being kept clean and properly looked after. After that [REDACTED] disappeared and I never saw her again. Fifty years later I learned from [REDACTED] another boy who had also been cared for by [REDACTED] that she was told I had gone to a good family and I wasn't in the home anymore. That lady was the one person in my life that ever gave me any affection and I still feel her loss today. I have no doubt that the nuns lied to her because she was critical of their neglect and low standards of care. The nuns took from me the one important emotional attachment I ever had in order to protect themselves from criticism. If that relationship had been allowed to continue I think my life would be quite different.
15. The selfish and cruel act of taking [REDACTED] away from me has been made worse by the Sisters of Nazareth's poor record keeping. This has deprived me of vital information which I needed to trace my family. At sixty eight years of age I have never seen my mother's photo and I have no idea whether I have any living family anywhere in the world. I have been searching for my mother for more than thirty years and all the Sisters of Nazareth can give me is sacramental information about my first Holy Communion and Confirmation. They have given me no information about who I really am and what happened to my mother. I have little confidence in those lying women. To this day I don't know whether they are simply refusing to give me my records or whether they actually exist.
16. I had a good voice for singing and the nuns in Nazareth Lodge encouraged my talent. I was always the lead in plays and I remember reciting poetry in City Hall. They nurtured my ability and I enjoyed it. Singing in a group gave me a sense of belonging and was one of the few good things about the Lodge. I know now that the nuns had many fundraising events and that I was being used for their own ends.

(3) The provisions of this Part of this Act shall not extend—

1947, c. 3.

- (a) to any relative or legal guardian of a child who undertakes the nursing and maintenance of the child ;
- (b) to any school within the meaning of the Education Act (Northern Ireland), 1947 ;
- (c) to any hospital or other institution maintained under or by virtue of any provision of the Health Services Acts (Northern Ireland), 1948, or to the removal of any child to any such institution ;
- (d) to any institution established for the protection and care and maintenance of children and conducted in good faith for religious, philanthropic or charitable purposes, but only in so far as children are maintained therein.

Restriction
upon the
receiving
of children.

2.—(1) A person who intends to hand over any child to another person with a view to the nursing and maintenance of such child by that other person shall give to the welfare authority for the area in which the child is to reside a notice containing the particulars required by sub-section (4) of this section.

(2) A person shall not undertake (whether for reward or otherwise) the nursing and maintenance of any child or children apart from their parents or having no parents unless—

- (a) seven days at least before the reception by him of any such child he gives to the appropriate welfare authority notice in writing of his intention so to do containing the particulars required by sub-section (4) of this section ; and
- (b) he has obtained the written sanction of the welfare authority in respect of each child whose nursing and maintenance he intends to undertake.

(3) Where at the date of commencement of this Part of this Act a child apart from his parents or having no parents is being nursed or maintained by any person (whether for reward or otherwise) it shall be the duty of that person to give, within six months from the said date, to the welfare authority for the area in which the child is residing a notice containing the particulars required by the next succeeding sub-section :

Provided that this sub-section shall not apply where the written sanction of the appropriate authority has been obtained to the nursing and maintenance of the child under section one of the Act of 1908, as amended by section one of the Children (Amendment) Act (Northern Ireland), 1931.

8 Edw. 7,
c. 67.
21 & 22 Geo. 5,
c. 5.

(4) The notice to be given under any of the foregoing provisions of this section shall state—

- (a) the name, sex, and date and place of birth of the child ;
- (b) the names of the parents and, if they are living, their addresses ;
- (c) if the parents are dead, the date and place of death, if known ;

(d) the dwelling within which the child is to be kept ;

and in addition, the notice required by sub-section (1) shall state the name and address of the person by whom the child is to be received ; the notice required by sub-section (2) shall state the name and address of the person from whom the child is to be received ; and the notice required by sub-section (3) shall state the name and address of the person from whom such child was received.

(5) If a person who has undertaken the nursing and maintenance of any such child intends to change his residence, he shall, seven days at least before any such change is made, give to the welfare authority notice in writing of the change, and, where the residence to which he intends to remove is situate in the area of another welfare authority, he shall give to that other welfare authority as respects each such child in his care the like notice as is required to be given by sub-section (2) of this section.

(6) If any such child is removed from the care of the person who has undertaken his nursing and maintenance, both that person and the person who intends to receive any such child on removal shall, seven days at least before the removal, give notice in writing thereof to the welfare authority.

