

LECTURE VII.

THE INSTITUTIONAL CHAPLAIN.

I.

Definition of "Institutional Chaplain"—Origin of hospitals—
The religious care of the sick—"Faith-healing"—History
of Scottish prisons—Their Chaplains—The Trade Guilds—
Industrial Revolution—Industrial Chaplains—Conclusion.

THIS expression "Institutional Chaplain" is scarcely, perhaps, a very happy one. It has a grim, forbidding sound about it. Yet it was difficult to discover any other short or simple way of describing the group of ministers who serve our hospitals, our prisons, and our industrial works.

The Institutional Chaplains of the Church of Scotland are, for the most part, appointed—or at least nominated—by its Home Mission Committee, which generally supervises their work in conjunction with the various Presbyteries concerned. As the present Convener of that Committee, I have had the opportunity of learning something about their work and of estimating its great value to the Church and the Scottish people. "I was sick, and ye visited me: I was in prison, and ye came unto me" (St Matt. xxvi. 36). These words of the Master form the charter and inspiration of their service.

"Hospital" is of Latin derivation, though *vale-tudinaria* ("nursing homes") were better known in classical times. The care of the sick seems to be

pre-eminently a Christian virtue. The example of that Good Physician who did not restrict His saving work to the souls of men and women, but "went about . . . healing all manner of sickness and all manner of disease among the people" (St Matt. iv. 23) was too potent to be ignored or neglected by His followers.

From the beginning, then, the ideal of honouring and serving Christ in the person of the diseased made a profound impression upon His Church (1). Its first deacons and deaconesses visited the sick in their own homes; and when the ban of the State was finally lifted, special buildings for the reception of such sufferers were erected in various parts of the Empire.

At first the bishops undertook their care. By the Code of Justinian, however, the employment of medical superintendents became obligatory. Basil the Great (330-379) seems to have built the first complete institution of this kind. We find references to hospitals in Gaul as early as the fifth century, while the Celtic missionaries of the eighth and ninth centuries organised their *hospitalia Scotorum* in various parts of Europe.

Most mediæval monasteries cared for the sick, though chiefly through what to-day would be called "Out-Patient Dispensaries." In Roman Catholic countries, as we know, public nursing is to this day largely carried out by trained nuns. Among early examples of what we now understand by "hospitals" were the *hospitalia* of the Knights Templars and Knights of St John in Jerusalem.

In Scotland, in the Middle Ages, such institutions were numerous (as the common place-name

“Spit(t)al” attests), but poorly endowed and equipped (2). Not a few cared for the lepers who then constituted an appreciable proportion of the community (3). “They were placed,” writes Dr Mackintosh, “at the gates and in the neighbourhood of towns, at the river side beside the ferry, and in the mountain passes. The foundation generally maintained a few brethren, who devoted themselves to the care of the sick and the poor: and sometimes grants from the public revenue were given to them.”

By the time of the Reformation the administration of these homes of healing had largely been transferred into lay hands. But it is noteworthy to recall that the Church of Scotland has operated for over half a century its own Deaconess Hospital in Edinburgh, whose patients are drawn from all parts of the country. It is still uncertain just what its place and functions may be under the new National Health Service scheme, but much to be hoped that the authorities will permit “the Deaconess” to carry on its unique work with as little dislocation as possible.

II.

In a very true sense, every parish minister must be a “hospital Chaplain”—or, at least, a constant visitor to the sick and afflicted members of his congregation. There is a weighty section “Concerning Visitation of the Sick” in *The Directory for the Publick Worship of God* (1647), from which we may quote:—

“ In times of sickness the people are to desire the advice and help of the minister, timely and seasonably, before their health and understanding fail them ; and the minister, being sent for and repairing to the sick, is to apply himself, with all tenderness and love, to administer some spiritual good to his soul. . . .

“ When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindered, the minister, if desired, shall pray with him and for him. The minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences ; to take care for the payment of his debts ; and to make restitution or satisfaction when he hath done any wrong ; to be reconciled to those with whom he hath been at variance ; and fully to forgive all men their trespasses against him, as he requests forgiveness at the hand of God.

“ Lastly, the minister may improve the present occasion to exhort those about the sick person to consider their own mortality ; to return to the Lord and make peace with Him ; in health to prepare for sickness, death, and judgment ; and all the days of their appointed time so to wait until their change come, that when Christ, Who is our life, shall appear, they may appear with Him in glory.”

