



Royal Commission
into Institutional Responses
to Child Sexual Abuse

Statement

Name David Bruce Gould
Address Known to the Royal Commission
Occupation REDACTED
Date 21 January 2016

1. This statement made by me accurately sets out the evidence that I am prepared to give to the Royal Commission into Institutional Responses to Child Sexual Abuse. This statement is true to the best of my knowledge and belief.
2. In preparing this statement, I have been shown documents by Royal Commission officers relating to my abuse by an Anglican Priest and Church of England Boys' Society leader, Louis Daniels. Where I refer to a document in this statement, I have used the document reference number, which appears in the top or bottom right hand corner of the document to which I refer. I have not independently reviewed the records from which these documents have been drawn.
3. Where direct speech is referred to in this statement, it is provided in words or words to the effect of those which were used, to the best of my recollection.
4. This statement has been prepared on the basis that the Royal Commission will issue a Notice to Produce under the *Royal Commissions Act 1902* (Cth), s 2(3A) for the production of a signed copy.

Background

5. My full name is David Bruce Gould. I was born in Hobart in 1961 and I am 54 years old.
6. I grew up in Rosetta, Hobart, and I attended my local primary and high schools.
7. I am the eldest of four children. My father worked for the same firm his entire life as a financial adviser. My mother died in 1982 when I was 21.
8. My family was not overly religious, but when I was a child it was the 'done thing' to attend church. Our local Anglican Church was St Paul's in the Parish of Glenorchy. We attended Church there, as well as Sunday School and associated youth activities. I also became an altar boy at St Mary's in the Moonah Parish.
9. The Right Reverend Henry Jerrim OBE, Assistant Bishop of Tasmania, confirmed me as an Anglican at St Paul's Glenorchy in 1974.
10. I was quite interested in the Anglican Church and spirituality as a child. I remained involved with the Church until I was around 23.
11. I met my wife in 1987 and we married in 1992. We have two children.
12. I worked in hotel management for many years. Four years ago I retrained as a social worker and started working in hospitals. Recently, I commenced a job as a social worker in a palliative care unit.

Introduction to Louis Daniels

13. I first met Reverend Father Louis Daniels (**Daniels**) in late 1974, when I was around 13. I believe at this time he was the Youth Director for the Tasmanian Diocese, and a leader in the Glenorchy Parish branch of the Church of England Boys' Society (**CEBS**).

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He was an ordained Anglican Priest and around this time he assisted in the services in the Moonah Parish as well as in other parishes. I understood that he was involved in the Glenorchy branch of CEBS.

14. I was never a member of CEBS, but I was friends with boys who were. I often joined in my friends' activities and visited Daniels' house on several occasions in 1974 and 1975. There were often groups of boys aged between 12 and 17 at Daniels' house and it was common for some of them to stay the night.

15. Daniels' residence was a non-threatening environment. There were always soft drinks and snacks available, and I remember pop music and laughter. Daniels was at ease with the boys, and used to laugh, joke and ruffle their hair and give them hugs.

16. The first time I can really remember having personal contact with Daniels was Christmas Eve in 1974. I went to Daniels' residence with a number of other people prior to Midnight Mass at St Mary's, where I had started as an altar boy.

17. Daniels used to drive me home from St Mary's services. He did things with me like show me his library, and introduce me to eastern spirituality and different aspects of the traditions of the Church of England. He created an environment in which I felt a part of the future of the Church and I was thereby linked to him through a common service at the altar, with him as a priest and me as an altar boy.

Sexual Abuse by Louis Daniels

18. At first, Daniels would give me a hug or ruffle my hair when I visited him at his house. I initially saw nothing sexual in Daniels' physical affection.

