

Scottish Child Abuse Inquiry

Witness Statement of

Anna Snjolaug MAGNUSSON

Support person present: No.

1. My name is Anna Snjolaug Magnusson. My date of birth is [REDACTED] 1960. My contact details are known to the Inquiry.

Biography

2. I am a writer, broadcaster and radio producer. I worked in BBC Scotland for twenty one years and I have received various awards in programme making and presenting.
3. Since 2009 I have been a freelance broadcaster and producer for BBC Radio and between 2010 and 2013 I gave guest lectures and also taught radio and broadcasting classes at Glasgow Metropolitan College and Glasgow Caledonian University.
4. In addition to writing scripts for broadcast on Radio Scotland and Radio 4, I am the author of a number of books of non-fiction. These include 'The Village', which is a history of Quarriers and was published in 1984 and an updated version entitled 'The Quarriers Story', which was published in 2006.

'The Village'

Background

5. Around late 1982, or perhaps early 1983, not long after I graduated from university, I was asked to research and write a book on the history of Quarriers by its Director at the time, James Minto.
6. Quarriers had come up with their eight-year plan earlier in 1982 and my elder sister Sally Magnusson had made a television documentary about the organisation and how they were about to change. Following that, James Minto asked Sally if she would like to write a book about Quarriers, however she was too busy and, without asking me, she suggested I would be happy to do it.

Meeting with James Minto, director of Quarriers

7. I went to see James Minto and he explained that there were to be two primary aims for the book: that the Scottish public would get a strong idea of the Quarriers story and where they were going; and that the aspects of the story that had not previously been covered would be properly be included.
8. At that stage I knew nothing about Quarriers and James Minto expressed that my task was to set the Quarriers story in its historical context, including what Glasgow was like at the time of William Quarrier growing up. I was to tell the story of the building of the Quarriers Homes and their development and he particularly highlighted his desire for me to research and tell the story of the children who were emigrated by Quarriers to Canada.
9. He explained about the crisis Quarriers were in at that time and he wanted an explanation presented of how Quarriers had got to that point. As I understood it, the local authority wasn't sending children to Quarriers anymore and for various financial reasons Quarriers were in the middle of a period of catastrophic change to their whole model of care.

10. I cannot remember if we discussed the era post First World War and up to the Second World War, when Quarriers became very institutionalised. It was from this era that I subsequently got stories from people about beatings and punishments for bed wetting in some cottages.
11. The book was to be a commissioned history and James Minto was keen that it be a modern and thorough look at the history and that it give a sense of the process of change.
12. I recall that James Minto told me that whatever I found, it was okay and it should be included in my book. I asked him whether that included if I found that things had happened to children who had been sent to Canada. To do him great credit James Minto never told me not to put something in.

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Research for 'The Village'

13. Three books had already been written about Quarriers: 'The life story of William Quarrier', 'A Romance of Faith' and 'The Power I Pledge'. I looked at those books and found that they were quite old-fashioned and written from quite a Christian perspective.
14. In the course of my research I read all kinds of stuff about children in care, I remember doing an interview with Fred Edwards, who had been head of social work in Strathclyde Regional Council, and I also interviewed staff at Quarriers.
15. The unofficial archivist for Quarriers was Bill Dunbar and I spent a lot of time with him. He helped me find whatever I might have been looking for in the records available and I was content that I had unrestricted access to all records and sources that I wanted.
16. I don't recall whether Quarriers had letters from children that been emigrated to Canada, or even if I asked Bill Dunbar for them. The main sources of material relating to the specific children I looked at were contained within the 'Diaries of Admission' and the 'Narratives of Facts', which were Quarriers' annual reports.