One feature of this statement will probably strike most modern readers. Its emphasis is on death rather than life, the inevitable end rather than the hoped-for recovery. True, we may find little here of the atmosphere in which extreme unction and the *viaticum* are administered to the dying Roman Catholic. Although the ancient practice of com-

municating the sick is being widely revived within the Church of Scotland, John Knox had opposed it (4), as against the opinions of other Reformers like Calvin and Beza. But the *Directory* seems equally removed from such primitive Christian practice as we find, for example, in the Epistle of James (v. 14-15): "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up. . . ."

Our Reforming forefathers would probably have replied, to this criticism, that with the progress of medical science such treatment was now the province of the doctor. Were it not that they regarded the Apocrypha as neither canonical nor inspired, they might well have quoted from Ecclesiasticus xxxviii.: "My son, in thy sickness be not negligent; but pray unto the Lord, and he shall heal thee. Put away wrong-doing, and order thine hands aright, and cleanse thy heart from all manner of sin. Then give place to the physician, for verily the Lord hath created him; and let him not go from thee, for thou hast need of him."

That is, of course, very much the modern point of view; and yet not perhaps the *most* modern. It is not the purpose of this lecture to enter upon the vast and debatable question of what is usually called "Faith Healing." Yet, without subscribing to the absurdities of "Christian Science" so-called (neither Christian nor scientific), it may confidently be affirmed that the whole trend of medicine to-day is towards a growing appreciation of the influence of mind upon body, the interpenetration of physical

and spiritual, the necessity of faith on the part of the patient. The Church of Scotland, it is true, has been slow to follow the example of other communions in licensing those with "gifts of healing" to lay their hands upon the sick with prayer—unless we except the sphere of psychotherapy. Yet many of her members are coming to feel that much closer co-operation between doctor and minister, in the spirit and after the example of our Lord and His apostles, affords the truest hope of future progress.

As a modern faith-healer, working under the authority of the Church of England, recently affirmed: "I do not disparage in any way whatever the great medical profession and all its healing gifts. On the contrary, I claim all doctors to be ministers of God, and their healing gifts to be bestowed by God. . . . But I want Christians not only to use the doctors and their remedies, but to help them in their work by bringing . . . the power of faith and the power of prayer, those healing influences which come from a higher world." His words re-echo the famous saying, four centuries before, of Ambroise Paré, the father of modern surgery: "I do not heal them [the sick]. I merely dress their wounds; it is God who does the healing."

Whatever attitude the individual minister may adopt towards this vexed question, he will not doubt his own duty and office as a visitor of the sick, alike in home and hospital. They will certainly expect him, and welcome his ministrations. Indeed, it is perhaps the weakness of Presbyterianism, with its congregational tendencies, to exalt such ministrations above similar services from others. In our city hospitals, for example, Roman Catholic patients

are regularly visited by members of communities devoted to this purpose. The parish priest may rarely call, unless danger is apprehended, and no resentment will be felt, in these circumstances, at his non-appearance. It is often otherwise with Protestants. They do not seem to have the same communal sense of fellowship within the Brotherhood. The visit of the Chaplain (though equally representative of his Church) is too often regarded as purely "official," a *pis-aller* in default of "our ain man."

This is not for one moment to suggest that the services of Hospital Chaplains are not highly appreciated, even by keen church members. In *The Church of Scotland Year-Book* may be found some forty names of men thus employed. But the list (including as it does both full-time and part-time appointments) is by no means exhaustive. Indeed, I imagine that ten times that number would scarcely prove adequate if all those ministers who serve our hospitals, large and small, were included.

At the moment—though the whole situation seems likely to be soon revolutionised—the hospitals of Scotland are either administered on a voluntary basis, with a larger or smaller amount of State help, or else run entirely by local authorities. In both Aberdeen and Edinburgh the board of directors of the (voluntary) infirmaries appoints its own Chaplains and pays them. These are invariably chosen from the ranks of the national Church. In Dundee the hospital chaplaincy work is carried on by groups of local ministers, and this is also the practice in most smaller towns. In Glasgow, where the existence of a large Roman Catholic population

makes official payments to the clergy of a Protestant Church a somewhat delicate matter, a scheme is in existence whereby several full-time Chaplains are engaged in hospital work, grants towards their salaries being made by the Home Mission Committee of the Church of Scotland (5).

The Hospital Chaplain's work is too multifarious to be described in any great detail. Regular visits are paid to the patients, names are sent to the "home" ministers concerned, services are conducted on Sundays and other special occasions, both in wards and in chapel, and the dead without church connection are buried. Co-operation is also maintained with almoners and others interested in the welfare of the inmates' family life.

Mental hospitals (to use the kindlier name which has now replaced the older "lunatic asylums") have also their Chaplains, who need, of course, to be equipped with special gifts of sympathy and patience for their task.

The duties of all these Chaplains are both hard and fascinating; sometimes seemingly thankless; often (as I can testify) infinitely rewarding.

