

**STATEMENT OF DOUG JACKSON****ADDRESS:** REDACTED**D.O.B:** OCTOBER 18, 1943,**1. An overview of your involvement with the Jehovah's Witnesses Church, including but not limited to an overview of:**

- a. the congregations you have attended;
- b. any roles you have held within the Church; and
- c. your role as an elder in the Narrogin Congregation.

1.1. I was baptized as one of Jehovah's Witnesses in 1963.

1.2. I was appointed as an elder in Swan Hill congregation in Victoria in 1971.

1.3. In 1975 I moved to Seymour congregation in Victoria and served as an elder there.

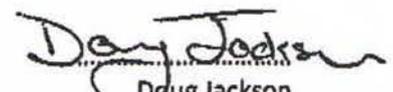
1.4. In 1979 I served in Mount Evelyn congregation in Victoria and served as an elder there.

1.5. I retired from my job with the Victorian public service in 1981 and moved to Hope Valley congregation in South Australia, and served as an elder there.

1.6. In 1988 I moved to Paradise congregation in South Australia and served as an elder there.

1.7. In 1990 I moved to Perth to assist my elderly mother. I served as an elder in Thornleigh congregation.

1.8. In August 1990 I was invited by the Branch to serve as a circuit overseer. This involved visiting around 20 congregations twice a year, spending 6 days with them giving talks. At that time we had 3 congregation meetings during the week. As circuit overseer I also arranged meetings for field service and shared in the house-to-house ministry. I

  
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also had meetings with the elders and ministerial servants in the congregation. The purpose of the visit was to encourage all in the congregation.

1.9. I served as a circuit overseer in Western Australia between 1990 and 1998. I served in the circuit including Narrogin congregation from 1990 to the end of 1992. After then I served a circuit covering parts of Perth.

1.10. In 1998 I was appointed as a district overseer which involved visiting 12 circuits.

1.11. In 2014 I retired as district overseer as I had reached the age of 70. I now serve as an elder in Windsor Gardens congregation in South Australia.

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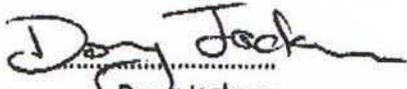
1.13. I am in reasonable health although my REDACTED condition has slowed me down. I am now 71 years old.

2. **Your knowledge and understanding of the systems, policies and procedures in place within the Jehovah's Witness Church between 1980 and 1986 to:**

- a. Respond to allegations or complaints of child sexual abuse made within the Church; and
- b. prevent child sexual abuse within the Church; and
- c. Identify child sexual abuse within the Church;

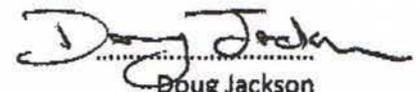
**including but not limited to, your understanding of those systems, policies and procedures as they related to your role as an elder in the Church.**

2.1. In the period referred to, I recall that child sexual abuse was dealt with the same as other cases of serious wrongdoing. 2 elders were appointed to investigate the allegation and if they found it substantiated, a judicial committee of 3 elders was formed to deal with the matter. The wrongdoer, the victim and other witnesses were interviewed and gave evidence. The judicial committee would then reprove the

  
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wrongdoer if he was repentant and disfellowship him if he was not. In either case any of the wrongdoer's privileges (such as serving as an elder or ministerial servant) would be withdrawn immediately. The policy for dealing with such cases was drawn from Bible principles.

- 2.2. From about the 1990's I recall that matters of child sexual abuse began to be dealt with as a special category and elders were directed to report any such complaints or allegations immediately to the Branch Office and to follow their direction in regard to reporting the matter to the authorities and handling the wrongdoing scripturally.
  - 2.3. Prevention and identification of child sexual abuse was handled by instructing the congregations in applicable Bible principles. These included upholding God's high moral standards and also impressing on the congregation that they each have a personal responsibility before God to report any wrongdoing to the elders, if the wrongdoer will not reveal it voluntarily, to keep the congregation clean and free of reproach.
  - 2.4. Our magazines the Watchtower and Awake, and other publications, dealt with child sexual abuse from time to time. These provided specific instruction to parents and children to help protect children from abuse, supported the right of victims to report abuse, and recognized their pain and the problems caused by abuse. These are offered to congregation members and the public free of charge.
3. **Any training that you have received, participated in, and/or delivered in relation to responding to allegations, prevention, and/or identification of child sexual abuse prior to and/or during your consideration of the allegations made by**  **in 1991.**
- 3.1. As an elder and later a circuit overseer, I recall that we received instruction on handling cases of serious wrongdoing, including child sexual abuse, in the form of schools and courses for elders, letters from the Branch and articles specifically designed to instruct elders in the scriptural principles and procedures to follow.
  - 3.2. From the 1990's the Branch issued a series of letters to bodies of elders on how to handle cases of child sexual abuse, as well as articles which were later compiled into a book, "Shepherd the Flock of God". Elders' schools and courses began to provide specific instruction on responding to such allegations.

