

Scottish Child Abuse Inquiry**Witness Statement of David Walls****No support person present**

1. My full name is David Walls. My contact details are known to the Inquiry.

Background**Before being put into care.**

2. I was born in Edinburgh on [REDACTED] 1945. My earliest years were spent near Kildary in Easter Rossshire. The family moved back to Edinburgh and shortly after to Dalkeith, Midlothian. In 1956 we moved to Saxecoburg Place, Edinburgh [REDACTED]

[REDACTED] Fort Augustus was the next stage of secondary education after Carlekemp, which was its preparatory school. I attended Carlekemp Priory School for three years from 1955 to 1958 from second form to fourth form. Christopher, my younger brother who was born in 1947, was also at Carlekemp School with me but was in the year below.

3. I was brought up in a loving, caring family. My mother suffered badly from agoraphobia and that could be a problem sometimes when she would become anxious if we weren't home at the appointed hour. She would send my father out to find us. My mother was killed in a car crash in 1975.

4. My father was a Church of Scotland minister who converted to Catholicism in 1948. He re-trained as a teacher but was subsequently employed by a Catholic charity as their Scottish Secretary. He became a Catholic Priest after my mother died. He worked as a Priest in the Aberdeen diocese, firstly in Banchory, then Thurso, Aberdeen, Port Soy, Buckie, Inverness, and finally Orkney. He was a learned man [REDACTED] [REDACTED]. He died in Orkney in 2009. While he was alive, because of his position and prominence within the Church, it was not really possible for us to speak

out about our experiences of abuse at the hands of Catholic priests, even although he had tried to persuade us to do so.

5. Prior to Carlekemp I was educated at St David's Primary School in Dalkeith. My education there was uneventful and what I considered to be normal at the time, although discipline was very strict and the belt was used fairly frequently as a punishment for even trivial offences. After finishing Primary 3 at St. David's, Christopher and I were sent for 1 year to Scotus Academy in Edinburgh, a private day school in Corstorphine run by the Irish Christian Brothers. [REDACTED]

[REDACTED] The following year Christopher and I were then sent as boarders to Carlekemp, the preparatory school for Fort Augustus and a Priory of Fort Augustus. [REDACTED]

Institution: Carlekemp School, North Berwick.

6. The school was run by the English Benedictine Order. My earliest memories are of the day I arrived at the school. I found the whole thing quite traumatic as we were being taken away from our home. I was taken there by my father and mother and met at the door by Father Aidan Duggan. I remember Father Aidan saying to another boy called [REDACTED] that he was to "Show David and Christopher around the school". He called us all by our Christian names and everything appeared normal. When we returned from the tour of the school our parents had left. I found that really hard to take. We were then left to our own devices as there was no induction of any sort. We were never called by our Christian names again, either by staff or by our peers. Surnames were the norm, or nicknames between pupils.

7. My understanding at the time and later confirmed by my father was that Father Aidan had told my parents to go as it would be best. We never got a chance to say goodbye and we both found that really hard.

Routine

School

8. There were five year groups at the school. I went into Form 2 and my younger brother went into Form 1. The ages of the 65 children at the school ranged from 8 to 13. There were only 9 or 10 children in my class, although other classes were slightly larger.

9. There were 7 dormitories at the school, as I recall. These dormitories were divided between two wings which were for senior and junior pupils. The junior wing, I think, had 4 and the senior wing had 3. The dormitories were open plan with beds only a few feet apart. Each child had a bed and a tin army style locker where we kept our possessions. There was absolutely no privacy. The windows were open 365 days a year.

10. There was an obvious hierarchy of teaching staff with prefects and a school captain. These prefects had tacit permission to give you a clout. There was a huge amount of bullying going on. I spent a lot of time fighting with other kids in an attempt to stand up to the bullies. I was always top of the class and this seemed to be a red rag to the bullies. I was picked on from day one mercilessly. There was no control of this by staff. Indeed, the bullying started following an incident on my first day in class when Fr. Aidan Duggan ridiculed me publicly as "the new boy", much to the delight of my peers. The bullying by peers stopped for me in the year I left when a friend and I gave the main bully a "doing over". It was the only way to deal with it. I am not proud of that.

11. The food at the school was fine and I had no problems eating as the food suited me. There were 6 tables in the dining room. The tables all had a member of staff at the top end of the table. The head master had a table to himself at the top end of the room from where he "presided" over proceedings.

12. The SNR at the school was Father MEX. Father MEW and Father Aidan Duggan were both teachers at the school but were not trained to teach. Father MFC taught from a book. He

was only recently ordained as a priest and obviously not trained as a teacher, let alone as a teacher of [REDACTED], a [REDACTED] he simply did not know and was learning as he went along. I was more proficient in the [REDACTED] than he was. This was a private, fee paying school staffed by teachers who were not qualified either as teachers or in the subject they taught, with the exception of Fr. [REDACTED] MEZ [REDACTED], who did have some [REDACTED] training.

13. Father Aidan Duggan came from Australia [REDACTED] Father [REDACTED] MEY [REDACTED] came with him. Father [REDACTED] MEY [REDACTED] was a monk at Fort Augustus in Inverness-shire. Another monk at Fort Augustus, Fr. [REDACTED] MEV [REDACTED], also came from the same monastery in Australia. I am aware that all three have been named by former pupils at Fort Augustus as alleged abusers. It seems a bit more than coincidence that three (alleged) child abusers should come from the same monastery at the same time to the same monastery in the Highlands of Scotland.