(7) If any such child dies while in the care of a person who has undertaken its nursing and maintenance, that person shall within forty-eight hours thereof give to the welfare authority notice in writing of the death.

Two matters may merit particular comment:

7. Our report commented on the fact that there was no record book for recording the events of importance connected with the home, as required under Regulation 5 (3) and Schedule 2 of the Children and Young Persons (Voluntary Homes) Regulations (Northern Ireland) 1975. Regulation 4 (2) requires the administering authority to make arrangements for monitoring visits to the home at least once in every month. From an inspector's perspective, evidence of such visits would be found in the record of events of importance. Since there was no record we did not have the evidence but we were informed that Mother Regional visited 3 or 4 times a year. Although we did comment on the lack of a record book for recording events of importance we should probably have made a stronger comment regarding what we perceived as the insufficient frequency of monitoring visits by Mother Regional. I understand that the Committee of Inquiry was informed that Mother Regional visited Nazareth Lodge 15/20 times a year in a monitoring capacity. I am sure we would not have recorded that Mother Regional's visits were only conducted 3 or 4 times a year unless we were so informed at the time. We did not see any record to show that there had been any more frequent visits by Mother Regional. We were informed she had appointed two "councillors" who met monthly to discuss the affairs of the home. However, this may not have provided adequate independent monitoring coverage to satisfy the objects of Regulation 4 (2). In any event the requisite record of events of importance, where such visits should have been recorded, did not exist. We should probably have made a stronger recommendation emphasising the administering authority's statutory obligation.
8. Regarding the visits of volunteers to work with the children we saw the potential for certain benefits from this. However, we did recommend, in our inspection report, that management should always make appropriate background enquiries regarding the credentials of persons offering to do voluntary work before linking them with the children. Although there may have been no statutory procedures dealing with the vetting of volunteers at the time I am now aware, from the Hughes Inquiry Report 1986 (paragraph 9.7 – HIA 909), that, by letter, dated July 1972, the Belfast Welfare Authority had asked the home to ensure that the Welfare Department was notified and couples or families approved before children in care were allowed out of the home, even for day visits. The sister in charge of the home gave evidence to the Hughes Inquiry that procedures had been laid down by the Boards that no child could receive a visitor nor could a visitor take a child away from the home without the proper approval of the field social worker responsible for the child. In light of this and its relevance to the position of volunteers within the home we should, perhaps, have made a more specific recommendation that clearance of volunteers should have been done by, or in close consultation with, the relevant HSS Board which had statutory responsibility for the children being visited.

and disgusting. The same sentiments were expressed by HIA147¹⁵. HIA147 said that upon his return to Nazareth Lodge to visit in 1979 he told NL5 what had happened to him but she told him not to tell the nuns. NL5 denied having any conversation with HIA147 about sexual abuse¹⁶.

8. HIA56 (1959-1968) said that he pointed out NL116 and told SR47 that he had “*done dirty things*” to him but he did not know how she reacted¹⁷. HIA19 (26 February 1968-16 August 1968) stated that he reported an indecent assault to SR47 and that she brushed it off and did not believe him. HIA19 believed that the boy who had abused him was aged around 16 or 17 at the time whereas he would have been 11 years of age.

Nazareth House

9. HIA161 told the Inquiry of being sexually abused when staying with a family during the summer. The offender was a married father and was a well respected member of the community. The Hughes Inquiry found that there was no evidence that children had complained about him or that children had presented as distressed. The Hughes Inquiry also stated at para 9.7 (SNB 50346 – 50350) that prior to 1972 there was no statutory procedure relating to the public visiting children’s homes and taking children out socially and it was not until July 1972 that DL 518, the then children’s officer in Belfast, wrote to Nazareth Lodge asking the home to ensure that the welfare department was *notified* and couples or families *approved* before children were allowed out of the home even for day

¹⁵ Day 87 72:20

¹⁶ SNB80041

¹⁷ Day 87 121:23-127:2

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staff who were great people, [NL 73] [NL 74] and [NL 75] I am not sure if they knew what was going but suspect they didn't. Most likely they didn't know simply because [NL 4] worked alone and didn't have much in common with the lay-staff in general. She was not well liked by the children and equally by fellow lay-staff.

