

HIA REF:

Witness Name: Bishop Edward Daly

THE INQUIRY INTO HISTORICAL INSTITUTIONAL ABUSE 1922 TO 1995

WITNESS STATEMENT OF Bishop Edward Daly

1. I, Edward Daly will say as follows –
2. I was born in [REDACTED], ordained a priest for the Derry Diocese in 1957, served as curate in Castlederg Co Tyrone from 1957 to 1962, served as curate in St Eugene's Cathedral Parish, Derry from 1962 to 1973. I worked in radio and television broadcasting with RTE in Dublin from July 1973 until February 1974. I was then appointed and served as Bishop of Derry from March 1974 until October 1993. I retired as Bishop on medical advice. Since 1994, I have served as chaplain to the Foyle Hospice and as diocesan archivist. This evidence below is a response to a series of queries put to the Derry diocesan authorities by the HIA Inquiry in a letter dated 23 April 2014.

Historical background to the Sisters of Nazareth in Derry

3. Like many other congregations of religious sisters, the Sisters of Nazareth came into being in the middle of the nineteenth century. It was a time of great poverty and deprivation all over Europe. Trade Unions had not come into being. Social benefits or unemployment benefits were unknown. There were few options other than the workhouse for the poor, and they were even looked upon by some as people punished by God. People, by the thousand, died of starvation and exposure. The infant mortality rate was high.
4. Many individual committed Christians, motivated by the primary Christian principle of love of neighbour, applied their Christian beliefs to the needs of the day, and decided to dedicate their whole lives to the service of the poor. Among such groups were the Sisters of Nazareth; they were founded in 1856. The Sisters were professed and devoted their lives to the service and care of both the elderly and children in need.
5. In 1882, a Derry lady living New York, Mrs. Jane Watters, left a sum of £7,000 to fund a home for aged people and orphaned children in her native city. With

that money, the house and grounds of Sunnyside, Bishop Street were purchased. The Sisters of Nazareth took it over in 1892 and opened it as a home for elderly and for children. Termonbacca was later opened in 1922 as a home for boys.

Philosophy

6. There is no specific Derry diocesan philosophy about the upbringing of children. The same philosophy pertains throughout the Church around the world and is based on the teaching of Scripture and tradition. I believe that any such philosophy, as may exist, will be reflected in all the major Christian Churches around the world and is not specific to Northern Ireland let alone the Diocese of Derry. It is considered that the ideal situation in which children are brought up is in the care of their parents, a married couple, a man and a woman, married to one another and living together in a stable, loving relationship. It is taught that children should be welcomed, loved and cherished by their parents, and adequately provided for in the family home. They should be given every opportunity to have access to the best available education.
7. I regard all children, whether born within or outside marriage, as precious in the sight of God. For many years, I have felt that a baby is best looked after by its natural mother, if she has the ability and resources to do so. Unfortunately churches of all denominations and society generally, in years gone by, held harsher views on children born out of wedlock. However, the values and understanding of society have been transformed during my lifetime. Attitudes to illegitimacy have also changed immensely. We live in a more tolerant time in church and in society with, perhaps, a greater understanding of the frailty of human beings. I feel the church and society are mutually reflecting mirrors with both reflecting the views and tolerances of each other. On some more core matters, Christian beliefs may not move with the tolerances within society, but the core beliefs on the best life for children and the way they are brought up, disciplined and educated are generally comparable. In modern society, there are a variety of relationships in which children find themselves. The vast majority of members of the clergy and members of the Catholic Church endeavour to minister with kindness to these children and their parents in whatever situation they find themselves.

Historical Social Background

8. When I was appointed as curate to St Eugene's Cathedral in Derry in 1962, I was given pastoral care of the Bogside area. At that time, there were few social workers in the area, no community workers and no significant police presence. Male unemployment was a huge factor. Poverty was rife. The quality of housing was appalling and overcrowding was a major issue with large families in small houses or more than one family occupying a small property. Parents struggled to provide adequately for their children. Domestic violence was a frequent occurrence and priests were often asked to intervene in such situations.
9. On the positive side, the community was generally law-abiding. There was a powerful informal community support structure. Families had lived in those same streets and houses for generations and there was a solidarity that had developed over the decades. People, and particularly women, helped one another. Except for some priests, and some other enlightened individuals, few people outside the area cared about their plight. One priest, a colleague of mine, was instrumental with others in founding the Credit Union and the Derry Housing Association in 1960s. Both these organisation did much to improve the circumstances in which people lived at that time.
10. There has been some discussion about the tensions between the local population and the State institutions which I think needs to be clarified. There was gerrymandering that enabled the minority to have political control over the majority in the city. Local government was, as a result, despised by many people in the Bogside. Local government and its agencies had substantial powers at that time. On the other hand, I cannot remember any particular stand being taken locally vis-a-vis the central statutory welfare authorities. Their services were gladly availed of where available. Many local people depended on unemployment benefit to survive and provide for their families. Children's Allowances were availed of. To the best of my knowledge, there was no common position taken by the bishops in Northern Ireland with regard to the welfare authorities. The welfare authorities evolved over the years as did the way they reacted to situations and the way in which they and the local communities interacted. Many people did not fully avail of the services and grants available from the welfare authorities because of ignorance of their

rights and entitlements. This has changed over the years. The Derry City Community Social Service Centre in High St (set up by the Catholic Church in 1947 and continued for more than 50 years) did much to advise and assist people on such matters. This agency dealt with tens of thousands of clients annually. It was a free service.