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19. Sometime during 1975, when I was still around 13, I was at Daniels' house and he sat next to me and ran his hand up my legs. I was uncomfortable but not scared by it and I continued to trust him. This incident was repeated on two other occasions. The third time he brushed my genitals.
20. On the fourth occasion, Daniels put his hand on my genitals. He told me I was a "special friend". He then put his hand inside my pants and over my penis. I felt frozen and unable to react. Daniels took my hand and put it on his penis inside his underpants. He explained this was "natural" and "normal" and that males "did this". He said that this was a very special and very private part of our friendship, and that this is what two loving male friends did to express their care.
21. I was confused but not especially frightened. I did not understand what Daniels meant by 'special friendship' as I understood nothing about male sexuality, let alone homosexuality.
22. I felt that Daniels sexualised our relationship in a calculated and planned manner, eroding my resistance to physical proximity and touch, while telling me it was natural, right and normal.
23. The fifth incident of sexual abuse occurred late in 1975, when I was nearly 14. I stayed overnight at Daniels' house the night before a Church camp that I was attending. I slept on a rollaway bed (just above the floor) in Daniels' bedroom. I remember feeling uncomfortable being below Daniels. I woke up during the night and he was leaning over the side of his bed, fondling my penis. He masturbated me to ejaculation, and then through self-masturbation and getting me to touch his

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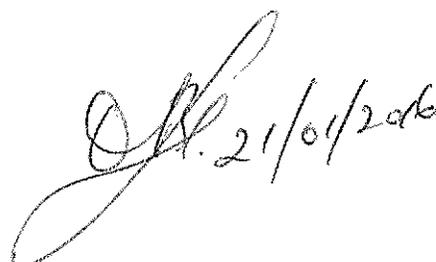
penis, he ejaculated. I remember feeling confused and disquieted, while he talked to me until I fell asleep.

24. The next morning, after Daniels got me into his bed, he put his penis into my mouth. I remember gagging. He was moaning and telling me that I was special and loved. I was distraught, and started to cry and shake. He again said that I was special, that he *"loved"* me, that what we did was completely natural, and that it was *"our secret"*.

25. I felt that what occurred was wrong and I felt polluted. I became distressed, and he laid the blame on me for what happened and used the fact that I was upset as proof of this. Daniels said he would hear my *"confession"* and then I would be forgiven. He said to me, *"We can fix the problem, God will absolve you. I am a priest and I can act for God in this way"*. Daniels explained to me the theology of confession and that he was bound as a priest to keep it in confidence between me, him and God. Daniels then heard my confession in his back yard.

26. Daniels' tactic to silence me profoundly affected me. It put the moral responsibility on me. It meant the secret would stay with him and also guaranteed my silence as I felt bound to keep the contents of my confession confidential, just as he did. For many years I shouldered the entire blame for the abuse. I have felt intense resentment for this abuse of his authority as a priest. This to me is more significant than any physical abuse I suffered.

27. The final incident of sexual abuse occurred when Daniels was doing locum tenens work at Bushy Park. Daniels rang me and asked me to assist as an altar server. When



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I was travelling with Daniels back from the service, he stopped the car and started to cuddle and kiss me. He then forced me to give him oral sex. After he finished he took me home. I was very frightened, but he acted like nothing had happened.

28. After that incident I tried to cut all contact. I just saw him at Church services.

Sexual abuse by other priests

29. I remember an occasion in 1975 when the parish priest, Reverend Canon Marshall Potter, at Moonah (where I was an altar boy) asked me to go with him to Opossum Beach to his shack. I remember telling Daniels and he warned me not to go because he "*was only after one thing*". I took this to mean that the priest wanted to sexually abuse me. It really shocked me. After this I decided not to go.

30. In around 1975 and 1976, when I was 14 or 15 years old, I suffered sexual abuse from two other High Church Anglican priests that I know to have been friends of Daniels: Reverend Father BYS and Reverend Father Alexander (Alec) James Ralston (Ralston). I knew that they were friends because Daniels introduced both of them to me when we were at St David's Cathedral.

