FIVE CHIEFS

It is remarkable that over the years Southern Baptists have contributed five Chiefs of Chaplains to the military.

Three of these were Army Chiefs; one was in the Air Force; and one in the Navy.

Brief sketches of the life and work of these five chiefs will follow.

These studies should give the reader a better understanding of the qualities that make an outstanding chaplain; the call to the chaplaincy; the challenge of missions; what is involved in leadership; and the need to become an example worthy to be followed.
CHAPLAIN (MAJ GEN) ALVA J. BRASTED
Chief of Army Chaplains
23 December 1933 to 22 December 1937

Alva Brasted came from the early Van Breestede family, a family of farmers on Staten Island. He was born on his father's farm on July 5, 1876 near Findley's Lake, New York.

When Alva was five he knew he wanted to be a preacher. At the age of 8, his family moved to Ida Grove, Iowa.

He remembered the song of his tiny, energetic, doll-like mother who began each day at 3 A.M.

Revival services were held at the schoolhouse and Alva was moved to stand and testify for Christ. So also his Dad. They were baptized together in a river about a mile from his house.

At age 12, Alva stuttered and his father asked him not to go into the ministry. But this did not change his mind.

In 1901, his father and mother moved to Caddo County, Oklahoma. Alva received his B. S. degree from Des Moines College in 1907.
Later he attended the Divinity School at the University of Chicago where he was influenced greatly by Professor William Rainey Harper.
He received a B. D. degree from the University of Chicago in June, 1906. In December of that year he was ordained into the Gospel ministry.

*At the First Baptist Church, Lisbon, North Dakota. Not only was Lisbon his first church, but also there he found romance as he fell in love with the beautiful and intelligent Ada Frances Crocker.*

Actually he fell in love with Ada the first Sunday of his pastorate,
but it was not until four years later he gained strength to propose.

After Lisbon, his next pastorate was Montevideo, Minnesota, where he served from 1910 to 1912.

While in Dakota, Brasted served three years in the National Guard and he liked it. He began to cast his eye toward the chaplaincy. So in 1913 he entered the army chaplaincy as a First Lieutenant.

His first station was at Fort Screven, Georgia, where he spent two years. Next came the Philippines. On his way back to the States, his family nearly lost their lives as the ship Thomas with 1900 passengers encountered a storm of typhoon proportions. Alva led the people in three great prayer meetings and calm came.

Shortly after World War I Brasted came into the Chief’s office. He was shown a list of stations where he might move. He chose Camp Stanley, Texas. He learned to minister to the whole man with all his problems and temptations. He put a sign on his door which read:

DON’T KNOCK. WALK IN!

In a letter from his mother from Fort Sam Houston, August 27, he wrote:

My dear Mother. We are well. Had a big day yesterday, about 500 present for the morning service. Am sending you a copy of the morning sermon.

Brasted was proud to wear the uniform of the United States Army.

He opposed a resolution passed by the Federal Council of Churches that the army chaplain be divested of his uniform. He said:

I have found that the army chaplain is free to preach his convictions of the truth, he preaches what he believes. The best listeners and most responsive audiences I know are soldier audiences.

A publication wrote of Chaplain Brasted:

Chaplain Alva Brasted at Fort Sam Houston, Texas, conducted 30 religious services during January. Four thousand men attended these meetings voluntarily. He gave four lectures on moral themes to 976 men and during the month fifty-two men accepted Christ. Last November there were thirty-two
decisions for Christ.

Alva Brasted held high all opportunities for service in the chaplaincy but he particularly appreciated service to the sick. After a duty period in Fitzsimmons Hospital in Colorado, he said:

I believe the chaplain's greatest opportunity is with the patients of hospitals...

Like all chaplains, Brasted was delighted with the Capper Bill, 1920, reorganizing the Army and appointing a Chief of Chaplains:

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 are to investigate the qualifications of chaplain candidates and supervise chaplain activities....

A committee of religious leaders were chosen to recommend a candidate for a Chief of Chaplains. The first Chief of Chaplains was appointed on 15 July 1920. Those prior to Brasted were:

John T. Axton, Congregationalist, 1920-1928
Edmund P. Easterbrook, Methodist, 1928-1929
Julian E. Yates, Baptist, 1929-1933

Then came Brasted's appointment, 1933-1937. Evelyn Brasted wrote of his work as an administrator:

Alva went to his desk each day with all the enthusiasm of a boy going to his play. This was true of his whole life. His life was his play....

Alva took seriously and gladly his visitation to chaplains on the field. Often his wife went along and it was said of her:

Wherever she went she was the best representative of wives I have ever known or seen.

Brasted visited the CCC camps throughout the U.S. and Hawaii. Through his interest and concern the program grew so that by 1938, the reserve
chaplains in the CCC were providing five times as many religious services as those conducted by the regular army chaplains.

Typical of the confidence chaplains had in their chief was that of John O. Woods:

I came into the service in December 1935 because of the genuine interest and confidence Chaplain Brasted, then Chief of Chaplains, evidenced in me. He was a good soldier of his Lord and Savior and a good soldier of his country. A strong man of God.