17. I spent a long time looking through those documents and I discovered that they were all very historical. I recall seeing entries such as 'to Canada' on a certain date within the Diaries of Admission and seeing accounts of when children were sent and what ship they were on included in the Narratives of Facts.
18. Following on from what James Minto had said, I wanted to reconnect the line between Quarriers and Canada and I realised that to do so I would need to have first person experiences and narratives. I knew that the Canadian side would be the biggest research task because Quarriers had nothing about it.
19. Accordingly, around October 1983 I wrote to a number of local newspapers in Ontario, where most of the Quarriers children went, with a view to contacting some of those children. I have provided the Scottish Child Abuse Inquiry with a copy of the letter I sent, in which I asked for responses from people who had been sent over as children and also from their descendants.
20. I received a lot of replies and was in fact still getting replies in March 1984, months after I had written to the newspapers. In going through the records I have retained, I realise I must have disposed of some of the responses, although I find it hard to believe now that I did. Some were from people who simply sent me their family trees or wanted help with further genealogical information and thought I might have been able to supply them with information, and I think I didn't keep those.
21. I have, however, found a number of letters and I have provided a copy of those to the Inquiry. Some have sentences underlined within them and many of those represent quotes that eventually appeared in my book.
22. If I got a letter from somebody who had been emigrated from Quarriers as a child or if I got a letter from a son or daughter who clearly had a strong story and a lot of information, then I wrote back with some questions. In the letters I have provided to the Inquiry, there is a copy of the questions I asked. I have also provided the Inquiry

with a precis I compiled at the time of what information was sent back to me from a certain number of people in response to the questions.

23. That precis of those people was essentially what appeared in the book as part of the body of the information that I gathered. Some of the written responses I received were directly quoted and others became part of my writing about the circumstances and background.
24. I also indicate within the precis if someone told me whether the home in which they had been staying was checked or not. I wanted to know whether or not somebody came to see them, even though a home check might simply involve someone coming once a year on a pony and trap.
25. My work was all very story-driven. I would have asked the same questions of original emigrants and of their descendants and I was keen to get a sense of where each emigrant started and where they ended up.
26. I had a typewritten list of questions I sent, but I can't remember if I also asked more questions in my covering letter, or typed up other questions, depending on what information I'd already received. I suspect I might have. Generally speaking, I wanted to know a little bit about why they were in Quarriers in the first place and what they remembered about it. I was interested in whether they knew where they were going in Canada and what they were told about it. Also what their impressions were when they got there, where they stayed, what their job had been and what the family they stayed with was like. I asked if they were happy and if they were well-treated. I was also interested in what they did after they left, whether they stayed in Canada or not.
27. Looking through those letters now, I see there are responses such as 'log house, no electricity or running water', which would probably have been in reply to my asking what it was like when they got there. Another letter says 'second home tough, more religion than principles', which would probably have been a response to my asking how they were treated.

28. I remember being absolutely fascinated, particularly historically, when I first got the letters during my research. Often they were written in a shaky hand and I remember feeling privileged that they were telling me their stories and feeling upset that they had been separated from their homes.
29. I have no particular memory of doing so, but I assume that when I received a letter, I would see if I could try and find the name of the child within Quarriers' records. All there would have been was the name in copperplate handwriting with 'To Canada' and whatever the date had been.
30. I did not go to Canada at that time to speak in person to anyone, all correspondence was by letter and I don't remember ever phoning anybody either.
31. I tried hard to find out if there were records from the receiving house at Brockville in Ontario, but without success. I learned that Agnes Bilbrough, who worked for Quarriers at Brockville, did keep meticulous records and knew where every child had been sent, but I couldn't trace any of those records and that is the terrible thing that still niggles. I wonder whether those records might have been taken when Brockville closed down and ended up in a library of some kind somewhere.
32. I also mention three books in my bibliography which I consulted: 'Canadians in the Making' by Arthur Lowe; the Kenneth Bagnell book 'The Little Immigrants'; and 'British Children in Canadian Homes', by Agnes Bilbrough. As I recall, if I included a quotation in my book that was not from a letter, I would have accredited its source.

Findings established within 'The Village'

33. My overall impression from the accounts of their migration and of the experiences they had was that I wondered how Quarriers could have sent such young children, some were only four or five years of age. The children were very often homesick and there is no doubt, from the people that I heard from, that it was tough for every child. Sometimes it was more than tough and they suffered cruelty as well.

