

## LECTURE III.

## THE MILITARY CHAPLAIN.

Definition of "Military Chaplain"—Royal Army Chaplains' Department—Early Scottish Army Chaplains—Committee on Chaplains to the Forces—Church parades—Scotland and the Navy—Naval Chaplains—The Royal Air Force.

## I.

THE adjective "military" is here used in its widest sense, as embracing alike the Royal Navy, the Army, and the Royal Air Force. Such is the customary order of precedence in these islands. I propose, however, to deal with the Army first; partly because, after thirty-three years' service in its ranks, this is the only one of them about which I can speak with some personal knowledge; partly because (as we have already seen) the Military Chaplain takes leading place from an historical point of view; partly because the Army has always bulked most largely in Scotland's warlike story. Moreover, according to figures made public last year by Field-Marshal Montgomery, of the 5,250,000 men and women who served in the Forces during the recent war, over 4,000,000 were in the Army.

In all ages and among all peoples it has been customary for troops to be accompanied into battle by their priests, mullahs, medicine-men—call them what you will. When the Romans first invaded Britain, white-robed Druids doubtless incited our

ancestors to defend their fatherland. Cæsar's ruthless massacre, in Anglesey, of these Celtic religious leaders, whom he evidently regarded as the backbone of the contemporary "resistance movement," was meant as a precautionary measure to ensure his permanent conquest of the island.

Possibly a certain element of superstition was present in all this. Such holy men, the warrior felt, could infallibly work strong magic against his enemies and protect his own person by mystic spells. Nor may that same sentiment be altogether dead, even in our more enlightened twentieth century. The troops like to have their "padre" around, vaguely feeling that he might prove a kind of mascot in dire emergencies. But such sentiments form, of course, only a very small and insignificant part of the story.

Although, in our opening lecture, we stated that the Chaplain originally dates from the days of St Martin of Tours (354), the Royal Army Chaplains' Department would seem, from its badge, to claim an origin forty years earlier. In A.D. 312 Constantine the Great decisively defeated Maxentius at the Battle of the Milvian Bridge, near Rome. It led to his conquest of Italy and final adoption of the Christian faith. Eusebius, writing a quarter of a century later, reveals the carefully kept secret that the Emperor had been inspired to attack his enemy by a vision in the sky of a radiant cross, and the words *In Hoc Signo Vinces*. This became the official badge of the Department in 1930, when it replaced the former Maltese Cross and its motto *Cruz Spes Unica Mea*. It was King George V. who suggested replacing the original Latin by a slightly

modified English translation, IN 'THIS SIGN CONQUER—the imperative instead of the future tense.

Since the days of St Constantine, Christian countries have always expected their soldiers to profess and call themselves Christians also, and to observe at least the outward forms and ceremonies of their faith.

Sometimes Churchmen served as military leaders—the “Church Militant” in very truth. Thus, as early as 439 (1), Bishop Germanus of Auxerre led a British army near Mold (Cheshire) against Picts and Saxons, winning the so-called “Hallelujah Victory,” while The Venerable Bede mentions the leading part played by many of the clergy in other campaigns. At a later date, when ecclesiastical dignitaries had their feudal obligations as great landowners, they were often called upon to raise and lead bodies of armed men for the King. One thinks, for example, of the Battle of the Standard, near Northallerton, in 1138, when Thurstan, Archbishop of York, rallied an army around the consecrated banners of three Yorkshire saints (Peter of York, Wilfrid of Ripon, John of Beverley), which signally defeated the invading Scots. Another such invasion in the reign of Edward III. was equally unlucky for the Scots, who were vanquished at Neville's Cross (1346) by four English divisions, led respectively by the Bishop of Durham, the Archbishop of York and Bishop of Carlisle, the Bishop of Lincoln, and the Archbishop of Canterbury. Such a body of divinity could hardly be withstood! Scottish Churchmen also served as combatants, though not usually in such exalted military posts. Among those who fell in the fatal

ring of Flodden Field were the Archbishop of St Andrews, the Bishop of Caithness, and the Bishop of the Isles.