14. Sport was a huge thing at the school and was on every afternoon. I really enjoyed the sport, apart from the twice weekly 5 mile runs. Don't forget this was an idyllic location where young boys had the freedom to run about in lots of space. I enjoyed rugby. I was very good at hockey and played in goal. I did not concede a goal in the three years I was there. I was selected to trial for the Scottish Schoolboys but was unable to play as I left before the hockey season started. I loved cricket but wasn't very good. You would be praised in public if you excelled at sporting achievement at school. Apart from hockey I was never good enough at anything to get a mention. They did not seem to recognise or acknowledge academic achievement.

15. I was always top of the class in all subjects over the three years I attended the school, with the exception of mathematics where I was second to my friend [REDACTED] [REDACTED]. There were no plaudits for academic achievements. On the other hand, there was huge praise for sporting achievements. I did not sit the 11 plus exam. I left Carlekemp at age 12 before sitting the Common Entrance Exam. Instead, when I transferred to the state system, I sat an IQ test. My father told me that the result was that I had an IQ of 156. When I went on to Holy Cross Academy in Edinburgh, I was put into the second year. I left holy Cross Academy at age 15. My reasons for leaving were the subjects I was made to take, Latin and Art rather than Physics and

Chemistry that I wanted, and the regular beltings we received from the teachers. I was in the Air Training Corp (ATC) and wanted to become a pilot. Without Physics this would not be possible. Because I was good at languages I was given no option. Holy Cross Academy was a non-residential state "Senior Secondary" school. Having learned my lesson, I tried very hard not to be top at anything and became increasingly withdrawn and un-motivated. As a result, I ended up in the bottom set. Classes were all streamed. I spent most of my last year not going to school but spending my time roaming the Pentland Hills. We had a system of cheating the morning role call and the teachers didn't seem to notice or care. I left as soon as I was 15, in 1960. That was the legal age at that time. I then left home to work on farms, mainly in the Scottish Borders, as well as other odd jobs, until I went to work in Spain at age 19. I learned to speak Spanish fluently.

Food

16. At Carlekemp, the food was always edible and I was what you would consider to be a good eater. I recall my friend [REDACTED] being punished for refusing to eat his tomato soup, which we had every Friday, because it made him feel sick. An extra ladle full was put in his plate and he was given nothing else until he had eaten it. But on the whole the food was fine.

Medical care

17. At Carlekemp School there was a local Doctor and Dentist and a resident SRN qualified school Matron. The Matron was Kathleen O'Donnell. I was taken to the doctor's on one occasion to be stitched up after falling on a broken bottle in the sand on the beach during one of our compulsory unsupervised runs and cutting my knee badly. I was taken by Father [REDACTED] MEX in his car and duly stitched. I remember him being really surly and unpleasant towards me in the car and in the doctor's surgery. The stitches broke, as they can do, However, Matron referred me to Father [REDACTED] MEX for breaking the stitches. He gave me the "stick" as punishment. I was made to feel that this was a terrible crime.

18. Prep was a half hour study period every afternoon after lunch, apart from a Sunday. There was also an hour's prep after the evening meal, I seem to recall. We had classes on a Saturday morning. There was organised sport after prep every afternoon from Monday to Saturday, rugby, hockey or cricket, depending on the season of the year. I think there was also an additional class after tea (a cup of tea and slice of bread), which followed sports. On Sundays a film was shown, although if you were being punished you would not be allowed to see it. I spent a lot of time excluded from films, mainly as a punishment from Fr. Aidan Duggan. I can remember seeing perhaps no more than a dozen films or so during my three years at the school.

19. You had to be silent from bed time until after Mass in the morning. This was known as the "grand silence". It is a rule that is observed in all Benedictine monasteries by the monks. You could not talk in the dormitory at night time after lights out or in the morning or you were punished. We were almost always awake early in the morning, long before the bell, and being young boys we would talk to each other, so punishments, usually a caning, would be fairly frequent, especially in the junior wing, which was patrolled by Fr. [REDACTED] MEW [REDACTED]. We used to get a half an hour long lie on a Sunday, so the problem of lying there in silence was even worse. You were not allowed to get up before the bell. My recollection is that you were woken up at 7:00am and Mass would be at 7:30. Mass was always said in the School Chapel by Fr. [REDACTED] MEX [REDACTED] SNR [REDACTED]. It was followed by breakfast at 8.00, bed-making and then classes until lunchtime.

20. Our day to day life was punctuated by bells ringing and I would describe our existence as being monastic. The staff quarters were out of bounds to the pupils. They constituted the monastic "enclosure".

Holidays

21. We had normal school holidays including half terms. I always went home during the holidays.

Visits and Inspections

22. I have no recollection of any state curricular inspections to the school by Her Majesty's Inspectors of Schools while I was a pupil at Carlekemp. However, there was an annual inspection by the Church Inspectors, two priests from the local diocese of St. Andrews and Edinburgh.