III.

It is obvious that there must be close affinities between the Hospital and the Prison Chaplain. The latter deals also with sick men and women—though morally and spiritually rather than physically.

The history of prisons is a long and sad one, into which it is not our purpose here to enter. The problem of how crime is to be regulated and punished

raises many ethical questions whose solution is by no means a unanimous one, even for instructed Christian consciences. That prisons of some kind, in our present imperfect world-order, are still a necessary evil, all must perforce agree. That those unfortunate enough to be detained in them for longer or shorter periods need spiritual care and direction is equally clear.

In Scotland (6) effective detection and prevention of crime were long in coming into operation. The unsettled state of the country, harassed as it was by external enemies and internal rivalries, and in especial the existence of innumerable "regalities," each claiming its own rights of jurisdiction, promoted this unhappy state of affairs throughout the land.

The modes of punishment were divers and often barbarous—fines, banishment, public church penance, branding on the cheek, cutting off the ear, along with various more or less unpleasant forms of torture, like the joughs, the branks, the witches' ducking-stool, the rack, and finally the "maiden," that early Scots predecessor of the guillotine. Despite these terrors, crimes of violence and bloodshed abounded, and tolbooths were erected in the larger towns for the detention of more serious offenders. Sometimes they were imprisoned in church steeples!

By the eighteenth century, however, the situation had much improved. Though drunken brawls still continued, the amount of really serious crime had now shrunk to singularly small dimensions. "Nor can this burghal peace and security," writes Henry Gray Graham (7), "be attributed to the efficiency or vigilance of police. Glasgow had its police of

worthy citizens, who from 10 at night till 3 o'clock in the morning patrolled the silent streets—less a terror to evil-doers than in terror of them. Edinburgh had its decrepit town guard armed with Lochaber axes, whose ineffectual legs any novice in criminal craft could easily defy to chase him in the dark wynds and closes of the High Street. Howard, when at the end of the century he visited Scotland, was struck by the small number of persons in the jails, which he attributed to causes more or less complimentary to the people and the Church."

It may be added that the number of executions at this period, in proportion to those in England, was also strikingly small, a fact due partly to the more humane Scots legislation, but also to the law-abiding character of the people themselves.

"It seems strange," continues Graham, "notwithstanding this immunity from capital offences, that a 'locksman' or common hangman was a town's necessary official: but the chief occupation of this functionary was as jailor of the petty prisoners and flogger of the culprits, when scourging was a common penalty for stealing a hen off a midden head, or a shirt from a hedge."

The Scots prisons, though miserable enough, compared favourably with their contemporary English counterparts. Many of the inmates were dishonest debtors, compelled even after their release to wear piebald clothes for the rest of their days. In villages the "thieves' hole" was a tiny hut with earthen floor. In towns the supervision was often of a very sketchy kind. Thus, in 1792, all the prisoners quietly vanished one dark night from the Aberdeen Tolbooth, leaving on its outside door the

brief intimation, "lodgings to let." City jails were frequently the scenes of hilarious revelry, in which the warders and their charges heartily joined. At Ayr, when funds ran low, the convicts let down from their windows a box inscribed "Pity the poor prisoners," into which compassionate passers-by dropped tobacco, a bottle of ale, or some small coins.

These local peculiarities came to an end in Britain early in the nineteenth century, when the State assumed supreme and uniform control of all penal establishments from Peterhead to Pentonville. From that day to this the conditions in our prisons have steadily improved; and we may believe that the influence of their Chaplains has had not a little to do with this progressive amelioration.

In Scotland to-day (8), whenever a vacancy occurs among the eleven Presbyterian prison chaplaincies, the Scottish Home Department obtains a nomination from the Home Board of the Church of Scotland (acting in consultation with the Presbytery concerned)—a nomination which, in practice, is invariably accepted. It is over thirty years since any Chaplain functioned full-time. Appointments are renewable annually, and in normal times are usually limited to a period of five years. In addition to the Presbyterian Chaplain in all Scottish prisons, visiting clergymen of other denominations are also appointed, where the numbers justify it.

Chaplains are required to conduct Divine Service once each Sunday, and to visit Presbyterian prisoners in their cells at intervals. They are also expected to assist them in the way of friendly advice, in straightening out any domestic difficulties in which

they may have become involved, and in assisting semi-illiterates with regard to letter-writing. They supervise the prison library and Sunday Bible Classes, take an interest in any educational classes, and in general encourage the prisoners in every possible way.