It is in England, in the reign of Edward I., that the Military Chaplain proper first appears upon the scene. Two ranks seem then to have been in existence—the *capellanus magnificus*, attached to a feudal lord, who (true to his name) is entered upon the pay-rolls of that period at the princely pay of one shilling a day, and the *capellanus vulgaris*, who got only half that amount.

In Scotland, though we find many references to Army Chaplains in its historical records, the information as to their organisation is less explicit. But we all remember, from our schooldays, how the Abbot of Inchaffray bore his crucifix along the Scottish line before Bannockburn. "They kneel!" cries Edward II. in exultation. "Aye, sir," is his counsellor's grim reply, "but to God, not to thee."

After the Reformation the Scottish Chaplain had a more firmly established place. He now became an integral and important functionary of his regiment. In the armies of the Covenant, indeed, he seems to have held much the same position as does the political *Kommissar* in the Soviet forces of Russia. He did not confine himself to strictly spiritual ministrations, but endeavoured to stimulate *morale* and even gave unsolicited military advice, sometimes with disastrous results. *Ne sutor ultra crepidam.*

The Cameronians (The Scottish Rifles) are, so far as I know, the only regiment of the British Army with a definitely religious origin. The Presbyterian sect of that name, so called from its founder,

Richard Cameron, resolved at the instance of William Cleland (who had fought with distinguished gallantry at Bothwell Brig) to raise a regiment from among their "hillmen," under the command of the Earl of Angus. The Scottish Estates accepted this offer with alacrity, and so what afterwards became the 26th Foot was born. At first, an effort was made to insist that every officer and man must adhere to the Covenants: that they might not suffer the contamination of mingling, even on active service, with uncovenanted troops; that the soldiers should choose their own officers and their own minister; that there should be an elder in each company, so that family worship might be regularly performed; that one day in seven be set apart for fellowship in prayer, another for preaching and catechising. This régime was even more rigorous than that laid down by Cromwell for his "New Model Army," and obviously it had to be somewhat modified in the interests of military efficiency. After long discussions by the Cameronian religious leaders, Cleland was finally bidden to ride from company to company of the 1200 men already enlisted within a single hour. He read out to each a solemn declaration that the new regiment was engaged to resist Popery, Prelacy and arbitrary power, and to "recover the work of the Reformation." All accepted, and Shields became their first Chaplain.

The Cameronians won their spurs at Dunkeld, a battle which saved Scotland for King William. Ever since, they have shown their prowess on many a hard-fought field—though one fears that they have abandoned some of their earlier strictness! The first defection seems to have been about card-

playing, on which subject a pastoral letter was addressed to the regiment by the Cameronian Societies. As recently as 1811 it had its own church, when stationed in Jersey. This was handed over to the Presbyterian Church of England on the battalion's departure from the Channel Isles. To this day the Cameronians are unique in always carrying rifles to church with them, a relic of the old "killing times" when their forebears guarded many a forbidden hillside conventicle against the redcoats. As a former Chaplain, first of its 6th and later of its 5/8th Battalion, I was always interested in their church parades when held in the open. Outlying pickets were posted at the four points of the compass; and only after these had given the "All Clear" signal did worship proceed. This practice was carried out on at least one occasion, in the Libyan desert, during the late war. Incidentally, Cameronian messes are the only army ones known to me where the King's health is drunk seated, as in the Navy—though for quite a different reason. The first Cameronians were forbidden to have toasts at all, and though their descendants have compromised on this, they still adhere to the faith of their fathers, that only the King of kings should be honoured by standing up.

