

STRICTLY CONFIDENTIAL

Record of meeting with Mr David Gould in my office, first floor, 125 Macquarie Street, Hobart, on Friday, 18th April, 1997 at about 10.00 a.m.

David Gould arrived for the interview in company with Michael Longbottom, a lawyer with whom I am already acquainted. He had arrived as a friend to support David. Because he was a lawyer, and having taken advice, I suggested I see them separately.

Shortly after 10.00 a.m. David came into my room and the interview began. I indicated that I understood the interview dealt with very serious and sensitive matters and that he needed to understand, that I was hearing him "without prejudice". I used these words which he seemed to understand but I went on to clarify what I meant. I would listen to his story and take him seriously. I would take notes if he did not mind (Which he did not), but that I would not be able to do more than that, and that my listening to him did not constitute an acceptance of the validity of everything which he claimed and alleged.

He seemed to understand the necessity for such an approach.

I made notes and am dictating using them as an aide memoir. These notes have been dictated at 9.20 a.m. on Saturday, 19th April in Launceston.

David said that it would not be too hard for him to talk about the matters even though they were sensitive. He has received help from a therapist, a therapy group and a psychologist. This has amounted to two years of counselling. The name of Malcolm Tyler was mentioned - I am not exactly sure of the surname but that is the best I was able to make of it - a health worker with the Glenorchy Council. He also mentioned another group that he has been meeting with. And, as I have mentioned, he has seen a psychiatrist.

What happened to him he had not talked about for a number of years and only told his father about it last year at about this time.

He spoke of his time as a boy in the Parish of S. Paul's Glenorchy and that when he was around eleven years of age he went to a vocation day, he thinks at S. John's Church, Launceston. It was certainly, he said, during his first year at High School. He named some of the people who were at this meeting at S. John's Church, Launceston. He said there was a nun present, a sister named Fay (I presume that this is now Mrs Fay Marshall who served for a time in this diocese as a lay parish sister). He also said, "I think Lou Daniels was there". This was either 1973 or 1974, he said when I questioned him.

Following his Confirmation by Bishop Jerrim he changed parishes and went to S. Mary's Moonah and became an altar boy. Lou Daniels was assisting there at the time, he said, at least on occasions. There was quite a group of boys some of whom belonged to CEBS (Anglican Boy's Society) and some who were altar boys. He became part of that boys group. Sometimes they went to Lou's house.

His first allegation of and experience of "sexual abuse", took place at Lou's house, he said, when he was about eleven and a half years of age. He does not know how it happened. He cannot remember completely what happened but knows that he was very upset. It involved some degree of "touching" and included oral sex.

Prior to this David said that he had known nothing of homosexuality and indeed that he knew very little about sex. His father had never told him anything. He remembers that he was extremely upset, in tears, and angry about the incident, but then something else occurred which made it even worse for him. Lou could see that he was indeed upset and under the guise of making him feel better said "We can fix the problem. God will absolve you. I am a priest and I can act for God in this way." So in the backyard of Lou's home he heard David's confession and absolved him. David is still extremely angry about this "abuse of priestly responsibility". He regarded this as an attempt by Lou to put the guilt back on to him as a boy.

He spoke also of attending a camp at Montgomery Park, Conningham, the Anglican Youth Centre. He referred to an outdoor Eucharist but could not exactly place the date of it. He was however eleven and half or twelve years of age, he said.

In hindsight he wonders why he ever saw Lou again. He referred to three or four occasions of sexual abuse leading to oral sex.

One incident occurred which he said was very much forced upon him. He had been to somewhere in the Derwent Valley and was coming back in the car with Lou. Lou pulled the car over to the side and pressed David's head down on to him forcing him into oral sex.

As a consequence of all this David saw little more of him and could not bring himself to tell anyone else. He repeated that there had been no more contact with Lou after that.

However in more recent times when Lou was at Burnie David read something in *The Mercury* about allegations about Lou. When I questioned him about this article he said that he had read something, but perhaps the name was not mentioned and he only put two and two together.