The only visitors I was aware of were other schools who came to Carlekemp to compete against us at different sports. The other schools would play the match against us. They would then be fed and would leave soon after that. We had minimal social contact with them.

Abuse

Physical and Psychological Abuse

23. The "stick" was a small black solid piece of leather, perhaps almost half an inch thick, and was used by [REDACTED] SNR [REDACTED] Father [REDACTED] MEX [REDACTED]. It was a particularly vicious and extremely painful instrument that always left bruises and raised weals on your hand. All the other teachers used canes, or rulers, blackboard dusters, books, whatever came to hand. Father [REDACTED] MEW [REDACTED] frequently used his clenched fist. Invariably you would be hit on the back of the head from behind when you were not expecting it. There was always considerable force behind the blow.

24. Father [REDACTED] MEW [REDACTED] used to sneak about in his stocking soles looking to catch people talking in the morning before the first bell. If he caught someone talking he would make them bend over the end of their bed and he would cane them. He would also sometimes cane the rest of the dormitory if he heard more than one person talking or if the individual he did hear did not own up and punish everyone who was in the dormitory. The cane that he used was about four feet long and thicker than a standard garden cane and he would always hit you through your pyjamas. I remember feeling the lumps on my backside that were left after being caned. No one dared dispute this and all were submissive to this punishment. It was

just accepted as "normal". We had been caught doing something wrong. We just accepted it, even if we had not been the person talking.

25. The level of cruelty depended on who was dishing it out. Father **MEW** **MEW** used to sneak about the school. I think he was responsible for general discipline. If he caught you doing something he would hit you with a clenched fist or a cane. I witnessed this on numerous occasions. My feeling was that if you were punished you felt guilty. Father **MEW** never spoke to anyone that I recall, other than to teach or give orders, and in the three years I was there I never had a conversation with him nor saw him having a normal conversation with any other pupil, even at the dinner table. Father **MEW** was always a threat as his behaviour was unpredictable.

26. The domain for the other Priests was usually the classroom. Father Aidan Duggan seemed to have a split personality when one minute he ingratiated himself to you and the next occasion he flew into a violent rage. He quite often would come into a dormitory at night and read us scary stories, such as "Dracula". He would lie on someone's bed beside them while the rest of us listened to the story in our own beds. He would always have his arm around the person whose bed he chose to lie on while he read. He never chose my bed. He would read to us quite frequently, perhaps once or even twice a week.

27. I grew up thinking that adults were infallible and it wasn't till later life that I discovered that this was not the case.

28. I recall one day being in the changing rooms where we would bath once a week on bath night and shower every day after games. There was a staircase that came down from the staff quarters which we were not permitted to ascend. I was standing with my back to the stairs surrounded by a gang of the school bullies. I can still recall their names, **MEW**, **MEW**, **MEW**, **MEW** and one or two other hangers on. **MEW** punched me in the face. He was an unpleasant character and individually I could handle them but when they ganged up it was a different thing. Father **MEW** appeared from nowhere. Without asking what was going on, he hit me on the back of the head with his fist so hard that I fell to the floor. I had not even seen him behind me. That was the end of the matter. Of

course you couldn't show any emotion or cry. You had to man up or the bullies would pick up on that.

29. I remember on many occasions squaring up to [REDACTED] and [REDACTED], among others, when I got them on their own, in an attempt to dissuade them from joining in with the gang. I was always able to wrestle them to the ground and get the better of them. I never used my fists as I was reluctant to really hurt anyone. It was purely a wrestling match, a show of strength. I also occasionally tackled the ring leader [REDACTED]. He was a good bit taller and this resulted in an inconclusive tussle which did not solve the problem.

30. There had to have been a level of knowledge amongst the staff about the bullying. It was endemic throughout the school. Father [REDACTED] MEW must have witnessed me being punched but his reaction was not to question us but to hit out at the nearest person. There was a culture that you could not "clipe" to the staff which would have made matters worse with the bullies. I recall an occasion when a Polish boy who was in First Form was tied to a tree by the same gang that bullied me persistently. I think they were probably in Third Form at the time. They surrounded him saying they were going to kill him and that they had a gun. It was a very realistic looking "cap gun". He believed them and was screaming in terror. He was only 7 or 8 and there was obviously something wrong with him. I untied him but suffered for this. His parents took him away from the school shortly after that incident but there were no repercussions. For the most part, when we weren't in class or involved in organised sport we were entirely unsupervised and had free run of the extensive grounds. So it was very easy for bullies to act with total impunity.

31. Father [REDACTED] MEX [REDACTED] SNR would administer "the stick" for more serious infringements of discipline. The other staff, including Matron, would send you to Father [REDACTED] MEX. You were usually told to report to his office the next day and had to stand outside, usually in a queue of others, while discipline was despatched to the person ahead of you within your hearing. The beating with the stick was always done in private. The prefects could also send you to the head master. Having to endure a 24 hour wait for this punishment was deeply unpleasant.