Now let us cross the Border once more and see how the Chaplains are faring there. By the time of Henry VIII. they had a definite establishment in the Army. Twelve were attached to the King's retinue, five to that of a duke, four to a marquis, three to an earl, and one to a knight. In 1621 the Regimental Chaplain is definitely mentioned as "an Officer of the staff," along with the surgeon,

the quartermaster, the provost-marshal, the clerk, the auditor, and—the hangman! Morning and evening prayers are to be said “at the sounding of the trumpet.” In the New Model Army of 1645, one Master Bowles, an English Presbyterian, is appointed a kind of first Chaplain-General. In 1662 the duties of all Chaplains are specified in the Articles of War, while simultaneously Prayers for the Navy are introduced into the Book of Common Prayer—though not, strangely enough, for the Army. This omission has persisted, even in the latest revision of 1927. The Army (and the Air Force) have still no official place in the standard devotions of the Church of England.

In 1796 a Royal Warrant was issued, under which Regimental Chaplains were abolished, and the first Chaplain-General was appointed in the person of the Reverend John Gamble, M.A. It is interesting to recall that he was ordered, at the same time, to establish telegraphy throughout the Army, and so may be regarded as the “onlie begetter” of the Royal Corps of Signals.

While in England there was thus a movement at this time towards dissociating Chaplains from particular units, Scotland held firmly to the older tradition. One of its most famous regiments, The Argyll and Sutherland Highlanders, proceeded to form “The 93rd Highlanders’ Church” (2). We quote from the Regimental History: “The 93rd Regiment, in 1808, appointed as elders two sergeants, two corporals and two privates, and engaged and paid a stipend to the Rev. Dr George Thom, a Church of Scotland missionary to the Kaffirs and Minister to the Scots Church in Capetown.” (We

shall meet Dr Thom again in our next lecture on "The Colonial Chaplain.") "As a memorial to this institution of a Regimental Church, which proved such a blessing to the Regiment for a long series of years, there still remains in the possession of the sergeants the Communion plate: and until recently [1842] there were deposited among the Regimental records the regulations intended for the government of its members, which manifest alike the sober piety and the soldierlike sentiments of this establishment."

We know that this church still existed at the time of the Indian Mutiny. Later, it seems to have lapsed, until, on the 26th of August 1934, the 2nd Argyll and Sutherland Highlanders re-established it at Rawalpindi, three officers and three other ranks being admitted to the eldership. One ventures to think that their excellent example might well be imitated by other Scottish regiments. Actually, the Argylls did not stand alone. The regimental Communion plate of the 72nd Foot (1st Seaforth Highlanders) was preserved amongst the officers' mess silver until a recent date, while there is a tradition in the 78th Foot (2nd Seaforth Highlanders) that in the early part of the nineteenth century they also had their own kirk session and sacramental vessels, which may possibly have been lost, along with the church records, when the transport *Francis Charlotte* was wrecked.

Hitherto the Military Chaplains in Scotland and England had worked in water-tight compartments. In 1827, however, after prolonged negotiations, Presbyterians were finally recognised as a separate branch of the Army Chaplains' Department. (The

name "Church of Scotland" was not officially used by the War Office until 1930, after the Union of the Churches.)

In 1836 the position of Roman Catholics was similarly regularised, but whereas Church of England and Presbyterian Chaplains came under the Chaplain-General, Roman Catholics reported, and still report, directly to the Army Council.

Old soldiers tend to regard these three categories—"C. of E.," "Presb.," and "R.C."—as the normal religious classifications in the Army, referring somewhat contemptuously to all others as "fancy religions." They are, of course, the dominant creeds of England, Scotland, and Ireland. To-day, however, others have also their honoured place within the Department. In 1862 a fourth column was added to the Army returns of religious denominations, headed "Other Protestants." The Wesleyans secured their separate position in 1881, the Jews in 1889, and the "United Board" (Baptists, Congregationalists, and other Methodists) during the first World War.