Since these duties are naturally very unfamiliar to the outside world, and since I myself can claim no knowledge of prison life, apart from the fact that I once preached, and on another occasion presided at a concert, in Saughton Jail, Edinburgh, I have persuaded one of our most experienced Chaplains, the Rev. John M'C. Campbell, M.B.E., J.P., O.C.F., F.S.A. (Barlinnie, Glasgow), to give the following account of his work, entitled :—

The Prison Chaplain.

“ It was an old Puritan who said, ‘ Life is made up of new beginnings.’ This is the alpha and omega of the labours of a Prison Chaplain—to enable men and women to make a fresh start in life. The work is spiritual, moral, and social ; it covers the whole life of individuals who lapse into wrong-doing and, as a result, are confined to prison. There are four main groups—convicts, prisoners, Borstal inmates, and criminal lunatics. The first two of these groups may be subdivided into untried prisoners and first offenders. A person is not usually sentenced to a second term of Borstal detention. If an ex-Borstal inmate commits an offence, his Borstal licence, if still in force, may be revoked by the Secretary of State or the Court may sentence him to a term of imprisonment. Included in the four

main groups referred to above are healthy specimens of humanity, also epileptics, blind, deaf, dumb, cripple, organically unsound, insane, feeble-minded, mental defectives, and many who have suffered some physical injury. They come from high class, middle class, labouring class, and no class whatever. It is true that the majority come from the lower class, but that is only because the lower class forms the majority of the population in Great Britain. This is a picture of the environment into which a Prison Chaplain enters to proclaim the invitation of his blessed Master. We deplore a situation where a minister has preached a church empty, but there is a crown awaiting a Prison Chaplain who will preach a prison empty. Rules and regulations are laid down for the guidance of the Chaplain, and a wise discretion is permitted to use downright common-sense in the application of prison procedure. The Chaplain is dealing with individuals who are generally not church-goers in civil life, and in many cases have never been trained to attend Sunday School, Bible Class, or Church services. The majority of young offenders have had no connection with youth organisations and are defective in ordinary elementary education. It is a tough job, but it has to be faced up to in faith, hope, love, and humour. I say 'humour,' for this is often a saving grace in cementing a friendship with the débris of humanity. A prisoner is interviewed on admission; a note is made, by the Chaplain, of his case—history, family, school, employment, hobby, recreation, companions, sentence, crime, and liberation date. It is not always possible at the first interview, and sometimes not even at further inter-

views, to make any impression on or friendship with the prisoner; each case must be carefully studied for an opening to secure remedial results. Some men are ashamed and break down during the first interview, some are indifferent, and some have hearts as hard as granite. However, each case has to be kept in contact with through routine visitation and issue of reading material, and, on request, assistance is given to select educational books. Church service is held every Sunday, at which attendance is voluntary, and Bible Class is conducted every Sunday for men who request attendance. The Chaplain may assist in arranging sports, concerts, and lectures on current affairs in mid-week, and also education classes with qualified teachers from the Education Authority, which are expected to be resumed on an augmented scale under the new Act. A close co-operation between the Chaplain and the Medical Officer is desirable. Fortunately we have this liaison in the prison service, where advice and guidance are willingly given. The problem of dealing with insane, feeble-minded, mentally defective, and over-sexed individuals and persons suffering from venereal disease is one which has to be very carefully handled by a Chaplain, and it is only from long experience and close observation that he is able to discuss remedial measures with the Medical Officer for the future benefit of the prisoner. The parish minister would be well advised to note this co-operation and consult the local doctor when dealing with difficult cases in his parish. The prison library is the special care of the Chaplain and it is his duty to advise the Governor regarding supplies of books for issue to

prisoners. Reading material, in addition to Bible, Hymnary, and Church of Scotland Service Manual, is provided to cover a wide field—history, geography, biography, travel, encyclopædias, dictionaries, technical and educational books, works of fiction, newspapers, and periodicals. If a special request is made for a book which is not in the prison library, it is begged, borrowed, or bought from outside sources. New books are added quarterly by means of grants from H.M. Treasury. The main objective is to keep a man interested in something spiritual, educational, recreational, or other, during the time he is serving his sentence. The work of the Chaplain is remedial: to do what he can to help a man from returning to prison. The library, therefore, is an avenue of approach to a man's intellect. In the quietness of his cell he is given time to think, read, and, what is better, pray. A prisoner reads seriously, for the first time, the Word of God. A little prompting, and he begins to ask questions—the door of his heart is gradually opening to spiritual values. I have encouraged men to select hymns for church praise, and even asked them to suggest subjects for the sermon. During the week I invite them to discuss the church service, critically or otherwise. Bible Class is attended and helpful evangelical talks are given to the men. I have been asked often by people outside, 'What kind of sermons do you preach to prisoners?' We preach the same doctrines as we preach to an ordinary congregation—the great eternal verities of the Bible, expository, apologetic, topical, evangelical, and the wonderful redeeming love of God in Jesus Christ. Does it help? Yes! I know it does in the case of a very small minority.

