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THE CHAPLAIN

Prepared under direction of the Chief of Chaplains

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1. Origin and early history.—The title "chaplain," the word being derived from the Latin capellanus, had its origin in the capa or capella of St. Martin of Tours. It is related that St. Martin gave

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half of his military cloak, capa, to an importuning beggar at the gate of Amiens and wrapped the remaining half about himself as a cape (capella). Tradition affirms that this cape, or its counterpart, was preserved as a relic by the kings of France and taken with them as a talisman when they went to war. The tent in which this sacred relic was sheltered and in which was likewise held the mass or divine worship by military chaplains became known as capella, hence chapel. Later the same name was applied to the oratory or any place where this sacred relic was enshrined and where divine worship was held, and the custodians of the place and relic and celebrants of the ceremony were called capellani. Naturally chaplains were not endowed with military status or rank in the early days because ecclesiastical offices were at that time everywhere regarded as superior to other professions. In the days of the later Byzantine emperors, chaplains were given a semimilitary office and were attached to the immediate personal retinue of those sovereigns to care for their spiritual welfare. With the later Crusades came a further development; the chaplains often were officers of the military orders, such as the Knights Templar and the Knights of Malta or Hospitallers, and were granted the high military rank befitting their knighthood or assignments. The chaplain was frequently not only the ecclesiastic of a princely retinue but also the active holder of one of the most exalted military commands. The idea that the chaplain was a necessary part of the staff of a military commander had in a short time extended throughout the entire western empire, and chaplains were present not only with the larger forces of the kings but every petty feudal baron and knight placed such an ecclesiastic among his necessary retainers. This status of the chaplaincy continued for a long period after the German Reformation. The association of a chaplain with the military forces of the warring nobility led to the natural development that every other military leader must be attended by his ecclesiastic, whether it be the King of France with his Cardinal Richelieu, Cromwell with his fighting exhorter, or even Robin Hood with the miscreant Friar Tuck. Therefore it is not surprising to find careful provision made for chaplains in the military regulations of Great Britain, and there is available some accurate information of those associated with the expeditions that came at an early date to colonize America. Chaplain Hunt, who ministered to the early settlers of Jamestown, under Admiral Newport, and Chaplain Francis Fletcher, who offered the prayers of thanksgiving on the Pacific coast for Sir Francis Drake, were among these.

2. Revolutionary War period.—The chaplaincy in the United States Army had its inception during the War of the Revolution

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when General Washington issued the first call to the colors for the American ministers of the gospel. The chaplains thus called into the Army served under contract for periods of 6 months or a year, as did the surgeons. To neither class were actual commissions issued. The chaplains assigned to brigade headquarters were given the allowance of a major but had no actual rank. Many of the best-known ministers of the Revolutionary War period took their turn with troops at the front or ministered to those in the hospitals or prisons.

3. Official status established.—Although the organization of the United States Army dates from September 29, 1789, it was not until the act of March 3, 1791, that the office of chaplain received actual recognition as an integral part of the armed forces of the country. The strength of the Army was fixed at 2,232 officers and men, with provision for one chaplain with the grade of major for the entire military force, appointment being left to the discretion of the President, should he deem the same necessary to the public interest. Rev. John Hurt of Virginia, who had served in that capacity during the Revolution, had the distinction of being the first chaplain in the Army of the United States. In the reorganization of the Army in 1796, Congress failed to provide for the office of chaplain but revived it under the act of 1798, with the provision for only one chaplain, although the strength of the Army by this act was increased to 14,000 officers and men. In 1799 the number of chaplains was increased to 4, but in the following year the office was again abolished under the act of May 14, 1800. The act of April 12, 1808, again restored the office and fixed the number at 8. Later, under the act of March 13, 1813, the number of chaplains was increased to 16, but 2 years afterward when the strength of the Army was reduced the number of chaplains was reduced to 4. In 1821, under the reorganization act of that year, the office of chaplain was again abolished and so remained for the next 17 years until the act approved on July 5, 1838, which again revived the office. Under this act the selection of a chaplain was left to the post council of administration, subject to the approval of the Secretary of War. Prior to the appointment of a candidate, however, the recommendation of the highest ecclesiastical authority of the communion to which the applicant belonged was required. The monthly pay of the chaplain under this law was not to exceed $40, and he was authorized an allowance of four rations per day, quarters, and fuel. In addition to the duty as spiritual guide of the garrison, the chaplain was also to act as schoolmaster and teach the children of both enlisted men and officers.

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In view of this latter duty a supplementary act, approved July 7 of the same year, set the number at 20, to be distributed among such posts as were in need of instructors.

4. Mexican War period.—Upon the declaration of war with Mexico, the Congress authorized a chaplain for each regiment raised for the war, and on March 2, 1849, increased the number to 30. Little is of record after this act until February 21, 1857, when the monthly stipend of chaplains was fixed at a sum not to exceed $60, subject to the approval of the post council.

5. Civil War period.—During the Civil War one chaplain was authorized for each regiment of volunteers, with the pay and allowance of a captain of Cavalry, under an act approved July 22, 1861. By a further act approved August 3 of the same year none but ministers of some Christian denomination were eligible for appointment. In the second year of the war, the President was authorized to appoint a chaplain for each general hospital, in addition to those assigned to regiments. At this time the chaplain's scale of pay and allowances was revised, the qualifications for the office were more clearly defined, and he was given rank without command.

6. Post chaplains—colored chaplains.—After the termination of the Civil War many of the incumbents of office were retained and the designation was altered to post chaplain, assignments being made to posts and stations instead of to organizations. By section 31 of the act of July 28, 1866, the existing force of chaplains was recognized and continued, and one chaplain authorized for each regiment of colored troops, whose additional duty it was to act as instructor of the enlisted men in the common English branches of education. On March 2, 1867, the rank of captain of Infantry, without command, with pay of a first lieutenant, was conferred and chaplains were placed on the same footing in respect to retirement as other commissioned officers of the Army.

7. Regimental assignments—promotions.—Under the act of February 2, 1901, the distinction between post and regimental chaplains was abolished, and chaplains were required to be assigned to regiments of the line or to stations occupied by the troops of the Artillery Corps. The act approved April 21, 1904, provided that all persons appointed chaplains should have the grade, pay, and allowances of a first lieutenant and after 7 years' service, those of a captain. The same act authorized the President to confer the grade, pay, and allowances of major upon those chaplains having had 10 years of service as captains, and who had previously been commended as worthy of special distinction for exceptional efficiency. In the year

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1906 one chaplain was authorized for the Corps of Engineers; this brought the number to 66.

8. World War.—In 1917, as the United States was entering the World War, the number of chaplains was increased by 20. By the law approved May 5, 1918, the number was increased to 1 for each 1,200 officers and enlisted men plus 20 at large, which ratio continued during the war. During the period of the war, April 6, 1917, to November 11, 1918, 2,364 chaplains were commissioned in the three components of the Army—the Regular Army, National Guard, and the National Army. Of these, 5 were killed in action, 6 died of wounds, 12 died of disease or accident, and 27 others were wounded in action. Five chaplains were awarded the Distinguished-Service Medal, 23 were awarded the Distinguished-Service Cross, and 57 were decorated by the allied foreign nations. To meet the need for giving clergymen from civil life the requisite training to qualify them for the duties of chaplains for the Army in time of war, a training school for chaplain candidates was established at Fort Monroe, Va., by order of the Secretary of War, on February 9, 1918. This school was moved to Camp Taylor, Ky., on April 9 of the same year and continued to function efficiently until the close of the war.

9. Chief of Chaplains.—In 1920 the National Defense Act created the office of Chief of Chaplains. The act provided "There shall be one chaplain for every twelve hundred officers and enlisted men of the Regular Army, exclusive of the Philippine Scouts and the unassigned recruits, authorized from time to time in accordance with the law and within the peace strength permitted by this act. Chaplains shall hereafter have rank, pay, and allowances according to length of active commissioned service in the Army, or, since April 6, 1917, in the National Guard while in active service under a call by the President, as follows: Less than five years, first lieutenant; five to fourteen years, captain; fourteen to twenty years, major; over twenty years, lieutenant colonel. One chaplain, of rank not below that of major, may be appointed by the President, by and with the advice and consent of the Senate, to be Chief of Chaplains. He shall serve as such for four years, and shall have the rank, pay, and allowances of colonel while so serving. His duties shall include investigation into the qualifications of candidates for appointment as chaplain, and general coordination and supervision of the work of chaplains." Under the provisions of an act of Congress approved July 31, 1935, promotion of chaplains was placed on a parity with officers of the Medical Corps, so that thereafter they advance to the grade of captain after three years' service, to the grade of major after twelve years' service, to

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the grade of lieutenant colonel after twenty years' service, and to the grade of colonel after twenty-six years' service.

10. Permanent school established.—Actuated by the belief that the wartime training school for chaplain candidates had been amply justified, the War Department, on April 21, 1920, directed the establishment of a school for commissioned chaplains. This was located at Camp Grant, Ill. Four sessions were held at that station. In the autumn of 1921 the school was moved to Camp Knox, Ky., where it remained until the autumn of 1922, when it was moved and located at Fort Wayne, Mich. Here it remained until the summer of 1924, when removal to Fort Leavenworth, Kans., became necessary. The mission of this school is to give chaplains such special training as may be calculated to fit them to minister in a comprehensive, liberal, and efficient way to the moral and religious needs of the military service both in peace and war. During periods when no sessions are held, its mission is the preparation and revision of correspondence course material for use by the War Department extension schools.

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OFFICE OF CHAPLAIN

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11. Statutes and regulations.—Based upon existing statutes, culminating in the National Defense Act of June 4, 1920 (see par. 9), AR 60–5 defines briefly and concisely the office and duties of chaplains and their place in the military organization with which they serve. All chaplains should familiarize themselves with these regulations.

12. Purpose.—The fundamental purpose of the office of the Army chaplain may be briefly stated as follows:

a. To provide the facilities for public religious worship to the military personnel.

b. To give spiritual ministration, moral counsel, and religious guidance to those under military jurisdiction.

c. To be the exponent in the Military Establishment of the religious motive as an incentive to right thinking and right acting.

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d. To promote character building and contentment in the United States Army by precept and example and thus add greater efficiency to those engaged in the military defense of the country.

13. Qualifications for appointment.—*a. Legal.*—(1) *Regular Army.*—To be eligible for original appointment as chaplain, a candidate must be at the time of preliminary examination—

(*a*) A male citizen of the United States.

(*b*) Between the ages of 23 and 34 years.

(*c*) Reguarly ordained, duly accredited by, and in good standing with some religious denomination or organization which holds an apportionment of chaplain appointments in accordance with the needs of the service.

(*d*) A graduate of both 4-year college and 3-year theological seminary courses.

(*e*) Actively engaged in the ministry as the principal occupation in life and be credited with 3 years' experience therein.

(2) *Officers' Reserve Corps.*—To be eligible for original appointment as a Reserve chaplain, a candidate must be—

(*a*) A male citizen of the United States.

(*b*) Between the ages of 24 and 42 years.

(*c*) Possessing the degrees of A. B. and Th. B. or their equivalents.

(*d*) Actively engaged in the ministry as the principal occupation in life and be credited with 3 years' experience therein.

(3) *References.*—Complete information for prospective candidates is to be found in AR 605–30 for the Regular Army and AR 140–25 for the Officers' Reserve Corps.

b. Physical.—(1) A chaplain must have sufficient stamina and reserve power to carry him through the most trying field campaign into which he may be called. In general, his physical equipment should be second to none of his comrades in arms. While it may not be a prime necessity for him to be an athlete, it is a distinct asset to any chaplain to be of such athletic build and temperament that he can execute any task assigned him in the briefest time possible. (See AR 40–105.)

(2) Military bearing and neatness are extremely significant. Nothing can more quickly destroy an officer's influence and efficiency than untidy habits of dress or deportment. The chaplain's bearing should be smart and alert, his address prompt and to the point.

c. Personal.—Essential attributes upon which all officers are rated in the annual efficiency reports (W. D., A. G. O. Form No. 67) are—

(1) *Attention to duty.*—It is the trait of doing intensely and conscientiously whatever task is at hand, whether agreeable or dis-

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agreeable, that counts toward achievement. A man who can show the same zeal, intensity, and honesty of purpose in the performance of his duties that he would normally display in sports will, if possessed of the requisite natural endowment, be sure to succeed.

(2) *Cooperation.*—The faculty of working harmoniously with others in pursuit of common ends.

(3) *Initiative.*—This virtue, abundant in the pioneer in any walk of life, is a strong asset to any chaplain who has it and assures that he is always on the alert for ways of improving upon what has been done in the past. This otherwise desirable trait in immoderation may lead its possessor to encroach upon the prerogatives of others and may bring upon him the accusation of being a meddler, but in moderation it is an invaluable possession.

(4) *Intelligence.*—The ability to pick up knowledge readily, to sense its implications with regard to other known facts, and to apply it to the task in hand.

(5) *Force.*—This trait is dynamic. Its possession is assurance that something will be accomplished.

(6) *Judgment.*—That which is generally called common sense is an absolute requisite in any chaplain. It implies a sense of humor and the ability to put oneself into the other man's place. He is fortunate who studiously cultivates the ability to understand his fellows and see through situations. To be judicially minded—to play the game according to the rules—is so ethical in its import that no chaplain can hope to succeed without it. In fact, the lack of this quality will sooner or later brand any officer as eccentric and undependable in matters involving fine distinctions and important decisions.

(7) *Leadership.*—(*a*) This trait is highly personal and social in nature. After all is said and done success should be measured by tangible or visible results in terms of human conduct. In the chaplain's business of influencing men's lives for the better, there is a supreme need for that indefinable quality which makes people follow him. The word "magnetism" is a misnomer, but it figuratively expresses the first element of leadership. The chaplain's whole personality contributes to make him attractive or unattractive. This is not a matter of age or looks, or education, or any one isolated quality, but involves his entire individuality. In a very true sense leaders are born, not made, and yet the elements of leadership which nature supplies can be cultivated and developed by sedulous application. The chaplain should be able to attract and hold and permanently influence for good the personnel within his pastoral charge. This ability rests primarily upon confidence. Men must have confidence

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in the chaplain if they are to follow him. When he has won their confidence he will lead them. The chaplain who fails to get the confidence of the men placed in his care has failed in all the essentials of leadership. One of the prime requisites is that he should be a soldier in spirit as well as in fact, and as such should believe in his vocation as a soldier and take pride in his regiment and its achievements. He should also be able to see things from the standpoint of the private in the ranks or the general in command and enter sympathetically into the trials and problems of each. He should strive for that much-to-be-coveted reputation for square dealing which every good officer desires—that he will ask nothing of any man that he would not be willing to do himself were conditions reversed. He should be devoid of sham and cant and make-believe, for none more quickly and thoroughly than military men "size a man up" and see through hypocritical subterfuge. Sincerity and candor, cheerful optimism with a saving sense of humor, coupled with a real love of humanity, are among the personal assets that make a chaplain a success.

(*b*) It goes without saying that the chaplain should be possessed of personal integrity and exemplary habits, and should be a man of religious experience with pious instincts and a fervor for service to his fellow men. He should be devoid of fads and mannerisms, should be broad-minded and sympathetic. No man of small vision and hair-splitting temperament will ever succeed in the Army. While possessed of a wholesome degree of self-respect and idealization of his divine mission, he should by all means be devoid of egotism and of a bald insistence upon his own rights and upon the prerogatives of his rank, so unbecoming a man of his calling. Military men will spontaneously grant to a chaplain those preferments which logically go with his rank and calling if he modestly refrains from the appearance of pressing his claim to them. A winning personality, rectitude of character, and sportsmanlike behavior will be the most compelling argument in the end for adequate recognition.

14. Educational equipment.—A casual examination of Army Regulations will reveal the fact that only an applicant with thorough mental preparation can hope to pass the entrance examination specified therein. In addition to native endowment and aptitude, an educational equipment equivalent to that afforded by a college course and a postgraduate seminary course is considered essential. A practical understanding of the principles of applied psychology and sociology is of inestimable value; musical talent and training, both instrumental and vocal, constitute a distinct asset.

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15. Ecclesiastical sanction.—*a.* Under the provisions of Army Regulations (AR 605–30 for the Regular Army and AR 140–25 for the Officers' Reserve Corps), certain arrangements have been made by the War Department to facilitate and standardize the indorsement of candidates for appointment as chaplains by their religious denominations. Practically every denomination has a commission or committee or individual official with authority to act in cases of this kind. These agencies now of record are as follows:

(1) Churches affiliated with the General Committee on Army and Navy Chaplains: Baptist, North; Baptist, South; National Baptist, U. S. A.; National Baptist of America; Congregational-Christian; Evangelical; Evangelical and Reformed; Methodist; African M. E.; African M. E. Zion; Colored M. E.; Presbyterian, U. S. A.; Presbyterian, U. S.; Cumberland Presbyterian; United Presbyterian; Reformed Church of America; Christian Reformed; Salvation Army; United Brethren; Universalist: The General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C.

(2) Church of Christ, Scientist: Chairman, Committee on Publication of the First Church of Christ, Scientist, 107 Falmouth Street, Boston, Mass.

(3) Church of Disciples of Christ: Chairman, Committee on Chaplains, Ninth and D Streets, NE., Washington, D. C.

(4) Church of Jesus Christ of Latter-Day Saints: President, General Conference of Church of Jesus Christ of Latter-Day Saints, Salt Lake City, Utah.

(5) Jewish Religion: Chairman, Army and Navy Committee, Jewish Welfare Board, 220 Fifth Avenue, New York, N. Y.

(6) Lutheran Church, Missouri Synod: Executive Secretary, Army and Navy Commission for Chaplains of the Evangelical Lutheran Synod of Missouri, Ohio, and other States, 82 West Washington Street, Chicago, Ill.

(7) Lutheran Churches (National Lutheran Council)—American Lutheran; Evangelical Lutheran Icelandic Synod; Danish Evangelical Lutheran; Lutheran Augustana Synod; Lutheran Free Church; Norwegian Lutheran; United Danish Evangelical Lutheran; United Lutheran: National Lutheran Council, 39 East Thirty-fifth Street, New York, N. Y.

(8) Lutheran Church, Wisconsin Synod: Secretary, Evangelical Lutheran Joint Synod of Wisconsin and other States, 610 Madison Street, Watertown, Wis.

(9) Protestant Episcopal Church: Chairman, Army and Navy Commission of the Protestant Episcopal Church, 1 Joy Street, Boston, Mass.

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(10) Roman Catholic Church: Military Delegate, Ordinariate, 33 East Fifty-first Street, New York, N. Y.

(11) Russian Orthodox Greek-Catholic Church of America: Pastor, Russian Orthodox Greek-Catholic Church, Garfield, N. J.

