

the continued pressure of world opinion should convince the Indian groups that their fears are illusory and that a settlement would have such a welcome at the hands of world opinion that minorities would be in a strong position.

For us in Britain there is a plain duty not to allow disappointment or pique to interfere with the steady pressing forward of the only possible policy, which

is to give the reality of power and complete self-government to India so soon as that can be done without creating greater dissension and disturbing world order. It is true that the uncertainty of the attitude of the Muslim populations of the Near East may lend further strength to Muslim intransigence but against that must be put the obvious desire of the civilized peoples that India should be united and free.

The Importance of the Chaplaincy

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BEING a preacher, my only contact with other preachers' sermons is in Monday morning's paper, but allowing for some poor reporting, I think it is safe to say that from time to time preachers have as their subject, "The Importance of Church-going." On many Mondays I have an impression that men were urged the day before to go to Church.

Very well, is it not equally necessary for the Church to go to men? If it is really so desperately important for every soul to seek the church (and I agree with these preachers) how can there be the slightest question about the importance of the church seeking the souls? And by seeking, I don't mean opening a building, hiring a choir and hoping that people will be drawn to the preaching. Seeking means going where they are, and they aren't living in our cities and towns these days. They are in armies and on ships and stations.

These men whom we asked to give up their golf so we could talk to them in church, are asking us to give up our churches so we can talk to them in the Army and Navy. And if the matter was pressing enough to demand a sacrifice of their time in civilian life, it is pressing enough to demand a sacrifice of our time in military life.

That is the first reason why the chaplaincies are important. There are millions of men under arms. The church must be there. If a chaplain had no opportunities in the armed forces whatsoever, if he were busy all day handing out mail, and cataloguing the library and refereeing prize fights, nevertheless, as a gesture, he must be on hand. The chaplain is much more than a figurehead as I shall attempt to show, but if he were only a symbol, that, by itself, would be enough.

There was an editorial in a church paper the other day urging us to put first things first. "It isn't enough to be engaged in Red Cross work, and Air Raid Lessons, we must not forget our first duty—our Parish Work!" It's too bad about the Parish Work in the Philippine Islands.

I read the most impassioned pleas from able Rectors in their parish leaflets, urging the Parishioners not to forget the boys who have gone out from the Parish. "Write them a letter, send them a package of cigarettes, send them a whole carton, etc." Perhaps Studdert-Kennedy's lines could be printed in Parish Leaflets. He was called "Woodbine Willie" because he gave out Woodbine cigarettes to the troops for which he was Chaplain in the last war. And he wrote some place about "Woodbine Willie."

They gave me this name like their nature,
Compacted of laughter and tears,
A sweet that was born of the bitter,
A joke that was torn from the years.

Their name! Let me hear it—the symbol
Of unpaid—unpayable debt,
For the men to whom I owed god's Peace,
I put off with a cigarette.

But at least these cigarettes were given out personally in the front-line trenches.

Let me say one more bitter thing and then I'm done. A Minister of deserved prominence was explaining to me in the most casual manner, the real reason why clergy of his denomination were not filling their quota in the chaplain's corps. "They are not sure they will get churches after the war. Furthermore, this is the time to get a good church when some others are going off to war." God forgive us, it may be true, but it is the kind of thing that should be said with a blush. If lawyers go to war, do they get their practice back? They do not. Do architects keep their practice? They do not. Do doctors keep their patients? They do not. And are not we clergy the ones who urge upon the rest of humanity the necessity of sacrifice?

Sacrifice for democracy, which is an easy phrase in any pulpit these days, consists of a series of inconveniences like living uncomfortably, being unsure of the future, being separated from one's home. And it

is this very sacrifice which clergy in large numbers have not so far been willing to make. Both the chaplain's corps of the Army and Navy have had pretty slim picking because not enough of our first-rate men have offered themselves.

There are some good reasons for this. Some clergymen feel that if war is wrong, so is serving in the armed forces in any capacity whatsoever. If all the young men in your Parish were going to a lynching you would not go along, just to keep the church with them, unless you went to dissuade them. And that last would not be permitted in the Services.