34. In some ways, as a consequence of their backgrounds and what they had experienced at Quarriers, in terms of the rigid, disciplined lifestyle, they might have been prepared for what they came to, but in other ways they were totally unprepared. These were children who, in their earliest days, would probably have been living on the streets and they were sent off to the middle of a vast, rural country in a landscape they had never seen before and to a way of life they had never encountered and they were on their own. Siblings were often separated.
35. Even at the young age I was when I was writing my book, the thought that at the time the people who sent those children to Canada considered they were sending them to a better opportunity confounds me.
36. The emigrants or their descendants who wrote to me tended to be doing so from the perspective that they survived, they made lives, they contributed and Canada did well by them.
37. I wrote in my book that William Quarrier tried to obtain consent for the children to be sent to Canada because I had read that in the Narratives of Facts. However, the very first children who were emigrated weren't ones who had been living at Bridge of Weir; they were mostly the boys who had been living in the night shelters in Glasgow city centre. Whether or not they were all actually orphans and whether or not proper permission for their emigration was obtained is difficult to say.
38. There was a system of aftercare and monitoring and in my book I quote elements from the Narratives of Facts as to how it was done. I also make mention of the Andrew Doyle report of 1897, which says that Agnes Bilbrough had a better system of monitoring each child than, for instance, Maria Rye. Although I acknowledge that there was a system, how they could possibly have known with any accuracy how a child was being treated based on that system was a nonsense.
39. With regard to the other aspects of Quarriers' work, I make a point in the book about what blame Quarriers took for, as I put it, missing the boat with the new thinking on social care, which was why they ended up in the crisis they were. They were looking

after more than 300 children at the beginning of 1980; by the end of the year, they had fewer than 50. The final chapter details Quarriers' plans for the future.

40. The book did its job for Quarriers in the sense that they wanted the Scottish public to know that they were still in business, that they had a plan and that they were going to continue. At that time I don't think Quarriers even had a fund-raising department and they were hugely dependent on donations and legacies. They were in the midst of selling off cottages and land for the building of houses as an additional source of income.
41. I think I can say that I did what was wanted for a commissioned history and I am proud of the material on Canada. I was proud that I had got the first-hand experiences from the people who had been emigrated, people who had previously disappeared into time.

Publication of 'The Village'

42. I started my research for The Village in early 1983 and it probably took me about a year to complete the manuscript, albeit I wasn't working on it all the time.
43. The manuscript was submitted to Quarriers and I have no memory of being asked to take anything out because it didn't reflect well on the organisation. James Minto was an honourable man and stuck to his words in our original interview that he wanted me to tell everything I found out.
44. It was published in Scotland in 1984 by a local printer, however I'm not sure that it was published in Canada.
45. There was a bit of publicity about the book after it was published. I remember doing an interview for BBC News and I also did a radio interview and a number of talks over the years as well. If Quarriers were holding an event of some sort they often asked me to talk about the story.

46. I think Quarriers sold a lot of copies at Bridge of Weir and I'd like to think I may have suggested that they send copies to the people in Canada. I can't remember if I did, but I do know that Quarriers staff took out lots of copies to a reunion that was held in Kingston, Ontario on 26 October 1996.

Reunion at Kingston, Ontario on 26 October 1996

47. Tony Williams, who was media liaison for Quarriers, got in touch with me and invited me to the reunion in 1996. I thought it would make a really interesting radio programme interviewing any emigrants and their descendants I could find and so I accepted. I was very clear when I did so, however, that I would go under my own steam, as a radio producer and not as a representative of Quarriers.
48. I worked closely with Tony Williams, as regards the people he was going to invite and I was in contact with people from the Quarriers Canadian Family, which had started slightly before then, I think. Beth Bruder from Quarriers Canadian Family gave me information and some names of people.
49. One of the main reasons for the reunion was to provide information to any original emigrants or descendants that Quarriers might have in their records. People wanted to know about their grandparents' stories and Quarriers brought electronic records with them that were held on computers. I don't recall seeing any of those records and I don't know what was all there, but I remember seeing several long queues of people looking for information.
50. Gerald Lee, the then Chief Executive of Quarriers, addressed the reunion and talked of "squaring the circle", "acknowledging the past and accepting the benefits and the faults of the emigration programme". As far as I remember there was a very strong sense of celebration at the reunion and there was a strong sense of the original emigrants being there and able to tell their stories publicly.