(12) Seventh Day Adventist Church: Secretary, Ministerial Association of the Seventh Day Adventists, General Conference, Takoma Park, Md.

(13) Unitarian Church: President, Unitarian Society, 25 Beacon Street, Boston, Mass.

b. To comply with the law a candidate must obtain, through the appropriate agency, the official approval of his denomination before he may be considered for appointment in the Army. Failure to do this will mean delay and possible rejection, making way for other applications that have been filed in the proper way.

16. Supervision.—For the manner in which he performs his military duties the chaplain is accountable to his commanding officer. In ecclesiastical matters the chaplain conforms to the requirements and practice of the particular denomination to which he belongs. In matters touching upon methods of work and professional policy which do not involve church doctrine, supervisory authority is vested in the Chief of Chaplains. He is charged with the duty of coordinating and supervising all religious work in the Army and from time to time making recommendations for such action as he deems advisable to promote the moral and spiritual welfare and contentment of the Army.

17. Stations and organizations.—Tables of Organization provide for the assignment of chaplains to tactical organizations. In addition, chaplains are assigned to recruit depots, general hospitals, service schools, disciplinary barracks, flying fields, Army transports, and to other installations of a similar nature. Duties of chaplains at all of these are similar, modified only by environmental conditions.

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18. Introduction to the service.—Due to the nature of the work of the average clergyman prior to his entrance into the Army, he has

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little advance opportunity to acquaint himself with matters connected with military life. Consequently his introduction into the service usually finds him seriously needing instruction in certain essentials calculated to make him fit comfortably into the social and official life of a military station. In years gone by no provision was made for any kind of instruction for chaplains. A later development was the assignment of a new chaplain to temporary duty under the apprenticeship of an older and more experienced chaplain. This method served its time and assisted a few young chaplains over the rough places.

19. Experience and observation.—The most valuable lessons to the chaplain come from the school of personal experience and intelligent observation. Without the ability to observe with retentive interest and appropriate the experiences and impressions of the past for practical ends in his work, a chaplain's progress in proficiency must be slow and his labors mechanical and meagerly fruitful. But the alert chaplain will learn much from all circumstances and all men, from the private in the ranks to the officer in command. The chaplain should remember that there is no element in the realm under his purview but holds rich possibilities for contributions to his success, so long as his mind is receptive to new ideas.

20. Commanding officer.—Early in a chaplain's career he should realize that his relationship to his commanding officer is a most important factor in his success. The chaplain should, as soon as practicable after his arrival, seek a personal interview with the commander. On occasions of this kind nothing more strongly commends the chaplain in the eyes of the commander than the attitude of an open mind and a desire to profit by all suggestions coming from the person who in the last analysis is responsible for all that transpires in his command. The chaplain, both novice and experienced, should remember that the commanding officer is his chief instructor when once he has reported for duty. Some commanders welcome and provide for brief periodic interviews with their chaplains. It must be remembered that the success or failure of the chaplain will depend in large measure on the degree of cordial understanding which exists between him and his commanding officer. The latter is invariably willing to give the chaplain the benefit of knowledge gleaned through long years of service and after acquaintance with many chaplains.

21. Adjutant and others.—It will, of course, be understood that the adjutant is the official representative of the commanding officer in all routine matters. Chaplains make a mistake in taking to the commanding officer matters which can be adequately handled by a

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qualified subordinate. The chaplain should also get acquainted early with the sergeant major and other noncommissioned officers. If he demonstrates a desire to know and be helpful to them, they will prove to be the strongest sort of allies. All noncommissioned officers of the command are aids, potentially invaluable, for the best work of chaplains. These men are keen observers and students of human nature, whose experiences are at the service of the chaplain and are well worth considering.

22. Regulations and orders.—The chaplain must make an earnest study of Army Regulations, with especial reference to his own and related activities. General orders, training publications, manuals, circulars, and bulletins contain valuable information for him and must likewise be studied.

23. Communications from chief of arm or service.—Under the provisions of AR 340–15, chiefs of arms and services are authorized to hold direct communication with personnel of their respective arms and services in matters which deal exclusively with the business of the arm or service. Chaplains are required to give serious attention to all communications, both general and special, from the Chief of Chaplains. These will be almost wholly professional in nature. Properly classified and indexed files of these communications should be kept in the office of every chaplain and should be available for inspection at all times. While chaplains will rarely be able to keep on file copies of all exchange publicity material transmitted to them, yet it is recommended that this material be given discriminating study, and such of it filed as is valuable for future reference.

24. Troop schools for officers.—Chaplains will be expected to take courses of study in the troop schools for officers, along with officers of line and staff, in which, in the opinion of the commanding officer, they should have proficiency. While the environment is changed, a chaplain's duties with troops in the field do not differ greatly from those performed in a permanent garrison. It is believed, however, that he should familiarize himself with the conditions to be expected in field service. Field Service Regulations should therefore be included in subjects studied by chaplains in the troop schools.

25. Courses at civilian educational institutions.—From section 127a of the National Defense Act, as amended, approved June 4, 1920, the following pertaining to detail of officers as students at educational institutions is quoted:

"The Secretary of War is hereby authorized, in his discretion, to detail not to exceed 2 per centum of the commissioned officers * * * of the Regular Army in any fiscal year as students at such technical,

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professional, and other educational institutions, or as students, observers, or investigators at such industrial plants, hospitals, and other places as shall be best suited to enable such officers * * * to acquire a knowledge of or experience in the specialties in which it is deemed necessary that such officers * * * shall perfect themselves. The number of officers so detailed shall, as far as practicable, be distributed proportionately among the various branches; *Provided*, That no expense shall be incurred by the United States in addition to pay and allowances of the officers * * * so detailed, except for the cost of tuition at such technical, professional, and other educational institutions * * *."

SECTION IV

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26. Uniform.—Complete specifications for the uniform are given in AR 600–35 and 600–38. Regulations governing the wearing of the uniform are prescribed in AR 600–40.

27. Personal equipment.—In AR 600–40 and FM 21–15 may be found complete lists of articles of equipment for officers for all occasions, mounted and dismounted. All articles authorized and required for field service, showing whether they must be purchased by the individual officer or may be issued for his use, are listed in Tables of Basic Allowances. These tables also indicate additional articles authorized under certain circumstances. Among the articles of field equipment usually found necessary for personal comfort are the following:

a. Bedding roll.—The type in most common use is a large canvas sheet with pockets at ends, flaps on sides, and three strong web straps and buckles. The heavy canvas or duck section in the center is approximately the size of a single mattress. The end pockets are de-

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signed as receptacles for various articles of clothing, equipment, and toilet articles, and when folded over, roll within the bedding, contained in the center section. The whole is confined by the heavy web straps and buckles.

b. Clothing roll.—This is an article which, like the bedding roll, can be procured from the quartermaster. It is a canvas strip with pockets, straps, and a stout handle and is designed to be rolled up somewhat after the fashion of the bedding roll. Its use is optional. Some officers find it desirable; others do not, substituting for it a traveling bag or suitcase.

c. Barrack bag.—This article is sometimes used by officers in the field as a receptacle for clothing.

d. Shelter tent, complete.—A necessary part of an officer's field equipment.

e. Blankets, woolen, olive-drab, regulation pattern.—The number deemed necessary for comfort according to the temperature anticipated.

f. Mattresses.—None but very lightweight ones should be taken. Many officers take no mattresses but only a bed sack or mattress cover, which is filled with straw or hay whenever the weather becomes cold enough to make it necessary. Air mattresses or sleeping bags may be used if desired.

g. Pillows.—Small.

h. Sheets and pillowcases.—Sheets are often dispensed with altogether. In cold weather soft blankets are much more pleasant to the touch than sheets.

i. Poncho or raincoat.

j. Overshoes or boots.

k. Folding cot.—(Must be dispensed with when transportation is not available.)

l. Camp stool or folding chair.—(Must be dispensed with when transportation is not available.)

m. Miscellaneous articles.—Such articles as flashlight, candle lantern (folding) or acetylene lantern, small kerosene, alcohol, or gasoline stove, small rug (2 by 3 feet) may be included when needed. Other small but essential articles are: canvas bucket, canvas washbasin, pocket drinking cup, miscellaneous toilet articles. (Certain of the above articles may be issued to officers on memorandum receipt and need not be purchased.)

28. Organizational or professional equipment.—*a.* At present a "chaplain's outfit" consists of the following: 1 large field desk,

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regimental; 1 portable typewriter; 1 chaplain's flag; 1 folding organ; 1 set of Army and Navy Hymnals, consisting of 50 music edition and 100 ward edition; and 1 chest for the hymnals.

b. For semipermanent camps the following is authorized: 1 assembly tent; 4 tables, folding. Not to exceed 1 tent with tables will be issued to each organization to which a chaplain is assigned.

c. For each Regular Army division headquarters, chaplain's section, of tactical divisions in the continental United States there has been authorized a 1½-ton, 4-wheel drive, panel body truck with trailer and built-in public address system. Certain equipment selected by the Chief of Chaplains will be installed in each truck.

29. Mounted equipment.—For articles see AR 600–40.

30. Mounts.—The chaplain is a mounted officer only when he is attached to a mounted or animal-drawn organization.

31. Chaplain's flag.—AR 260–10 prescribes a flag of blue wool bunting, 2 feet hoist by 3 feet fly, with a white Latin cross 1 foot 6 inches in height, with arms 3 inches in width, in the center. Chaplains of the Jewish faith are authorized a flag of the same material and size with a white double tablet bearing Roman numerals from I to X surmounted by two equilateral triangles interlaced, outlined in blue, 14 inches in height, in the center. These flags will be used as authorized by commanding officers to designate the time and place of divine service, and in the field to indicate the chaplain's quarters or office.

32. Clerical assistants.—AR 60–5 directs the "detail of such needed assistants to chaplains as may be deemed desirable and practicable." Tables of Organization for certain of the larger units provide for clerical assistants for the chaplain. Where they are not listed in the Tables of Organization, the present practice is for the chaplain to find first the man or men in the command who seem to be best qualified for the duty involved. He confers with the man's immediate commander as to his availability for the place, after which written request is made in the usual form. Too great care cannot be given to the selection of a man for this important duty. Besides being possessed of good moral character and a good English education, he should also have one or more of the following qualifications: typist, musician (vocal or instrumental), experience as a printer or publicity man, sign painter, stereopticon or moving picture operator. He should by all means be a man who holds the respect and confidence of both enlisted men and officers.

33. Chapel building.—AR 60–5 also stipulates that: "It shall be the duty of the post or garrison commander to set apart a suitable

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room or building for school and religious purposes." Comparatively few military stations have permanent chapel buildings. In the past, appropriations for this purpose have been small, and the need for chapels frequently has had to yield to the more immediate need for barracks and quarters and other buildings required for purely military uses. Since the war, service clubs and theaters are usually available for one or more services each Sunday. In a few posts temporary buildings have been reconstructed into appropriate ecclesiastical form, painted and equipped and made entirely adequate to this purpose. This has in most cases been accomplished by post labor and surplus materials at very moderate cost. Chaplains who find themselves located at a station which is without a satisfactory meeting place for religious observance should seek to interest the commanding officer in a movement to provide such. In some of the older posts gymnasiums are available. These are not suited to this need but may be used in an emergency.

34. Office.—An office or study is a very essential part of a chaplain's equipment. This office should be properly equipped with such appropriate furniture and fittings as will be needed in the chaplain's work. This will usually include a desk, chairs, card-filing cabinet and cards, typewriter and stand, letter files, waste and desk baskets, and the usual small desk articles, with a supply of suitable stationery.

35. Files.—*a. Office files.*—Each chaplain should endeavor to establish and maintain a suitable office file which will be a permanent fixture and not subject to removal in the event of the chaplain being relieved from duty at a particular station or with a tactical organization. This file should contain a complete set of Army Regulations pertaining to the activities of the chaplain. There should also be on hand copies of all War Department and corps area and post orders, bulletins, circulars, and memoranda, and such communications from the chief of his service as refer to this particular station or post. These papers of record should be arranged serially and properly indexed as indicated in paragraph 23.

b. Personal files.—It is equally important that each chaplain maintain a well-kept personal file which will be carried with his personal effects upon transfer to other duty or a new assignment. This file will properly contain such portions of Army Regulations as refer explicitly to chaplains, various training publications, Manual for Courts-Martial, all personal orders, direct official correspondence, letters of general information, and circular letters received from the Chief of Chaplains, and other matter, as indicated in paragraph 73*j*.

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36. Requisitions.—As shown in paragraph 28, folding organs and hymnals are articles of issue to chaplains and may be had by requisition upon the local quartermaster. Chaplains should avail themselves of this provision and make prompt requisition for these articles if upon arrival at a new station they do not find them on hand. Hymnals, folding organs, and other articles of professional equipment pertain to the station or unit, rather than to the individual chaplain, and remain at the station when the chaplain is transferred to another post of duty.

SECTION V

RELIGIOUS OBSERVANCES

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37. Religious services.—*a.* The chaplains of the United States Army represent many and varied religious denominations, holding divergent theological opinions and accustomed to different forms of service and ritual. The officers and soldiers in the Army represent all forms of faith and hold every known religious view. Therefore, any suggestions regarding the conducting of services in garrison and camp must be stated in the most general terms, leaving the consideration of methods, details, and arrangements to the individual judgment, common sense, liberality, and religious training of each chaplain, who must consider each station, occasion, and circumstance upon its own merits.

b. Chaplains are required by law to be duly accredited representatives of some religious denomination or organization. Having been selected for chaplains because they are ministers of religion, it is presupposed that religious teaching and moral training will be their most important duties. AR 60–5 states that "chaplains will be employed on no duties other than those required of them by law, or pertaining to their profession as clergymen." By this statement it is clearly implied that their profession of clergyman obligates them to the performance of definite religious and ethical duties to be carried out in conformity with the teachings of their respective denominational beliefs and the needs of the Army personnel. In

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brief, the United States Government clearly expects each chaplain to be conscientious in the performance of his sacred duties and to maintain a high ideal of his obligations to all religious needs of his military family.

c. Chaplains are expected to conduct services for the benefit of the commands to which they are assigned and to hold religious services at the burial of officers and others who are members of or are associated with the military service. It is, moreover, demanded that the chaplain shall diligently perform these sacred offices with the same dignity and reverence as are required by the canons of his church in civil life. A chaplain while on duty should hold divine services at least once each Sabbath, except in case of an exigency which would prevent, and such services, by announcement, should be for the personnel of the entire command. In other words, the regulations require that an opportunity be offered to all the members of the command to attend religious services on Sunday. Custom and conscience demand of a chaplain more than the mere legal and military requirement. It is usual to conduct at least two services for the command each Sunday, no matter what the chaplain's denominational allegiance may be. Such services as are required by the tenets of his church normally come first, and, second, such additional services of a general character as may be calculated to instruct, to give inspirational incentive, to improve the moral standards of the worshippers, and tend to inculcate in all a reverence for God and truth.

d. Three important thoughts should pervade all religious work in a post of the Army:

(1) The good taste, devotion, and enthusiasm of the chaplain must be depended upon to make the place of worship and service attractive.

(2) Many soldiers have come into the Army from devout homes and churches, but others have never had this privilege, hence the necessity that the appeal be made in a manner calculated to reach all.

(3) The chaplain is the servant of God for all, and no narrow sectarian spirit should color his utterances, nor should his personal work assist only a special group.

38. Special services.—Special services are those that must be observed apart from regular services conducted on Sundays, such as the observance of holy days peculiar to various religious beliefs, and the holy communion services of the various denominations that chaplains may represent. Under this category should be considered also such services as are demanded by unusual circumstances, as the conduct of retreats, or the holding of special missions or evangelistic rallies. Naturally these services require careful preparation and

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much publicity so that their need and special nature may be clearly understood. Active committees are needed, and much personal work on the part of the chaplain is imperative to obtain the results desired. These will be treated more fully in section VI.

39. Weekday services.—When it is practicable, services should be conducted on weekdays as well as on Sundays, for it is important to overcome the fallacious opinion that religion should be confined to only a small period of our lives. Daily services may be held if it is deemed practicable. At least one service on weekdays, according to the custom of the denomination that the chaplain represents, should be held. In these services the chaplain should endeavor to suit the convenience and demands of the soldiers when possible but should always disassociate these from secular programs so as to maintain a healthy religious ideal and obtain the highest and best results.

40. Publicity and cooperation.—Since some soldiers, like other men separated from the home influence, may grow lax in their church attendance, the use of invitations, personal appeal, advertising, and other publicity efforts is quite as necessary as in civil life. The men should be made to appreciate that they are a necessary part of the services by being made responsible as individuals for such things as the decoration of the chapel or hall, for the ushering, the music, programs, and numerous details of each successful service. The custom of getting the separate units of the command to be responsible in turn for the details of religious services as mentioned above has become well established in some garrisons. Company units in small places or regimental units in larger posts assume responsibility for publicity, chapel decorations, ushers, programs, music, etc., and vie among themselves for highest attendance, most attractive setting, and most interesting program. In this way the interest in many places has been greatly stimulated and attendance multiplied manyfold. It is equally important to remember that the attendance of the officers of the command is a stimulating and vital part of any carefully arranged moral and religious program, since soldiers are inspired by their presence as their leaders, and the chaplain's work is greatly stimulated by their active cooperation.

41. Young people's devotional meetings.—Many chaplains have found it practicable to organize young people's societies for purposes of devotion and mutual helpfulness. The Big Brother movement and similar activities have helped many young men over the insidious temptations common to the recruit. At some stations contiguous to cities the young people's societies of nearby churches have often been able to contribute to this end by helpful cooperation and mutual vis-

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itation. In some posts young people's societies of the community become responsible for certain stated Sunday evening services, furnishing special musical features and speakers. A social period or "home hour" as sometimes called usually follows the service, at which refreshments are occasionally served when financial resources will permit.

42. Providing for other religious ministrations.—While the chaplain is seeking to provide for the spiritual welfare of the entire post, he must ever remember that in his flock are many of very different religious convictions, and it should be his endeavor to encourage religious devotion and betterment by seeking to secure outside clergy of all denominations of the Christian faith and of the Jewish belief to administer to their respective adherents among the soldiers. Whenever such clergy are invited, every assistance practicable should be given them for their services and ministrations and a proper place provided where they may meet with their congregations. If arrangements cannot be made for such services in the post, contact should be established with ministers, priests, and rabbis of the nearby communities so that they may invite soldiers of their respective beliefs to their churches or synagogues, as the case may be, and constantly keep in touch with them by visitations and correspondence.