At the close of that earlier struggle, King George V. restored the Department to its rightful place of priority in the Army List, as senior non-combatant corps, and also conferred upon it the prefix "Royal" to its title. It may be added that when the original British Expeditionary Force went to France in 1914, the Principal Chaplain, Dr Simms, happened to be a Presbyterian. The Church of England felt that their adherents should be placed under a bishop of their own; and, when this was allowed, the Department broke up in a kind of military "Disruption." Fortunately the breach was healed

in 1920, when all Army Chaplains except the Roman Catholics again became part of one unified administration. Its Chaplain-General is always chosen from the Church of England. He has, as second-in-command, a Deputy Chaplain-General, who looks after the interests of all non-Anglicans. For a period of seven years a Presbyterian acts; for the next seven the office alternates between the Methodists (four years) and the United Board (three years).

Little need be said here about the technicalities of establishments. These vary from time to time; but it is expected that for all three Services, in the post-war period, they will work out in the ratio of about one Chaplain for every 1100 officers and men. Chaplains are allocated from the various Churches in proportion to the total serving of their respective members and adherents. The wearing of uniform has been compulsory for many years, but there are in the Department no military ranks, though such titles are often popularly (and improperly) given (3). Chaplains 4th Class are graded, for purposes of pay and promotion, as Captains; 3rd Class (Senior Chaplains) as Majors; 2nd Class (Deputy Assistant Chaplains-General of Corps or Areas) as Lieutenant-Colonels; 1st Class (Assistant Chaplains-General of Armies or Commands) as substantive Colonels. The Chaplain-General stands, in solitary state, the equivalent of a Major-General. The A.C.G., Scottish Command, must always be a Presbyterian.

To conclude this somewhat arid catalogue, it may be mentioned that Chaplains, like other officers, are divided into three categories: Regular Army, Territorial Army (merged in the former in war-time), and those holding Emergency Commissions "for

the duration." In the second World War there were no short-term chaplaincies, as in the case of its predecessor.

The link between the Church of Scotland and the three military departments (Admiralty, War Office, Air Ministry) is provided by a special committee of the General Assembly (4). In 1860, following the Crimean War and Indian Mutiny, in both of which several ministers had served as Chaplains, the Assembly created the Committee on Army and Navy Chaplains. Reduced in 1878 to a sub-committee of the Colonial Committee, it recovered its former status in 1900, during the South African War. The name was later changed to its present form, "Committee on Chaplains to His Majesty's Forces." It nominates Chaplains to all three, and looks after their interests generally, both while they are serving and also during the period between their demobilisation and their return to normal parochial life. In addition it is represented, along with other Churches, on the Joint Advisory Boards which consult with the Admiralty, the War Office, and the Air Ministry on all matters affecting the spiritual and moral welfare of the Forces of the Crown.

It is surely a cause for legitimate pride that ours was the only Church in this country which not only had its full complement of Army Chaplains (Regulars and Territorials) when war broke out in 1939, but was able to meet every call for additional men from each of the Services, right up to the close of hostilities. In all, 327 Church of Scotland Army Chaplains volunteered, of whom 17 were killed in action or died on active service, 30 were decorated for valour, and 40 mentioned in despatches. The record is

unequaled, even for that corps which can boast that during both World Wars it had more casualties and more decorations, in proportion to its numbers, than any other in the British Army.

These ministers, remember, were not allowed to carry weapons, even for self-defence. Unarmed, they shared all the dangers of their comrades—jumping with them from aeroplanes in the case of air-borne troops. In 1914, it is true, they were at first ordered to remain behind the front line during a battle. But so great was the indignation of the “padres” (as they are affectionately and universally named) as well as of the officers and men they served, that the offending order was withdrawn, and has never since been reintroduced.