But it is worth while if it saves one man in a thousand and makes others think of God. Thank God for the Church in prison! It is a great opportunity to publish the great tidings of salvation to weary, sin-stricken souls. It requires patience, preparation, and, what is important, common-sense. The stony heart has to be softened by the power of God, the soil has to be carefully prepared before any attempt is made to sow the seed of the Gospel. But the great thing is that it works, and that it is done in the name of God. The time comes when liberation from prison is in sight. What about the future? How does a man stand in relation to things—just, honest, and righteous? What is the position in the family circle, or with his relatives, if he has any? Has he a trade or employment to earn his living? Is there any organisation to assist and encourage him until he re-establishes his character in civil life? Is there any place to shelter him if he is physically unfit for employment? These are some of the questions for the Chaplain to think over before the prisoner is liberated. The Scottish Central After-Care Council and Discharged Prisoners' Aid Society fulfils a very valuable function. Through the generosity of kind-hearted people, plus financial grants from the Exchequer, men and women are assisted with clothes, lodging, tools, employment, and fares are paid to their homes. The Chaplain can use his influence with prospective employers of labour, keep in touch with households for old clothing, and contact Labour Exchanges for employment. Convicts, prisoners, Borstal inmates are thus assisted to make good. The parish minister may be advised about the return of a man to his home, and usually

good results are obtained in this way from an ex-prisoner knowing that someone is interested in him. But there is a man for whom the prison gate will never open for liberation; that is the man who receives the death sentence and who passes into eternity through judicial hanging. To be in attendance before and during the time of execution is a solemn time for the Chaplain. It is a duty which must be faced, in the light of eternity, to minister the comfort of the Gospel of Jesus Christ. The condemned man is paying the extreme penalty demanded by the law of the land, but he is not outwith, if penitent, the redeeming grace of God in Jesus Christ " (9).

IV.

Although the Industrial Chaplain (10) is the latest comer to the group we are here considering, it may well be claimed that, from the historical point of view, the origin of his office must also be traced back to an early date.

The relation of organised Christianity to industry opens up a vast theme which lies beyond the scope of these lectures. Suffice it to remember that the early Church, despite occasional "saints of Cæsar's household" (Philippians iv. 22) within its ranks, largely consisted of what is now called "the working class." Only after Constantine had given his official protection and favour to the new faith did the adherents of the Carpenter of Nazareth come to include in increasing numbers the well-born and the wealthy.

To the Middle Ages may be assigned the first ancestors of the modern Industrial Chaplain. We may find them within those trade guilds which then sprang up throughout Europe, for the protection of trade privileges within the burghs and the mutual welfare of their members, especially in sickness or poverty. Beginning as general bodies of "burgesses," they quickly developed along two parallel lines, quite distinct—the Merchant Guilds, and the Craft or Trade Guilds. It is with the latter that we are now concerned.

In the congenial soil of Scotland they soon took root and flourished greatly. Thus, in Edinburgh and Glasgow the number of Incorporated Trades was fourteen, in Dundee nine, in Perth eight, in Aberdeen and Stirling seven (11). From the beginning they had a strongly religious basis, one interesting evidence of which was the widespread practice of presenting Biblical pageants or miracle plays, like that of the Holy Blude at Aberdeen, on *Corpus Christi*, Whitsun, and other holy days (12). The rôles and scenes in these productions were traditionally assigned among the various crafts. Perhaps the only remnants of this ancient pageantry, which disappeared at the Reformation, may be found in the banners and regalia still carried by their modern descendants in public processions through city streets.

Each craft had its own altar in the cathedral or parish church and (after the Reformation) its own "loft" or other seating accommodation. Traces of these lofts may still be seen, among other places, in St Columba's, Burntisland. The Trades Guilds had also their Chaplains (known in Aberdeen, since 1632,

as "patrons")—the forerunners, as I have said, of their present-day successors.

It was from the Industrial Revolution of the nineteenth century that we must trace the first alienation of labour from organised Christianity. The Church of that age, with some notable exceptions, did not rise to the greatness of the problems confronting her. She could not readily adjust her ecclesiastical machinery to an immense redistribution of population which drained the countryside and choked the towns. But a still more serious failure was ethical. It was unrelieved tragedy that a narrow individualism should have reigned in so many religious quarters at the very moment when, amid increasing wealth on the one hand and increasing poverty and economic serfdom on the other, the true meaning of Christian community and social righteousness needed most strongly to be reaffirmed. Just as John Newton, the Puritan hymn-writer, penned the words "When I survey the wondrous Cross" on the deck of his slaver, above the heads of countless victims penned in the stifling hold below, so, with equal blindness to the incongruity of their attitude, many employers of labour were pious Evangelicals on Sunday, while through the week they showed themselves harsh and tyrannical masters. The social revolution born in these bitter years was from the first based on Christian principles, but regarded with suspicion those who loudly asserted these principles, yet denied them in their dealings with other men.