11. Before I became bishop, I had little or no experience of the care system nor the processes followed in order to place children into care. I was never involved personally in any situation where a child was placed in care. This did not happen much in the Bogside in my time, as children who needed care were usually taken in by the grandmother or another member of the family. This reflected the very tight bonds in that particular community. In fact if there were concerns about the welfare of a child, the family would intervene without recourse to local or national government officials. I did, however, experience a number of situations where parents wanted a pregnant unmarried daughter to be taken out of the home temporarily for the birth of her child. The child would subsequently be placed for adoption and the mother would return home. I often protested about this with such families, but in vain. There were Mother and Baby Homes in Belfast and Newry that were availed of. In conjunction with the statutory authorities on both sides of the border and the Diocese of Raphoe, a Mother and Baby Home was set up by the Derry Diocese in Newtowncunningham, Co Donegal in the late 1970s.

Responsibility and Funding

12. I am, by no means a canon lawyer, but I have taken advice and I will try to set out in the next few sentences, the relationship between a local bishop and a religious orders of nuns. The Sisters of Nazareth are a pontifical religious institute of women and are an autonomous body under their Mother General and her General Council based in London. This autonomy is set out in Canon Law. Under the 1917 canonical legislation, a diocesan bishop had limited authority over a pontifical religious institute of women (such as the Sisters of Nazareth). Most pontifical religious communities functioned autonomously; matters that called for higher intervention were directly subject to the Holy See (i.e. Vatican) and not to the diocesan bishop. Canon 618 states if a bishop became aware of abuses in matter of doctrine or morals, he was to notify the competent superior of the community, who was then to take appropriate action. According to canon 2357, if a religious in his diocese was found guilty in a Church court of sexual abuse of minors (and other canonical crimes) the diocesan bishop then had the right to take appropriate measures against this

person. In the 1983 code, (the most recent Code of Canon Law), the limited authority of the bishop in the case of pontifical communities was reiterated. He had and still has no right to intervene in internal congregational issues. Only the Holy See can intervene in such instances. A bishop may have a view of the work carried out and may, on a pastoral basis, wish to assist in that work financially. There was, however, never any formal funding from the Derry Diocese or from any diocesan parish for the work of Nazareth Sisters. In my own time as bishop, I usually sent the Sisters a donation annually at Christmas. If some funds became accessible I would make a further donation towards their work. This reflected an appreciation of the work they did. There was no formal diocesan funding agreed with the sisters nor within the diocese as a whole. Up until the 1980s, the Sisters begged around the doors throughout Derry City on a weekly basis for funds. People were very generous to the sisters despite money being in short supply across the board. Local factories, work places and other groups would frequently raise funds for the Sisters work and were generous with gifts towards the work of the Sisters. There were donations towards gifts, trips and outings for the children. In later years, from around the mid 1980s, there was an annual collection in churches in parishes across the diocese to assist the sisters in their work. I am not aware of any role played by the diocese in negotiating or securing funding from any State organisation for the Sisters of Nazareth. Any such arrangements were dealt with within the congregation itself.

13. I have not heard of the Termonbacca Aid Association. I was not involved with it nor is there any record of it within the diocesan archive. As noted above, I was aware that there were regular attempts by lay people to raise funds at different times for the sisters and I assume this was one of those groups.

Placement of children

14. I cannot remember ever being involved personally in the placement of a child into care neither as a priest nor as Bishop. I have noticed documents in the Derry diocesan archive suggesting that in previous years admission to homes were on the recommendation of parish priests among others. I can only assume that, being confronted with a situation where a child was in danger or in need, the priest asked the home to admit the child. In these early years, the parish priest would have been someone the parishioners would turn to in times of trouble for help and advice. As stated earlier, there were few other people available at that time. At that time, people brought almost every problem to the local priest and expected him to provide a solution.