One word about that thorny question, the compulsory Church Parade. It has been much criticised and the system was modified last year. Men declared that it drove them away from religion altogether—often the same men who claimed that being obliged to go to church as children had a similar effect. Personally I am convinced (and many experienced Chaplains will agree with me) that the former provision in King’s Regulations, whereby every soldier, unless registered as an Atheist or Agnostic, must attend a weekly service, where available, was a wise one. One real objection was where Church Parade was preceded by a very rigorous Commanding Officer’s inspection. Another was where the men had to parade, but the officers apparently not. Both these things have now been put right. It must not be forgotten that *every* army parade is compulsory, whether it be a medical inspection, an education class, or physical training. If church attendance becomes voluntary, why not

these other activities also? Is it of less value? Remember, too, that if the soldier was not paraded to church, he did not thereby enjoy any freedom, being merely ordered to carry out other and more arduous duties. This, indeed, and not the compulsory Church Parade, was the grievance of not a few, in cases where an occasional Commanding Officer, himself unsympathetic to religion, invented "urgent tasks" as an excuse for evading its claims upon himself and his men. This was why the Army Council, in 1941, published a strong instruction upon Sunday Observance.

On the 6th of September 1946 the Army Council promulgated the following instructions, by way of amendment to King's Regulations :—

" On a ceremonial occasion of national or local importance which includes a religious service, a G.O.C.-in-C. may order a parade of troops to take part in it, but no officer or soldier will be obliged to attend the service of any religious denomination other than his own. In special circumstances, for instance in widely separated garrisons, this authority may be delegated to local commanders at the discretion of the G.O.C.-in-C.

" Subject to military exigencies, every facility will be given for voluntary attendance at divine service, and no impediment or counter-attraction, such as parades, organised games, or recreation, will be permitted during the normal hours of church service.

" A military funeral may be regarded as an occasion of local importance for which a suitable number of troops may be paraded."

Though there is official provision for a soldier changing his denomination, proselytising is discouraged: he is expected to adhere to his original attestation. In each recruiting centre there is a prominent notice which reads: "Every recruit is entitled to be classified for religion in the Army in accordance with his own declaration on the subject."

Church Parades, of course, no more exhaust a Chaplain's work than church services do that of a civilian clergyman. That work is so varied that we cannot here even begin to touch upon it. One recent and significant development has been "The Padre's Hour"—one hour a week, during actual training, given over to him, placed at his complete disposal, that he may discuss freely with groups of men various religious, moral, and social questions.

He enjoys one immense advantage over his brethren at home, in that he is intimately sharing the life of his flock from morning till night: eating the same food, wearing the same clothes, doing the same jobs, enduring the same discomforts and perils, experiencing the same joys and sorrows, sharing the traditions, the *esprit de corps*, of the unit.

During the past six years the Church has had the unique opportunity of serving a representative cross-section of the entire nation, and that at closest quarters. Sometimes the experience has been disturbing (5). Chaplains have come to realise, as perhaps never before, the deep-seated hostility and suspicion in many minds, their incredible ignorance of even the most elementary Christian teaching, the large proportion of men who had no kind of connection with organised religion before they joined the colours. Much of this opposition and mis-

understanding has been broken down through the devoted efforts of our Chaplains. It is now for the home Church to rise to the occasion, to grasp the great opportunity afforded for a new start, a fresh approach to those who have returned to civilian life.

It ought also to be mentioned that "Chaplains' Assistants," devoted women endowed with the necessary gifts, have done excellent work among the members of the Auxiliary Territorial Service. It is proposed to extend the same system to the W.R.N.S. and the W.A.A.F.

## II.

When Admiral Lord Cunningham received last year the Freedom of the City of Edinburgh, he took occasion to point out that Scotland had never taken that place in the Royal Navy which her maritime traditions might seem to warrant.

Her coast-line is far longer than that of the sister kingdom, and provided with more numerous natural harbours. In the Merchant Navy her sons are pre-eminent: it is a stock joke that you have only to call "Mac!" down any engine-room to evoke an instant response. Its fishing industry is of great importance in the economic life of this country, and in days of war furnishes many skippers and deck-hands, by way of the Royal Naval Reserve, for our gallant minesweepers. The Clyde is Britain's principal shipbuilding centre, and Glasgow during the war years became the largest seaport in Europe.