31. After I met Ralston and had been serving at St David's Cathedral for several months, Ralston and I developed a somewhat spiritual relationship and I can recall having discussions with him about religion. It was through this relationship that Ralston asked me to go and serve at a service at the Missions to Seaman where he was the Chaplain. This is where he abused me. The abuse by Ralston progressed in severity, as had the abuse by Daniels. Ralston was a heavy drinker who was physically aggressive and he would pin me down so I could not escape. The abuse started with

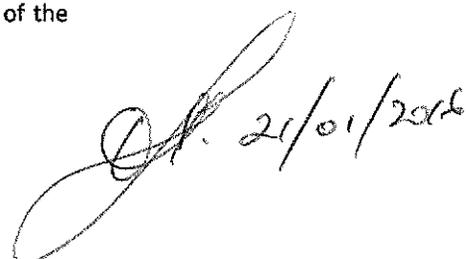
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him kissing me, then progressed to mutual masturbation and oral sex. He tried to sodomise me once but was so drunk, he could not get an erection. He died in 1988.

32. During the same period the other priest, [BYS] who was the Anglican Chaplain at the Royal Hobart Hospital, attempted to sexually abuse me. He would wait for me after church at St Mary's in Moonah and drove me home. After several months of attending services and having contact with him, he invited me to visit him at his house. One time when he took me to his house, he got me into his bedroom, but nothing happened because I refused. There were three incidents during 1975 and 1976, when he tried to kiss me or touch my genitals. I was told 3 or 4 years ago by Bishop Harrower that [BYS] was still alive and was serving in the Diocese of London in England. I understand that Bishop Harrower raised my complaint with the Bishop of London. Bishop Harrower told me that when he was asked, [BYS] denied the allegations.

33. I found it strange that these two priests who knew Daniels both gravitated to me at the same time and tried to engage sexually with me. I believe they knew what Daniels did to me and that is why they picked me.

34. There was another priest, Reverend Father [BYT], who I met at St David's Cathedral in Hobart through Ralston when I was around 17 in 1978. [BYT] sexually abused me one night while we were drunk at his residence at the rectory, and he attempted to sodomise me. The next morning I was highly stressed, and rang [BYT] to ask for confession. I blamed myself for what happened. I went to see [BYT] at St Mark's in Pontville and I received confession about the sexual activity of the



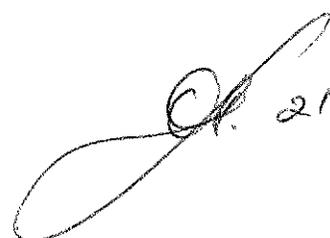
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previous night. I told [BYT] that I never wanted to do that kind of thing ever again, and he promised that he wouldn't.

35. Soon after this experience, [BYT] invited me to come and live with him at the rectory. I agreed, because despite what had happened I trusted him. While I lived with him, [BYT] didn't try to abuse me. He used to go to a gay bar and bring men home. I moved out after a few months. Three or four years ago, Bishop Harrower told me that [BYT] was a priest in the UK, in the Diocese of Gibraltar. I do now know if he is still there.

Criminal proceedings

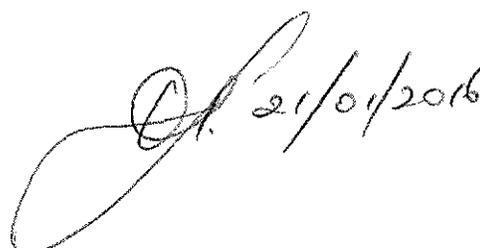
36. In around 1995, I saw a newspaper article in the local paper about Daniels resigning from his post and leaving Tasmania suddenly. I realised for the first time that what I had experienced was sexual abuse. It was obvious to me that Daniels had continued to abuse others and this was why he had fled the State. He was considered a strong candidate to be the next assistant Bishop therefore for him to leave in this manner was highly suspicious. I believed he was a strong candidate because at the time he was the Archdeacon of Burnie and the North West and anecdotally, within the Church, it was said that he would be the next assistant Bishop.
37. I contacted the local police in Hobart to report my abuse by Daniels. They arranged for Sergeant Daniels from Burnie Police Station to attend my home on 1 November 1995 to report my abuse by Daniels and I made a statement [see TAS.0001.016.0183].