11. The backdrop to Nazareth Lodge, the food clothes and recreation were of a reasonable standard. Most certainly you were not starved or deprived, there was always a warm bed. We had everything that could be provided; it was not easy for the nuns. From a point of view looking back as a child, Christmas time was always an exciting time. The negative aspect however was when you received your Christmas present, you had to return it the following day. The presents were kept and redistributed the following Christmas. From a child's perspective this made no sense, but only to cause much resentment. It would be later years I understood the reason behind this policy. The nuns depended on voluntary subscription, there was no state support or funding back then, nevertheless I felt it was rather cruel. One year I received a toy milk float with churns and it broke my heart when I had to give it back.
12. The flip-side however we were allowed to attend Christmas parties outside of the home, which would take us to Mackie's factory, Kennedy's Bakery and other notable business companies. This would bring Nazareth Lodge and House children boys and girls together. It was the only time we saw each other. Nevertheless going out to parties was with a sense of excitement, the bus journey alone made the day.
13. In addition the nuns would take us to the pictures on the Ormeau Road maybe once or twice a year. And through school time we would also attend the local Ormeau swimming pool on Thursdays. This was extended to going for walks along the Ravenhill Road and dropping into the local sweet shop. We loved it immensely. Some of the boys would also go out to foster homes at weekends. Ironically in most cases the boys couldn't wait to get back to the Lodge; after all it was our home.

1 would be five or six Christmas parties per year at
2 Christmas times, and very excitable. The journey itself
3 just going out was very good.

4 Q. You say that was the only time you saw the girls from
5 Nazareth House, when you went to these parties.

6 A. Yes. Uh-huh.

7 Q. You also talk about going to the cinema on the Ormeau
8 Road maybe once or twice a year --

9 A. Yes.

10 Q. -- although through school time you also went swimming
11 in the Ormeau Baths. That was extended to going for
12 walks along the Ravenhill Road and going into a little
13 sweet shop.

14 A. Yes.

15 Q. Did you get pocket money when you were in Nazareth Lodge
16 to spend in the sweet shop or what happened?

17 A. No, I think the money was provided by the lay carer who
18 would take us out. We would go to the local shop, sweet
19 shop, and buy sweets or she would buy sweets for us. It
20 was an adventure itself just to get out for a walk and
21 see different areas of Belfast we never saw before.

22 Q. You went to school in Nazareth Lodge. So you not only
23 lived there, but you went to school on site.

24 A. Yes, I did. That's correct.

25 Q. You say some of the boys would also go out to foster

1 homes at weekends. You say ironically in most cases the
2 boys couldn't wait to get back to the Lodge, because it
3 was home. Did you yourself go out to a foster family?

4 **A. Yes. I went out with my couple in ,**
5 **, the , for a number of years at**
6 **weekends, but to be honest, I couldn't wait to get back**
7 **to the home, because it was my home.**

8 Q. Can I just ask -- I am going to come on to a couple of
9 things, but I have already said that Nazareth Lodge
10 primary school was within the grounds of the Lodge there
11 at paragraph 14. If we could just scroll down to it.
12 You say the school had four classrooms, four teachers
13 and you name some nuns there who were teachers in the
14 school. Although we have given them designations SR34,
15 47, 156 and you also name lay teachers who taught in the
16 school there, but you -- I am just going to use the
17 names of the nuns and ask you if you remember any other
18 nuns. There was SR34, SR47, SR 156 --

19 **A. Yes.**

20 Q. -- and the lay teacher was NL 63 .

21 **A. Yes, that's right.**

22 Q. You say they were all good teachers.

23 **A. They were all good teachers in their own right. NL 63**
24 **obviously -- NL 63 was quite strict in the sense that**
25 **he would use a strap. SR47 to me was a very, very**

1 Q. And ultimately that for whatever reason -- and the
2 records available at the moment don't seem to disclose
3 it -- the aim didn't work out and you didn't go to that
4 Harding Street School and instead did go to Rubane.

5 **A. That's correct.**

6 Q. I was indicating to you that it appears that -- if we
7 look at 44828, which is the entry of July '59, it seems
8 that SR34, whatever her harshness towards you for
9 punishing you when you were running away, had a very
10 positive view of you. We can see in the entry at
11 2nd July, the second paragraph:

12 "SR34 would very much like to see a fostering
13 arrangement made for HIA247. She says he is
14 an exceptionally nice boy and very helpful and
15 cooperative and a good mixer."

