

<p>1 Monday, 17 July 2017 2 (10.30 am) 3 THE CHAIR: Good morning, everyone. I am Alexis Jay. I am 4 the chair of the Independent Inquiry into Child Sexual 5 Abuse and I am sitting with the other panel members of 6 the inquiry: Ivor Frank, Professor Sir Malcolm Evans and 7 Drusilla Sharpling. 8 Welcome to everyone to Day 15 of the public hearings 9 of the case study into child migration programmes, which 10 is part of the inquiry's investigation into protection 11 of children outside the UK. 12 Today, the inquiry will hear witness evidence again 13 from our expert witnesses -- Professor Constantine and 14 Professor Lynch; we will also hear from Andrew Quinn 15 from Father Hudson's Society and there will be two read 16 witness statements. 17 Before we begin, Ms Hill, are there any issues you 18 wish to raise? 19 Housekeeping 20 MS HILL: Good morning, chair, panel. Just a couple of 21 matters by way of housekeeping. Just a couple of 22 changes to the timetable that the core participants have 23 been made aware of. As far as today's evidence is 24 concerned, we thought we would restructure it slightly 25 in this way: we will hear, first of all, from the</p> <p style="text-align: center;">Page 1</p>	<p>1 right? We will obviously hear a lot of evidence from 2 you in due course about, as best we can, the various 3 organisational structures, and so on, that are in place 4 around the Catholic organisations. Help us, first of 5 all, please, if you can, Professor, with what you have 6 now learned about the level of supervision and aftercare 7 that Father Hudson's applied to those children it 8 migrated? 9 PROF LYNCH: We now understand that, in terms of the range 10 of organisational practices that we have reviewed so 11 far, the monitoring undertaken by Father Hudson's -- 12 Father Hudson's Society, as it was at the time -- is 13 towards the more minimal end of the range that we have 14 seen here. 15 Our understanding -- and this will fit very much 16 with the evidence that I think we present later on more 17 generally about the Catholic Child Welfare Council -- 18 was that there was no system in place that obtained 19 comprehensive reports on all individual children who had 20 been sent to Australia. The material that seems to be 21 provided relates primarily to children who were sent to 22 St Joseph's Orphanage at Neerkol where, for four 23 individual years, some reports were received for those 24 children. But apart from that -- 25 MS HILL: Pausing there, Professor, the years that you give</p> <p style="text-align: center;">Page 3</p>
<p>1 experts in relation to Father Hudson's. Then we will 2 move to hear from Mr Quinn about Father Hudson's 3 evidence. Then we will come back to hear from the 4 experts with some background matters about the 5 Catholic Church, but in particular, also, at that point, 6 about the Christian Brothers institutions and 7 St Joseph's, and then hear more generally about their 8 evidence about the Catholic Church and then move to the 9 read evidence, as far as the Catholic witnesses for 10 today are concerned, which, as far as a reordering is 11 concerned, includes the same content as we proposed but 12 in a slightly different order. The only significant 13 change, chair, is that we propose to hear the expert 14 evidence about the role of the government on Wednesday 15 morning, so that today will focus very much on the 16 Catholic Church and Father Hudson's evidence. Thank 17 you. 18 I will begin, then, please, by adducing evidence 19 from the experts about Father Hudson's. The experts 20 have already, I think, affirmed in their evidence. 21 PROFESSOR STEPHEN CONSTANTINE (continued) 22 PROFESSOR GORDON LYNCH (continued) 23 Examination by MS HILL 24 MS HILL: Professor Lynch, I think you are going to assist 25 us primarily on the Father Hudson's evidence; is that</p> <p style="text-align: center;">Page 2</p>	<p>1 for that are 1953, 1955, 1956 and 1957? 2 PROF LYNCH: That's correct. 3 MS HILL: But not reporting, as far as you're aware, that 4 you can see, before or after or outside those years; is 5 that right? 6 PROF LYNCH: No, that's right. Neerkol was approved 7 a little bit later than some of the other organisations, 8 so I think it might have been 1951 that it was approved. 9 Certainly there are other children sent from the care of 10 Father Hudson's in 1947 for whom there wouldn't have 11 been those monitoring records. 12 MS HILL: You also, I think, saw a sample of a report from 13 the Goodwood Orphanage; is that right? 14 PROF LYNCH: That's correct. 15 MS HILL: Help us with what that told you. 16 PROF LYNCH: The details are fairly basic in terms of 17 progress information on the child. So there is not 18 a great deal of detail that I think would help us to 19 understand the environment in which they were being 20 raised there. 21 MS HILL: I would like to pull up, please, FHN000045_001, 22 which I think is a document headed "Half-yearly report 23 of Australian migrant". You see there, Professor, at 24 the top of that page, "Half-yearly report". This is the 25 example, I think, from the Goodwood Orphanage and the</p> <p style="text-align: center;">Page 4</p>

1 panel and chair can see there are some quite brief  
 2 details given about the name of this migrant, obviously  
 3 a female child migrant, if you can just scroll down,  
 4 please. Reference to a married couple who may give her  
 5 a home in the future:  
 6 "They act as foster parents to her."  
 7 And some limited information about school progress  
 8 and health and matters of that nature?  
 9 PROF LYNCH: That's correct.  
 10 MS HILL: Then can I pull up, please, FHN000046\_001, which  
 11 I think is a similar document, but that is headed, if  
 12 you look at the top, please, "Catholic Child Welfare  
 13 Council". It is an annual report. Do you see that?  
 14 PROF LYNCH: That's correct.  
 15 MS HILL: Again, we can see it gives some similar headings  
 16 about school progress, health, illnesses and so on.  
 17 Just scroll down, please. "Does the child correspond  
 18 with friends or relatives in England: no ... with other  
 19 emigrants in Australia: no ... quite a good lad who is  
 20 progressing nicely ... is promising."  
 21 That is 1953. So we see two documents, one headed  
 22 "Half-yearly report" and one headed "Annual report".  
 23 Does that help you at all in understanding the  
 24 consistency of the supervision process?  
 25 PROF LYNCH: Our understanding is -- sorry, what we are

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1 seeing here, I think, is a form that was drawn up by the  
 2 Catholic Child Welfare Council, which was an overarching  
 3 national body. I can't be sure if this was the exact  
 4 template that was drawn up in 1952, but we understand  
 5 there was a template that was drawn up in 1952. So it  
 6 may well have been one of the examples of those  
 7 completed forms. Though I think we will see later on in  
 8 evidence today that the Catholic Child Welfare Council  
 9 only received some reports for some children along these  
 10 lines.  
 11 MS HILL: I see.  
 12 PROF LYNCH: Sorry, just to say on that as well, there is  
 13 a bit of an ambiguity in terms of monitoring from  
 14 Father Hudson's and the Catholic Child Welfare Council  
 15 because it appears that Canon Flint, who was the  
 16 secretary, the senior administrator, of Father Hudson's  
 17 at the time, also had a key role within the Catholic  
 18 Child Welfare Council. It is not always clear in what  
 19 capacity the monitoring is taking place.  
 20 MS HILL: As far as child migrants who had been sent from  
 21 Father Hudson's to Western Australia, help us, please,  
 22 with the significance of the comments provided by  
 23 Father Stinson in 1952?  
 24 PROF LYNCH: These, again, are very, very brief comments  
 25 indeed.

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1 MS HILL: We can pull it up. It is FHN000044\_001. Can we  
 2 scroll in on this, please? This is a letter to  
 3 Canon Flint, who is based in Birmingham; is that right?  
 4 PROF LYNCH: That's correct yes.  
 5 MS HILL: The chair and panel can read that:  
 6 "... inform you that ... all the boys from Coleshill  
 7 [that's in Birmingham] are doing very well. They were  
 8 all thrilled to learn you were inquiring about them and  
 9 they remember you very favourably. I find it is a great  
 10 uplift for our boys when they hear from friends, which,  
 11 unfortunately, is not very often ..."  
 12 It goes on to give comments about some of the boys  
 13 in a little bit more detail. For example, in that  
 14 paragraph, we can see four lines down:  
 15 "[So and so] is one of the happiest dispositioned  
 16 boys I have ever had to deal with."  
 17 A little bit further down:  
 18 "... our latest arrival is a dear little chap,  
 19 though somewhat undersized. The two [names there] are  
 20 also good boys and what I like very much about them is  
 21 their fondness for each other. Other brothers are not  
 22 so much together as they, and they are popular with  
 23 all."  
 24 Going down:  
 25 "Thanking you for your enquiry and assuring you of

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1 my pleasure in giving information of the Coleshill boys  
 2 at any time."  
 3 What do you draw from that, Professor?  
 4 PROF LYNCH: It is clearly a very generalised report on the  
 5 boys. It is possible -- we had to check this back --  
 6 some of those boys had been there since the autumn of  
 7 1947, so this is -- obviously some period of time has  
 8 elapsed before any report comes back.  
 9 MS HILL: That date on that letter was 1958.  
 10 PROF LYNCH: On this one? Sorry, I thought it was -- sorry,  
 11 I thought we were talking about 1952. So 1958. This  
 12 could actually be children -- in that case, I'm not sure  
 13 what period these children would have been sent after  
 14 1947, but we don't know how long those children have  
 15 been out there, but we know the feedback is very  
 16 sporadic. I think we will also hear evidence this  
 17 afternoon that would indicate that Catholic authorities  
 18 in this country would have had reasonable grounds for  
 19 concern, both about the Christian Brothers institutions  
 20 in which these boys would have been resident, but also  
 21 about Father Stinson as well.  
 22 MS HILL: This letter looks to have been prompted for  
 23 a request for information by Canon Flint; is that right?  
 24 PROF LYNCH: Indeed yes.  
 25 MS HILL: Help us with what you understand the position to

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<p>1 be about letters written by individual child migrants?                  2 PROF LYNCH: Canon Flint certainly I think by -- the date                  3 slightly slips my mind, whether it is 1949 or 1951,                  4 reports having had letters back from children sent to                  5 residential institutions which Canon Flint regards as                  6 being reassuring evidence of their progress overseas,                  7 and last week we thought about various reasons in which                  8 that might not be regarded as a robust approach to                  9 monitoring, and I think, when we hear evidence in                  10 relation to Southwark Catholic Rescue, we are aware from                  11 the Southwark Diocesan Society they had particular                  12 concerns about the censoring of letters from boys sent                  13 to Clontarf.                  14 MS HILL: What did Father Stinson do about the letter                  15 writing from child migrants? Help us with that part of                  16 the evidence?                  17 PROF LYNCH: My understanding is he generally was trying to                  18 encourage more letter writing and appeared to see this                  19 as some -- certainly from documents that we see in terms                  20 of Father Stinson's discussion with the Secretary of                  21 the Federal Catholic Immigration Committee, which is the                  22 Australian body arranging child migration for Catholic                  23 authorities in Australia, a sense that letter writing                  24 needs to be encouraged so that sending organisations in                  25 the UK will be willing to send more children. But the</p> <p style="text-align: center;">Page 9</p>	<p>1 of those draft regulations, is this right, how do you                  2 understand that a voluntary organisation would become                  3 aware of those draft regulations?                  4 PROF LYNCH: In terms of Father Hudson's Care, for example?                  5 MS HILL: Yes.                  6 PROF LYNCH: I don't know if you want to call this document                  7 up, but we could look, for example, at the 1952 annual                  8 minutes of the Catholic Child Welfare Council where                  9 those requirements are explicitly discussed at that                  10 meeting at which all of the diocesan child rescue                  11 organisations were represented. It may be we come back                  12 to that this afternoon but that would be a document                  13 I would like to look at in more detail, if we can.                  14 MS HILL: We will come back to that later on. But just also                  15 specifically, can we pull up EWM000443_004. I think,                  16 before we get to the Catholic Child Welfare Council,                  17 your evidence has been that your understanding is that                  18 those draft regulations were circulated to all the                  19 members of the council for voluntary organisations for                  20 child emigration. That's perhaps one level up, is it?                  21 PROF LYNCH: That's right.                  22 MS HILL: Scroll in to the last eight lines on that page:                  23 "Although not enacted, these draft regulations ..."                  24 PROF LYNCH: That's right. The Council for Voluntary                  25 Organisations for Child Emigration was effectively set</p> <p style="text-align: center;">Page 11</p>
<p>1 sense is there that letter writing is being encouraged                  2 more as almost a kind of advertisement.                  3 MS HILL: As a recruitment tool, if you like, not so much as                  4 a supervising or aftercare tool?                  5 PROF LYNCH: Exactly so.                  6 MS HILL: Is this right, that in your report you make the                  7 point that your understanding of how supervision                  8 operated in the Canadian phase of the majority of                  9 migration pre war was that it was never understood in                  10 those schemes that letter writing by the child migrants                  11 themselves was an adequate supervision system?                  12 PROF LYNCH: That's quite right. I think again last week we                  13 referred to a 1902 report written by Father Bans, who                  14 was the administrator of the Crusade of Rescue -- the                  15 Diocesan Catholic Rescue organisation for the                  16 Archdiocese of Westminster where Father Bans made it                  17 quite clear that there was a need for individual                  18 inspection visits to children in which there was an                  19 opportunity to speak one-to-one with the child.                  20 MS HILL: You have also I think benchmarked the standard you                  21 say to be derived for supervision from the Women's Group                  22 on Public Welfare in 1951 and the draft regulations                  23 circulated by the Home Office in 1952; is that right?                  24 PROF LYNCH: That's correct.                  25 MS HILL: Pausing there, your evidence about the circulation</p> <p style="text-align: center;">Page 10</p>	<p>1 up as a lobbying organisation to try to effect                  2 Home Office policy in relation to the child migration                  3 schemes, particularly in response to the publication of                  4 the Women's Group on Public Welfare report and proposals                  5 for the draft regulations. So the Home Office made its                  6 draft regulations available to that council and we will                  7 see, perhaps later on, in the 1952 Catholic Child                  8 Welfare Council annual meeting minutes, that actually                  9 then being an explicit subject of discussion within that                  10 council, and, as I say again, all of the diocesan                  11 Catholic organisations would have been represented at                  12 that meeting.                  13 MS HILL: I think, for completeness, your footnote 9 deals                  14 with a memo that evidences the circulation of the draft                  15 regulations. That's a memo I think that you found in                  16 the National Archives that evidences that; is that                  17 right?                  18 PROF LYNCH: That's right. That's an internal discussion                  19 within the government that's confirming that all of                  20 the member organisations of the council have seen that                  21 document.                  22 MS HILL: I think for completeness let's pull up that,                  23 EWM000454_001. I think it is probably pretty hard to                  24 read, but you have examined this in the archives; is                  25 that right?</p> <p style="text-align: center;">Page 12</p>

1 PROF LYNCH: That's right, yes.  
 2 MS HILL: We can see the date is July 1952, it is from the  
 3 Home Office. Can you help us with the reading of that?  
 4 It seems to say:  
 5 "A copy of the revised memorandum on proposed  
 6 population to control the activities of voluntary  
 7 organisations in connection with emigration of children  
 8 which we sent to the Council of Voluntary Organisations  
 9 for Child Emigration nearly a fortnight ago."  
 10 Is that right.  
 11 PROF LYNCH: That's right, yes.  
 12 MS HILL: So that's sometime in the middle of June 1952; is  
 13 that right?  
 14 PROF LYNCH: Yes.  
 15 PROF CONSTANTINE: Can I perhaps add to this, this is part  
 16 of a general Home Office strategy of trying to keep all  
 17 the organisations involved as to what the alternative  
 18 might be to regulations. So they are trying to flag  
 19 up -- so it is not specific to the Catholic  
 20 organisations, it is quite generally across all the  
 21 sending societies, to bring them abreast of what has  
 22 become the established, as it were, Curtis principles.  
 23 This simply happened to be the vehicle -- the CVOCE  
 24 would be a vehicle to present that information to all  
 25 those involved in the Catholic system.

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1 MS HILL: I think you have made the point that Canon Flint  
 2 was somebody who had a role both on the Catholic Child  
 3 Welfare Council and as administrator of  
 4 the Father Hudson's Society; is that right?  
 5 PROF LYNCH: And also in relation to an organisation called  
 6 the Catholic Council for British Overseas Settlement,  
 7 which was the organisation that the UK Government,  
 8 certainly around the resumption of child migration after  
 9 World War II, believed it was dealing with.  
 10 MS HILL: So he has a role both in the Father Hudson's local  
 11 area migration, if you like, and then in these different  
 12 bodies?  
 13 PROF LYNCH: Two national organisations as well.  
 14 MS HILL: From those various roles, do you say that he would  
 15 have known about those expected standards of supervision  
 16 and aftercare?  
 17 PROF LYNCH: Yes, absolutely.  
 18 MS HILL: Can you help with why, then, if that was the case,  
 19 there doesn't appear to have been the level of  
 20 supervision and oversight that the Home Office standards  
 21 expected?  
 22 PROF LYNCH: I think the headline claim -- and we will look  
 23 more at supporting evidence around this this afternoon.  
 24 The headline claim I would make on the basis of  
 25 the evidence that we have so far seen is that there was

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1 a decision within the Catholic Church to prioritise  
 2 a light-touch approach to the system, to ensure the  
 3 speedy migration of children overseas so that they  
 4 wouldn't be migrated by other organisations, other  
 5 Protestant organisations, and so that children could be  
 6 removed from families that the church deemed to be  
 7 a source of moral risk to the children's faith and that  
 8 this was a system which operated with the knowledge of  
 9 the Archbishop of Westminster as the most senior  
 10 clergyman within the Catholic Church. I think we would  
 11 go on to argue that this was a system that put children  
 12 at considerable risk.  
 13 MS HILL: Help us, please, with what your evidence is at  
 14 paragraph 8.6 of your report on Father Hudson's. This  
 15 is a further final bit of evidence, please, about the  
 16 quality of the feedback described by Father Hudson's.  
 17 Help us with what your evidence is there? Paragraph 8.6  
 18 of your report. This is the comment made by  
 19 Monsignor Bennett.  
 20 PROF LYNCH: We know, in 1949, a Home Office official wrote  
 21 around to the voluntary organisations involved in  
 22 sending children overseas to ask what monitoring -- just  
 23 kind of what pro forma documents they had to monitor the  
 24 children that they had sent overseas. The only  
 25 organisation which I recall replying to them with an

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1 example of that was the Fairbridge Society. But  
 2 Bennett, who is the diocesan administrator for the  
 3 Archdiocese of Liverpool reports then that they were  
 4 receiving no regular reports.  
 5 Bennett's knowledge and apparently his changing  
 6 attitudes to child migration are quite an interesting  
 7 trajectory of what was possible within Catholic  
 8 organisations in terms of critical awareness of these  
 9 schemes. I don't know if you want me to say anything  
 10 more about that at this stage.  
 11 MS HILL: Pausing there, before you get there, he was the  
 12 child rescue officer for a particular archdiocese.  
 13 PROF LYNCH: That's right.  
 14 MS HILL: That is somebody within the Catholic Church who,  
 15 within a particular geographic area, has responsibility  
 16 for child rescue work; is that right?  
 17 PROF LYNCH: That's correct.  
 18 MS HILL: Just to understand how he fits into this.  
 19 PROF LYNCH: That's right.  
 20 MS HILL: What I think you are saying here is that his  
 21 evidence about having received no reports on the  
 22 children sent from Liverpool to Western Australia chimes  
 23 with what Father Hudson's were saying, or are saying in  
 24 their evidence now, that there wasn't a system in place  
 25 for regular supervision and oversight; is that right?

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1 PROF LYNCH: Yes. If we are focusing at this stage on the  
2 specific point of monitoring, that's correct, yes.  
3 MS HILL: Help us then, please, with the evidence you have  
4 given about the Garnett Report in 1944 and what the  
5 significance of that would be?  
6 PROF LYNCH: We will look later on, I think, at what was  
7 known more generally about concerns about  
8 Christian Brothers institutions in Western Australia  
9 this afternoon. It is not surprising, it would seem,  
10 that there weren't regular reports being received on  
11 children because William Garnett in his 1944 report had  
12 noted that the Christian Brothers didn't seem to keep  
13 any individual records on children.  
14 MS HILL: That's the Christian Brothers not keeping records  
15 about the children in their own care?  
16 PROF LYNCH: That's right. That they had received in  
17 Australia.  
18 MS HILL: You are saying, because they weren't keeping  
19 individual records about their schooling or their  
20 progress, it is not surprising that the content of such  
21 reports was never conveyed back to the UK; is that  
22 right?  
23 PROF LYNCH: No, that's right. There seems to have been  
24 very limited -- that, again, seems to be confirmed in  
25 terms of lack of individual educational reports that we

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1 get confirmed I think again in 1949.  
2 MS HILL: Taking this evidence, please, relatively briefly,  
3 is this right, that Father Hudson's, rather like the  
4 Sisters of Nazareth, there is no evidence that this  
5 organisation consciously delegated responsibility to the  
6 Australian State Child Welfare professionals? There is  
7 no link between Father Hudson's in the UK and the  
8 Australian State Child Welfare officials?  
9 PROF LYNCH: There is certainly no direct feedback link,  
10 though one of the things I would say that you will  
11 appreciate, counsel, that the Catholic material we had  
12 at quite a late stage in disclosure and we turned around  
13 our report at some speed with this.  
14 MS HILL: Yes.  
15 PROF LYNCH: So I will be making points through the day that  
16 are perhaps somewhat -- whilst we stand by the evidence  
17 we submitted, we will make some additional points as  
18 well. I think when we look again at that 1952 annual  
19 meeting report, we actually do see Father Stinson making  
20 comments then about the Australian State inspection  
21 system that we --  
22 MS HILL: I think we will come back to look at that. That  
23 is in the minutes of the meetings.  
24 PROF LYNCH: Exactly. I have to say that's the first time  
25 I have seen any archival evidence of any report about

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1 the State reporting system.  
2 MS HILL: I think you are referring here to the phrase that  
3 refers to an understanding. Is it that phrase that you  
4 are talking about?  
5 PROF LYNCH: That's right. Father Stinson describes how  
6 there was -- he seems to suggest a somewhat  
7 uncomfortable period initially in Western Australia  
8 where the State officials were conducting unannounced  
9 inspections.  
10 MS HILL: Pause there. I think actually we can find this,  
11 although it is in other documentation, it is also in the  
12 Father Hudson's documents as it happens. So I think we  
13 should be able to bring up on screen FHN000011\_028. We  
14 might as well address this now, Professor, while you  
15 have raised it. I think this is a 1952 document,  
16 Professor. This is the minutes of the CCWC  
17 in October 1952 which we no doubt have elsewhere. You  
18 have seen it in the main Catholic disclosure. But this  
19 is actually also in FHN000011\_028. This is part of  
20 the minutes from October 1952. I think you are zoning  
21 in, are you, on "Report on Australian emigration".  
22 Canon Flint -- you can see the end of the first  
23 paragraph:  
24 "One aim during the year had been to obtain regular  
25 reports on the children already emigrated and already

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1 Father Stinson had given news of some 600 children that  
2 were known to him. Canon Flint stressed how desirable  
3 it was that all information re prospective child  
4 emigrants should come to the Emigration Council's  
5 secretary at Coleshill from the Diocesan Rescue  
6 Society's Secretary."  
7 Then, is it this paragraph --  
8 PROF LYNCH: Yes, if we scroll down, it's the bottom of the  
9 page there, so I think it's more the paragraph, "All  
10 homes" --  
11 MS HILL: It is Father Stinson's report, isn't it?  
12 PROF LYNCH: Yes, this is Father Stinson at the meeting, so  
13 this is an Australian official who we know to have been  
14 involved, actually, subsequently, in the direct  
15 recruitment of children from residential institutions.  
16 But here he is giving a report about what had happened  
17 so far, from his perspective, about the State inspection  
18 regime in Western Australia.  
19 MS HILL: For completeness, while we're looking at this  
20 document, go back up, please, to the heading  
21 "Father Stinson then presented his report". In that  
22 paragraph, he gave broadly very positive feedback, did  
23 he, on his understanding of the situation?  
24 PROF LYNCH: Exactly, yes.  
25 MS HILL: But then the next paragraph down, please

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1 highlight:  
 2 "All homes in Australia were subject to regular  
 3 inspections. At first, these had been 'unexpected'  
 4 inspections, with no previous notice from the inspectors  
 5 having been received ... however, indirectly, as  
 6 a result of the visit to Australia of Mr Moss from the  
 7 Home Office, these unexpected inspections had been  
 8 discontinued. On hearing that a Home Office visitor was  
 9 on his way to Australia, various interested bodies  
 10 (Child Welfare Department) had met to discuss matters  
 11 and from this meeting had developed a monthly meeting of  
 12 this department. A review committee had been formed to  
 13 visit each institution twice a year and now these were  
 14 the only inspections that were carried out. There had  
 15 grown up great understanding between the brothers, nuns  
 16 and the department [the Child Welfare Department]."  
 17 PROF LYNCH: That's right, yes.  
 18 MS HILL: What, if anything, can you draw from that,  
 19 Professor?  
 20 PROF LYNCH: I think it certainly suggests an increasing  
 21 closeness of relationships between State officials and  
 22 Catholic authorities in Western Australia. It is worth  
 23 noting as well that Stinson was both someone who was  
 24 recruiting children from England, but he was also the  
 25 head of the custodian organisation in Western Australia

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1 so would have that perception on the basis of those  
 2 experiences.  
 3 I have to say, it doesn't entirely accord with some  
 4 of the State inspection reports that I have seen, which  
 5 actually are quite critical of some aspects of  
 6 Christian Brothers institutions at that time. So it may  
 7 actually -- for example, in terms of the lack of  
 8 development of certain facilities at Castledare or  
 9 Bindoon. But it also does reflect a certain cosiness in  
 10 some of the other reports from the State officials in  
 11 which points don't appear to be picked up adequately.  
 12 MS HILL: Taking this back, if I may, to the more narrow  
 13 question about the link between Father Hudson's and the  
 14 Australian Child Welfare Department, I think what you  
 15 still don't see -- is this right? -- is evidence of  
 16 reports from the Child Welfare professionals in  
 17 Australia going back to Father Hudson's in Birmingham?  
 18 PROF LYNCH: No, absolutely not. No, no.  
 19 MS HILL: I think your overall conclusion on this topic,  
 20 please -- EWM000443\_006 -- you say at paragraph 8.9 of  
 21 your report, perhaps we can scroll in on that, because  
 22 you compare here the supervision and aftercare taken by  
 23 Father Hudson's to other agencies, 8.9, please. I think  
 24 you say:  
 25 " ... infrequent reports are reported to be

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1 substantially less detailed than [those, for example]  
 2 ... received from Dr Barnardo's ..."  
 3 You have noted weaknesses in the monitoring systems  
 4 of Dr Barnardo's Home, but, by comparison, you say  
 5 Father Hudson's appear to have had a system that was far  
 6 less comprehensive. No guarantee that children sent  
 7 overseas by Father Hudson's would have any information  
 8 about their welfare returned by receiving organisations  
 9 and what information was sent back is reported to have  
 10 been occasional and minimal. You then say the notion  
 11 that letters sent by the migrants themselves would  
 12 constitute a viable substitute to a formalised system of  
 13 monitoring is not one that would have been accepted by  
 14 the Home Office or, just help us with that, the  
 15 Australian Commonwealth Government. How do you elicit  
 16 that, Professor?  
 17 PROF LYNCH: Certainly the Australian Commonwealth  
 18 Government, we actually see sometimes examples where  
 19 Tasman Heyes is actually chasing up State officials to  
 20 set reports sent through of inspections, again in  
 21 Western Australia. So there was certainly a sense --  
 22 whilst I think there are other aspects in which, at  
 23 a national level, their policy appeared to be  
 24 conflicted, they were also clear that there needed to be  
 25 some inspection regime in order for them to satisfy

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1 their responsibilities, the Minister for Immigration's  
 2 responsibility as the legal guardian of those children  
 3 in Australia.  
 4 MS HILL: So because of that, you say that the Australian  
 5 Commonwealth or National Government, forgive me, would  
 6 itself not have regarded letters alone as a sufficient  
 7 monitoring system?  
 8 PROF LYNCH: We go back to RH Wheeler's recommendation of  
 9 annual inspections following the incidents of sexual  
 10 abuse at Northcote. We talked about that last week.  
 11 MS HILL: Remind me of the date of the Wheeler report?  
 12 PROF LYNCH: That was an informal conversation. I think  
 13 that was 1944.  
 14 MS HILL: '44, wasn't it? Thank you. Paragraph 9.1 of your  
 15 report, please, on Father Hudson's. You refer there to  
 16 the witness evidence from Father Hudson's about  
 17 contemporaneous knowledge of allegations of sexual  
 18 abuse. You have said, I think, that they have given  
 19 very brief details of a series of allegations of sexual  
 20 abuse that have been made after the migration period.  
 21 I think, in fairness, they have provided more details of  
 22 those to the inquiry, but you are primarily concerned  
 23 with contemporaneous reporting.  
 24 PROF LYNCH: Exactly, yes.  
 25 MS HILL: I will come back, I think, separately to deal with

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1 the 1961 correspondence. Help us then a little bit,  
 2 please, with some understanding about St Joseph's  
 3 Neerkol, because I think we will come to look at that in  
 4 more detail today.  
 5 That's an institution, I think, is this right, where  
 6 you understand 48 child migrants were sent?  
 7 PROF LYNCH: That's correct.  
 8 MS HILL: And that you understand 26 of those were children  
 9 from Father Hudson's Care?  
 10 PROF LYNCH: That's right.  
 11 MS HILL: Help us what evidence you can now give the panel  
 12 about that?  
 13 PROF LYNCH: I think the headline point is that, with  
 14 St Joseph's, Neerkol, we know that from evidence  
 15 received, particularly by the Australian Royal  
 16 Commission, though the Forde Inquiry also heard evidence  
 17 on this as well, that children resident at Neerkol gave  
 18 accounts of having disclosed sexual abuse to members --  
 19 both members of staff within the institution and also to  
 20 child welfare officials as well, but with no action  
 21 being taken as a result of that.  
 22 One of the grey areas with Neerkol is that we don't  
 23 know whether any of the specific reported incidents of  
 24 sexual abuse directly affected child migrants who had  
 25 been sent there, but I think what we can say is that

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1 this is an institution in which it appears that there  
 2 was significant levels of sexual abuse. There were  
 3 three individuals against whom multiple allegations of  
 4 sexual abuse were made to, of whom criminal prosecutions  
 5 proceeded against them --  
 6 MS HILL: Sorry, I should have asked you a better question.  
 7 PROF LYNCH: Oh, sorry.  
 8 MS HILL: We will come to look specifically at the  
 9 institution --  
 10 PROF LYNCH: Neerkol --  
 11 MS HILL: -- but what I'm trying to establish --  
 12 PROF LYNCH: Is about monitoring.  
 13 MS HILL: -- is what you understand of the link between  
 14 Neerkol and Father Hudson's.  
 15 PROF LYNCH: So there appears to have been some closer link  
 16 between Neerkol and Father Hudson's, because Father --  
 17 Canon Flint actually asks the Australian authorities to  
 18 raise a nomination for a group of children to be sent to  
 19 Neerkol, which is somewhat unusual. It tends normally  
 20 to be the Australian authorities who do that. It also  
 21 appears to be that Canon Flint is a little bit more  
 22 successful in terms of getting feedback reports back  
 23 from Neerkol. There is a further point about the lack  
 24 of a liaison officer. I don't know if you want me to go  
 25 into that?