This article and what he had deduced caused him to be very upset again. He concluded that Lou was up to the same thing. He repeated that he was upset and horrified that here was a priest living a charmed life and getting away with it. So he contacted the Burnie police. They sent someone to interview him in Hobart and they took a statement from him. This was in 1995. However by this time Lou had left Burnie and he thinks had left the State. A report he understands went to the Director of Public Prosecutions and Lou he believed was interviewed in Canberra by the police. David in fact was shown a transcript of the interview by the police. In that Lou, he said, admitted that he was homosexual but denied interfering with David or anyone else.

David said the matter was still open with D.P.P. but they will not extradite him unless there is a watertight case. David said it was clever of Lou to get away because the

police are reluctant to spend what would be a considerable amount of money to bring him back here unless there is a really good chance of conviction.

He also spoke of what he understood were some difficulties with regard to complaints made about Lou in Burnie. The boy who complained to the police was believed. But the boy's brother, in order to support his brother, David alleged, said that it had happened to him. I presume David meant in addition. The confused nature of the evidence, David said, caused the police to feel that it was not strong enough to proceed on. I presume it was meant that if the evidence of one boy could be broken down, then the case might not stand up against the other one.

David said that the police hoped to find someone else who could make allegations in order them to go forward with the case.

The other aspect that concerned David was what he called the "tip of an iceberg".

He then went on to speak of another incident with another priest when he was twelve to fourteen years of age in Hobart - the Reverend Alex Ralston who was at that time Chaplain of the Hobart Port, Missions to Seamen. He died some years ago but after 1982 when I became Bishop.

When he was at the Moonah parish, David got to meet several clergy such as Alex Ralston and BYS and REDACTED. Canon REDACTED was the Rector. He thinks REDA was on holiday and one of them was doing a locum for him but he is not sure. He regarded some of these priests but not all of them as homosexuals. He particularly mentioned BYS who made sexual advances towards but did not push him when he could see he was getting nowhere.

He was asked by REDACTED to go down to his shack at REDACTED but Lou Daniels warned him "he only wants one thing from you". He claimed that he was preyed upon by several clergy who seemed to be working in a network or at least knew what was going on.

His therapist has told him that once a person had been victimised a paedophile can see the signs. "They were all known to be gay".

Ralston abused him four or five times. No, he added, I think it was six or seven times between the ages of thirteen and fourteen and a half. These coincided with Ralston's worst alcoholic bouts when he became quite unable to control himself.

He stayed at the Mission in Hobart sometimes with parental permission, once a week. Mostly nothing happened. "He could be almost pastoral towards me". But with alcohol in him he loosened up and sought to release his sexual urges. Ralston, he said, laughed at him saying "A stiff prick knows no conscience".

These priests have no conscience, David said. It is a violation of their priestly standards. Again he expressed how distressed all of this still makes him.

He went on to speak of how [REDACTED] he believed struggled with his alcoholism and sexuality. But that Lou Daniels has not struggled with any of this. He said that Lou's life's work had been built about sexual perversion in the CEBS and in youth work in general.

He fears that it goes on unabated.

He has known of one other person about his age who was abused by Lou Daniels but he does not know the name. A parishioner in Burnie, he said, knows the mother of this man.

His wife has several times been in Burnie in the pursuit of her work and he spoke of some discussion between her and someone else in a car going to Launceston. The driver of the car was a parishioner from Burnie. When she heard what David's wife was talking about to her she put two and two together and spoke of how she felt betrayed by this priest. David indicated his resentment that a person with trust and with power over young people had betrayed his sacred calling.

He said that he believed the police should have been brought in straight away in the most recent Burnie matter and he was angry that none of the people in the parish had been told. He did not know how a priest could go off the rails like that.

I had listened to him for quite a long time and, at what I thought was a suitable point, made several comments.

First I told him that the policy of the church was clearly that any such alleged criminal action must be reported to the police and that could only be done by those who claimed that these things happened, or at least in the case of a junior by their parent or guardian. I stressed that the church would not do anything to stop those processes. I also eluded to the fact that Lou Daniels had resigned for his "own personal reasons" and that I could not say more than that.