32. There was also a [REDACTED] teacher called [REDACTED] MFB . He was an ex-naval officer. He had a small cane about two feet long and quite flexible. I can't recall him ever using it in the classroom although with only 9 or 10 pupils in my class there should not have been a discipline problem. Mr. [REDACTED] MFB was in charge of the senior wing of the school. If there was a discipline problem he would take the offender into his room which was in the senior wing beside the three dormitories and not with the monks in the monastic enclosure. He would take the boy into his room and bend him over his bed. He would say "tighter boy" which meant that you had to pull you pyjamas or trousers tighter over your bottom. That would really sting you. I was subjected to that on more than one occasion. I once tried his smokers' toothpaste (he smoked a pipe), which he had left out in his washroom, which was adjacent to ours, and recall being caned by him for that.

33. Matron was in charge of the junior wing and had her own room there. She did not hand out discipline herself but referred the offenders on to the headmaster. She would publicly humiliate you, which was her main weapon.

34. Public humiliation was a big thing. I recall my brother and I taking a short cut on one of the cross country runs we had to do. The run was about five and a half miles. We were caught taking a short cut and were humiliated that night in front of the whole school. My brother and I were not runners and once finished in last and second last places. Father [REDACTED] MEX then announced to the whole school that the Walls brothers had come last in the race. If you dropped a catch at cricket or missed a tackle at rugby you had "funked it" and would be mentioned in the Refectory at night in front of the whole school.

35. When I first went to the school my mother was required to purchase school uniform. She was a "daughter of the manse" and quite naive when it came to most matters. One of the items on the list was tartan "trouse" to be worn under the kilt, which was a compulsory item of school uniform for special occasions. My mother did not know what this was. She asked the man in the shop what trouse were. They didn't have trouse but suggested that she take some pairs of navy blue girls' knickers. There would be a hand over of clean laundry every week. Matron was in charge of this and at the same time she would inspect your finger nails. If your nails

were dirty or long she would publicly humiliate you in front of everyone. I recall Matron holding up the blue girls' knickers in front of the queue of the whole school and saying "look what the Walls brothers are wearing". I also remember her saying in front of the whole school that the Walls brothers' school fees were being paid by a charity, which was indeed the case. Most of the pupils at the school came from wealthy backgrounds. All of this was meat and drink to the school bullies.

36. Father Aidan Duggan taught us Geography, English and Latin. Any mistakes were punishable by being hit with whatever came to hand. I remember being very confused in my first class with Father Aidan. The day before, when I arrived at the school for the first time, he called me David. In the classroom he called me "new boy". Father Aidan asked my name and I said David. The answer he wanted was Walls. He said David what? I didn't know how to address the priests so I said "sir" assuming that is how he wished to be addressed. He then said, "Oh, Sir David" and proceeded to ridicule me further in front of the whole class. I recall trying in vain to fight back the tears. This was an open invitation to the bullies, who began picking on me mercilessly from day one following that incident.

37. Father [REDACTED] MFC was another priest at the school. [REDACTED] lived in Edinburgh [REDACTED], so [REDACTED] knew each other. I was one of his favourites and he used to give me regular presents. This also caused a few problems among the other boys. He had a spell at the school where he did indulge in physical abuse. It was a period of weeks, perhaps a little longer, and then it stopped. He later told me that he was a junior teacher when I was at the school and was accused by the other staff of being too soft. Father [REDACTED] MFC had gone on to teach at Fort Augustus. I was told by several former pupils many years later that he was one of the worst offenders for sexual and physical abuse. On reflection I think Father [REDACTED] MFC may have been grooming me for the future. I had always thought of him as being OK and we had stayed in touch after I left the school. Because he came to visit his parents in Edinburgh during the school holidays my brother and I would often serve his daily mass at [REDACTED]s in Morningside. [REDACTED], who also lived in the same [REDACTED] and I often played golf with him. We would talk to him about our experiences at Carlekemp. Before becoming aware of allegations against him, I spoke to Father [REDACTED] MFC on the phone a few years ago, at the time of the BBC

filming of "Sins of our fathers" to ask if he would be willing to talk about the regime and about the fact that my younger brother and I had reported our concerns to him not long after leaving Carlekemp. For some reason he had gone to Canada and was a priest there. I remember during the call he told me that he had just had his 80th birthday. When I told him about the times we complained to him about the abuse he stated that he couldn't remember and that it was all "long ago". It was only after the showing of the BBC film that others began to tell me about their unpleasant experiences with him.

38. There was also a [REDACTED] teacher called Father [REDACTED] MEZ [REDACTED] who taught me to play the fiddle. He used to hit you with a ruler on the knuckles if you played a wrong note, which made playing even harder. He also had a number of pets including the three [REDACTED] brothers, [REDACTED]. Father [REDACTED] MEZ [REDACTED] would openly cuddle some of his pets. I met [REDACTED] in Edinburgh when I was at university. He did not want to talk to me and walked off after saying hello in a very cold fashion. He refused to exchange contact details or arrange to meet up. I found this really odd. He had been one of my best pals at Carlekemp, although in the year above me.

39. I strongly suspect that there was a cartel operating at Carlkemp. There were no members of staff at the school who did not witness at least the physical abuse in some shape or form but who did nothing to prevent it.