Inevitably came the day of retirement: 31 July 1940. But the pain somewhat was eased by the letter from George C. Marshall:

I regret the necessity of your recent retirement due to a requirement of law, and I wish to convey to you the appreciation of the War Department for the faithful service you have rendered the country in the United States Army.

At the outbreak of World War II, Chaplain Brasted asked to be placed back on active duty. His request was granted.

During his retirement period, Chaplain Brasted was by no means inactive. He preached; he served as an interim pastor; he was missionary pastor of Braddock Baptist Church; he visited for the church in a large apartment house; he walked the streets, he climbed the stairs, he rang doorbells.

Then came the tragedy of August 6, 1951, when in the early morning hour (7:30 A.M.) a truck hit his car resulting in injuries to Ada, which led to her death. She was buried in Arlington on August 11.

In the years following a new romance came into Brasted's life and he was married on February 14, 1959. Although there was a terrific age difference between Alva and Evelyn, there was much happiness.

Alva died on May 27, 1964, after a long and productive life.

A letter from Franklin Roosevelt dated February 13, 1934, to Chaplain
Brasted paid this tribute to him and to all chaplains:

Chaplains of the military and naval services and clergymen everywhere who by work and life are advancing the cause of idealism and true religion are doing a commendable work, one that is absolutely essential to the life of the nation....

Virgil Holden said of Alva:

Colonel Brasted represented to me the true qualities of greatness, true humility before his Lord, strong in his convictions as he sought to meet spiritual needs of so many like me.

George Cummins said of Alva:

Chaplain Brasted made an outstanding contribution to the military chaplaincy and also in every way the kingdom of God.

Brasted revealed how his inner life is dedicated to God as he spoke at a Sunday morning service in Fort Sam Houston:

What can I do? I can do my day's task to the best of my ability with the consciousness that the All Seeing Eye is ever upon me.... I can give a word of good advice, and give some fellow a lift who has a burden that is greater than he can bear.... I can save some man from yielding to temptation....I can let Christ master my life and I can set an example worthy to be followed....
CHAPLAIN (MAJ GEN) ROY H. PARKER
Chief of Army Chaplains
2 August 1949 to 27 May 1952

Roy H. Parker was born May 15, 1890, in Hickory, Missouri. He received his A. B. degree from William Jewell College in 1917 at the age of 27.

His first pastorate was at Tipton, Missouri: 1916 to 1918.

Attracted to YMCA work in 1918 he became YMCA Secretary at Fort Riley, Kansas. A large man, five-feet eleven, weighing 200 pounds, he had coached football, basketball, and track.

He became a First Lieutenant in the Chaplains Corps on November 7, 1918. His first assignment was to the Chaplains School at Camp Taylor, Kentucky. Expressing his feeling he said:

I felt I could do more for my church and my Lord by going into the chaplaincy.

In this decision he was encouraged by John Priest Greene, President of William Jewell College. Dr. Greene implored:

You go ahead into the army and when you get out after the war go to the seminary.

The year 1917 was memorable to Parker in another way. At a Southern Baptist encampment he met Brazilia Ginsburg and fell in love. They were married August 1, 1918.

Parker first reported for duty as an army chaplain in 1918 and was assigned to the 23rd Infantry, Camp Travis, Texas. Later he served in the Philippine Islands, aboard army transports, in Hawaii and at various posts in the United States.

For his services during World War II, he was awarded the American Defense
Medal, the European--African--Middle East Medal, the American Theater Campaign Medal and the World War II Victory Medal. He was awarded the Army Commendation and the Legion of Merit.

Just before going to serve in Europe, Parker was on duty from October 1940 to February 1942 at Fort Benning, Georgia. There he was with the Second Armored Division, and there he met General George Patton. Patton was strong for chaplains and Parker and he became good friends. On one occasion, they were discussing the Easter Services and Patton wondered why the Second Armored did not have one.

The chaplain boldly asked General Patton: "If we get one up, will you take part?" The general answered: "Put me down!" People around the camp wondered how the general, with his colorful vocabulary, could take part in an Easter Sunrise Service of worship. But the general did and Parker commented: "He gave a beautiful message of about ten minutes."

Chaplain Parker went overseas in May 1942 with the Fifth Army Corps and was stationed in Northern Ireland until November when the outfit moved to England.

Beginning February 1943, Parker left England for North Africa to become Theater Chaplain on General Eisenhower's staff. Here Parker performed one of his most marvelous ministries. His leadership here put him in line for the Chief's office several years ahead.

In commenting on how he began his work in North Africa, Parker said:

The general said to me: "I want you to get out of here and see what these chaplains need. Don't let them tie you down to a desk." So the next year the skyway was my highway.

From experience Parker learned the essential principles the theater chaplain needed to know. He found that much of the business of the Chief
of Chaplains with the chaplains in the field could best be handled through
the theater chaplain. The theater chaplain should acquaint himself with
the policies of the Chief of Chaplains and keep the chaplain in the field
informed. Moreover, he should keep the Chief informed. It was a two-way
process.

He learned that the wise theater chaplain in making the rounds over his
field did not go as an inspector but rather as a coordinator and helper.
He commented, "I have found that our chaplains for the most part are doing
a magnificent job." He discovered that some few chaplains in their late
thirties could not stand the rigors of combat; while on the other hand,
some chaplains in their fifties were able to take it in their stride.

