

1.16 The phrasing of this question implies that knowledge of allegations of sexual abuse might not be expected to pass from a Provincial Council in Australia to senior figures within the Christian Brothers in other countries. We noted in our First Addendum (15.14), however, that both Barry Coldrey's private report to the Christian Brothers and the Australian Royal Commission identified examples of correspondence between the relevant Australian Provincial Council and the General Council of the order or the Superior-General concerning issues of the sexual abuse of children by members of the Christian Brothers. The Christian Brothers order also appears to have operated as an international entity in other matters relating to child migration work as well. In a letter from Br Conlon to Mr Wiseman of the Dominions Office, dated 20<sup>th</sup> December 1943, Conlon discusses various financial issues relating to Tardun. In this letter Conlon explains that £10,000 (A£12,500) was borrowed by the Brother's Head House in Dublin from the Bank of Ireland in 1930 to enable the farm school at Tardun to pay off some of its initial expenditure, and that this money was refunded to the Head House in Dublin in 1941 through financial contributions from all of the Christian Brothers' houses in Australia (except Tardun, which was not in a position financially to be able to make any repayment). This refund, Conlon noted, was still being counted as a debt to the Tardun farm school and this money would need to be repaid to those contributing houses once Tardun was in a position to be able to do so. This suggests that the Christian Brothers' child migration work was not organised on the basis of rigid boundaries between Provinces, but operated through communication, collaboration and the transfer of resources between countries.

*Question 7: Main Report, paragraph 9.4.15. Please could Professors Constantine and Lynch confirm whether there is any evidence that the Australian Provincial Council (or after 1957 the four constituent Provincial Councils for Australia) notified any of the sending agencies in England and Wales of allegations of sexual abuse of children in Christian Brothers' institutions in Australia. Professors Constantine and Lynch may wish to note that none of the Christian Brothers institutions in England and Wales were sending agencies or organisations.*

1.17 We have seen no evidence that the Christian Brothers notified any sending organisation in England and Wales about allegations of sexual abuse against child migrants in its residential institutions in Western Australia. We were already aware that the Christian Brothers do not appear to have been a sending organisation for child migrants from England and Wales in the post-war period.

1.18 The phrasing of the question implies that the Christian Brothers staff might have normally reported, or expected to have to report, such allegations only to other members of their order rather than to other organisations within the Catholic Church. We note, though, that the nominated custodian for child migrants in Christian Brothers institutions in Western Australia was the Catholic Episcopal Migration and Welfare Association (CEMWA). As we have previously noted (Third Addendum, pp.13-15) CEMWA was a body operating under the authority of the Archbishop of Perth which both had a formal responsibility for ensuring the standards of care for child migrants sent to Catholic residential institutions in Western Australia, as well as acting as a point of contact between the Australian Commonwealth and State governments and the religious orders running those institutions. Given its custodian role, it would be reasonable to