43. Spiritual activities and preparation.—It is impossible to enumerate in detail all the occasions, public and private, which may arise to demand the services and personal ministration of a chaplain. Each must be dealt with as it arises and such religious services conducted as may be considered seemly and appropriate for the occasion. Each service reverently conducted, each person sympathetically ministered unto, each situation judiciously and seriously handled will increase the influence and reputation of the higher and nobler things of life and the power of the chaplain in religious work. Public ceremonies, both on the post and in the community, anniversaries of historic events of national importance, to which the chaplain may be invited, always demand study and his very best efforts for the reputation of the service and the uplift of the religious work. There are few meetings in post or barracks at which the chaplain is expected to be present that do not admit of the public demonstration that the chaplain represents the deeper things that help in the molding of moral opinion and the higher training of the soldier.

44. Private devotions.—That which is true of the mental side is to a far greater degree true of the spiritual and devotional aspect of a chaplain's life. It is absolutely necessary for the chaplain to keep in touch with spiritual things. Meditation, prayer, and devotion are more imperatively demanded for the soul of him who leads than for

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those who worship in the pews. Private devotions and religious retreats and study should be systematically observed in all sincerity and honesty and not as a mere routine.

SECTION VI

SPECIAL SERVICES

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Church festivals 47
National and patriotic 48

45. Religious ceremonies—reports.—The services of chaplains are frequently required for weddings, funerals, baptisms, and similar ceremonies. These services require preparation, for in addition to the religious requirements there are many Army Regulations associated with their observance which must be carefully considered.

a. Military funerals.—(1) A funeral procession with military honors is formed as prescribed in FM 22–5, which should be complied with to the letter. In order to lend confidence and assurance in this service, which is usually so impressive that the slightest mistake or uncertainty stands out very noticeably, the following suggestions are made: If the casket is to be removed from a hospital morgue to another place at which the funeral is to be held, a detail of six enlisted men as active pallbearers should be sent with the caisson to accompany the remains. The casket should be covered with the colors, the blue field at the head and on the deceased soldier's left. If the distance is short, the pallbearers should walk three on each side of the caisson. Having arrived at the designated place for the funeral, the casket is removed from the caisson and conveyed into the church or chapel and borne to a place at the front near the altar or pulpit. The band should assemble with the armed escort at the entrance of the chapel and await the signal to play an appropriate number. The service, which should never be long, is under the direction of the chaplain, who should proceed according to his custom or the ritual of his church. There is no form prescribed in military orders, but everything is to be done with the greatest solemnity and dignity.

(2) If the band furnishes all the music, the leader should be informed beforehand as to the number of selections and the time when the same are to be rendered.

(3) After the service in the church is concluded, the chaplain precedes the casket and pallbearers down the aisle and out of the

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church to the caisson. In the event that there are honorary pallbearers they should follow the chaplain on leaving the chapel. The band should play as the casket appears, and the armed escort should come to "present arms" and remain so until the casket has been placed on the caisson. The procession is then formed for the line of march as prescribed in FM 22–5. Upon arrival at the cemetery, the band should play as the casket is being conveyed from the caisson to the grave, and the escort should stand at "present arms" until the destination has been reached. The chaplain should precede the casket. No hard and fast rule can be laid down for this formation since the physical surroundings must be a determining factor in each instance. If the distance from the caisson to the grave necessitates a march, the band should lead and the escort should follow in the usual order, the chaplain in his proper place between the escort and the casket. After the casket is deposited at or over the grave and the military party has been brought to "parade rest," the chaplain takes his place at the grave and conducts such burial or commitment service as may be appropriate or as the relatives of the deceased may request.

(4) The following information for others present is quoted from AR 600–30: "At a military funeral all persons in the military service in uniform or civilian clothes attending in their individual capacity or as honorary pallbearers will stand at 'attention,' uncovered, and hold the headdress over the left breast while the casket is being carried from the caisson to and lowered into the grave, during the firing of the volleys, while taps is being sounded, and during the services at the grave. During the prayer they also bow their heads. In cold or inclement weather they will remain covered and will execute the hand salute as the casket is carried past them to the grave or until it is carried beyond saluting distance. They will also execute the hand salute during the firing of the volleys and while taps is being sounded. This will also apply to the chaplain except during the reading of the service."

(5) The arrangement of the firing party should be such that the volleys will not be fired in the immediate direction or proximity of persons present. Consequently, should this arrangement not be practicable at the beginning, sufficient delay should occur between the burial service and the volleys to allow the necessary changes of position. In cases where physical conditions prevent, such as the presence of a large assembly on either side of the grave, it may be warrantable to suggest that the firing be done apart from the grave altogether. After the volleys, the bugler takes his position at the

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head of the grave where the chaplain stood while the service was being read and sounds "taps" from that point.

(6) In case the relatives or friends of the deceased desire the rites of a fraternal society in addition to the military ceremony, courtesy dictates that the chaplain make preliminary arrangements for such cooperation or division of ceremony as may seem practicable. No hard and fast rule should be adhered to. The expressed desires of the bereaved should in all cases be given first consideration.

b. Baptism.—The chaplain will be called on from time to time to administer the rite of baptism. The form to be employed is left to the discretion of the chaplain, to the person to be baptized, or to the parents in the case of infants. In matters purely religious in nature no set rule is laid down to be followed.

c. Marriages.—Extreme care must be taken by the chaplain to insure the validity of every marriage ceremony he may be called upon to perform. This will entail a strict compliance with the complete legal requirements of the marriage laws in force and governing in the State in which is located the military post where the ceremony is to take place. All laws in reference to the license, the clergyman, and the legal competency of the contracting parties will be scrupulously adhered to. For instance, in some States clergymen are required by law to be specially licensed or bonded legally to solemnize marriages, and in a few States it is stipulated that a certain period of time must elapse between the date of license and the date of the marriage ceremony. All of these matters should receive scrupulous attention. The form of religious ceremony used will virtually conform to the church tenets of the chaplain and the contracting parties. Attendant ceremonies will vary according to the custom and tradition in the various arms of the service. In the best interest of the service, prudence would seem to indicate that no marriage ceremony should be performed for the enlisted personnel without previous reference and consultation with the unit commander of the soldier concerned.

d. Monthly report.—As intimated above, the legal technicalities appertaining to funerals and marriages must be scrupulously observed, and full information regarding these offices is to be rendered in the chaplain's monthly report to the Chief of Chaplains in order that exact record for future reference may be preserved in the War Department. In States requiring a marriage license this document, when properly filled out, must be returned to the civil office to which it pertains for record and file.

46. Unusual and personal.—In addition to the larger and more conspicuous services, the chaplain is called upon to conduct services

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necessitated by unusual circumstances, usually of a more personal character. Among these may be included services for the sick, final rites for the dying, desired ceremonies for patients in hospitals or inmates of the guardhouse. (See pars. 54 to 58, incl.)

47. Church festivals.—*a. Christmas.*—(1) For those of the Christian faith the observance of Christmas and Easter is of the greatest value, not only because of their outstanding importance in church circles and in all the walks of life, but also because of the tendency toward homesickness and mental depression that naturally occurs among boys and men separated from their homes at the times of these pleasant festivals. They are also important because of the opportunity they afford to come into touch with the children of the garrison and with the family life. Both festivals should be made much of because they afford the chaplain the greatest opportunity to reach the largest number in a religious manner. Perhaps many members of the garrison will attend only these services during the entire year. Both services should be given much publicity and the most careful preparation musically, devotionally, and by organized effort to provide adequate decorations, programs, ushering, and seating accommodations for all attending, for a pleasant reception is the most effective part of the invitation to come again. Christmas with all its hallowed memories is somewhat eclipsed religiously by the secular celebration of the day, and therefore requires special effort to remind all of the duty of worship as well as the privilege of cheer and happiness.

(2) The Christmas tree with its festival of carol singing and musical recitals is often followed by a midnight religious service. On Christmas Day the program usually includes religious services, organization dinners, and Christmas services and observances in hospital and guardhouse. During Christmas week there may be arranged band concerts, social occasions by organizations, plays, and service club features for the soldiers in the post.

b. New Year's Day.—New Year's eve and New Year's Day can be appropriately celebrated by religious services and watch meetings, the usual receptions and official and social calls, by entertainments, and by other festivities and observances appropriate for the closing of the year.

c. Eastertide.—Easter Day and Easter week as festivals of the Christian Church demand that services shall be arranged with appropriate musical programs. Besides the religious functions, the week following is sometimes celebrated by social occasions for officers and the organizations, such as band concerts, Sunday school Easter festivals, and other events of like nature.

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d. Jewish high holidays and festivals.—As indicated in paragraph 42, all chaplains will facilitate the observance of Jewish festivals on the part of men of this faith in their commands. In view of the fact that in time of peace the number of Jewish men in the Army has not in the past seemed to be sufficient to justify the appointment of chaplains of this faith, except in time of war, the War Department as an alternative has authorized the granting of furloughs to Jewish men on the occasion of certain of these festal days. Those usually observed are the holidays of Passover, Shevuoth, Rosh Hashanah, Yom Kippur, Chanukah, and Purim. Pursuant to this plan, chaplains should render such assistance to and cooperation with the civilian Hebrew agencies which have liaison relation with the Military Establishment in such matters as the circumstances may warrant.

48. National and patriotic.—*a. General plans.*—It is probably impracticable to observe publicly with appropriate ceremony every historic holiday on the American calendar. And yet the most important and appealing anniversaries of American history should be made much of, both musically and from an instructive point of view, while the days celebrating minor events can be devoted by the chaplain to special lectures relating to the subject in hand. Such anniversaries as Memorial Day, Armistice Day, Flag Day, Independence Day, Thanksgiving Day, Organization Day, and Mother's Day, together with other notable dates in our history, should be given importance in the sight of the soldiers by special and carefully planned observances. Memorial Day is usually celebrated with its cemeterial decorations; Flag Day with its lessons of the flag; Independence Day with its field sports and fireworks display; Thanksgiving Day with its parade-ground service and elaborate dinners; Organization Day with its legends and historic memories revived and refreshed; and Mother's Day by letters and floral remembrances. Thus through the gamut of the feasts and holidays the chaplain can keep in close touch with the soldiers and can stimulate the esprit de corps of the Army organizations, thereby greatly assisting in the training and morale of the personnel of the service.

b. Memorial services.—(1) On account of the significance attaching to Memorial Day and Armistice Day since the World War, it seems proper to deal in more detail with these anniversaries. May 30, Memorial Day, called in certain localities Decoration Day, becomes more and more a sacred day with the American people and its universal observance on land and sea with military and religious ceremonies has made it a part of Army life. On this day carefully

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planned memorial services should be arranged at every post and station in honor of the loyal dead of the Nation. This will give the opportunity for instructing the soldiers and the youth of the adjacent communities in lessons of respect and honor to the heroes of America and will consequently inculcate in them patriotism and loyalty.

(2) Armistice Day as specially observed in 1921 by the national ceremonies attending the burial of the Unknown Soldier at Arlington National Cemetery has founded and given impetus to another day of remembrance for the loyal dead and a day of thanksgiving for the restoration of peace. This anniversary is destined to grow larger and more important in observance with the progress of time. The special program as arranged for the burial of the Unknown Soldier has set a standard for future celebrations and memorials in America for all time, and a study of its order and modus operandi will always be found most edifying. In this connection it will be helpful also to consult the program for memorial services given in the Army and Navy Hymnal.

(3) In some organizations it is the custom on Memorial Day and on Organization Day to have read a list of soldiers who have died during the year. Often a tablet is painted with the names in order of rank, giving dates of birth and death, and displayed during the ceremonies. Sometimes this information is printed on the programs used for the occasion.

(4) The garrison or camp looks to the chaplain to arrange special features for these days of national remembrance, under sanction of the commanding officer, and the chaplain should always make suitable and appropriate provision for these occasions, both by religious services and military ceremonies. In the same way, the chaplain may be called upon to arrange ceremonies for other national memorial days, such as Washington's birthday and Lincoln's birthday, consequently he should hold himself in readiness for this duty.

Section VII

RELIGIOUS TRAINING, CONFERENCES

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49. Sunday schools and Bible classes.—A well-organized and attractively administered Sunday school is a necessity in every Army

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post where there are children. It is hard to overestimate the wholesome influence which the Sunday school exerts both on the pupils and the teachers and indirectly upon the chaplain. Nothing gives to the chaplain such an entree to the confidence and esteem of the parents of the post as the care and patient attention which he bestows upon the children in this capacity. Certainly the Sunday school ranks first among the ethical training agencies at his disposal. But it is a mistake to confine attention solely to children. Many chaplains have been able to arouse an enthusiastic interest in Bible study on the part of the adults—the enlisted men, officers, and their families. Bible classes for soldiers, well organized and well instructed, are an imperative need for every station in the Army, and if other officers assist the chaplain by acting as teachers, the influence of such teaching is most valuable. The committee on moral activities which should exist in every organization can perform excellent work in arousing interest in Sunday school and Bible teaching, and the time devoted to this work can also be made use of to stimulate an interest in choir and church work.

50. Forums and study clubs.—Sunday schools and Bible classes are sometimes augmented and popularized by the organization of ethical study and discussion clubs in which the moral significance of current events and the issues of the day may be debated. Free and carefully guided discussion will also usually evoke sincere expressions of interest, criticism, and comment regarding moral and religious topics of the hour. From patriotic and historical events moral truths may be evolved and lessons for life taught in a manner which will appeal to men of every religious conviction.

51. Boy Scouts.—A few chaplains at strategic places have been able greatly to enhance their efficiency and influence by organizing Boy Scout troops. This very laudable movement aims to take the boy at the age when he feels himself outgrowing the Sunday school and turns his attention by means of manly and chivalric virtues to a high and practical morality. The appeal which the semimilitary features of this organization make to the average red-blooded boy is marvelous and, when properly directed, productive of very wholesome results.

52. Church conferences.—Believing that chaplains are prepared to render most effective service when they are in close touch with their respective denominational organizations, the War Department has made provision by which chaplains may attend the annual convocations of these upon a duty status. (See provision for detached service in par. 15*a*, AR 210–10.) On occasions of this kind, chaplains usually have opportunity to address the assembly on matters concerning their

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work and the Army in general, calculated to be of interest to the denomination and indirectly beneficial to the Government and national defense. Subsequent to attendance upon each of such occasions, chaplains will submit to the Chief of Chaplains, through military channels, a written report of the deliberations of these bodies insofar as they relate to the Army or to the duties of chaplains.

53. Conferences of chaplains.—It is the policy of the office of the Chief of Chaplains to encourage conferences of chaplains for discussion of problems common to all and for the consequent stimulation and emulation which usually follow. (See also pars. 79*a* and 99.)

SECTION VIII

PASTORAL FUNCTIONS

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54. Ministration to the sick and wounded.—*a.* The primary reason for the presence of the chaplain in the Army is for religious ministration, and that should be the underlying motive in his visitations to the sick and wounded. This the chaplain should supply through the services of representatives of other denominations when he himself cannot satisfy the wishes of individuals. The chaplain is a clergyman, and the end he seeks to attain is the bringing of religion into close contact with the patients in the hospitals and dispensaries. The means by which the end may be attained are many and varied. The value of personal contact with the patients cannot be overestimated. The cheerful presence of the chaplain whose words ring with spiritual note will indeed be a benediction. Personal service also counts for much. Perhaps there are things the patient wants, proper for him to have, but which he cannot get. The chaplain should be glad to make a memorandum and obtain the desired objects. Letters are to be read or written, but in the latter case extreme caution is to be exercised when treating of the nature or degree of illness or infirmity which confines the patient to the hospital. It is a good policy always to consult the surgeon as to the proper wording of all references to such subjects. Visits to the hospital should be made daily, if possible, and the chaplain

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should make it his duty to become acquainted with all the patients. The importance of personal contact with all patients and the value of kindly disposed suggestions from surgeons and nurses must never be underestimated.

b. Work among the sick is a duty enjoined upon the chaplain and a task requiring great tact, careful judgment, and genuine sympathy. It should not be allowed to degenerate into a perfunctory task lacking spontaneity and sincerity. The inexperienced visitor to the sick, the unfortunate, or the imprisoned is frequently inclined to carry with him an air of gloom as a demonstration of his sympathy or as what he considers the proper environment for religion. No chaplain should make such a mistake. There are always too much darkness and depression in the midst of misfortune and sickness, and it behooves chaplains to diffuse such an atmosphere of cheer and optimism as may be consistent with a proper manifestation of sympathy. An interest in the home affairs of the soldier, his town, recent happenings in the country, the garrison, or his organization will always touch a sympathetic chord. Provide reading matter. There are many sources from which such may be obtained—the library, officers' homes, interested members of the immediate community, and the various organizations which are concerned for the welfare of soldiers and young men.

c. The chaplain as an experienced man of sympathy and understanding will have a sphere of personal influence second to none amid the tense and depressing hours of sickness. At that time, officers and men will turn to him for sympathetic relationship and counsel in their spiritual and personal affairs. Then he has a direct approach to the real man and to his deeper, more valued problems of life. The chaplain may without offense or intrusion show a personal interest, and, because it is realized that all such communications are confidential, appreciation will be the natural result. The tact, experience, and knowledge of the chaplain should enable him to remove many causes of worry and unrest created in moments of sickness and depression. As the chaplain is charged with the spiritual and moral interests of the command, this is a rare opportunity when he may appeal, without offending, to the conscience and to the teachings and noble ideals of religion to furnish the inspiration and encouragement necessary for the occasion. As the chaplain performs his kindly offices in hospital and infirmary he must ever bear in mind that he stands in a fourfold relationship—to God, to the patient, to the family, and to the hospital authorities—obligating him to a constant remembrance of his divine calling, kindness to the sick, sympathy to the relatives, and always the most thoughtful consideration for the surgeons and attendants.

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55. Ministration to the dying.—Army Regulations state that: "In case of grave illness or serious accident to a person in the military service from which death appears imminent, the chaplain will be given prompt notice thereof by the senior officer or enlisted man present. Upon receipt of such information the chaplain will provide such religious or pastoral ministration as the case may warrant." On occasions of this kind it is an accepted fact that an opportunity should be given to the soldier whose life is drawing to a close to have such religious ministration and consolation and such material preparation as his need may indicate. When the condition of the patient is so serious as to predict a fatal termination, it is wise for the chaplain to make inquiries among the attendants and the friends of the soldier regarding his home, his religious affiliation, and his wishes as expressed in case of death. He will, of course, make record of last requests, messages, and wishes and ascertain such facts of the man's previous life as may seem fitting at the time. Any information concerning the circumstances of the last hours of the patient calculated to give consolation to bereaved relatives should be recorded and at the proper time transmitted to those concerned. The chaplain should never attempt to give a diagnosis of the disease which caused death. This matter pertains solely to the surgeon to be imparted through official channels. The chaplain will naturally give such religious ministrations as the rites and practices of his church may warrant, provided it be seen that such are desired by the patient. If at all possible it is urged as a matter of comfort to the dying and happiness to the relatives that a minister of the soldier's own religious affiliation be secured for such final ministrations. Occasionally there is a desire to make a last will and testament. In such event this matter should be completed before the strength of the patient is too far exhausted to make a legal document. (See par. 104.)