15. There are some copies of records of admissions to care homes more than 50 years ago in the Derry diocesan archive under the heading 'The Orphans Society of Down and Connor.' I presume there is a full register held in Down and Connor. I do not know, however, if this is the case. There is a notebook of such registrations in the Derry archive. I understand that the Inquiry has been provided with a copy of this notebook among other material. I had no personal contact with this group. I did have contact with a group known as the Down & Connor Catholic Welfare Society in 1975, prior to setting up our own welfare society. There was no formalised diocesan body dealing with Child Care in Derry until 1976/7.
16. Frank Guckian (not McGuckian) was a prominent Derry business man who was very active in the St Vincent de Paul Society. Like many other such people, he was extraordinarily generous with his resources and with his time. He was a person of outstanding integrity. He was, in the later part of his life, Head of the NI Planning Appeals Commission, a member of the NI Parades Commission and Chairman of the Western Health and Social Services Board. I have no knowledge of the advisory committee referred to in your document. I know that he was very supportive of the Nazareth Sisters for many years. I have no personal knowledge of any diocesan priests serving on this committee, although that may have well been the case, as local priests would often be asked to sit on panels and committees and willingly gave their time to assist charitable groups. Frank Guckian died in 2010.

Chaplaincy

17. For almost all of my years as bishop, the chaplain in the Nazareth House was Father James Devine. He was a retired Columban missionary priest, a native of Strabane who served as a missionary in Burma in the 1930s/40s. He was taken as a prisoner of war by the Japanese for several years and was imprisoned in a prisoner of war camp. He was appointed by me as Chaplain in the Nazareth House in 1976 and continued in that position until 1996 when he died. I do not know what criteria, if any, that my predecessors used to appoint chaplains to Nazareth House. I chose and appointed Father Devine because I thought that he was ideally suited for the ministry in the Nazareth House - he was a gentle, caring gentleman. He was wise and had had a full and interesting life.
18. The ministry of the Nazareth House chaplain was primarily to the elderly residents and then to the community of religious sisters. Prior to 1972, the

chaplain did not reside in Nazareth House. He celebrated Mass each day in the Nazareth House chapel, and ministered to the sick and dying. I do not think that he had many duties related to the children apart from celebrating Mass, visiting the school regularly and administering the Sacrament of Reconciliation (Confession) from time to time. Most of the chaplain's time was spent in ministering to the large number of elderly residents. The chaplain had no role in monitoring the standard of care. There was no chaplain in Termonbacca. Priests on the teaching staff of St Columb's College celebrated Mass in Termonbacca each morning. The reason there was a chaplain in Nazareth House and not in Termonbacca was because of the elderly residents and in order to meet their pastoral needs. The Chaplain's role, in regards to the children, as far as I can gather, was very limited. Nazareth House chaplains were not required by the bishop to keep records.

19. From my own memory, there was always someone, a lay person, on duty at the door of Nazareth House. Priests, including myself, frequently went to visit elderly residents and would be admitted at the front door. Nobody could walk in off the street. I cannot recall ever being in the children's area as a priest. I did not have any cause to go there. I think I may have paid one visit to the children's area as bishop when on a pastoral visit to the parish. To the best of my recollection the same applied to Termonbacca. I do not have any information about priests from other areas of the diocese who may have visited children from their parish.

Administration by the Diocese

20. The diocese was not involved in summer placements of children resident in Nazareth House or Termonbacca. It could be that individual priests may have been consulted about short term placements, such as summer breaks, but I do not know anything personally about this. There was no diocesan system as such. I do recall that a child, a young girl, was placed with my own family one summer in the 1940s or 50s when I was young. We lived in County Fermanagh which was outside the geographical area of the Derry Diocese. I don't know who was responsible for that placement and cannot remember the name of the child now.
21. I described the relationship between the local bishop and the Sisters of Nazareth in paragraph 12. I am aware, from the archive, of one complaint being made to my predecessor, Bishop Farren of an issue concerning the

attitude of one of the sisters in 1951. The Inquiry already has these documents. The bishop had the complaint investigated. The Inquiry will note that, in reaching a view, Bishop Farren wrote to the Mother General raising his concerns and any resultant steps were taken by the congregation. This is because the Bishop could not take any action regarding a member of a congregation in his own right. However, on receipt of a complaint, he would respond appropriately.

22. Other groups such as the SVDP, Legion of Mary or the committees set up to raise funds were also independent of the Diocese. These groups clearly had no role in the administration or management of the congregation.

Diocesan Social Services.

23. The Derry diocese did not appoint a social worker until 1976. Prior to then, the Down and Connor Welfare Society looked after such matters in the Derry Diocese, in addition to their own. Down and Connor were co-ordinating the issue of adoption across Northern Ireland. At the same time, I think, the Sisters of Nazareth employed one or more social workers. There was a period of transition in 1976 when the Derry Diocese was preparing to establish its own Adoption Societies, because civil legislation required that to be done. It was at about this time that **SND 483** came to work for the church agency. Initially she would have been employed by Down and Connor but then transferred to the Derry Diocesan Child Welfare Society which was the umbrella name for the two adoption societies. We were confronted by two different sets of Adoption legislation, in Northern Ireland and in the Republic. On both sides of the border this legislation was evolving at that time. This presented complex difficulties and challenges. It is important to remember that, at the same time, we effectively lived in a war zone virtually every day. In 1977 two adoption societies were set up by the diocese, one in Northern Ireland and one in the Republic of Ireland, the Sisters of Nazareth Adoption Society and St Mura's Adoption Society respectively. The membership of these bodies consisted of doctors, lawyers, representatives of the relevant Health Boards, people who had adopted children, priests and religious sisters. Because of the cross-border nature of the work, an oversight body, an umbrella group, the Diocesan Child Welfare Society was set up in 1977. In documentation, the Diocesan Child Welfare Society is unfortunately given different names, such Diocesan Child Welfare and the Derry Diocesan Child Welfare Society but it is really the one organisation. (There is nothing untoward in the variance of titles - it is merely