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1 MS HILL: Very briefly, please, if you would.  
 2 PROF LYNCH: The point I was making earlier about Neerkol  
 3 being an institution in which the organisation may have  
 4 been aware of sexual abuse and other children may have  
 5 been aware of instances of sexual abuse, the lack of  
 6 a liaison officer which had been recommended by the  
 7 Home Office meant that that level of institutional  
 8 knowledge of sexual abuse, there was no way of picking  
 9 that up unless it was obviously reported back through  
 10 those written monitoring reports which we have seen were  
 11 very brief and not particularly adequate.  
 12 MS HILL: Again, just trying to see the extent of the link  
 13 between St Joseph's Neerkol and Father Hudson's, I think  
 14 we know, is this right, that St Joseph's, Neerkol, is  
 15 not in Western Australia, is it?  
 16 PROF LYNCH: No, it is in Queensland.  
 17 MS HILL: I think for completeness, you perhaps didn't know  
 18 this, but Father Hudson's have clarified that all of  
 19 the allegations of abuse that they have received relate  
 20 to Western Australian institutions. So --  
 21 PROF LYNCH: That's right.  
 22 MS HILL: -- to the extent that they have received after  
 23 migration allegations of abuse, it would not appear to  
 24 be about St Joseph's.  
 25 PROF LYNCH: No, I think the point about St Joseph's is more

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1 about the role of a potential liaison officer in terms  
 2 of picking up an environment in which sexual abuse was  
 3 taking place.  
 4 MS HILL: Help us, then, a little bit with some evidence you  
 5 have provided at the very end of your report, please, at  
 6 10.1 and onwards, where you were asked to give any  
 7 further general observations about the Father Hudson's  
 8 evidence that you have been given?  
 9 First of all, deal with your understanding about the  
 10 Canon Craven evidence that you refer to at  
 11 paragraph 10.1?  
 12 PROF LYNCH: I think this goes to issues that we will look  
 13 at more generally this afternoon, which is about  
 14 a considerable lack of clarity that we have about some  
 15 of the workings of the Catholic Child Welfare Council,  
 16 its emigration subcommittee, of which Canon Flint was  
 17 a member. We will also hear, I think, later on, more  
 18 about reservations that Canon Craven had about the  
 19 standards of Christian Brothers institutions in  
 20 Western Australia.  
 21 MS HILL: Pause there. Remind us what role Canon Craven  
 22 had, to the best of your understanding?  
 23 PROF LYNCH: Canon Craven was someone who had been involved  
 24 with the Catholic Council for British Overseas  
 25 Settlement, which was a national Catholic body with

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<p>1 responsibility for emigration. He was the main point of                  2 contact that the British Government had with Catholic                  3 authorities around discussions about the resumption of                  4 Catholic child migration in the period from 1945 to                  5 early 1947.                  6 MS HILL: Pausing there, he is somebody based in England and                  7 Wales?                  8 PROF LYNCH: Yes. I think he is actually attached to the                  9 Crusade of Rescue. I think he is actually the                  10 Archdiocese for Westminster.                  11 MS HILL: We will come back, will we, to look at your                  12 evidence about his reservations about the                  13 Christian Brothers institutions?                  14 PROF LYNCH: Exactly, yes.                  15 MS HILL: You give some further evidence here to suggest                  16 your understanding of the role or the relationships                  17 between the Sisters of Nazareth and Father Hudson's and                  18 the Catholic Child Welfare Council remains a little                  19 unclear; is that right?                  20 PROF LYNCH: Yes.                  21 MS HILL: Sorry, that is rather a difficult, compound                  22 question. The exact nature of the relationship between                  23 the Sisters of Nazareth and Father Hudson's in relation                  24 to a group of girls, I think who were sent from                  25 Nazareth House, is still a little unclear; is that</p> <p style="text-align: center;">Page 29</p>	<p>1 Catholic Council have indicated that their understanding                  2 is that these may be cases where the parents' prior                  3 written consent to migration had been obtained. Does                  4 that change your understanding of this part of                  5 the evidence?                  6 PROF LYNCH: My concern actually isn't particularly with                  7 this case or parental consent in relation to these                  8 particular girls, but what I think this indicates is --                  9 I think this is indicated in the Father Hudson's witness                  10 statement -- that, in some cases, it may have been that                  11 the legal guardian for the children was actually the                  12 diocesan administrator. We are not very clear about                  13 that at the moment, to what extent that was nationally                  14 the case or just the case in particular dioceses. I can                  15 only raise this as a question at this stage, but the                  16 certain that I have about this is in relation to the                  17 direct recruitment of children from residential                  18 institutions, where that may have bypassed diocesan                  19 administrators. Because I think what may not be clear                  20 then is whether some of the children who were recruited                  21 by Australian officials directly from Catholic                  22 residential institutions, not via the approval of their                  23 diocesan administrators, may have therefore been                  24 recruited without the proper legal consent of their                  25 guardian, if the diocesan officer was actually a proper</p> <p style="text-align: center;">Page 31</p>
<p>1 right?                  2 PROF LYNCH: It is. I think there may be quite an important                  3 larger point here that we haven't drawn out explicitly                  4 in our report, but I would like to try to do that                  5 briefly here.                  6 This relates to a case of a group of girls who were                  7 sent from a Nazareth House in Rednal, just on the                  8 outskirts of Birmingham, who were part of the migration                  9 party of 1947. The Father Hudson's witness statement                  10 indicates that the Sisters of Nazareth took quite                  11 a proactive role in terms of the organisation of that,                  12 which would seem consistent with what we know more                  13 generally about the large migration party of children                  14 sent by the Sisters of Nazareth in the autumn and winter                  15 of 1947.                  16 However, we also see, when we cross-check the LEM 3                  17 forms that we can get from the National Archives of                  18 Australia, that actually the consent and sponsoring                  19 organisation signatures are signed off by Canon Flint                  20 I think in his capacity as the administrator of                  21 Father Hudson's.                  22 MS HILL: Pausing there, you make the point that he signs as                  23 both sponsoring organisation and the child's guardian?                  24 PROF LYNCH: That's correct.                  25 MS HILL: Pause there. I think our understanding, the</p> <p style="text-align: center;">Page 30</p>	<p>1 legal guardian who should be making that signature.                  2 MS HILL: You make the point, do you, that this raises                  3 a question about the ability of there to be proper                  4 oversight of the mechanisms around these children being                  5 transferred?                  6 PROF LYNCH: Yes, I think, again, we will come back that                  7 that later on, about the lack of regulatory power that                  8 the Catholic Child Welfare Council, as a national body                  9 appears to have had.                  10 MS HILL: I think as far as Canon Flint is concerned, we do                  11 have some evidence -- we don't need to bring it up. You                  12 have given evidence to suggest he might have been                  13 someone particularly supportive of child migration; is                  14 that right?                  15 PROF LYNCH: That's true. I think, again, when we come                  16 perhaps to look again at those 1952 annual minute                  17 meetings later on, we will see that he had -- appears to                  18 have had a particular enthusiasm for this as a means of                  19 separating children from families that the church deemed                  20 morally unsuitable.                  21 MS HILL: I think I have been asked to suggest to you some                  22 statistics about the proportion of children that he                  23 approved for migration relative to the proportion that                  24 were adopted. I am going to give you some figures to                  25 see if that helps change your view at all. I don't know</p> <p style="text-align: center;">Page 32</p>



<p>1 if we can bring up what is the list of statistics that 2 is part of the rule 10 questions, that's a separate 3 document, thank you. 4 These are some figures that have been provided by 5 the Catholic Council. Professor, you won't have seen 6 these before. I think what these are said to illustrate 7 is the balance, if you like, of children migrated as 8 opposed to those adopted by Father Hudson's during this 9 period. If you look, you can see the numbers of 10 migrants on the left and the numbers of adopted children 11 on the right. Does that change your view in any way or 12 inform your understanding of the enthusiasm that 13 Canon Flint had for child migration or not? 14 PROF LYNCH: I think when we talk about his enthusiasm for 15 migration, we have to think about that in relation to 16 the case of individual children. 17 I am not suggesting that migration was the only 18 strategy that Father Hudson's may have used in relation 19 to the care of children. It is evident from that that 20 it wasn't. 21 I think, in terms of the issues that we are looking 22 at, though, what we are particularly interested in are 23 the decision-making processes and the systems that 24 operated in relation to the care of children that were 25 sent overseas, and I think what seems more pertinent</p> <p style="text-align: center;">Page 33</p>	<p>1 Association in Perth. Could we pull up FHN000047_001. 2 This is a document that's been provided by 3 Father Hudson's. It is quite hard to read. But it is 4 better than some we have looked at. Scroll to the top. 5 Let's take this in stages. We can see this is from the 6 Perth Catholic Migration and Welfare Association. 7 PROF LYNCH: That's right, yes. 8 MS HILL: It is to Canon Flood in his capacity as Catholic 9 Child Welfare Council and Immigration Committee, but it 10 has been provided to us by the Father Hudson's archive. 11 Does that help you at all or help you understand why 12 that might be? 13 PROF LYNCH: I think -- I have to say more generally another 14 slight complication with the Catholic material is that 15 the Catholic Child Welfare Council archives seem to have 16 been available to researchers some time ago, but it 17 seems to have been more difficult for researchers -- 18 independent researchers to trace where they have been or 19 get access -- 20 MS HILL: I was asking -- 21 PROF LYNCH: Sorry this is -- I think this is in their care 22 because the archives have been split up. Some of 23 the archives are in Birmingham, some are in Westminster 24 and some are somewhere else -- 25 MS HILL: This is a 1961 document, "Dear Canon Flood".</p> <p style="text-align: center;">Page 35</p>
<p>1 possibly than this are actually the judgments that were 2 being made specifically in relation to child migrants 3 child migration and the way that operated. 4 MS HILL: I see. 5 PROF CONSTANTINE: Looking at the 1948 figure, it looks 6 quite significant. There are a substantial number of 7 children being migrated in 1948, when we know there is 8 quite considerable pressure from overseas to send 9 children. It looks like Father Hudson's on that 10 occasion may be responding rather more fulsomely to that 11 invitation. 12 MS HILL: Also, Professor Lynch, is this right, at 10.4 of 13 your report you suggested that any child migrated by 14 Father Hudson's in either 1947 or 1948, if they went to 15 Western Australia, were migrated before there was in 16 place any written maintenance agreement with the British 17 Government? 18 PROF LYNCH: That's right. The maintenance agreement 19 wasn't -- again, I think we will talk more about that 20 this afternoon, but the maintenance agreement didn't 21 come into force until March 1949. 22 MS HILL: Thank you. We can take that down. Finally, then, 23 Professor, I would like to take you, if I may, to the 24 1961 correspondence between Canon Flood and the 25 Secretary of the Catholic Migration and Welfare</p> <p style="text-align: center;">Page 34</p>	<p>1 I think it is prudent to read this letter in full, if we 2 can take it quite slowly, please. This is a letter 3 being written about, we see, an individual former child 4 migrant: 5 "[He] is very anxious to return to England. He 6 arrived here [at some point in] 1953. Date of birth 7 [being] 1943. I have very little information regarding 8 him. He states he wants to go back to his mother. 9 Before any permission could be given, we need a report 10 on the accommodation available and whether his mother is 11 prepared to pay his fare home. He wanted to work his 12 way [home] on a ship, but that is frowned upon by both 13 Child Welfare Department and ourselves. He was very 14 hostile that he could not get a passport without 15 obtaining the consent of his guardian in Australia. 16 Actually, [he -- this former child migrant -- well, 17 child migrant as he was then, I think] has been rather 18 difficult for some time. In the first place he seemed 19 quite a good boy and while at Bindoon stated that he 20 wanted to join the Benedictine monastery at New Norcia. 21 Together with a few others, the Lord Abbott accepted him 22 in their Juniorate and they went to the Marist Brothers 23 College to school each day." 24 Pausing there, is that a training college for 25 Christian Brothers, some sort of educational</p> <p style="text-align: center;">Page 36</p>

1 establishment for someone to become a Christian Brother?  
 2 PROF LYNCH: No, I think the Marist Brothers are a separate  
 3 order.  
 4 MS HILL: Forgive me. This reflects, does it, him leaving  
 5 Bindoon but going on to religious instruction?  
 6 PROF LYNCH: At another institution, yes.  
 7 MS HILL: It continues:  
 8 "After some time, it was found that he had  
 9 interfered with some of the younger boys in the college  
 10 [the Marist College] and was dismissed. No reason was  
 11 given at the time. We then sent him to Clontarf to do  
 12 the junior examination ..."  
 13 So he's been taken out of the Marist College and  
 14 sent to Clontarf to go back to regular school. Is that  
 15 what you understand?  
 16 PROF LYNCH: That's right.  
 17 MS HILL: "... the same thing happened and he was promptly  
 18 dismissed from there also. Bindoon took him until after  
 19 the examination ..."  
 20 So that's a separate institution about which we have  
 21 heard.  
 22 PROF LYNCH: Yes.  
 23 MS HILL: "... which was only a matter of about two or three  
 24 months and, again, he was found to be doing the same  
 25 thing there. The brother brought him to Perth on the

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1 day the examination was over and told me the whole  
 2 story. I placed him in a private home and arranged for  
 3 him to see a doctor at the psychiatry clinic who advised  
 4 that he be placed in a normal family with grown-up boys  
 5 and girls. This we did, but he went from one job to  
 6 another and eventually decided he would like to go on  
 7 a farm. He was only there six days and packed up. He  
 8 came back to the same family but had a fight with one of  
 9 the boys in the family, was spoken to about it and left  
 10 without leaving an address. It was only yesterday when  
 11 he came in to ask for a passport, that I found out to  
 12 where he had gone."  
 13 Over the page, the final paragraph here focuses  
 14 I think on how, if possible, the money could be raised  
 15 to repatriate him. Is that right?  
 16 PROF LYNCH: That's right, yes. That becomes the central  
 17 issue in this correspondence.  
 18 MS HILL: "I am telling you the whole story, for I think  
 19 perhaps, if his people were able to take him back ..."  
 20 That must mean his parents?  
 21 PROF LYNCH: Yes.  
 22 MS HILL: "... to England, they could no doubt help him  
 23 considerably. The Child Welfare told him that there  
 24 would be no objection, but to tell his mother that she  
 25 would have to pay his fare and, if she couldn't, to see

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1 the Catholic Rescue Council. The reason for this being  
 2 that another lad who was on his way home was helped by  
 3 Father Connolly of Southwark."  
 4 What they are trying to discuss is whether, as had  
 5 happened in a previous case, either the parents based in  
 6 England and Wales, or an England and Wales-based  
 7 institution, could help finance his return to England;  
 8 is that right?  
 9 PROF LYNCH: That's right.  
 10 MS HILL: We can see if we scroll down the aerogramme. We  
 11 can see it is posted to London. I think the date on  
 12 that letter was 19 May 1961. I think if you go to  
 13 number FHN000048\_001, about a week later, 25 May -- this  
 14 is pretty hard to read, this letter. This is a reply,  
 15 is it?  
 16 PROF LYNCH: That's right. This is a reply from  
 17 Canon Flood.  
 18 MS HILL: The first paragraph I think deals with the another  
 19 child that perhaps doesn't need to concern the panel at  
 20 this point. But section 2 seems to say, if I can read  
 21 it properly:  
 22 "One of my officers visited the home of [the mother]  
 23 and found she had a very pleasant home and there was  
 24 every sign of a good family life. Mr [so and so, her  
 25 new partner] knows of [the child's] existence and has

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1 received a number of letters from him. They have one  
 2 child age 6. [The mother] stated that she would be very  
 3 happy to have [him] home and they would make him one of  
 4 the family. Unfortunately, they are heavily committed  
 5 at present in buying their own home and they would find  
 6 it very difficult to raise sufficient money to pay for  
 7 his return passage. If any organisation were prepared  
 8 to lend the money, they would try to repay it over  
 9 a period. I am afraid we would not be in a position to  
 10 offer him financial help. I do not know whether  
 11 anything could be done at your end."  
 12 So this is coming from, we see at the very top, the  
 13 Catholic Child Welfare Council Emigration Committee; is  
 14 that right?  
 15 PROF LYNCH: That's right. I can perhaps say a little bit  
 16 more about another role Canon Flood had in a minute, but  
 17 that's right, yes.  
 18 MS HILL: Essentially, the correspondence ends, I think,  
 19 with the England end of the communication saying that  
 20 "The mother can't afford to pay and we are not going to  
 21 pay either".  
 22 PROF LYNCH: That's right, yes.  
 23 MS HILL: So that adduces the correspondence. Please help  
 24 us, Professor, with what you draw from that?  
 25 PROF LYNCH: One of the lines of enquiry that Canon Flood

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1 could have picked up at that point, which he obviously  
 2 doesn't, is about the way in which the child's behaviour  
 3 has developed in the way it has, particularly when he is  
 4 regarded as a kind of good boy on arrival in Australia  
 5 but then obviously becomes increasingly disturbed and  
 6 engages in protracted sexual activity with other boys.  
 7 That would seem to raise legitimate questions about the  
 8 nature of the Christian Brothers institutions in which  
 9 he'd been resident.  
 10 But Canon Flood doesn't ask those questions.  
 11 MS HILL: Pausing there. Help us, if you can, with our  
 12 understanding of this. If he had gone to the  
 13 Marist Brothers College, do you have a sense of what age  
 14 he would have been by then? I think we can tell he is  
 15 born in 1943, so the letter is written in '61. He is  
 16 going to be a teenager, a late teenager is he?  
 17 PROF LYNCH: Probably mid-teenage years from that  
 18 chronology.  
 19 MS HILL: This letter is being written when he is perhaps  
 20 18 years old. Then he has come back from the  
 21 Marist College to Clontarf, so what ages of children are  
 22 at Clontarf?  
 23 PROF LYNCH: I would have to go back and check.  
 24 MS HILL: It is not the junior school, is it? But it has  
 25 boys from about 11 or 12 or something like that?

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1 PROF LYNCH: The normal kind of school-leaving age would  
 2 have been 14, so child migrants could have been resident  
 3 in some of these institutions up to the age of 16.  
 4 MS HILL: But they are not the very young boys, are they?  
 5 They are at Castledare; is that right?  
 6 PROF LYNCH: That's right. Castledare is the very young  
 7 ones.  
 8 MS HILL: Bindoon would have young child migrants as well in  
 9 there, 10, 11, 12 years?  
 10 PROF LYNCH: That's right.  
 11 MS HILL: What the letter seems to be suggesting is that  
 12 this older boy has been returned to both Clontarf and  
 13 Bindoon and there is a concern that he is interfering  
 14 with those younger boys; is that right?  
 15 PROF LYNCH: That's right, yes.  
 16 MS HILL: I think what you are saying is there is no  
 17 investigation at all by Canon Flood about how that had  
 18 happened and which boys had been interfered with,  
 19 whether they were child migrants or not?  
 20 PROF LYNCH: No, that's right. But also, I think with the  
 21 case of this individual boy, how his development had  
 22 taken that particular course and whether that reflected  
 23 anything about the institutional environment he grew up  
 24 in, it is just worth noting in this capacity that  
 25 Canon Flood was both -- obviously working in this

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1 national capacity for the Catholic Child Welfare Council  
 2 but he was also the representative of the Federal  
 3 Catholic Immigration Committee in this country. So he  
 4 was basically, by this point, the recruitment agent for  
 5 the Australians, although no children were really being  
 6 sent at this stage, but he was the administrative point  
 7 of contact for the Australian officials, but in that  
 8 capacity also the administrative point of contact for  
 9 the UK Government as well.  
 10 So Canon Flood really held quite a pivotal role in  
 11 relation to the administration of child migration  
 12 schemes at this particular point in the history.  
 13 PROF CONSTANTINE: Could I perhaps add to that --  
 14 MS HILL: Forgive me, Professor, before you do, a point that  
 15 is made about this level of knowledge that might be  
 16 derived from this document, I think a point has been  
 17 made that, although this is found in the Father Hudson's  
 18 archive, they themselves have not read it --  
 19 PROF LYNCH: They had no contemporaneous knowledge, yes.  
 20 MS HILL: Your evidence is this is addressed to Canon Flood?  
 21 PROF LYNCH: That's right. This is about a national level  
 22 issue, it's not really to do with Father Hudson's.  
 23 PROF CONSTANTINE: My point would be it is not very clear  
 24 from this correspondence quite what the function of this  
 25 18-year-old boy would be, having been returned to one of

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1 the Christian Brothers establishments. He would  
 2 normally have been put out into employment by that age.  
 3 So he seems a very kind of odd character to be in an  
 4 institution with, generally speaking, younger boys.  
 5 PROF LYNCH: Yes, that's right.  
 6 MS HILL: You, I think, have adduced in evidence here -- we  
 7 will hear a little bit more about it -- that there is  
 8 evidence that at this time in Bindoon there was what's  
 9 been described by Brother Coldrey, I think, as a sex  
 10 ring operating among the staff at Bindoon during the  
 11 migration era, and that would fit with this  
 12 chronological period, would it?  
 13 PROF LYNCH: That's correct. Yes, it certainly appears to.  
 14 MS HILL: A couple of other final points, please.  
 15 Paragraph 10.6 of your report, if we can scroll in on  
 16 that, EWM000443\_010. You refer at that point to some  
 17 minutes of meetings we may look at. 10.6, the bottom of  
 18 the page. You refer to the minutes of the Catholic  
 19 Child Welfare Council from 1945 where it is said that  
 20 310 boys had previously been sent to the care of  
 21 the Christian Brothers. You I think question whether  
 22 that is accurate or not because your understanding is  
 23 that only 110 to 112 boys went in that period, in 1938  
 24 to 1939.  
 25 PROF LYNCH: Yes, that's right.