56. Ministration to the bereaved.—*a.* As soon as the place of residence of the parents or relatives is ascertained, a letter should be written with some details of the last moments of the deceased and what was done to comfort the patient during the dying hour. If interment is made in a national cemetery and for any reason friends and relatives are unable to be present, this letter should also contain such description of the funeral ceremony as time will permit. A description of the cemetery, the persons present at the ceremony, the floral tributes, etc., are all much appreciated. Occasionally a chaplain might inclose in the letter a leaf or flower from the floral tributes or possibly at times a photograph of the grave.

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b. Consolation to the soldier involves at times both spiritual and material manifestations. His grief at the death or extreme sickness of some relative may be assuaged by the sympathy of the chaplain and by the ministrations of religion. To this may be added, if conditions warrant, a presentation of the man's case and his desires to the proper military authorities in order to secure for him a furlough. In case of an adverse decision, due to military rules or other necessity, the chaplain should endeavor to persuade him to accept reasonably the decision and should advise the sending of immediate word explaining this situation to the family. It is often wise for the chaplain to accompany the letter of the soldier with one of his own, carefully explaining the facts of military requirements in the case. Should there be question of the necessity of a financial loan to the soldier, it should be made only from special funds specifically available for such purposes or from the Red Cross, and then with the utmost discretion and never without the approval and concurrence of the commanding officer immediately concerned. Investigation of the case should always be thorough and money advanced to soldiers only as a last resort, since experience has demonstrated that financial obligations readily assumed in time of stress frequently lead to hardships in the future.

c. The chaplain is often the direct recipient of messages from the family regarding sorrow at home, which they desire him to convey to the soldier or on which they wish him to secure action. Sometimes it is a question of a furlough for the soldier affected, sometimes financial assistance from the soldier is sought. In such cases, if action is taken, the family should be notified immediately of this fact, a statement made of all details in the case whenever proper and desirable, and at the same time a kindly expression of sympathy for the family and the soldier should be conveyed to those interested. A word of consolation will often make a lasting friend of the soldier, and a manifestation of interest on the part of the chaplain will bring the family and the friends of the soldier to regard the Army in a kindly light. Often death and distress will bring about new conditions in a soldier's relationship to his family. Under these conditions the chaplain can frequently present the situation to the military authorities in such a way as to be of material assistance, or in case of family dependency and need the soldier perhaps can be induced to make an allotment as a measure of relief.

57. Ministration to prisoners.—*a. General.*—(1) The visitation and spiritual care of prisoners are most essential duties. No class of men requires so persistently the offices of encouragement and consolation. Military prisoners in the majority of cases are not

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felons but are offenders against military laws and regulations. They are frequently young and careless boys whose home training has not been ideal.

(2) In his ministrations the chaplain will be tempted to permit his sympathies to outweigh his judgment. He must ever remember that protestations of innocence and hard-luck stories are not always to be taken at face value, and he should not allow them to prejudice him either for or against the man. He should listen with sympathetic yet judicial interest, ready to help the man where occasion may be found. There are many ways in which a tactful and discerning chaplain may be of help. Letters may be written, inquiries may be made, personal property may be located and cared for, and other little personal matters attended to. In the interest of the administration of justice the history of the man who is in trouble should be known. Is he a criminal by antecedent? Is he mentally defective? Is he really penitent for his error or merely sorry that he was caught? In any event, no man is wholly bad or good, in the guardhouse or out of it. The main point is to help the man in trouble in such a way that he will resolutely reform and keep out of the guardhouse in the future. The dawn of personal responsibility may greet the man for the first time in his life through barred windows.

(3) There are, accurately speaking, three classes of prisoners in the Army:

(*a*) Prisoners of war, in time of active conflict;

(*b*) Garrison prisoners who are confined in the guardhouse and are receiving punishment for acts of infringement of military regulations; and

(*c*) General prisoners who are in confinement and undergoing punishment at hard labor for graver offenses and under longer sentences imposed in accordance with the Articles of War.

(4) One can readily perceive that there is a marked difference in these offenders, and both military law and the science of criminology have decreed that they must be accorded different treatment, inasmuch as the crimes for which they are convicted indicate a gradation of moral, mental, and often physical abnormality. It is well, therefore, for the chaplain to make a study of criminology and penology and have a working knowledge of military law and the Manual for Courts-Martial, that he may not be prejudiced in his point of view in the work in military guardhouses and disciplinary barracks.

b. Prisoners of war.—These must be treated with all the consideration guaranteed by the laws of war and the regulations of the detention camps, always bearing in mind that while no sentimental favor-

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itism must bias one's judgment, yet at the same time a sympathy for the distressed, unfortunate, and downhearted must cause one to recall that these men are in confinement not only because they are enemies but also because they are loyal to their own cause and nation. Prisoners of war are usually exemplary in conduct during their imprisonment, and are amenable to discipline and appreciative of every consideration shown. The chaplain can assist them greatly in spiritual as well as material ways with most excellent results for the military authorities and for the encouragement of those confined.

c. Garrison prisoners.—These are usually quite young or are older men who are sentenced for transgressions against military regulations committed in moments of thoughtlessness or temporary willfulness. When imprisoned such soldiers are usually repentant and often despondent, sometimes resentful and always the easy prey for the freely given but usually unfortunate advice of other more hardened prisoners. As early as possible the chaplain should come into touch with these men and maintain his contact by frequent interviews, by acts of kindness, and spiritual ministration and oversight.

d. General prisoners.—(1) These men offer the most difficult problems for the chaplain in this realm. In the first place there is often a mental and moral delinquency present, and in the second place there is usually a morbid state of mind consequent upon these abnormalities and a depression and melancholy due to natural brooding over the restraint, the crime committed, and the future outlook. No matter what the immediate results may appear to be, the help of the chaplain is seriously needed and his special training demanded. Religious services for prisoners should be made attractive in every way possible and personal work cannot be too strongly emphasized. Often far-reaching future results, not easy of prediction at the time, are accomplished for the moral and spiritual benefit of these men.

(2) No class of men stands more in need of religious services than prisoners. But two grave questions arise in this connection which must be solved: First, is it wise to hold services in the stockade or guardhouse in the prisoners' usual environment and in the atmosphere of their daily life and associations of punishment; and second, should prisoners be compelled to attend such services of worship? Experience leads to the conviction that religion should be expressed in its own atmosphere and that for best results services should be conducted in an appropriate chapel, free from the impression of restraint and punishment as far as practicable. Compulsory attendance, tempered with common sense and sane judgment, has been shown in the end to be better for prisoners. In this question the chaplain ordinarily

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should be permitted to exercise his own discretion, and his experience will enable him to suggest and arrange appropriate services such as may be created by a knowledge of the individual religious affiliations of the men and by the confidence of the prisoners revealed in private interviews.

58. Ministration to the doomed—military executions.—See paragraph 94.

59. Pastoral visitations to enlisted men.—AR 60–5 states that: "Visits of a pastoral nature should be made by the chaplain to the families of all military personnel who reside within or near the military reservation." This is a function of the chaplain's office which is sometimes overlooked or slighted, but the duty is in keeping with that most important part of ministerial work, namely, "pastoral calling," and should not be neglected. The chaplain should keep in close contact with the families of enlisted men, know their trials and tribulations, their wants, their visions and aspirations, for here lies a field that needs constant attention, as loneliness and discontent, sickness and need, distress and domestic tragedy often exist, which can be dissipated by the advice and counsel of the chaplain. Misunderstandings, enmities, or actual poverty can often be handled by the chaplain, while such confidences made to others in the military routine might give no aid but only complicate matters. It is important therefore for the chaplain to keep in touch with the surgeon and the older noncommissioned officers for the purpose of being informed of such cases of sickness and trouble as may arise in the many homes on the post. The chaplain should also call upon the enlisted men in the barracks to keep up their interest in the religious and moral work and to care personally for the needs of individuals in the organizations in various ways. It is a wonderful help in the chaplain's work to know personally as many soldiers as possible, and nothing so greatly facilitates this acquaintance as regular visits to the men in barracks.

60. Civilian employees.—There are also civilians employed by the Government, resident within the limits of the post or in the immediate vicinity, who require some religious oversight and attention. Because they naturally feel a close association with the garrison, and yet by their civilian status are separate from it, loneliness and isolation are the usual results. To achieve a better and closer relationship between all classes in the garrison, people naturally look to the church and the good offices of the chaplain as a mediator for all concerned. Consequently these people may legitimately claim a share in the pastoral visits of the Army chaplain.

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61. Pastoral relationship to officers.—It must not be forgotten that the chaplain is called to minister to all according to the degree of need in each case. He will make a mistake if he neglects any class. There are many occasions when pastoral care and ministration are needed as sorely by officers and their families as by enlisted men, and the chaplain should keep this fact in mind. For consideration of the purely social relationship among commissioned officers see paragraphs 81 and 83, also AR 605–125.

SECTION IX

EDUCATIONAL ACTIVITY

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62. Education in the Army.—The educational system in the Army is based on the need for training its personnel in the immediate and prospective military duties and the expressed desire of the Government, in the case of enlisted men, to return them to civil life at the termination of military service better equipped for the ordinary duties of citizenship than when enlisted. The first requisite in the education of the soldier is to train him to perform correctly the various military duties which may come his way and to give him a working knowledge of the equipment, mechanisms, and processes involved in the profession of arms in peace and war. It will be seen that it is the second phase of his education, or that which makes an attempt to give him such literary, technical, or vocational training as may be calculated to fit him for citizenship and to pursue some useful vocation in civil life after his term of enlistment has expired, which most vitally concerns the chaplain. While a chaplain is not available for detail as recreation officer, athletic officer, or educational officer, he may easily be contributory to all of these. This status as defined in AR 60–5 clearly indicates his obligation to render such advice or assistance in all these realms as may be calculated to contribute to the moral or character-building values of each.

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63. Lectures.—This is a promising field when adequate study and care are bestowed upon it. Since the phases of education which concern chaplains are practically all voluntary on the part of the soldier, it will be necessary for him to present all matter of this class in such thoroughly prepared, brief, and interesting form as to attract those whom he would instruct.

a. Geographical and historical lectures.—This class of subjects should strongly appeal to the soldier. He is often called upon to travel far from his native heath and will naturally desire to obtain accurate information not only about the geographical features of his homeland but also about our island possessions and foreign lands. This desire has naturally been intensified since the World War and the experience of our men in Europe. Illustrative material is abundant both in still and motion pictures, much of it produced by the Government and obtainable gratis upon request. Historical and biographical subjects logically follow. These may be made contributory to the soldier's military education when martial epochs and the lives of great national leaders are considered.

b. Patriotic and citizenship lectures.—In line with the encouragement which is to be given soldiers of alien birth to obtain full citizenship and the chaplain's part in this plan, he will be expected to conduct classes occasionally or to deliver lectures on the primary essentials of citizenship and the obligations and rights involved. Supplementing these citizenship courses and lectures, addresses on patriotic subjects and loyalty to the flag and American institutions naturally follow. The national anniversaries and organization days afford splendid opportunities for these.

c. Lectures on current events and sociological subjects.—The soldier is a man of more than average alertness of mind and a keen observer of human events. Consequently lectures upon sociological subjects are of the deepest interest to him, and the consideration of current events will arouse discussion and will lead to reading and study of the subjects taught. In fact, the lecture and discussion method of instruction is probably as interesting and profitable to the soldier as to the average civilian and should be used whenever the subject taught lends itself to this method.

64. Clubs for dramatics—reading and debate.—The club idea appeals to soldiers in common with all other men. This inclination can be turned to considerable profit by the chaplain to cultivate a taste for good literature, habits of observation, the formulation and expression of ideas, and consequently the implanting of salutary moral lessons. Too much emphasis cannot be laid upon the forum method

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of imparting knowledge, awakening dormant powers, and inspiring mental reaction to the happenings in human affairs the world over. There is a wonderful opportunity for leadership in the forum that is analogous to the position occupied by the judge in civilian communities. In the forum are learned the processes of logical thought, careful expression, and mature judgment, all of which are vital qualifications for the soldier as well as the citizen. In the forum, under proper guidance, much that is radical and destructive can be offset by mature and careful presentation of the subjects dealing with vital issues of the day.

a. Dramatic clubs.—Dramatic entertainment should be encouraged in Army life under competent instructors, and a careful study of the better plays may be carried on. Thus there will be cultivated a higher appreciation for the best in literature and an opportunity presented to develop the latent talent for acting and to inculcate many valuable moral and religious lessons in an unusual way.

b. Reading clubs.—These are of value because not only is the opportunity offered for the proper directing of subjects for reading, but they also have a wide influence in the use and selection of books from the libraries and in the molding of opinion and discussion. (See par. 69*a*.)

c. Debating clubs.—Debating clubs are valuable as agencies for teaching parliamentary rules and organization. Some soldiers upon discharge become prominent politically, and in community life the knowledge of the rules of debate and legislative procedure forms a most valuable asset. Therefore for the future of the citizen as well as an aid to the chaplain in gaining a knowledge of the soldier, this activity is highly profitable.

65. Sightseeing clubs.—*a.* This form of club activity may be utilized to considerable advantage both in garrison and during cross-country marches. They are not only educational but give the chaplain another means for close acquaintance with his men. All the details of the trip should be carefully arranged beforehand, including such matters as permit, transportation, publicity, and information concerning places to be visited.

b. Places of interest historically or from an artistic or industrial point of view may be used as the objectives for the trips. Battlefields are always particularly interesting to soldiers, and a short patriotic service, when practicable, on the site of such historic events will exalt the place of religion and associate more closely the patriotic fervor of the spectator with his devotional reverence for the overruling Deity. To take advantage of a halt on the march for the purpose of imparting

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some knowledge of the place or its historical character will act as a diversion for the men and provide another means for improving the influence and work of the chaplain. Many chaplains have, under club auspices, conducted sightseeing expeditions from posts with great profit to the participants. When the chaplain has the foresight to prepare the way for these trips by corresponding with officials in charge of great institutions visited, a hearty welcome can always be predicted. As an illustration, one chaplain took a club of soldiers to visit the large penal institutions of New York City. A cordial reception was tendered to the party at every place visited, a luncheon was served, and the chief of the identification bureau of the city gave a short illustrated lecture on crime detection methods which was highly interesting and instructive. Great industrial plants offer very attractive opportunity for this form of activity. After such a trip a lively discussion of things seen and of the resultant mental reaction can be held.

66. Educational consultant for post schools.—In the existing plan for the organization of post schools established for various purposes, as indicated at the beginning of this section, the chaplain is not designated to serve as instructor except under special conditions. The relation of the chaplain to the education and training of the military personnel is advisory in all cases except that provided in AR 60–5 in which chaplains of regiments of colored troops are charged with the duty of the "instruction of the enlisted men of such commands in the common English branches of education." It is believed, however, that chaplains may sometimes with profit find occasion to make their services available for teaching in the post schools, provided such services do not infringe upon their religious duties. Chaplains should by all means visit classrooms from time to time to advise or encourage students and teachers. A tactful offer of assistance when needed is always appreciated and often leads to a closer understanding between the chaplain and the men.

67. Vocational guidance.—It is highly commendable that some provision be made for the guidance of those soldiers who do not desire to follow the military profession as a career but who plan to return to civil life after one or two enlistments to take up some independent vocation. Since men of this type are more or less serious minded, yet in great uncertainty as to what they will do in life and to what vocation they are best suited, the chaplain may often be a real friend in need. From his knowledge of psychology and of human nature generally, he should be able to give valuable counsel whenever the inquirer is honestly seeking for a solution of his life

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problem. So important is this character of service in its far-reaching influence upon the person chiefly concerned that the chaplain should give such matters most mature and deliberate thought that no one be misled but that all may be wisely advised.

68. Instruction.—*a. Special subjects for which peculiarly fitted.*—In schools for officers and schools for enlisted men, the chaplain may be selected to deliver lectures or to act as instructor in subjects for which he is especially equipped by training. He may be excellently trained in languages, or in the law, or in sociological or psychological subjects, and could be called upon to impart such knowledge to others as needed. Officers are occasionally desirous of improving themselves in courses of general education and reading and consult the chaplain as to the mapping of a systematic plan of study. Much care should be expended on such advice before it is given, as the results contribute to the influence of the chaplain when his advice is sound.

b. Tutoring.—The acts of Congress which provide that enlisted men may be designated to take the examination for admission to the United States Military Academy, and that a few who are properly qualified may be granted commissions as second lieutenants in the Army, afford opportunity for the special tutoring of those who aspire to such appointments. A personal interest and activity on behalf of these ambitious enlisted men are always appreciated by them and the entire organization to which they belong. Since the subjects required for the Military Academy entrance examinations are based on a high-school curriculum, it is to be expected that every chaplain will be capable of giving instruction in them and thus assisting in a worthy cause for the benefit of the soldier and the Army. In order to be of the greatest service in this capacity, it is wise for the chaplain to have on hand and to be familiar with such general orders and circulars as relate to the examination for commissions and for admission to the Military Academy. It is also advisable that he have a general acquaintanceship with the requirements and terms for matriculation in the various civilian educational institutions which offer special inducements to soldiers and ex-soldiers. The chaplain would do well to emphasize at the general service conducted for the enlisted men on Sunday evening or at other large gatherings the fact that improvement in education is a very desirable addition to a soldier's training, and that he stands ready to advise and help such soldiers as see fit to take advantage of the opportunities for mental improvement and advancement extended to enlisted men by the Government.

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69. Library consultant.—*a. Guidance for reading.*—In every post and station there is located a library for the use of soldiers and officers. These libraries have been greatly improved by the addition of many books, the gift of the American Library Association, and by more complete organization and care due to assistance given by the library association during and at the close of the World War. These libraries are fertile ground for the work and influence of a chaplain. By giving careful guidance to the character of books to be selected and read, he may be able to elevate the minds and morals of the readers.

b. Book publicity.—Again, by mentioning the titles of certain books of unusual value in addresses or lectures and by other publicity, such as the anouncement of the arrival of important new books and magazines, the chaplain can encourage reading on the part of the men. A timely lecture now and then on the general plot of a new book or the reading of some masterpiece before the reading club will often arouse the dormant intellectual spirit of the garrison and exert a marvelous influence for character formation.

c. Reading matter for the sick.—Only one who has been a patient in a hospital can fully appreciate the value and comfort of a good book or magazine. The chaplain should never forget that a little attention to the sick and convalescents by loan or gift of a few timely books or magazines is seldom forgotten and often leads to strongly cemented friendships and lifelong influence for good. The old magazines from the library can be used to excellent purpose for the sick. Current reading matter for this use can always be obtained from the officers' quarters, and a request made at officers' call or by bulletin, followed up by a collection visit by the chaplain's assistant, usually results in a large supply. (See par. 54.)

