

doctors and nurses emigrate to the West every year. In Ghana, 604 of 871 medical officers trained in the country in the past decade now practice overseas. In Zimbabwe, only 360 of the 1,200 doctors trained during the 1990s remain in the country. In Zambia, only 50 of the 600 doctors trained over the last 40 years remain.

Foreign salaries also tend to destabilize such governmental health systems as exist, as well as local economies. Trained workers are lured from public clinics to work on donor-sponsored AIDS or avian flu programs, crippling the government's ability to deal with other diseases.

Instead of a "hodgepodge of targets," Garrett writes, the world health community should focus on two things: reducing the maternal death rate and increasing life expectancy. Maternal mortality decreases when safe, clean facilities are staffed with well-trained personnel and supplied with antibiotics. Life expectancy increases in direct relation to the availability of safe water, sufficient food, immunizations, and the control of mosquito populations to prevent malaria and other insect-borne diseases. Treating AIDS or wiping out polio is not enough. Unless a coordinated system with long-term support can be set up, many may be saved from death due to AIDS only to be killed by something else.

FOREIGN POLICY & DEFENSE

In the Government's Name, Amen

THE SOURCE: "Chaplains, Censorship, and the First Amendment" by Lt. Steven R. Obert, and "Crossing Swords: 'Let Us Pray'" by Lt. Gordon J. Klingenschmitt and Steven L. Smith, in *Proceedings*, Dec. 2006 and Jan. 2007.

NEARLY THREE YEARS AGO, Navy chaplain Gordon Klingenschmitt, an Evangelical Episcopal priest, concluded a fiery Christian funeral service on the cruiser USS *Anzio* with a prayer "in Jesus' name." Fully a quarter of the mourners "hated the sermon," he says, which was optional but widely attended. Such a memorial ceremony would pass without comment in civilian life, but it was a poor career move in the Navy. Klingenschmitt was reassigned, given a negative performance review, and investigated. A year later, after he

conducted an 18-day hunger strike in front of the White House, he was court-martialed for disobeying an order not to wear his uniform during a political protest. Now he is waging a legal battle to overturn his dismissal from the service.

Klingenschmitt is point man in a long-simmering dispute over the role of a military religious corps in a secular government. He contends that the Navy is unconstitutionally requiring its chaplains to pray to a "government god." There are three choices, he writes: The Navy can impose "totalitarian atheism" by banning public prayer in its ranks; it can require chaplains to adhere to "totalitarian pluralism" and "water down their prayers" to avoid naming the deity; or it can follow his preferred course of "democratic diversity" by allowing chaplains to take turns expressing differing faiths.

Chaplains must obey civilian bishops or other religious superiors in sacramental matters, Klingenschmitt writes, rather than their military superiors. His supporters point out that evangelical religious faith essentially commands the acknowledgment of Jesus. They portray the lieutenant as caught between his religion and his job, facing forfeiture of a \$1.8 million pension and eviction from military housing. "I was literally convicted of 'worshipping in public' in uniform," Klingenschmitt writes.

But to some fellow chaplains, the affair seems less a matter of religious

EXCERPT

Winston on Iraq

When British tenure in Iraq began, the empire's colonial secretary was none other than Winston Churchill. It was he who installed the first Hashemite king. "I am deeply concerned about Iraq," he wrote in 1922. . . . "At present we are paying eight million a year for the privilege of living on an ungrateful volcano."

—JOSEPH TARTAKOVSKY, assistant editor, reviewing *The Foreigner's Gift: The Americans, the Arabs, and the Iraqis in Iraq*, by Fouad Ajami, in *Claremont Review of Books* (Winter 2006–07)

oppression than a case of pressing a sectarian agenda. It is generally acknowledged that chaplains can pray to the god of their choice in religious services, but conflicts come when chaplains preside over services or ceremonies attended by people of many faiths. Steven L. Smith, a retired Navy chaplain and a Southern Baptist, writes that his decision to use the “inclusive language” sought by the Navy stemmed from his effort to think of “the good of the community, not just the individual.”

For many in the Navy, the fate of Klingenschmitt is “less important than the debate it has touched off about the role of the military chaplain” when ministering to sailors of different faiths, writes Lt. Steven R. Obert, a submariner who is attending the George Washington University Law School.

The Navy, with a tradition of prayer at sea that goes back to the 18th century, bases the legitimacy of its chaplain corps on the clause in the First Amendment of the Constitution that says that Congress shall make no law prohibiting the “free exercise” of religion. Because sailors are required to serve away from their hometowns and churches, chaplains are needed to facilitate their “free exercise,” Obert writes. At the same time, the Constitution also prohibits any “establishment” of religion, a provision that has been used to regulate prayer in public schools and remove religious symbols from courthouses.

The Klingenschmitt affair is unlikely to settle the issue. A federal appeals court dismissed a suit in 1985 that sought to eliminate the Army Chaplain Corps, saying that although there was strong justifica-

tion under the establishment clause for abolishing the corps, chaplains were necessary to the free exercise of religion by troops serving in remote locations. But since the military chaplaincy passed constitutional muster 22 years ago, new issues have arisen and the ranks of the chaplaincy have changed. Once chaplains were mostly Catholics and mainline Protestants; today there are many more evangelicals. Klingenschmitt has become a cause célèbre on Christian television and the Internet. The Air Force Academy has been roiled by allegations that military clergy were engaged in inappropriate proselytization, and 75 chaplains have sued the Navy on personnel grounds. These evangelicals have filed a class-action suit, claiming that they have been passed over for promotion because of their faith.

PRESS & MEDIA

Two Faces of Revolution

THE SOURCE: “An Emblematic Picture of the Hungarian 1956 Revolution: Photojournalism During the Hungarian Revolution” by Eszter Balázs and Phil Casoar, in *Europe-Asia Studies*, Dec. 2006.

AMERICAN PHOTOGRAPHER RUSS Melcher had a symbolic image of the Hungarian Revolution in his mind as he roamed the streets of Budapest on the morning of October 30, 1956. He wanted to portray the “youth and spirit of freedom” that had led Hungarian students and workers to rise up against their Soviet overlords.

Sometimes armed only with kitchen implements and gasoline, the rebels had won remarkable victories in a week of fighting across the country, and the Soviets seemed hesitant, even willing to negotiate.

Spotting Jutka, with a wound on her face, and Gyuri, carrying a machine gun too large for him, Melcher was captivated by their half-bohemian, half-proletarian look and their shabby clothes. A passerby, never identified, refused to get out of the frame, and moved toward the

photographer carrying a pistol.

Melcher’s photograph, “Heroes of Budapest,” became emblematic of the revolution, which was effectively crushed by Soviet tanks only a week later, with the loss of thousands of lives. It became a powerful symbol in both the West and the East, write Eszter Balázs, a Ph.D. candidate at the Ecole des Hautes Etudes en Sciences Sociales in Paris, and Phil Casoar, a Paris journalist. In the West, it symbolized the idealism of a dedicated young couple determined to free their native Hungary. In the East, it was evidence that counterrevolutionaries—such as the menacing man with the pistol—had recruited children to overthrow the legitimate government.