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<p>1 MS HILL: Pausing there, you make the point I think over the                  2 page, perhaps we can scroll down to that, that this may                  3 suggest that the Catholic Child Welfare Council itself                  4 did not entirely understand the numbers of those who had                  5 been migrated.                  6 PROF LYNCH: Yes. It is an odd -- I don't know where they                  7 got that figure from.                  8 MS HILL: Or might it be that we still don't understand the                  9 numbers of children migrated, or do you think that's                  10 less likely?                  11 PROF LYNCH: If it was that number that were migrated, they                  12 wouldn't have been migrated, I think, under an agreement                  13 with the UK Government. I think we are fairly clear                  14 that the numbers sent with the maintenance agreement                  15 with the UK Government in 1938 and 1939 was somewhere in                  16 the region of 110 to 112.                  17 MS HILL: You have made the point that those minutes help us                  18 understand what was known about the reservations that                  19 had been expressed already about the Christian Brothers                  20 institutions; is that right?                  21 PROF LYNCH: That's right. I think we may return to that                  22 later on about the national-level discussions about                  23 issues that were known about the Christian Brothers by                  24 that stage.                  25 MS HILL: A couple more short points, please, before we</p> <p style="text-align: center;">Page 45</p>	<p>1 FHN000011_004:                  2 "Brother Conlon will continue to represent the                  3 hierarchy of Australia ..."                  4 That's the hierarchy of the Catholic Church in                  5 Australia?                  6 PROF LYNCH: That's right, yeah.                  7 MS HILL: "... in London."                  8 Just, then, scroll down to this page:                  9 "At the invitation of the Bishop's representatives                  10 Brother Conlon has visited the following homes and given                  11 educational and intelligence tests to the children who                  12 are likely to prove suitable for emigration to                  13 Australia. The following is a list of the homes visited                  14 by Brother Conlon and the number of children approved by                  15 him."                  16 You see those figures up to 260 children. Do you                  17 have any observation about what seems to be reflected                  18 there, that Brother Conlon himself was giving                  19 educational and intelligence tests to the children?                  20 PROF LYNCH: So we know that over the summer of 1946                  21 Brother Conlon had been instructed by the Catholic Child                  22 Welfare Council not to undertake direct recruitment of                  23 children from residential institutions as he had done in                  24 1938 and 1939 and only to visit homes with the                  25 permission and actually with the diocesan administrator</p> <p style="text-align: center;">Page 47</p>
<p>1 leave this area of the evidence. Can I pull up, please,                  2 Father Hudson's document 11. In particular, can we go                  3 to FHN000011_004. This is again, Professor, extracts                  4 from the minutes of a meeting from 1946. If we just go                  5 back a page, we can see the date on this document is                  6 2 October 1946. We will come back, I think, to look at                  7 this in a little bit more detail. But this very                  8 broadly, Professor, is the Catholic Child Welfare                  9 Council minutes that reflect the agreement that's been                  10 reached with the Australian Government about the detail                  11 of the money and the logistics of how migration is going                  12 to operate, if I can put it in that way; is that right?                  13 PROF LYNCH: Yes, that's correct.                  14 MS HILL: We can see, just very briefly on this page, if we                  15 scroll down, it descends to the pounds, shillings and                  16 pence of exactly how much would be paid for children and                  17 who would pay what; is that right?                  18 PROF LYNCH: That's correct.                  19 MS HILL: It responds, I think, to particular requests that                  20 had been made or suggestions that had been made by the                  21 Catholic Child Welfare Council; is that right?                  22 PROF LYNCH: That's correct. It would have been discussions                  23 that would have taken place in conjunction with                  24 Brother Conlon as well.                  25 MS HILL: Go over the page, please, to the second page,</p> <p style="text-align: center;">Page 46</p>	<p>1 in attendance. It is not clear whether that's being                  2 complied with in this statement or not.                  3 MS HILL: There is a concern you raise about whether he is                  4 following an instruction not to engage in direct                  5 recruitment. But do you have any observation on what                  6 seems to be that he is giving educational and                  7 intelligence tests?                  8 PROF LYNCH: Certainly the instruction that he had in the                  9 summer of 1946 was that the selection was to be done by                  10 the diocesan officer and he was then merely to approve                  11 the children who had been selected. He appears to have                  12 a much more proactive role than the Catholic Child                  13 Welfare Council indicated he should have.                  14 MS HILL: We will look at the minutes in due course. But                  15 can we go to FHN000011_041, please, which further on                  16 now, Professor, in the chronology, it is 1956, the                  17 minutes of that meeting. Do we see at 9(b) in the                  18 middle of that page, the Ross Report about which we have                  19 heard and we will hear more being referred to by the                  20 Catholic Child Welfare Council:                  21 "The fact-finding mission to Australia led by                  22 Mr Ross has returned with adverse criticisms which have                  23 been considered. A new agreement ... was due in the                  24 early months of 1957."                  25 PROF LYNCH: That's correct.</p> <p style="text-align: center;">Page 48</p>

1 MS HILL: This suggests, does it, that the Catholic Child  
2 Welfare Council had knowledge that there had been  
3 a critical report provided by the Ross Mission?  
4 PROF LYNCH: And also awareness of the -- as we are reminded  
5 in Mark Davies' witness statement for the government,  
6 actually then the discussions that were taking place at  
7 the end of 1956 about informal voluntary agreements that  
8 the Home Office was hoping to have with voluntary  
9 societies about the inspection of their sending  
10 practices. It is at this point that Catholic child  
11 migration largely appears to stop.  
12 MS HILL: Thank you, Professor. A final piece of  
13 information, if I may, please. Can we pull up  
14 FHN000034\_009 and scroll in on paragraph 49, please. At  
15 the foot of the page, just to put this into context,  
16 this is part of the witness evidence of Andrew Quinn  
17 from the Father Hudson's Society that we will hear  
18 shortly. Just pausing there, he has given a list of  
19 allegations of abuse that have been made after the  
20 migration period that relate back to the migration  
21 period; all right?  
22 PROF LYNCH: Yes.  
23 MS HILL: This is one allegation that he's described, that  
24 a final child migrant case with a reference to an  
25 allegation of sexual abuse relates to an allegation that

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1 she was sexually abused during the train journey to the  
2 boat leaving for Australia. Going over the page, it  
3 talks about how that came to the knowledge of  
4 Father Hudson's, that the alleged perpetrator was known  
5 to be deceased since 1982, the matter was reported and  
6 Father Hudson's explained their response to it.  
7 The chair's decision has been to de-cipher the name  
8 of that alleged perpetrator and it was Canon Flint.  
9 Does that help you with any comment you would like to  
10 make about that? I know that is not material you have  
11 had and you might want to reflect on it. Is there  
12 anything that you can initially reply with on that  
13 issue?  
14 PROF LYNCH: It would raise very, very serious concerns,  
15 given how pivotal a figure Canon Flint was in relation  
16 to the operation of the post-war child migration  
17 schemes. I think he has been the first senior  
18 administrator in relation to whom we have actually  
19 received a direct allegation of sexual abuse. We will  
20 also be obviously, I think, returning to this in  
21 relation to Brother Conlon in terms of his knowledge  
22 later on, but that is a very striking piece of  
23 information.  
24 MS HILL: Chair, forgive me, I have been passed a note that  
25 raises a question that I am being asked to ask of

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1 the experts. This was not part of a rule 10  
2 application, so it has been given to me informally.  
3 I don't criticise that at all, but I would appreciate,  
4 please, a couple of minutes to reflect on it and perhaps  
5 to invite a decision. So I am wondering whether, in  
6 a further change to the advertised programme, you might  
7 take an early mid-morning break. If this question is to  
8 be asked, it will be the final question for the experts  
9 and then we can move into Mr Quinn's evidence. Is that  
10 all right, chair?  
11 THE CHAIR: Yes, Ms Hill. We will return at 11.10 am.  
12 (11.35 am)  
13 (A short break)  
14 (11.53 am)  
15 MS HILL: Professor, just a couple of other questions, and  
16 then we will move on to Mr Quinn's evidence directly.  
17 Could I pull up the 1961 letter about which you have  
18 already given some evidence, FHN000047\_001. You will  
19 remember this letter that deals with the allegation that  
20 a former child migrant had himself gone on to abuse  
21 children at Castledare and Bindoon?  
22 PROF LYNCH: That's correct.  
23 MS HILL: You think you gave some evidence to suggest that  
24 might have justifiably raised questions about how or  
25 whether he had learned that behaviour, about

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1 a potential, perhaps, cycle of offending or something of  
2 that nature.  
3 PROF LYNCH: That's correct.  
4 MS HILL: In absolute fairness, Professor, is this right,  
5 that you, yourself, are not a childcare expert,  
6 a generic childcare expert?  
7 PROF LYNCH: No, I'm not, but what I would say in relation  
8 to this is, the reason that I raise that in relation to  
9 this is that I have seen a similar case in the  
10 Australian archives relating to a boy who I think was at  
11 Clontarf. I think we may have raised this in our main  
12 report -- sorry, I can't remember that -- where there  
13 was another incident where a boy had gone out from  
14 Clontarf and engaged in sexually abusive behaviour,  
15 quite disturbed behaviour, and where that had been noted  
16 by the local Child Welfare Department but where there  
17 hadn't been a follow-up about why that behaviour had  
18 become so disturbed during his time in residential care.  
19 MS HILL: I think this is an account we will come to in your  
20 later evidence about the Catholics, but that's to do  
21 with a child migrant alleging -- or, in fact, somebody  
22 who has left one of the institutions, behaving with  
23 a dog. Is it that bit of the evidence?  
24 PROF LYNCH: That's right. And he says that was -- the  
25 evidence is that he in that case had learnt this kind of

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1 behaviour. I think it was at Clontarf, but also  
 2 specifically refers to sexually abusive facts between  
 3 children at that residential institution, to which there  
 4 is no follow-up.  
 5 MS HILL: Pausing there. I think the point you are making,  
 6 is this right, is that that is an example of a link  
 7 being made but it not being followed up; is that right?  
 8 PROF LYNCH: That was the case that I was reminded of when  
 9 I looked at this. I wouldn't have thought you would  
 10 need to be a childcare expert to think that actually it  
 11 might be reasonable to ask about the state of  
 12 a residential institution that had produced a child's  
 13 behaviour of that kind, at least to ask that question.  
 14 MS HILL: You are talking then about the other example?  
 15 PROF LYNCH: I would talk about both of those examples.  
 16 I think they are actually the same phenomenon of  
 17 organisations becoming aware of sexually disturbed  
 18 behaviour of children who had been at Christian Brothers  
 19 institutions but where there is no actual follow-up  
 20 investigation about why their behaviour had become  
 21 disturbed in that way.  
 22 MS HILL: Can you help, or is this within your expertise,  
 23 about the more general point about what was understood  
 24 in 1961 about this potential cycle of offending?  
 25 PROF LYNCH: That, I would not express a view on.

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1 MS HILL: What you are able to comment on is particular  
 2 issues relating to child migration, including the report  
 3 we will come to about the behaviour with the dog, but  
 4 you accept that the general proposition about what was  
 5 known in society about that potential cycle of offending  
 6 is not something you can comment on explicitly; is that  
 7 right?  
 8 PROF LYNCH: No, I'm certainly not going to advance an  
 9 argument about a psychological model of offending in  
 10 relation to that, but in terms of what I have seen, in  
 11 terms of institutional inspection reports, it would  
 12 appear to be a question that a Child Welfare inspector  
 13 or another official could reasonably have asked at that  
 14 time.  
 15 MS HILL: Thank you very much, chair. Those are all the  
 16 questions for the experts unless there is anything,  
 17 Professor Constantine, you would like to add?  
 18 PROF CONSTANTINE: No.  
 19 MS HILL: Thank you. I move to call Andrew Quinn. Thank  
 20 you very much.  
 21 (The witness withdrew)  
 22 MR ANDREW MATTHIAS QUINN (sworn)  
 23 Examination by MS HILL  
 24 MS HILL: Thank you very much, Mr Quinn. You are  
 25 Andrew Quinn; is that right?

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1 **A. That's correct.**  
 2 Q. You are the chief executive officer of Father Hudson's  
 3 Care; is that right?  
 4 **A. I am, yes.**  
 5 Q. Help us, please, a little bit with the work that you  
 6 have done to assist the inquiry, and perhaps I can take  
 7 this relatively briefly. You began your role in April  
 8 2015, and so your work since then has been to try and  
 9 review the documents held by Father Hudson's to assist  
 10 the inquiry. Is that a broad summary?  
 11 **A. Yes, in the last year and a quarter, yes.**  
 12 Q. As well as reviewing documents, is this right, you have  
 13 worked closely with the origins manager, and we will  
 14 come to hear more about that service?  
 15 **A. That's true. We have a very experienced origins manager**  
 16 **who has been there a long time.**  
 17 Q. And so perhaps has a longer memory or understanding of  
 18 these issues; is that right?  
 19 **A. Yes, over 20 years.**  
 20 Q. You have been able to give us, just very briefly, then,  
 21 a summary of the background to Father Hudson's Care:  
 22 established, I think, in 1902, as the Birmingham  
 23 Diocesan Rescue Society for the Protection of Homeless  
 24 and Friendless Catholic Children and has developed  
 25 historically a network of children's homes especially in

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1 the Birmingham area; is that right?  
 2 **A. Up until the 1980s, yes.**  
 3 Q. Historically, that's what the role was?  
 4 **A. Yes.**  
 5 Q. The Father Hudson in question was a particular member of  
 6 the archdiocese who led that work. Is that where the  
 7 name comes from, in the early stages?  
 8 **A. That's true, yes.**  
 9 Q. Very briefly, I think, as you have alluded to,  
 10 Father Hudson's activities now are rather different; is  
 11 that right?  
 12 **A. Very different. We are still involved in childcare in**  
 13 **the sense that we have a fostering agency, New Roots,**  
 14 **which is an inspected service, of course. But we have**  
 15 **16 different services, changing from adult care, where**  
 16 **we have a care home for elderly people, especially those**  
 17 **who have dementia, right through to community projects**  
 18 **that work with asylum seekers and refugees and emergency**  
 19 **night shelter for the homeless. So a whole range of**  
 20 **services across the region.**  
 21 Q. But you no longer provide residential homes?  
 22 **A. Only for the elderly and for adults with disability.**  
 23 Q. FHN000034\_003. Paragraph 17, please:  
 24 "... increasingly aware of [Father Hudson's]  
 25 responsibility for those who stayed in the care homes or

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1 were adopted. Many former residents or adoptees want to  
 2 know more about their early years ..."  
 3 As a result of that, is this right, the Origins  
 4 service was set up in 1993 to help each of those people  
 5 and families in their search; is that right?  
 6 **A. That's correct.**  
 7 Q. We will come to hear more about how that applies as far  
 8 as child migration and former child migrants are  
 9 concerned.  
 10 Help us, please, Mr Quinn, with your understanding  
 11 of the role that Father Hudson's played in child  
 12 migration?  
 13 **A. Father Hudson's himself put forward children to be**  
 14 **considered for child migration but the administrator of**  
 15 **Father Hudson's was also the secretary of the CCWC. We,**  
 16 **at Father Hudson's, were a member of CCWC and had**  
 17 **a significant role within that.**  
 18 Q. In terms of the documentation you have been able to  
 19 find, Mr Quinn, Father Hudson's retained individual  
 20 childcare files for children under the care of  
 21 the Society; is that right?  
 22 **A. We have extensive archives and very comprehensive**  
 23 **archives in many cases.**  
 24 Q. Help us with where the children who came into  
 25 Father Hudson's Care were placed, not in terms of

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1 migration but in terms of the UK institutions?  
 2 **A. It is a diocesan agency. Therefore, they were placed in**  
 3 **homes in the diocese, either in what were known as**  
 4 **Father Hudson's Homes, which were mainly in Coleshill,**  
 5 **or in homes belonging to religious orders, particularly**  
 6 **Nazareth House.**  
 7 Q. So it seems, then, does it, that the Father Hudson's  
 8 operation worked with other homes, including those run  
 9 by the Sisters of Nazareth; is that right?  
 10 **A. The Rescue Society placed children -- some in**  
 11 **Father Hudson's Homes and some in homes belonging to**  
 12 **religious orders.**  
 13 Q. Such as the Sisters of Nazareth?  
 14 **A. Yes.**  
 15 Q. In terms of statistics, you help us with understanding  
 16 that I think 132 children were part of the Australian  
 17 child migration scheme from Father Hudson's; is that  
 18 right?  
 19 **A. That's correct.**  
 20 Q. Of which 39, you say, had been placed by the Society in  
 21 Nazareth House, Rednal, before they were migrated?  
 22 **A. That's correct.**  
 23 Q. Is that right? You have been able to find quite a lot,  
 24 if not all, of those individual case files for those 132  
 25 children; is that right?

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1 **A. Many years ago, we collected all the files of Australian**  
 2 **child migrants into one place. We have over 40,000**  
 3 **files of children in our archives, but at that period we**  
 4 **collected them all -- I think it was in 1992 -- into one**  
 5 **place. So it was quite easy to locate the files because**  
 6 **it is very well organised in that sense.**  
 7 Q. I think -- is this right? -- at paragraph 20 of your  
 8 witness statement, your first witness statement, you  
 9 have been able, at that point, to locate 130 of the 132  
 10 files --  
 11 **A. 131 --**  
 12 Q. 131, forgive me.  
 13 **A. -- of our files, but information on 132, which we may**  
 14 **come back to.**  
 15 Q. As I was about to say, in your latest witness statement  
 16 I think you have explained that some of those files  
 17 relate to children migrated by other organisations, but  
 18 you have now found some information out about those and  
 19 about what role, if any, Father Hudson or the Birmingham  
 20 Rescue Society played in those cases?  
 21 **A. We have always had those files, yes.**  
 22 Q. You have explained, I think, that documents from the  
 23 Catholic Child Welfare Council archives about those  
 24 children came to your archives in 2002; is that right?  
 25 **A. They came to Coleshill in 2002 when the Australian Child**

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1 **Migrant Project was established. So they didn't**  
 2 **officially come to Father Hudson's at that period. They**  
 3 **were handed over to us in 2005 and that project ended.**  
 4 **I have to correct, and I did correct in my final**  
 5 **statement --**  
 6 Q. You did, forgive me?  
 7 **A. -- the years 2002, 2005.**  
 8 Q. The point I'm trying to make is some of those case files  
 9 or some of that material came to you from the Catholic  
 10 Child Welfare Council?  
 11 **A. That's true.**  
 12 Q. We can see at the top of FHN000034\_004 just a broad  
 13 breakdown by way of a table of the numbers of children  
 14 migrated by year. That helps us reach the 132 figure  
 15 that you give. Is that right?  
 16 **A. That's correct.**  
 17 Q. Thank you. The panel can see there is a significant  
 18 number, 48, in 1948 and then the numbers vary over the  
 19 remaining years. We can just scroll down that page, in  
 20 fact, while we are dealing with these issues about  
 21 selection and consent. In terms of consent, you make  
 22 the point that the files that you have examined do show  
 23 consent forms for all 132 children, albeit that there is  
 24 a difference between them in that some were signed by  
 25 the administrator of the Society, either because there

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1 was prior written consent of a parent or because there  
 2 had been no contact from a parent for some years and the  
 3 Society was unable to locate the parent. Is that right?  
 4 **A. That's true.**  
 5 Q. In the other 56 cases, I think you say the consent was  
 6 signed by a parent, usually because they were unable to  
 7 provide for the child themselves; is that right?  
 8 **A. That's right.**  
 9 Q. It is not, in fact, the remaining 56. My numbers are  
 10 poor. But the remaining 6 are dealt with at  
 11 paragraph 22. Those are cases, are they, where consent  
 12 was signed, provided by either the Nottingham Diocesan  
 13 Rescue Society or the Birmingham Council Children's  
 14 Department because they were the ones entitled to  
 15 authorise those children for migration; is that right?  
 16 **A. That's correct.**  
 17 Q. We can take down that paragraph now.  
 18 Just broadly, Mr Quinn, your understanding of why  
 19 children were potentially suitable for migration is  
 20 perhaps common to that in other Catholic organisations,  
 21 that these were children who had either been in care  
 22 since they were infants, whose mothers might have  
 23 requested them being adopted, or cases where adoption  
 24 placements had broken down. Is it things of that nature  
 25 that led to a child, in principle, being suitable for

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1 migration?  
 2 **A. There's a lot of evidence in the files that children, if**  
 3 **they could be adopted, that was definitely the first**  
 4 **option.**  
 5 Q. But in some cases, I think, placements didn't progress  
 6 as far as adoption, or adoption placements broke down,  
 7 and for older children it's perhaps harder to find  
 8 adoptive placements. So those sort of situations might  
 9 lead to a child being, in principle, suitable for  
 10 migration; is that right?  
 11 **A. Or many children remained in the home as well.**  
 12 Q. Because circumstances might change --  
 13 **A. Yes.**  
 14 Q. -- and it meant that they could stay?  
 15 **A. Yes, because a number of parents would have said that at**  
 16 **some point they would like their child to come back to**  
 17 **them when their situation improved. So I have read**  
 18 **a number of files where there is a lot of liaison**  
 19 **between the administrator and the parent to see if the**  
 20 **child can go back or even to another member of**  
 21 **the family, so adoption wasn't the only option. For**  
 22 **many children, the hope was they would return to their**  
 23 **biological parent if their situation allowed that.**  
 24 **Because, as you know, a lot of the parents didn't --**  
 25 **they placed their children in the homes because of**

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1 **circumstances, if they were on their own and they had to**  
 2 **work. It wasn't that they necessarily desired their**  
 3 **child to be in the home or they had abandoned them. In**  
 4 **many cases they wanted them back.**  
 5 Q. Can we put up FHN000037\_001. I think this is an example  
 6 that you have provided the chair and panel with of  
 7 a letter where there is an attempt -- is this right? --  
 8 to locate consent of the parent. Can we scroll in on  
 9 the text, please? This is a letter being sent, I think,  
 10 to the parent, referring to the fact that consent had  
 11 been given to adoption some years ago:  
 12 "I have been wondering for some time what can be  
 13 done for the future of your child ... I am wondering  
 14 whether you have considered the advantages of emigration  
 15 to Australia ..."  
 16 And then the parent is asked to indicate whether  
 17 they would like their child to have the benefit of that  
 18 arrangement; is that right?  
 19 **A. That's correct.**  
 20 Q. What you indicate in your witness evidence, Mr Quinn, is  
 21 that that sort of letter would often be sent to a parent  
 22 and that local priests in the last known address would  
 23 be involved in trying to locate a parent to see if  
 24 consent would be forthcoming; is that right?  
 25 **A. That's correct. Or in some cases a meeting was arranged**

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1 **with the parent. It wasn't all done by letter or even**  
 2 **by the local priest visiting.**  
 3 Q. You make the point, I think, that in some cases parents  
 4 had already signed an agreement relating to the  
 5 admission of their child to the Society, which included  
 6 provision for the Society to place their child for  
 7 emigration without consent if there'd been no contact by  
 8 the parent for at least 12 months; is that right?  
 9 **A. That's correct.**  
 10 Q. We will just look at that briefly, please.  
 11 FHN000039\_001, please. Just scroll in on the text,  
 12 please. This is about a parent, I think, initially  
 13 providing their child to Father Hudson's for care. It  
 14 sets out various requirements about that. Then scroll  
 15 down, please:  
 16 "If I do not keep contact with my child as above and  
 17 have not communicated with the administrator for  
 18 12 months, I agree that the Society shall act without my  
 19 consent in making whatever provision it thinks best for  
 20 my child, which provision may include adoption or  
 21 emigration ..."  
 22 Is that correct?  
 23 **A. That's correct.**  
 24 Q. There are cases, are there, of children migrated where  
 25 there had been no contact from a parent for 12 months?

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1 **A. That's true.**  
 2 Q. If we can go back, please, to FHN000034\_005 and scroll  
 3 in on the last part of paragraph 24, please. You were  
 4 asked questions about your understanding of how children  
 5 would be safeguarded, how their welfare would be  
 6 safeguarded and you say at the end of paragraph 24:  
 7 "It was understood that each child migrant would be  
 8 under the legal responsibility of the Australian  
 9 Minister for Immigration until they were aged 21, so  
 10 this and the fact the children would go to established  
 11 Catholic Institutions would appear to have been the  
 12 basis for the belief that their welfare would be  
 13 safeguarded."  
 14 Is that right?  
 15 **A. That's true.**  
 16 Q. Taking those two things, please, if I may. First of  
 17 all, your understanding from reviewing the files is that  
 18 Father Hudson's understood that a child would be the  
 19 legal responsibility of the Australian Minister for  
 20 Immigration and that he or she would make appropriate  
 21 provision for the child; is that right?  
 22 **A. Yes, and I read a number of letters, one to a parent,**  
 23 **one to a local authority, expressing that same view.**  
 24 Q. So offering that as a sort of reassurance that the child  
 25 would be well looked after; is that right?

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1 **A. Yes.**  
 2 Q. Secondly, help us with this, the fact that the children  
 3 would go to established Catholic institutions. How is  
 4 it your understanding or -- help us understand that.  
 5 How did that offer an indication of the welfare of  
 6 the children being safeguarded?  
 7 **A. It is difficult for me to comment on what was going**  
 8 **through the mind of people at that time and the trust**  
 9 **that they had in similar organisations. But I can only**  
 10 **surmise that they believed that the care they would**  
 11 **receive abroad would be similar to the care that**  
 12 **Father Hudson's attempted to exercise for the children**  
 13 **in its own homes.**  
 14 **I know from reading the early material that**  
 15 **Father Hudson himself believed that the practice of**  
 16 **childcare in Coleshill was, for its time, very good, in**  
 17 **that he stressed the important of training for staff, he**  
 18 **stressed the importance of smaller homes and not too**  
 19 **much invasion of children's privacy.**  
 20 **So I think they trusted and I can't say more than**  
 21 **that, that they trusted that other organisations, such**  
 22 **as those in Australia, would offer a similar level of**  
 23 **care and oversight.**  
 24 Q. But is this right, that, really, in terms of any  
 25 detailed basis for believing that that was in fact the

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1 case, it doesn't seem to go very much beyond these  
 2 intermittent reports about which we have heard; is that  
 3 right?  
 4 **A. I know that many times in the CCWC minutes, the**  
 5 **suggestion of visits to Australia to check and for more**  
 6 **detailed reports were stated. However --**  
 7 Q. Pausing there, that is something we will look at, but in  
 8 the CCWC minutes you are quite right, one sees a regular  
 9 suggestion that someone from England should go to the  
 10 institutions to check on them, you know, from England to  
 11 Australia. I think what you are saying is that that  
 12 doesn't seem to have happened; that is right?  
 13 **A. That's correct. I have mentioned the CCWC because the**  
 14 **administrator of Father Hudson's was the secretary there**  
 15 **was well and made those statements too.**  
 16 Q. So establishing, then, that there doesn't appear to have  
 17 been any direct inspection of the institutions by anyone  
 18 from England and Wales, is your understanding similar to  
 19 how the experts have expressed it, that reports back  
 20 from Australia to Father Hudson's were intermittent and,  
 21 on occasion, very brief. Is that a fair summary?  
 22 **A. That is a fair summary.**  
 23 Q. Looking if I may, now, just briefly, at how children  
 24 were selected, you refer to a document from the  
 25 Australian representative, AQ6, FHN000040\_001, which

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1 I think is an Australian -- forgive me. Have I got that  
 2 wrong? Scroll down, please. Yes, this is an  
 3 invitation, I think, to somebody to attend in Australia.  
 4 Can we go -- is there a second page of this? No.  
 5 I have that wrong. Forgive me. Bear with me a second.  
 6 Perhaps I can leave that and deal with your witness  
 7 evidence on this instead. I think what you have  
 8 suggested is the process of selection might include an  
 9 interview -- I think that's what that was evidencing,  
 10 actually, I see my notes now?  
 11 **A. It did, yes.**  
 12 Q. What I think you don't talk about is any particular  
 13 selection criteria that Father Hudson's applied itself;  
 14 is that right?  
 15 **A. I think the -- the selection criteria, as far as I can**  
 16 **understand them, are that other avenues had been**  
 17 **explored, particularly adoption and reunification with**  
 18 **their own family. But that, in the absence of those**  
 19 **being available, then children might be deemed suitable.**  
 20 **I know that the Australian Government placed certain**  
 21 **restrictions themselves on who they would take in terms**  
 22 **of race and age, so --**  
 23 Q. Your understanding is that Father Hudson's tried to  
 24 apply the criteria set by the Australian authorities  
 25 about, for example, white children, children of

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<p>1 a certain age and things like that?</p> <p>2 <b>A. Well, it had to abide by them because I know in one case</b></p> <p>3 <b>I provided a letter where a person was put forward and</b></p> <p>4 <b>was turned down because they thought their skin colour</b></p> <p>5 <b>wasn't correct, and there was a letter saying --</b></p> <p>6 <b>explaining the heritage of this particular child.</b></p> <p>7 Q. But apart from establishing whether a child might</p> <p>8 otherwise be adopted or things of that nature, is there</p> <p>9 anything else you can tell us about what checks</p> <p>10 Father Hudson's would have applied before sending the</p> <p>11 child for interview at Australia House?</p> <p>12 <b>A. You mean as well as medical checks and --</b></p> <p>13 Q. Yes. Those things are carried out at Australia House</p> <p>14 and so on, aren't they?</p> <p>15 <b>A. Yes.</b></p> <p>16 Q. Is there anything else you can tell us about what</p> <p>17 Father Hudson's applied in terms of its criteria for</p> <p>18 putting forward a child to Australia House?</p> <p>19 <b>A. No, I think the main criteria were, was there a better</b></p> <p>20 <b>possibility through emigration for that child than here?</b></p> <p>21 <b>That's as far as I can say.</b></p> <p>22 Q. You have established, I think, from reviewing some of</p> <p>23 the files, that many of those files included a similar</p> <p>24 letter for an interview at Australia House. You</p> <p>25 understand that that's what generally happened?</p> <p style="text-align: center;">Page 69</p>	<p>1 that, as I think you have illustrated in your oral</p> <p>2 evidence, you have no particular record within the</p> <p>3 Father Hudson's archives of the rationale for</p> <p>4 involvement in the programmes, but you have looked at</p> <p>5 the Catholic Child Welfare Council minutes which do</p> <p>6 feature in your Father Hudson's archive now; is that</p> <p>7 right?</p> <p>8 <b>A. I have read them, yes.</b></p> <p>9 Q. You make the point, I think, that as far as particular</p> <p>10 policies or standards for child safety and welfare, you</p> <p>11 have not located any such documents in your search of</p> <p>12 the Father Hudson's material; is that right?</p> <p>13 <b>A. It certainly wouldn't be material that we kept, though</b></p> <p>14 <b>we kept all the children's files.</b></p> <p>15 Q. From those files, it might help to bring up a couple of</p> <p>16 examples of the reports that you had received. Just</p> <p>17 very briefly, you have made the point that these reports</p> <p>18 were not necessarily comprehensive or happening all the</p> <p>19 time, but you have got some examples to share.</p> <p>20 FHN000044_001 is an example from 1958 from Tardun,</p> <p>21 I think. That's the letter we have looked at already.</p> <p>22 That details several different children at Tardun; is</p> <p>23 that right?</p> <p>24 <b>A. Yes.</b></p> <p>25 Q. We have already looked, I think, at the half-yearly</p> <p style="text-align: center;">Page 71</p>
<p>1 <b>A. That's correct.</b></p> <p>2 Q. You have set out, I think, that for some girls</p> <p>3 Nazareth House sisters had played quite a significant</p> <p>4 role in helping arrange their migration; is that right?</p> <p>5 <b>A. That's correct.</b></p> <p>6 Q. You make the point that the last child was migrated by</p> <p>7 Father Hudson's in 1956; is that right?</p> <p>8 <b>A. That's correct, one child.</b></p> <p>9 Q. The children were sent to a range of institutions in</p> <p>10 Australia. We can see, please, at FHN000034_006 a table</p> <p>11 that you have helpfully set out where the children were</p> <p>12 sent in Australia, to a range of different institutions</p> <p>13 that we can see, around 80 going to the</p> <p>14 Western Australia Christian Brothers institutions. Is</p> <p>15 that right?</p> <p>16 <b>A. 80 went to the Christian Brothers, the Sisters of Mercy,</b></p> <p>17 <b>the Sisters of Nazareth and another order.</b></p> <p>18 Q. And the St Joseph's institution in Western Australia?</p> <p>19 <b>A. Yes.</b></p> <p>20 Q. So that's where the majority of children go to, that</p> <p>21 group of institutions, but then some also go to Neerkol,</p> <p>22 about which we will hear, and some smaller numbers going</p> <p>23 to different institutions; is that right?</p> <p>24 <b>A. That's right.</b></p> <p>25 Q. You have confirmed, I think, at the foot of that page</p> <p style="text-align: center;">Page 70</p>	<p>1 report from Goodwood and the yearly report from</p> <p>2 St Joseph's. Those are the three examples that you have</p> <p>3 provided that we have already looked at with the</p> <p>4 experts. Is that right?</p> <p>5 <b>A. That's right. I wouldn't regard the first one as</b></p> <p>6 <b>a report, although it does give some information about</b></p> <p>7 <b>the child.</b></p> <p>8 Q. You say that, do you, because it is not written in the</p> <p>9 style of a report but more as an informal letter; is</p> <p>10 that right?</p> <p>11 <b>A. Yes.</b></p> <p>12 Q. Turning, then, to what understanding Father Hudson's has</p> <p>13 of allegations of child sexual abuse of those children</p> <p>14 it migrated, you haven't understood there to be any</p> <p>15 evidence of child migrants being sexually and physically</p> <p>16 abused before going to Australia; is that right?</p> <p>17 <b>A. That's correct.</b></p> <p>18 Q. Apart from -- I say "before going to Australia".</p> <p>19 I should have said, in an institution in the UK before</p> <p>20 going to Australia? You have got no understanding of</p> <p>21 evidence on the files of someone --</p> <p>22 <b>A. Not contemporaneous, no.</b></p> <p>23 Q. Not contemporaneously, no. But you do, as we have heard</p> <p>24 through the experts, direct the chair and panel to that</p> <p>25 1961 correspondence -- forgive me, sorry, to the</p> <p style="text-align: center;">Page 72</p>

