What the New Army Expects of Its Chaplains

One of Them Outlines His Views Based Upon Years of Experience with Regulars—Preaching Only a Part of the Army

While candidates for commissions in training camps are being equipped themselves to be officers of the first half million men drafted as soldiers, their chaplains are busy as the Army's Medical and Quartermaster Corps are working night and day to train new recruits. Much of what is going on is much in being published about the organisation of a comparatively small but nevertheless indispensable corps—the Chaplains.

There are now sixty-six chaplains appointed to the regular army, representing every Christian denomination. The scheme of the General Staff for the new army provides one chaplain with every new regiment organized. This will mean that six must be on hand at last, about 200 clergymen will be called from their parishes to work with American troops at home and abroad. The President has the sole power of appointment of Chaplains. Each appointee must be confirmed by the Senate. The number of Chaplains of each denomination is apportioned according to the figures of the official religious census of the United States. In the case of each individual appointment, the Chaplain must have been recommended by the organisation of his church, or if there is no church organisation of that particular denomination, then the recommendations of five prominent clergymen must support the request for a commission in the Corps of Chaplains.

Each candidate for the position must undergo a physical examination similar to that taken by other army officers, and must pass a mental test such as shall be prescribed by the President. The Chaplain enters the service as a First Lieutenant, becoming a Captain after seven years. His income at the latter point, about fifty, is a regular salary, which is continually increasing, and provides for the presence of a Chaplain on the General Staff and the creation of the rank of Chaplain General with which is connected the right of the corps itself that it was abandoned.

The uniform of a Chaplain in similar to that worn by other officers. The insignia disturbing him from his position would not be distinguished, and hundreds have fallen on the field of battle in Europe in the midst of the work they are urging to be done. Fearlessly.

The Rev. Father George J. Waring of the Eleventh United States Cavalry, author of "An Army Chaplain's Duties and Slow Steps," a book published by the War Department for army use, remarked the other day: "It seems to me that the public is very much interested in things to all men." He added: "A successful Chaplain is necessarily the most adaptable man. It is necessary for himself with the least possible disturbance, to be a good soldier, a good writer and a good preacher." Father Waring, as he is affectionately known to thousands of soldiers, both officers and men, who have served, entered the army thirteen years ago. He was with the regiment in Cuba during the second occupation and also on the Texas border. A few years ago, after he had been promoted to the rank of Captain, he was sent to Lewiston, Me., to assume a Chaplain's duties in the camp. The Governor had issued a new plan, the establishment of Disciplinary Barracks. There occurred against the military code were to have any opportunity to rehabilitate themselves in the army, or else in civil life. From the prison Chaplain Waring was sent to Governors Island, where, a year and a half ago, he took up the work of Chaplain at theDisciplinary Barracks at Castle Williams.

When he was asked what were the characteristics of a successful army Chaplain, Chaplain Waring replied: "There are many, many, but, if you want a short list, I should mention: self-ecstasy, tact, common sense, broad-mindedness, cheerfulness, and practical sympathy; he should be charitable sympathetic, kindly disposed, firmly lenient but firm, courageous, straightforward and essentially a man of God. He should be first, last, and all the time what he professes to be, a clergyman, and should leave the military end to those who have adopted that as their profession and life work.

When the Government requests an army church for any purpose, it will no doubt then see how the Chaplains are to be called the regular officers if regular officers were needed they would be taken from the Government's own excellent recruiting college, West Point, or from a military college, from the organized militia, from the regular army, from the regularly enlisted soldiers. Under no circumstance would the Government go to a theological seminary; he should have been something like a theological seminary. He should be a clergyman, but the man that the army needs is one that it can call and send to any place, and be glad to have him.

"The Chaplain's foremost occupation ought to be to instill religion into every one of those with whom he comes in contact. He ought to come to teach religion; he ought to live so that every man who comes in contact with him will have to do his best to follow his example. He should preach short but practical sermons and should illustrate them in a way that will forcibly appeal to any audience. He should not make either himself or his religion a bore, but by his natural and pleasant manner make himself and his presence something to be desired. I believe that a Chaplain can take a leading part in preparing the soldiers for their duties. By doing so he can become better acquainted with them, understand their ideas and feelings, and bring them into their confidence. But a Chaplain should always remember that there are not only men to an end, and not an end in themselves."