51. There was also, from the descendants particularly, a strong feeling that those young children should never have been put in that position. There were some angry people amongst some of the descendants. It was they, rather than the original emigrants, who were the ones more focussed on searching for meaning, particularly those whose family members had never shared their stories.
52. Some of those descendants were upset and angry with Quarriers on behalf of their relatives and it was they who were so deeply curious, who wanted to know more about their relations. Although they all acknowledged how much of a contribution to the history of Canada their parents and grandparents had made, I don't think I spoke to a single one who thought it was right that a young boy or girl be sent to a country in the manner their parents or grandparents had.

Interviews conducted at 1996 reunion

53. I was given a printout by Quarriers of people who were coming to the reunion and I have provided a copy of that printout to the Inquiry. Along with a BBC researcher I was working with, we phoned masses of the names on that printout and I made a list of people I wanted to speak individually in their homes and others at the reunion. I wanted to speak to original emigrants and I also wanted the perspective of descendants. I have provided a copy of my list to the Inquiry.
54. I talked to Beth Bruder from Quarriers Canadian Family and she reached out to her contacts and we traced other original emigrants through her. We phoned people and took some notes about whether they were willing to speak, where they were and whether they would be willing for me to come and talk to them.
55. I also did some research on the Canadian aspect regarding the emigrated children, which was why I got in touch with David Lorente, who founded Home Children Canada and whose father was a so-called 'Home Boy' as well, albeit not from Quarriers. He was also going to be at the reunion so I organised to interview him as well.

56. I compiled a questionnaire for the interviews I was to carry out and I have provided a copy of it to the Inquiry along with a copy of my schedule, which details who I intended speaking to, where and when.
57. I went out to Canada before all the Quarriers people and I carried out the interviews, mostly in people's homes and mainly in Ontario, although one was in Ottawa. I audio recorded the interviews, which often lasted for two or three hours.
58. I couldn't get hold of one or two people before the reunion and I remember interviewing a couple of the older ones and some of the descendants in a room within the venue at Kingston.
59. I had a much better understanding of where the original emigrants had started and where they ended up through interviewing people face-to-face. The original emigrants I spoke to were old men and women by that time and they were looking back on their lives and what their journey had been.
60. By the time of the reunion it occurred to me that I hadn't actually thought very much about the descendants, but when I got there, I realised that they were recapturing part of their past as well. Finding out more about their parents and grandparents allowed them to tell more of their own stories.
61. I asked about nationality because I was interested in identity. I was interested in what people thought their identity was when they had been an orphan, or only had one parent, who were then emigrated to another country and told that was their life.
62. I discovered in speaking to the emigrants themselves that they all still had a trace of a Scottish accent, even though they had all by that time settled in Canada. I was interested in who they felt they were. Some said they had been laughed at because of their accents and others said it had taken a very long time before they felt that Canada was their home.

63. It was in speaking in person to people that I picked up the insecurities and the stigma many felt about their emigration. That was a big thing for people.
64. I think the difference for many came when they built their lives and had children. It was then that many seemed to feel they were true Canadians and it was their children who were outraged that their parent(s) had ever felt that they didn't belong.
65. I asked the original emigrants if they had been given a choice of whether to go or not. Some, like [REDACTED] and [REDACTED] who had been about fifteen when they had been sent over, said that they had been asked if they wanted to go. They thought it would be a huge adventure, although they had no idea what it was going to be like nor what they would land themselves in.
66. Another, [REDACTED] had a terrible time and although he too had been asked, he could never have known it was going to be so awful.
67. I suppose in the strictest definition, those boys had a choice, albeit an unwitting one, but for the generations before, there had been no choice.