1 allegation, that we have talked about, later in your  
 2 statement at paragraph 49. You have had a complaint  
 3 after the migration period of someone alleging abuse  
 4 during the journey; is that right?  
 5 **A. That's correct.**  
 6 Q. I think you have more recently located that 1961  
 7 correspondence, but I think your evidence -- is this  
 8 right? -- is that that was not something that was read  
 9 by Father Hudson's at the time?  
 10 **A. It was first read in 2016 by anyone at Father Hudson's.**  
 11 Q. But the panel obviously can see that that is Catholic  
 12 Child Welfare Council correspondence; is that right?  
 13 And they can see who that is written to or from. But  
 14 your understanding is that that is not something that  
 15 Father Hudson's itself, as an organisation, had read or  
 16 understood; is that right?  
 17 **A. That's correct.**  
 18 Q. You have set out, I think, in your witness statement  
 19 various different ways in which, after the migration  
 20 period, people have come and made allegations of sexual  
 21 abuse to Father Hudson's; is that right? So some have  
 22 come because a migrant has visited Father Hudson's in  
 23 Coleshill in Birmingham; is that right?  
 24 **A. That's right.**  
 25 Q. Some have come because they have been working with the

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1 Child Migrants Trust and, therefore, made allegations  
 2 that have then been forwarded to Father Hudson's; is  
 3 that right?  
 4 **A. Or have visited with a member of the Child Migrants  
 5 Trust, yes.**  
 6 Q. Some have come forward because former child migrants  
 7 have been working with a different organisation that we  
 8 will hear more about later this week, the  
 9 Christian Brothers ex-residents services, CBERS -- is  
 10 that what it's called?  
 11 **A. That's correct.**  
 12 Q. Perhaps we can pull these up relatively briefly. You  
 13 have set out in your witness statement at paragraph 42  
 14 and onwards, FHN000034\_008, each of these allegations,  
 15 and then broadly what steps were taken in relation to  
 16 them. So paragraph 42, if we can scroll in on that,  
 17 please. That's the correspondence from 1961 that we  
 18 have already looked at; is that right?  
 19 **A. That's correct.**  
 20 Q. That's what that relates to. I think you clarify later  
 21 on in your witness evidence, as you have already, how it  
 22 was you say that that came to be reviewed only in 2016?  
 23 **A. That's true.**  
 24 Q. The next one down, please, is an allegation made by  
 25 somebody visiting Coleshill in 1995 who told one of your

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1 workers that the child migrant was sexually abused and  
 2 physically abused in Australia. Do you see that?  
 3 **A. I do, yes.**  
 4 Q. Pausing there, I think you have later clarified, or it  
 5 has later been clarified on your behalf, that all of  
 6 the Australia allegations are Western Australia ones; is  
 7 that correct?  
 8 **A. That's correct.**  
 9 Q. Paragraph 44. You refer to a British-based sister of  
 10 a child migrant alleging that her sister had told her  
 11 she had been sexually abused in the cellars before going  
 12 to Australia; is that right?  
 13 **A. That's correct.**  
 14 Q. Forgive me, that is the only example you have. You do  
 15 have that one example of somebody alleging sexual abuse  
 16 before going?  
 17 **A. Yes. It was alleged at this stage, but not  
 18 contemporaneously. It was found that this particular  
 19 person wasn't based in Father Hudson's Homes but was in  
 20 Nazareth House in Rednal.**  
 21 Q. We can see that over the page, please. You say at the  
 22 end, I think, of paragraph 44 that the duty worker  
 23 reported it to the senior social worker who liaised with  
 24 the Child Migrants Trust in relation to their direct  
 25 involvement with the former child migrant. It is not

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1 recorded if there was any discussion with the Child  
 2 Migrants Trust and that allegation. So you can't help  
 3 particularly with what response there was to that. This  
 4 is going back to 1998. Is that right?  
 5 **A. That's right. I know that at that point there was a lot  
 6 of communication between Father Hudson's and the Child  
 7 Migrants Trust in terms of making the records available  
 8 for the person concerned and they were receiving support  
 9 from the Child Migrants Trust at that point.**  
 10 Q. Then just briefly we can see at paragraph 45 you refer  
 11 to somebody alleging that her brother had been sexually  
 12 abused in Australia. That came forward in 1997. That  
 13 person was supported in ensuring that they had support  
 14 via a local agency in Australia; is that right?  
 15 **A. That's correct.**  
 16 Q. Provision was made for access to the records but not by  
 17 them being sent directly -- is that right? -- unless  
 18 they had a supportive environment rep available?  
 19 **A. That was the practice at that time. I know that the  
 20 sending agencies were very reluctant just to provide  
 21 a file straight to the person without offering some  
 22 support alongside it, but were very happy to make the  
 23 files available. We have a long history of making files  
 24 available to supportive agencies.**  
 25 Q. But you're saying that you have taken some steps -- is

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1 this right? -- to make sure that appropriate support is  
 2 in place for people to access those files?  
 3 **A. Very true.**  
 4 Q. You have heard I think at paragraph 46 -- scroll in on  
 5 that, please -- in 1997, one of your child migrants who  
 6 had died in 1997 -- I'm not sure quite how I follow  
 7 that. You are saying an allegation had been made of  
 8 sexual abuse --  
 9 **A. We had been helping this one former child migrant and he**  
 10 **informed us of someone he knew --**  
 11 Q. Someone else, I see?  
 12 **A. -- who had been abused and who had died tragically**  
 13 **young, in his 50s.**  
 14 Q. At around that time?  
 15 **A. Yes.**  
 16 Q. So someone was saying, "I'm telling you about another  
 17 child migrant who has just passed away." He, I think,  
 18 is that right, had been sexually abused by the  
 19 Christian Brothers?  
 20 **A. He alleged he'd been sexually abused, yes.**  
 21 Q. There was presumably nothing you could do to support  
 22 that person who had passed away by then, so that's why  
 23 we see nothing about your response?  
 24 **A. Yes.**  
 25 Q. You received further allegations, I think in 2010, from

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1 somebody about being abused by the Christian Brothers;  
 2 is that right?  
 3 **A. That's correct.**  
 4 Q. Again, we see further examples given at paragraph 48.  
 5 Help us a little bit with these referrals that came from  
 6 CBERS in Perth in 2002. Help us a little bit with that?  
 7 **A. At that point, the Australian Child Migrant Project was**  
 8 **based in Coleshill but not part of Father Hudson's,**  
 9 **organised by CCWC but with support, we provided the**  
 10 **offices. We had our own Origins department by then**  
 11 **working with former residents of the children's homes,**  
 12 **including child migrants.**  
 13 **In April 2002, she went off on maternity leave**  
 14 **suddenly -- she knew she was expecting, but she hadn't**  
 15 **expected to be suddenly leaving work. So what we agreed**  
 16 **at Father Hudson's was that the Australian Child Migrant**  
 17 **Project worker would look after any referrals that came**  
 18 **in at that point and we knew that this person was a very**  
 19 **professional social worker who had also previously**  
 20 **worked for the Child Migrants Trust.**  
 21 **So I think, at that point, Father Hudson's and CCWC**  
 22 **were very happy to find someone who could handle the**  
 23 **increased number of referrals that were coming through**  
 24 **in 2002.**  
 25 Q. Does that help understand, I think you say this, that

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1 certain referrals from former child migrants were dealt  
 2 with directly by the Catholic Child Welfare Council and  
 3 were not necessarily actioned by Father Hudson's  
 4 directly because they had been signposted to the  
 5 Catholic Child Welfare Council; is that right?  
 6 **A. That's true. When the person, the Origins manager,**  
 7 **returned from maternity leave, the Australian Child**  
 8 **Migrant Project worker retained those and finished the**  
 9 **work with those individuals.**  
 10 Q. One of those individuals you refer to here, there was  
 11 a 1992 account written about his childhood, which  
 12 detailed sexual abuse allegations. Is that right?  
 13 **A. That's correct.**  
 14 Q. Then finally, the allegation about which we have already  
 15 heard at paragraph 49, where a female child migrant  
 16 alleged sexual abuse during the train journey to the  
 17 boat, and I think we have heard the alleged perpetrator  
 18 there -- you can just confirm who you understand that to  
 19 have been?  
 20 **A. Canon Flint.**  
 21 Q. You have explained, I think, just taking this quite  
 22 briefly, if I may, that you have not made submissions to  
 23 earlier inquiries; is that right?  
 24 **A. That's correct.**  
 25 Q. But you are aware, as we will hear in more detail

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1 tomorrow, I'm sure, that the Catholic Child Welfare  
 2 Council, in December 2000, did make a submission to the  
 3 Australian Senate Community Affairs Reference Committee,  
 4 and you say:  
 5 "At the meeting in April 2001, the General Secretary  
 6 of the Catholic Child Welfare Council was accompanied by  
 7 the chair of their Child Migration Subcommittee and by  
 8 a social worker from our agency."  
 9 So you perhaps had some awareness, as an  
 10 organisation, of those submissions that were being made;  
 11 is that right?  
 12 **A. Yes.**  
 13 Q. Has Father Hudson's made any public statements or  
 14 responses to queries from the media about its  
 15 involvement in child migration?  
 16 **A. No.**  
 17 Q. Has Father Hudson's paid any compensation or made any  
 18 redress to former child migrants for abuse?  
 19 **A. Not as far as I know for abuse. I know that when former**  
 20 **migrants have come -- I know in one instance in**  
 21 **particular, she was given some money to help her in her**  
 22 **trip here and then she was given accommodation in**  
 23 **Coleshill. But that wasn't connected with abuse, but**  
 24 **just that she was a former child migrant who was**  
 25 **returning.**

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1 Q. For completeness, I should have asked you -- we can  
 2 perhaps bring this up on screen again, FHN000034\_010.  
 3 Going back to that allegation against Canon Flint, can  
 4 you confirm, as we see at the top of that page, that the  
 5 alleged perpetrator was known to be deceased since 1982  
 6 but, on receipt of fuller information, that matter was  
 7 reported to Warwickshire Police; is that correct?  
 8 **A. That's correct.**  
 9 Q. The child migrant's solicitor was told that that had  
 10 happened?  
 11 **A. That's correct. Yes.**  
 12 Q. I would like to adduce some more details, please, if  
 13 I may, about your more recent activities and your more  
 14 recent work, which you set out, I think, in your latest  
 15 witness statement. You explain, I think, perhaps I can  
 16 refer you to your third witness statement -- you call  
 17 it, I think, your second supplementary witness  
 18 statement -- paragraph 20. Help us a little bit in  
 19 understanding the work of the Origins service?  
 20 **A. I think pre 1990, when former child migrants got in**  
 21 **touch with Father Hudson's, particularly about their own**  
 22 **origin and their records, it was dealt with by the**  
 23 **director at that point, who was a lay director, and by**  
 24 **his archivist, and they did respond to a number of**  
 25 **enquiries. I also know that at that point the**

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1 **archivists could call upon a member of the social work**  
 2 **team -- so we had a social work team who were involved**  
 3 **particularly in adoption -- for assistance, if that was**  
 4 **necessary.**  
 5 **From 1990 onwards, the Origins work became the**  
 6 **responsibility of the social work team and different**  
 7 **members of the team dealt with enquiries from former**  
 8 **child migrants.**  
 9 Q. This is --  
 10 **A. However, in 1993, the decision was taken to set up the**  
 11 **Origins department with a specialist Origins worker who**  
 12 **since then has dedicated a great deal of expertise to**  
 13 **that area of work.**  
 14 Q. To child migrants in particular --  
 15 **A. No, to --**  
 16 Q. -- or to access to files?  
 17 **A. No, to -- well, to former residents of Father Hudson's**  
 18 **Homes, including child migrants, as well as those who**  
 19 **were adopted through Father Hudson's.**  
 20 Q. You make the point, I think, in your witness evidence  
 21 that, since 1995 -- I think you don't have records going  
 22 back before then -- Father Hudson's has funded this  
 23 service to a value of about £874,000; is that right?  
 24 **A. That's correct.**  
 25 Q. That's the total investment in the service?

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1 **A. Yes. Well, there is another investment which I didn't**  
 2 **mention, which is, we have taken great care to ensure**  
 3 **the archives are in a proper building and well organised**  
 4 **and that, too, is a permanent feature of our work which**  
 5 **will continue. We also supported, through two senior**  
 6 **members of staff, the Australian Child Migrant Project**  
 7 **through being on the committee there, as well as**  
 8 **providing the office, et cetera, for that.**  
 9 **So I think each of those demonstrates a commitment**  
 10 **to Origins work, including child migrants.**  
 11 Q. As well as people accessing their own case files, you  
 12 have provided assistance to people who want to go and  
 13 visit a former home or have photographs of a former  
 14 home, and allow people to share memories or relevant  
 15 books and so on with you; is that right?  
 16 **A. That's right. When I look through the file of the 132,**  
 17 **we have had enquiries for information or assistance from**  
 18 **110 of the former child migrants in one way or another.**  
 19 **We try to ensure that if anyone -- the practice**  
 20 **sometimes, as I mention further on, is that child**  
 21 **migrants who were on a visit to the UK may just turn up**  
 22 **at the site in Coleshill, because our site is still the**  
 23 **same site where the homes were. They just turn up, and**  
 24 **we always prioritise their unexpected visits through the**  
 25 **Origins manager.**

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1 Q. You respect the fact that somebody may be working with  
 2 another agency, like the Child Migrants Trust; is that  
 3 right?  
 4 **A. We think it is very important that there are a range of**  
 5 **agencies and we are aware that the Child Migrants Trust**  
 6 **has been a great help to a number of former child**  
 7 **migrants, and from 1991 we have had -- I hope this would**  
 8 **be agreed -- a very good relationship, in terms of**  
 9 **providing records and communication between the Child**  
 10 **Migrants Trust and the Origins department, because it is**  
 11 **for the good of the child migrant.**  
 12 Q. Just in terms of statistics, I think you help us with  
 13 the fact that prior to 1990, 50 of the Father Hudson's  
 14 child migrants had made contact prior to 1990?  
 15 **A. That's correct.**  
 16 Q. Since then, I think arrangements have been made with the  
 17 Child Migrants Trust, in 1991 -- you estimate around  
 18 35 per cent of the former child migrants for whom we  
 19 hold records have had copies of their records provided  
 20 to the CMT?  
 21 **A. That's correct.**  
 22 Q. You make the point that your Origins service is  
 23 registered with Ofsted as an adoption support agency and  
 24 is therefore regularly inspected; is that right?  
 25 **A. It is, and its current rating is "outstanding".**

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1 Q. That has been repeated over some time; is that right?  
 2 **A. That's true.**  
 3 Q. Help us, please, understand what training is provided to  
 4 those who work in your Origins service?  
 5 **A. There is very little training available in that very**  
 6 **specialist area of birth records counselling, but what**  
 7 **we do is, she is -- the manager is part of a number of**  
 8 **networks of agencies involved in post-adoption support**  
 9 **and anything to do with the impact of migration or**  
 10 **separation from birth family that is available.**  
 11 **So I would say that her greatest training has come**  
 12 **from giving wholehearted commitment to the work and**  
 13 **being already an experienced social worker. But**  
 14 **whenever there is -- like this year, there was some**  
 15 **training available.**  
 16 **She has also been part of a group that were looking**  
 17 **at access to birth records and how to improve that for**  
 18 **people who are resident.**  
 19 Q. I think that's the Access to Care Records Campaign  
 20 Group; is that right?  
 21 **A. Yes. So she has a great deal of expertise which she has**  
 22 **developed over the 20 years and through networking**  
 23 **strongly with local authorities and with others who are**  
 24 **in this area of work.**  
 25 Q. I think you have given an example of this work: in 2015,

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1 the Midlands round table discussions, which led to  
 2 a publication The Good Practice Guide on Access to  
 3 Information for Adult Care Leavers in 2016. So you have  
 4 had a role in those sort of publications; is that right?  
 5 **A. That's right. I think the other thing is, obviously, as**  
 6 **regulations have changed in the world of adoption, the**  
 7 **way that former residents of children's homes are**  
 8 **provided with information has changed as well.**  
 9 **This has been a difficult area over the last**  
 10 **two decades, especially as regards third party**  
 11 **information, but we have learned a lot in that period,**  
 12 **alongside other colleagues, about sharing of**  
 13 **information, and that continues to develop with some**  
 14 **recent cases. I think the Gunn-Russo case would be one**  
 15 **in particular where we are asked to -- in cases -- to**  
 16 **provide as much information as we can whilst at the same**  
 17 **time --**  
 18 Q. Just pause there for a second. Mr Quinn, the name of  
 19 the person you raised, was that a former child migrant,  
 20 the name of the person that you gave?  
 21 **A. It was a case -- I think it was a name -- I wouldn't**  
 22 **claim to know it was a name. It was a case really about**  
 23 **how much information you can share without breaching**  
 24 **data protection.**  
 25 Q. It is a legal case?

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1 **A. Gunn-Russo.**  
 2 Q. I'm just trying to establish whether you have named  
 3 a former child migrant?  
 4 **A. No, I wouldn't. No.**  
 5 Q. What you are referring to is some kind of precedent that  
 6 sets a test or a threshold?  
 7 **A. That's right.**  
 8 Q. You are talking about the work done to enable people to  
 9 access their records; is that right?  
 10 **A. And the discretion must be really well used and thought**  
 11 **through.**  
 12 **So, for example, if we are asked to provide**  
 13 **third party information now for a former child migrant**  
 14 **or any other resident, we -- myself and the manager, the**  
 15 **Origins manager -- would go through a file and discuss**  
 16 **each piece of information and share whatever we can**  
 17 **share.**  
 18 **So it is not the file is closed or open and all**  
 19 **third party information is sacrosanct. But it is**  
 20 **a developing world and we are working very hard to**  
 21 **comply with the best practice that is currently**  
 22 **available and contribute to it.**  
 23 Q. Some other logistical points, if I may, please. You  
 24 have invested in various fee-based services that help  
 25 people access their birth, marriage and death

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1 certificates from their family, and things like that; is  
 2 that right?  
 3 **A. That's correct.**  
 4 Q. That helps people trace their relatives, and in  
 5 particular you have linked with Irish resources because  
 6 many of your former child migrants have parents who are  
 7 from Ireland; is that right?  
 8 **A. Our manager has a particularly strong relationship with**  
 9 **social workers and agencies in Ireland and was asked to**  
 10 **contribute to the Irish -- to an Irish inquiry into how**  
 11 **much information can be shared, because the practice in**  
 12 **Ireland is different at the moment. So she has a good**  
 13 **standing.**  
 14 Q. You have given, I think -- we don't need to go through  
 15 this in detail -- several different examples of the sort  
 16 of support you have provided to people in a range of  
 17 ways, be it about tracing relatives or other kinds of  
 18 support. Is that right?  
 19 **A. That's correct.**  
 20 Q. To what extent is the support that you provide able to  
 21 respond if a former child migrant makes an allegation of  
 22 sexual abuse?  
 23 **A. If that is made to our Origins manager, or indeed to any**  
 24 **of our social work team, but particularly the Origins**  
 25 **manager, it would be responded to very sensitively, but**

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1 **that is not our area of expertise, in counselling**  
 2 **victims of sexual abuse. We would try to ensure that**  
 3 **that person had access to the necessary expertise.**  
 4 Q. You have, I think, got in place particular policies,  
 5 is that right, that deal with how to respond to historic  
 6 abuse allegations; is that correct?  
 7 **A. That's correct. It was --**  
 8 Q. Just perhaps pull up your summary of these,  
 9 FHN000082\_003, please, paragraph 11.  
 10 You reference there the fact that since January 2001  
 11 Father Hudson's has had a historic abuse policy?  
 12 **A. That's correct.**  
 13 Q. Over the page, please, help the panel with what the  
 14 principles underpinning that policy are?  
 15 **A. That the agency listens to, takes seriously and acts**  
 16 **responsibly towards allegations of historical abuse; the**  
 17 **agency seeks to promote the welfare of former service**  
 18 **users who allege historical abuse; and the agency**  
 19 **promotes the protection of children who may be at risk**  
 20 **from the alleged perpetrator of historical abuse.**  
 21 **This is -- this policy was written in 2001 and is**  
 22 **very similar to the policy the five national childcare**  
 23 **organisations wrote at that point.**  
 24 Q. If we scroll down through the page, we can see in  
 25 paragraph 14 that this policy features in a leaflet that

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1 you provide to people, including those in your  
 2 children's homes formerly and those who were child  
 3 migrants formerly?  
 4 **A. That's correct.**  
 5 Q. Whether the police or local authority are involved or  
 6 not; you give guidance about appropriate support and  
 7 advice to someone who has reported having suffered  
 8 abuse; and you make the point, do you, that in relation  
 9 to specialist counselling, the chief executive of  
 10 Father Hudson's can decide whether or not independent  
 11 counselling should be funded by the agency?  
 12 **A. That's correct.**  
 13 Q. Has that happened in relation to any former child  
 14 migrants, do you know?  
 15 **A. We haven't been asked for that, no.**  
 16 Q. You make the point, I think, over the page that you  
 17 updated your historic abuse policy in October 2016; is  
 18 that right?  
 19 **A. That's correct.**  
 20 Q. I am asked just to enquire, when someone does make an  
 21 allegation of sexual abuse, is it accepted that the  
 22 abuse took place unless and until there is material or  
 23 evidence to suggest otherwise? Can you help with  
 24 whether that's the approach or the mind-set that is  
 25 offered to the person alleging abuse?

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1 **A. I don't know if I would phrase it that way. What**  
 2 **I would say is that, if somebody alleges abuse, we would**  
 3 **take it very seriously, and encourage them and help them**  
 4 **to report that allegation to the police and then, if it**  
 5 **was necessary, for the CEO to also inform a local**  
 6 **authority of this allegation; if the person was still**  
 7 **alive who is the alleged perpetrator, we would do that.**  
 8 **So I would say we are very -- as you would with**  
 9 **a child, we would act on belief and the good character**  
 10 **of the person speaking, but I wouldn't have phrased it**  
 11 **the way you phrased it at the beginning.**  
 12 Q. I see.  
 13 **A. But you have to take seriously an allegation. We don't**  
 14 **believe allegations are made easily, and we also know**  
 15 **that allegations usually -- it can take a person a long**  
 16 **time to make an allegation. So we would be very**  
 17 **sensitive in that area, I have no doubt.**  
 18 Q. Mr Quinn, at the end of your witness evidence, you have  
 19 set out certain remarks I think you perhaps wanted to  
 20 make in drawing together your evidence, perhaps aimed  
 21 directly at those children who were migrated by  
 22 Father Hudson's. Would you like to either read out the  
 23 relevant parts of your witness statement or express the  
 24 sentiments therein? It is paragraph 51 and onwards of  
 25 your final witness statement. It is a matter for you,

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1 Mr Quinn?  
 2 **A. Yes, I would like to read it out because it was**  
 3 **carefully considered.**  
 4 Q. It is FHN000082\_012, please?  
 5 **A. I am aware that I am here today representing the**  
 6 **trustees of Father Hudson's Care, and so they too are**  
 7 **aware and have agreed to this, so I'm speaking on their**  
 8 **behalf, not simply my own.**  
 9 **But I would like to preface it with paragraph 51, if**  
 10 **I can:**  
 11 **"In the February 2017 hearing, I heard firsthand of**  
 12 **new accounts of appalling sexual, physical and emotional**  
 13 **abuse. The examination of our records undertaken for**  
 14 **the inquiry ... showed that, as adults, some of our**  
 15 **former child migrants had begun to share their**  
 16 **experiences of abuse with various agencies working with**  
 17 **them.**  
 18 **"I want to take this opportunity to speak directly**  
 19 **on behalf of the trustees of Father Hudson's Care to**  
 20 **apologise and to express our remorse. We apologise to**  
 21 **those children and young people and their families who,**  
 22 **through involvement in the child migration scheme to**  
 23 **Australia, suffered or were traumatised in any way and**  
 24 **continue to suffer as a result of the migration, and to**  
 25 **those children and young people who suffered horrific**

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1 **sexual abuse and continue to suffer.**  
 2 **"We have listened to the accounts of individuals**  
 3 **giving evidence to the inquiry and have read other**  
 4 **accounts of how this experience has affected their**  
 5 **lives. The resilience of these individuals has been**  
 6 **a great testament to their humanity. Sadly, we also**  
 7 **know that some individuals have been unable to cope with**  
 8 **the trauma they endured. We are truly sorry to all**  
 9 **those who have experienced such suffering.**  
 10 **"We will continue to cooperate fully and promptly**  
 11 **with the inquiry in all its aspects and our Origins**  
 12 **Service will continue to assist former child migrants**  
 13 **and cooperate with the former child migrants' chosen**  
 14 **support agencies, providing access to records and any**  
 15 **other support we are able to offer."**  
 16 MS HILL: Thank you very much, Mr Quinn.  
 17 Chair, those are all the questions I have for  
 18 Mr Quinn, unless you or the panel have any queries?  
 19 THE CHAIR: No, thank you very much, Mr Quinn.  
 20 **A. Thank you.**  
 21 MS HILL: Thank you very much.  
 22 (The witness withdrew)  
 23 MS HILL: Chair, I see the time. We have obviously expert  
 24 evidence and some read evidence to hear this afternoon.  
 25 Can I suggest we perhaps take a slightly earlier lunch.

