

1.26 Since writing this report, we now know that:

- i) Bernard Griffin (whilst a Bishop in Birmingham) and Canon Craven were aware of criticisms that had been made of Christian Brothers institutions in Western Australia by Sir Ronald Cross in 1942 and by William Garnett in 1944, and that there appears to have been some general discussion of Garnett's concerns at a meeting of the CCWC (Fifteenth Addendum, 1.6, 1.8);
- ii) Griffin had previously had direct contact with the Christian Brothers in relation to their child migration work (see 1.20 above);
- iii) Canon Craven had indicated to the Dominions Office, on two separate occasions in 1945 and 1947, that he thought no further children should be sent to Christian Brothers institutions in Western Australia until a representative of the CCWC undertook a direct inspection of them. We also now know that no such inspection appears to have taken place either before the migration of children to these institutions was resumed, or subsequently (Fifteenth Addendum, 1.6, 1.10, 3.2).
- iv) concerns about Christian Brothers institutions in both Western Australia and England were known to members of the CCWC, including its Emigration sub-committee, in the period in which the post-war migration of children by Catholic sending agencies was in operation.
- v) no monitoring of children sent overseas by Catholic sending agencies appears to have been in place, either by the CCWC or any other sending agency, before 1953 and that no comprehensive system of reporting either on institutions or individual children appears to have been in place following that (Fifteenth Addendum, 3.1).

1.27 We recognise the various forms of autonomy that religious organisations, including religious orders, have within the wider structures of the Catholic Church. However, this structure of governance does not appear necessarily to preclude the possibility of Catholic officials raising concerns about Christian Brothers institutions overseas based, in part, on their knowledge of standards of Christian Brothers institutions in this country. Given the prior knowledge of concerns that had been raised about Christian Brothers institutions in Western Australia, it could have been possible for concerns about comparable institutions run by the Brothers in England to have led Catholic officials to ask whether their knowledge of conditions for child migrants overseas was adequate. In Helen Murtagh's letter, for example, (Main Report, 2.5.3), the point is raised as to whether the Christian Brothers retained their best staff for elite institutions in Ireland and sent less capable members of staff overseas to other institutions. This could have raised questions as to whether similar transfers of unsuitable Brothers might have been taking place between Ireland and Australia.