due to typing or secretarial inaccuracies). The Diocesan Child Welfare Society is the official name and it covered the entire Diocese of Derry and was the employer of those involved professionally in this work. The adoption societies were involved in issues around adoption and the vetting of couples who applied to adopt a child and all the issues associated with such adoptions. These bodies had no role whatsoever in the running of Nazareth House or Termonbacca. (Reference page 2, document from **SND 502** 24 March 1977). The diocesan bodies never raised any concern with me about the adequacy or inadequacy of care being provided in the homes. They would have had no role in the visiting, reviewing, auditing or other supervisory activities within the houses and would not have maintained any records of their visits to the houses as such. Their role was primarily to find appropriate adoption placements for the orphans or abandoned children. The diocesan bodies worked closely in liaison with statutory bodies that existed at that time. The relevant statutory bodies nominated a member or members to the diocesan adoption societies in its area. In 1990, the work of Diocesan Child Welfare and the Sisters of Nazareth Adoption Society was taken over by the Catholic Family Care Society (NI). This group continues to have offices in Belfast and Derry.

24. I recall a discussion about the creation of a "halfway house" for boys leaving Termonbacca. I did discuss this idea with some of the sisters but could not recall which sisters were involved. This was one of many ideas discussed to assist the children. My recollection is that the social services or health board were not in agreement and so the idea fell flat.

Complaints

25. In my 37 years as a diocesan priest and bishop, I received one complaint from former residents of Nazareth Houses. I received a letter, dated 1 April 1992 from a lady in Melbourne, Australia. Her name was **HIA 350** and she was endeavouring to locate her brother, a former resident of Termonbacca. She was part of the group that was involved in the well-intentioned but, I believe, ill-conceived Australian Immigration Scheme in the 1940s. I pursued a lengthy investigation into the matter and discovered that her brother had died in County Monaghan shortly before my investigation. I communicated this news to her. She was understandably distressed. I subsequently met her when she visited Derry some time afterwards. It was an upsetting case and was widely reported in the local press. All this communication is in our diocesan archive and there are copies, I believe, with the Inquiry. Prior to this correspondence, I had not heard of the Australian Immigration Scheme.

26. There were two other correspondents who were former residents of Termonbacca. I had a letter from [REDACTED] HIA 11 on 23 June 1978, and two letters from [REDACTED] HIA 121 in November and December 1988. I replied to these letters. There was no mention of any complaints. They were warm and pleasant letters of greeting. Neither appeared to have any problems with the Sisters of Nazareth.
27. I am not aware of any civil claims against the Derry Diocese from former residents of the homes.

Systemic Failings

28. I feel that recent media publicity related to the HIA Inquiry has been very unjust to the Sisters of Nazareth. I had and still have huge admiration for their work with the elderly and with children. Work with children in care is particularly difficult and challenging. The Sisters were grossly overworked and underfunded. They were given and accepted a task that would have been unacceptable to many others. They served in Derry during two World Wars and thirty years of serious local conflict in one of the most deprived areas of these islands. They saved many children from starvation or worse. They looked after upwards of 5,000 children during the years they were in Derry. The Sisters did much to enhance the lives of the children in their care particularly in the 1970s, 1980s and 1990s. The Sisters of Nazareth Primary School in Derry has been and remains one of the outstanding primary schools in the city. Many former residents speak warmly in appreciation of the care they received.
29. The way in which the State funded, and continues to fund, voluntary institutions leads to shortfalls in the funds needed. This means these institutions exist on the charity of others in giving time, goods and money to the institutions. Without volunteers and donations none of these institutions could, or would, exist. The situation persists today and can be seen in the underfunding of institutions such as the Foyle Hospice with which I am connected today. The generosity of people in their time and money always acts as a reminder of the good which exists in society and covers up the holes left by State funding.

General comments

30. I grew up and went to school in the 1940s and 1950s. Life was extremely difficult. Food and clothing were rationed during the Second World War and for many years after the war. Things were scarce across society. Physical

punishment in the home and in the school was the order of the day and was accepted as the norm. It was not a time for faint hearts. They were tough times for many people in society, not just those in residential care. The quality and choice of food available to those living in Derry, throughout the relevant period, was limited. We did not have the large supermarkets with regular supplies of fresh, reasonably priced fruit, vegetables and meats. People had to make do with what was available and what they could afford. Children wore the clothes that were available. Hand me downs, darned and repaired clothes were the norm. People could not afford to spend much money on clothes and had a limited selection of clothes to wear. Life was extremely difficult for many families at that time.