70. Personal reading and study.—*a. General information.*—The commissions and committees of a few denominations have arranged circulating libraries for their particular chaplains which encourage reading and study. Such encouragement and inspiration of study and reading as well as service and meditation are highly essential for the work of the minister of God. The habits of a systematic student are as necessary in the Army as out of it. No chaplain can ever succeed with officers or men who allows himself to stagnate intellectually, spiritually, or physically. Military men are as observant of carelessness in the preparation of addresses and lectures as they are of carelessness in uniform. Their training makes them detect and criticize slovenliness in all things.

b. Military information.—The chaplain needs to keep abreast of the times, to be well-informed by reading and study so that he can

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lead others and dignify his office and his profession. He is a military officer, and as his life is lived among military men he must show an interest in their work and their interests and should seek to improve his fund of military knowledge so that he may be well-versed in military science and lore, an ideal which will require study and painstaking care. This cannot of course include those purely technical matters in which some branches are highly specialized, but can be of such breadth as to command the admiration and respect of all.

c. Professional and homiletical.—As a clergyman the chaplain should study such professional and homiletical works as will make him capable of mingling with the clergy at all times as a proper representative of both the church and the Army, and this vast subject for study and reading will demand much time, study, and persistent planning so as not to interfere with other prearranged or necessary work.

d. Devotional and inspirational.—Teaching by example as well as by precept; sincere and genuine in life; above reproach in conduct; reverent in speech; faithful in ministrations; proclaiming and demanding and living a holy and real religion; knowing books; inculcating virtue, manliness, patriotism, courtesy, self-control, and patience; ministering to all; visiting the prisoners; comforting the sorrowful; counseling the perplexed; pleading with the wayward; urging all to godliness; keeping up his own courage; are the most eloquent and effective ways for the chaplain to preach the cause which God has given him to preach.

SECTION X

MILITARY DUTIES

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71. Staff officer—classification of duties.—*a.* It must be kept in mind that a chaplain's primary function in the Army is that of a clergyman. In the words of AR 60–5, his duties "are closely anal-

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ogous to those performed by clergymen in civilian life, modified only by the peculiar conditions attaching to military life and especially by the necessity that each chaplain will, so far as practicable, serve the moral and religious needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the cooperative efforts of others."

b. The chaplain, as a member of the staff of the commanding officer (see AR 60–5 and FM 101–5), is the logical adviser or consultant of his commander "in all matters pertaining to public religious observances in the command, and in matters involving morale, morality, and character building." As such adviser his relationship to the commanding officer is immediate, direct, and confidential. In this capacity, as in all others, it behooves the chaplain to be an exemplary exponent of loyalty to the commander and to his policies. In his reports and interviews with the commander he should be brief and concise and avoid unrelated details. The time of the commanding officer is valuable, and members of his staff should cooperate to the end that only matters which pertain to the well-being of the whole command and those which cannot be dealt with adequately by subordinates are brought to his consideration. It must be remembered that the advisory function of a staff officer is a delicate and important duty, and no plan or suggestion should be propounded that has not been given mature thought and does not bear the evidence of practicability.

c. In a classification of the chaplain's activities it is difficult to state categorically those duties that are purely military and those duties that are nonmilitary, but an effort will be made in this section to outline the most important of those activities of a secular or nonparochial nature to which a chaplain is likely to be called to function. These military duties are classified roughly as those which all chaplains are expected to perform, those which chaplains may occasionally be called upon to perform, and those which are unusual and warranted only by exceptional circumstances. Besides these classifications, there are certain realms in which chaplains may not be active participants but in which they may be logically considered as consultants, occupying only advisory capacity.

72. Equipment.—Of great importance is the duty of being possessed of the requisite articles of uniform, personal, and professional equipment. Commanding officers make stated periodical inspections of officers' equipment just as is done in the case of enlisted men. All officers must at all times possess a full complement of personal field

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equipment. Enumeration and description of the most important articles of equipment are found in section IV.

73. Paper work and records.—*a. General statement.*—The Army, like all other large organizations, has of necessity much to do with records and reports of various kinds. These, together with routine correspondence, are summed up in the expression "paper work." In common with all officers of the Army, the chaplain should acquaint himself in a general way with all regulations governing the paper work of the service, but in a special way must be familiar with and master those particular features pertaining to his own duties.

b. Chaplain's report.—The various forms employed for the proper transaction of the business of the Army are designated by numbers, and in time the chaplain will come to know many of these by numerical designation. The first that will require his attention is the report to the Chief of Chaplains which is rendered monthly through official channels. This particular form will enable him to outline in brief detail all his official activities for the month. Army Regulations require this report to be made out in duplicate and turned in on the last day of each month to the immediate commanding officer. The duplicate copy of the report is filed with the command with which the chaplain is serving. While not required, the chaplain is advised to make an additional copy for his personal file. The Chaplain's Report, W. D., Ch. Form No. 3, is so arranged as to cover the normal routine of the chaplain's duties with provision for adding to same where a more detailed account is necessary. The best reports are brief and concise. Instructions to be complied with are printed on the form and should be accurately followed. Many of the little services performed by the active chaplain, although important, will not find a place in the report. An enumeration of petty details would be tedious and unnecesary, since the War Department has of record sufficient other data to appraise correctly the value of a chaplain to his command without official report of such minutiae.

c. Efficiency reports.—The efficiency report concerning the work of a chaplain is prepared by the commanding officer and is transmitted through channels to the War Department annually. In the event of an adverse statement of fact being noted on an efficiency report, Army Regulations require that a copy of such be furnished the officer reported upon. He is expected to reply by indorsement with any statement or comment he may wish to make. Such indorsement will be forwarded and filed in the War Department with the efficiency report concerned. Except the Chief of Chaplains and the director

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of the Chaplains' School, no chaplain will render a report on another chaplain.

d. Boards.—Chaplains may be called upon occasionally to serve as survey officers, and to serve on appraisement, investigation, and other boards. It is impracticable here for lack of space to outline the duties involved in such details. Chaplains so detailed may obtain accurate and complete information on these matters from the orders directing this service, from the printed instructions on report forms to be used, or from personal conference with the adjutant.

e. Statement of preferences.—Each officer of the Army, except general officers, will on October 1 of each year prepare a statement of preferences on W. D., A. G. O. Form No. 0423, furnished him by The Adjutant General, and forward it directly to The Adjutant General. In making assignments to station or duty the War Department is guided as far as practicable by such expressions of preference as appear in these cards.

f. Requisition blanks.—Requisition blanks to be used for procuring the various articles of equipment authorized for chaplains under tables of supply may be secured from the local quartermaster, and all requisitions for such supplies should be made through him. Chaplain's report forms (W. D., Ch. Form No. 3) are secured direct from the Chief of Chaplains by letter requisition.

g. Fund account.—AR 210–50 gives explicit directions concerning the records to be kept by a chaplain covering all funds at his disposal. Such accounts are to be audited quarterly and are subject to inspection at any time by the commanding officer, The Inspector General, or his representative. Chaplains cannot be too scrupulous in the keeping of these money accounts. For all expenditures made, complete descriptive vouchers must be obtained and kept on file, numbered serially in chronological order corresponding to entries in fund book. A list of articles of property purchases is also to be kept, with notation in each case giving description of such property.

h. Memorandum receipts.—Memorandum receipts are given to supply officers for certain nonexpendable property which is loaned to an officer for his personal or official use. Retained copies of these must be kept by the officer signing them until the property listed thereon has been returned and receipted for by the supply department. (See par. 110.)

i. Certificates.—A certificate is an officer's statement of fact about any person, event, document, or other matter made in writing over his signature. A certificate, as defined in military law, has the same weight as a statement made under oath.

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j. Personal files.—The personal files of the chaplain should contain a complete record of all correspondence concerning the men of his organization and all matters relating to his official duties as chaplain. Marriages, baptisms, and funerals are to be recorded in some permanent form, as occasion will frequently arise when the chaplain will be called upon, perhaps after a lapse of years, to furnish some information concerning such important ministrations. (See par. 35*b*.)

k. Card index.—A card index file, with a card for each man of the command, will give the chaplain a world of information for the cementing of those intimate relations which should exist between the chaplain and the men. (See par. 76*a*.) The salient features of the chaplain's files should be accuracy and completeness.

74. Identification of the dead and graves registration.—See paragraph 90 and AR 30–1805, 30–1810, and 30–1815; also FM 100–10 and TM 10–630.

75. Military formations.—*a.* There are few military formations in which the chaplain is expected to participate. Should he be assigned to a tactical unit, it is customary for him to take his appropriate place on the staff of the commanding officer when the unit to which he belongs is assembled for parade, review, inspection, or other formal occasion. (See AR 60–5.) If the chaplain's assignment is to a post or station—local rather than tactical—he will rarely be expected to appear at a formation. This, however, is a matter to be determined by the commanding officer.

b. When appearing on occasions of military ceremony, scrupulous attention must be given that the uniform and equipment are correct to the last detail and in spotless condition, that the hour and place designated for the formation find the chaplain on hand, and that the movements of the chaplain while in the formation are strictly according to rule for his rank and station. This latter information can be obtained beforehand by observation, conference with senior officers, or by reference to training publications.

76. Lectures and interviews.—*a. Recruits.*—(1) The following is quoted from AR 60–5: "Chaplains will personally interview or advise by public address all recruits coming into the service in matters pertaining to morals and character, and commanding officers will provide such facilities as will insure an adequate performance of this duty." No duty can be more welcome, perhaps none conducive to happier results. First impressions are likely to be lasting. The commanding officer designates the time and place for such

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meetings and causes the notice to be published. He may desire to convey a message to the men, either in person or through the chaplain. Soldiers are addressed not as "boys" but as "men." This designation stimulates self-respect and wholesome dignity. A well-delivered talk about the Army, when it was organized, who its first commanding general was, what its great history as one of the executive arms of the Government has been, impressing upon the hearers the fact that every soldier represents the dignity, honor, and power of the United States, is of high value. The chaplain should seek to make plain that many men who have served the country with distinction have worn the uniform of the enlisted man at some time in their careers; that the recruit is a "hand-picked" man since he has been accepted by the recruiting officer and the surgeons because he was sound in body and mind; that every company, troop, battery, and regimental commander wishes him to remain so; that none wish to see their men ill from any cause and sent to hospital, or to see them in the guardhouse; that comrades regret the absence of any of their number from his place of duty; that the absence of an individual throws additional work—it may be of several kinds—upon those who remain for duty. The recruit should be warned against the poison of vicious remarks by the discontented. The relations of the men to the chaplain especially are very important. The advice he gives them is prized because the chaplain is both an officer and a pastor. These informal talks will help the recruit to adjust himself to a life quite different from that in which he has been born and reared. The change is so radical that he needs an anchor to windward somewhere. The chaplain should be that anchor.

(2) One may be surprised occasionally to find among the recruits the talents of a musician, elocutionist, or entertainer. Recruits in turn may be surprised to find that the Army can use such talent and is in quest of it. Then the matter of vocational training will come up. Here is a field that will arrest the recruit's attention. He should be urged to prepare for real accomplishment in a chosen field of work.

(3) Some chaplains make use of a card form which is filled out by the recruits at this meeting or interview. These cards, when kept properly filed and revised from time to time, constitute a valuable addition to the chaplain's fund of data. The following is a typical card form:

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Fort _____ 19_____

INFORMATION FOR CHAPLAINS

Name _____ Serial No. _____
Grade _____ Organization _____ Married or single _____
Home address _____
Next of kin or dependents _____
(Give name and age of children)
Birthplace _____ Date of birth _____
Number of years in graded school _____; high school _____; college _____
Special talents (musical or athletic) _____
Member of _____ Lodge or Fraternity
Member of _____ Church
Or my religious preference is _____
(Be sure to give denomination)
Trade before entering the Army _____
Number of years of previous service _____
Remarks _____
_____
_____
(Signature)

Notes by chaplain:
_____
_____

b. Social hygiene.—Under the provision of AR 40–235, chaplains will participate in the instruction of the military personnel in matters of sex hygiene. They are expected to present this theme in its moral and religious aspects. Sex hygiene is a delicate subject to handle, and yet chaplains who make adequate advance preparation can do so in straightforward and manly fashion and with such tact and dignity that much good can be accomplished. (See also FM 21–10.)

c. Prisoners.—Army Regulations are specific in requiring chaplains to advise with enlisted men under arrest or in confinement and before trial, when deemed advisable by the commanding officer (AR 60–5). A chaplain's advice to a man about to be arraigned and tried for an alleged offense may in some cases be of considerable value both to the individual accused and to the military service, safeguarding the interests of both. This can be the result only when the chaplain is sympathetic and yet discretely judicial in his attitude. Great care will of course be exercised by the chaplain not to extort or encourage statements on the part of the accused which are by their nature incriminating. The character of the advice, if not moral or religious, should, as far as practicable, be confined to the rights of the accused under the law and such matters in military law as he should know in order to

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be assured a just and impartial trial. Such advice can of course be given equally well by the trial judge advocate and as a rule should be. However, it is often more comforting to the accused to have the chaplain thus advise him by reason of the personal nature of the chaplain's office. (See pars. 57 and 80*b*.)

d. Men about to be discharged or retired.—As the chaplain has welcomed the coming, so should he speed the departing guest. The farewell should be either personal or collective or both. If first impressions are likely to be most vivid, the last impression should abide in memory as a wholesome and happy recollection. Since discharge in considerable numbers does not as a rule occur in any one day—except in time of demobilization—it is a good plan to ascertain beforehand the names of men who are to leave the service during the succeeding month and arrange for them to assemble at a designated place for the farewell meeting. A fine opportunity is thus presented to send back to the homes of each of the men a message of good cheer. The keynote of all meetings should be what the Army has endeavored to do for the man while he served as a soldier. Emphasis should be laid upon the fact that if things have not always gone smoothly, human limitations are probably responsible and should be taken into account in the execution of the best laid plans. Remind them that the life of a soldier is a life of strenuous endeavor, and in time of stress often involves great hardship, but that it has its attractive side, appealing to the spirit of the sportsman and the love of adventure present in the heart of every normal and virile man. The country may need the ex-service man again or the ex-service man himself, after a while, may desire to "get back into the game." Assure him that the Army will welcome him and, as always, will take care of him. So far as possible send the man home with a good taste in his mouth, as then his recounted experience will tend to influence others to rally of their own accord to the colors.

e. Insurance.—The encouragement of thrift and frugality on the part of the men is a duty of the chaplain, and as such all matters relating to insurance and allotments should logically concern him. He should be ready with information and advice on either of these subjects, when needed, and to do so efficiently should familiarize himself with all important Government regulations and orders bearing upon them.

77. Special correspondence for soldiers (see AR 60–5).—*a.* There is no service that the chaplain can perform for the soldier, especially when sick or in trouble, that counts for more in his esteem than assisting and instructing him in his correspondence. For a patient, telegrams may be sent and letters written to relatives and

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friends, while special subjects of military importance may be placed in letter form for his signature. In the guardhouse, a most appreciated service for the prisoners is the interest and assistance of the chaplain in their letter writing and official appeals and correspondence. Often a correspondence started for a soldier with the members of an estranged family will bring happiness to all concerned, improve the morale of the man, and consequently increase his value to the Government. In cases of extended correspondence relating to business troubles that may be an object of worry to some patient in the hospital and evidently is retarding recovery, it is well to call upon the Red Cross to cooperate in straightening out the difficulty, especially where legal knowledge is a necessary factor. A word of caution must be added regarding correspondence with relatives of patients in military hospitals and prisoners in guardhouses and with other persons desiring information regarding military personnel. Answering excited inquiries from relatives of the sick by letter or telegraph is fraught with official danger and must never be done without the consent and advice of a medical officer. Information relating to prisoners and personnel in general, if of a legal or official nature, should only be imparted after due consultation with the adjutant. Chaplains in their zeal to be of service have sometimes innocently given false reports regarding the condition of the sick or the trials of and charges against prisoners which have caused unnecessary anxiety to the relatives and brought official trouble upon themselves.

b. It will be borne in mind that correspondence for soldiers is not only a regularly assigned duty of chaplains but one which thrusts itself at every turn into his daily life. To assure the fulfillment of this task the chaplain is permitted to use the "penalty envelope" under the franking privilege in such necessary correspondence as is not strictly personal. (See also par. 92.)

78. Advisory for morale and intelligence.—*a. General contentment.*—It is the chaplain's highest function to stimulate or inspire men through the medium of religion to an idealism which finds its fruition in loyalty, courage, and contentment, the very essence of good morale. It is the principal business of the chaplain to help build that character which makes best soldiers, best citizens, and best men. He may accomplish this through the religious motive or he may attempt to develop the spirit of loyalty and patriotism, pride in the service, team play, a sense of honor, unselfishness, and contentment by direct appeal. He is, to the degree in which he accomplishes this end, a most important factor in maintaining what is commonly called morale both in peace and war. He should neglect no opportunity to help

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both officers and men to maintain a cheerful and courageous spirit, with unshaken faith in the high cause which they serve, through both the monotony of peace and the trying ordeals of war.

b. Recreation.—(1) The recreation of the soldier includes in general the provision of means whereby he may vary his military routine by attention to other activities necessary to a comfortable existence. Recreation is a military necessity for the production of well-rounded and symmetrically trained officers and enlisted men. It occupies as definite a place in the activities of the Army as do such matters as food, clothing, medical attendance, and tactical training.

(2) While a chaplain's mission does not directly concern this field of activity, these matters may be strongly contributory to the primary ends which he seeks, namely, character building and moral rectitude. Consequently it is believed that he should be in vital and direct touch with all those agencies and processes intended to furnish diversion and physical and mental recreation for the soldier.

(3) However, while a spirit of cooperation and interest on the part of the chaplain in the recreational activities of the command is approved and encouraged, it is believed that it is the intent of the War Department, as expressed in the provisions of AR 60–5, that chaplains will neither seek nor be required to perform secular duties, except in situations where the same is made necessary by a deficiency in the number of officers present for duty at his station.

c. Special investigations.—Occasionally an exigency will arise in which a chaplain will be designated to conduct a special and confidential investigation. Matters in which an unquestioned moral issue is involved and upon which the commanding officer desires information come within this category. These are usually not matters involving discipline but are of such nature as demand the issuance of orders or regulations or the taking of corrective measures to safeguard the morals or reputation of the command.

d. Confidential reports.—It is needless to say that matter of the kind mentioned in *c* above should be dealt with in the most confidential way. Such reports by their very nature are confidential, and the chaplain has every reason to consider them as such in his intercourse with his fellow officers and soldiers.