Sexual Abuse

40. In 2013 there was a documentary made by Mark Daly and Murdoch Rodgers of the BBC, "Sins of our fathers". During the course of that documentary I was interviewed by Mark Daly. He asked me if I was aware that Father Aidan Duggan had gone on to rape a number of boys at the school. I was not aware of this and was deeply disturbed, although I was aware of the case in Australia involving John Ellis at the time. I found that very hard as I have always lived with the haunting memory of an incident with Aidan Duggan that for some reason most of the details remain a blank. I just don't know what happened but feel panic when I try to remember or think about it.

41. The background to the incident involving Father Aidan started when I arrived at the school and through 2nd and 3rd form when he constantly ridiculed me in the classroom. Father Aidan would fly into a rage when some of the pupils couldn't get the class work right. He would physically attack pupils who were not academic. On one occasion Father Aidan used a girdle which is worn round the waist by priests when they say mass as a whip. This girdle, made of strong rope, had quite heavy wooden bobbins covered in a rope twist with tassles at either end. The girdle as a vestment for mass is a symbol of chastity in the Catholic faith. I remember one of the pupils called [REDACTED] being thrashed with the girdle whilst he cowered in a fire place trying to get away. He must have been hurt really badly. There was always the feeling of relief that it was not you. He also had a number of other weapons including sticks, rulers, the blackboard duster and belts.

42. Father Aidan humiliated me regularly for more than two years. One of the punishments he gave me at some point early on when I was in second form was to copy out 20 pages from the Geography text book. This was an impossible punishment task given that every minute of our day was accounted for and the book contained large pages of small print. The only time available was during the Sunday film. I was unable to complete it by the deadline set and missed out on a lot of recreation like the Sunday film while I did my punishment. After every school holiday he would ask for the punishment exercise which I had not been able to complete. When I tried to return the part I had been able to complete he would rip it up as it had not been completed in the time given and I would have to start again. Or if I did give him the full 20 pages he would find fault with it and do the same. Then one day in my last year there in 4th form he mysteriously seemed to forget about it and his behaviour towards me changed dramatically. At this stage I would be about 12 years of age.

43. This was a great relief to me that the humiliation had stopped and all of a sudden I was being treated well by Father Aidan. There was a weekly rota for serving mass. There would be personal masses said by all the priests in different parts of the school and the public mass said by Father [REDACTED] MEX every day in front of the whole school. The private masses were said by the individual priests and

everyone who was a Catholic in the two senior forms had to take a turn to be a server at these individual masses. In those days mass was said entirely in Latin and you had to learn all of the prayers and responses by heart before you could serve. There was no one else in the small chapel, just you and the priest. I was always assigned to serve Father Aidan Duggan's mass. Father Aidan said mass in a small chapel in what we called "the catacombs" in the basement of the building near to the boiler room. There were also changing rooms there for the first form. At the end of the mass you had to kneel down to receive a blessing. On the numerous occasions that I served his mass he invariably hugged me towards himself after giving me the blessing. Kneeling down, my head was level with his groin area. He would hug my head against himself fairly forcefully. I didn't know the "facts of life" of life and thought that him cuddling and kissing me was not inappropriate at first. I felt a sense of relief and gratitude that I was not the butt of his sarcasm and was not being hit by him any more.

44. I remember Father Aidan holding my head against his groin area as I was kneeling in front of him. I was not aware that he was sexually aroused. In retrospect I think he was testing me out to see if I would become a willing participant. It was only the Catholic boys who would serve mass and the rota was usually one week at a time. This happened every time I served at mass for him. You had to be trained to serve mass and only the senior pupils could serve at the main whole school mass where there were usually two servers. I do recall Father [REDACTED] MEX giving me the stick for making a mistake while serving mass. I was now in the senior wing of the school and no longer had Father [REDACTED] MEW sneaking around.

45. Father Aidan did a lot of good things for us like getting italic script pens, penpals and chess sets. I remember that Father [REDACTED] MEX enjoyed playing chess but would only play with the good players. Father [REDACTED] MEZ taught us all to play the recorder, although I seem to remember that it was Father Aidan who ordered the recorders for us and he also began to learn to play. I became really good at the recorder and can still play it. We all bought recorders. Father Aidan used to practise with us. One day during my last summer at the school Father Aidan asked me to come to his room to practise a duet on the recorder. It was not allowed for any reason for pupils to visits the staff quarters in the enclosure so I thought it very

strange to be taken there. There was a room at the very end of the enclosure where fifth form could take part in the model railway club but that was the only room where you could have legitimate access but only when supervised by a member of staff, usually Mr. [REDACTED] MFB. I had never attended that, although on one occasion some of the fourth form were allowed up to see the railway.

46. Father Aidan's room was at the front of the building, as I can recall seeing the other pupils playing cricket outside in the nets at the far end of the front lawn. I wanted to be outside with the other pupils. I had a book of music and my recorder with me and Father Aidan asked me to put the music on a chair and sit on his bed. I started playing the tune I had come to rehearse with him but Father Aidan didn't have his recorder in his hand. All I remember is wanting to be outside playing cricket and feeling very uneasy. I have no recollection what happened after that, although I have a vague memory of him sitting down beside me on the bed. My only real recollection is of rushing down the dark corridor of the enclosure and the feeling of relief when I finally got through the door into the main school building. I don't remember being in any pain but I was definitely in quite a state of shock. This was the only time I was ever in Father Aidan's room. I could describe the room to you. To this day I have been unable to recall what happened in that room. All I know is that I start to panic and hyperventilate when I think about it or something triggers a recollection. There have been times when the feeling of panic has been fairly overwhelming. But I just don't know why. I have these feelings even to this day.