31. I have great sympathy for all victims of violence and abuse. I believe that all who believe that they were mentally, physically or sexually abused, in the past, should have their cases heard and be acknowledged. I carried out my ministry during the thirty years of conflict here and witnessed many atrocities, including child victims. I served in one of the most troubled areas of Northern Ireland. Over the years, I have worked for and with many victims of various kinds of appalling abuse and cruelty during that conflict. I believe all those who have suffered from the experiences of the past deserve to have some investigation into whatever systemic failings contributed to their suffering.

32. In conclusion, may I thank the Inquiry for hearing my evidence.

Statement of Truth

I believe that the facts stated in this witness statement are true.

Signed 

Dated 15 May 2014

Nazareth Lodge, Belfast	
Correct Name:	Nazareth Lodge
Address:	Nazareth Lodge, 516 Ravenhill, Belfast BT6 OBW
First Opened:	8 th August 1900
Closed:	7 th November 1997
Maximum number of residents:	65 to 100
Total number of resident's:	3,653

See Annex: No.1

The beginnings of Nazareth House, Derry

12. The Beginnings

A Mrs. Jane Watters who was a native of Derry died 20th May 1882. In her will she bequeathed the sum of £7000 to Bishop John Keys O'Doherty who purchased Sunnyside House in Bishop Street for £3360. This house was opened by the Bishop on February 25th 1892. By the 7th March 1892 elderly ladies and two children were received into the Home.

13. 1892-1895

1892: A second Home opened to accommodate the many poor people waiting to be admitted. The year 1895 due to very severe weather an unusually large number of poor people came to the Sisters of Nazareth's door looking for food. A report of a visitation by a sister reported that she found the Sisters and the poor well provided for and some suggestions were made to provide room for the Sisters.

14. 1896-1999

The first Evaluation of the School was held by Mr. Browne District Inspector; he was satisfied with the discipline of the school and gave a good report. By 1897 the number of people seeking help increased and two cottages were purchased to accommodate elderly men.

15. The year 1898 saw the increasing number of children needing care. After lengthy negotiations with Sir William Miller an adjoining plot of land was secured. This building was to become the home to many children in need of care and protection until its closure in 1999 today it now operates as children's primary school.
16. Nazareth House, Derry was situated at Bishop Street. There was also an entrance at Millar Street. It was a four storey building in the Renaissance style, with landscape gardens around it. It was overlooking the River Foyle. It was connected by a link corridor to the main building which was a residential home for the Elderly.
17. As stated the main building comprised of four floors
 1. Ground Floor- There was classrooms, bathrooms and playrooms
 2. First Floor- Nursery Area was located.
 3. Second Floor- Dormitories
 4. Third Floor- Dormitories
18. Further progress can be noted in Nazareth House, Derry when the building was further updated to facilitate the then grouping system. Each apartment comprised of bedrooms, sitting rooms, toilet

From Bishop N. Nazareth

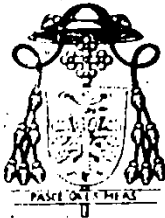
21st Feb. 1951

Dear Mother,

Some time ago I had a visit from **SR 78** from Termonabacca. She desired to have a number of the boys put in touch with the Welfare authority on the ground that very many of them were M.D.'s. I was candidly shocked by her attitude and spoke very plainly to her. At the time I had full information before me about the results of an inspection of all the schools by the authorities on the matter of subnormal children. These results were questioned by the Education Authority - predominantly Protestant - on the ground that too many children were put down as abnormal. Yet in that list there was only one - a girl - from Nazareth.

I told the Sister I would make enquiries and had intended to call on Termonabacca personally. On second thoughts I was afraid that I might be prejudiced owing to the bad taste left behind after the Sister's visit. So I appointed three priests - all experts in Education and acquainted with the workings of Termonabacca - to carry out an investigation. They have reported to me. They say that the children there are quite normal. They are unanimous that **SR 78** is the cause of all the trouble, is completely out of sympathy with the children and is an evil influence. I feel, then, compelled to ask, in the interests of religion and of the good name of the Sisters of Nazareth, that **SR 78** should be removed from Termonabacca to a place where she will have less chance of doing harm.

Diocesan Child Welfare



3 FEB

Diocesan Pastoral Centre
164 Bishop Street
Derry

Telephone 2475

28th January, 1976

Dear **SND 469**

Re: **SND 132** B.
SND 136 B.
HIA 98 B.

The above named boys are at present in St. Joseph's Home, Termonbacca. At present the home is receiving no maintenance for any of them. I would therefore request that your Board would take them into care under Section 103 of the Children and Young Persons Act 1968 and maintain them from 1/1/76.

The following is the only information available on them:-

NAME OF CHILD: **SND 132**
DATE OF BIRTH: **[REDACTED]**
DATE OF ADMISSION: Came from Nazareth House, Portadown on **[REDACTED]**
BORN: Daisy Hill Hospital, Newry.
MOTHER: **[REDACTED]**
BAPTISED: St. Joseph's Catholic Church, Lower Kileavy, Co. Armagh.