As for his own leadership, he said: "It is a tremendous job, much too
big for me, but with the Lord's help I shall do my best." But others
did not think the job too big for him as the Legion of Merit declared:

Ch (COL) Roy H. Parker, as Theater Chaplain from March 1943 to
February 1944, supervised the religious activities in North
Africa with an inspiring devotion to duty. He directed the
ministry of spiritual welfare endeavors with tact, kindness and
courtesy that were reflected in the success of the mission of
chaplains. Adequate religious services to military personnel of
all faiths were provided, and quantities of supplies vital to
the chaplains' work were efficiently distributed. Chaplain Parker
demonstrated keen judgment and great leadership in brilliantly
performing an important assignment.

His leadership, and that of the other chaplains who worked with him
is shown in a letter he wrote on 11 May, 1943:

I began by asking the Commanding Officer not to make church attendance
compulsory. I have seen the attendance grow from twenty-four to six
six hundred at one service. The yearning of men for the privilege
of worshiping God is more real today than I have ever known it
before.

In North Africa, on Armistice Day, Roy Parker spoke movingly of the
sacrifice made by our brave dead:

We are met here today to do honor to our gallant dead. As we look out
over these markers, row upon row, we realize that not so long ago they were young civilians in their respective communities. They answered their country’s call to take up arms against the aggressor.

They came from farm and field; from shop and store; from college and university. They came as their fathers came twenty-five years ago. They came as sons, husbands, parents, brothers. Here now, though their bodies are resting in this North African soil, their spirits are marching on in the lives of those back who reared them and who loved them.

The span of a man’s life reaches far out into the future and is a tremendous force for good or evil. The contributions they have made in this terrific conflict will ever go down in history as one of the contributing factors in this mighty struggle for freedom.

As taps is sounded on this Armistice Day from Guadalcanal to Tunis we shall remember that these heroic dead have not died in vain.

One thing which moved Roy Parker deeply was the manner in which the GIs gave to missionary and benevolent causes. They helped native schools and orphanages. They sold items the students made (e.g., little shoes made for China’s women with bound feet). They adopted a child and paid her expenses to school. They supported an echarina and harmonica program. They paid for an overhaul of a native pastor who was run down in health.

The chaplain wrote:

When the smoke of combat clears away, historians will set about to write in detail the story of World War II. I am extremely anxious that the story of the GI and Foreign Missions shall be one of those chapters.

When Parker returned to the U. S. A., after his great work in the African Theater, he was on duty at the Chief of Chaplains office.

His next assignment was the Far East Command. General Douglas MacArthur wrote Chaplain Parker on the occasion of the Chaplains’ 173 Anniversary.

I send greetings and take this opportunity to thank the chaplains for the part they have played in maintaining a high standard... of morality....The problem is one of self-control and self-discipline; characteristics which have never failed the American soldier in time of stress.
This was Roy Parker's third trip to Japan. The first one was in 1925. The second one was in 1947. And now he was here for duty in 1948.

Parker was pleased with the chaplains stationed in Japan. He said:

By and large we have a fine group of Chaplains over here. In the 1st Cavalry Division we have five Southern Baptists.

Parker was always looking out for the chaplaincy. He wrote Alfred Carpenter:

What is the prospect of enlisting some of our young Baptist preachers just out of the seminary for reserve commissions in the army? I am fully convinced that a tour of foreign service for some of your reserve chaplains would pay big dividends to the church and would be a wonderful experience for the young preachers. I don't know of a better way or a better investment for the church than to send some of their best young Baptist preachers into the Army for three or four years with a view of getting them on a foreign service tour.

September 15, 1949, opened a new chapter in Roy Parker's career; for that was the date he sailed from Japan to assume his duties in Washington as Chief of Chaplains. Flying from the mast of the Army transport General Gaffey as Chaplain Parker boarded the ship was the Chief of Chaplain's flag—a cross and two stars in white on a blue background. As far as can be ascertained this was the first time the flag of the Chief of Chaplains has flown from the masthead of an army transport.

Mrs. Parker and their daughter Carlene accompanied the new Major General on his return to the United States. The 28th Band of the Yokohama Motor Command played "Soldiers of God"—the song of the Chaplains' Corps.

At the time he was selected Chief it was said he was being considered for a high post in the Southern Baptist Convention.

As he took up his duties in Washington messages began to flow in from the world over. His cryptic word was:

From the turn of events, it seems I might be pretty busy for the next three or four years.
And,

I will have finished more than 31 years as a Southern Baptist chaplain in the Regular Army...If I had it to do over again, I would do the same thing only I would try to be a better chaplain.

Parker felt honored to be Chief of Chaplains. He wrote in a letter:

It has been an unmerited honor that God has permitted me to serve as your Chief. Your loyalty and devotion have been unsurpassed.

In a letter dated 25 March, 1952, he wrote to Alfred Carpenter:

I assure you it was a great inspiration to attend the Billy Graham revival here in Washington, E. C. He was indeed very kind and very helpful in many ways. I had the pleasure of talking to him recently in London. I would certainly like to see him in a chaplain's uniform but I know he can't afford to give up the great work he is doing to go into the Army chaplaincy.