Radio Programme 'The Little Emigrants'

68. Following on from my interviews in Canada, I made two radio programmes called 'The Little Emigrants', which were aired on BBC Radio in 1996.
69. I decided to make the programmes in what is called a 'montage style', without a long script or a presenter. I wanted there to be a sense of listening into the stories of these men and women and their descendants, in an explained context.
70. Both programmes were very story-driven as I wanted to get a sense of the people. They were not supposed to be investigative, I wanted their voices to be heard, albeit I knew I needed proper context and I got that from interviewing David Lorente. He

explained what had happened and why these children had been sent there in the first place and he gave the context and the scale of Quarriers' emigration programme.

71. Of the original emigrants I spoke to, I focussed on about five men, including [REDACTED] and [REDACTED] and I included the words of several descendants. I wanted there to be people with first-hand experience and people talking about their fathers and grandfathers, mothers and grandmothers and I interspersed that with readings from Quarriers' Narratives of Facts to give a sense of time.
72. The first programme was, I suppose, setting the scene. The start reflects on the time in 1872, before the village at Bridge of Weir was set up, when there was quite a fast turnaround of the children sent to Canada. Children would be brought in and after a week or so they were all sent off to Canada. Later, when the village was built and before William Quarrier stopped sending children in 1897, children were being sent in a very organised fashion.
73. I can't imagine, particularly when I see the photographs of the tiny children who were sent, how they could have given their consent to go. Emigration started again after William Quarrier's death and I found no evidence that the children had a choice at that time either.
74. The second programme included people talking more about the effect of emigration and the legacy of how they had settled down and what a long time it took. I went into the stigma, which was something they all talked about and also about the importance of hearing these stories now because they hadn't been heard for such a long time.
75. [REDACTED] talks of meeting a lady who had also been emigrated from Scotland and her telling him that she never spoke to anybody about where she had come from because she was so ashamed.
76. Quarriers had no involvement in either radio programme. I didn't interview anyone from Quarriers and I didn't send them the recordings before they were aired. I've no

recollection of what Quarriers may have said about the programme when it was aired, although I think they would have thought it was fine.

77. I sent recordings of the programmes to all the people who were in them and all said that it was good to have them and good to hear them. I also sent a copy to David Lorente and he too seemed pleased.
78. I am aware that the Inquiry have a copy of the radio programmes, which are held within the BBC archive, however, I no longer have the raw recordings of the interviews parts of which feature in the programmes.
79. In addition to my radio programmes, I wrote an article for the Glasgow Herald, which was published on 21 December 1996 and entitled 'The Hell of the Homegirls'.

Further reunions

80. After I had made the radio programmes I attended a subsequent reunion on 18 September 1997 at Quarriers in Scotland. I spoke at the dinner, but I never carried out any more work while I was there.
81. Two of the original emigrants, [REDACTED] and [REDACTED], were also there and I was made an honorary Quarriers Canadian Family member at that dinner. I recall that a tree planting ceremony was held, although I don't remember being at it.
82. I am aware that there were further reunions in November 1998 at Brockville, Ontario and in April 2001 at Kingston, Ontario, but I wasn't at either of them.

'The Quarriers Story'

Background

83. I kept in touch with Quarriers over the years and around the beginning of 2006, when the management had changed and they were at a time when they were not re-inventing themselves but moving on again, I met with Phil Robinson, the then Chief Executive. At that same time there were historical abuse cases in the news.
84. Phil Robinson told me that they didn't want to be thought of as 'the orphanage', the place in the middle of the countryside, that they were now doing work in the middle of towns and elsewhere and that they again wanted to tell the story of how they'd changed. Quarriers wanted to reflect what their latest incarnation was and we discussed that if they were going to update their story, it must be done properly.

Research for 'The Quarriers Story'

85. Given the research I had done in 1996 for the radio programmes, one of the key revisions in the second edition was emigration. For the Canadian chapters, my revisions were all based on my interviews and not further research on records.
86. The other sections on what Quarriers was doing in 2006 and how their model of care had changed came from my looking at records and from interviewing staff. I went through a lot of annual reports again and I interviewed various heads of services. Quarriers were still working with young people, but were doing so in different ways and had changed the names of all their services. I interviewed a number of heads of departments, including whoever the head of children and young families service for Quarriers was at that time.

Findings of 'The Quarriers Story'

87. I revised the two central chapters 'The Golden Bridge' and 'The Little Emigrants' by putting in stories from more modern times, which were from those interviews that I'd done in Canada for my radio programme.
88. The stories from those interviews were so vivid that I decided to start the chapter 'The Little Emigrants' with a quote from [REDACTED] and I also used quotes from [REDACTED]. Additionally I added quotes from descendants I had spoken to, for example [REDACTED] and [REDACTED], who had been quite angry. I wanted to bring the chapter more up to date and now I had first-hand accounts from people who were still alive and I had descendants talking about it as well.
89. I wanted to get a breadth of experience and time from all of them. I still had the voices from a much earlier period from the letters I had received from research for my first book and I thought I could combine both where I thought they added something to the story.
90. The chapter entitled 'Roots' is about the reunion and was an opportunity to talk about the background, about why it is important that the bridge between Scotland and Canada had been established again. I also comment on why it is important that these stories are publicly heard and I focus a lot on the descendants and their finding out about their roots in a way that they hadn't previously been able.
91. I describe how those descendants came face-to-face with the Quarriers staff at the reunion and I describe the long queues of people waiting to check for records of their parents and grandparents.
92. I tried to be as reflective as I could from the responses I had and I reckoned, if it was at all representative from the people who got in touch with me, that far more people got by in their lives than those who did not, no matter how hard it had been. Perhaps that was a reflection of their personal resilience.

93. For the 'Past Wrongs' chapter I had done some research using material from the public record, for example newspaper articles, and I interviewed Phil Robinson, the director of Quarriers at the time. I wanted to tell the story of the historical cases of abuse that were in the public domain at the time and what Quarriers' position on those cases was. As I recall, Quarriers' position was that they were apologising for any harm that anybody had suffered.
94. I also did a chapter leading on from The Village about how Quarriers had to overhaul things. They had to train people properly, they had to keep proper records and they had to make sure that people were properly licensed.
95. I think this was mostly in response to the fact that when the original crisis of numbers happened in the 1980s Quarriers were so far behind the game. They hadn't seen that social care was no longer about taking children away from their families and putting them into institutions. By then social care was looking at fostering.
96. I think it is made quite clear in the book that staff weren't trained and they didn't have social work qualifications. All the things that were needed for a modern care agency. I think the reason children were not being sent to Quarriers anymore was not because of what had happened in the past, it was because there was a completely changing model of childcare. Quarriers were out of touch and they were simply doing things as they had always been done.
97. After the era of Dr Minto, when people like Gerald Lee and Phil Robinson came into the management of Quarriers they realised how very far behind Quarriers was in recruitment, professional training, development and support of staff. They realised that it wasn't enough for them to be a Christian organisation with good Christian people looking after children.

Publication of 'The Quarriers Story'

98. The Quarriers Story took me around three or four months to complete and was published in 2006 by Birlinn Ltd. It was the publisher that decided on the name and the front cover.
99. Again I submitted the manuscript to Quarriers prior to publication, but there were no significant changes made.
100. Birlinn had a launch of the book in Glasgow, but I don't remember there being any coverage in the media.
101. People are still interested in the Quarriers story and I am still invited to do talks on my books, although I no longer have any contact with the organisation.
102. I kept in touch with the people I had interviewed in Canada and I sent them copies of The Quarriers Story. They became people I cared about and I had a very strong sense of actually knowing them and feeling even more about how they had managed to survive. I felt I had come to know even more about how they had managed to stay in Canada, how they had kept going, built their lives and ended up with families.
103. We corresponded by letter and I have kept some of those letters. One, for example, from [REDACTED] includes a photograph of him at a birthday party in 1996 where he met up with a few other original emigrants. Another, from [REDACTED], is thanking me for sending him a copy of my book and he is telling me how he was. They were sweet people and it's horrible to think that they will all have passed away by now.
104. I also kept up correspondence with some of the descendants. [REDACTED] and I wrote faithfully to each other for several years, however we no longer do so. I do know that the Quarriers Canadian Family Facebook page is being updated by someone, although I don't know who.

'Lives after Care' – paper by Phil Robinson and Fred Wardle at First International Congress on Child Migration, New Orleans, 2002

105. I have been shown a copy of a paper entitled 'Lives after Care', by Phil Robinson and Fred Wardle for the First International Congress on Child Migration in New Orleans in October 2002.
106. Phil Robinson was a former director of Quarriers and Fred Wardle is the son of Katherine Wardle, who was an emigrant to Canada and was part of the Quarriers Canadian Family.
107. The paper discusses the successes and failures of child migration and mentions that even where a placement was good, it was hard and difficult for the children. There is also reference to a minority of those children having been abused.
108. I was not previously aware of this paper and I was not consulted prior to its publication, although I can see that some of the references within the paper are from my book. There is information I'd gleaned as to what lives the emigrants subsequently lived, for example I tracked down the descendant of a university professor who had been emigrated along with his sister and there is mention in the paper of him.

Letter from Quarriers dated 21 December 2009

109. In 2009, in response to an enquiry I had made about kids who had been sent to Australia, I received a letter from Josie Bell, who worked for Quarriers in their Records and Genealogy department. She sent me photographs of parties of children who were sent to Australia by Quarriers. I had also been in touch with a Barbara Horton of Uniting Care at Burnside Homes in New South Wales and I have provided the Inquiry with a copy of a letter to me from Ms Horton.
110. Some of the photographs I got from Quarriers are from 1939 and I am stunned at how young some of the children look. I am intrigued about who these children were and I

wonder whether these children were technically orphans, or whether their parents had given permission for them to go.

111. Josie Bell and I communicated by email and she told me that unfortunately many of the seventeen children who had arrived at Burnside are now deceased, but in 2010 they knew of five original emigrants still alive and they knew of descendants of another two. I don't know if any of those people are still alive now.
112. I previously knew nothing about the children who had been migrated by Quarriers to Australia, other than that it was mentioned in the Quarriers' Narratives of Facts and I had also read somewhere about children being sent to Dhurringile in Victoria.
113. I have not looked any further into the circumstances surrounding those children being sent from Quarriers to Australia.

Golden Bridge Exhibition


114. I was not previously aware of the Golden Bridge Exhibition and I was never approached to take part in it. I have learned from researching the internet that the exhibition was produced by the Institute for Research and Innovation in Social Services (IRISS) in collaboration with Quarriers and Glasgow Caledonian University and that it was originally hosted by the Heatherbank Museum of Social work in 2001.
115. I have seen that there is video testimony from some of the original emigrants I spoke to in Canada, including [REDACTED], [REDACTED] and [REDACTED]. I did not have any involvement in those video interviews and was not previously aware of them. I do note that there is mention of my book as providing a detailed history on the Quarriers story.

Other information

- 116. It is difficult to believe that the emigration of children to Canada happened and it's difficult to believe how many of those children managed to make such a mark in their lives. It's difficult to believe that despite the extreme adversity of their childhoods, those children went on to make lives in which they were happy.

- 117. It makes me a little sad, but it also inspires me and it makes me feel proud to have known them and to have captured their voices. I'm glad that their voices are now there forever.

- 118. I have no objection to my witness statement being published as part of the evidence to the Inquiry. I believe the facts stated in this witness statement are true.

Signed..... 

Dated..... 5 March 2020