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38. On 20 November 1995 I received a letter from Michael Stoddart, Senior Crown Counsel for the Tasmanian DPP, saying he would review my statement sometime in the next month [see TAS.0001.006.0180].
39. The next contact I received was a further letter from Mr Stoddart dated 11 June 1996. He wrote that "*Daniels had been interviewed and his answers to allegations reveal nothing of evidentiary worth*" [see TAS.0001.006.0096].
40. On 17 September 1997, I was again interviewed by police.
41. Between 1997 and 2004 I was contacted sporadically by Mr Stoddart and was told that they hoped more victims would come forward because at that stage they didn't have enough evidence to charge Daniels. I did not receive any support during this time, but I did attend private counselling.
42. In 2004, Daniels was charged with four charges of indecent assault relating to me. These were compounded into a single count of maintaining a sexual relationship with a young person. On 3 May 2005, Daniels pleaded guilty to this count. On 13 May 2005, Daniels was sentenced to seven and a half years imprisonment with a non-parole period of five and a half years, in relation to offences against me and ten other boys.

Disclosure to the Church in 1997

43. On 22 April 1997, I met with the Bishop of Tasmania Philip Newell (**Bishop Newell**) and disclosed my abuse by Daniels, Ralston and BYS. I also told Bishop Newell how I feared that Daniels was continuing to abuse because nothing had been done about him and that I resented that Daniels was still getting away with it. I was angry that



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the police had not been called in, and I said that my abuse was just the tip of the iceberg.

44. On 7 May 1997, I had a second meeting with Bishop Newell. I discussed the terrible guilt I had as a teenager, to the extent that I felt even masturbation was morally wrong. I told Bishop Newell that I felt I had post-traumatic stress and what an enormous impact the abuse had had on my life.

45. Bishop Newell did not acknowledge that he had any prior knowledge that Daniels had offended against young boys. Instead he completely denied that any abuse had occurred. He did not offer me an apology nor did he offer me counselling. He noted my complaints and said that Daniels was no longer in the Diocese. It seemed to me that he thought it wasn't his problem.

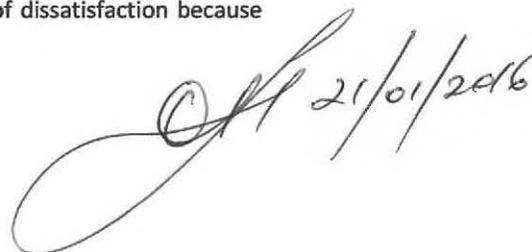
46. I contacted the Tasmanian Mercury and on 30 August 1997, the Tasmanian Mercury published my story of abuse by Anglican priests in Tasmania.

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47. On 30 October 1997, Bishop Newell announced a pastoral Inquiry into sexual misconduct by clergy or officers of the Anglican Diocese of Tasmania, with particular reference to paedophilia.

48. I was involved in agitating for this inquiry to occur. I organised a picket of 20 abuse survivors outside a Sunday service at St David's Cathedral in Hobart and then at the 1997 Synod where they convened the 'Not the Way of Christ' inquiry (the **Inquiry**).

49. I gave evidence at the Inquiry. Overall, I thought the process of giving evidence at the Inquiry was fairly well done and I felt that I got to tell my story the best I could at that time in my journey. I did come away with a feeling of dissatisfaction because

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they did not seem to be interested in the contemporary risks of children being abused by clergy.

50. The Inquiry report was published in March 1998 [see ANG.0038.003.0009].

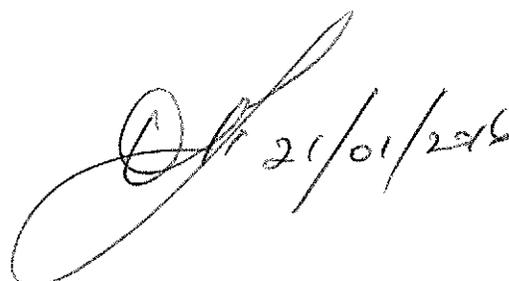
51. On 27 March 1999, I appeared in an ABC News bulletin about the Inquiry's report and I called for Bishop Newell's resignation.