Southern Baptists were proud to have Roy Parker as Chief. Alfred Carpenter wrote him May 22, 1952:

Your personality and your present position have helped to lift not only Southern Baptist chaplains but Southern Baptist esteem as a whole to a higher level.

Something of Parker's contribution to the chaplaincy is seen in an address he delivered at Ridgecrest, North Carolina; some excerpts are briefly stated here:

The responsibility of morally rearming our youth in the armed forces falls upon the shoulders of the chaplain. His job is not to sanctify war, but rather to stand up as the prophet of yore who labored mightily for the Lord by preaching good citizenship, good morals, and the glorious gospel of Jesus Christ.

Then retirement came in May 1952. After the chaplaincy he took a new position at William Jewell College. He taught a course and he spoke before churches and service clubs in the interest of William Jewell.

In 1958 he returned to the Washington area where he served as interim pastor. Death came at DeWitt Army Hospital, Fort Belvoir, Virginia, on 15 January, 1970. He would have been 80 in May.
CHAPLAIN (MAJ GEN) IVAN L. BENNETT

Chief of Army Chaplains

28 May 1952 to 27 May 1954

A native of Ashville, North Carolina, Ivan Bennett received his A. B. degree from Wake Forest College. He also studied to be a minister at the Southern Baptist Seminary in Louisville, Kentucky. Wake Forest conferred the D. D. degree upon him in 1944.

He was ordained by the Regan Baptist Church in 1914 and served as pastor of the Baptist Church at Roxboro, North Carolina, and the Pleasure Ridge Church in Louisville, Kentucky.

Bennett was commissioned a chaplain on the 26 September 1918--a 1st Lieutenant temporary. His first assignment was the Chaplain School at Camp Taylor, Kentucky.

He liked military service and this was where he felt God wanted him to be, so on 22 September 1918 he became a 1st Lieutenant in the Regular Army.

Chaplain Bennett's military career has placed him in responsible position around the world. Assignments have included Fort Knox, Kentucky; Fort Meade, Maryland (two tours); three tours in the Philippines; Fort Brown, Texas; Fort Monroe, Virginia; Fort Benning, Georgia; Fort Myer, Virginia; V Corps Headquarters, Providence, Rhode Island; Australia; New Guinea; Dutch New Guinea; Japan; Korea. At

At Fort Monroe, Fort Meade and Fort Benning, Bennett's most important influence was in shaping organization including chaplains in the Tables of Organization as new units were prepared for war duty.
At Benning and Myer, he compiled the Army and Navy Hymnal. Also Song and Service Book for Ship and Field (published 1941).

During the Korean Conflict, Bennett compiled four bi-lingual hymnal: English-Japanese; English-Korean; English-Chinese; English-Spanish. More than one-quarter million of these hymns were used by occupation troops and soldiers of twenty-one nations in the United Nations Command in Korea. These hymns were under the title: Hymns and Tunes and Spiritual Songs and had the United Nations symbol and flag on the cover.

Perhaps nearest to the spectacular, Chaplain Bennett arranged and conducted Sunday afternoon services at Yorktown at which Julian Yates (the Chief of Army Chaplains) was the preacher. President Herbert Hoover was in attendance; six thousand troops were on parade and more than 20,000 attended this Sesqui-Centennial celebration.

And at Benning, Bennett developed an Easter Sunrise service in Horse-shoe Bowl to a larger attendance than any horse show ever drew.

Attendance grew through the four years from six thousand to more than eighteen thousand.

Without doubt, Bennett's most important and difficult assignment was the Far East Command on MacArthur's staff: 1942-1946. From Australia to Japan, he organized and supplied the chaplains in the long island trek throughout the Japanese islands.

Second only to that was the United Nations Command chaplaincy in 1950-1952.

Ivan Bennett was asked what were the highlights of his service as Chief. He answered: There were none. War was about over. Chaplains
then as now, had hard work amid the aftermath.

My main task was to get the chaplains the situation required. The lure of war's glamor was gone. There was only the need. It was easier to meet the need when both the lure and the need were in evidence.

Bennett speaks of his testimonials:


Also a Personal Citation at time of my temporary disability.

D. D. (Doctor of Divinity) conferred: Wake Forest College; Zenia Seminary, Ohio; Tokyo Union Seminary, Tokyo, Japan.

Writing frankly, as he always expressed himself, Bennett said:

During the first twenty years of my service the denomination did little about the chaplains. Dr. Carpenter got started about 1940 when mobilization was getting under way. Of necessity his time was devoted to new chaplains. He wanted to be helpful and by the end of World War II had learned a great deal about the task, and was a great friend.

Perhaps no denominational representative did a better job in getting his quota of chaplains. Carpenter visited me in Manila in 1945. He helped me get some supplies I needed when under secret orders in 1942. Too bad we did not have "the likes of him" in World War I and the lean years 1920-1940. But it took Dr. Gray, Home Mission Secretary, a long generation to get over the obsession that the work could be done through employment of camp pastors, who did good work where they could reach the troops but could not reach them where the need was the greatest.