To-day there are many signs that the Church has learned its lesson (13). A resolute endeavour is being made to break down the barriers of resent-

ment and indifference raised between that Church and her estranged children. The Industrial Chaplaincy movement, in which the Church of Scotland may be regarded as a pioneer, is one very significant sign of the times.

' As early as 1886 we find the Rev. Dr Watson of St Clement's, Glasgow, writing in his biography (14) :—

“ In the summer I visited the public works, of which there are many in the parish, . . . and gave brief addresses during the last fifteen minutes of the dinner-hour. Many of the workers did not go home, but ate their 'chit' in the works or outside, and many others hurried back for the meeting. The employers welcomed these visits. Some of them, or their managers, showed their interest by attending, and on one occasion, when I had exceeded my time, actually delayed the blowing of the whistle which starts the works. I was grateful, for I had once tried to compete with a steam-whistle, and found it a helpless task! That the workers also welcomed the visits was shown by their attendance, and especially by one man who said to me, ' You should come often. We have many speakers here, asking our votes for Parliament, Town Council, and Parish Council ; but no one comes to speak a word for the Church.'

“ In the engineering works the attendance averaged 200, and in the carpet factories and confectionery works the attendance of women was much the same. I think the Church should do more of this kind of Home Mission work. Fishers of men, like skilled anglers, must go where the fish are, and not wait for them to come of their own accord.”

That last sentence might well sum up the whole scope of these lectures. But Dr Watson was far ahead of his time in proclaiming "the Social Gospel"; and it was not until 1942, at the height of the second World War, that Industrial Chaplains, in their present form, came into being. The Church had her Chaplains with the Forces, and it was beginning to be realised that the men and women mobilised for industry were also in the fighting line, and in many cases equally cut off from a normal parochial ministry. The Home Mission Committee of the Church of Scotland had already established canteens in the larger civil engineering camps in the north, and this step opened up the way to further developments.

A special committee explored the position in consultation with the Regional Controller for Labour and National Service and other Government officials. Employers and Trades Unions were also consulted; and with their approval the new scheme was launched.

Briefly, the idea is that the Industrial Chaplain acts as "padre" to the workers in some particular factory, shipyard, or mill. He is a local minister, unpaid as regards this special work, which he carries on in such time as he is able to spare from his normal parochial duties. Many of us, however, as the result of our own experiences, have come to believe that while such an arrangement may prove satisfactory enough in the case of the smaller industrial establishments, it is quite inadequate to meet the needs of those with many hundreds or even thousands of employees. We hold that, sooner or later, the Church must face up to the necessity for full-time Chaplains in such positions.

The Chaplain is the nominee neither of the management nor of the workers, but moves freely among

both as an official though voluntary member of the establishment. He is not merely a welfare worker, still less a deliverer of "pep." messages to stimulate production. He is an ambassador for Christ, and this fact is fully recognised by all concerned.

The scheme began as a war-time measure; but it was never intended that it should end there. With the coming of peace it continues to develop; and the fact that the Church is there to-day, right at the heart of organised industry, flying its flag of salvation, is surely something to fill all Christians with pride and hope.

At present there are something like 250 such Chaplains (mostly Church of Scotland) scattered up and down Scotland, in places large and small, including the National Service Hostels for "Bevin boys." Where they hold regular services, these usually take place in the canteen at the dinner hour—though the workers in one Clyde shipyard have built a chapel for their padre, while in other cases a neighbouring church is used. The services, which of necessity must be very brief and simple, tend to follow the pattern of the Army "Padre's Hour," with questions and discussion.

The Chaplains also try and get in touch with the workers individually, or in small groups. They visit the first-aid rooms, and men and women who are ill at home or in hospital. Often they preside at concerts and other social functions. Everywhere, as a result of their work, we find evidences that suspicion and distrust have broken down, intimate contacts have been made, and many previously quite outwith the Church have been brought to realise the claim of Christ upon their lives and the life of the world.