NAME OF CHILD: **SND 136**
DATE OF BIRTH: **[REDACTED]**
DATE OF ADMISSION: Came from Nazareth House, Portadown on **[REDACTED]**

/ Contd. . .

Robert - Niven - as discussed
PC decision with **SND 483**

21st November, 1977

[REDACTED]
Director of Social Services,
Western Health & Social Services Board,
15, Gransha Park,
Clooney Road,
Derry BT47 1TG.

Dear [REDACTED]

I thank you for your letter of 18th November.

As I have to leave at lunchtime for a three-day meeting of the Irish Episcopal Conference in Dublin, I am unable to assemble all the required information immediately. However, I am asking my secretary to work on it in my absence and I hope to be in a position to send it to you later this week.

It is true that I mentioned 1st January 1977 in some of our discussions as a starting date for grant aid. However, the fact is that [REDACTED] SND 483 has been employed by us since 1st January 1976. We would naturally appreciate a back-dating until then. That I will leave to be discussed at our meeting. Let me say also that I am a little weary of all this 'toeing and froing' and I hope that some firm decision can be reached on this matter fairly quickly. I feel that very valuable work is being done by [REDACTED] SND 483 and by the Sisters of Nazareth Registered Adoption Society. I feel it is taking, at least, some of the load off the Statutory Body. The diocese is prepared to fund this operation to a significant extent. We are simply asking you if you are prepared to make a realistic contribution to it also. I do not think that £1,000 per annum is a realistic contribution in this day and age.

Yours sincerely,

+ Edward Daly
Bishop of Derry

2nd July, 1976

Director,
Northern Health & Social Services Board,
Braid Valley Hospital,
Cushendall Road,
Ballymena.

Dear Sir,

I wish to apply for financial help to meet the cost of running a Child Care Advisory Service, including Sisters of Nazareth Adoption Society. I understand that, although this is a voluntary body, I fall within my rights in requesting a grant from your department.

I am prepared to forward any details you may require.

Yours faithfully,

+ Edward Daly

Bishop of Derry

*Y. C. Plenum
Derry File
JR*

Meeting at Diocesan Pastoral Centre, 164 Bishop Street, Londonderry, to discuss the role and function of the recently created Post of Child Care Adviser, and the liaison and relationship between that Office and the Adoption Officer, Western Area Board, Londonderry, Limavady and Strabane District, and the general relationship between that Organisation and this District.

Present

SR 162

SND 483

SND 469
TL 19

Minutes of Meeting

History of Down and
Connor Family Welfare
Society and Development
of Derry Office

SR 162

explained that the Down and Connor Welfare Society was created as a result of a Working Party set up by the Diocesan Bishop, Dr. [REDACTED]. However, due to organisational difficulties, the Society covered all Northern Ireland and after some discussion the Office was set up in Derry to cover that Diocese, and cope with the outstanding work in the North-West.

The Child Care Adviser is responsible for:-
(1) Adoptions organised by St. Mura's Society.

- (2) The Child Care Adviser had responsibility for the professional standards at St. Joseph's, Termonbacca, Nazareth House, Bishop Street, and St. Mura's Fahan, Co. Donegal, and would be involved in establishing
1. The Three Monthly Reviews
 2. Encouraging Professional Training of Staff.
 3. Setting up In-service Training for the Staff. The possibility of Training Schemes organised jointly between the Society and District for respective Staff was discussed.

The function of the Society would be to be involved with the care of unmarried mothers and the care of their children, or other children placed for adoption.

A general discussion covering the following points ensued, in which it was emphasised and agreed that the closest formal and informal contact should be maintained in order to ensure the most effective service to the mothers and babies.

Places offered in Society's Homes to be confined to children in care.

Reception into and
Discharge out of care

With few exceptions **SND 483** explained that children were admitted to care in emergencies without social reports or any background information, and frequently, children left care without any preparation. It was agreed that this situation would not arise if three monthly reviews were in operation and an agreed procedure established.

MEETING.... BISHOP'S HOUSE..... 1st November 1976..... 11 a.m.

Present : Bishop Daly, SR 7 SND 483 Rev. [REDACTED],
Rev. Mother, Nazareth House, Termonbacca, Fahan.

Proposed... that there be two adoption societies in diocese, Nazareth House, Derry and St. Mura's Adoption Society, Fahan.
that existing membership of these bodies be expanded and made to be more representative.
that both these bodies be legally registered as adoption societies.
that there be an umbrella Diocesan Commission entitled Diocesan Child Welfare, that would take responsibility for unmarried mothers and their children before and after birth, adoption, fostering, monitoring of proposed adopting parents... children in care, after-care of such children after leaving Termonbacca or Naz. House.

All baptismal registration of adopted children be carried out from Pastoral Centre to St. Eugene's Cathedral.