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1 THE CHAIR: Yes, indeed. We will return at 1.55 pm.  
 2 (12.55 pm)  
 3 (The short adjournment)  
 4 (1.55 pm)  
 5 MS HILL: Thank you, chair. Chair, our proposals for the  
 6 afternoon are to adduce largely expert evidence, and  
 7 what I propose to do is first of all invite the experts  
 8 to give some general background evidence about the role  
 9 of the Catholic Church in migration; then to deal  
 10 specifically with the allegations and the findings of  
 11 the Australian Royal Commission in relation to the  
 12 Christian Brothers and in relation to the Neerkol  
 13 institution, and then perhaps to go and look  
 14 specifically, in as proportionate a way as possible, at  
 15 some of the selection, consent, supervision and  
 16 aftercare evidence, doing it, as best we can, to focus  
 17 on where that might bear on the issues for this case  
 18 study.  
 19 Chair, we had of course then intended, and we will  
 20 hopefully get to, the reading of Reverend Christopher  
 21 Thomas's statement. It may be that we don't  
 22 sufficiently manage the evidence to get to the reading  
 23 of Bishop Tripp's evidence, but if not, we will do that  
 24 tomorrow morning.  
 25

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1 PROFESSOR STEPHEN CONSTANTINE (continued)  
 2 PROFESSOR GORDON LYNCH (continued)  
 3 Examination by MS HILL  
 4 MS HILL: Professor Lynch, I think you are also going to  
 5 assist us with this general evidence about the role of  
 6 the Catholic Church in migration. By way of background,  
 7 to remind the chair and panel about some of the evidence  
 8 you gave during the part 1 hearings, I think it is  
 9 right, isn't it, that you have explained that the  
 10 rationale for the Catholic Church's involvement in  
 11 migration was perhaps a combination of rescuing children  
 12 from the environments in which they were and also  
 13 a concern to preserve their religious faith; is that  
 14 right?  
 15 PROF LYNCH: Yes. In fact, those two are very much closely  
 16 melded together. The idea of rescue is often primarily  
 17 about rescuing and safeguarding children's faith.  
 18 MS HILL: You explained during the part 1 hearings there was  
 19 also, to some degree, an element of the Catholic Church  
 20 being keen to ensure that its faith was spread to other  
 21 parts of the Empire, if you like, or the Commonwealth;  
 22 is that right?  
 23 PROF LYNCH: That's right, that there was a strong Catholic  
 24 representation in overseas dominions or parts of  
 25 the Commonwealth.

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1 MS HILL: You also explained I think an element -- this  
 2 might have been Professor Constantine's evidence -- of  
 3 perhaps sectarian competition in the sense that there  
 4 are examples of the Catholic Church being keen to  
 5 migrate to areas where it is known that there are other  
 6 faiths being represented among migrant children; is that  
 7 right?  
 8 PROF CONSTANTINE: Yes, it's very clear. There's obviously,  
 9 the Church of England programme and, although less clear  
 10 in terms of its denominational commitment, there's the  
 11 Methodist Church as well. So these clerical axes  
 12 I think are quite important in the -- certainly in the  
 13 way in which the Catholic Church would regard the  
 14 opportunities presented in Australia in competition with  
 15 other faiths.  
 16 MS HILL: Professor Constantine, I think during the part 1  
 17 hearings, when you were asked questions about the role  
 18 that having significant individuals provide patronage  
 19 played, you talked about an organisation -- if an  
 20 organisation had, and I'm quoting you, a bevy of  
 21 clerical seniors on its headed notepaper, that that  
 22 might assist with its presentation to those from whom it  
 23 might seek funds and things of that nature. Can you  
 24 help us with that?  
 25 PROF CONSTANTINE: Yes. It is actually a very important

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<p>1 characteristic. Remember, these are voluntary                  2 societies, they are dependent upon drawing support, and                  3 that means financial as well as other degrees of                  4 political support, and having the headed notepaper, as                  5 it were, with prominent clerics heading up your                  6 organisation, is a very important part of that marketing                  7 of your organisation. We can see across the range --                  8 Fairbridge has the same sort of thing, sort of secular                  9 equivalents to the kind of hierarchy of senior clerics.                  10 Q. We've brought up, and perhaps can I bring up again,                  11 please, table 1 from the experts' report from December                  12 of last year. It is EWM000005_027. This is the table                  13 just giving the figures of migration by different                  14 institutions. We can see, if we look at the "Total"                  15 column in the bottom right, the total numbers of                  16 children migrated through voluntary societies post war                  17 to Australia, 3,170, of which 946 come under the                  18 auspices of the Australian Catholic Immigration                  19 Committee. Do you see that?                  20 PROF CONSTANTINE: Indeed.                  21 MS HILL: I think I managed to read out all the numbers last                  22 time except the Fairbridge number of 997. What we see                  23 is that Fairbridge and the Australian Catholic                  24 Immigration Committee provide the largest numbers of                  25 migrant children to Australia post war; is that right?</p> <p style="text-align: center;">Page 97</p>	<p>1 I think, to a certain extent, by other boys at those                  2 institutions as well.                  3 I think, I would have to say from memory I think it                  4 might be 16 brothers against whom allegations are made                  5 and, as you will be aware, in a later addendum we                  6 introduce some other names that map on to those to                  7 a certain degree, but possibly add one or two other                  8 names as well.                  9 MS HILL: In terms of the significance of those numbers                  10 relative to the total number of staff working, you give                  11 a prediction at paragraph 9.4.1 in your first report                  12 that, between 1947 and 1959, brothers named on the list                  13 of alleged perpetrators had consistently made up around                  14 half of the staff working at Bindoon in each given year;                  15 is that right?                  16 PROF LYNCH: That's correct.                  17 MS HILL: You give a little bit of information about the way                  18 in which the Christian Brothers organisation was, in                  19 effect, into provinces which had oversight of all of                  20 the Christian Brothers institutions. You make the point                  21 that initially that was a single province for the whole                  22 of Australia. That was, in 1953, divided into two, and                  23 then into four in 1957, with the Western Australia                  24 institutions falling under the province of                  25 the Holy Spirit in Perth; is that right?</p> <p style="text-align: center;">Page 99</p>
<p>1 PROF CONSTANTINE: Yes, very obviously so. The pair                  2 contribute two-thirds, roughly speaking, of the total                  3 number.                  4 MS HILL: I would like to ask you now some questions about                  5 the evidence that you gave in your first report, please.                  6 Firstly, section 9.4 of your first report, where you                  7 deal with the Christian Brothers institutions in                  8 Western Australia. By way of introduction, what you are                  9 placing before the chair and panel here, is this right,                  10 are largely the findings of the Australian Royal                  11 Commission case study number 11.                  12 PROF LYNCH: That's correct.                  13 MS HILL: That case study looked at four of the institutions                  14 run by the Christian Brothers in Western Australia,                  15 which received child migrants from England and Wales,                  16 namely, Castledare, the junior orphanage, Clontarf,                  17 Tardun and Bindoon; is that right?                  18 PROF LYNCH: That's correct.                  19 MS HILL: Help us, please, with understanding the nature of                  20 the allegations that were made of sexual abuse and the                  21 numbers of alleged perpetrators involved?                  22 PROF LYNCH: So the allegations of sexual abuse related                  23 significantly to sexual abuse committed by brothers who                  24 were staff at the institution. There were also                  25 allegations of abuse by visitors to the institution and,</p> <p style="text-align: center;">Page 98</p>	<p>1 PROF LYNCH: That's correct.                  2 MS HILL: Help us a little bit in understanding how that                  3 provincial structure operated?                  4 PROF LYNCH: So the Provincial Council was essentially the                  5 kind of governing body for those houses under which it                  6 fell and, as part of its responsibility, it would                  7 undertake a programme of visitations to individual                  8 institutions in which senior brothers would go out and                  9 effectively conduct an institutional inspection of each                  10 of those houses.                  11 MS HILL: Pausing there, can you give the panel a flavour of                  12 the sort of allegations of sexual abuse that were made                  13 in relation to the Christian Brothers institutions,                  14 perhaps looking at the evidence in the round? I'm                  15 trying to give a sense of the range of allegations and                  16 the severity of the allegations made?                  17 PROF LYNCH: These are very severe allegations of sexual                  18 abuse which would include buggery and would be, in some                  19 cases, perpetrated in the presence of other people as                  20 well, but with also repeated allegations by boys of                  21 having been removed from public spaces like dormitories                  22 in order to be abused by brothers as well, and some                  23 suggestion of brothers being aware of that abuse either                  24 through direct disclosure by children or through                  25 informal references that they made to that.</p> <p style="text-align: center;">Page 100</p>

<p>1 MS HILL: So you have said that, in addition to some                  2 allegations of children being abused in the presence of                  3 other children, there was evidence of brothers openly                  4 taking children from the dormitories or other places                  5 into their own bedrooms; is that right?                  6 PROF LYNCH: Yes, that was reported to the Royal Commission                  7 and in other places as well.                  8 MS HILL: Help us, please, then, with what the key findings                  9 were of the Royal Commission, as far as what the                  10 Christian Brothers order was aware of? I think that                  11 means probably the Provincial Council element of                  12 the structure.                  13 PROF LYNCH: Exactly so. I think one of the main                  14 significant findings of the Royal Commission was that                  15 the relevant Provincial Council at the time for those                  16 houses was aware of allegations or incidents of sexual                  17 abuse committed by brothers in each decade from the                  18 1920s onwards, and I think in relation to the four                  19 institutions in Western Australia, certainly in the                  20 1940s and 1950s.                  21 MS HILL: Let's bring up Australian Royal Commission                  22 finding 8. It is EWM000064_037. Forgive me, that may                  23 not be a correct reference. I'm looking for finding 8.                  24 Bear with us the second. It is internal page 37, so it                  25 may be a slightly different number. Let's try</p> <p style="text-align: center;">Page 101</p>	<p>1 "(iii) an understanding that those lapses had                  2 a tendency to reassert themselves.                  3 "(iv) an understanding that there was a danger that                  4 an abused may become an abuser.                  5 "(v) an understanding that the administration of an                  6 institution may be at fault when a brother was an                  7 abuser.                  8 "(vi) that at least one brother was transferred to                  9 another Christian Brothers institution where he had                  10 contact with children after being the subject of an                  11 allegation that concerned children; however, in some                  12 cases some brothers were transferred to institutions                  13 where they would not have contact with children."                  14 PROF LYNCH: That's correct.                  15 MS HILL: I will ask you a few more questions about some of                  16 those points of detail, but just as you were asked some                  17 questions about this idea that potentially an abused                  18 person may themselves become an abuser, can I pull up,                  19 please -- let me make sure I get the right page                  20 reference this time -- EWM000064_040, internal page 35.                  21 Can we scroll in towards the bottom, please? There                  22 should be a reference to a May 1954 letter from the                  23 Superior General.                  24 The final paragraph. Can you scroll in on that and                  25 go to the next page. This is some of the evidence that</p> <p style="text-align: center;">Page 103</p>
<p>1 EWM000064_042. Scroll in on finding 8 at the foot of                  2 that page. The Australian Royal Commission's conclusion                  3 was that:                  4 "In each of the decades [as you say,                  5 Professor Lynch] from 1919 to the 1960s, the relevant                  6 Christian Brothers Provincial Council knew of                  7 allegations of sexual abuse against brothers in                  8 Christian Brothers institutions around Australia:                  9 "In each decade from the 1930s to the 1950s                  10 allegations of child abuse were raised against Brothers                  11 who had also faced earlier allegations.                  12 "By the 1950s [what the Australian Royal Commission                  13 found was contemporaneous documentation] between ... the                  14 then Superior General and the then Provincial ..."                  15 Pausing there, who do you understand the                  16 Superior General to be.                  17 PROF LYNCH: The Superior General, I can be corrected on                  18 this, but I would understand to be the head of the order                  19 based in Dublin.                  20 MS HILL: This communication, the Australian Royal                  21 Commission found, showed:                  22 "(i) an understanding that sexual abuse can have                  23 ongoing impacts on children.                  24 "(ii) that sexual abuse of children was viewed as                  25 and referred to as a 'moral lapse' or 'weakness'.</p> <p style="text-align: center;">Page 102</p>	<p>1 was before the Australian Royal Commission. It was                  2 a letter from the Superior General in Dublin to the                  3 Provincial about a brother from Tasmania. Just go over                  4 the page, please. Highlight the top paragraph. It says                  5 this -- this is what is being said between these parts                  6 of the Christian Brothers organisation:                  7 "You will find that that particular weakness is                  8 difficult to root out. It is remarkable how it tends to                  9 break out time after time ... one of the greatest                  10 troubles with the weakness is the harm that it does to                  11 the boys. Boys seem to find it hard to forget anything                  12 of the nature, especially on the part of one whose                  13 office it is to deplore such conduct, and there is the                  14 danger that the same weakness may manifest itself in the                  15 boys when they are later placed in somewhat the same                  16 circumstances."                  17 Do you draw anything from that, Professor?                  18 PROF LYNCH: I think that goes very much to the last                  19 question that you raised with me before we ended our                  20 evidence this morning. It also, I think, is reflected                  21 in the evidence that we have also seen in relation to                  22 allegations of sexual offences between boys at Tardun in                  23 1949, and also, to an extent, some of the language used                  24 in relation to Picton as well, where there may not be                  25 a psychological model of abuse operating here, but</p> <p style="text-align: center;">Page 104</p>

<p>1 a sense of kind of moral injury to the person, I think                  2 not just within this Royal Commission report but also in                  3 some of Barry Coldrey's writing about that. There is                  4 the recognition that within the Christian Brothers,                  5 abuse was very much understood in a sense of a kind of                  6 spiritual and moral formation, in terms of the lasting                  7 effect that that could have on a boy and certainly in                  8 some of those cases a sense that some action was                  9 necessary to remedy that.                  10 MS HILL: The Christian Brothers' report also dealt with --                  11 it may be we need to bring this up to assist you, but if                  12 not please tell us, Professor -- it concluded, I think,                  13 that in relation to each of those four institutions that                  14 we have heard about, in both decades, so both the 1940s                  15 and the 1950s, there were reports of child sexual abuse.                  16 Is that right?                  17 PROF LYNCH: That's correct.                  18 MS HILL: You help us, I think, in 9.4.4 of your report with                  19 what generally was your understanding of the different                  20 ways in which any such allegation was responded to. So                  21 help us with that, please?                  22 PROF LYNCH: One of the consistent findings of this also                  23 confirmed in Barry Coldrey's writing is that any                  24 response to this was kept within the order itself. So                  25 there was no notification of external agencies, either</p> <p style="text-align: center;">Page 105</p>	<p>1 would have contact with children?                  2 PROF LYNCH: Yes, and there was some circulation, I think,                  3 of Christian Brothers in relation to whom there may have                  4 been concerns about sexual abuse within                  5 Western Australia.                  6 PROF CONSTANTINE: Can I add to that? I think in terms of                  7 witness testimony as well, we have certainly one case of                  8 a boy who had been abused in one institution and moved,                  9 and then the abuser moved to the same --                  10 MS HILL: This is in the part 1 hearings here, Professor?                  11 PROF CONSTANTINE: That's right.                  12 MS HILL: Yes. Do you recall that there was some evidence                  13 given to the Commission I think by Brother Shanahan that                  14 there was a common procedure following a complaint that                  15 depended, to some degree, on whether the alleged                  16 offender admitted the offence or not?                  17 PROF LYNCH: That's correct. So there was a tendency only                  18 to take action if the brother, themselves, had actually                  19 admitted to the offence and then it would be dealt with                  20 as a matter of moral and spiritual formation. If the                  21 brother denied the offence, usually no further action                  22 was taken, I understand.                  23 MS HILL: Effectively, if the offender did not admit to the                  24 complaint, the word of the brother was taken over the                  25 word of the child?</p> <p style="text-align: center;">Page 107</p>
<p>1 the Child Welfare Department nor of the police, in any                  2 of these cases. These would usually be understood in                  3 terms of the brothers' spiritual or moral formation,                  4 which would either lead to some disciplinary action in                  5 terms of, possibly, if he hadn't given his final vows,                  6 being more likely to be encouraged to leave the order,                  7 possibly being moved to another institution or given                  8 some form of pastoral warning. But this was something                  9 that was dealt with within the organisation in those                  10 cases where the organisation did make any response, and                  11 there were clearly cases where disclosures were reported                  12 as having been given without such responses being made.                  13 MS HILL: Is it your understanding that sometimes what was                  14 required was that the brother left the order -- was                  15 given dispensation to leave the order or be dismissed,                  16 but that may well not happen?                  17 PROF LYNCH: That's correct, yes.                  18 MS HILL: As you have indicated, sometimes they were removed                  19 to an institution where it was intended they would not                  20 have contact with children, but that wasn't always the                  21 case either?                  22 PROF LYNCH: No, that's correct.                  23 MS HILL: Were there examples that you understand of                  24 Christian Brothers, after an allegation of sexual abuse                  25 was made, being moved to another institution where they</p> <p style="text-align: center;">Page 106</p>	<p>1 PROF LYNCH: That's my understanding, yes.                  2 MS HILL: Do you recall some part of the evidence before the                  3 Commission about the common rules that were said to                  4 apply to Christian Brothers that did say, between 1947                  5 and 1968, they were not allowed to have boys enter their                  6 rooms, they were not allowed to touch pupils or                  7 otherwise fondle them, they were not allowed to have                  8 particular friendships and speak to pupils privately,                  9 and things of that nature that were covered by their own                  10 common internal rules?                  11 PROF LYNCH: That's correct. It may go on to issues we may                  12 look at later of Brother Conlon's alleged awareness of                  13 these issues and his correspondence to the General                  14 Council of the order in Dublin as well.                  15 MS HILL: Did you understand that there were also                  16 allegations made against Christian Brothers in other                  17 places in Australia as well as those four institutions                  18 about which we are most concerned?                  19 PROF LYNCH: Yes, that's right.                  20 MS HILL: Including, I think, Geelong, Brisbane, Melbourne,                  21 Queensland, Geraldton and Strathfield; is that right?                  22 PROF LYNCH: That's right.                  23 MS HILL: What do you understand was the organisational                  24 culture within the Christian Brothers, insofar as its                  25 relationship with the State Child Welfare Department was</p> <p style="text-align: center;">Page 108</p>

1 concerned?  
 2 PROF LYNCH: We have touched on this to some extent in our  
 3 fourth addendum, where we have given examples where the  
 4 principals of Christian Brothers institutions appeared  
 5 at times to have been either trying to discourage  
 6 rigorous inspection of their institutions.  
 7 Brother Keaney, for example, at Bindoon, encouraging the  
 8 Child Welfare inspectors to give them a fair go and not  
 9 sort of expect too much when they discovered on a couple  
 10 of occasions that children weren't undertaking their  
 11 proper education and were involved in manual labour.  
 12 But Brother Quilligan as well, we raised this in  
 13 relation to his response to the Ross Fact-Finding  
 14 Mission in 1956, where Brother Quilligan was reportedly  
 15 very irritated by his interaction with the Ross  
 16 Fact-Finding Team and even more irritated by a follow-up  
 17 inspection by the State officials to check some minor  
 18 changes to the institution that had been recommended by  
 19 the Australian review, the follow-up review, had been  
 20 implemented.  
 21 In that instance, Brother Quilligan said that he  
 22 thought that the State inspection was a police action  
 23 and that he intended, next time he was near Canberra, to  
 24 go to the minister directly and complain about this kind  
 25 of treatment.

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1 MS HILL: You sense from those documents, is this right,  
 2 a reluctance to engage positively with those sort of  
 3 activities of the Child Welfare Department and also  
 4 a reluctance to action issues that the Child Welfare  
 5 Department had identified?  
 6 PROF LYNCH: That's right. We have looked at, particularly  
 7 for Castledare, Clontarf and Bindoon, a series of  
 8 inspection reports from 1947 through to the mid 1950s.  
 9 It is possible to trace certain issues that recur in  
 10 reports that simply aren't addressed by the  
 11 Christian Brothers which sometimes the Commonwealth  
 12 Department of Immigration raise and on one occasion  
 13 William Garnett raises as a critical issue as well in  
 14 relation to some changes at Castledare.  
 15 William Garnett, for example, says that he regards the  
 16 evidence from the inspection reports as showing that the  
 17 management at Castledare had been very dilatory in terms  
 18 of their responses to those actions. But on a number of  
 19 occasions, the Christian Brothers' principals don't seem  
 20 to respond to requested actions or do that in a prompt  
 21 way.  
 22 MS HILL: We can, in due course, if need be, look -- we  
 23 don't need to bring it up, but those are the examples  
 24 given at 8.11 through to 8.17 of your further addendum  
 25 report, I think. Just for reference, it is

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1 EWM000402\_023.  
 2 PROF LYNCH: Indeed.  
 3 MS HILL: We don't need to bring that up right now.  
 4 Help us, please, with what your understanding was of  
 5 the view of the Australian Royal Commission about  
 6 collusion between the Christian Brothers to prevent  
 7 effective action being taken on sexual abuse?  
 8 PROF LYNCH: I think you may need to remind me on that  
 9 point, sorry, counsel.  
 10 MS HILL: At 9.4.6 of your first report, I think you deal  
 11 with evidence of witnesses that deal with this issue.  
 12 PROF LYNCH: Indeed. Sorry, there was obviously some  
 13 awareness between Christian Brothers in some instances  
 14 of abuse taking place, so we note in that paragraph of  
 15 one brother repeatedly commenting that a particular  
 16 child had become another brother's little girl, so some  
 17 actual instances of sexual abuse on occasion being  
 18 a matter of reference by other Christian Brothers.  
 19 MS HILL: What's your understanding of what the Australian  
 20 Royal Commission found about the response that a child  
 21 might receive if he did disclose sexual abuse?  
 22 PROF LYNCH: This falls within the wider kind of body of  
 23 responses that we have talked about in our chapter 9 in  
 24 the main report, where we have noted the way in which  
 25 children would be disbelieved, sometimes physically

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1 beaten at the point of making the disclosure, or even,  
 2 in some cases, one which we note in this report,  
 3 disclosing sexual abuse and the disclosure actually then  
 4 becoming the occasion of another act of sexual abuse  
 5 itself.  
 6 MS HILL: Just pull that up, please, EWM000005\_159. I think  
 7 at 9.4.10 there is an account there of a witness  
 8 describing having been anally assaulted at Bindoon,  
 9 having only been there for a couple of weeks. When he  
 10 reported the incident to Father William, Father William  
 11 applied cream to the scratches on his legs and then  
 12 began to fondle his bottom and genitals. He fled from  
 13 Father William and remained in his bed for four or five  
 14 days. Is that right?  
 15 PROF LYNCH: That's correct.  
 16 MS HILL: Just scroll up, please. You give a further  
 17 example of something rather different, but at 9.4.8 you  
 18 describe there, I think, an account being given by  
 19 somebody who had complained of sexual abuse:  
 20 "I went and told Father Gerard some of what  
 21 happened. I only told Father Gerard about  
 22 Brother Parker hugging me and putting his hand down my  
 23 pants. Shortly after, I was summoned to  
 24 Brother Quilligan. He asked me about the incident. He  
 25 seemed furious. He started to question me about

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1 Brother Parker. He scared me and I thought I was in  
2 trouble. I backtracked and said that Father Gerard must  
3 have misunderstood what I had said. I remember I was  
4 petrified."  
5 Scroll down, please. The next point is the witness  
6 recalls then themselves unexpectedly being sent away.  
7 Is that right?  
8 PROF LYNCH: That's correct.  
9 MS HILL: And assumed that was because of the complaint that  
10 had been made?  
11 PROF LYNCH: That's right.  
12 MS HILL: Scroll down on that page to 4.11. You make the  
13 point that the Commission noted evidence of several  
14 incidents in the 1940s and 1950s in which an individual  
15 brother had been transferred away from one of these  
16 institutions because of known or alleged instances of  
17 sexual abuse.  
18 PROF LYNCH: That's correct.  
19 MS HILL: There was no other monitoring system, you say at  
20 9.4.12, that provided effective protection for children  
21 in these institutions from abuse.  
22 PROF LYNCH: That's right. We obviously know a lot more  
23 about that now, having written this main report.  
24 MS HILL: We will come and deal with that in a little bit  
25 more detail.

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1 I think you do refer here -- perhaps we can just  
2 bring up 9.4.13, EWM000005\_160. This is, I think, the  
3 allegation that you alluded to before lunch, Professor,  
4 about a child acting unnaturally with a dog -- 9.4.13,  
5 1950 -- and getting another child to undress in the  
6 lavatories at school. What do you need to tell us about  
7 that and what do you draw from that?  
8 PROF LYNCH: Again, it is very similar to the case we  
9 noted -- sorry, it was Castledare rather than  
10 Clontarf -- in relation to the case against Canon Flood,  
11 where a child is engaging in sort of quite sexually  
12 disturbed behaviour, but what's striking, I think, about  
13 this incident is that the child themselves explicitly  
14 locates the origins of this behaviour in terms of  
15 activities that were going on in Castledare. But there  
16 is nothing -- having looked back at the primary sources  
17 that were on the Royal Commission website at that time,  
18 there's nothing in the Child Welfare records to indicate  
19 that any follow-up action was taken in relation to  
20 Castledare on that.  
21 MS HILL: Finally in this part of your report you make the  
22 point that the custodianship of children in the  
23 Christian Brothers institutions was given to the  
24 Catholic Episcopal Migration and Welfare Association  
25 rather than the Christian Brothers themselves. I think

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1 you have made that point. We can perhaps return to  
2 that.  
3 PROF LYNCH: Mmm.  
4 MS HILL: A few further points, please, in relation to the  
5 Christian Brothers. You have given some further  
6 evidence, I think, later on in your reports, about the  
7 work of Barry Coldrey. Let's now perhaps come to that,  
8 because I think the chair and panel haven't heard much  
9 about this.  
10 Help us, please, in understanding what role he  
11 played and what he was asked to do and what the product  
12 of his work was?  
13 PROF LYNCH: Barry Coldrey was a historian who was also  
14 a Christian Brother. He had previously done a longer  
15 history of the Christian Brothers order in its entirety,  
16 but then, in the early 1990s, in 1993, produced  
17 a history -- effectively, an official history of  
18 the Christian Brothers in Western Australia in relation  
19 to their child migration work called, "The Scheme".  
20 In that, he includes a chapter which begins with  
21 quite a long section effectively discussing why  
22 children's disclosures of sexual abuse may not have been  
23 believed at the time, but then goes on to identify some  
24 cases in which he believed that brothers were engaged in  
25 sexual abuse. I think it is 11 cases in which I think,

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1 from memory, it was five or six were multiple offenders  
2 and the remainder were people who Coldrey suggested were  
3 one-off offenders.  
4 MS HILL: Let's pull up your summary. EWM000178\_009.  
5 I think this is in your first addendum report. You  
6 summarise at 15.6 the evidence in "The Scheme", which is  
7 the book written by Brother Coldrey. He details some  
8 allegations of sexual abuse here, but also makes  
9 comments about the possibility of false allegations  
10 being maliciously made and things of that nature.  
11 PROF LYNCH: That's right.  
12 MS HILL: Over the page, you say this concern that boys may  
13 have made allegations maliciously to trigger punishments  
14 against individual brothers runs somewhat counter to his  
15 own acknowledgement that action tended not to be taken  
16 against individual brothers. Then you go on to  
17 summarise the rest of what he said in "The Scheme" at  
18 15.7 about sexual abuse within the Christian Brothers.  
19 Help us then, please, in understanding at 15.8 --  
20 perhaps you can just summarise it before we read it?  
21 Take that down for a minute. The parallel report,  
22 please help us with what that was about?  
23 PROF LYNCH: This is quite a curious document. It is not  
24 really a formal report, it is more like a kind of folio  
25 of documents that Coldrey put together around the same

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1 time or shortly after this, which has now, both through  
2 a court case and through also a writing up of this, come  
3 into the public domain, but we have also seen and been  
4 able to provide a copy of this document to the inquiry  
5 as well. Coldrey is --  
6 MS HILL: Pausing there, this is a private report written by  
7 Brother Coldrey to the General Council of  
8 the Christian Brothers; is that right?  
9 PROF LYNCH: That's right. I don't think it was a report  
10 commissioned by them in any way. I think it was just  
11 a body of documents that Coldrey sent to them -- wrote  
12 up for them.  
13 MS HILL: It is called, "Reaping the Whirlwind: The  
14 Christian Brothers and Sexual Abuse of Boys, 1920 to  
15 1944".  
16 PROF LYNCH: Correct.  
17 MS HILL: Help us understand what the content of that  
18 private report was relative to what's in "The Scheme",  
19 in the book.  
20 PROF LYNCH: I suppose the headline point from that is that  
21 Coldrey, in this document, says that in "The Scheme", he  
22 had admitted as much sexual abuse within the  
23 Christian Brothers order as he thought was necessary for  
24 them to deal with the situation. But that, in reality,  
25 he believed the scale of the problem was far more

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1 significant than he acknowledged.  
2 He identifies a much larger number of abusers,  
3 including one abuser -- I'm not going to use names  
4 because I'm not clear who we have de-ciphered at the  
5 moment. But one abuser, whom Coldrey notes there were  
6 serious grounds for believing that he may have abused up  
7 to around 50 boys, and possibly in conjunction with  
8 another abuser, who had abused a similar number of boys,  
9 actually shared boys between them as well.  
10 Q. Perhaps bring up 15.9, please, EWM000178\_011. We are  
11 still in your first addendum report, page 10. You make  
12 the point at 15.9:  
13 "... Coldrey states that the chapter of The Scheme  
14 dealing with issues of sexual abuse was 'crafted to make  
15 the minimum admissions necessary to get out of  
16 the problem'. 'The situation in the orphanages' ...  
17 'was worse than the impression given in The Scheme's  
18 treatment of the sexual abuse thing'.  
19 It goes on to say that he regards, if you like --  
20 the final passage in there:  
21 "... 'The Brothers' childcare institutions in  
22 Western Australia and Victoria ... [as] the 'Achilles  
23 Heel' of the Australian Province(s) in sexual abuse  
24 terms'.  
25 PROF LYNCH: That's correct.