It would, of course, be easy to exaggerate the success of this movement. It is still only in its initial stages, and so has to record no vast, spectacular gains of members for the Church. Naturally there have been disappointments, set-backs, a few failures among the ministers chosen for a novel and intricate task. Difficulties have sometimes been put in their way—more often, be it noted, by occasional managements than by the men themselves. Yet, with it all, there has been much fine achievement. The inquiries which have come to our Church from many quarters, including Canada, the United States, and even Russia, are evidence of the widespread interest which the experiment has evoked.

To quote from a report to last year's General Assembly: "We have learned a lot. We have learned something of the extent to which industry has become the background to the life of 'Industrial Man.' We have learned that here is the new bondage of ideas and idealism; the wage and weariness aspect of it are the walls of this modern prison-house of the soul. We have learned just how far the day has already gone against us in the war of ideas.

"We have learned something of the real strength of Communism—and it *is* strong, if not in actual members, still in faith and purpose, and in influence among more than the ordinary workers. We know about anti-religious elements, about their thinking and belief. We know that there is a widespread lack of any interest in Christianity among great masses of the people, and that among many there is an idea that ministers do not really believe what they preach. Indeed, in many places, the first task

of the Chaplain has been to convince people that he is an honest man. We have found a deeply-rooted idea in the minds of many workers, and of many managements, that the Church has done nothing in the battle of life that has been poignantly significant for them and their households: that the Church cannot be relied upon to do anything, and that this Industrial Chaplaincy Scheme is just a stunt, of which the Church will soon grow tired.

“ We have to convince these people that they are wrong; and we are vastly encouraged by the knowledge that, as our venture grows and penetrates, there is an increasing and generous warming of feeling towards the Church.”

v.

And so we end our study of the Chaplain in the Church of Scotland. We have seen him, first of all, serving kings in royal palaces and in the fields of war. We have seen in him a pioneer of Empire and a messenger of the Gospel to exiled Scots all the world over. We have seen him at work in school and college, hospital ward and prison cell, shipyard and factory.

It is a richly varied record, yet one containing certain common and constant elements. Our best Chaplains, however they may differ in outlook and methods, agree in the possession of an open and fertile mind, a vigorous personality, a love of high adventure in the Master's service. They tend to abound in flexible initiative, to be rather impatient

of over-formal rules, to make experiments and take risks for a cause they hold dear. If at times they appear to break away from the ordered regulations of the Church, creating precedents rather than conning them, it is only because the very nature of their work recaptures something of the atmosphere of primitive Christendom, when its faith seemed still but a forlorn hope at the best; when organisation was rudimentary, improvised on the spot to meet each new developing crisis; when a burning flame in the hearts of devoted disciples drove them forth to proclaim their Good News by lone camp-fires and under alien skies.

Perhaps those earlier days, or something very like them, are coming again—days when Christianity will be no longer fashionable but dangerous; when its followers are once more a small, discredited minority amid a hostile or indifferent world; when mankind has struck its tents to march anew upon the pilgrim way, threaded among the ruins of a civilisation whose tale is ended.

We have not sought, in these lectures, to minimise or ignore the possibility of friction and misunderstanding between the regular troops and the "resistance movement," between a settled parochial ministry and those "sons of Martin" who, like Rudyard Kipling's "sons of Martha," "take the buffet and cushion the shock," since theirs is a

"Simple service simply given to his own kind in their common need."

For example, after a report of an Industrial Chaplains' Conference had appeared in the press,

a letter was printed next day (15), from which the following extract is taken :—

“ I should like to pay tribute to the sincerity and enthusiasm of the men who have so readily taken up this novel pioneering job. At the same time I wonder if your report is not inclined to over-emphasise the importance of this particular venture. The Industrial Chaplain has great value and significance, but can at best be only secondary to a faithful pastoral ministry among the homes of our people. In the providence of God it is in these homes that men's roots are set, and no factory can ever take the place of hearthside, wife, and child. There alone can the Church fully win its people. . . . Long after the need for them [the Chaplains] is dead and gone, the need for the pastoral work of the parish minister will go on. . . .”

Now, this represents a perfectly valid point of view, with which, to some extent at least, all our Chaplains will agree. Many of them, as we have seen, are parish ministers as well as Chaplains. They have no desire to set up other little Bethels of their own within the body ecclesiastic. Like all pioneer troops, it is their aim to seize and consolidate bridgeheads in unoccupied territory, over which the regular forces may advance to the attack.

The wise Chaplain will always seek to work in closest co-operation with the parish minister, recognising the latter's ultimate responsibility, within the ambit of his own territorial ministry, for all the souls committed to his charge.

Chaplain and minister—each must help the other, try to understand the other's point of view, special

problems and difficulties, methods of approach. The field is one, the task is one: the extension of God's Kingdom and the proclamation of the Gospel of His Son.

NOTES ON LECTURE VII.