Dr. Alfred Carpenter says that Chaplain Bennett is:

One of the outstanding missionaries Southern Baptists have produced. He may not go down in Baptist history as a missionary because of his connection with the chaplaincy but he has been instrumental in promoting much mission work in the section of the world where he has served as chaplain.

When Ivan Bennett was asked: "Where and when did you become a Christian?" he replied: "North Carolina in 1906." Asked again what
factors led him to become a Christian, he answered: "Great grandfather; grandfather; and father were Baptist deacons."

Those Baptist deacons did not realize the influence they were having on Ivan Loveridge Bennett who gave thirty-six years of his life to the chaplaincy.
CHAPLAIN (MAJ GEN) ROBERT PRESTON TAYLOR

Chief of Air Force Chaplains

September 1962 to August 1, 1966

Robert Preston Taylor was born in Henderson, Texas, on 11 April 1909. His father ran a nursery and that meant hard work for all seven of the Taylor boys, although they had a favorite fishing hole.

His family left Henderson and bought a ranch between Kilgore and Gladewater. Preachers had been big men in Preston's life. He liked the Methodist preacher who almost led him to Christ when Preston was fourteen. The next year during the revival at the Joy Baptist Church, Preston was the first one to go forward and accept Christ as his Savior.

Everyone around thought Preston would become a minister. His mother and father had saved money for his schooling and one day his mother said: "If you want to go, you can." After waiting several minutes, Preston replied: "Mom, I want to go. It's God's will."

He began his schooling at Jacksonville Junior College. Then on to Baylor, where he received his B. A. degree in 1933. From there to Southwestern Theological Seminary where he received his Master of Theology in 1936. Also, the Doctor of Theology from Southwestern in 1939.

His reputation as a preacher spread afar and so in 1938 he was called to become the pastor of the growing South Fort Worth Baptist Church.

The gateway into the military opened when in the spring of 1939, the Chaplain's Division of the War Department wrote him a letter and asked if he would spend part of his summer ministering to troops in camps. He accepted a commission in the U. S. Reserve and spent several weeks in July and August working with troops at Fort Hood.
Apparently his work with military personnel was successful for now the War Department asked him if he would spend a year as an Army Air Corps chaplain ministering to troops somewhere in the Orient.

He asked his church to grant him a year's leave of absence; and so he was a chaplain. This time to the Regimental Chaplain of the 31st Infantry Regiment, Philippine Division.

He arrived in Manila in May 1941 and was the only chaplain assigned to this regiment which was stationed at the famed Quartel de Espana within the old historic "Walled City" of Manila.

Preston approached his work with vigor. He organized an impromptu choir of 25 officers and enlisted men to sing for the worship services. He conducted a mid-week service which was held just prior to the movie, and sometimes the audience reached 500. Taylor often wondered if the GIs came just for the movie, or the service, or both.

At least this man who spoke to them was also one who marched with them, ate C-rations with them, and endured hardships with them.

Then came the war with Japan and the 31st Infantry Regiment was assigned to the defense of Bataan. Taylor moved from unit to unit. The men greeted him with the usual quips: "Hi! Preach! What you doin' out of church?"

He would have a brief chat with the men; he would pray; and he would read their favorite Bible passage. "Everywhere he went he urged men to surrender their hearts to God."

In the thick of battle one man expressed how they all felt about the chaplain:

Chaplain, only recently some of us have learned to live our religion. Everything is vanished, gone. But some things are eternal—love, hope, faith. When everything else is gone, there's God. You taught us that Chaplain, and proved it with your life.
Outnumbered (68,000 Filipinos plus 12,000 Americans or a total of 80,000) the American forces soon faced the final mortification—surrender. Taylor became a member of that part of the "Death March" which led from Bataan through the streets of Manila, to the prison camp approximately eight miles east of Cabantuan. All along the way there were castoffs: packs, helmets, blankets, canteens and beheaded bodies. Men who fell behind, or dropped to the road, would be quickly bayonetted.

In two days Taylor saw 800 bodies. Eventually, though, Taylor became the chaplain for 10,000 patients in the camp hospital. Other chaplains—Oliver, Day and Zerphas—were there to help. Doctor Gregg quipped:

Some place for a pack of preachers to wind up—the butt hole of creation.

Taylor replied:

Preachers have been in some tough places before, The fiery furnace, the lion's den, on a Roman cross.

From mid-April to December 8,000 men crowded into the compound at Cabantuan. 2500 died from sickness, maltreatment and starvation. In the three prison camp hospitals—Cabantuan, O’Donnell and Bilibid—nearly 10,000 died from lack of food. Men ate anything they could find. Grasshoppers were a delicacy. "Dying was easy for prisoners; but living was hell."

In the summer of 1944, Taylor spent fourteen weeks in solitary confinement for smuggling food and medicine to the patients. The confinement was in "The Heat Box," 4 feet high, 5 feet long with one blanket. After seven weeks, Taylor noted a slight change in attitude on part of the guards. A few books to read were allowed; an exercise program was set up; the chaplains launched a complete program of activities; a camp orchestra was begun.
All American officers were transferred from Cabantuan to the Bilibid prison; and then after two months 1600 officers were alerted for a journey by ship to the Japanese mainland and later Manchuria. Taylor's group was assigned to Oraokla Maru, called by Americans a "hellship." It was bombed twice by American planes with the loss of over a thousand lives.