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1 MS HILL: He goes on to name several brothers including, as  
2 you say at the end of that page, in the case of two  
3 different people, Coldrey claims that each man sexually  
4 abused around 50 children. In many cases, the same  
5 children.  
6 PROF LYNCH: That's correct.  
7 MS HILL: And confirms in his own report, as we go on over  
8 the page, that it was rare for boys to report instances  
9 of abuse because -- partly because they were concerned  
10 they might not be believed or might be punished.  
11 Finally at 15.12, his report suggests that awareness of  
12 sexual abuse among staff extended to the operation of  
13 sex rings, you describe, in three of these institutions,  
14 in which brothers doing the wrong things with the boys  
15 are collaborating with one another in their activities  
16 and assist and cover for each other. In the orphanages  
17 they may have shared the same boys. Is that right?  
18 PROF LYNCH: That's correct. This is -- the idea that there  
19 were paedophile rings operating in these three  
20 institutions wasn't something explicitly addressed as  
21 I recall in the final report of the Australian Royal  
22 Commission, but it is obviously an issue that Coldrey  
23 suggests very seriously here.  
24 MS HILL: A final point on this aspect, please. Go to 15.14  
25 where you deal with some additional documents in

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1 Coldrey's reports that don't appear in the Royal  
2 Commission's final report. Help us with the evidence  
3 here about Brother Conlon?  
4 PROF LYNCH: That's right. So in part of this folio of  
5 documents, Coldrey summarises a body of archival  
6 documents that relate to what the Christian Brothers  
7 knew about incidents of sexual abuse, and within this,  
8 he reports two occasions in which Brother Conlon, who,  
9 as we will remember, was an absolutely pivotal figure in  
10 terms of both immediate pre-war child migration and the  
11 resumption of post-war Catholic child migration, that  
12 Brother Conlon in 1935 wrote to the Brothers' General  
13 Council in Dublin complaining about four serious recent  
14 cases of sexual abuse, but then raising concerns about  
15 the slow way in which these had been dealt with by the  
16 relevant Provincial Council. We also see, then, later  
17 in 1941, Conlon again writing to the General Council in  
18 relation to a particular incident of sexual abuse  
19 involving a brother in Adelaide, but where Conlon is  
20 reported to have said, "As long as outsiders do not  
21 become aware of these things, we may hope for better  
22 times after the war".  
23 MS HILL: In fact, I think in your footnote to this section  
24 we see reference in the main part of the text to the  
25 1935 letter and to the 1941 correspondence. You also

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<p>1 refer, at footnote 51, to a 1937 document that again                  2 refers to Conlon complaining about the slow response                  3 from the Provincial secretary, I think it is, to the                  4 allegations of indecent behaviour; is that right?                  5 PROF LYNCH: It is possibly worth noting that because of                  6 the nature of the sources, we haven't seen the primary                  7 documents themselves. We are only looking at Coldrey's                  8 report of them. Coldrey is not someone, however, who,                  9 in this context, I would particularly regard as hostile                  10 towards the Christian Brothers, particularly as this                  11 document appears not to have been produced for public                  12 consumption. I could perhaps say a little bit more                  13 about that, but I think that is probably all I need to                  14 say. That would give me some grounds for not thinking                  15 him a kind of hostile witness who would be making                  16 material up in this case.                  17 MS HILL: But is this right, that the point you make                  18 at 15.15 is that albeit that you, yourself, haven't seen                  19 the underlying sources, Brother Coldrey's private report                  20 appears to include information that suggests that                  21 Brother Conlon, about whom we will hear much more, was                  22 aware of this issue about alleged sexual abuse by                  23 Christian Brothers?                  24 PROF LYNCH: Exactly, yes.                  25 MS HILL: You deal elsewhere in your first report with</p> <p style="text-align: center;">Page 121</p>	<p>1 material from the 17th addendum, but it's possibly worth                  2 noting again Canon Bennett, who is mentioned in this                  3 letter in terms of his awareness of what was going on.                  4 I don't know if you want to deal with that now.                  5 MS HILL: We can deal with that later. The point that's                  6 made here, I think, is that what you say is this is                  7 evidence of somebody communicating with the Archbishop                  8 of Birmingham, making observations about the conditions                  9 in a Liverpool Christian Brothers' home being                  10 a scandalous home in standards, 200 boys in the place                  11 almost cut off from the outside world.                  12 PROF LYNCH: That's right.                  13 MS HILL: This is going back to 1949; is that right?                  14 PROF LYNCH: That's right. Perhaps two very brief points to                  15 make. So this is a letter from Helen Murtagh to the                  16 Archbishop of Birmingham. Worth remembering that the                  17 Father Hudson's Society was the diocesan society for the                  18 Archdiocese of Birmingham. So obviously we had no                  19 indication that the Archbishop of Birmingham fed any                  20 concerns about this institution back to Canon Flint, but                  21 we know from the Archdiocese of Birmingham archives that                  22 the Archbishop and Canon Flint or the administrator of                  23 Father Hudson's would have been in regular contact. We                  24 don't obviously have any evidence of that particular                  25 knowledge being passed on as well. I think what is</p> <p style="text-align: center;">Page 123</p>
<p>1 evidence about the conditions in Christian Brothers                  2 homes in England. I will just take that evidence                  3 relatively briefly, if I may. At quite an early stage                  4 of your analysis, you have mentioned concerns being                  5 raised about the quality of the conditions at more than                  6 one Christian Brothers' home in England and what you                  7 draw from that in terms of awareness or knowledge about                  8 their practices. Help us with that, please?                  9 PROF LYNCH: Yes. At quite an early stage, we identified                  10 two documents, one in 1949, which is a letter written by                  11 someone called Helen Murtagh. Helen Murtagh was                  12 a significant figure in post-war Catholic childcare                  13 circles. She was a Birmingham City councillor and was                  14 one of the Archbishop of Westminster's nominees onto the                  15 Curtis Committee. So she was a very respected figure in                  16 childcare terms. This letter relates to contact that                  17 she has had with the Home Office in which concerns are                  18 being raised about a Christian Brothers' residential                  19 institution in Liverpool.                  20 MS HILL: You have quoted this letter, EWM000005_035. In                  21 the indented passage, I think you deal there with her                  22 description to the Archbishop of Birmingham about the                  23 conditions at the Liverpool home; is that right?                  24 PROF LYNCH: That's correct. I'm not sure if you want me to                  25 hold this over until later on in the week, in terms of</p> <p style="text-align: center;">Page 122</p>	<p>1 significant as well is the final sentence there about                  2 lay members of the order not being able to teach, who                  3 then get sent out from Ireland to other parts of                  4 the world. It could have raised the question -- I know                  5 that in terms of questions we have had about this                  6 document, in terms of what could reasonably be thought                  7 about in terms of problems with the Christian Brothers                  8 institution in this country compared to one in                  9 Australia, but if there's a question being raised here                  10 about whether unsuitable staff are being sent from                  11 Ireland, it may raise the question about whether                  12 a similar thing was being -- happening in terms of                  13 unsuitable staff being sent to Australia as well, given                  14 the high levels of kind of migration between Ireland and                  15 Australia in terms of Catholic organisations.                  16 PROF CONSTANTINE: I think I can actually add to that. My                  17 recollection is that Barry Coldrey, in one of his                  18 journal articles which have been submitted to the                  19 inquiry, makes precisely that point about -- that the                  20 people running or working in the institutions, the                  21 Christian Brothers institutions, in Western Australia                  22 were of low calibre compared with some of the very                  23 prestigious institutions of the Christian Brothers as                  24 educational institutions in Australia. So the same kind                  25 of distinction.</p> <p style="text-align: center;">Page 124</p>

1 MS HILL: I think we have heard about that distinction,  
2 thank you. Yes.  
3 Just scroll down, please, on that page. Is it that  
4 you draw also, Professor, the attention of the panel to  
5 a similar situation where in 1954, so a few years later,  
6 concerns were being raised about the conditions in the  
7 Christian Brothers school in Brentwood; is that right?  
8 PROF LYNCH: That's correct. Yes. So this is an incident  
9 in which the Home Office have been particularly  
10 concerned about standards at this Christian Brothers  
11 home at St Charles, Brentwood, where they have raised  
12 concerns with the school's board of governors  
13 in March 1952, and not had these addressed. So  
14 Canon Flood, in 1954, is writing to the Archbishop of  
15 Westminster, Bernard Griffin, who is the Archbishop of  
16 Westminster for the entire period, really, of post-war  
17 Catholic migration, making him aware of these concerns  
18 about standards.  
19 MS HILL: Over the page, we can see more about the defects  
20 and the condition of the boys that was described. You  
21 say an attached letter from the Home Office made it  
22 clear that they felt the school provided neither  
23 appropriate care for its boys, in terms of individual  
24 attention or training, nor an acceptable physical  
25 environment, nor proper training for life beyond the

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1 institution. The Home Office threatened, if  
2 improvements were not made within the next year, they  
3 would remove the school from its register of voluntary  
4 homes. Is that right?  
5 PROF LYNCH: That's right. That was a power that the  
6 Home Office had under the 1948 Children Act and it was  
7 its most severe sanction, effectively closing  
8 a childcare home down.  
9 MS HILL: Finally on the Christian Brothers, I think you  
10 understand, is this right, Professor, that an apology  
11 has been made in, I think, 1993 on behalf of  
12 the Christian Brothers. Is that right?  
13 PROF LYNCH: Right. I believe so.  
14 MS HILL: Can we deal now with the evidence about  
15 St Joseph's, Neerkol, that you have given at section 9.6  
16 of your report. You have described, I think, again, the  
17 findings of the Australian Royal Commission about this  
18 institution. Is that right?  
19 PROF LYNCH: That's correct.  
20 MS HILL: Taking this relatively shortly, if I may. You  
21 have made the point that there had initially been  
22 concerns about whether this was suitable as an  
23 institution for child migrants; is that right?  
24 PROF LYNCH: Yes, that's right, partly because of  
25 the location in terms of how north it was in Australia.

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1 Certainly William Garnett had taken a lot of persuading  
2 with this.  
3 MS HILL: But it did indeed receive, I think you think, 48  
4 child migrants; is that correct?  
5 PROF LYNCH: That's my understanding, yes.  
6 MS HILL: You described, I think, how this had been looked  
7 at already, I think, by the Children's Commission of  
8 Queensland in 1998 and the Commission of Inquiry into  
9 Abuse of Children in Queensland Institutions, the  
10 Forde Inquiry, in 1999 --  
11 PROF LYNCH: That's right.  
12 MS HILL: -- as well as, then, the Australian Royal  
13 Commission.  
14 PROF LYNCH: That's correct.  
15 MS HILL: Help us, just in very summary form, if you would,  
16 please, with the findings of the Royal Commission on  
17 this case study?  
18 PROF LYNCH: I think we also dealt with this briefly before  
19 lunch today. I think one of the main headline findings  
20 from those reports in the Australian Royal Commission  
21 was evidence of disclosure by children of sexual abuse  
22 to staff and child welfare inspectors which led to no  
23 effective further action at all. I'm afraid I forget  
24 whether -- I think it was the Australian Royal  
25 Commission rather than the Forde Inquiry, some

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1 suggestion that there may have been a personal  
2 friendship between the local Child Welfare inspector and  
3 one of the priests against whom allegations had been  
4 made that may have affected that process as well.  
5 MS HILL: I think it is in 9.6.5. You have already  
6 summarised, just before we get there, that there was  
7 testimony before the Royal Commission about children  
8 saying that, if they did complain, they were sometimes  
9 told that God had allowed this to happen and things of  
10 that nature, it was a mortal sin that would condemn the  
11 child. You describe that part of the evidence. Then at  
12 the top of EWM000005\_171, please, you describe I think  
13 an account being given to the Child Welfare Department  
14 at the top of that page. You can read -- the chair and  
15 panel can read that. The child is saying, "I don't want  
16 to go back there! You know they lock me up":  
17 "... I told him about [the sexual abuse]; and do you  
18 know what he did when I told him? He turned around and  
19 said 'Don't you dare talk so vulgar, you vulgar little  
20 girl', and slapped me across the face. I turned around  
21 and started kicking the seat, and he said, 'You're the  
22 one they pulled out of the bloody gutter'. And when  
23 we got back, I was put over the friggin' desk ... and I  
24 got a flogging [by a member of staff]."  
25 Then you describe another account given to the Royal

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1 Commission, where a former resident, a male former  
 2 resident, reported being anally raped on a regular  
 3 basis, telling one of the sisters that he was bleeding  
 4 and being given a nappy to wear to capture the bleeding  
 5 and, when he told the local Child Welfare inspector, he  
 6 was told that he could not go back to his work placement  
 7 until the bleeding had stopped -- pausing there --  
 8 rather than there being any other response by the Child  
 9 Welfare Department.  
 10 PROF LYNCH: That's correct.  
 11 MS HILL: That person I think had expressed a concern that  
 12 the inspector appeared to have a close relationship with  
 13 the priest who regularly abused him.  
 14 PROF LYNCH: If I'm thinking of the right figure, that would  
 15 have been a priest against whom multiple allegations of  
 16 abuse had been made. A number of allegations of abuse  
 17 have subsequently been made.  
 18 MS HILL: I think there was evidence of one priest having  
 19 given a necklace to a girl, calling her his special girl  
 20 and that, when one of the younger nuns at the orphanage  
 21 became aware of that, she became very upset and said she  
 22 should no longer spend time alone with the priest again,  
 23 which I think was taken to indicate a wider awareness,  
 24 is that right, of the behaviour of the priest?  
 25 PROF LYNCH: That's right, exactly.

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1 MS HILL: You give one further example here at Neerkol,  
 2 perhaps similar to what we've heard of before, that one  
 3 person said, when they were complaining of abuse, they  
 4 found themselves transferred then to a reformatory and  
 5 there was some consideration before the Royal Commission  
 6 about whether that could be justified or not and it  
 7 remained unclear why that person had been moved.  
 8 PROF LYNCH: That's correct. Yes.  
 9 MS HILL: Finally on this, you make the point that there  
 10 remains very little historical documentation about those  
 11 allegations of abuse at Neerkol, which may reflect  
 12 a lack of consistency in recording and reporting; is  
 13 that right?  
 14 PROF LYNCH: Yes, that's right, and possibly something of  
 15 a contrast with some of the other cases we have seen;  
 16 for example, in relation to Fairbridge and Barnardo's.  
 17 MS HILL: Is there anything else on either the  
 18 Christian Brothers or St Joseph's, Neerkol, that you  
 19 would like to share with the panel?  
 20 PROF LYNCH: No.  
 21 MS HILL: Chair, I don't know if that might be an  
 22 appropriate moment to take a short break. We will move  
 23 on obviously then to deal with the rather detailed  
 24 evidence as best we can about selection, consent,  
 25 supervision and aftercare, but then we do have some

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1 reading to do. I'm conscious there is perhaps a lot  
 2 evidence on that on which we need to focus, so perhaps  
 3 it is best to take a short break now, if we may.  
 4 THE CHAIR: Thank you, Ms Hill. We will return at 3.00 pm.  
 5 (2.45 pm)  
 6 (A short break)  
 7 (3.00 pm)  
 8 MS HILL: Professor Lynch, in this section, I am going to  
 9 try to ask you questions in particular about how your  
 10 understanding has changed about the way in which  
 11 migration was operated by the Catholic Church, then some  
 12 questions, if I may, about, in particular, the role of  
 13 the CCWC and then also some questions about the issues  
 14 of selection and consent and supervision and aftercare.  
 15 I don't know if the most helpful way to start would  
 16 be to look at the table of organisations that you have  
 17 put at appendix 1 of your latest report.  
 18 PROF LYNCH: Yes.  
 19 MS HILL: EWM000450\_031. Professor, this is a table that  
 20 you prepared for the assistance of the chair and panel,  
 21 perhaps we can flip it around. Just pausing before we  
 22 look at the detail of the table, because, is this right,  
 23 that having now seen quite extensive disclosure from  
 24 a range of Catholic organisations, including  
 25 Father Hudson's, the Sisters of Nazareth and then the

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1 Catholic Council provided documents, you now feel you  
 2 have a better, if not complete, understanding of how the  
 3 organisational structure operated; is that right?  
 4 PROF LYNCH: That's correct.  
 5 MS HILL: Help us, please, in understanding a little bit  
 6 about how you say these different bodies fitted  
 7 together? Before we get there, am I right that on the  
 8 left-hand side, we are seeing the top left-hand side,  
 9 English and Wales institutions?  
 10 PROF LYNCH: That's right.  
 11 MS HILL: On the right-hand side, Australian institutions;  
 12 is that right?  
 13 PROF LYNCH: That's right, yes.  
 14 MS HILL: Perhaps you can explain the linkages between the  
 15 two. Please go ahead.  
 16 PROF LYNCH: It may be that, as we go through, we will also  
 17 then explain more clearly the issues we are not clear  
 18 about as well.  
 19 MS HILL: Please do.  
 20 PROF LYNCH: On the England and Wales side, the left-hand  
 21 side column, we have the Catholic Child Welfare Council.  
 22 If it is okay, I will use initials from now on, so the  
 23 CCWC, which we understand to be a consultative body,  
 24 essentially, a forum that brings together Catholic  
 25 organisations involved in childcare in England and Wales

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<p>1 in which the annual meeting minutes that we have seen 2 particularly involved diocesan childcare officers. 3 We will talk in more detail about its role in 4 relation to child migration around which we have 5 a degree of uncertainty about how its role compares to 6 other sending organisations, such as Fairbridge and 7 Barnardo's, but it clearly was involved in some 8 discussion of policy issues relating to child migration 9 and had some form of coordination role, though this may 10 have been more at the level of collating information 11 rather than actually decisions about individual 12 children, and we also, I think, will hear in due course 13 about some limited follow-up monitoring that it 14 undertook of child migrants. 15 MS HILL: Just pausing there, this was a consultative body; 16 is that right? Not a regulatory body. So this body did 17 not have the power to direct its members as to a certain 18 line of action; is that right? 19 PROF LYNCH: That's right. This seems to be a very, very 20 important point in terms of understanding its similarity 21 to other sending organisations. This simply was a forum 22 in which childcare issues were discussed. There appears 23 to have been some collation of information, but there 24 was no authority that this organisation could exert over 25 diocesan-level organisations or religious orders on any</p> <p style="text-align: center;">Page 133</p>	<p>1 more with these diocesan organisations in terms of 2 selection than the CCWC, because it was them that was 3 making those decisions. We also see some variation in 4 terms of monitoring activity as well. So when we hear 5 the read evidence, I think, from Southwark Catholic 6 Rescue, we will hear a more proactive approach to the 7 monitoring of children that they sent overseas than we 8 hear, for example, from Father Hudson's Care, I think. 9 MS HILL: Is it your understanding that it was members of 10 the diocesan childcare organisations who sat on the CCWC 11 rather than members of the religious orders? 12 PROF LYNCH: We would benefit from more clarification on 13 this, but the minutes we have seen, those listed are 14 representing those diocesan orders and we haven't seen 15 any representatives of religious orders. 16 MS HILL: I think the CC -- IICSA can confirm the 17 Sisters of Nazareth was not a member of the CCWC, if 18 that helps you. But later on in the chronology, so in 19 around 1939, the constitution of CCBOS, as we see at the 20 bottom, indicated that those powers were to be exercised 21 after subjective consultation with the religious 22 communities which would have included the SON. So 23 I think their understanding is that the 24 Sisters of Nazareth and religious orders would not sit 25 on the CCWC. Do you understand?</p> <p style="text-align: center;">Page 135</p>
<p>1 organisation. 2 MS HILL: While it was involved, as you have indicated, in 3 policy decisions, what remains a little unclear -- is 4 this right? -- is the extent to which it had a role in 5 particular children decisions, so decisions about 6 particular children; is that right? 7 PROF LYNCH: That's right. My sense at this stage is that 8 it probably wasn't involved in making selection 9 decisions in relation to individual children and was 10 more a hub for collating information. But this is 11 something that we still perhaps require further 12 clarification on. 13 MS HILL: Then I think you indicated that diocesan childcare 14 organisations -- help us with what role they played? 15 PROF LYNCH: So we have already heard, for example, with 16 Father Hudson's being an example of that. With child 17 rescue work being organised along diocesan lines, the 18 diocesan organisations were then responsible for 19 selecting and sending children overseas from their care, 20 either in collaboration with the CCWC or through direct 21 recruitment by representatives of the Catholic 22 organisations that we will look at shortly. 23 What is interesting about this is that, at the 24 moment, my understanding would be that probably the 25 balance of responsibility may in practice have fallen</p> <p style="text-align: center;">Page 134</p>	<p>1 PROF LYNCH: Can you just explain what you have said about 2 CCBOS? 3 MS HILL: I think their understanding is that the 4 constitution of CCBOS indicated that those powers were 5 to be exercised after consultation with the religious 6 communities such as the SON. 7 PROF LYNCH: Do you mean their powers in relation to child 8 migration? 9 MS HILL: That's how the question is posed and I think 10 that's what's understood. 11 PROF LYNCH: I think we might need a bit of time to make 12 sense of that. 13 MS HILL: We will perhaps reflect on that. Help us with the 14 roles of the religious orders about which we have heard 15 and then the CCBOS. 16 PROF LYNCH: Obviously, as we have heard already, the main 17 religious order involved in Catholic child migration was 18 the Sisters of Nazareth, who we understand to have sent, 19 I think, around two-thirds of the Catholic child 20 migrants from 1938 onwards. 21 Again, this is where things get a bit hazy. It 22 seems some of this activity may have been undertaken in 23 collaboration with the CCWC. Certainly also direct 24 recruitment of child migrants took place again by 25 "direct recruitment" -- sorry, by Australian people like</p> <p style="text-align: center;">Page 136</p>

1 Brother Conlon, Father Nicol and Father Stinson that we  
 2 will hear more about in due course.  
 3 Sorry, I'm thinking on my feet as we say this. If  
 4 it is correct that the Sisters of Nazareth weren't  
 5 operating in conjunction with the CCWC, then the  
 6 implication of that would be that most Catholic child  
 7 migrants weren't sent under the auspices of the CCWC.  
 8 Again, that might be something the Catholic Council  
 9 might be able to confirm. That would have quite  
 10 significant implications if that were the case.  
 11 MS HILL: Because your point, I think, on this is that the  
 12 lack of clarity, is this right, about the extent to  
 13 which the SON liaised with the CCWC might mean that that  
 14 migration by them was outwith the CCWC processes? Is  
 15 that right?  
 16 PROF LYNCH: That, again, would be something that would be  
 17 good to get clarification on.  
 18 MS HILL: Perhaps we can pick that up in due course.  
 19 Help us, then, with the role of the Catholic Council  
 20 for British Overseas Settlement and what you understand  
 21 that organisation did?  
 22 PROF LYNCH: I'm afraid we have some haziness over this in  
 23 relation to child migration work, but essentially,  
 24 the -- what I will refer to as the CCBOS was a successor  
 25 organisation to two Catholic migration organisations,

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1 the Catholic Emigration Association and the Catholic  
 2 Emigration Society, which had a wider remit for  
 3 overseeing adult family and child migration up to the  
 4 pre war period.  
 5 In terms of child migration work, what we know is  
 6 that the CCBOS was the national Catholic body that the  
 7 UK Government believed it was dealing with up until  
 8 1948. Our understanding is that the UK Government did  
 9 not understand that the CCWC was the primary body and  
 10 that when it met Canon Craven in, for example, 1947, it  
 11 understood that it was meeting Canon Craven in his -- in  
 12 connection with the CCBOS.  
 13 We also know that Bernard Griffin, who was  
 14 Archbishop of Westminster from 1943, I think, until 1955  
 15 or 1956, also had prior involvement with the CCBOS, and  
 16 so his interest in migration and, therefore, child  
 17 migration, seems to have had a longer organisational  
 18 history that he carried into his role as Archbishop of  
 19 Westminster.  
 20 MS HILL: We will come back to some questions about him in  
 21 due course. When we hear the evidence tomorrow from the  
 22 Rt Rev Bishop Stock, is this right, that your  
 23 understanding of the historical narrative that he  
 24 provides appended to his witness statement, which is  
 25 a very lengthy document, MS2, the main issue or question

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1 you raise about that is about whether, in fact, the CCWC  
 2 was the primary organisation, if you like, involved in  
 3 child migration because your understanding has been that  
 4 the CCBOS is what the government at the time understood  
 5 to be the main agency it was dealing with; is that  
 6 right?  
 7 PROF LYNCH: Yes. I wouldn't say that was the only question  
 8 that we raised in relation to that document, because the  
 9 other gaps that we have sort of drawn your attention to  
 10 with that --  
 11 MS HILL: Yes --  
 12 PROF LYNCH: -- we'll probably come to those. Certainly  
 13 I think one of our uncertainties is around the role of  
 14 the CCBOS, because that MS2 document gives us a great  
 15 deal of information we didn't have before about the  
 16 history of the CCWC. I'm not sure if there's been any  
 17 consultation of the CCBOS archives --  
 18 MS HILL: I think I can help you, Professor. I think I have  
 19 been told during the course of today that about 48  
 20 documents or pages -- 48 pages, I think, from CCBOS  
 21 material have now been located. Maybe we can pick this  
 22 up on Friday of this week. Obviously, that material  
 23 would have to be disclosed, but that's been made  
 24 available to us today.  
 25 At the moment what you are flagging is, when we come

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1 to see MS2 tomorrow, you're raising the fact that the  
 2 role of that organisation perhaps needs further  
 3 consideration; is that right?  
 4 PROF LYNCH: That's right. Again, we may come to this  
 5 shortly. There is a particularly crucial moment in 1948  
 6 where the CCBOS encourages or endorses a decision by the  
 7 UK -- sorry, it supports a proposal from the Australian  
 8 authorities that the formal agreement for child  
 9 migration be with an Australian organisation and not  
 10 with the CCBOS, and so it effectively hands the Catholic  
 11 authorities significant control in terms of child  
 12 migration activities in this country.  
 13 MS HILL: That's to an Australian part, an Australian body;  
 14 is that right?  
 15 PROF LYNCH: We will talk about that organisation in  
 16 a minute.  
 17 MS HILL: Let's perhaps go down the Australian side of  
 18 the page, please, if we may.  
 19 PROF LYNCH: The top of the list there, on the left-hand  
 20 side, is the Federal Catholic Immigration Committee.  
 21 This was an organisation formed in 1947 and it was  
 22 a subcommittee of the Episcopal conference in Australia.  
 23 The Bishops' Conference, the Catholic Bishops'  
 24 Conference in Australia. A little bit like a mirror  
 25 image of the CCBOS, its role was a wider remit in

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1 relation to immigration policy as it would have  
 2 a bearing on Catholic migrants, again, adult, family and  
 3 child migrants, but also on some operational and  
 4 pastoral issues as well.  
 5 What's key for this history is that it was an  
 6 organisation that, from 1949, became the Catholic  
 7 organisation that the UK Government established its  
 8 formal maintenance and outfitting funding agreement  
 9 with. So in UK Government policy terms, this was the  
 10 recognised Catholic organisation, and this was  
 11 exceptional, because in no other case did the  
 12 UK Government have a similar agreement with an  
 13 organisation that was based outside of the UK.  
 14 MS HILL: So it made an agreement -- is this right? -- with  
 15 the London office of the FCIC and that's what made it  
 16 unusual; is that right?  
 17 PROF LYNCH: That's right. Again, we may come to this  
 18 shortly, but concerns were raised within the  
 19 UK Government about the suitability of making an  
 20 arrangement with an organisation outside of Australia.  
 21 But in practice, the FCIC had established a London  
 22 office, Father Nicol established that, I think, in the  
 23 autumn of 1948. So when we had that table of numbers of  
 24 child migrants sent, we had ACIC as the initial there.  
 25 The ACIC is essentially just the London office of

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1 the FCIC. This is a place through -- an organisation  
 2 through which children, as we understand it, were  
 3 directly recruited from Catholic residential  
 4 institutions. It appears particularly, the Sisters of  
 5 Nazareth, through that direct recruitment route.  
 6 MS HILL: Is the role of these two bodies another element  
 7 that you'll invite us to consider when looking at MS2  
 8 tomorrow?  
 9 PROF LYNCH: That's right. At the moment, the very detailed  
 10 history that we have been given in MS2 focuses our  
 11 attention very much on the role of the CCWC as the lead  
 12 organisation, but, in practice, we would have to think  
 13 about what the significance of the operation of this  
 14 Australian Catholic body was, and also the degree of  
 15 collaboration between that and senior Catholic figures  
 16 in the UK as well. I think we will obviously be looking  
 17 at their recruitment activities in due course in more  
 18 detail.  
 19 MS HILL: Finally, please help us with the final  
 20 organisation on the bottom right?  
 21 PROF LYNCH: I have just noted this because this is an  
 22 organisation that we have kept referring to and it is  
 23 particularly relevant to Catholic residential  
 24 institutions in Western Australia. This is the Catholic  
 25 Episcopal Migration and Welfare Association, or CEMWA.