52. Bishop Newell resigned between March 1999 and July 2000 and was replaced by Bishop John Harrower (**Bishop Harrower**). Bishop Harrower apologised to victims of abuse by clergy or other officers of the Anglican Church of Australia [see ANG.0038.002.1997].

53. In October 2001, a Review of the recommendations made in the Inquiry report was released and noted that Daniels had pleaded guilty to sex offences against a 14 year old boy in 1999 and that he had been named in a number of submissions made to the Inquiry [see ANG.0038.003.0205].

SCCAR

54. In the late 1990s I attended a 6 week program for men who have experienced sexual trauma that was organised by a Hobart Social Worker, Malcolm Tyler. During the program, I made friends with the other men doing the course. At the end of the program, we all felt that we wanted further assistance so Malcolm decided to run the program again for us. The other men and I realised we had things in common and in the end we decided to set up an informal group which would meet once a week for coffee as a form of support between counselling sessions.

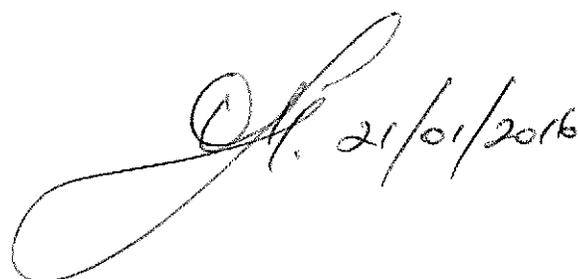


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55. Later on the group also became involved in activism and we eventually settled on referring to ourselves as Survivors Confronting Child Abuse and Rape (SCCAR).
56. As a group, we arranged a number of workshops and invited professional speakers to attend and present to the group. There was a lot of interest in our workshops and I can recall 60 to 70 people attending them. At some point in either 2001 or 2002 I was put in contact with Don Owers from South Australia and I invited him to speak at one of our workshops. Don and I became friends and have kept in contact over the years, he was a great supporter of SCCAR.
57. Around the mid-2000s, I guess you could say that SCCAR sort of ran out of steam and is no longer a formal group. I feel I was ready to move on and for the abuse not to be such a focus in my life anymore.

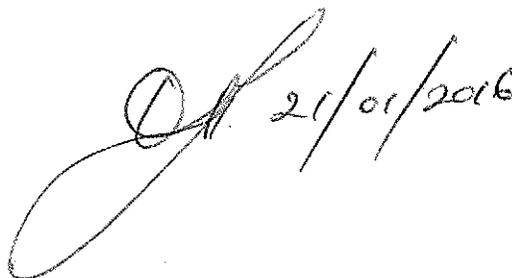
Redress by Church

58. On 21 August 2001, my friend Michael Longbottom, a solicitor, attended a meeting on my behalf with Bishop Harrower and the Registrar of the Tasmanian Diocese, William Haas (Haas), to discuss compensation for my abuse.
59. On 22 October 2001, the Diocese offered to pay my counselling costs but denied any legal liability to do so, stating that the offer was made from pastoral care and concern [see ANG.0038.001.0964].
60. On 2 January 2002, I emailed Bishop Harrower requesting a meeting [see ANG.0038.001.0961].
61. On 14 January 2002, Michael Longbottom wrote to the Diocese and provided my psychological report [see ANG.0038.001.0943]