79. Occasional activities.—*a. Supervision and coordination.*—Occasionally chaplains of sufficient age, experience, and attainment will be called upon to supervise and coordinate the activities of other chaplains. Corps area, department, and division chaplains and senior chaplains in larger tactical units will have the responsibility of oversight of such activities in their realm. The duties incumbent

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upon corps area and department chaplains and chaplains of larger tactical units are outlined in AR 60–5 and FM 101–5. These duties are sufficiently clear and specific as to require no further consideration here. In addition to activities mentioned above, corps area chaplains may be called upon to be instructors for the extension school for chaplains within their areas. With the growing importance of this form of training, the duty of supervising it assumes a significance that warrants the very earnest consideration of these chaplains. In this connection it is recommended that corps area chaplains supervise the setting up of such courses of instruction for Reserve chaplains at summer camps in their areas as will provide an opportunity for review of extension course work, augmenting this with conferences for consideration of practical problems of chaplains in the applicatory way. (See *e* below.)

b. Transport duty.—(1) A chaplain ordered to transport duty will get certain detailed information at the port of embarkation as to the plan of the ship, the passenger list, and the transport regulations. Provision should be made in advance for the equipment and facilities needed on the trip. Since transport chaplains usually function also as education and recreation officers, they will not only need hymn books, Bibles, musical instruments, and other paraphernalia needed in religious work, but also certain recreational material adapted to use on shipboard. The following equipment is suggested as most vitally necessary for both purposes: 150 hymn books (Army and Navy Hymnal), 1 typewriter, 2 graphophones with assortment of records, 6 sets of boxing gloves, 2 punch bags, and 2 medicine balls. If deck games are available they should be secured. Transports are supplied by the Government with a limited number of library books and magazines. But since the allowance of current reading matter is usually inadequate to the need, chaplains should endeavor to augment the supply from outside sources. These can usually be procured from benevolent organizations such at the American National Red Cross, the Woman's Christian Temperance Union, the Young Men's Christian Association, the Knights of Columbus, and others. Magazine publishers are usually willing to supply copies of their publications upon proper request by the chaplain.

(2) The transport chaplain should, as far ahead of the sailing as practicable, report in person or by letter to the Superintendent of the Army Transport Service at the port from which the ship is to sail for specific instructions and to ascertain what equipment is on board. Prompt requisition should be made for such additional articles as are available to be supplied from Government sources.

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(3) The necessity for an enlisted assistant is a very vital one, and prompt request should be made to the commanding officer of troops for the detail of a suitable man or men for this duty.

(4) It would be wise also to make advance request to the commanding officer of troops for his cooperation in securing officers and other passengers to deliver informal talks or lectures while on the voyage. Any advance information which can be secured concerning dramatic, musical, or other entertainment talent among the passengers will greatly add to the facilities for contentment while en route.

(5) After sailing, one of the first duties of the chaplain should be a conference with the commanding officer of troops for the purpose of planning for times, places, and publicity for public worship. On this occasion he should familiarize himself with the plans and programs of the troop commander and thereafter fit his own activities into these plans in the most easy and unobtrusive way consistent with the highest efficiency in his particular realm.

(6) Another early duty should be to acquaint himself with the personnel on board, soldiers, officers, and ladies, and to make an informal census of those persons who possess talent suited to assist in any way in his religious services or his entertainments. Complete plans for services, recreation, entertainments, and the like should be matured as early on the voyage as practicable.

(7) It is a custom to run a daily news sheet, mimeographed or printed, and distributed gratis to passengers. Liaison with radio operator will furnish the news matter, and arrangements should be made with the commanding officer and other officers on board for short daily editorials on suitable subjects. A modicum of humor should be gleaned among the passengers to give spice to the sheet.

(8) When musical instruments are available, it is usually possible to get together an improvised orchestra which can materially add to the pleasure of the voyage. Occasionally there is a band or orchestra on board in transit or belonging to the ship's company. These should be utilized whenever possible for services of worship and for entertainment.

(9) Daily visits should be made to troop quarters, occasionally in company with the commanding officer on his morning inspection. The hospital should be visited daily, or as often as the need seems to warrant, always with the knowledge and consent of the ship's surgeon. The guardhouse (brig) should be visited occasionally to interview prisoners and to supply them with such facilities for diversion as they may be authorized to have.

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(10) As it is usually impracticable to hold religious services for troops and cabin passengers at the same time, due to lack of space for a meeting place, arrangements should be made for the assembly of the several groups at different times and places. Should the dining saloon be selected as a place of worship, the chief steward should be advised and his friendly cooperation sought. Due to the fact that usually not more than one chaplain is on board and that consequently the facilities for worship are limited to one denomination, it is expected that transport religious services will be conducted on such broad and liberal lines that everyone on board, whatever his religious belief, may feel at liberty to attend. The sermon or address should be brief, dignified, and well prepared, and the whole service should be worshipful and edifying rather than an effort to entertain.

(11) A report of the transport trip carrying such details and recommendations as are calculated to be of help to other chaplains should be incorporated in the monthly report on W. D., Ch. Form No. 3, required of all chaplains.

c. Historian.—(1) The custom of celebrating Organization Day is one to be cherished, since it is calculated to assist greatly in the development of an esprit de corps in the unit concerned. Pride in an organization becomes a mighty bond between officers and men. Such celebrations, apart from the various activities which may be staged, have a distinct historical value in preserving facts and traditions which might otherwise, through neglect, be consigned to oblivion. Organization Day is the appropriate time when valuable oral and written contributions may be made. A field of opportunity is here opened to the chaplain, who may find pleasure in making notes and compiling data from every source and reducing them all to narrative form with a touch of literary art. The chaplain may thus become identified with a unit in a permanent way.

(2) Should he go to war, the art of observation may become priceless in value to the chaplain. In the presence of the enemy he may be forbidden to keep a diary lest his notes fall into the hands of the enemy and divulge strategic information. Here the memory must be whipped into obedience by the will and compelled to hold names, facts, and incidents until the stress is over.

d. Naturalization.—In connection with good citizenship lectures (see par. 63) it is always wise to encourage men of alien birth to obtain naturalization. To be enlisted they must have taken out first papers and expressed intention of citizenship. Chaplains should familiarize themselves with all the Federal regulations governing the

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process of obtaining citizenship, and when occasion arises should instruct and assist these aliens to complete naturalization.

e. Training camps.—(1) The importance of summer training camps in our scheme of national defense is growing from year to year, and chaplains are called upon to play their part in the effort to make them fulfill the ultimate purpose for which they are intended. Chaplains have a very large part to perform in the training camp program if we are to make good our promise not only to impart to the young men military information but also to safeguard their moral and religious welfare. He must bear a man's part in our promise to keep these camps morally above reproach and to return the young men to their homes not only with characters untarnished but with the moral fiber of their lives strengthened because of this period of soldier training. The young men who attend camps have, as a rule, been affiliated with various religious denominations. All creeds are represented. All should be accorded impartial sympathy and support. It is a matter of paramount importance that training at all military camps should be such as to strengthen in every citizen the high ideals of moral character, liberty, justice, respect for the law, regard for the Constitution, and reverence for God, which have made possible our national existence and prestige.

(2) The Army policy demands that the chaplain stress religious work as his central task. In the matter of public worship it is possible so to coordinate activities that the Catholic mass and the Protestant service may be conducted simultaneously. Hebrews will be provided for as indicated elsewhere. As great diversity as practicable should be had in Protestant services, so that the largest number possible may be suited. General services, interdenominational in nature, held in large assembly halls or in the open air, are interesting and inspiring and should be heartily promoted by chaplains. The senior chaplain should be a man of broad visions, tact, and devotion to his calling. He may be required to cooperate in nearly every phase of training and should also greatly assist in maintaining cordial relations between the camp personnel and religious organizations which desire to tender their services throughout the training period.

(3) Pastors of churches in towns adjacent to camps have been of great assistance in religious programs. In some cases they have conducted services in the camps, while at other places a cordial invitation has been extended to men from the camp to attend local churches.

(4) Senior Regular Army chaplains are also expected to set up and carry on some program of instruction for Reserve chaplains on

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active duty at these camps. This instruction can be didactic and constitute a review of extension course matter or may take the form of conferences or forums. A balanced combination of the two methods will probably be found to be productive of best results. The circumstances and the personnel in attendance must largely govern the procedure.

(5) In addition to the foregoing, the following specific activities have been carried on by chaplains in these camps:

(*a*) A chaplain's office established in a central location where men may come for religious consultation and advice.

(*b*) Moral lectures arranged in conjunction with the training program for promotion of high moral standards.

(*c*) Cooperation with religious organizations in the vicinity of military camps.

(*d*) Preparation of that portion of camp program which pertains to religious activities.

(*e*) Visitation to the sick in hospital.

(*f*) Cooperation with representatives of the Red Cross and similar agencies in maintaining home contact for troops.

(*g*) Cooperation with the recreation officer and hostess for entertainment programs at assembly halls and service clubs.

(*h*) Cooperation with camp and civil authorities in measures for observance of existing law.

(*i*) Assistance in the reception accorded to arrivals at camp, informing them of the religious services available and tendering to them such helpful advice, information, and service as may be at the disposal of chaplains throughout the period of training.

80. Exceptional duties.—*a. Teacher.*—The chaplain's relation to the educational system of the Army being advisory, except in the case of colored troops (see par. 4*f*, AR 60–5), he will rarely be expected to act as instructor. Exceptional cases may arise, however, as indicated in paragraph 66, when he may be called upon to teach, provided it does not interfere with his legitimate religious functions.

b. Other details.—A general rule which might reasonably be laid down for a chaplain with respect to all this class of duties is that he should hold himself in readiness to share in manly and sportsmanly fashion any and all the duties of the commissioned personnel of the command where there exists a real scarcity of officers which would entail hardship upon his fellows by his nonparticipation. Such emergencies do occassionally arise and when they come a chaplain does not want to win the unenviable reputation of being a shirker when others are working overtime.

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SECTION XI

SOCIAL ACTIVITY

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81. Courtesy calls—official and social.—*a. Advance information.*—Long-established customs of the service demand observance of certain social courtesies with an insistence scarcely less urgent than the purely official requirements as prescribed by written regulations. In fact it is practically impossible to say just where the official begins and the social leaves off. Custom demands that shortly after an officer receives an order assigning him to a station he should write a letter to the commanding officer stating the approximate time he expects to arrive and report for duty. In this letter some officers give the size of the family, if married, and state a desire for assignment to suitable quarters. Although regulations prescribe a formal written application for quarters after arrival, yet the commanding officer is often able to dispose of this matter beforehand so that the quarters to be occupied can be put in order ready for the officer upon arrival.

b. Official calls.—AR 605–125 prescribes that an officer reporting for duty at a station shall pay an official call upon the commanding officer as soon as practicable after his arrival. This call is to be made in uniform and at the headquarters of the command to which the officer is assigned. It should be remembered that the new arrival is reporting for duty in compliance with certain orders, and it is essential that he have with him on that occasion a copy of these orders. There are certain other visits and courtesies prescribed in Army Regulations of which all officers should thoroughly inform themselves. No possible excuse can exist for ignorance in matters of this kind which are clearly outlined in existing regulations. Chaplains are enjoined to let nothing interfere with obtaining this information.

c. Courtesy calls.—The demands of this nature upon an officer are a trifle more indefinite than those which are purely official, but are no less important in their bearing upon his future welfare and comfort. A few of these demands may be briefly stated here.

(1) It is a long-established custom in the Army, conforming to a similar one in civil life, that a new arrival is promptly paid a social

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visit by the members of the garrison. In the early days when most of the Army occupied frontier posts this first call, which was made immediately after arrival, served a double purpose, being both social and utilitarian, in which the callers offered assistance to the new arrivals in getting comfortably settled. Such a situation no longer exists, and the initial call is usually deferred until the new arrival has had time to get his house in condition for receiving callers.

(2) In the smaller posts and stations of the Army these initial calls are socially mandatory, but at school centers and stations of such great proportions as to make this function an obvious interference with the officer's duties, initial calls should be limited to close friends and those whose official duties bring the officers involved into personal contact, making thorough acquaintance necessary for the facilitation of official relations. Such exceptional conditions are recognized in AR 605–125.

(3) The duty of leaving a calling card for each adult member of the family called upon should not be overlooked, even if the persons called upon are at home. The presence of these will inform the officer that the call has been made and give him the exact identity of the caller, thus facilitating future acquaintance.

(4) It is also a commendable custom in the Army that guests of an officer who are spending several days in his home be paid a social call by other members of the garrison. However, it is the demand of courtesy that male civilian guests be taken by their host to call upon the commanding officer at his office before that official makes his call upon the guests.

(5) A long-established custom of the service also dictates that officers departing permanently from a post pay parting calls upon the remaining commissioned members of the garrison when the personnel involved is not so numerous as to make it impracticable. On such calls it is customary for the caller to leave cards with the letters P. P. C. inscribed. (See also FM 21–50.)

82. Other general customs.—*a.* There are certain other miscellaneous customs which may well be considered here. In polite unofficial address, either written or spoken, general officers are addressed as "General," both lieutenant colonels and colonels as "Colonels," and captains as "Captain," while lieutenants of both grades are addressed officially as "Lieutenant"; they may be addressed socially as "Mister." It is the custom to address chaplains of all grades as "Chaplain," both socially and officially. Only intimate friendship or close association is believed to be warrant for failure to address an officer by his appropriate title. A possible exception to this rule is sometimes seen in

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the custom of some senior officers to address juniors with whom they are well acquainted by the surname only. It is a long-established custom of the service for a junior to use the term "Sir" in conversation with a senior. This is not a term of servility, but one indicating respect and a mark of good breeding. In the introduction of an officer to a civilian the officer's correct title should always be given.

b. Informal assemblies of officers, except in clubs, churches, and places devoted to recreation, should come to attention upon the approach or entrance of the commanding officers. In school or classroom, members of the school or class should stand at attention upon the entrance of the lecturer or instructor.

c. When walking or riding, a junior officer takes his place at the left of the senior, following the seniority relation prescribed in military formations.

83. Visitations to families of military personnel.—See paragraphs 59 and 61.

84. Soldier social clubs and other activities.—*a.* A chaplain's value to a garrison or command is enhanced as his points of contact multiply. One of the most fruitful fields for helpful contact is to be found in the realm of organized social activity for enlisted men. It must be remembered that the range of the soldier's social activity is much more limited than that of officers, and consequently a chaplain is a very real benefactor if he can so organize these activities that the enlisted men will have a normal and wholesome exercise of the primal instinct for association with the opposite sex. Some chaplains have conscientious scruples against organizing a dance club, and yet experience has shown that a properly conducted and adequately chaperoned dance in the post is conducive not only to contentment but to a higher state of morals than would likely prevail had no activity of this sort been provided and the men left free to find this type of recreation in the public dance halls of nearby cities. The most successful plan so far devised is that which utilizes the assistance of a select committee of noncommissioned officers known for their integrity, popularity, firmness, and moral uprightness. Better results follow the selection of married men for this committee, since they will more studiously guard against the presence of immoral or disreputable persons and improper conduct on account of the presence and consequently the reputation of members of their own families. The regulation of attendance upon and conduct at social functions solely by military agencies directly exerted through hostesses, chaplains, or other officers often may fail. By an appeal to a competent and well-

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selected committee of noncommissioned officers, and through them to the personnel concerned, to uphold the honor and good name of the post, the regiment, and the uniform, the very best results are to be had.

b. Other forms of social clubs have been of value to contentment and morals. Smokers, radio clubs, and other purely stag organizations at some posts fill a place in whiling away the monotony that is liable to weigh upon men with few interests and limited diversional facilities.

85. Army Relief Society and charitable activities.—*a.* In the early days a group of men and women in the United States Army organized its own relief society. Of its value there has never been any question. Its methods always appeal, its good deeds speak, and all want to help. Once a year its cause is heard, and the chaplain is often designated as the master of ceremonies for collection, or play, horse show, dance, or other activity devised to raise funds for the relief of the widows and children of deceased officers and enlisted men. No cause appeals more to the rank and file of the Army, so it behooves each chaplain to work for it in every legitimate way.

b. Frequently appeals are made in the case of national disaster, or due to some catastrophe in the Army, and it is the logical part of the chaplain to become the spokesman for the cause and the treasurer of the funds that may be raised. This includes such appeals also as are made annually for the Red Cross and other worthy and deserving causes.

c. Occasionally there arises a need for the relief of persons in the immediate post. It is always considered the duty of the chaplain to look after such needy or distressed cases, and they are usually turned over to him for the relief and alleviation necessary. Usually a special fund is raised and placed in his hands for this purpose. It is seldom found difficult to raise all the money that will answer the requirements of the case. Such funds should always be discreetly expended and the accounts approved and audited by the commanding officer.

86. Promoter for peace and harmony.—By reason of his office as a clergyman, the chaplain is looked to as a promoter of concord, fraternity, and esprit de corps in his post or unit. He makes a great mistake to aline himself with any clique or faction, for nothing will more quickly alienate him from the larger affection of his people than the reputation of being a partisan. If there should be a cleavage in the personnel it is the chaplain's business to resist the tempation to allow himself to be drawn into the controversy. Only

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in cases involving an unmistakable moral issue can the chaplain afford to aline himself and give expression to his convictions and position, and then only to the commanding officer or to others by direction of the commanding officer. Should the chaplain be married, the obligation to be neutral, if post cleavages occur, is equally binding on the members of his family.