TERMONBACCA.... Half-way House after children leave Termonbacca
Social Worker (full time) working with Naz. House,
Termonbacca and Half Way House. (cost to be incorporated in charge to Welfare.

NAZ. HOUSE & TERMONBACCA... Maintenance charge being claimed from Dept. of Health & Social Services.

Inadequate.

Suggestion made to apply for increase.

ANNUAL MASS for adopting parents and their children.

DERRY DIOCESAN CHILD WELFARE SOCIETY

On Thursday, 24th March, 1977, at 2.30 p.m. [redacted] Director of Social Services and **SND 502** Assistant Director of Social Services, met with the Bishop of Derry, Most Reverend Dr. E.K. Daly, D.D., to discuss matters relating to Derry Diocesan Child Welfare Society. Three main topics were discussed:-

- (i) grant-aiding;
- (ii) procedures regarding baptismal certificates;
- (iii) care and after care for children resident in Termonbacca and Nazareth Home.

Also the document concerning the Common Code of Practice agreed between the Boards in relation to voluntary adoption societies was discussed.

GRANT-AIDING

Dr. Daly produced figures regarding the projected expenditure from 1st January to 31st December, 1977, and has requested that the Board grant-aid a percentage of the projected expenditure running costs which includes the social worker's salary and the total amounts to £9,590. (It was not discussed at the meeting but I think it would be reasonable to state that $\frac{7}{8}$ of this expenditure would apply to the North of Ireland. I refer back to my letter of 18th January, 1977, to Dundonald House.) [redacted] informed Dr. Daly that we are at present communicating with similar organisations across the water with the hope of securing details of the procedures the statutory departments use in deciding the basis on which voluntary child welfare societies are grant-aided. **SND 502** made reference to grant-aiding on a per capita basis and Dr. Daly expressed doubts about such a scheme as he feels sometimes the quality of work can be affected if the quantity is being taken as the base line for more finance.

Nothing was formerly decided regarding grant-aiding and it was left in the hands of [redacted] and **SND 502** to pursue their investigations and then for the Board to make a decision regarding the final amount of cash.

BAPTISMAL CERTIFICATES

Dr. Daly is hoping to set up a central baptismal register in Derry Cathedral and this register would contain the names of all Catholic children placed for adoption within his Diocese. Much discussion ensued regarding this matter as **SND 502** informed Dr. Daly of the content of a letter from Mr. Donaghy, Chief Legal Adviser to the Board, advising that the Board could not co-operate in such a scheme on both legal and professional grounds. [redacted] made it clear to Dr. Daly that he would not wish to close the door on this subject and would like to see some solution.

The basic point of anxiety would appear to be that the Social Services Department would require to divulge information regarding the matter of the child and the only way round this would appear to be one of co-operation i.e. the Social Worker could ask the unmarried mother if she would permit a copy of her child's baptism certificate to be sent to Derry Cathedral. [redacted] undertook to discuss this matter with his colleagues and acquaint the Bishop of the outcome.

Dr. Daly emphasised that there would only be a church central register in each Diocese not a central register for all Ireland.

WESTERN HEALTH AND SOCIAL SERVICES BOARD

Our Ref: HEL/VMCM

Your Ref:

DATE: 18th January, 1977

15 GRANSHA PARK
CLOONEY ROAD
LONDONDERRY BT47 1TG
NORTHERN IRELAND
PHONE: CAMPSIE 860086 (11 lines)

Mr. K. McCoy,
Senior Social Work Adviser,
Dundonald House,
Upper Newtownards Road,
BELFAST BT4 3SF

Dear Mr. McCoy,

RE: Derry Diocesan Child Welfare Society

At the request of Mr. P. Blackham, D.S.S., I visited the Bishop of Derry the Most Rev. Dr. E.K. Daly, D.D., on 4th inst., to ascertain further details regarding above.

The adoption work of the Derry Diocesan Child Welfare Society is operated under the Poor Sisters of Nazareth Adoption Society, which as you know has been in operation for many years, and I presume that you have all details regarding this Society in your Department. The full address of the Derry Diocesan Child Welfare Society is The Pastoral Centre, Bishop Street, Derry and at present there are no sub-offices.

Dr. Daly has full details regarding all members of the Adoption Committee and is very happy to share this with us on request.

Our particular interest in the Western Health & Social Services Board, is in the other activities of the Derry Diocesan Child Welfare Society and Bishop Daly provided me with the following information. The administrative area on a geographical basis of the Child Welfare Society is all of County Fermanagh, North Tyrone as far as Greencastle, Co. Londonderry up to Desertmartin and across to Coleraine and also part of Co. Donegal. In other words, the Child Welfare Society will be operating largely in the Western Board and part of the Northern Board, this would include a Catholic population of 168,000 which consists of 50 parishes.

Dr. Daly has already analysed the nature of referrals and analysed the detailed case record provided by the Social Worker, **SND 483** and again would be very pleased to share this information with us. Up until 1st January, 1977 the Social Worker was appointed on a joint basis with Down and Comer Child Welfare Society, but with effect from 1st January, 1977 became a full-time worker for Derry.