Some clergymen stand aloof from the war because they are not alarmed about the situation. They feel that the war may not last long, or they cannot imagine how many men are involved. While this is a more worthy reason than fear of discomfort, it is an indictment of those who set themselves up as leaders of the people. Those who should be the first to discern the signs of the times, seem to be the last. If "too little and too late" is the reproach of democracy, the church must bear most of the blame, for it presumes to lead the people, and the general attitude of vast numbers of the clergy has been "too little and too late."

One hears another thing in pulpits which can hardly be taken as a true expression of opinion. It must be carelessness in sentence structure or paragraph arrangement. Some preachers seem to be saying in effect that the church must not get "involved" in the war, we must not "bless" this war, nor on the other hand are we pacifists. We repudiate conscientious objectors as extremists, but at the same time, refuse to allow our churches "to become recruiting stations." We are glad to organize dances for sailors but hope they won't expect to hear on Sunday any reasons for fighting. Their uniform is as great an embarrassment as the ministry candidate who left our Parish for a C.O. Work Camp. This type of preaching seems to be saying, "You fight your nasty war and we'll tell you how to make the peace. When this madness that has afflicted mankind is over, then the church can do its parochial work again."

How can the Christian Church occupy this middle ground? Are Christians by definition, indifferent fighters? In order not "to glorify war" are they supposed to fight surreptitiously?

That is the second reason for the importance of the chaplaincy. To show by our presence that the church believes in the thing the soldiers are fighting for. Men respect the church, even if they don't belong, and they get great courage when they feel that the Church approves their conduct with more than words.

Incidentally, when a prominent clergyman was reported in the papers to have resigned his pulpit rather than bless the war, one Ensign observed, "Who asked him to bless this war? I wouldn't fight in it if he

blessed it." If, as a Christian layman, I should be willing to operate a machine gun in this war, as a Christian minister I have the express obligation of encouraging the machine gunner to shoot faster, that is unless one has some theory of Orders that holds a different code for laity and clergy. Unless one repudiates the universal priesthood of all believers.

So there must be ministers of religion with the armed forces. They will be sharing the life of over five million of our finest men. One of our Jewish Chaplains has pointed out what he calls the most embarrassing text in the Old Testament, Exodus 2:11. "When Moses was grown he went out unto his brethren, and *looked* on their burdens." He says that generations of Rabbis have tried to embellish this word "look" by legends telling how Moses bore some of the burdens himself long before he killed the taskmaster. The great liberator was never simply an observer.

Every minister may not go to war any more than every doctor, but the importance of going should be more generally recognized, and the Chaplain's Corps should have the same representation of our best men as has the Medical Corps.

The job of Chaplain, however, is far from being a symbol. In this war, the Army and Navy have done everything that any minister could ask for to give him an opportunity to do his work. Chapels have been provided in all the camps, funds are available in both services for equipment and as far as the physical arrangements are concerned, the Chaplain has everything he needs.

The Chaplain is released from duties formerly connected with his office of serving as athletic director, librarian, entertainment officer, postmaster, etc. He may enter into these activities as much as he likes and is anxious to help with everything that adds to the general morale of his men. All non-military activities are his field, all the human side of Army and Navy life is his interest. He stands ready to be called on wherever he is needed, naturally, just as any clergyman does in civilian life. But in the modern Army and Navy, the primary interest and duty of the clergyman is recognized and he is free for spiritual tasks. I venture to think that he is more free from organizational detail in the Army in war-time than he is in ordinary Parish life. What Parish Priest wouldn't jump at the chance to have his daily task confined to preaching and pastoral work!

He conducts public worship. If the men want to go to anyone for leadership in worship, they have to go to him. There is usually no choice. He is apt to be the sole representative of God in the situation. That in itself is a fearful responsibility which underlines the importance of the task.