Yet, in spite of all, the Royal Navy remains to-day

a predominantly English institution. To say this is not to ignore many famous Scottish seamen. It was in the reign of King James IV. that Scotland for the first and last time in her history became a naval power (6). Two of his captains are still remembered. The one is Sir Andrew Wood, who with two ships, *Flower* and *Yellow Carvel*, captured a squadron of five English vessels; in another engagement in the Firth of Forth, which lasted for the whole of "ane lang summer day," he overcame three others commanded by the sturdy Stephen Bull. The other is Andrew Barton, who swooped down upon the coast of Holland, slew some Dutch pirates who had been interfering with Scottish trade, and sent their heads in barrels to the King. Along with his brother James he dealt the same stern justice off the shores of Portugal, and even found time to aid the King of Denmark on more than one occasion. King James also built up a fleet, crippling his finances and felling his Fifeshire forests in order to construct at Newhaven that "varie monstrous great schip called the *Michael*" (a model may be seen at Edinburgh Castle), with "walls of oak" ten feet thick and accommodation for a thousand men-at-arms in addition to her crew (7).

After the Union, the British Navy was well served by many eminent Scots. In particular, one remembers Duncan (Lord Camperdown), Sir James and Sir Richard Dundas, Cochrane (Lord Dundonald)—who, dismissed from the British service on a false accusation, led successively the navies of Chile, Brazil, and Greece before being restored with full honour—and, in more recent times, Wemyss, Bruce Fraser, and Cunningham.

Nor do we forget that strangely erratic genius, John Paul Jones (8). Regarded as a pirate (even if a somewhat chivalrous one) in his own country, which has preserved his name only in a popular dance where partners seize one another in true free-booting style, Jones became the first Admiral of the American Navy. Later he was summoned by Catherine the Great to help the Russian Navy against the Turks. He died in poverty, deserted and slandered, at Paris. The humble gardener's cottage of his birth still stands on the shores of the Solway, and during the recent war representatives of the American Navy placed a font in the neighbouring Parish Church of Kirkbean, in honour of their founder.

But, though more Scots than ever before served in the Royal Navy in that war, they were considerably fewer than their comrades who elected to join the Army or the Royal Air Force. The reason, as Lord Cunningham suggested to the citizens of Edinburgh, is not far to seek. All this country's principal naval ports and recruiting centres are to be found in the south. Rosyth, under the shadow of growing German aggression, became a base and dockyard before the last war; but, when it ended, Rosyth was quickly reduced to a mere maintenance basis. In the second World War the west of Scotland was the chief centre of our naval activities. With the return of peace, is history going to repeat itself? Unless Rosyth is effectively maintained, and a manning depot is opened in Scotland, we can never expect to attract Scotsmen to a service so largely English in traditions, customs, and personnel.

It is natural that until quite recently the Church

of England should have enjoyed a virtual monopoly in the chaplaincies of the Senior Service (9). In each ship, it is officially laid down, "The Captain is to take care that Divine Service is performed every Sunday according to the liturgy of the Church of England. On every weekday, after morning quarters or divisions, short prayers from the same liturgy are to be read." (Hence, as someone has said, "The Royal Navy is the one public service in which, by regulation, each day is opened with prayer.") Until this arrangement is modified, it is obvious that non-Anglican Churches can play no very effective part in the spiritual life of our naval forces. True, there is also provision for "Roman Catholics, Presbyterians, Methodists and others, who entertain scruples in regard to attending services of the Church of England, to absent themselves when no chaplain of their denomination is borne." But this is a merely negative precept: the norm is "C. of E."

In 1920 (10) Presbyterians secured, at long last, a somewhat precarious foothold. In that year two Chaplains (one Church of Scotland and one United Free Church of Scotland) were appointed. But the expansion during the period of uneasy "armistice" between the two wars was very slow. As recently as 1939 we had only four Church of Scotland Chaplains, in addition to two with units of the Royal Naval Volunteer Reserve. They were designated "Temporary," although their duties were identical with those of their Anglican colleagues. Consequently their naval status was equivocal, and their pensions were only on a limited scale.