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1 This is the custodian organisation who both raised group  
 2 nominations for Catholic child migrants to be sent to  
 3 particular institutions but who was also, under an  
 4 agreement with the State of Western Australia, the  
 5 recognised custodian organisation with this.  
 6 Two quick points on that. One issue that I think  
 7 has come up implied through questioning that we have had  
 8 before is the issue of to what extent it is possible to  
 9 expect an organisation like the Christian Brothers to  
 10 communicate with other -- horizontally, if you like,  
 11 with other Catholic organisations or whether  
 12 Christian Brothers' houses would only communicate  
 13 vertically within the order about concerns that they  
 14 had.  
 15 I think one thing I would say with that is that, if  
 16 an argument was presented that you wouldn't expect the  
 17 Christian Brothers to communicate horizontally, that  
 18 would raise grave concerns about this basic arrangement  
 19 here because CEMWA was a diocesan organisation in Perth.  
 20 It was essentially a kind of mirror image of the kind of  
 21 diocesan organisations we see in the UK operating under  
 22 the authority of the Archbishop of Perth.  
 23 So if one was to say that you wouldn't expect the  
 24 Christian Brothers to communicate with a diocesan  
 25 organisation, that would mean that you would be saying

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1 that you wouldn't expect the Christian Brothers to  
 2 communicate with a nominated custodian organisation with  
 3 these children, which would appear to be a manifestly  
 4 unsafe arrangement.  
 5 The other thing that I think we will return to is  
 6 that Father Stinson, who is one of these Australian  
 7 officials involved in the direct recruitment of children  
 8 from residential institutions in the UK, was also  
 9 a director of this custodian organisation. We will  
 10 think more about the implications of that in due course,  
 11 I think.  
 12 MS HILL: Thank you. We can take that down. Just before we  
 13 leave this issue of MS2, because we will come back to  
 14 this tomorrow, can I pull up, please, EWM000450\_012.  
 15 I think you summarise there the questions that you raise  
 16 about whether, when we look at MS2 tomorrow, it can be  
 17 regarded as completely accurate. I don't think it ever  
 18 purports to be, but you identify some issues that you  
 19 would like to consider further. You say, I think, in  
 20 1.18 here that a lot of work has been done to summarise  
 21 sources in particular from the CCWC in the document, but  
 22 there's relatively few references to the UK or  
 23 Australian National Archive material. That's one point  
 24 you make?  
 25 PROF LYNCH: That's correct.

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1 MS HILL: In addition to the points that I think you have  
2 already looked at, at (i) you make the point that it  
3 doesn't engage with the identification of the criticisms  
4 of the Christian Brothers institutions made by  
5 Sir Ronald Cross in 1942 or William Garnett in 1944 or  
6 the communication of those to Archbishop Griffin and  
7 Canon Craven; is that right?  
8 PROF LYNCH: That's correct. Which may have a bearing on  
9 the way in which we think about the decision making  
10 around the resumption of Catholic child migration in  
11 1946 and 1947.  
12 MS HILL: We will come to look at that very shortly. Just  
13 over the page, before we leave this issue on MS2, 1.19,  
14 please. You give one, I think, key clarification or  
15 issue that you raise there about MS2 before we move on  
16 from that. Help us with that, please.  
17 PROF LYNCH: Yes. I think it is not a major issue, but  
18 there appeared to be an implication in that document  
19 that the Home Office had introduced a complete embargo  
20 on Catholic child migration in 1951 which wasn't the  
21 case. There was a holdup for various reasons with the  
22 approval of some additional Catholic institutions. But  
23 children were continuing to be sent to Catholic  
24 institutions, and that didn't affect Catholic  
25 institutions which had already been approved by the

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1 UK Government.  
2 MS HILL: Can I go back to the issue about Cardinal Griffin  
3 and Canon Craven, and pull up your evidence,  
4 EWM000450\_006. Scroll in on 1.6. Help us with what  
5 evidence you are providing the chair and panel with  
6 there?  
7 PROF LYNCH: We know that in both 1942 and 1944 the  
8 UK Government were aware of concerns that had been  
9 raised about Christian Brothers' residential  
10 institutions in Western Australia. In 1942,  
11 Sir Ronald Cross, the UK High Commissioner, had made  
12 a somewhat impromptu visit to Tardun and been very  
13 concerned about a range of issues there. I think  
14 perhaps if we deal with the issues that they looked at  
15 perhaps in a little more detail later on in terms of  
16 Craven's response to them.  
17 Similarly, in 1944, when William Garnett raised his  
18 concerns about Christian Brothers' institutions across  
19 Western Australia, these were both noted with concern  
20 within the UK Government, but also communicated to  
21 Bernard Griffin whilst he was, at that stage, an  
22 auxiliary Bishop of Birmingham, and Canon Craven, in his  
23 capacity -- I think both of them, in their capacity, the  
24 UK Government thought, as representatives of the --  
25 I can't even remember the initial now. The

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1 Catholic Council for British Overseas Settlements.  
2 MS HILL: The CCBOS.  
3 PROF LYNCH: Sorry, I'm getting my Cs and Bs mixed up.  
4 MS HILL: The point you are raising here is that this  
5 suggests, you say, is this right, that those two  
6 individuals were aware from quite an early stage in this  
7 chronology of post-war migration about concerns about  
8 the Christian Brothers' institutions conditions, if you  
9 like?  
10 PROF LYNCH: Exactly so. What we see in this indented  
11 paragraph here, which I think is quite a crucial part of  
12 the history, is that Canon Craven, in 1945, makes it  
13 very clear that he thinks there should be a direct  
14 inspection of Christian Brothers' institutions.  
15 MS HILL: Let's scroll in on the text there. I think you  
16 are saying that, in response to those criticisms, this  
17 is what Canon Craven said, or what he is reported to  
18 have said, in response. Is that right?  
19 PROF LYNCH: That's correct. He thought there would need to  
20 be a direct inspection of these residential  
21 institutions. It had always been intended that this  
22 would take place. And that they shared concerns  
23 expressed to them by the government and a feeling that  
24 such an inspection should take place.  
25 I think, if we scroll over the page, there is some

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1 interesting content about Brother Conlon.  
2 MS HILL: We have read I think -- we will just have a look  
3 briefly. Going back a page, sorry. This is a report in  
4 a memo from someone else:  
5 "Craven told me it had always been intended there  
6 would be that inspection of the Western Australian  
7 institutions. They were not satisfied with conditions  
8 at those institutions and, before they would allow any  
9 of the children to go to Australia, a visit would have  
10 to be paid to examine the conditions on the spot and  
11 ascertain that the deficiencies were remedied. This  
12 represented their general attitude to Mr Garnett's  
13 report and they were very grateful for having been  
14 supplied with it."  
15 Pausing there, the "they" in question is?  
16 PROF LYNCH: In 1944, I think it's Craven, and I don't think  
17 Griffin was present at that meeting. So I think there's  
18 a sense of a wider national Catholic organisation  
19 standing behind Craven here, and there is an indication  
20 here that the CCWC did actually ask for a copy of that  
21 report to be circulated to them and the UK Government  
22 wasn't prepared to circulate a version that hadn't been  
23 anonymised.  
24 MS HILL: Is your understanding that the CCWC and/or  
25 Canon Craven would have seen the detail of

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<p>1 Sir Ronald Cross's report, albeit that some of it would 2 have been anonymised. 3 PROF LYNCH: Sorry, I'm getting this confused. I'm talking 4 specifically about William Garnett's report there. Yes, 5 certainly -- 6 MS HILL: Yes, I'm trying to separate the two. So your 7 understanding is that the Garnett Report would have been 8 understood by the CCWC, albeit there was some 9 anonymisation of it? 10 PROF LYNCH: And Craven would have understood the detail. 11 MS HILL: But I'm also asked to ask about whether or not 12 Canon Craven would have been aware of the detail of 13 Sir Ronald Cross's report. 14 PROF LYNCH: Yes, I think that's right, and Bernard Griffin 15 as well. 16 MS HILL: What do you think the basis for that assertion is, 17 as far as Sir Ronald Cross's report is concerned? 18 PROF LYNCH: It's National Archives recording of a meeting 19 with Griffin. 20 MS HILL: Is it the documents footnoted on this page? 21 PROF LYNCH: Yes. Sorry, I'd have to ... 22 MS HILL: All right. Going back to the indented quote, you 23 make the point: 24 "Canon Craven was still a member of council and 25 likely to succeed the Archbishop of Westminster as</p> <p style="text-align: center;">Page 149</p>	<p>1 something that needs to be watched. 2 MS HILL: Pausing there, and trying to take this relatively 3 shortly, is this a fair summary, that this proposal that 4 there be an inspection of the Christian Brothers 5 institution by someone from England and Wales, one that 6 you see repeated in various documents thereafter? 7 PROF LYNCH: Yes. I think from memory there are two annual 8 meetings of the CCWC in which it's referred to. 9 MS HILL: Do you make the point in your report, scroll in, 10 please, at 1.8, that to the best of your understanding, 11 those particular concerns that were held by 12 Cardinal Griffin and Canon Craven were not necessarily 13 conveyed when the decision was made to restart 14 migration? 15 PROF LYNCH: I think I would put it slightly stronger than 16 that, actually. What happens at this crucial meeting 17 in June 1946, and briefly the chronology of this is that 18 Archbishop Simonds of Melbourne and Brother Conlon meet 19 with Archbishop Griffin and Canon Craven at the end 20 of May 1946 in London to present their proposals for 21 child migration and Archbishop Griffin recommends that 22 within two weeks the CCWC have an emergency meeting to 23 discuss these proposals, at which, after some 24 discussion, these proposals are agreed. We may look at 25 that document later on, but one of the striking things</p> <p style="text-align: center;">Page 151</p>
<p>1 chairman. In particular, they were not satisfied with 2 the conditions at Castledare or Tardun, although it was 3 noted that the Archbishop of Perth had arranged for the 4 Sisters of Nazareth to assume responsibility for the 5 domestic arrangements at Castledare after the war. In 6 referring to paragraph 7(c) of the report, he also said 7 that he was quite aware that Brother Conlon required 8 watching and that it was necessary to see that the 9 Christian Brothers did not try to absorb the children 10 into their own institutions rather than allow them 11 freely to choose their own vocation." 12 What do you draw from that? 13 PROF LYNCH: I think one of the criticisms that have been 14 made both by Cross and Garnett was a sense that boys 15 were being retained at Christian Brothers institutions 16 after the age at which you expect that to happen, with 17 an implication that their labour was being used to 18 a certain extent without adequate payment. Certainly, 19 the period of stay within the institution was exceeding 20 the period at which it would serve any useful 21 educational function for them. 22 What Craven seems to be saying here is that he's 23 aware that Conlon, in this regard, is someone who may 24 possibly be using this as a kind of expansionist 25 programme for the Christian Brothers and this is</p> <p style="text-align: center;">Page 150</p>	<p>1 about the minutes of this EGM on 13 June 1946 is that 2 they are headed "Strictly confidential" and I haven't 3 seen -- it may be that the Catholic Council will be able 4 to provide other examples of minutes with that heading 5 on them. But the other examples of annual meeting 6 minutes that we had were not marked strictly 7 confidential in that way. So there appears to be some 8 sensitivity for the Catholic authorities in this country 9 around this meeting. 10 MS HILL: Is the point that you make about that meeting what 11 is summarised at 1.8? We can see the minutes 12 themselves. I don't think we need to bring them up. 13 CHC000416_001. The point you make about that is that 14 Canon Craven reports the complaints about the 15 Christian Brothers' conditions were not serious. You 16 have given several examples at 1.8 of why you say that 17 might not have been a very fair reflection. 18 PROF LYNCH: Exactly so. So what Craven, who is the person 19 who would have been, I think, known to have seen the 20 direct report or to have had the most information from 21 the UK Government about that, what Craven says is that 22 essentially these problems were due to wartime 23 conditions. Some of the issues raised were to do with 24 wartime conditions. So Clontarf had been requisitioned 25 by the Australian Air Force during the war, and so</p> <p style="text-align: center;">Page 152</p>

<p>1 children had been transferred from Clontarf to Tardun,                  2 causing overcrowding that Cross saw there. But there is                  3 also a number of issues, such as Cross is concerned                  4 about the principal at Tardun who was actually replaced,                  5 issues around aftercare provision, issue about boys                  6 being retained in the institution beyond a reasonably                  7 useful period of education for them and also concerns                  8 about physical conditions, particularly for                  9 William Garnett at Castledare where he was concerned                  10 both about the accommodation and the suitability and                  11 number of staff for very young children at Castledare                  12 which don't appear to be related to wartime conditions.                  13 MS HILL: Thank you. You have explained, I think, in your                  14 report that we know that there were various meetings in                  15 1946 that established the starting of the migration                  16 scheme. I think we looked very briefly at the agreement                  17 reached in October that sets out the detail of                  18 the finances and so on. Is there another broad point,                  19 though, that you make about this chronology? Just to                  20 try to summarise it and keep the focus here, you make                  21 the point that the British Government did not seem to be                  22 aware of the extent to which the Catholic Church was                  23 developing its proposals for migration; is that                  24 a summary of the evidence you give about this,                  25 Professor?</p> <p style="text-align: center;">Page 153</p>	<p>1 didn't actually appear to be the one that was actually                  2 doing the lead coordination of information about this.                  3 It is hard to make sense of that.                  4 MS HILL: You make a final point that there is a further                  5 confusion created potentially by the fact that                  6 Canon Flint appears to be members of both organisations;                  7 is that right?                  8 PROF LYNCH: That's right. So this appears to be                  9 a subcommittee of the CCBOS, that deals with child                  10 migration, which is made up of diocesan childcare                  11 officers as well as the CCWC and its emigration                  12 subcommittee. It is actually difficult for us to                  13 understand at the moment to what extent there was an                  14 overlap of personnel or not with that.                  15 MS HILL: Is there anything else about the role of the CCWC                  16 that you think we need to understand? I hope I have                  17 picked out the key points about that.                  18 PROF LYNCH: I think the only other brief point to note is                  19 that Griffin and Craven say that they didn't raise                  20 concerns with Conlon in their May meeting with him about                  21 the adverse reports that they have had about                  22 Christian Brothers institutions. Whilst there is an                  23 indication they meant to raise that with Conlon before                  24 he left the UK, there is no evidence on that.                  25 Just a final point on this. It goes back to the</p> <p style="text-align: center;">Page 155</p>
<p>1 PROF LYNCH: Yes, that's right. It only really seems that,                  2 whilst the UK Government are aware that something may be                  3 in development, they only really seem to be clear about                  4 concrete proposals by April 1947.                  5 MS HILL: Do you also say that there seemed to be no                  6 understanding on the part of the British Government that                  7 the CCWC was the organisation that Cardinal Griffin had                  8 agreed should take the lead role in the migration work?                  9 PROF LYNCH: That's right.                  10 MS HILL: Just pull up, then, please, EWM000450_009. You                  11 explain that point a little further. Just try to                  12 summarise here your evidence about the potential                  13 significance of the lack of clarity as to who the lead                  14 organisation was and what that might have meant for the                  15 government's involvement here?                  16 PROF LYNCH: It is difficult to understand. My                  17 understanding at the moment is that the CCBOS, in the                  18 summer of 1946, wasn't a functional organisation because                  19 a constitution hadn't been agreed. But it does seem to                  20 be operating by April 1947, which is when Canon Flint                  21 starts writing on behalf of it to the UK Government in                  22 relation to funding arrangements.                  23 But it is very difficult to see what the benefit                  24 would be for anyone in this arrangement, where the                  25 UK Government would be dealing with a national body who</p> <p style="text-align: center;">Page 154</p>	<p>1 issue of the speed of migration of children before.                  2 There is an indication in this MS2 document from                  3 Bishop Stock that the understanding of the Catholic                  4 authorities was that they were going to be looking to                  5 migrate children by early 1947. By then, no state                  6 inspections had taken place in Australia of those                  7 receiving institutions. As we have heard before, when                  8 those state inspections did take place in the summer of                  9 1947, it found significant problems in the readiness of                  10 some of those institutions to receive children. So it                  11 appears that the Catholic authorities, perhaps with the                  12 encouragement of Brother Conlon, were operating to                  13 a timetable that wasn't particularly realistic in terms                  14 of conditions on the ground in Australia. But they                  15 didn't appear to have any awareness of that.                  16 PROF CONSTANTINE: Can I just elaborate on that a little                  17 more, because I think one has to recollect that indeed                  18 there has been a war and a lot of these institutions                  19 have been affected by the war in terms of moving staff                  20 around or losing staff. They seemed to be                  21 under-resourced in terms of personnel, as well as                  22 needing capital investment to bring them up to                  23 appropriate standards of childcare.                  24 On the one hand, there is a case for delay, but on                  25 the other hand, there is a politics which has encouraged</p> <p style="text-align: center;">Page 156</p>

<p>1 rapid immigration and the things simply don't tie 2 together. 3 MS HILL: Finally, do you also make the point on the CCWC 4 role, Professor, that it is still not entirely clear why 5 its involvement in sending children to Australia seems 6 to have ended rather abruptly in 1956. Help us with 7 that point. 8 PROF LYNCH: This is still something of an area of lack of 9 clarity for us. We see that Catholic child migration 10 did end quite clearly at the end of 1956. There is 11 a suggestion in the CCWC annual minutes that the reason 12 for that are factors like the increase of boarding out 13 of children and the closure of residential institutions, 14 but also changing attitudes towards the benefits of 15 child migration amongst members of the CCWC. 16 It is still not clear, and so this is really just 17 reflections around that, but the issues around boarding 18 out and closure of residential institutions, you 19 wouldn't normally expect a sudden cut-off in terms of 20 the sending of children, you might expect a slow 21 decrease of numbers, but they appear to be long-term 22 factors, so it appears to be a policy decision. What is 23 not clear is whether at all that was tied in with the 24 interest in the UK Government in terms of inspection of 25 sending arrangements because it does appear, as we may</p> <p style="text-align: center;">Page 157</p>	<p>1 Catholic authorities across Australia. Is that right? 2 PROF LYNCH: No. 3 MS HILL: I have that wrong. As far as those two visits are 4 concerned, I think there's been a change in your 5 understanding about this. Let me just help summarise it 6 in this way. Certainly Brother Conlon's visits in 1946 7 to 1947 are understood. 8 PROF LYNCH: That's right. 9 MS HILL: Father Stinson's visits are in 1952 to 1953? 10 PROF LYNCH: That's right. 11 MS HILL: But quite who each of them was acting on behalf of 12 I think is still a little bit unclear; is that right? 13 PROF LYNCH: No, I think we do understand that. Also we 14 should insert Father Nicol into the middle of that as 15 well, who is based in London between 1948 to 1952. 16 Brother Conlon had had extensive consultation with 17 Catholic authorities in Australia before coming to the 18 UK in 1946. So in that sense, he was acting as 19 a representative of the Australian Catholic bishops. 20 But there wasn't a formal organisation yet established 21 that he was representing. 22 MS HILL: Pausing there, have you not established -- I'm 23 looking at your fourth addendum report -- that some of 24 the signatories by Brother Conlon involve him signing on 25 behalf of the Catholic Child Welfare Council.</p> <p style="text-align: center;">Page 159</p>
<p>1 look later on, that the arrangements that the CCWC did 2 have in place didn't really conform to what the 3 Home Office had in mind. 4 PROF CONSTANTINE: Again, I think we will see more about 5 this in due course, that by the end of 1956, then the 6 form of agreement that is going to be made with sending 7 societies has effectively been rewritten. It is much 8 more specific about what the expectations are of sending 9 societies, what they need to conform to. That letter 10 goes to all the sending societies at the end of 1956 11 because new agreements are required in 1957. It might 12 be just coincidental that at that point the Catholics 13 are no longer sending children overseas, but we will 14 come to that critical moment, end of 1956, new 15 agreements in 1957. There is documentation that shows 16 quite precisely what is being required of the sending 17 societies. It is supposed to be voluntary because the 18 Home Office can't insist upon this. But they lay out 19 very clearly, in letters that go to those institutions, 20 the boxes they need to tick in order to be approved. 21 MS HILL: I would like to move now to ask you some questions 22 about an issue we have already touched on more than once 23 about the direct recruitment visits to the UK by 24 Brother Conlon and Father Stinson who are both senior 25 figures within the Christian Brothers representing</p> <p style="text-align: center;">Page 158</p>	<p>1 PROF LYNCH: Yes. 2 MS HILL: So, to that extent, there is some confusion. 3 That's what I was trying to get to in a clumsy way. 4 Does that make sense? 5 PROF LYNCH: Yes, exactly. As an Australian official, it is 6 not entirely clear in what way Conlon could sign on 7 behalf of the CCWC, but I have to say that is just a -- 8 to what extent Conlon in 1946 and 1947 was following the 9 CCWC's instructions to recruit through their processes 10 or recruiting directly I'm afraid is an area we are 11 still not clear on. But Father Nicol and Father Stinson 12 are working on behalf of the FCIC. 13 MS HILL: Is your understanding now that this policy of 14 direct recruitment by those two people coming over from 15 Australia is something that had been disapproved of? 16 PROF LYNCH: Yes. 17 MS HILL: That's something you have now learnt from the 18 review of your material since the first report? 19 PROF LYNCH: That's right. Again, it is three people. It 20 is Brother Conlon, Father Nicol and Father Stinson 21 because that has a bearing on our understanding of 22 Father Stinson. Yes, in each case, from 1946 onwards, 23 the Catholic authorities in this country made it clear 24 that recruitment should be -- certainly with the 25 approval of diocesan officers and through the CCWC,</p> <p style="text-align: center;">Page 160</p>



1 though we are not quite sure what the processes were --  
 2 what that actually meant in terms of recruitment through  
 3 the CCWC. But certainly that these Australian officials  
 4 shouldn't be going directly to children's homes in this  
 5 country and selecting -- being involved in the selection  
 6 of children from those homes directly.  
 7 MS HILL: But is this right, that you believe there's  
 8 a basis for being concerned that certainly  
 9 Father Stinson bypassed the CCWC; is that right?  
 10 PROF LYNCH: All three of them bypassed the CCWC. Conlon,  
 11 I don't know, but Nicol and Stinson, the CCWC have  
 12 indicated that they bypassed them.  
 13 MS HILL: So your understanding is that, although they had  
 14 been instructed not to, those two individuals did in  
 15 fact bypass those processes and directly recruit the  
 16 children?  
 17 PROF LYNCH: They clearly did, yes.  
 18 MS HILL: What is the point that you draw from that for this  
 19 panel's consideration?  
 20 PROF LYNCH: We have already raised earlier that question  
 21 about the kind of legal guardianship which may still be  
 22 something to bear in mind with that. I think one of  
 23 the things that's really striking about that is, I think  
 24 we are still trying to understand what the significance  
 25 really was of why the Catholic authorities wanted

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1 recruitment to be done through their diocesan officers  
 2 and that may be something, again, the Catholic Council  
 3 may be able to assist with.  
 4 But there is a sense in which certainly the way the  
 5 MS2 document is presented to us, that the Australian  
 6 officials are presented as some kind of external figures  
 7 who are almost coming in and kind of stealing children  
 8 under the noses of the CCWC, but in actual fact they  
 9 were representatives of the recognised Catholic Child  
 10 Migration Organisation in this country with whom, as the  
 11 FCIC, Catholic authorities in this country continued to  
 12 have collaborative relationships.  
 13 So if this was a major problem that Australian  
 14 Catholic officials were doing this direct recruitment,  
 15 it's something of a mystery as to why the English  
 16 Catholic authorities continued to send children through  
 17 the FCIC or, in the case of Father Stinson, continued to  
 18 regard him as a credible figurehead of a custodian  
 19 organisation for children sent to Western Australia.  
 20 MS HILL: In a similar vein, do you raise a question about  
 21 the fact that the ACIC had only become the approved  
 22 Catholic sending organisation because the UK-based  
 23 organisations agreed to it?  
 24 PROF LYNCH: Exactly so. So this wasn't a situation in  
 25 which, again, somehow the Australian Catholic

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1 authorities were circumventing entirely the kind of  
 2 Catholic Church in this country as if it had nothing to  
 3 do with it. The Catholic authorities in this country  
 4 through the CCBOS appear specifically to have agreed to  
 5 that agreement -- to that arrangement, and that, once  
 6 the FCIC became the formally approved organisation for  
 7 sending Catholic children from this country, it meant  
 8 that, of course, as we have seen on LEM 3 forms in this  
 9 inquiry, Stinson could go to, say, Nazareth House,  
 10 Romsey, sign the LEM 3 form on behalf of the FCIC and  
 11 there was absolutely no process that could stop that  
 12 because the FCIC were the recognised sponsoring  
 13 organisation. Sorry, this is so complex. I hope this  
 14 is making sense.  
 15 MS HILL: It is. I am going to try to help a little by  
 16 bringing up EWM000450\_018. Trying to bring it back to  
 17 what the significance might have been of these  
 18 complexities, is this right, at the top of the page, you  
 19 deal, I think, there with what the significance of these  
 20 changes might have been. You say by relinquishing that  
 21 role with the UK Government, the CCBOS voluntarily gave  
 22 up the capacity of Catholic authorities in this country  
 23 to exert a significant form of leverage over the  
 24 recruitment practices of representatives of Australian  
 25 Catholic authorities. So is what you are trying to say