16 Your recollection is the reason why a fostering
17 arrangement couldn't ever be achieved -- there was one
18 from a family, a well-to-do family in
19 you recall, but it couldn't ultimately happen because
20 your mum and dad were still involved in trying to have
21 you ultimately go back to them.

22 **A. They had this family come. They used to have families**
23 **come on week-end visits and all. That family you just**
24 **mentioned, they wanted to take me out of the home and in**
25 **the foreseeable future to foster, and as far as I'm**

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8. I remember one day at school before we were allowed in to the classroom SR 34 SR 34 was checking that our hands were clean and our hair was brushed. She told me I was looking very pale and to go to bed. I went to bed and slept most of the day. No one checked on me or brought me anything. I told one of the lay members of staff that I had not had anything to eat all day and she told me to go back to bed as I was supposed to be unwell. I was a placid child who never put up a fight so I went back to bed. I was glad to get breakfast the next morning.
9. The food was not great, it was mainly porridge and stew. I remember at times being so hungry I would have sneaked into the kitchen after school and stuffed myself with bread. I was very lucky not to have been caught.
10. The routine was very regimental. We would have been up early, at about 6.30am, and been sent to bed early at about 6.30pm. Every day seemed to be the same. Religion played a big role in our daily routine. We had to go to mass every morning and after tea there was the rosary and benediction. We had chores to do like cleaning and polishing the floors. The education was poor. When I left Nazareth Lodge I could not read or write.
11. A lady named [REDACTED] came to Nazareth Lodge once a month and took me out for the day. This was usually a Sunday and I greatly looked forward to this day every month. During the summer another family called the [REDACTED] took me to Waringstown for two or three weeks. I thank God for those short breaks away as they are the only happy times I remember from my childhood. On returning to Nazareth Lodge the Sister would take away the sweets or money [REDACTED] or [REDACTED] [REDACTED] would have given me. I always just assumed the money went towards the upkeep of Nazareth Lodge. We would have nowhere to spend it anyway as we did not go out.
12. I vaguely remember when I was six or seven SR 34 SR 34 came to tell me there was a young couple asking to speak to me. SR 34 just told me to keep smiling. I think the couple only stayed for around ten minutes and gave me sweets. I have no recollection of the conversation. In hindsight I believe the

1 Q. Another matter that you mention, HIA183, that I am just
2 going to cover in brief detail, in paragraph 9, if we
3 move down, paragraphs 9 and 10, you make the point about
4 the food not being great and being hungry, and you
5 remember going -- stealing bread from the kitchen and
6 pointing out that you were lucky you didn't get caught
7 --

8 **A. Yes, I am.**

9 Q. -- for having done that, but you describe in
10 paragraph 10 how the regime was very regimental, and how
11 religion played a large part in the life of a child in
12 Nazareth Lodge, and the chores like polishing the floor,
13 and some others described that as you got down on your
14 knees to scrub the floor. Is that the type of polishing
15 you are talking about or how did you do it?

16 **A. I think I did it the odd -- it wasn't -- it wasn't**
17 **a regular occurrence with me. I can't recollect, but**
18 **we did it the odd time now. It wasn't we did it every**
19 **day, but we did it the odd time. Probably -- I don't**
20 **know. It might have been through punishment now. My**
21 **mind -- memory would be very vague on that, but I do**
22 **remember sitting down and, you know, polishing the floor**
23 **on my hunkers, you know.**

24 Q. So the position is there were chores to be done and you
25 took your turn at doing them --

1 A. I personally think that would be irresponsible really,
2 because if you give a lump sum to a person -- I don't
3 know what that sum would come to. It might be --
4 I honestly think it would be irresponsible, because most
5 of those boys, they wouldn't be able to hold on to that
6 money. They would flaunt it, you know. I think it
7 would be more sensible is to put it into a small pension
8 for them, because half of these boys, they are living --
9 they are struggling, you know, financially, you know,
10 because half of them are not -- they have no -- they
11 have no -- what do you call it -- they have no substance
12 in their life. Do you know what I mean? They are
13 trying to make ends meet, you know, and I think it would
14 be more sensible if they put it into a pension fund for
15 them, you know. To give them a lump sum I think would
16 be irresponsible.