During the recent war our peak figure rose to

twenty-eight. The total number of Naval Chaplains (C. of S.) serving from beginning to end of the struggle was thirty.

In 1943, after long negotiation between the Committee on Chaplains and the Board of Admiralty, our four pre-war men were transferred to the Permanent List, with full status, while a Senior Chaplain (Church of Scotland and Free Churches) was also appointed, the Rev. Dr Campsie. Thus, after nearly two hundred and fifty years, a wrong was righted.

In administration, the Church of Scotland, as we have just seen, is closely linked with the English Free Churches. The post of Senior Chaplain corresponds with that of Deputy Chaplain-General in the Army and those of the three Principal Chaplains in the Royal Air Force. Unlike the Army practice, however, the Senior Chaplain has no official link with the Chaplain of the Fleet (head of the Church of England establishment), being responsible directly to the Admiralty.

Even within this short period our Scottish Naval Chaplains have given a good account of themselves. Though few honours may have come to them—or, indeed, to Chaplains in the Navy generally—some of our men will be long remembered for their splendid work. They have represented us on every sea, and wherever the Navy has gone, from Hongkong to Scapa. Another “tradition of the Service” is taking shape before our eyes, a tradition which will last as long as “the sure shield” of our island liberties flies the White Ensign in any part of the world.

## III.

The Royal Air Force is, of course, the Junior Service in the military forces of this as of other nations. It was formed on 1st April 1918 by the amalgamation of the Royal Naval Air Service and the Royal Flying Corps of the Army. On that day also the Chaplains' Branch of the R.A.F. came into being (11).

The new force had to form its own traditions. Some were borrowed from the parent Navy and Army: others evolved as something quite distinctive and new. To the mastery of land and water was now added a third element, the air. Its clearer atmosphere and bracing winds seem to have blown away many musty cobwebs of the past, among them the predominance of one branch of the Church over all others in ministering to the officers and men within its ranks.

It was decided that, contrary to the practice of the two other Services, each great denomination should from the start come under a Principal Chaplain of its own. Since the Church of England personnel, however, was much the largest, its Principal Chaplain was given the honorary title of Chaplain-in-Chief.

The first Principal Chaplain, "P" (Presbyterian), was the late Rev. William Moffatt, to whom our Church and the Royal Air Force both owe much for his administrative ability and personal popularity. On his retiral in 1928 he was succeeded by Dr M'Hardy, who worthily carries on the same tradition.

Before the second World War the Royal Air Force was very small—at least until 1937, when the present great expansion first began, in view of the growing threat from Nazi Germany. The Chaplain's service, alike in peace-time and war-time, was almost equally divided between the home aerodromes and those overseas, where Egypt and Palestine, Iraq, Singapore, and Hongkong were the principal R.A.F. centres.

We must not forget Scotland's three Auxiliary Air Force Squadrons (corresponding to Territorials in the Army and R.N.V.R. in the Navy). These were stationed at Glasgow, Edinburgh, and Aberdeen respectively. Each had its own "padre," who on the outbreak of war took his place with those who won the Battle of Britain and many another hard-fought fight against the aerial hosts of Hermann Goering.

As hostilities continued, with a growing expansion in the air, it became necessary to appoint Assistant Chaplains-in-Chief and Assistant Principal Chaplains both at home and overseas. These have proved of great assistance in the administration of the branch. It is expected that the same organisation will be maintained in the post-war years.

From 1919 to 1945 seventy Presbyterian Chaplains served in the R.A.F., with an approximately equal number of Officiating Chaplains. The latter (as in the case of the Army and Navy) have been a feature of the Air Force since its inception. They are local ministers adjacent to the aerodromes, appointed in lieu of a commissioned Chaplain, and have proved themselves a source of great strength to all three Services. It is sufficient tribute to their

work to say that but for their willing help thousands of Service men and women in this country would have been deprived of effective spiritual ministrations.