87. Community relations.—*a. Churches, pastors, religious organizations.*—No chaplain, however gifted, can be of maximum service in a religious and moral way to the members of his garrison who does not seek the interest and sustained assistance of the churches, pastors, and religious organizations of the community near at hand. Here exists the possibility to organize the very closest cooperation. The churches may be asked to act as sponsors for the needs of the soldiers, both in the camp and in their community life. Neighboring pastors of various faiths will often be able, upon the invitation of the chaplain, to provide the service of their special denomination for the benefit of such soldiers as are of that religious conviction. Church organizations and guilds may materially assist by providing musical and devotional programs on special occasions for the soldiers in the post or camp, and sometimes may furnish reading and recreation rooms and lodging facilities for the military personnel when on leave. (See par. 42.)

b. Ministerial conferences and conventions.—It is desirable that church federations and ministerial unions, especially in localities adjacent to Army posts and stations, should cooperate with chaplains in promoting popular interest in the religious and moral work in behalf of the men of the Army. It is not unseemly or indiscreet for the chaplain to take the initiative that may be necessary to arouse such interest on the part of these conferences as may be considered wise and necessary for the well-being of the personnel of his jurisdiction, always subject to the wishes of the commanding officer, ascertained in advance.

c. Civil authorities.—The manner in which the soldier spends his time in a community not under the control of the War Department has a definite bearing on his health and conduct. It is the purpose of community cooperation to deal with such of the soldier's time as is spent in the community. This entails the fostering of a spirit of good will between the armed forces and the various communities, thereby bringing about a mutual respect and aid for one another. The foregoing clearly shows the importance of an active and sustained relationship between the military authorities and the civic and municipal authorities of communities adjacent to posts and

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stations. In the accomplishment of the desired state of good feeling, the chaplain can play an important part.

d. National Guard.—Because of the unity of interest that should pervade the three components of the Army—that is, the Regular Army, the National Guard, and the Organized Reserves—the personnel of these divisions should seek out one another, not only for mutual acquaintanceship and social purposes, but also for mutual assistance and counsel in military problems and in the moral and religious questions that may arise. Cooperation in important military-religious ceremonies tends to an improvement of community relationships and assists in promulgating a feeling of respect for the service in the various communities of the country. (See sec. XIII.)

e. Officers' Reserve Corps.—Contacts should be made with Reserve officers whenever opportunity is afforded. With the officer personnel of that large body of citizen soldiery which will be relied upon as a strong line of defense for the country in emergency, Regular Army chaplains should maintain most helpful and cordial relations. (See sec. XIII.)

f. Patriotic and welfare societies.—The societies that have been organized as a result of duty rendered during the wars in which our country has been engaged can always be called upon to assist the chaplain and will render substantial aid in promoting the success of any endeavor for the comfort, happiness, and betterment of the soldiers.

(1) Military relations with the American National Red Cross, authorized by the act of Congress approved April 24, 1912, to render aid to the land and naval forces in time of actual or threatened war, are explained in detail in regulations issued by the War Department and in section 127a, National Defense Act, approved June 3, 1916. The main activity of the Red Cross in time of peace consists in assisting the sick in military hospitals and in caring for indigent soldiers and their families.

(2) By an act of Congress approved May 31, 1902, authority is given to the Secretary of War to grant permission by revocable license to the international committee of the Young Men's Christian Association of North America to erect and maintain on the military reservations within the United States, or its possessions, such buildings as their work for the promotion of the social, physical, mental, and moral welfare of the garrison may require, under such regulations as the Secretary of War may impose. Pursuant to this act, permission has been granted the Young Men's Christian Association

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to erect permanent buildings at certain posts and stations, where very beneficial welfare activities are carried on for the military personnel.

(3) Many other welfare societies such, for example, as the Knights of Columbus, the Jewish Welfare Board, the Salvation Army, and the Woman's Christian Temperance Union are available for cooperation and assistance, and chaplains should not fail to utilize their good offices and cultivate their acquaintance whenever occasion presents itself.

g. Professional and commercial organizations.—Patriotic citizens throughout the country have rendered substantial and willing aid in promoting the success of the chaplain's religious program. To this need come willingly Rotarians, Kiwanis Clubs, Chambers of Commerce, Ad Clubs, organizations of lawyers, physicians, civic clubs, and other similar institutions. What they have done in the past they will do again when approached properly and in the right spirit by the chaplain.

h. Fraternal orders.—As all fraternal orders have military men among their members, naturally the interest of these was concentrated to a large degree upon the Army during the World War, and the various orders took an active interest in the welfare of the soldier. This generous spirit is still alive, and only an invitation is required to find the interest aroused for the benefit of the personnel of the camp near the lodge. The fraternal orders will frequently offer to send entertainment committees and lecturers to edify and amuse the soldiers, and some of them have furnished places of recreation and comfort for the soldiers while away from the post.

i. Transportation agencies.—Traction and railroad companies often make it a policy to encourage soldiers to travel short distance trips over the week end, so that places of historical or artistic interest may be known and thereby advertised by them. Special rates can often be secured when large numbers of soldiers avail themselves of some special attraction, such as patriotic celebrations, athletic games, or excursions. Often the company's officials will print special time tables, make special transportation and carrier rates, and assume all the trouble of preparing tickets, etc., for the convenience of the soldier, if only the matter in hand be brought to their attention in ample time. Chaplains should take up matters of this kind with post exchange officers or other similar appropriate authorities.

j. Police, firemen, State constabularies.—If the chaplain will make the acquaintance of the chiefs of all the law and order officials, the soldiers will be benefited, and the chances of clashes with the con-

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stabulary or local police will be greatly reduced. If the chaplain can arrange some occasion at which the soldiers and the police force can get together, and know one another better, and mutually realize that all are guardians of the law, and are comrades in the cause of law and order, much benefit is bound to ensue. The interest of the soldier in firemen especially is accentuated by the fact that a part of the soldier's training in the garrison is in fire drill. In this realm of common interest a comradeship can be developed between these two classes of men mutually helpful. Many firemen are members of the Reserve and were soldiers in the World War, and many soldiers may desire to take up the work of the fire department after their discharge, so that an acquaintance ripening into friendship on the part of the soldiers and the firemen of a community will be of benefit to the Army as well as to the municipal authorities who are on the lookout for new material for the fire-fighting service.

k. Families interested in soldiers.—Pastors of churches in towns adjacent to posts have been most helpful in bringing the soldier into closer relationship with the families of the community. The custom adopted during the World War of inviting the soldier to the Sunday or festival dinner will in time of peace temper the homesickness of many a young recruit with the touch of home life that will make him forget for a time the severity of barracks routine and give him a new outlook and new aspirations. There is a kinship and mutual bond among people of the same religious affiliation, and the church and chaplain are the proper intermediaries to bring about the interest of the families in the soldier.

l. Parental and home town influences.—Experienced chaplains keep emphasizing the plea that when a boy from a community enlists or reenlists in the Army the parent, minister, or friend should communicate with the chaplain through the recruiting office, giving the name and address of the soldier with the name and address of the writer. Thus is established a threefold bond; the chaplain knows the soldier and also those interested in him, and a regular correspondence chain may be started by which the chaplain is brought into closer touch with the soldier and his former life and environment and consequently is better able to be of assistance to him. Letter writing is thus greatly stimulated and encouraged, and the parents and friends know a mutual friend, the chaplain, who will take an interest in the soldier and keep the family informed of important events in his military career and training. When his enlistment is about to terminate, a letter then from the chaplain to the

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friends in the community will frequently secure in advance a position worthy of one who has patriotically given a period of his life to the service of his country. Newspaper articles written by the chaplain, always in accordance with such rules as the War Department or the local commanding officer may prescribe, to communities from which soldiers have enlisted will stimulate not only a genuine interest in the soldier away from the home town but will forge a bond of sympathy and interest for the Army.

m. Communities touched by cross-country marches.—Very beneficial contacts for troops on cross-country marches may be secured through tactful advance notices sent by chaplains to pastors of churches, to commanders of patriotic societies, secretaries of welfare organizations, and others prominent in the communities to be touched en route. These advance notices could contain such matter as the designation of the unit on the march, the name of the commander, the number of officers and men, and any other pertinent matter calculated to arouse general interest.

Section XII

THE CHAPLAIN IN WAR

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88. On the firing line.—The purpose and the aims of military life have been tersely summed up as follows: "To fit men mentally, morally, and physically that in time of war they can bring their flag to victory against every foe." It may, therefore, be confidently stated that the duty of the chaplain lies with the men of his command who are on the fighting line. This does not mean that the chaplain should take part in every assault and go over the top with the men and become a "fighting parson," but the chaplain should know of every impending engagement and should arrange so that every man who desires to do so may come to him for confession, or the sacraments, for a word of hope and cheer, and to leave with him a last message for loved ones at home. If the regiment or battalion is sent to the rear for rest or training, the chaplain should select some central place at which the men

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may consult him. If far enough behind the lines, simple vesper services, under the open sky if necessary, may be held. If near a village, the church or the hall, if one is available, may be used, or if not, some storeroom may possibly be utilized for the purpose. The place of meeting is of very small moment—the meeting is the all important thing. If the men are on the march to the front, nothing should keep the chaplain from that column. If the men are in the trenches, the chaplain should visit them as often as possible.

89. Aid stations and hospitals.—The chaplain has always a responsibility for the wounded. There may be times when he will be charged with the duty of bringing in the wounded to the aid station. When he is called upon to do this he must obtain a map of the locality into which he is going, learn the location of the aid stations, secure, if available, a reliable guide who knows the best roads and paths, hastily organize litter bearers, and secure a liberal supply of first-aid materials. If, however, he is not detailed to bring in the wounded, the chaplain's place is at one of the forward aid stations. What can the chaplain do at the aid station? In the last war nothing was done to the wounded at the front but to give them the simplest form of first-aid treatment. In a few weeks the chaplain can learn to do all that is done there, and his assistance will be welcomed by the medical officer in charge. The chaplain's presence is deeply appreciated by the wounded men. It may also be possible for him to provide and keep on hand hot coffee, hot soup, or other food to be used as a stimulant and nourishment for the men brought in cold and hungry and suffering from wounds or shock. In this ministration the chaplain must be tactful and work with the consent and under the direction of the medical officers. Many of the wounded men will ask the chaplain to keep some of their personal treasures which might be lost in their transit to the hospitals. This he will of course do. (For further discussion of ministration to the sick and wounded see par. 54.)

90. Identification and burial of the dead—graves registration.—*a. Existing orders.*—Since the chaplain is frequently charged with the burial of the dead it is his duty as early as possible after the outbreak of hostilities to familiarize himself thoroughly with all current orders and bulletins dealing with the burial of the dead, the disposition of the effects of the dead, and graves registration. The chaplain can also be helpful in this connection by frequently reminding both officers and men of the importance of always wearing the regulation means of identification.

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b. Location of burial places.—A most important preliminary problem confronting the chaplain when actually in the zone of hostilities will be the location of cemeteries. If the territory has been fought over for some time, or if it is stationary warfare, the cemeteries will be marked on the maps or their location will be noted in orders. At the front, however, and in open warfare if specific orders are lacking, the chaplain himself must sometimes determine where he will bury the dead. Men should never be buried in isolated places if it can be avoided. If possible all the bodies should be taken for burial to some central place, chosen with a view of its being accessible and easily found by those charged with the permanent marking of graves and one easily located on a map. Graves should never be placed near a stream, as pollution of the water may result, and should the stream overflow its banks all crosses and other marks of identification may be washed away.

c. Burial details.—For the necessary labor involved a burial detail will be furnished. This detail should include at least one reliable noncommissioned officer who is familiar with the terrain and the nature of the work to be done. Thus the chaplain will be given intelligent cooperation and will be relieved of a part of the minutiae of the task.

d. Identification and interment.—When the bodies have been brought to the place of burial, the chaplain or his assistants should search them very carefully, making sure that nothing of value or of interest to those at home is left to be buried. Everything found on each body should be tied up in a handkerchief or placed in a small bag and carefully labeled with the name of the owner, to be later disposed of as indicated in *g* below. If any of the bodies are unidenitfied, they should not be buried until every reasonable means has been exhausted to learn their identity. Careful and renewed search of pockets will often bring to light letters and cards that have been overlooked. Or it may be possible to call upon some of the men of the same company, if known, to furnish the clue that will lead to identification. However, after all has been done, if some must remain nameless they should be buried in separate graves or be placed together at one end of a common grave and accurate records made thereof. This will facilitate the work of any who may later disinter the unknown bodies in an attempt to learn their identity. After the bodies have been placed in the grave, the chaplain should see that each body has fastened to it its identification tag. This tag should be protected from decomposition by a fold of cloth. After

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the place and number of the grave have been noted in the chaplain's record book, each body should be covered with a blanket or shelter-half and the services of the church read. This last sacred service should not be dispensed with unless the lives of the burial party are actually jeopardized thereby. When the graves have been filled, crosses or identification markers should be firmly fixed in proper places in compliance with regulations in force at the time.

e. Improvised identification.—If some of the dead were without identification tags and their names were learned through letters or other means, the circumstances should be noted and the letters or cards placed in a bottle and sealed. The same method should be followed in the case of the unidentified; that is, all the facts concerning the finding of the body, any remarks on the clothing, or other pertinent items should be written with pencil on a piece of paper and placed in the bottle. This bottle should either be buried with the body or pressed into the soft earth in inverted position at the head of the grave after the grave is filled. This meager information may later help in clearing up the mystery of the name of the soldier.

f. Enemy dead.—If time and conditions permit, the same care should be exercised in the burial and identification of the enemy dead. In this connection chaplains should read articles 3 and 4 of the Geneva Convention.

g. Personal effects.—The chaplain must exercise due caution in the care of such personal effects as are found upon the bodies of deceased men at burial. The possessions of each man should be placed in a separate parcel, each article accurately enumerated and described, and contents of each parcel and correctness of inventory attested to by another person. These parcels of personal property are to be transmitted to the officer charged with the final disposition of them under the provisions of the 112th Article of War, or in compliance with such other regulations as may be in force at the time. When receipts for these effects are received by the chaplain, he should carefully preserve them since he may often be called upon to produce them in connection with inquiries from friends and relatives of the deceased. As a kindness to the deceased it is suggested that any article which may be found upon a body, the presence or description of which would bring discredit upon the man or his friends, should be omitted from the inventory and discreetly destroyed. Government property found on the person of a deceased soldier must not be included in the inventory, but should be turned in at points designated for this purpose.

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h. Reports.—The chaplain's next duty is to report his burials. He should use the greatest exactness in this matter and should never report a burial until he is sure that all statements in the report are correct. All burials should be verified by checking them against the casualty list in the unit surgeon's office. Then the location of the cemetery or the location of the isolated graves should be verified by reference to a map. Care on the chaplain's part in reporting burials and the location of the graves will save much trouble for those who later come to mark permanently the graves or to disinter the bodies. All burials should be reported promptly on prescribed blanks through designated channels. The chaplain should keep for his files a very complete record of every burial. This record should show the name, cause of death, location and number of grave, how marked, and an inventory of the articles taken from the body at the time of burial. See AR 30–1805, 30–1810, and 30–1815; also FM 100–10 and TM 10–630.

91. Military funerals.—See paragraph 45*a*.

92. Pastoral correspondence.—In his pastoral capacity the chaplain, when circumstances are not prohibitive, may correspond with the relatives and friends of members of the unit with which he is serving concerning intimate personal matters pertaining to the sick, wounded, and deceased. Facts of a personal nature calculated to give consolation to the families of officers and enlisted men may be imparted with propriety, provided extreme care is taken to observe all rules of censorship and other pertinent regulations in force at the time. Information giving exact locations, numbers, and designations of units engaged in combat, results of engagements, number of casualties, and other information of similar character calculated to be of value to the enemy should it fall into his hands, must be studiously omitted from such communications. Where death is occasioned by disease, which is usually the case in peacetime, chaplains should avoid any attempt at a diagnosis of the disease or description of treatment. In cases of this kind information which may later be used as a basis to obtain compensation or pension from the Government will not be imparted to relatives by the chaplain. Such information must emanate from prescribed authorities.

93. Censorship.—In time of war, rules governing correspondence are promulgated by the War Department or by general headquarters. Their purpose is manifestly to prevent unauthorized information falling into the hands of the enemy. The extent and stringency of these rules are governed by the nature of the conflict. Chaplains must

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properly, thoroughly, and accurately inform themselves of these censorship rules and govern themselves accordingly. Since such rules are of vital importance and since grave results may follow their infraction, all members of the military service are under the greatest obligation to abide by them. Consequently it is the duty of chaplains not only to carry out these rules in their own actions, but to impress upon the men of their units the reasonableness and necessity for complete obedience in matters of this sort, admonishing them that a very small bit of strategic information at a pivotal moment has often determined the results of a great campaign. (See FM 30–25.)

94. Military executions.—Few chaplains are ever called upon to minister to men under sentence of death and accompany them to the gallows or the place of execution. Nevertheless this trying duty may fall to any chaplain. After sentence is confirmed and the hour for execution approaches, it is the duty of the chaplain to make frequent and unhurried visits to the condemned and to minister to him in accordance with his desires insofar as consistent with the religious belief of the chaplain. Assistance will be invited from a chaplain or a civilian clergyman of the communion in which the man was born or reared should he express such preference after inquiry has been made by the chaplain attending him. The service should be brief. The chaplain should remain to the end and give every spiritual comfort within his power to the condemned man.

Section XIII

NATIONAL GUARD AND RESERVE CORPS MATTERS

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National Guard chaplains—suggested activities 96
Chaplains of the Officers' Reserve Corps 97
Extension course 98
Visits and exchange of pulpits—conferences 99
Summer training camps 100

95. One Army, three components.—*a.* From the preamble of National Defense Act, as amended, the following is quoted: "The Army of the United States shall consist of the Regular Army, the National Guard of the United States, the National Guard while in the service of the United States, the Officers' Reserve Corps, the Organized Reserves, and the Enlisted Reserve Corps." Thus is stated the governmental policy for future national defense as embodied in the threefold organization which in time of national emergency would automatically

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be forged into one Army of the United States. On account of the common purpose for which these components are created, it is vitally necessary that the utmost harmony and cooperation exist among them.

b. Beside the task of possible military defense of the Nation stands the peaceful task of training the youth of the land in those virile lessons of citizenship so essential in the perpetuity and progress of a representative government.

c. To both of these great tasks chaplains may contribute much. As a necessary part of the military unit they may function to their maximum ability to render that unit most efficient through a high state of morale consequent upon the development of character by the agency of religion. As pastors and as chaplains on active duty at the summer training camps, they can be a powerful factor in the citizenship training of the youth of the land.

d. It behooves these three components of the Army to visualize the one great work to be accomplished, that is, the defense of the Nation in its broadest and deepest sense. On account of the life work of the minister of religion, he is peculiarly fitted to envisage this task in its highest aspects. As such he is likewise peculiarly fitted to bring to the Nation's material works of defense the spiritual phase and interpretation of this superb undertaking. It goes without saying then that there should exist the most perfect harmony in plan and cooperation in effort among chaplains who play so highly important and influential a part in this common task.

96. National Guard chaplains—suggested activities.—The functions of both National Guard and Reserve chaplains are so similar to those of Regular Army chaplains that it seems almost unnecessary to attempt a separate delineation of them. There are a few distinctive situations which call for special treatment. Among the duties incumbent upon National Guard chaplains the following are suggested:

a. Visits.—Visits to the armory should be made once a week, or on every military occasion therein, when practicable to do so. Points of contact should be sought, and such relations with the men and officers should be cultivated as will invite attention to the chaplain and demonstrate his willingness and ability to be of real service to his unit.

b. Interviews.—Chaplains should interview all recruits joining the unit and tactfully obtain as many vital facts about their past and present status as practicable. On this occassion, and afterward, when practicable, encouragement should be given to the men to come to the chaplain for advice in times of perplexity, trouble, or anxiety.