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1 here that this complexity and this giving of  
 2 the Australian Catholic authorities of more  
 3 responsibility reduces what leverage there is that the  
 4 English and Wales organisations have?  
 5 PROF LYNCH: That's right, because the main leverage -- if  
 6 the Catholic authorities in this country were unhappy  
 7 with Australian officials recruiting children directly  
 8 from Catholic residential institutions, the one leverage  
 9 they could have had would have been effectively to have  
 10 controlled the funding, controlled access to  
 11 UK Government funding. Because if someone like Nicol or  
 12 Stinson had recruited children directly, but then had to  
 13 go through a national Catholic body in this country  
 14 which had to sign those children off for funding  
 15 purposes, then that would have been the mechanism by  
 16 which Catholic authorities could have effectively made  
 17 it very difficult for those children to be sent overseas  
 18 in a viable way.  
 19 But they actually gave up that power, appear  
 20 voluntarily to have given up that power, which marks an  
 21 ongoing relationship of collaboration with these  
 22 Australian Catholic organisations.  
 23 MS HILL: I think you make the point at the end of 2.13, to  
 24 try to draw these threads together, that one attraction  
 25 of such an agreement with the UK Government for the FCIC

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1 might have been that it would enable them to undertake  
 2 recruitment of children without needing to go through  
 3 the CCWC. So that might have been an advantage for the  
 4 Australian FCIC; is that right?  
 5 PROF LYNCH: That's right. So one of the things that -- in  
 6 material that's been provided by the CCWC, there is  
 7 reference, for example, to Father Nicol having found the  
 8 process of going through the CCWC cumbersome and  
 9 Father Stinson says the same thing, really, in his  
 10 report in 1953 as well. So although the FCIC presented  
 11 the advantages of this arrangement in administrative  
 12 terms, they said it's much easier if the UK Government  
 13 just pays money to us directly without having to go  
 14 through a third party in the UK. It clearly gave them  
 15 a faster route into the recruitment of children.  
 16 MS HILL: Finally on this, 2.15, please, is where I think  
 17 you try to summarise the issues in this rather complex  
 18 area of the evidence. 2.15. Do you say this:  
 19 "The direct recruitment of children from Catholic  
 20 residential institutions in the UK by Conlon, Nicol and  
 21 Stinson therefore suggests that Catholic child migration  
 22 from the UK did not operate as a unitary system overseen  
 23 by a single organisation and also that the CCWC had no  
 24 effective powers to regulate the activities of diocesan  
 25 childcare organisations and religious orders who put

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1 their children forward for migration. As noted above,  
 2 the absence of such powers was, in part, a consequence  
 3 of the decision by Catholic authorities in this  
 4 country ... to allow the ACIC to become the sending  
 5 organisation for Catholic child migrants that was  
 6 recognised and approved by the UK Government. Whilst  
 7 Nicol and Stinson in particular appear to have been  
 8 reprimanded by the CCWC for bypassing them in the  
 9 recruitment of children, this does not appear to have  
 10 led to any serious questioning of the ongoing  
 11 collaboration between Catholic authorities in this  
 12 country and Australia or, more specifically, the  
 13 trustworthiness of Father Stinson as the head of  
 14 the custodian organisation responsible for overseeing  
 15 the care of children being migrated from this country to  
 16 Catholic residential institutions in Western Australia."  
 17 PROF LYNCH: That's correct. So in a letter to  
 18 Father Stinson in November 1953, Stinson is chided by  
 19 the then secretary of the CCWC for this direct  
 20 recruitment. The CCWC thinks about 114 children that  
 21 Stinson has recruited directly from residential  
 22 institutions in the UK, but then in the next paragraph  
 23 says, "We look forward to hearing some reports on these  
 24 children", as well.  
 25 So there is no sense -- if this is a kind of serious

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1 breach of ethical practice, there is no sense that it is  
 2 actually leading to any cessation of activity and,  
 3 actually, at this point, children are still being sent  
 4 to Western Australia.  
 5 MS HILL: I will move on then, please, to how you deal with  
 6 the supervision and aftercare of child migrants in your  
 7 most recent report on this evidence. Help us in summary  
 8 form, please, with what you believe you have now learned  
 9 about the manner in which supervision and aftercare was  
 10 exercised by the Catholic Church over those who had been  
 11 migrated?  
 12 PROF LYNCH: We have heard evidence about that in relation  
 13 to the Sisters of Nazareth, and that would then appear  
 14 to have a bearing on the children who were then sent  
 15 directly from the care of the Sisters of Nazareth.  
 16 What's not clear at the moment, then, really, to us  
 17 is how many children were sent under a process through  
 18 the CCWC or how many children were sent directly from  
 19 the care of the Sisters of Nazareth and what  
 20 implications that would have had for those  
 21 organisations' understanding about their respective  
 22 monitoring responsibilities, if that makes sense.  
 23 In relation to the CCWC, I think we have probably  
 24 covered this material briefly before, but in summary, we  
 25 see the CCWC not undertaking the direct inspection

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1 visits, it appears, at any point, that Craven had  
 2 periodically recommended. We see --  
 3 MS HILL: Forgive me, EWM000450\_021. You summarise at 3.1  
 4 a range of minutes of meetings that go through from  
 5 1949, I think 1952, 1953, 1955, that essentially make  
 6 various observations about reports not having been  
 7 received.  
 8 PROF LYNCH: That's right. In 1952, for the first time we  
 9 actually see the CCWC compiling a kind of pro forma  
 10 report that would be -- the intention is then to get  
 11 that comprehensively sent out to children. So that's  
 12 five years after the first party of child migrants have  
 13 arrived in Western Australia.  
 14 1953, it appears to have been sent out, but no  
 15 reports have been received back, and even in 1955 there  
 16 is no evidence of a comprehensive set of reports  
 17 received back on children that have been sent out.  
 18 MS HILL: There is no direct inspection by someone from the  
 19 CCWC of those institutions in Australia?  
 20 PROF LYNCH: We have no evidence of that.  
 21 MS HILL: You conclude, I think, on this by saying at 3.4,  
 22 over the page, that you do not consider that the CCWC  
 23 achieved the standard of monitoring expected by the  
 24 Home Office in the various sources of guidance that you  
 25 set out. Is that right?

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<p>1 PROF LYNCH: That's correct. I am not sure if you are                  2 intending to go to the document about the 1952 annual                  3 meeting of the CCWC?                  4 MS HILL: Do you want to bring up something in particular                  5 from the minutes from 1952?                  6 PROF LYNCH: I would like to, yes, please.                  7 MS HILL: Bear with me a second, please. I think this is                  8 CHC000405 -- in fairness to Paul, I think this is also                  9 in the Father Hudson's material that we brought up                  10 earlier, which I think has been preloaded, so it might                  11 be quicker. FHN000011_029. I think it is that page.                  12 This is about unannounced inspections, that part?                  13 PROF LYNCH: If we scroll down from that, though, at the                  14 bottom of the page, this is the first thing I wanted to                  15 note, Canon Flint at the bottom of the page, which is                  16 interesting to think about in relation to some of                  17 the other evidence which heard from Father Hudson's and                  18 how we make sense of this. But Canon Flint says he's:                  19 "... interested in emigration from the rescue angle,                  20 but it was imperative that we should be able to get                  21 children out quickly. Would it be possible, he asked,                  22 for parties to go out regularly and perhaps in small                  23 groups."                  24 There appears to be an emphasis there that the                  25 importance is actually separating children from</p> <p style="text-align: center;">Page 169</p>	<p>1 they have arrived overseas and then at least an annual                  2 report after that.                  3 What's interesting, I think, is the next paragraph                  4 after that:                  5 "It was felt ..."                  6 In which there is no indication that the CCWC take                  7 these recommendations on board. The point that seems to                  8 be raised, and this is perhaps open to discussion and                  9 other readings, but my current reading of this is what's                  10 being said here is there is an anxiety about children                  11 being sent through Fairbridge and perhaps a wider                  12 implication that if the Catholic authorities introduce                  13 processes that slow things down, then children may end                  14 up being sent by non-Catholic organisations.                  15 MS HILL: Because you are seeing here -- you are trying to                  16 piece together the minutes as best you can -- first of                  17 all a discussion about whether the processes should                  18 effectively be made more rigorous.                  19 PROF LYNCH: That's correct.                  20 MS HILL: Then a paragraph that says:                  21 "It was felt that we should never be in a position                  22 to prevent Catholic children being emigrated under the                  23 Fairbridge scheme if Fairbridge received the first                  24 application for emigration."                  25 But Stinson reports recently experiencing</p> <p style="text-align: center;">Page 171</p>
<p>1 environments that the church deems unsuitable, and to do                  2 this at speed so this is not slowed down.                  3 If we scroll down a bit further down, we see that at                  4 the same meeting there wasn't just this report presented                  5 by Father Stinson, there was actually also explicit                  6 discussion of the recommendations around selection and                  7 monitoring standards arising out of the contact between                  8 the Home Office and the Council for Voluntary                  9 Organisations for Child Emigration.                  10 MS HILL: If you go over the page -- sorry, it is                  11 a different reference to the one I was talking about.                  12 PROF LYNCH: No, we are there. If we can scroll down that.                  13 MS HILL: The top of that page. We can see, just before you                  14 get there, you have already mentioned the annual report                  15 sheet being drafted. That's at the top of that page.                  16 PROF LYNCH: That's right. That's beginning -- at least the                  17 pro forma is being put together there. But what we see                  18 in the next item of this discussion is a discussion                  19 precisely of what we were talking about this morning                  20 about the Home Office draft recommendations about                  21 standards for selection in this first paragraph here,                  22 both around selection standards, but also the monitoring                  23 standards that we have previously heard about in                  24 relation to Barnardo's, that there should be a report on                  25 a child six months after emigration -- six months after</p> <p style="text-align: center;">Page 170</p>	<p>1 "difficulty with some children emigrated under this                  2 scheme and who were not being given facilities to fulfil                  3 their religious obligations."                  4 PROF LYNCH: Alternative readings may be read of this, but                  5 I see those two as being connected together, that there                  6 is actually a degree of resistance to a kind of more                  7 robust selection and monitoring -- well, it would affect                  8 the selection much more -- a more robust selection                  9 process, if this means the children can't be sent out                  10 before they may be captured by another migration                  11 organisation, and, again, it may be worth bearing in                  12 mind that this meeting was chaired by Archbishop Griffin                  13 and so this discussion appears to be taking place in the                  14 presence, obviously, of the most senior clergyman within                  15 the Catholic Church in England and Wales at the time.                  16 MS HILL: Go back for completeness to page 28 of this                  17 document. I think it is the same meeting where there is                  18 this discussion about unexpected inspections at the foot                  19 of that page.                  20 PROF LYNCH: That's right, that we have looked at this                  21 morning.                  22 MS HILL: The move away from that and the greater                  23 understanding with the Child Welfare Department that you                  24 have drawn to the panel's attention.                  25 PROF LYNCH: Yes.</p> <p style="text-align: center;">Page 172</p>

<p>1 MS HILL: A few other points, please, about supervision and                  2 aftercare trying to take this relatively briefly, if                  3 I may. You have made the point that the CCWC did not                  4 appear to have a dedicated office or full-time                  5 administrator during the period in question and so you                  6 doubt whether they would have been able to have the                  7 resources necessary to effectively monitor the children                  8 that had been sent?                  9 PROF LYNCH: That's right. Because the main administrator                  10 for the CCWC was also a diocesan childcare officer, so                  11 this isn't comparable at all, it doesn't seem, to                  12 a national child migration organisation in terms of its                  13 administrative capacity.                  14 MS HILL: You have quoted some of the evidence from                  15 Father Hudson's and the Sisters of Nazareth about the                  16 intermittent feedback that those organisations received,                  17 and we will no doubt hear when the Southwark Catholic                  18 Rescue Agency material is read that they had received                  19 some letters but were aware of the risk, if you like,                  20 that they were being monitored and censored.                  21 PROF LYNCH: Indeed. They understood that was happening,                  22 yes.                  23 MS HILL: You have read, I think, numerous inspection                  24 reports from Australia about the Nazareth Houses and                  25 make the point that they were largely favourable, but</p> <p style="text-align: center;">Page 173</p>	<p>1 Just to put this in context, you were asked some                  2 specific questions about whether the structure of                  3 the Catholic Church more generally helped you in                  4 understanding how easy it would have been if allegations                  5 of abuse were made for those to be responded to, but you                  6 have responded I think more generally with whether this                  7 structural framework posed a difficulty for responding                  8 to any allegations that were made?                  9 PROF LYNCH: Yes. Perhaps I should just pose this as                  10 a question at this stage, because obviously we are still                  11 working through the evidence. But if it were to be                  12 argued that there's something in perhaps somewhat                  13 abstract terms about the governance structures of                  14 Catholic organisations that would prevent communication                  15 or collaboration in relation to child migration work,                  16 there is certainly some specific evidence of kind of                  17 both transnational and inter-agency contact that we may                  18 look in more detail at perhaps at the end of the week in                  19 relation to the 17th addendum, but specifically --                  20 sometimes if we think about those as just very abstract                  21 governance principles, if we think about a figure like                  22 Father Stinson, who was in regular contact with, say,                  23 these Christian Brothers institutions in                  24 Western Australia, if he had been informed about                  25 problems about sexual abuse in children, he was also the</p> <p style="text-align: center;">Page 175</p>
<p>1 you again, I think, have made the point, as you have                  2 said before, that often they focus on the material                  3 conditions, not the emotional well-being of the child;                  4 is that right?                  5 PROF LYNCH: That's right, and in particular not showing                  6 much evidence of one-to-one conversations with children.                  7 MS HILL: Is there anything else that you wish to draw to                  8 the panel's attention about the supervision and                  9 aftercare?                  10 PROF LYNCH: Only, again, just to reiterate that point about                  11 the slightly difficult thing to reconcile between the                  12 current state of the evidence from the Catholic Church                  13 which criticises Father Stinson and draws attention to                  14 the historic criticism of him for his recruitment                  15 practices at the same time as the church appears to have                  16 been quite happy to deal with him as the director of                  17 a custodian organisation to which the children were                  18 sent.                  19 MS HILL: Moving on, then, please, to the issue of                  20 allegations of sexual abuse and responses to that. You                  21 have described the organisational structure as being                  22 more fragmented than you might see with, for example,                  23 Barnardo's or Fairbridge. Help us, please, with whether                  24 that would have hampered, in your view, as best you can,                  25 the appropriate response to any allegations of abuse?</p> <p style="text-align: center;">Page 174</p>	<p>1 man who was doing the recruitment of children in Britain                  2 at a certain period as well. He was meeting, as we have                  3 just seen, the CCWC.                  4 I mean, this isn't -- it is just one person really                  5 having a conversation with another person. It doesn't                  6 appear to be hugely difficult to imagine that it was                  7 kind of possible to do that, particularly when he                  8 actually had that formal custodian responsibility as                  9 well.                  10 All it would have taken would have been for that                  11 conversation to have taken place with Father Stinson in                  12 the early 1950s, and it may have been possible for some                  13 appropriate organisational response to have been made in                  14 relation to that.                  15 So I think I would have a question as to whether an                  16 attention to principles of Catholic governance in                  17 a highly abstract sense might actually draw our                  18 attention away from how these organisations actually                  19 worked in terms of their contacts between individuals                  20 and how they actually operated historically and                  21 practically as social networks.                  22 MS HILL: You also make the point at EWM000450_027 that,                  23 albeit that there is this rather more complex or                  24 fragmented organisational structure in place, in your                  25 view, within the limits of what you can assist the</p> <p style="text-align: center;">Page 176</p>

<p>1 inquiry with, that more fragmented organisational                  2 structure would not necessarily, at the very top of this                  3 page, you say, have prevented liaising with the police,                  4 for example, or going to external agencies, such as the                  5 Child Welfare Department, which we know that other                  6 agencies in Australia had done.                  7 PROF LYNCH: Exactly. So it is a very striking contrast                  8 there.                  9 MS HILL: A few general points, then, if I may, following on                  10 from the evidence you have given about Father Stinson                  11 and those sort of visits.                  12 Have you expressed the view that there is a concern                  13 that the first priority of some of those recruitment                  14 visits might have been to maintain the flow of children                  15 to Australia and that that dynamic might have affected                  16 whether or not the welfare of the children and their                  17 best interests was in fact driving the migration                  18 decisions?                  19 PROF LYNCH: Yes, I think that's right. So we see in the                  20 National Archives of Australia evidence where actually                  21 the Commonwealth Immigration Department is kind of                  22 drawing up sheets of outstanding nominations. So,                  23 basically, what they understand to be the current                  24 vacancy situation with Catholic institutions, and that                  25 being provided to Monsignor Crennan, who was the senior</p> <p style="text-align: center;">Page 177</p>	<p>1 like, in terms of safeguarding. Is that how you have                  2 expressed it?                  3 PROF LYNCH: Yes, that's right. So the safeguarding appears                  4 to be very much an ethos of rescue from an environment                  5 in this country with then, I think actually as we have                  6 seen from some of the evidence, comparatively little                  7 scrutiny of the environments to which children are being                  8 sent.                  9 We heard about that last week in relation to the                  10 evidence from the Sisters of Nazareth about the degree                  11 of trust. In some ways, that could reflect a shared                  12 theological -- a shared religious framework in which, if                  13 you believe that all are involved together in doing                  14 God's work, that may cultivate that trust.                  15 I would raise it simply as a question whether it                  16 also reflects to a certain degree the valuation actually                  17 placed on the individual child as well and whether that                  18 may actually reflect a lack of concern with the welfare                  19 of the individual child within that process, where                  20 actually trust also becomes something of a kind of                  21 placeholder term for a certain degree of lack of thought                  22 in that process.                  23 MS HILL: Lastly, questions, please, on the issues around                  24 knowledge. EWM000450_028, please. Can we scroll in on                  25 section 6 of your report here.</p> <p style="text-align: center;">Page 179</p>
<p>1 administrator of the FCIC so that this can then inform                  2 recruitment in London.                  3 The overall impression I have of the system is                  4 essentially a transfer of human resource from the UK to                  5 Australia, but in which there is no attention to the                  6 needs of the individual child.                  7 PROF CONSTANTINE: Can I add to that. There is also                  8 a transfer of financial resource as well. Since each                  9 child does represent an income to the receiving home                  10 overseas, they come with that financial asset. I think                  11 we are aware that there is always going to be financial                  12 pressure on the institutions to be able the run their                  13 own, as it were, businesses.                  14 Again, the difficulty is there as to what value you                  15 get by transferring the child and what value might you                  16 lose in cash terms from not transferring the child.                  17 So anything that interposes itself and says that we                  18 need more careful scrutiny is likely to delay things and                  19 might actually also diminish your flow of child and                  20 therefore diminish your flow of income.                  21 MS HILL: You also express the view that, from your reading                  22 of the documents, where there is a focus on safeguarding                  23 of the welfare of the child, often that focus is about                  24 safeguarding that child from parents who the church                  25 considered unsuitable, that that's the driver, if you</p> <p style="text-align: center;">Page 178</p>	<p>1 You were asked here about the evidence that there is                  2 now from your understanding of more material about what                  3 was actually known by those involved in the Catholic                  4 Church's migration of allegations of sexual abuse.                  5 You have made the point, I think, here that there is                  6 one contemporaneous case noted in the evidence which has                  7 come out through the part 1 evidence of this inquiry but                  8 does not appear to have been recorded in the documents                  9 held by any Catholic organisation.                  10 You have made the point, I think, here that there                  11 was knowledge within the Christian Brothers institutions                  12 in Australia of the allegations of sexual abuse, but the                  13 knowledge in England and Wales appears on the evidence                  14 to be very limited?                  15 PROF LYNCH: That's right. When one compares, again, with                  16 the Australian case the degree of disclosures that there                  17 have been of allegations of sexual abuse, the sheer                  18 volume of that, the sheer scale of that and the virtual                  19 complete lack of contemporaneous knowledge within                  20 Catholic organisations in this country, that is a very                  21 striking contrast.                  22 MS HILL: Does that 1961 correspondence you looked at                  23 earlier today help you at all on that or not? That's                  24 correspondence about a former child migrant alleged to                  25 have been interfering with boys in Castledare and</p> <p style="text-align: center;">Page 180</p>

<p>1 Bindoon.                  2 PROF LYNCH: That's a good point, yes, we could add that to                  3 that. I would accept that.                  4 MS HILL: Is the difficulty perhaps on that evidence --                  5 perhaps you can help with this -- Castledare and Bindoon                  6 I think were the two schools in question. Did they hold                  7 children who were migrants and children were                  8 non-migrants? Forgive me, it is Clontarf and Bindoon.                  9 PROF LYNCH: They would have held a proportion -- the                  10 numbers would have varied at different times. But they                  11 would have, I think, held a proportion of                  12 Australian-born children, but a significant                  13 proportion -- and I think often the majority -- would                  14 have been British child migrants.                  15 MS HILL: Do you go on then at 6.2 to try to help provide an                  16 understanding of why there might be this disjoint                  17 between the knowledge held by the Christian Brothers in                  18 Australia and what was known in England and Wales? Help                  19 us, please, with what you say at 6.2?                  20 PROF LYNCH: I think what we have seen across a range of                  21 evidence now has been a very limited to non-existent                  22 approach to monitoring by Catholic sending organisations                  23 in this country.                  24 Thinking about evidence that we touched on last                  25 week, I think possibly what was particularly striking in</p> <p style="text-align: center;">Page 181</p>	<p>1 had close contact up to that point with the                  2 Christian Brothers, which would raise the question, if                  3 those contacts were ongoing, why it might not have been                  4 possible to have a more robust exchange of information                  5 between them.                  6 MS HILL: Just pull up briefly EWM000455_009, please.                  7 You were asked specifically about this issue at the                  8 foot of that page, please, about this element of                  9 understanding in relation to the Christian Brothers.                  10 You were asked to clarify, I think, your understanding                  11 of the Christian Brothers under the authority of                  12 the Australian Provincial Council, as opposed to                  13 a slightly wider -- the wider organisation of                  14 the Christian Brothers order --                  15 PROF LYNCH: That's right.                  16 MS HILL: -- ie the worldwide congregation of it. Over the                  17 page, is this where you deal -- we can look at this in                  18 due course later on in more detail. You deal, I think,                  19 with some of these financial issues there; is that                  20 right?                  21 PROF LYNCH: Exactly, yes.                  22 MS HILL: You deal also later on on that page and going over                  23 the page with the question about whether there is any                  24 evidence that the Australian Provincial Council of                  25 the Christian Brothers notified those sending in England</p> <p style="text-align: center;">Page 183</p>
<p>1 this context was the failure to do that direct                  2 inspection of those institutions, which Canon Craven had                  3 kept flagging up; that lack of direct inspection, the                  4 lack of one-to-one conversations with children.                  5 So even if the written reports, if they'd received                  6 them from institutions, were unreliable, not having that                  7 direct contact with organisations was -- in I think                  8 Bishop Stock's witness statement he refers to the lack                  9 of reports as being a lost opportunity, and I think the                  10 Home Office at the time would have used rather stronger                  11 language in relation to that.                  12 MS HILL: You were asked some questions in particular about                  13 transfer of information between the Christian Brothers                  14 and Australia, and you address those I think in your                  15 17th addendum. Is there anything else you want to say                  16 about that in light of the evidence that you have seen?                  17 PROF LYNCH: I think if we are dealing with that now, just                  18 very briefly to note there was transfer of financial                  19 resource between the Christian Brothers in Ireland in                  20 terms of the funding of Tardun. So it is clear there                  21 was also international collaboration there, and that                  22 Bernard Griffin had been the administrative point of                  23 contact for feeding back the Christian Brothers'                  24 financial claims from the UK Government up to the point                  25 of him being Archbishop of Westminster and seems to have</p> <p style="text-align: center;">Page 182</p>	<p>1 and Wales of the allegations of abuse. Is there                  2 anything else that you want to add to that?                  3 PROF LYNCH: I think we have probably already covered that                  4 in terms of the points that I was making about                  5 Father Stinson, that it really was just about                  6 a conversation with Father Stinson and that Stinson was                  7 the bridging figure in the early to mid 1950s with both                  8 the custodianship of children in Western Australia and                  9 actually the recruitment as well.                  10 MS HILL: Your final observations, I think, in relation to                  11 your report on the Catholic Church in general, just pull                  12 up EWM000450_030.                  13 I think your final observation is at section 9 here.                  14 First of all, overall, pulling the threads together, you                  15 say that the organisational structures through which the                  16 post-war Catholic child migration operated are complex                  17 and unlike those of any of the other sending                  18 organisations that you have reviewed. Is there anything                  19 else that you want to add on that topic?                  20 PROF LYNCH: Only I think just to say that, in terms of                  21 responsibility for child migration practice, it would                  22 seem to devolve to diocesan societies and to the                  23 religious orders. I think at this stage my                  24 understanding is that the CCWC was a hub for gathering                  25 information.</p> <p style="text-align: center;">Page 184</p>

1 MS HILL: Help us with just the remaining two points you  
2 make in this report, please?  
3 PROF LYNCH: I think the next point follows on from that,  
4 really. If we focused solely on the CCWC as the sending  
5 organisation from this country, our attention might be  
6 focused on a Catholic organisation which, as the  
7 Catholic Council correctly points out, is now defunct,  
8 it's been replaced by another organisation, but the CCWC  
9 doesn't exist anymore.  
10 I think there is possibly a significant issue, then,  
11 in terms of which organisations we consider to be  
12 responsible for these practices. Obviously, if we are  
13 thinking about diocesan childcare organisations,  
14 organisations like Father Hudson's, the  
15 CCS (Westminster), which have had possibly some  
16 organisational changes but are still essentially the  
17 diocesan organisations responding -- answerable to  
18 particular bishops or to the Sisters of Nazareth, we are  
19 still thinking about organisations that are in existence  
20 today.  
21 The final point, really, is just about the -- still  
22 the complexity of understanding this when we have  
23 individuals occupying multiple roles across different  
24 organisations.  
25 MS HILL: Thank you very much. Professor, I know there is

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1 an awful lot of detail in your reports and you have done  
2 a lot of work in looking at all the documents, but does  
3 that capture the most important points of the overview  
4 that you have tried to give us of those important  
5 topics? Is there anything else that you think you need  
6 to draw to the panel's attention?  
7 PROF LYNCH: No, I don't think so, but that was important  
8 information I think you were giving us earlier about the  
9 relationship between the Sisters of Nazareth and the  
10 CCWC. I think at the most basic level of understanding  
11 the monitoring processes of the Catholic organisations  
12 and their responsibilities, simply understanding the  
13 numbers of children that were sent through those  
14 respective routes would give us some indication about  
15 how we might understand that, and we are still not  
16 there, I don't think, with our understanding of that.  
17 So if we can begin to untangle -- to get some more  
18 clarity about that, I think anything we can do on that  
19 would be really helpful.  
20 MS HILL: Certainly I think our hope would be to give you  
21 some of the CCBOS material before Friday.  
22 PROF LYNCH: Great.  
23 MS HILL: It may be that we need to come back to slightly  
24 more of these issues on Friday than in relation to the  
25 other organisations. We appreciate the volume of

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1 material you have looked at.  
2 PROF LYNCH: Okay. Yes, sure.  
3 MS HILL: Those are all the questions I propose to ask  
4 today.  
5 Sorry. Just bear with me a second. I haven't seen  
6 the material in question, I have just been given a list  
7 of it. It may be that not all of those pages need to be  
8 provided to you. It may be that not all of them will  
9 assist you directly on the issues. But if there is  
10 anything in the CCBOS material that bears on  
11 contemporaneous material, then that will be provided to  
12 you.  
13 PROF LYNCH: Okay.  
14 MS HILL: Chair, I see the time and I know that the  
15 shorthand writers have been hard at work. We have had  
16 a long afternoon.  
17 If you are content, we have sort of I think reviewed  
18 the timetabling for tomorrow, and it might be that we  
19 could do all of the reading tomorrow.  
20 Of course Ms O'Byrne is content to start now, but  
21 I do see the time, and I wonder if the shorthand writers  
22 would appreciate not starting some read evidence now.  
23 I know they have been going for over an hour and  
24 a quarter. It may be it is better to try to address the  
25 reading tomorrow.

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1 We certainly have tried to already summarise some of  
2 the evidence, but there is a certain amount still to be  
3 read.  
4 THE CHAIR: That would certainly be my preference.  
5 MS HILL: Thank you.  
6 THE CHAIR: Thank you very much, Professors Lynch and  
7 Professor Constantine for your input today.  
8 I appreciate how complex it was.  
9 (4.14 pm)  
10 (The hearing was adjourned to  
11 Tuesday, 18 July 2017 at 10.30 am)  
12  
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