During the war we lost one Chaplain killed in Italy. One was badly injured in the same field of operations, another wounded in the Far East. Four Church of Scotland Chaplains have been mentioned in despatches, while two gained the C.B.E. and M.B.E. respectively.

One interesting feature of the Royal Air Force Chaplaincy Service was the institution of Moral Leadership Courses. These have been held at many centres, and proved of great and lasting value. Suitable airmen are picked out at their stations and sent for a week to a M.L.C., where they are taught leadership and given fellowship and inspiration, which they impart to others on their return to ordinary duty. So successful has the scheme become that it has now been extended to the Army also.

And so we end our short study of the Military Chaplain. Its purpose was to reveal some of the high traditions of gallantry, devotion to duty, and service for the Kingdom of God which he inherits and worthily maintains. Never again, let us hope, shall we find an "International Congress of Anti-Militarist Clergymen" smugly declaring (as they did at Amsterdam in 1928) that "the office of Military Chaplain [is] inconsistent with the Gospel."

Here is, in truth, a unique field of Christian service. If the Chaplain is a man of the right type, he will quickly win the trust and affection of his fellows, and will receive all possible help and encouragement, especially from senior officers. The number of our high military leaders to-day who are

openly professed followers of the Master is a fact full of significance and of hope.

As I think of all the rich and manifold opportunities opening before Divinity students and young ministers who enter upon this sphere of work, whether with the regular or auxiliary forces of the Crown, I cannot but feel that there is no higher, no more fruitfully rewarding task to which any Presbyter of our Church could possibly be called. Had I my own life to live over again, I think that it would be as an Army Chaplain that I should most desire to serve both God and man.

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#### NOTES ON LECTURE III.

[I should like to acknowledge the assistance I received in preparing this lecture from the late Rev. William J. Sym, M.B.E., T.D., B.D., Convener during the war years of the Church of Scotland Committee on Chaplains to His Majesty's Forces, and from its Honorary Secretary, Mr John Gavin, W.S.]

(1) *The Army Chaplain*, by the Rev. P. Middleton Brumwell, C.B.E., M.C., K.H.C., formerly Deputy Chaplain-General.

(2) "The Ninety-third Highlanders' Church," by the Rev. J. G. Paul Stirling, B.D., Church of Scotland Chaplain, Indian Ecclesiastical Establishment, in *The R.A.Ch.D. Journal*, January 1936.

(3) It may be mentioned that uniform was not officially worn by Naval Chaplains until quite recently. Even now they have no rank or its equivalent, and so no badges of such rank are "mounted." Seniority is

entirely by length of service. In the R.A.F. both uniform and badges of rank have been worn from the beginning. As in the Army, such "rank" is really an equivalent, but is perhaps more commonly used by Chaplains and others than in the Army—though this custom, I am told, is officially frowned upon.

(4) *Fasti Ecclesie Scotticane* (new ed.), vol. vii. pp. 448 et seq.

(5) *Religion and the Forces*. A Report by the Scottish Churches' Council.

(6) *Scotland*, by R. M. Mackie, M.A., p. 291; *A History of Scotland*, by Andrew Lang, vol. i. pp. 363, 369, 374.

(7) "After she was launched, James himself fired a cannon at her to test how staunchly she had been built. The cannon-ball bounced off: *Great Michael* had passed the tests. But the ship had emptied the royal purse, and that dolorous episode in Scottish history was rounded off at Flodden Field" (*Heather Track and High Road*, by Augustus Muir, pp. 20-21).

(8) *In Scotland Again*, by H. V. Morton, pp. 73-75.

(9) *The King's Regulations and Admiralty Instructions for the Government of His Majesty's Naval Service* (1937), Articles 494, 496-497, 1469-1480.

(10) I am indebted to the Rev. Alexander Campsie, M.C., K.H.C., D.D., R.N., first Senior Chaplain (Church of Scotland and Free Churches), for much information contained in this section of the lecture.

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