Later, one day at Fukuoka 22, Taylor counted only 400 of the 1600 prisoners that had left Cabanatuan.

From Pusan Korea, the prisoners were taken across the Yalu River into Manchuria. Through Mukden they were marched across the city to Hoten prison camp.

Then the big event at 11 A.M. on August 15, 1945, a large plane circled the outskirts of the city of Mukden. Six men bailed out over Hoten, their parachutes carrying them close to the prison.

They were Americans and they had come to liberate 1700 Americans and Australians. Soon Preston was on his way back to Darien, to Okinawa, to the Philippines and San Francisco Bay.

Home again brought the shock to Taylor that his wife, Ione, thinking he was dead, had remarried. They found their way to a Christian solution to the problem. Chaplain Taylor is now married to the former Mildred Good of Carrollton, Texas. They have one son, Bobby.

Preston decided to remain in the chaplaincy. Some of his assignments since returning home were:

January 1946, Taylor was appointed Chaplain, Headquarters, Army Air Force Training Command, Barksdale Field, Louisiana.

Wing Chaplain, Mather Air Force Base, California.

Deputy Staff Chaplain, Air Materiel Command, Wright-Patterson Air Force Base, Ohio.
Chaplain for Civil Air Patrol Headquarters, Washington, D. C.
Staff Chaplain of the Air University, Maxwell Air Force Base, Alabama.
In 1958, President Dwight D. Eisenhower named Taylor Deputy Chief of Air Force Chaplains, Headquarters, United States Air Force, with the rank of Brigadier General.
Four years later, John F. Kennedy named him Air Force Chief of Chaplains, with the rank of Major General.
In August 1966, Chaplain Taylor retired from the Air Force and assumed the position of Director of Development at Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he serves today.
Taylor spoke of the highlights of his years as Chief of Chaplains. "The appointment itself was a highlight in my chaplain ministry. To serve as moral and spiritual leader to the people of the Pentagon was no little thing."
"I think the highlight of my ministry in the chaplaincy was the privilege and honor of serving with my fellow chaplains--not only Baptists but across denominational ranks.
"Of course, it was a great highlight in my chaplain ministry to have the privilege of being a pastor and preacher to our Air Force people.
"I think at the very top of the highlights of my chaplaincy was the completion and dedication of our new Air Force Chapel in Colorado Springs.
The dedication brought to the Academy grounds professional and political people from many walks of life. When the three chapels--one for Catholic, one for Protestant, one for Jewish--were all completed and when we dedicated our building, it was a great day of thanksgiving on the part of all of us for we had now provided a place of worship for the cadets.
Another highlight was the collection of funds through our chapels across the country for the construction of a cadet chapel on the campus

It was my privilege to address the cadets in the name of our Lord and on behalf of the American Air Force.

Of course, to be Chief of Chaplains means to face problems. However, I must say we had a minimum of them and they were usually resolved through the efficient management of our senior chaplains. Other problems were solved through our counsel with the endorsing agents of the various denominations. We worked closely with these denominational leaders and I kept them informed whenever problems arose dealing with moral and spiritual questions.

During the many years I was in the chaplaincy I endeavored to maintain a close relationship with my denomination. I preached in churches across the country, spoke at convocations of various sorts. I spoke on behalf of the Air Force before the Southern Baptist Convention three times.

I attended some Home Mission Board meetings as well as some of the Executive Board meetings; and I found these quite helpful. I maintained a close relationship with our own endorsing agents: Dr. Alfred Carpenter and Dr. George Cummins.

I consider my twenty-six years on active duty as a chaplain filled with great challenge, great opportunity and very fruitful ministry. 3
James Kelly was born at Carthage, Arkansas on Christmas Eve, 1913. He attended high school at Lonoke, Arkansas. He still gives Lonoke as his official residence. He was graduated from Ouachita College and the Southern Baptist Seminary.

He and his family left Louisville for Malvern where he was to take up a pastorate. This was May, 1940.

W. C. Fields in an article "For Those in Peril on the Sea," The Baptist Program, February, 1969, writes interestingly:

I remember that Frances and I left Louisville in May, 1940. We had a little two-wheeled trailer and everything we owned was in it. I remember passing Churchill Downs where a race was on and the horses were running like mad. We were on our way to Arkansas. I had received a call from the First Baptist Church of Malvern....

I had never given any thought to being a chaplain until World War II came along. When young people from my church began entering military service I felt that I should go into the chaplaincy and be a pastor there. This has been my life now for twenty-six years.

I never intended to stay, you know. I planned to get out of the Navy at the end of the war. But the war lasted longer than I had thought, and I was in the regular Navy and had to wait an extra year before I could resign my commission. During that time I was assigned to the Naval Air Station at Patuxent River, Maryland. There I had once again a congregation and a chapel and Sunday school to work with. I began to see that I could fulfill my sense of mission and ministry with the military people—but I still wasn't entirely sold.

