

at middle-age. I recently asked a newspaper man who was thrown much into contact with returned soldiers, what was the outstanding characteristic he noticed in them. He replied instantly, "Their seriousness." He was right. There will be no more serious, thoughtful, independent element in the population of Canada than the men who have long fought and suffered in the trenches, and eventually will get the chance to return. The Church and religion will have to reckon with this new element.

They are not greatly concerned about doctrines, and they care very little for denominational differences. What appeals to them is the manhood of a religious man, no matter what his doctrines or his Church may be. I have known the men of an almost entirely Protestant battalion to object strenuously when they heard that its chaplain, a Roman Catholic priest, was likely to be removed. He had been with them in battle, he had knelt beside them when wounded, and irrespective of creeds and careless of forms, had pointed both Catholics and Protestants to Christ as their Saviour. When there was no Protestant chaplain immediately available, he had buried their dead as tenderly as his own. For the very same reason I have known a big Irish Roman Catholic soldier to challenge any man of another battalion to single combat, because some of them had spoken slightly of his chaplain, who was a Presbyterian.

The barriers which ordinarily divide us at home, the traditional suspicions and jealousies, the trivialities of names and forms, broke down before the sense of brotherhood in a common cause, the stress of trying to meet an overwhelming need. The Protestants conducted their work in a very large measure as if they were all one. The church parades at the front were all union services for all Protestant denominations. The communion services in a very large measure were the same. I have dispensed the sacrament of the Lord's Supper to men of probably every Christian faith represented at the front. I have received the sacrament at the hands of Anglicans, Baptists, Congregationalists, Methodists and Presbyterians. At every communion service conducted by a military chaplain at which I was present, a cordial invitation was extended to all believers, irrespective of their church connection, to partake.

It is true that not all chaplains attained to that freedom. Some continued to be bound by the fetters of traditional claims and prerogatives. But the men did not care. They judged by a different standard than that of a church and its claims. At a communion held last Christmas, of 100 men present more than fifty had marched past the place of communion