47. After that incident and as a result of the attention I was receiving from Father Aidan I stopped going to his confessional and started going to confession with Father [REDACTED] MFC. Confessions were held weekly and it was more or less obligatory for the Catholic boys to go.

48. When you sat at the dining table where Father Aidan sat, he would rub his hands up your bare legs towards your groin. Everyone in the school wore short trousers. It was well known that if you sat beside Father Aidan at the dining table you would get your legs rubbed and tickled by him. I sat at his table when I was in the third form. Places at the table rotated anti-clockwise each week, so everyone had two consecutive weeks sitting beside Fr. Aidan.

49. There is now no doubt in my mind that Father Aidan spent the three years I was a Carlekemp School trying to groom me. I did not realise this at the time it was only on reflection when I was old enough to understand that I felt this to be the case.

50. I also recall [REDACTED] MFB [REDACTED] standing watching you shower on a daily basis after games. He was also the [REDACTED] sporting activities. There was bath night once a week. This was supervised by Matron who used to come round and wash everyone's hair.

Reporting of Abuse

51. When I was in my mid teens, a couple of years after leaving Carlekemp, both my brother Christopher and I spoke to father [REDACTED] MFC [REDACTED] about the abuse we had suffered at the school. We asked him why he had done nothing about what he must have witnessed. He answered that he was a junior teacher there and had no influence and would not have been able to do anything. He added that the "guilt will haunt me till the day I die". I recall him saying that very clearly. There was no one else you could speak to as all the staff were involved to some degree or another. We both again addressed this matter with Father [REDACTED] MFC [REDACTED] on more than one occasion subsequently, the last of which was in 1976. On each occasion he made the same excuses but acknowledged his awareness of what we were alleging. By this time he was a senior monk and could have done something about it all. We wrongly assumed that he had. I was to later learn from others that Father [REDACTED] MFC [REDACTED] was one of the worst abusers when he was teaching at Fort Augustus. This came as a real shock to me and explained, perhaps, why he had never acted on our complaints.

52. In later life I spoke to a number of other pupils of Carlekemp and Fort Augustus who confided in me about some of the abuse that they had suffered. Some of these persons may want to come forward to tell their stories, others, I know, do not for a variety of reasons.

53. There was a serious culture of bullying at Carlekemp which also meant that your life would be made much worse if you were to clipe (tell tales). This would be

considered to be a weakness both by the staff and fellow pupils. I always wondered why Father Aidan picked on me in particular but understand now that he may have been grooming me. I found the psychological abuse worst of all. This was invariably done publicly in class and took the form of being ridiculed in front of class mates, which in turn resulted in subsequent relentless bullying. Figuring large in all of this was the punishment of 20 pages of Geography that hung over my head for at least two years. He seemed to take a sadistic delight in seeing me humiliated.

54. I did not tell my parents about the abuse or the bullying but I did tell them that I was unhappy at the school, as did my younger brother. I didn't understand in my time at school that you could make a complaint of abuse. Indeed, the feeling was that this kind of treatment was "normal" and that somehow we were the guilty party. I think the fact that our letters to and from home which were written once a week were also read by the monks so they could censor them kept us from writing any of this down at the time. Our letters were read before we were allowed to seal them so we had to be careful with the content of the letters. There was a supervised letter writing session once a week.

55. I have reported the abuse to the police on at least two occasions. I made statements on both occasions. One of the interviews required a follow up meeting to clarify some parts of the statement. I was quite shocked when the police contacted me without any prior warning. This was a result of the complaint my brother and I made to Father Richard Yeo in the summer of 2010. He in turn reported it to the Scottish Bishops Conference safeguarding team. Father Richard Yeo stated that he was very disturbed by what we had told him. The Scottish Catholic Church's reaction was simply to report it to the police without consulting us or advising us that this is what they had done. At no point did anyone from the Catholic Hierarchy or anyone acting on their behalf approach us to discuss our concerns.

56. I gave evidence before the McClellan Commission. This was an enquiry looking at abuse within the Catholic Church. Most of my experiences are already on public record in the BBC film "Sins of our fathers".

Leaving the Institution

57. After three years at Carlekemp my father suddenly removed my brother Christopher and I from Carlekemp [REDACTED]. He did not tell us about this beforehand. We learned when we got home at the end of the summer term, 1958, that we would be attending school in Edinburgh in the autumn. [REDACTED]

[REDACTED] my father never confided in us the real reasons behind our change of schooling [REDACTED].

Life after Carlekemp School

58. I went from Carlekemp to Holy Cross Academy in Edinburgh, [REDACTED]. Christopher went to a local primary school. I did not go to Fort Augustus near Inverness and I don't know why my father made this decision. [REDACTED]

[REDACTED] I left Holy Cross Academy as soon as I was 15 because of the number of times I was belted and hit by many of the staff who taught there. I was not allowed to choose my subjects and spent most of my last year absent from the school. I wanted to take the sciences but was told I had to do Art, History, Latin and French, presumably because I was good at French. There was simply no discussion about what I might want. I left with no qualifications.