The Chaplain happily has an opportunity in the problem of denominationalism to work out an impor-

tant solution. He is chaplain of all, regardless of creed or lack of it. In his bearing he must avoid two extremes. He must not pretend that all faiths are the same and he is the minister of a revelation that is superior to that of any present-day church, nor on the other hand, must he allow his own firm conviction to lead him into petty tyranny over others. If he is on to his job, he neither waters down his message, nor does he seek a monopoly.

So he will quietly carry on his own practices for men of his own denomination and any others who care to come, and he will see to it that every other denomination has an opportunity to worship in its way as far as possible, and he will thirdly so conduct the general services for all that all will feel at home.

One of the dangers of being a chaplain, is that you are never alone. There is not much privacy in military life, and it is difficult to make opportunities to read. On the other hand, it means that there is no snare of preparation. We are not forever getting ready to do something some day for which we are preparing ourselves. In the Services, the opportunity is now and if we fall behind in our reading it is probably unimportant for these few years when men are demanding all our time.

The World Church: News and Notes

Christian Basis of Swiss Gothard League

The Gothard League, a new movement which is seeking to renew Swiss national life and which is attracting much attention, owes its existence to some men anxious to provide the Swiss people with a focussing-point for all men of good will, apart from partisan rivalries. It has just published a carefully-framed "National Charter" which has stimulated a lively discussion in the press and among the public. We quote from it some passages which show the Christian ideas which inspire it.

"The sense of freedom and community is rooted in the Christian faith. It is that faith which is opposed to egoism and the spirit of domination, and inspires the sacrifice and mutual help of which our national community constantly has need. The Christian spirit develops respect for human personality, for the diversity of created beings and their varied vocations. It recognizes the ordering power of the community.

"The vocation of man is to be a servant of God, master of things, and brother of his neighbor. As a servant of God, he belongs to an order superior to the human order; the State does not have the right to interfere in this domain. As a master of things, the creative spirit of man masters matter and bends it to his laws. As a brother of his neighbor, he has his own place and responsibilities in the community of others like himself. This responsibility towards others is the basis of community. . . .

A military outfit or a ship is a very closely knit unit, and everyone is thrown into personal contact with the chaplain if he simply walks around. For some men this is the first time they have ever got that close to a preacher, and curiosity or even antagonism are good openings. The chaplain is under a magnifying glass, he bears an intimate relationship to everyone on board, which is found in civilian life only in those parishes where the clergyman has been in one Parish for many years. The tempo of the emergency intensifies every contact so that the work of years in the ordinary parish seems telescoped into months. Of course, in actual combat this is even more obvious. Every minister wants the church to be with them when they have to move into danger.

The thing all of us care most about is the peace that follows this war. The men who are fighting the war are going to have as large a share in the peace as any other group. If they know what they are fighting for, if their attitude toward reconstruction is a good one, the battle may not have been in vain. Who can measure therefore, the possible influence of the chaplains as leaders of this group? The chaplain can be the Servant of the Servants of the Future.

"A real community does not tolerate the humiliation or the placing in an inferior position of a whole category of men; it also rejects an abstract qualitarianism which brings with it the rule of mediocrity. Each person finds his own place and his mission in it."

Catholic Week of Christian Unity

The Roman Catholic organizers of the Week of Christian Unity (January 18 to 25) published a Call to Prayer from which we quote these extracts:

". . . *Let us pray!* That the Holy Spirit may grant the Holy Father divine light and strength, so that he may awaken or stimulate among all the Christians entrusted to him, Catholic and non-Catholic, the acute suffering of separation, a real penitence and amendment, an ardent and peace-making prayer.

". . . For the lack of significance we have attached to this word from Thy divine heart: 'Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice . . .': We beseech Thee to forgive us, O Lord.

"For our unfortunate tendency to look at the mote which we see in the eye of our non-Catholic Christian brethren, rather than at their good faith and good will: We beseech Thee to forgive us, O Lord.

"For our controversies, sometimes filled with irony, narrowness of mind, or exaggerations in relation to them; for our intransigencies and our severe judgments: