

You are quite right in inferring that the Auckland Chaplains' Association is an organisation having no legal standing in the Territorial Scheme of Defence. It was formed to facilitate the religious work of the camp, and to provide a channel of communication with the military authorities instead of leaving each Church to make its own approach and arrangements. It thus aimed at serving the authorities and the Churches. This it has done very considerably.

You are surely not serious in speaking of 'an ecclesiastical court-martial' or 'passing judgment upon' a chaplain. The letter issued made a statement of facts overlooked by Dean Darby in his somewhat extraordinary sermon at Hamilton, and offered an explanation for public information. The Dean omitted to mention matters of previous arrangement, and implied that provision for the morning service was deliberately neglected. As Secretary to the Association I had arranged with the Y.M.C.A. authorities to give the use of their marquee as at last year's camp, and had informed the chief of staff of the time and place of service, so that notification could be made to the troops. All this Dean Darby ignored: which was not courteous, to say the least.

When the devastation wrought by the storm broke up the plans formed, during Saturday the Y.M.C.A. Secretary tried his best to get into touch with your chaplain, but without result. Father Ormond's name had gone in to the authorities, and no notice had been given of a change; consequently no one could tell the Y.M.C.A. Secretary to whom he might apply. Had a letter been sent a good deal of feeling might have been saved. For instance in connection with the casual camp now ending I wrote to the Commandant asking if a mess tent could be provided for the morning service for your men on the 17th, and when Father Ormond sent word that he couldn't go to camp, but that Dean Darby would officiate, I wrote at once intimating the change so that no hitch could occur.

We have always found the military authorities ready to facilitate our work in any way possible without respect to Church or creed, and we thought it only right that should be stated. The Dean's sermon at Hamilton practically affirmed discrimination, and we felt that was a matter on which our testimony ought to be given.

I trust this explanation will make the situation clearer. An appeal to the public had been made, and the letter issued aimed at giving fuller information. I shall be only too glad if in any way I can be of use to the chaplains of your Church in the exercise of their duty.—I have the honor to be, very obediently yours,

IVO. E. BERTRAM,
Hon. Sec. Akd. Chaplains' Assn.
Bishop's House,
Ponsonby, Auckland,
May 23, 1914.

The Rev. Secretary,
Auckland Chaplains' Association.

Dear Rev. Sir,—Your letter raises three points:—

1. The arrangements made by your Association in regard to Mass at the Hautapu camp;
2. The circumstances which made it impossible for Dean Darby to celebrate Mass there on a certain Sunday;
3. The matter of your Association's published condemnation of Dean Darby, a priest and official of my diocese.

1. I learn from your letter that your Association appointed a Catholic chaplain from Auckland to attend the camp, and that, furthermore, you decided the particular place (the C.Y.M.S. marquee) at which he should celebrate. Neither of these arrangements had the sanction or approval of the Catholic ecclesiastical authorities. On the contrary, the priest appointed to the camp by your Association had his work fixed in Auckland city for the whole period of the camp, and Dean Darby (Hamilton) was deputed by me for the Sunday work at the camp long before your Association took this matter out of my hands. Moreover, it is now within the knowledge of your Association that,

in accordance with an arrangement made by me, a very large marquee was in the camp, and ready for erection, for the use of the Catholic soldiers on the Sunday and during the remainder of the camp period. I am unable to depute to your Association authority to move any priest of this diocese from his appointed Sunday and week-day duty without my knowledge and sanction; and, as a matter of principle, any such arrangements made by any outside authority are sure to be cancelled by me.

2. Your Association passed, and published, two judgments—one upon a matter of fact, the other upon a matter of opinion, reflecting unfavorably upon a fellow-chaplain, Dean Darby. You passed judgment as to the reasons why the large body of Catholics in the Hautapu camp were left without religious worship on the Sunday. Moreover you passed and published that judgment without properly investigating the facts. Had you made due inquiries, you could easily have discovered the following matters, of which you took no account: (a) The large Catholic Federation marquee was lying in the camp for five days; (b) it was not erected; (c) no official explanation has yet been given as to the causes of its non-erection; (d) the duly accredited Catholic Federation official who accompanied the marquee reported to his executive that, despite repeated efforts and promises, he was unable to secure its erection at any time; (e) a number of Catholic soldiers have declared that they received no intimation regarding the arrangements for Mass in the camp. I express no opinion regarding statements (d) and (e), beyond the fact that these statements have been made. I am merely pointing out that here are five capital facts which your Association failed to consider when it passed its hasty judgment on the question of fact, and published it through the press.

Your Association accompanied this ex-parte judgment with a most unfortunately worded reference, which many of my priests and people have taken as (in its context) a slur cast upon the most sacred act of Catholic worship. Is your Association's silence on this matter to be interpreted as consent?

3. No exception whatever could be taken to your Association expressing its appreciation of the courtesy extended to its members at the various military camps. Unfortunately, your Association went out of its way to pass, and publish, an adverse judgment, in form, upon a matter of opinion—namely, the propriety or otherwise of the action of Dean Darby in regard to the causes which prevented him ministering to the spiritual needs of Catholics in the Hautapu camp. It now appears, from your letter, that this action of your Association was not authorised by any military order or regulation. It was, therefore, purely officious. It was aggravated by the following circumstances: (a) Dean Darby received no notice of your Association's intention to try him; (b) he got no opportunity to call or tender evidence on his own behalf, or to examine or cross-examine witnesses; (c) he was condemned in his absence, on ex-parte evidence (as shown above), and publicly pilloried in the press, contrary to the fundamental principle of justice which requires a fair hearing of the other side. Moreover (d): your Association thus judged and pilloried him in connection with a matter of spiritual ministrations. Yet, in such matters, Dean Darby is under my jurisdiction, and not under that of your Association in any matter whatsoever, civil, military, or religious.

The whole tenor of your Association's letter is an implied claim thus to pass and publish judgment upon military chaplains of various faiths—absent and unheard—whether members or non-members of your Association. I greatly regret this attitude, in view of the great utility of such an Association when working along legitimate lines. In the circumstances, I have, with much regret, to notify Catholic chaplains under my jurisdiction that they cannot remain members of your Association until its attitude on the matters complained of in this paragraph is substantially altered.—I remain, dear Rev. Sir, very faithfully yours,

* HENRY W. CLEARY,
Bishop of Auckland.