59. After leaving school I went to work on a farm in Hawick in the Scottish Borders. I enjoyed the life on the farm and also worked on farms on the outskirts of Edinburgh. I found it very therapeutic and allowed me to try to put the unhappiness of my school days well behind me.

60. I still retained my Catholic faith and, [REDACTED] decided that I wanted to train as a priest. I was accepted to attend St. Andrew's College, Drygrange but was told that I would have to wait a year and come back if I still wanted to join. Drygrange was the Senior Seminary for trainee priests in the Scottish Borders, near Melrose.

61. I spent this year in Córdoba in Spain where I taught English at a Spanish language school. I have always retained my abilities with languages and could also speak French well. By the time I returned in the late summer I was very fluent in Spanish. I later went on to learn Italian and Portuguese.

62. I spent 6 months at Drygrange as a trainee priest. I was there at the same time as Keith Patrick O'Brien who later was promoted to Archbishop and then Cardinal and subsequently the subject of allegations of inappropriate sexual behaviour though not affecting children. I did not enjoy the atmosphere there and left the college. There was something not healthy about the place and I felt feelings of panic and confusion returning that I had not felt for some time. I consulted my doctor about the feelings of panic and hyperventilation. He simply dismissed it as worry about leaving the seminary. I went back to farm work for the next six months or so.

63. I then went back home and studied to sit university entrance examinations and was admitted to study Hispanic Studies in 1967. I got a very good Honours university degree. I met my wife shortly after leaving Drygrange. I subsequently married and had four children who range between 35 and 42. I have four grandchildren. My wife died in 2007. I remarried in 2014 and have an extended family with my new wife.

64. After university I trained as a teacher and taught at various primary schools and then at St Thomas of Aquin's High School in Edinburgh. I became a Principal Teacher of Guidance. I was involved in training for child protection issues in Edinburgh. I was heavily involved in working on cases of child abuse but when I finished at the school I was quite glad to be out of it. While teaching, I completed another university degree-level qualification in Computer Science and used this to further my career in teaching. I was appointed an Honorary Associate of the Institute for Computer Based Learning at Heriot Watt University, Edinburgh. I am currently doing a part-time PhD at Edinburgh University about the Spanish Civil War and the Catholic Church. I am also a director of three small companies.

Impact

65. One of the major impacts on my life as a result of the abuse I suffered was that I found it difficult to socialise normally and in particular to show physical affection to my own children. I did not like other males touching me and would react by "jumping" involuntarily if there was unexpected physical contact.

66. I never sought any help to cope with what had happened. I felt that I was able to put it all behind me and deal with it in my own way, although there were times when this was very difficult, particularly if something triggered a panic attack when I was among groups of people. This happened quite a lot when dealing with some of the child protection issues that I had to work on as a Guidance Teacher. I still get these feelings of panic and hyperventilation.

67. I have never lost my Catholic faith although I feel that there was, and probably still is, a corrupt part of the Catholic Church who were either involved in being the abusers or were covering it up. The Church is in denial of what went on. The Church needs to learn humility. I want people to understand that you can separate these aspects of your faith. My faith has kept me safe and sane. I still pray for the people that abused me.

68. No one from the Catholic Church has been in touch with me to explain what happened or to apologise on behalf of the Church. I have had discussions with a number of persons from the Catholic Church but they have never admitted any liability for what happened. I am very frustrated at not being able to access the records of ██████████ the Walls brothers schooling at Carlekemp and Fort Augustus. I am convinced that these records do exist and have made numerous attempts to obtain these but in vain.

7069. Having said all this there were some very happy times at the school. I loved the sport and the education. It was an idyllic setting where young boys could have the freedom of the huge grounds.

70. Among some of the former pupils I have spoken to there is a feeling that they just want to forget what happened. They were abused but they have moved on or there are other reasons for their silence.

Records

71. I have tried on several occasions to obtain records from the Benedictine Order regarding our time at Carlekemp [REDACTED]

[REDACTED] I have both spoken to and corresponded with Dom Richard Yeo who is head of the English Benedictine Order. I have paid the statutory fee to the Benedictine Order's lawyers to access our records. All I ever received was a copy of a receipt for 5 guineas for processing the original application to attend Carlekemp. The response from Dom Richard Yeo was to the effect that Fort Augustus was an entirely independent organisation and the English Benedictine Order had no responsibility. He also stated that the school was now closed and that there is no legal entity to take proceedings against. In my view this is nonsense. Canon Law makes it very clear that monastic orders are governed by the institutional hierarchy of the Church, both within the order as a whole and with regard to the local Bishop of the diocese within which each monastery is located. At the top of the hierarchy is the Pope.

72. I feel that the Catholic Church has spent a lot of time moving different records of their establishments from one place to another. I can only conclude that this is being done to make research into the contents of these records more difficult. At my request, I met with Leo Cushley who is the Archbishop of St Andrews and Edinburgh. He wrote a letter in support of me trying to obtain the records but up to this time this has not achieved anything.