I also said that the church had a duty of care. For that to function we need to know about concerns. But in any case, without admitting liability or accepting everything that he had said, the church still had a concern for anyone who was hurting, angry, distressed, abused whatever the source may be and we would want to be in a position to help all such persons.

David said that he understood that Lou was teaching in Canberra and he was concerned about what might happen to other young people in such a situation. I undertook to give consideration to this aspect of his claim and to see what might be done to protect other people, always assuming that was alleged was true.

I asked how we can help David, but he said that he had not given a lot of thought to that.

He told me then that he had been married for five years and that he was Assistant Manager at the Hobart Vista Hotel.

I said how importantly pastorally it was to be able to speak about such a thing and especially to one whom he regarded as having a special responsibility in the matters that he had alleged. I said I was open to see him again if that would be of assistance and that I cared deeply about the things which he had shared with me. An appointment was made for him to spend another hour with me.

We finished the interview at just about 11.05 a.m. I was not aware of him making any claim upon us nor actually even asking for pastoral care. The matter of damages did not get any mention at all. The whole atmosphere was one of pastoral sharing which I encouraged and which I am prepared to continue through with.

I recall that at some stage during the interview, towards the end, David asked if I would like to see the record of his interview with the police, i.e. his signed statement. I said I would if he felt that would help me or him. He then took out the paper and hesitated. He told me that it named other people and he was a bit hesitant about handing it over to me. I advised him to give it more careful thought and when he came to see me next time to have decided whether he wants to share it with me in whole or in part. He said he would think about it.

David's concern I think centres around not only the abuse to himself but his fear that others may be being abused. I was able to assure him and I had not forgotten to make a note of this, that to the best of my knowledge Lou Daniels is not only not licensed in the Diocese of Canberra and Goulburn but will not be licensed in that diocese. I declined to discuss how I would know that.

However it has made me resolve to raise with the lawyers the whole question of Lou Daniels now being potentially in a position of trust and care with regard to young people. This could happen in his teaching position in Canberra and Goulburn which I understand is with the Education Department. It also could happen in the parish where he works. He would not need to be licensed by the bishop in order to be asked to run some group that may have young males in it.

Should I write to the Bishop of Canberra and Goulburn (or all bishops) and inform him more fully of our concerns that this priest or any other Rector might be in touch with him needs to be warned? How do we do that? Should I also be writing to the Director of Education in Canberra indicating our concerns so that other young people may be protected from what had been alleged.

Phillip K. Newell
22nd April, 1997



STRICTLY CONFIDENTIAL

Record of meeting with Mr David Gould in my office, first floor, 125 Macquarie Street, Hobart, on Wednesday, 7th May, 1997 at about 3.30 p.m.

After exchange of pleasantries, David, a deal more relaxed than at the first meeting, returned to the matters of Alex Ralston and Lou Daniels. He contrasted the two of them once more.

In some ways he said that Alex Ralston was worse. He struggled with his sexuality and alcoholism whereas Lou Daniels did not struggle with it at all. I pointed out that this seemed almost an anomaly and suggested to him that Daniels was really the worse. In part he agreed. In part he disagreed. His disagreement centred on the fact that he had for several years been to Alex Ralston as his confessor. He regarded it as a big betrayal of his spiritual role as well as the physical aspect of things. He was my confessor until three years after it happened. He knew the state of my mind and of my soul.

He spoke of the terrible problem he had had as a teenager dealing with a strong sense of spiritual guilt, very conscious of sexual sins. This was to the degree that masturbation became a terrible moral problem for him.

He also questioned how many things that have gone wrong in his own life and are due to the experiences he had - the abuse. He admitted that he had free will and a mind of his own but also felt that he was suffering from post-trauma stress disorder some of it unconscious and that it had had an enormous impact on his life. It had cost him membership of the Anglican Church. He feels robbed of the happiness he once had as an Anglican.

At the age of sixteen years he was still seeing Ralston but he was not being abused. He turned away from the Anglican Church at about that stage and became a Russian Orthodox. He then went on to speak about his concern for the Anglican Church at ordaining women. He had discussed this possibility with Ralston in those early days but Ralston had said that it was totally impossible. David said that he had been brought up as Anglo-Catholic and could not accept the priesthood of women. But then went on to say that it might be as well if the Anglican Church had an all female priesthood because that would protect men and boys from the abuses he had experienced.