Then the Navy asked me if I would like to be assigned to Bermuda. I had never had my family overseas, so I thought: "Well, I will try it there and then get out." By the time the tour was ending, Korea was on! Since that time I haven't even debated the question.

Kelly was commissioned a LT (JG) March 22, 1942. In 1950 he was moved up to Commander and in 1963 he was advanced to Rear Admiral. On July 1,
1965 he was appointed Chief of Chaplains. He was the 12th Chief of Naval Chaplains. From the time of Benjamin Balch to the present, over 5,000 clergymen of all faiths have served as naval chaplains.

His assignments have been many and varied: At sea on the USS Mobile; Patuxent River; Bermuda; Great Lakes Naval Training Station. Here he baptized over 1,000 recruits in Chicago's Baptist churches.

In 1960 he became the Senior Chaplain, U. S. Naval Academy, Maryland. He remembers his three years at the Academy as among the brightest days of his career:

"It was a very challenging life there and I enjoyed the ministry to those university level young men."

TRIPS AND TRAVELS

Like other chiefs of navy chaplains, Kelly kept up with the time-honored tradition to visit navy chaplains (there were over 1,000 of them) and their men around the world.

Particularly significant were the periodic Christmas visits to Vietnam. These first-hand visits enabled him to share hardships and dangers along with his fellow chaplains; also they gave him the opportunity to speak with authority when he got back home. By means of press conferences and talks, for example, reporter Andrew Hamilton of The Herald Journal (Syracuse, New York) wrote what Jim Kelly said:

"The war would come to conclusion sooner and thousands would be saved if the American people would show that they are completely behind the government."

And other sayings:

"If there were any atheists or agnostics over there, then I didn't meet them."

Also,

You don't find any dissenters in the foxholes of Vietnam.

Indeed, Chaplain Kelly found morale among the sailors and marines.

He gave five reasons why:

1. They have confidence in their leadership.
2. They are "top quality" young men.
3. They sincerely believe the U. S. should be there.
4. They feel they are achieving something worthwhile.
5. They know they'll be returning to the states after a one-year tour.

Kelly paid tribute not only to the sailors and marines but also the chaplains. The award of a Bronze Star recently to (LT) Edward F. Kane raised to 50 the number of Navy chaplains decorated for service in Vietnam. Naval chaplains have won 8 Bronze Stars; 6 Purple Hearts; 34 Commendation Medals with combat "V"; 4 Secretary of the Navy Commendations for Achievement; and 3 Legion of Merit medals. Four navy chaplains have been awarded Gold Stars in lieu of second awards. 6

After Chaplain Edward Kane was injured and informed that he would never walk again, he was anxious to get back to work. So following a four-month treatment, he was busy once more assisting hospital chaplains on "ward-visiting" by wheelchair.

Chaplain Kelly attended the NATO Chaplains Conference in 1967 and due to his leadership he was elected Chairman. He said:

When people realize why we are there, what we are doing there and what our hopes are, then, and only then, will they realize the great sacrifice we are making in Vietnam. 7

Kelly reported that many chaplains of other nations approached him on the possibility of their serving with the U. S. military personnel in Vietnam.

PREACHER -- SPEAKER

The Chief of Chaplains was ready at all times, in every place, to
preach the Word of God. He was guest minister in the Washington Cathedral on the occasion of honoring the 190th Anniversary of the Marine Corps.

In Vietnam his Christmas sermon was symbolized in this way: a marine is holding a loaf of bread in one hand and a rifle in the other. In time, said the chief, the marine could come with a loaf of bread in each hand. But that time had not yet come. Now one hands a rifle to keep back terrorizing, murder, enslavement.

The Chief of Chaplains was the speaker at the El Morro Sunrise Service on April 11, 1966. More than 1,000 persons attended. Once more, he was the speaker on the occasion of the Baccalaureate at the Coast Guard Academy, 4 June, 1966.

Once again, he brought the Memorial Address at Carbondale, Illinois. He said:

From my office in Washington, D. C., I can see the Arlington National Cemetery and from these hills I hear the voice of thousands of young men saying:

I did not choose to die at Bunker Hill.
I did not choose to be left on the field of Gettysburg.
I did not choose to fall at Argonne or to lie with my face in the volcanic ash of Iwo Jima.
I did not choose Pork Chop Hill in Korea or to make the supreme sacrifice at Khe Sanh.
I did not choose to face the sunset at noon but I heard my country calling me and what else could I do?

These men, Kelly said, do not ask us to look up to them -- they do not ask us to look down on them -- they do not ask us to look after them -- they ask us today to look with them -- to the cause for which they died and to the sacrifice they made.

CHAPELS & SERVICES

On one of the Christmas visits to Vietnam, Chief of Chaplains Kelly dedicated seven new chapels at military camps. He has pointed out
that military men in Vietnam have a better record of going to church on Sunday than the young civilian in the U.S.

In Vietnam, 88 to 90 percent of the 400,000 men are young adults. 18.2 of them go to church.

Here in the U.S. only 14.4 percent go to church on Sunday.

Fellow-chaplains praise Chaplain Jim Kelly with the simple affirmation: WORKER. And this is the highest accolade he could pay to anyone — that he was a "worker," a man of action.