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c. Card catalog.—A complete card catalog of the entire personnel of the unit should be kept by the chaplain, revised up to date, and referred to as occasion arises. Chaplains will find this catalog a great help in selecting men for athletic, entertainment, vocational, or other purposes. A study of this catalog will also give certain information which may be the medium of approach and contact with the men vitally necessary to the maximum influence of the chaplain.

d. Formations.—Chaplains should, with becoming modesty, avail themselves of every opportunity to participate in the activities of the unit. Field day and armory athletics, recreational programs, drills, reviews, and maneuvers should find him either taking an active part or giving appropriate assistance. Cross-country marches, bivouacs, camps, target practice, and other field activities should always find the chaplain prepared and with his unit. When in camp in the field the chaplain's flag should be in evidence to mark the place where divine service is to be held and where the chaplain may be daily found for consultation.

e. Services.—In cooperation with and under the advisement of the commanding officer, the chaplain should arrange for occasional services of worship or patriotic assemblies in the armory. The various patriotic anniversaries and the regimental birthdays are suitable occasions for assemblies of this kind. On these events maximum use should be made of the talent, musical and otherwise, of the organization and appeal made to the esprit of the unit to insure an enthusiastic and profitable program. Occasionally it may be practicable for a chaplain to invite the regiment to worship in his church, but in this undertaking great tact should be exercised that no semblance of denominational propaganda be present. In this connection the chaplain should have in mind the provision in AR 60–5, which specifies that: "Chaplains will serve as friends, counselors, and guides, without discrimination, to all members of the command to which they are assigned, regardless of creed or sect."

f. Social functions.—Chaplains, when possible, should attend the social functions of the regiment. Such functions frequently afford opportunity to make the acquaintance of members of families of the personnel and consequently to establish a greater number of points of contact. The chaplain's work and influence are thus facilitated.

g. Esprit de corps.—The National Guard chaplain should exert a telling influence to build up the esprit de corps of his unit and should aid recruitment whenever and in whatever legitimate manner he may be able.

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h. Cooperation.—Besides the duties which National Guard chaplains owe to their own particular unit, there are duties which they owe to each other and the relationship which they should sustain to their fellows in the chaplaincy. Their relationship to Reserve chaplains and to chaplains of the Regular Army should be cordial and cooperative. Among themselves much mutual benefit should accrue from appropriate State organizations or associations, provided such organizations are consummated under authority of State adjutants general. These associations might project training programs and conferences which would be both stimulating and informative, and thus greatly augment efficiency.

97. Chaplains of the Officers' Reserve Corps.—*a. Citizenship training.*—While the National Defense Act does not so state, there is an implied defense in which all may participate which does not call for armed forces. This is referred to in paragraph 95. It is believed that most invaluable service can be rendered to the country by Reserve chaplains by the loyal support which they can give to the citizenship training program, including cooperation in the effort to develop in the youths of the Nation national pride and patriotism; strong, manly characters; and sturdy robust bodies. This can be done from the pulpit and platform by these chaplains with perfect consonance with their spiritual office. Similarly, on the negative side of this proposition, these well-informed clergymen, knowing the facts of their country's history and institutions, are in a strategic position to combat actively any insidious and anti-American tendencies inspired for the most part by pernicious and destructive propaganda.

b. Readiness for an emergency.—The prime significance of preparing for a possible call to active duty should appeal to the Reserve chaplain with the same force as to the National Guard chaplain. The latter has some advantage in the fact that he may at stated periods through the year be associated with his command, but since summer training camps have become so popular and efficiently conducted this disadvantage may be largely offset if the Reserve chaplain avails himself of this opportunity.

c. Publicity.—Another duty, although somewhat collateral in nature, which Reserve chaplains might with propriety undertake, would be the representation of the chaplaincy on appropriate public occasions, especially at annual convocations of their respective denominations. The public is usually uninformed as to the real work of chaplains and the functions of the Army of the country in time of peace, and a real service on behalf of the men in uniform could thus be rendered. In this connection it is suggested that no better and safer method of

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recruiting the personnel of the Chaplains' Reserve is known than through the active interest of those holding commissions in it. They know their fellow pastors, and are by experience capable of judging which have and which have not the qualities requisite to this office.

98. Extension course.—Of equal importance to Reserve and National Guard chaplains is the duty of obtaining all the information available to fit them for duty with troops. The duties of chaplains are briefly and concisely stated in AR 60–5. But since there is much information which these regulations do not contain, it is recommended that National Guard and Reserve chaplains avail themselves of the extension course. This course is prepared at the Chaplains' School and is promulgated by corps area and department commanders to whom application for enrollment should be addressed. The extension course contains the following subjects: Organization of the Army; Office Organization and Administration, Chaplains; Defense Against Chemical Warfare; Military Law—The Law of Military Offenses; Military Discipline, Courtesies, and Customs of the Service; Interior Guard Duty; Map and Aerial Photograph Reading; Military Sanitation and First Aid; Practical Duties of Chaplains; Administration; Burials, Graves Registration, and Related Subjects; Army Morale; Military Law—Courts Martial; Organization of the Infantry Division (Triangular); Rules of Land Warfare; Welfare and Recreation.

99. Visits and exchange of pulpits—conferences.—When location of residence is not at a prohibitive distance from a military station, Reserve chaplains could, with profit to themselves in the way of experience, render volunteer service at those stations of Regular Army troops which are without chaplains. At times mutual advantage may accrue from an exchange of pulpits with some regular chaplain. This change would be helpful to both, and the Reserve chaplain would add a little to his preparation for active duty should the occasion arise. Associations of this kind, with an occasional conference of all chaplains in a definite area, give promise of being of inestimable value to all participants. (See pars. 53 and 79*a*.)

100. Summer training camps.—The increasing importance and interest of summer training camps and their established value to the youth of the land warrant Reserve chaplains not only in giving them full and hearty support, but also in making themselves available for active duty at these camps. Limited funds will not permit all who volunteer to be chosen, but those selected will be richly repaid for the time thus spent. No expense is involved except for personal equipment and subsistence. The Government pays mileage from residence to place of duty and return, and the active duty pay

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for the period will meet all personal expenses. The recreational value alone is worth all the trouble involved, not to speak of the advantages to be gained in preparation for active duty should the emergency ever arise. At these camps there will be found opportunity for personal work among the young men in attendance, for conferences with other chaplains, for full and free discussion of the problems of military service, for review of extension course matter, and for enjoyable social contact with officers of all arms and services. It is believed that the benefit to the individual chaplain to be derived from such experience is even sufficient to repay him for occasional volunteer and gratis service in this capacity. Volunteer service, not only in training camps but at posts and stations where there are no regular chaplains, will not only provide religious ministrations for the young men who otherwise might not receive such, but will also give to the Reserve chaplain a military contact and experience which will very materially contribute to his preparation for a possible contingency and subsequently enhance his general efficiency. (See par. 79*e*.)

Section XIV

GENERAL INFORMATION

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101. Army and Navy Hymnal.—In the Army and Navy Hymnal is a collection of over 250 popular hymns with familiar tunes. It contains also a variety of "orders of worship" and suggested programs for sundry occasions. This book is a regular article of supply for all chaplains, as shown in Tables of Basic Allowances published by the War Department, and may be obtained by requisition upon local quartermasters. The books will be supplied packed in small steel containers, suitable for hasty transportation, if containers are included in requisitions. Band and orchestra editions of the Army

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and Navy Hymnal may be purchased from the publishers of the hymnal. The band edition is arranged for 15 instruments and the orchestra edition for 12. Each arrangement covers 50 of the most popular hymns.

102. Publicity.—It is the policy of the War Department to encourage a certain degree of publicity with relation to all arms and services in order to promote an acquaintance with the Army throughout the country. A department of the office of the Chief of Chaplains is devoted to the dissemination of items of news value to the religious and secular press of the country. Chaplains are also kept in close touch with War Department projects and activities by circular letters and by occasional copies of War Department News Releases which contain items of general interest.

103. Financial matters.—*a.* Many articles required for the work of the chaplain may be obtained through the quartermaster upon requisition. In addition to this source of supply, there are occasions which demand financial resources apart from the govermental provision. AR 210–50 authorizes the post exchange council with the approval of the commanding officer to make such appropriations to the chaplain's fund as may be deemed necessary for religious and moral activities of the command.

b. There are occasions for the expenditure of money necessary for the proper performance of the chaplain's work, which are provided for by another source of revenue. Some denominations make small periodic donations available for discretionary use by chaplains of their respective churches. The expenditure of these funds is safeguarded by a quarterly inspection and audit by the commanding officer of station or organization and by an itemized monthly statement to the church authorities making the appropriation. Special financial demands for the benefit of the enlisted men may sometimes be provided for by a special appropriation by the post exchange council, while extraordinary expenditures, such as those required for Christmas or Fourth of July, are usually provided for by entertainments or by voluntary contributions of the personnel of the garrison.

c. Except for projects specifically authorized by the War Department, chaplains are forbidden by AR 60–5 to solicit subscriptions. However, voluntary offerings, which are a part of religious worship, and individual donations to the work of chaplains are of course permitted. Such funds must be expended by the chaplain for the purpose donated, and an audit and inspection of these expenditures must also be made by the commanding officer of the station or organization. (See par. 73*g*.)

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104. Special form letters—wills.—*a. Letters.*—There are a number of occasions when it is desirable, on account of the large correspondence required by the chaplain's work, to have on hand a supply of form letters. Among such may be mentioned letters to parents and ministers when the recruit first reports for duty, forms for announcing promotion, or any special advancement to be sent to the newspapers of the soldier's home town, set forms for reply to official communications and correspondence, form letters for congratulatory occasions, letters for reply to questions from parents regarding correct addresses of soldiers, etc. Considerable discretion is necessary in the use of this type of correspondence, as it is liable to lack that personal touch which is the real spirit of letter writing. A few sample forms follow:

(Place) (Date)

Subject: Welcome to discharged soldier.

To: The pastor of _____ Church, _____

1. I beg to advise you that _____ of your church is to be released from active duty in the Army within a day or two. He is returning to _____. It is suggested that you and the people of your church accord him a hearty welcome.

2. You will not find him greatly changed. He is, however, in this transitional state from a military life to that of a civilian, in a particularly fluid state of mind when he will respond the more readily to tactful and wise guidance. We know that from you he will receive this, not only in his religious life, but in his efforts to get settled again in the community life. He has been a good soldier, and we hope that, with your aid, he will become a better citizen as a result of his service in the Army.

Chaplain, U. S. Army.

(Place) (Date)

Subject: Welcoming a discharged soldier.

To: The minister of _____ Church, _____

1. I know that you will be greatly interested to know that _____ _____, of your church, will be discharged from active service in the Army in a few days. To ask you to welcome him home or to your church is unnecessary, but I do want you to make every effort to interest him in church life immediately upon his return. His spirit of patriotism and self-sacrifice as demonstrated in the Army prove him to be the right sort of man, with noble ideals and laudable ambitions.

2. In seeking to readjust himself to civil life he will require your assistance, which I am sure he will greatly appreciate. Having been a good soldier, he will doubtless return a good citizen. Help him to happiness and contentment by your warmest welcome and continued assistance.

Chaplain, U. S. Army.

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b. Wills—disposition of effects of deceased soldiers.—Every member of the forces should be told that in case of his death without a will, his land will go to his wife and relatives in accordance with the laws of the State where the land is, and that his other property will go to his wife and relatives in accordance with the laws of the State where he himself is a permanent resident. He should be told also that the laws dividing estates of deceased persons are reasonable. Finally, he should be told that if he wishes to make his will, he ought to consult some lawyer of his own State or the judge advocate of his division. As the requirements of the States vary greatly, no one form for executing and attesting wills can be framed. The number of witnesses varies from State to State. There are a few States in which a seal is necessary though even for those States it is enough to affix a wafer or a scrap of gummed paper, such as a piece of postage stamp. The requirement most difficult to follow is the one found in most States to the effect that the testator's signature or mark must be affixed in the actual presence of each witness and that the witnesses must sign in his actual presence and in the actual presence of each other. The requirements in Louisiana are so intricate that no one but a Louisiana lawyer can superintend the making of a Louisiana will safely. The following form of will satisfies the legal requirements of all States except Louisiana:

This is the last will of John Smith, of Cincinnati, Ohio, a private in Company A of the 750th Infantry. I revoke all other wills. I give to my wife, Henrietta Smith, one thousand dollars and the farm on which we live. I give to each of my children one hundred and fifty dollars. The rest of my property I give to my wife. I name my wife and William Smith executors of this will without surety.

Signed and sealed this 10th day of April, 1918, at Paris, France.

JOHN SMITH. [seal.]

Signed and sealed by John Smith in our presence, and by him declared to be his last will, this 10th day of April, 1918; in testimony whereof, at his request and in presence and in the presence of each other, we do now sign as witnesses the day and year aforesaid.

WILLIAM H. CLAY,
Sgt., Company A, 750th Infantry,
186 Vine St., Cincinnati, Ohio.
SAMUEL JONES,
Corp., Company A, 750th Infantry,
18 Brown St., Dayton, Ohio.
HENRY S. WASHINGTON,
Pvt., Company A, 750th Infantry,
99 Front St., Newport, Ky.

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105. Transportation.—Complete information concerning transportation of officers and their families is to be found in War Department publications available to all. In this connection the following should be studied:

General information	AR 30–920
Sleeping-car and similar accommodations	AR 30–925
Transportation of authorized baggage	AR 30–960
Transportation of individuals on transports	AR 30–1195
Baggage on transports, customs requirements	AR 30–1210

106. Subsistence.—Officers with and without dependents are authorized certain allowances for subsistence. This information will be found in AR 35–4220.

107. Medical attendance.—Officers, enlisted men, families, and servants receive medical and hospital treatment under conditions which are stated in AR 40–505.

108. Payment of salary.—All information relating to the pay of officers will be found in AR 35–1360, and War Department Form No. 336 (pay and allowance account).

109. Enlisted men, information regarding.—Data relating to enlisted men are filed in the organization records. The chaplain is authorized to request such information as may be desired at any time. When he secures needed information he should enter the same on the individual record card in his official card catalog or in some other easily accessible place. This will facilitate future reference and prevent disturbance of the official unit or post records again, a matter which often entails considerable labor.

110. Care of equipment—property responsibility and accountability.—The care of equipment must conform to the orders that are from time to time issued by organization commanders in accordance with War Department general orders. The method of accounting for and disposal of such equipment is carefully directed in AR 35–6520, 35–6540, 35–6620, and 35–6640. Many articles can be issued for the use of the chaplain, when necessary, either direct from the quartermaster stores or from the organization supplies, on memorandum receipt for same. In the United States Army the care and responsibility for Government property is a most important study, and the chaplain must know the regulations on the subject thoroughly, inasmuch as he will have, especially in the field, a considerable amount of property in his care. A detailed study of the Army Regulations covering this special subject will acquaint him with the main facts. A more elaborate study can be made in such general

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orders and circulars as are from time to time issued by the War Department pertaining to this matter.

111. Requirements upon discharge or retirement.—In all posts, stations, and organizations, it is required that an officer upon discharge or retirement secure clearance papers from all departments with which he may have had property or money transactions. Other requirements are set forth in AR 605–245 and 605–250. In case the chaplain is requested to furnish information regarding the discharge of a soldier, instructions will be found in AR 615–360. AR 615–395 gives information as to retirement.

112. Foreign service—passports.—All information regarding foreign service for officers will be found in AR 605–175. See also AR 600–200 for directions regarding passports.

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APPENDIX

LIST OF REFERENCES

The following publications are among those which are recommended for study by chaplains:

1. **Army Regulations.**

	No.
Accountability for Library Books	35–6800
Administration	210–10
Allotments of Pay	35–5520
Appointment of Chaplains in Regular Army	605–30
Army Extension Courses	350–3000
Army Retiring Boards	605–250
Arrest and Confinement, General	600–355
Burials on Field of Battle	30–1810
Chaplains, General Provisions	60–5
Chaplains—Officers' Reserve Corps	140–25
Chaplains' School	350–1500
Citizens' Military Training Camps	350–2200
Clothing Money Allowance and Price List of Clothing and Equipage	30–3000
Correspondence: How Conducted	340–15
Correspondence: Penalty Envelopes and Labels; Use of the Mails	340–10
Discharge—Enlisted Men	615–360
Employment of the American National Red Cross	850–75
Expendable Property	35–6620
Flags, Colors, Standards, and Guidons; Description and Use	260–10
Foreign Service	605–175
General Staff: Organization and General Duties	10–15
Graves Registration—General	30–1805
Inspections	20–10
Items and Price List of Supplies Controlled by Budget Credits	30–3010
Leaves of Absence and Delays	605–115
Lost, Destroyed, Damaged, or Unserviceable Property	35–6640

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	No.
Maintenance of, and Tests for, Physical Fitness	605–110
Medical Attendance—General Provisions	40–505
Military Publications: Allowance and Distribution	310–200
Mounted Officers; Mounts, General	605–130
Officers' Reserve Corps: Reserve Officers not General Officers nor Federally Recognized Members of the National Guard	140–5
Passports	600–200
Pay Accounts of Commissioned Officers, Army Nurses, Warrant Officers, and Contract Surgeons	35–1360
Personal Reports; Registration	605–120
Personnel: Rank and Precedence	600–15
Prisoners, General Provisions	600–375
Promotion Boards, Regular Army, Except for Medical, Dental, and Veterinary Corps	605–45
Promotion in the Regular Army, Except in Medical, Dental, and Veterinary Corps	605–40
Property Accountability and Responsibility	35–6520
Reports of Burials	30–1815
Requisitioning Property	35–6540
Retirement—Commissioned Officers	605–245
Retirement—Enlisted Men	615–395
Routine of Passengers on Transports	30–1235
Safeguarding Military Information	380–5
Standards of Physical Examination for Entrance into the Regular Army, National Guard, and Organized Reserves	40–105
Subsistence and Rental Allowances for Commissioned Officers, Army Nurses, Warrant Officers, and Contract Surgeons	35–4220
The Prescribed Uniform	600–35
Transport Chaplain	30–1155
Transport Messes	30–1220
Transportation of Individuals	30–920
Transportation of Individuals on Transports	30–1195
Unit and Similar Funds	210–50
United States Government Life Insurance	600–100
Visits of Courtesy	605–125
Wearing of the Uniform	600–40

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2. Field Manuals.

	No.
Equipment, Clothing, and Tent Pitching	21–15
Infantry Drill Regulations	22–5
Military Courtesy and Discipline	21–50
Soldiers' Handbook	21–100

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G. C. MARSHALL,
Chief of Staff.

OFFICIAL:

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Major General,
The Adjutant General.

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