(1) See article "Hospitals" in *Schaff-Herzog Encyclopædia of Religious Knowledge*, vol. ii. p. 1025. Also *A History of Medicine*, by Douglas Guthrie, M.D., F.R.C.S.Ed., F.R.S.E., pp. 82-85.

(2) See *History of Civilisation in Scotland*, by John Mackintosh, LL.D., vol. i. p. 491.

(3) Liberton, near Edinburgh, is probably "leper-town." King Robert the Bruce, among many others, is generally supposed to have fallen a victim to this terrible scourge.

(4) *The Worship of the Scottish Reformed Church*, by the Rev. William M'Millan, Ph.D., D.D. (chap. xvii.).

(5) Eight per cent of Scottish hospitals (all in Glasgow, Edinburgh, and Aberdeen) are served by fully-salaried, whole-time chaplains; thirty-eight per cent by part-time paid chaplains; fifty-four per cent by voluntary local arrangements made by ministers in the locality. These figures refer only to the Church of Scotland. The information contained in this paragraph has been kindly provided by the Rev. Robert Mackintosh, M.A., Secretary to the Home Board of the Church of Scotland.

(6) See Mackintosh, *op. cit.*, vol. i. pp. 468-476; vol. ii. pp. 280-288 and 301-329; vol. iii. pp. 238-273 and 284-291.

(7) *The Social Life of Scotland in the Eighteenth Century* (2nd ed.), pp. 502-505.

(8) I wish to acknowledge the help received in the preparation of this section from Lieut.-Colonel W. Leith-Ross, M.C., Director of Prison and Borstal Services, Scotland.

(9) SERVICE USED BY THE PRISON CHAPLAIN ON
THE MORNING OF AN EXECUTION.

Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice. Let Thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope, for with the Lord there is mercy, and with Him is plenteous redemption.

Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into judgment, but is passed from death unto life. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God.

Let us Pray.

O God, most merciful Father, look graciously, we beseech Thee, for Thy Son's sake, on this Thy servant in his sore distress. Cleanse him from all sin in the precious blood of Christ; visit him with Thy salvation and sustain him by Thy tender love. Give him the

assurance of the Saviour's presence, that, putting his hand in His, he may be led through all darkness into Thine everlasting light. Grant him an unwavering faith, a sure and certain hope of life eternal, and an abundant entrance into the peace and glory of Thy heavenly Kingdom. O Lord, in Thy mercy receive him. Into Thy hands we commend his spirit. Keep him safe for evermore. We ask it for the sake of Jesus Christ, our Lord and our Redeemer, to Whom be all glory for ever and ever. AMEN.

THE BURIAL SERVICE.

The Lord knoweth our frame. He remembereth that we are dust. The Lord is good to all, and His tender mercies are over all His works. To this end Christ died and rose again, that He might be Lord both of the dead and of the living.

FORASMUCH as the soul of this our brother has departed this life, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, looking to the infinite mercy of God, in Jesus Christ our Lord. AMEN.

Let us Pray.

O God of infinite compassion, who art the comforter of Thy children, look down in Thy tender love and pity, we beseech Thee, upon Thy stricken servants upon whom this trial has come. In the stillness of our hearts we entreat for them Thy sustaining grace. Be Thou their stay, their strength, and their shield, that, trusting in Thee to lighten their darkness, they may know Thy presence near, and in the assurance of Thy love, be delivered out of their distresses: through Jesus Christ our Lord. AMEN.

(10) Nothing, so far as I know, has as yet been published about Industrial Chaplaincies apart from various memoranda and newspaper reports, including an illustrated article in *Picture Post* for 30th March 1946. I

am indebted for notes and suggestions to the Rev. William Bodin, M.A., who has so ably organised this work for the Home Mission Committee of the Church of Scotland since its inception. I have also been able to draw upon my own experience as Chaplain (the first such appointed) since 1943 to Messrs Harland & Wolff's Shipyard, Govan, Glasgow.

(11) The best treatment of this subject known to me may be found in *Merchant and Craft Guilds: A History of the Aberdeen Incorporated Trades*, by Ebenezer Bain, put at my disposal through the kindness of George Duncan, Esq., C.B.E., LL.D., Aberdeen.

(12) See *English Miracle Plays*, by Alfred W. Pollard, M.A. (Introduction, pp. xxiv. to end).

(13) An excellent study of this question is contained in 'God's Will in our Time' (being the Report presented to the General Assembly of the Church of Scotland in May 1942 by the Commission for the Interpretation of God's Will in the Present Crisis), pp. 54-64.

(14) *Chords of Memory*, by the Rev. David Watson, D.D., pp. 71-72.

(15) *Glasgow Herald* of 12th October 1943.