

maintain them in the family) and sought alternative care for them. There were also children who were orphaned.

- 5.8 In terms of the CoR's involvement in the child migration programmes, I understand there may have been a concern within the Catholic Church that other organisations were involved in child migration programmes and that these organisations may be involved in caring for Catholic Children, but not providing an opportunity for their Catholic faith to be practiced and nurtured. My understanding of this position is outlined in the document "*Catholic Child Emigration to Australia*", which can be found at Exhibit [RK/11] at Page 1. In particular, a number of Catholic parents had approached the non-Catholic Child Emigration Society asking for their children to go to Australia. Moreover, a number of Catholic children were sent to Australia via the Salvation Army and under the Fairbridge Scheme. It may have been that the Catholic Church wanted their own scheme that provided for an opportunity for the Catholic faith to be nurtured. However, as above, this is one of a number of theories for the Catholic Church's, and therefore the CoR's involvement in the child migration programmes.
- 6 The details of any applicable policies and standards for child safety and welfare for the children involved in the child migration programmes.
Please include details applicable to:
(i) the period a child was in the UK;
(ii) the period they travelled abroad and
(iii) any difference in the standards in receiving countries.
- 6.1 To my knowledge there are no extant records or documents directly relating to policies and standards for child safety and welfare of the children involved in the child migration programmes produced by the CoR, or held by the CCS(W).
- 6.2 However, I refer to the CCS(W) book, by Jim Hyland, a former Chairman of the Catholic Child Welfare Council "*Changing times and changing needs*" published by the CCS(W) in 2009 at Chapters, 7, 8, 12 and 13 which provide a general overview of matters. I exhibit these chapters as Exhibits RK [12-15], respectively. Chapters 7 and 8 relate to the Canadian child migration programme, whereas Chapters 12 and 13 relate to the Australian child migration programme. I also understand that there was a visiting and reporting regime in relation to the Canadian Child Migration Programme. This is recorded at Page 9 of the document: "*Child Emigration*" which can be found at Exhibit [RK/7].
- 6.3 In the course of preparing this statement, I have reviewed a number of sample files to assist in my understanding of the policies and standards for child safety and welfare of the children involved in the child migration programmes. I have located general documents which relate to Canadian migration. I understand that these documents relate to the indenture of migrant children. I exhibit an example document as Exhibit [RK/16]. The front of this document sets out the agreement between the Catholic Emigration Association and the Employer of the child, with the relevant terms and conditions for the child's placement. On the back of this document, there is a note which is headed the "*Catholic Emigration Association,*" and which produces a "*Summary of Canadian Acts of Parliament dealing with Immigrant Children.*" This may be considered to be the setting of a standard for child safety and welfare. I have not conducted a review of each and every child migration file and therefore cannot confirm the extent to which such legislation was implemented. My understanding of this document is that the Catholic Emigration Association clearly intended that any person employing a child was aware of these.