17 Q. So your view is that they are likely to get more benefit
18 or individuals who have suffered are likely to get more
19 benefit from some form of ongoing pension type
20 arrangement than --

21 A. Yes, I think that would be more sensible, because
22 I think it would be irresponsible. If you give them
23 about -- I don't know. I am not going to put a sum to
24 it, but they would have it spent in no length of time.
25 They wouldn't have the wit to put it by into a pension

1 it came to Sunday, we were all dressed in the same
2 clothes, you know, the same kinds of trousers, the same
3 shirts, the same jumpers.

4 Q. But there were a number of other groups in the home.

5 A. All the groups could go in and wear their good clothes,
6 but they had a selection of clothes like any normal
7 person and could select their own clothes within reason
8 and put their own clothes on. They could judge for
9 themselves what they wanted to wear. They didn't have
10 to -- they weren't stuck into a regime. We couldn't
11 even go and get our clothes. She brought them down to
12 us.

13 Q. That's just what I wanted to ask you. Was it the case
14 that you did have other clothes, but you weren't allowed
15 to choose to wear them?

16 A. Exactly. I will give you an example. My foster family,
17 bought me a lovely sports
18 jacket. Now at the time -- it would have been quite
19 expensive at the time, and they bought me a lovely pair
20 of trousers to match. When I went back to the home,
21 they took the clothes back, and I told them not to.
22 I said, "You would be better keeping them here", but
23 they said, "No. Sure, what will happen?" I says, "I'll
24 tell you what will happen. They will not be there when
25 you come back". Fair enough. I never got to wear them

1 the whole time they were there. When the came
2 back to take me back, the clothes were not there. They
3 had done a vanishing act. They asked NL5 where these
4 clothes went to. She says, "Oh, I don't know. Haven't
5 a clue where they went". They demanded an explanation
6 where these -- where this property went to and she
7 couldn't give them one.

8 Q. I see.

9 A. The clothes had vanished.

10 An odd time as well -- one other Christmas they
11 actually brought me a secondhand bicycle and it was my
12 first bike ever. I loved it. They let me take it back
13 to the home, but I never got to ride it. It sat in
14 a cupboard. It was locked away. The whole time it was
15 there I never got to ride it. The same thing again.
16 When summer came round again, the next holiday came
17 round, take the bike with me. They pulled the bike out.
18 There was the wheels all flat and the tyres all bald.
19 "What happened to the bike? What did you do to the
20 bike?" I said, "I never got to ride the bike. I never
21 seen the bike", you know, and from then on nothing that
22 the ever got me, they kept them in their own
23 home till I went back the following time, because things
24 -- she used to -- I think she either gave them to her
25 own family or kept them herself.

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we were all in bed and she had worked out who the culprits were she went round to the culprits' beds and hit them with a small wooden bat while they were in their beds. She started with the other boys so I could hear them screaming and knew what was coming. I was terrified. She was extremely angry with me as I was the only culprit from her group. We slept in Nissan huts and the nuns slept somewhere else but I do not understand how the nuns did not hear the commotion.

18. I learned that the only way to survive was to not bring attention to myself.
19. The first Christmas I was in Nazareth Lodge I stayed with **NL 62** and **NL 61** **NL 61** I do not know how I was introduced to them. It was my only experience of real family life. They were lovely. I spent every Christmas after that with them. They are probably the reason I survived my time in care and they encouraged me after I left care. They had adopted four children from St Joseph's Baby Home. They wanted to adopt me but my father would not allow it. He would not even allow them to foster me. They befriended me and I remained close to them until they died. They attended my wedding and my daughter's christening. I think they knew that things were difficult for me in Nazareth Lodge but I would not tell them anything as I was too frightened.
20. When I was about ten I remember being on a television show called "Tommy's Toy Shop" with another boy from Nazareth Lodge. I was allowed to choose a toy from "Tommy's Toy Shop" and I choose a scalextric set. The other boy chose a big plastic truck. When we got back to Nazareth Lodge **NL 4** took my scalextric set off me and gave it to the other child and gave me the plastic truck. I felt that I was too old for the plastic truck so I gave it to **NL 3**
21. I was in the choir as I could sing. **SR 30** played the organ. There were four of us from the choir - myself, **HIA 132** **DL 94** and **HIA 56** **HIA 56** - who were invited to sing on a tea time television show called "Tea Time with Tommy". It was aired on television over Christmas when I was staying with **NL 61 / NL 62** so I got to see them watching me on television which was really