He admired the conservatism and morality of Orthodoxy. People feel safe with their priests, he said.

The consequences of all this for him was that although he joined the Orthodox he did not entirely give up the Anglican Church. In fact he did religious studies in matriculation year and at the University. So in the 1980 - perhaps 1980/1982 - he gave the Anglican Church another go partly because there was no Russian priest in residence here and partly because the Russian church is culturally alien to him. So in a way he admitted that he had dual membership.

It was in this period that he became friends with BYT [redacted] He thinks he himself was about 18 years of age himself at the time. BYT [redacted] he described as another gay priest on the staff of the Cathedral. He tried to have his way with me but I rebuffed him. He respected that and we became friends. He did not try it on again. Yet David is convinced that he was a paedophile.

He used to bring home to the Rectory at Brighton 17 or 18 year old men. He found it quite incongruous. They would say Morning Prayer, Evening Prayer and Compline together. Straight after Compline BYT [redacted] would go off to the "Hideaway" and pick up young men. He seemed to see no conflict with this and his position as a priest within the Church. He was not abusing me, but I found this an appalling betrayal of his office and trust.

All the clergy he contacted, he said, seemed to be the same. He knew Charles Fehre and trusted him but he was an evangelical priest and not of the same part of the Church as David. Anyway he could not talk about these things. They were difficult to articulate and hard to find someone that he could really talk to.

In 1982 his mother died. He still wanted to serve the church but it was "the issue of my own sinfulness" rather than the failure of the church. He had the idea that he wanted to be a monk. I talked it over with Dad and he agreed that I should try it. He went to Camperdown in Victoria for 15 or 16 months. He was happy there but the income of the Friary depended very much upon the commercial work done by the printing press which they owned. As a novice he was asked to take charge of the printing press. So his spiritual development was put on one side as there were many big orders to get out and the community depended upon the income.

He was sent off to Melbourne to train and to learn the process and he believes he did a good job. The Prior was ill with a heart attack and there was a visiting priest from the USA whom he found to be excellent.

When Father Michael recovered, David was at the end of his tether with the hard work he had been doing. It was suggested that he go home and have a holiday. He came back to Tasmania and preached at Holy Trinity Launceston. He was happy as a monk and as an Anglican. His only objection was their use of the Roman Mass. But he decided to leave the monastery at the end of the holiday due to something which happened in Tasmania.

There was a reunion of matriculation friends and he went in his white habit and had a couple of drinks, perhaps two or three. He said it was not excessive but he was not used to it. He went to sleep and slept through the party on a couch. He woke up to find a naked woman on top of him on the floor. He had an erection and intercourse took place. He jumped up perhaps before the act was completed and with a great sense of guilt and the conviction that he could no longer be a monk. Sexual guilt was such an issue with him, stemming from his earlier abuse.

In his time as a novice sexuality had been talked about - how to respond to thoughts, dreams, masturbation. They were taught that these things were not the end of the world. And that some times these things would happen. However he decided to leave

the monastery but did not tell the Prior. He now felt betrayed not only by men but by women also.

He spoke of the terrible trouble he has had over his sexuality and the life he has inherited as a legacy of abuse. It has affected his marriage and has led to him needing to have therapy.

He attends a Monday evening supper group of about six men who talk together. He also goes to a therapist about every two weeks and has been going for the last eighteen months.

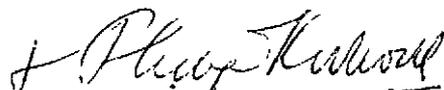
He once went to Centacare with his wife but the adviser was rather inexperienced and not very helpful.

I explained the advice that I was seeking with regard to protecting other young fellows from being preyed upon and that steps were being taken to advise the relevant bishop, the clergy who might be concerned, and any employer.

I also explained to David the formation of the Diocesan Sexual Harassment Response Group which provides for people to complain of sexual abuse or harassment and for independent assessment and advice to them.

He agreed that it would be good to talk again and before leaving the building made another appointment time with my secretary.

8th May, 1997



Phillip K. Newell