/The cross border work done

McCoy

- 2 -

18th January, 1977

The cross border work done by Derry Diocesan Child Welfare Society would consist of about $\frac{1}{2}$ of the total work load of the Society and the adoption work is the responsibility of St. Mura's Adoption Society based at Fahan in Co. Donegal. The Bishop recognises that he, on behalf of his society would be only claiming for $\frac{1}{3}$ of the estimated budget. As you are aware, the Child Welfare Society includes all aspects of Child Care including Boarding-out and Advisory Work and it would appear, speaking personally, that an all embracing Society such as this, could provide total care for the Mother and Child. The Most Rev. Dr. Daly, D.D., has emphasized to both Mr. P. Blackham and me that he sees this service as being complementary to the existing statutory service and this I would endorse.

I would appreciate your advice on this matter, as Mr. P. Blackham, D.S.S., is on holiday for several weeks and I have promised Dr. Daly that I would acquaint your Department of our interview so that we could proceed together when discussing with him his request for grant-aiding.

Dr. Daly has considerable information regarding the Poor Sisters of Nazareth and the Derry Child Welfare Society, but at this stage I felt I might be duplicating with your Department if I received the finer details regarding for example, the membership of the Society's Case Committee and the functions of the Committee. I have included for your information, the aims and objectives of the Society as prepared by the Bishop.

Looking forward to hearing from you in the near future.

Yours sincerely,

SND 502

Assistant Director of Social Services

* Enc.

DERRY DIOCESAN CHILD WELFARE SOCIETY

On Thursday, 24th March, 1977, at 2.30 p.m. Mr. P. Blackham, Director of Social Services and **SND 502** Assistant Director of Social Services, met with the Bishop of Derry, Most Reverend Dr. E.K. Daly, D.D., to discuss matters relating to Derry Diocesan Child Welfare Society. Three main topics were discussed:-

- (i) grant-aiding;
- (ii) procedures regarding baptismal certificates;
- (iii) care and after care for children resident in Termonbacca and Nazareth Home.

Also the document concerning the Common Code of Practice agreed between the Boards in relation to voluntary adoption societies was discussed.

GRANT-AIDING

Dr. Daly produced figures regarding the projected expenditure from 1st January to 31st December, 1977, and has requested that the Board grant-aid a percentage of the projected expenditure running costs which includes the social worker's salary and the total amounts to £9,590. (It was not discussed at the meeting but I think it would be reasonable to state that $\frac{7}{8}$ of this expenditure would apply to the North of Ireland. I refer back to my letter of 18th January, 1977, to Dundonald House.) Mr. Blackham informed Dr. Daly that we are at present communicating with similar organisations across the water with the hope of securing details of the procedures the statutory departments use in deciding the basis on which voluntary child welfare societies are grant-aided. **SND 502** made reference to grant-aiding on a per capita basis and Dr. Daly expressed doubts about such a scheme as he feels sometimes the quality of work can be affected if the quantity is being taken as the base line for more finance.

Nothing was formerly decided regarding grant-aiding and it was left in the hands of Mr. Blackham and **SND 502** to pursue their investigations and then for the Board to make a decision regarding the final amount of cash.

BAPTISMAL CERTIFICATES

Dr. Daly is hoping to set up a central baptismal register in Derry Cathedral and this register would contain the names of all Catholic children placed for adoption within his Diocese. Much discussion ensued regarding this matter as **SND 502** informed Dr. Daly of the content of a letter from Mr. Donaghy, Chief Legal Adviser to the Board, advising that the Board could not co-operate in such a scheme on both legal and professional grounds. Mr. Blackham made it clear to Dr. Daly that he would not wish to close the door on this subject and would like to see some solution.

The basic point of anxiety would appear to be that the Social Services Department would require to divulge information regarding the matter of the child and the only way round this would appear to be one of co-operation i.e. the Social Worker could ask the unmarried mother if she would permit a copy of her child's baptism certificate to be sent to Derry Cathedral. Mr. Blackham undertook to discuss this matter with his colleagues and acquaint the Bishop of the outcome.

Dr. Daly emphasised that there would only be a church central register in each Diocese not a central register for all Ireland.

-2-

CARE AND AFTER CARE

Mr. Blackham discussed with the Bishop the care and after care of the children in the local voluntary homes and Dr. Daly informed him of his position in relation to the children's homes and explained that a Mother General is in fact ultimately responsible for the running of the homes. Dr. Daly did refer to the appointment of a Social Worker attached to Termonbacca and he saw this as a great step forward in the field of after care and care of these children.

At the conclusion of the meeting Mr. Blackham undertook to relate to Dr. Daly as soon as possible again with some firm resolution regarding grant-aiding and some decision about the acceptance of a procedure regarding the central registration of baptismal certificates for children who have been adopted.

JF

SND 502

Assistant Director of Social Services12th May, 1977