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62. Bishop Harrower responded on 24 January 2002 [see ANG.0038.001.0939] and we met on 30 January 2002. Bishop Harrower said he would consider the issues I raised about redress. On 20 February 2002, my solicitor wrote to Bishop Harrower to seek a response [see ANG.0038.001.0936].
63. On 11 July 2002, Bishop Harrower wrote to me stating he had recently established a committee for compensating victims of sexual abuse. He said the Diocese had offered to pay for counselling of victims, but reiterated they still did not accept any legal responsibility for the actions of their clergy [see ANG.0038.001.0926].
64. In March 2003, I received a cheque from the Diocese for \$9,977, reimbursing my counselling fees.
65. On 11 September 2003, I spoke to Anne Foot, Facilitator of the Pastoral Support and Assistance Scheme (PSAS). She wrote to me that day with an overview of PSAS. She stated that the Diocese would not look into my claim about Daniels until the police investigation was completed [see ANG.0038.001.0887].
66. On 22 September 2003, I wrote to Anne Foot seeking answers to numerous questions about how the Diocese had responded to my complaints of child sexual abuse, including their failure to report certain matters to the police [see ANG.0038.001.0871]. On 5 November 2003, I received a response [see ANG.0038.001.0856].
67. On 14 July 2004, I submitted an application to PSAS [see ANG.0038.001.0851 and ANG.0038.001.0852].



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68. On 15 August 2004 I wrote to the Diocese with concerns about the assessment process [see ANG.0038.001.0847]. On 3 September 2004, Haas wrote to me, restating that the Diocese would not pursue an investigation of Daniels while the police were involved due to "*an understanding with Tasmania Police*", and advising that [BYS and BYT] had denied my allegations [see ANG.0038.001.0059].
69. On 19 October 2005, my wife and I met with Bishop Harrower and Les Whittle from PSAS. We discussed the impact of the abuse, the complexities of my experience, the response of Bishop Newell, and the limitations of PSAS. There was also discussion about whether my counselling costs should be deducted from any compensation paid by PSAS. On 28 November 2005, I received a letter from Bishop Harrower, stating the Diocese would not be deducting the payments already given to me for counselling from any payout I received [see ANG.0038.001.0740].
70. On 26 September 2006, the independent assessor recommended I be awarded \$60,000, the maximum amount under PSAS for damages. In order to receive this payment, I signed a deed of release on 6 October 2006 that released the Diocese in respect of my abuse by Ralston and Daniels [see ANG.0038.001.0650].

Impact of Sexual Abuse

71. The sexual, emotional, physical and spiritual abuse that was perpetrated against me by four pedophile Anglican priests of the Diocese of Tasmania re-shaped my teens, and impacted on me negatively into adulthood. It has had a lasting impact on my life. The abuse was compounded by the denials of abuse by officials of the Diocese



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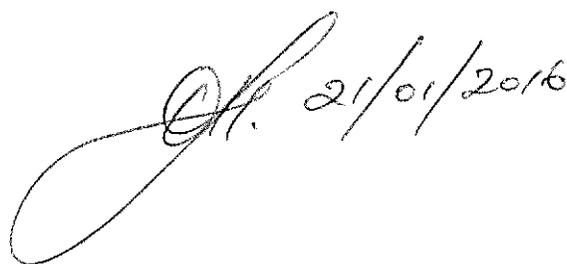
of Tasmania including the Right Reverend Phillip Newell, Bishop of Tasmania and other diocesan officials.

72. Child sexual abuse by priests violated my relationship with God, and laid all the guilt on my eternal soul - not just my shoulders, my silence mandated by the seal of the sacrament of confession. It ultimately made me lose all faith in Anglican Christianity. It made me question my sexuality, and made normal marital sexual relations impossible. I was traumatised by communal showers and toilets, something that remains embedded today. One of my two children had to be conceived by IVF as a result of my anxiety and distress. I am conscious of the toll this has had on my wife and family, especially my children.

73. My father has had to come to terms with knowing that he didn't know and didn't protect me from the priests he entrusted me to. My mother died without knowing her sons suffering.

74. Despite all this I have recovered enough to fight the Church on behalf of clergy sexual abuse survivors. I am convinced that the CEBS and priestly fraternity of pedophiles saw links, connections and trafficking of boys across Diocesan and State boundaries. I do not believe the protestations of ignorance of Bishops after the stories became public.

75. I can only wonder though what my life would be like without Father Louis Daniels and his pedophile clerical mates.

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Signed: *David Bruce Gould*

Date: *21 January 2016*

Witness: *G. Hilder*

Date: *21/1/16*

A JUSTICE OF THE PEACE FOR VICTORIA
Reg. No. 11391
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