73. I am also aware that the assets from Fort Augustus were disposed of by the Trustees when the monastery closed but their present whereabouts are not known. I believe they may have reverted to Ampleforth Abbey, North Yorkshire, England which I believe was the "mother" or founding Abbey to Fort Augustus. If this is the case, then this clearly implies responsibility on the part of the English Benedictine order for what occurs in every monastery. Indeed, there are regular inspections,

called "Visitations", by Abbots from mother houses. Carlekemp was also inspected annually by the diocesan representative of the Archbishop of St Andrews and Edinburgh, a clear indication of the subordinate status to the local hierarchy of the Church.

74. I have kept records of all the contact I have had with the Catholic Church which I will be able to provide to the Commission. I also have some photographs from my old school which I will be able to supply.

Other useful information

75. During school I was very friendly with [REDACTED] who also trained as a priest with me at Drygrange. He spoke to me about the abuse that he had suffered including the sexual abuse. He also appeared in "Sins of our fathers", so this is a matter of record. There are a number of other old boys that I am actively encouraging to come forward to give evidence to the Commission but I don't know if they will.

76. I believe that Father [REDACTED] MEW went on to teach at Fort Augustus. When that closed he went to Ampleforth Abbey, where he lived as a monk until his recent death. I have never heard Father [REDACTED] MEW associated with any sexual abuse although he did physically abuse pupils at Carlekemp fairly brutally.

77. I am aware of the court case in Australia when John Ellis sued the Catholic Church for the abuse he suffered at the hands of Father Aidan Duggan, who had returned from Scotland to Australia. I contacted and spoke to John Ellis and he confirmed to me that one of the first things that Father Aidan made him do was to perform oral sex on him. I know that John Ellis did not win his case and had been left liable for all the legal costs, a considerable sum of money. A main witness in that case was Archbishop Pell. I have a distrust of this man as I am convinced that he was not honest with his evidence with regard to Fr Aidan Duggan's past history. John Ellis is still in touch with me. I volunteered to provide evidence to the Australian Commission into abuse by the Catholic Church and did so by telephone.

78. In 2013 my younger brother Christopher and I appeared on a BBC documentary by investigative journalist Mark Daly and producer Murdoch Rodgers. The documentary was called "Sins of our fathers" and was about the abuse at Carlekemp and Fort Augustus. Both my brother Christopher and I spoke openly about our experiences, as did several others. The programme also tracked down Father [REDACTED] MEV [REDACTED] in Australia where he is now living. He refused to be interviewed.

79. I know that there is an old boy's online network for Carlekemp and Fort Augustus. It is called the "Corbie Forum". It was managed by a former pupil, who I think was called [REDACTED]. Another former pupil at Fort Augustus, [REDACTED] [REDACTED] has done considerable research and has written a book about the school. The book does little justice to the truth, sadly. [REDACTED] seems to have had access to the records. I have not found [REDACTED] to be cooperative with providing me with any helpful information. He was very friendly with [REDACTED] [REDACTED] but seems reluctant to talk about him with me.

80. Interestingly after the screening of the BBC documentary "Sins of our fathers" the website was taken down. There had been discussion on the forum about abuse at the school. I made copies of this and can supply this to the Commission. [REDACTED] [REDACTED] seems to have been in denial that anything happened at either school. I understand that he is now deceased. I did go to one old boys' reunion in Glasgow in the late 1990's where I spoke to a number of former pupils. There was a suspicion among the attendees that one of the number had been trying to raise a class action. I was approached but was not willing to take part in this at that time. I heard nothing further from the individual in question. Subsequently, it was rumoured that he had been "paid off" by the Catholic Church not to pursue an abuse claim. I do not know if this is the case, but given his inconsistent behaviour in now denying any personal abuse, I suspect that this may be the case. I am not in a position to name this person.

81. I am able to describe the premises at Carlekemp quite accurately. I also have a good knowledge of the workings and hierarchical structure of the Catholic Church

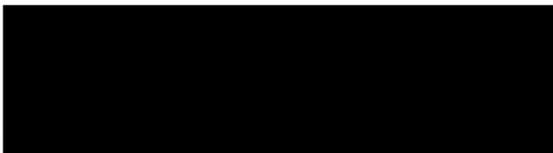
should it be required by the Commission. It is my view that Canon Law makes the notion of collective institutional responsibility implicit.

82. My brother Christopher suffered a lot of physical and sexual abuse and I am confident that he would also like to provide evidence to the Inquiry.

83. In the past two years I have been to see Steven Robson who is the Bishop of Dunkeld. I was accompanied by Alan Draper of INCAS and we had a lengthy interview. Steven Robson promised to do something about the abuse reported to him. At this time we are still waiting for his response some years later. I have met with Archbishop Leo Cushley and written to him more than once. There has been lengthy correspondence with Dom Richard Yeo since our first approach to him in 2010 (a date which differs significantly with his statement to the Commission in relation to when he was first made aware of the allegations of abuse at the schools in question). I have a record of this correspondence and will make it available to the Commission. No one has subsequently contacted either myself or my brother Christopher. The McLellan Commission had not been made aware of our existence, which is reprehensible. We had to approach them directly ourselves. Many potential witnesses are scattered round the world and would not know of either of these Commissions of enquiry.

84. I have no objection to my witness statement being published as part of the evidence to the enquiry. I believe that the facts stated in this witness statement are true.

Signed ..



Dated ..

23 September 2017