  
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3.3. Our magazines and publications as referred to above provided instruction on preventing child abuse to all members of the congregation as well as members of the public who accepted them.

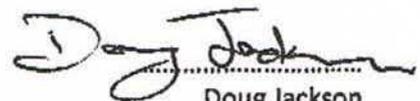
4. **A summary of your experience, both prior to and since the allegations made by** REDACTED BCB **in 1991, of responding to allegations of child sexual abuse within the Church.**

4.1. BCB **s case is the only case involving child sexual abuse in which I have ever been involved.**

5. **The response of the Narrogin Congregation to allegations of child sexual abuse made by** BCB **in relation to William (Bill Neill) in or around 1991, with specific reference to:**

- a. **when, and In what circumstances, you became aware of the alleged abuse;**
- b. **any correspondence, including the substance of that correspondence, that you, alone and/or together with any other member of the Narrogin Congregation, had with the Legal and/or Service Departments of Watchtower Australia after you became aware of the alleged abuse;**
- c. **any discussion(s) or meeting(s) that you, alone and/or together with any other member of the Narrogin Congregation, were involved in, including the substance of those discussions or meetings, with any person about the alleged abuse, including but not limited to any discussions or meetings with:**
  - i) BCB
  - ii) **William (Bill) Neill;**
  - iii) BCC
  - iv) **any other member of the Neill family; and/or**
  - v) **Max Horley.**

5.1. During a visit I made as circuit overseer to Narrogin congregation in early 1992, Max Horley informed me that BCB had made a complaint of child sexual abuse

  
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against Bill Neil. As there were only 2 elders in the congregation, Bill and Max, I decided to investigate the complaint with Max.

5.2. I recall Max and I sent a letter to the Branch Office reporting the complaint, and that Bill Neil had stood down as an elder.

5.3. The only discussion about the matter in the Narrogin congregation that I can recall was with Bill Neill, Max Horley and [BCB] I do not recall the substance of those discussions, though to the best of my recollection [BCB]'s complaint involved her discovering Bill Neill looking at her as she was taking a shower. Bill Neill admitted that he did so. I do not recall any detail of other conduct alleged against Bill Neill except that [BCB] said that Bill Neill had touched her breasts from the outside of her night clothing when kissing her goodnight. Bill Neill did not admit this conduct other than to say if it had occurred it was inadvertent. I do not recall talking to any other members of the Neill family or [BCC]

6. **The decision that William (Bill) Neill step down as an elder of the Narrogin congregation in 1992, and the reasons for that decision.**

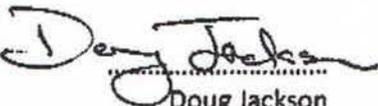
6.1. Max Horley and I discussed the matter and we concluded that Bill Neill no longer met the scriptural qualifications for serving as an elder since he was guilty of uncleanness, and was not free from accusation. I recall feeling concern about the negative impact on [BCB] if Bill Neill continued serving as an elder. We therefore recommended to Bill Neill that he step down as an elder and he agreed to do so.

7. **Any decision that William (Bill) Neill be reappointed as an elder of the Narrogin congregation, and the reasons for that decision.**

7.1. As far as I can remember, I was not involved in Bill Neill's reappointment. When I left the circuit which included Narrogin congregation, he had not been reappointed. I did not know that he was recommended for reappointment or when this happened.

8. **Any correspondence between you, alone and/or together with any other member of the Narrogin congregation, and any other Jehovah's Witness congregation and/or Watchtower Australia relating to the allegations of child sexual abuse made by** [REDACTED]

[BCB]

  
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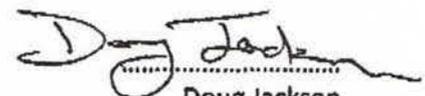
8.1. As stated in 5.2 above, Max Horley and I reported the matter to the Branch Office in a letter. I do not have a copy of that letter.

9. Your knowledge and understanding of William (Bill) Neill's attendance at and membership of the Narrogin Congregation following the decision in 1992 for him to stand down as an elder, including but not limited to:
- a. The period of his membership in the Congregation from 1992;
  - b. His role(s) within the Congregation from 1992;
  - c. Any privileges or restrictions applied to him by the Narrogin congregation;
  - d. Any specific systems and/or procedures that the body of elders of the Narrogin congregation put in place in relation to his contact with children.

9.1. I do not recall how long Bill Neill stayed in Narrogin congregation after being removed as an elder.

9.2. To the best of my recollection, after Bill Neill was removed as an elder, he had no privileges in the congregation. I do not recall if any systems or procedures were placed on him in relation to children.

9.3. At the time Bill Neill stood down as an elder, I recall Max Horley and I gave him strong counsel from the Bible and helped him with scriptures and articles from Jehovah's Witnesses' publications to strengthen him never to repeat such conduct and to hate such behaviour.



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