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upstairs bedroom with steps going up to it. The man came up behind me and I didn't know he was there. When I realised he was there I was shocked and frightened. The man came round and stood in front of me. He tried to get me to take my clothes off. I didn't do this. I was shocked and felt sick. He persisted that I take my clothes off. I couldn't because I was so frightened. He then began to talk of sexual things. He mentioned being in the water and having an erection and sexual things with his daughters, sexual talk. I felt sick and so afraid that I couldn't move. After a while he left me alone. I had to spend the weekend there and endure him. I had to go out for a walk with him at night and he would put his arm around me. I also remember him letting me drive his car on the road whilst sitting on his lap. He would put his hands on me and touched me outside of my clothes. This happened whilst I was driving his car on a public road. I remember his wife was very distant. I was either with him or his daughters. They were around my age group. The cottage was on the left side of the road from concrete blocks which had been placed there by the Army. I was around 11 years of age when this happened. When I got back to Nazareth Lodge I told **SR 30** that I wouldn't go back with these people again. Two of the members of staff at Nazareth Lodge were South African women. They were called **NL 50** and **NL 51**. They were not black but they were certainly native South African. They looked after our group and worked with Sister **SR 30**. One day in the corner of sitting room. I was standing behind an L-shaped row of chairs where the TV was. **NL 50** the smallest one, lay down on the floor, there were a few of us boys there, one was **DL 20**. **NL 50** was wearing blue denim jeans and a broad brown belt. **NL 50** proceeded to open the belt and her trousers and proceeded to ask me to put my hands down her trousers as she lay on the floor. I remember this as a humiliating experience. I didn't touch her. Nothing took place beyond her asking me to put my hands down her trousers. I was about 11 years old when this happened. I think **NL 50** and **NL 51** were paid staff to look after us. There was a member of staff at Nazareth Lodge, I think her name was **NL 53**. She was from **[REDACTED]**. She wore black handkerchiefs on her head and she was very pale. She was very violent towards us and nobody liked her. One day I called her a "country yokel" and she flipped. She ran after me along the corridor

completing a fostering home study with them, with the result that they were approved to foster [REDACTED]. Whilst this was positive for [REDACTED] I felt it was very difficult for [REDACTED] who remained in Nazareth Lodge. I understand from Mrs NL 191 [REDACTED] report that later he did move to a foster family.

8. At that time, there was no specialist Fostering Unit in the Southern Board. If a child needed a foster family, and none was available, the social worker would place an advert in the newspaper, follow up any responses, complete a home study and obtain approval from senior staff. This was in addition to the pressures of a full caseload which included not only children in the care of the Board, but also child protection, learning disability, physical disability, mental health, older people, addiction, monitoring of childminders, etc. This made finding time to assess prospective fostercarers particularly difficult.
9. Finally, I would like to add that as [REDACTED] social worker at that time, I very much regret if I failed in any way to ensure his safety and protection.

Statement of Truth

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

Signed,

NL 190
[REDACTED]

Dated 23 January 2015

3. I also see from NL 191 (Senior Social Worker in N&W Belfast) report that in 1985 she contacted me about HIA 210 allegation and that at that time I told her that he had never told me about being hit, and that I had not seen any signs of either HIA 210 or his younger brother NL 204 being punished inappropriately when I was visiting them in Nazareth Lodge. I cannot now recall that conversation with NL 191
4. I do remember that I visited and at Nazareth Lodge on numerous occasions. They were already placed there when I took over the case in 1978. I was also the social worker for their older brother who was placed in a Family Group Home in Armagh, and on a few occasions each year I brought all three boys together. They were part of a family of thirteen children, of whom eleven were in long term care, in various places, under various social workers, with the result that some of the siblings did not even know each other. It was recognised that splitting up siblings was not good practice, but the reality was that sufficient places were not available in one establishment. We did bring the younger six children together occasionally but most were not very enthusiastic about the contact, as they did not really know each other and had not remembered living in the same family.
5. I recall that Sister Anthony was the person I usually liaised with when visiting at Nazareth Lodge. However, apart from her being middle-aged, I have very little recollection of what she was like.
6. My general impression is that and were not very happy in Nazareth. I cannot recall now exactly why I thought this, but it could have been because they both wanted to be fostered by a family. I recall that they would often ask if I had found a family yet.
7. When I started working with them, and were already being befriended by a family in Andersonstown, who would take them out some weekends. I think this arrangement was set up through their local parish priest, but I am not certain about that. This family used to take one or both boys out, but in the longer term they felt unable to manage more than one. I remember