The theme is "we are workers--not idlers or shirkers--not knockers or grumblers--not critics--but workers, working unconditionally together with Him...."

As workers we face the stress of the period: Involvement in Vietnam; changes generated by Vatican II; turmoil caught up in tidal waves of change and crisis.

Social upheaval of the period: advancement of technology, dislocation of human values, racism, drug scene and depersonalization and dehumanization of man.

A ministry for the 70s calls for: Developing a strategy and program that would produce a ministry equal to the challenge of the 70s.

Train lay leaders for a religious and personal ministry.

Understand the people of an unfamiliar culture (Vietnam), how their cultural patterns affect daily thoughts and action.
Enhance ministerial insights of Navy chaplains about to enter supervisory phase of their careers (Fleet chaplains, Force chaplains, District chaplains).

Education and training of chaplains expanded in scope: Counseling, clinical and pastoral education.

Public affairs: personal, sensitive, continuous.

The one unchanging fact about our world is that it is a changing world. When we see that, we then understand that we have to keep changing, growing, reaching out or we are presently out of touch with life.

Assumed the challenge to lead the Chaplains Corps of the Navy into a dynamic, moving, creative program.

A LINE OFFICER SALUTES A MINISTER

Rear Admiral H. S. Matthews, Jr., in the Navy Chaplains Bulletin, pays tribute to Rear Admiral James W. Kelly, Chief of Naval Chaplains. He tells of his participation in a Veteran's Day Celebration in Birmingham in November 1969:

He listened as he heard Rear Admiral James W. Kelly in simple language give an invocation of about two minutes. The hush did not immediately leave the crowd with his "Amen." His words were of such depth and relevance they could not leave the mind so quickly. A veterans Army General next to him obviously was deeply moved; he turned around so that he could see the speaker's rostrum and said:

"I want to see him; there is a great man."

The General in a quiet, but impressive way, had expressed what those of us in the Navy who have known "Brother Jim" for so many years, deep in our hearts have felt for this great man of God.

We have known him as a person and a friend have a difficult time separating the qualities of his warm and genuine friendship from those of his professional greatness. While we treasure his friendship, those of us in the Line, especially when in Command, who have had the benefits of his contributions to our Navy, will always render honors to those professional qualities and accomplishments....

I would like to give my view, and what I believe to be the views of others in the Navy, of Chaplain Kelly 's service to the Line.
First, one must consider the environment in which Chaplain Kelly has been in positions of increasing responsibility. This has been a period of great change in which many of our values, especially in our religious beliefs have been challenged.

Chaplain Kelly was never one to be slowed down by the past. The truths and values we have inherited from the past can’t be left entombed in the monuments of the past. Our concern is their relevance for today and tomorrow. In this concern we (Chaplains Corps) have a unique opportunity.

While Chaplain Kelly’s contributions to our Line have been many, probably the one with the greatest impact of all, one that will long endure, is one that though somewhat subtle in nature, has brought the Chaplain Corps to a much closer relationship and involvement with the Line.

In the case of the Line, the problem centered more around creating a better understanding of the Chaplain’s "limitations," as well as, his capabilities.

It is no accident but rather a tribute to Chaplain Kelly’s untiring efforts, that today we see the chaplain more involved in command activities, on a broader scale, than ever before. The chaplains no longer sit in their chapels and await their "visitor." They are in engine rooms and on flight decks; they sit on planning boards and in training sessions; they are participating members of the various committees and organizations that make a command function! They no longer "sit-in on meetings only when religious matters are to be discussed." Their involvement now is total, or at least nearly so, and it took major progress within both the Chaplains Corps and the Line to bring this about throughout the Navy.

Chaplain Kelly was always tackling the problem of increasing the effectiveness of the Chaplain/Line relationship and this is evident in his many new projects. "While the necessity is paramount to spend time on our knees, we must keep our heads high when standing erect."

One is tempted to say, "We hate to see you go!" But this would be out of place and out of character in Chaplain Jim Kelly’s case. Instead, we say to you "Brother Jim," we are deeply in your debt and grateful that you consented to stay and give us this extra special measure of service. Let us assure you that just as the star over Bethlehem must have had that extra glitter for those Wise Men from the East, the stars on the uniform of every Line officer will forever grow brighter because of your having been with us and given us so much.

Chaplain Kelly once asked of himself and his fellow clergy, "Can I be God’s man as completely as I claim to be?" There can be no doubt that this Servant of God is truly one of His Sons. God bless you "Brother Jim, friend, shipmate to all, shipmate to shipmates. (See Romans 15:17.)
A LOOK BACK

Speaking for the churches, A. Ray Appelquist, Executive Secretary of the General Commission on Chaplains, pays tribute to Chief of Naval Chaplains Jim Kelly:

1. He provided positive and constructive leadership. He did not override or ignore the sensibilities and contributions of his colleagues, with their diverse religious traditions and varied personal temperaments....

2. Jim Kelly grew with the responsibilities he assumed as Chief. He showed he was a man who was not afraid to confront difficult issues and face formidable opposition.

3. Jim Kelly has served as a top administrator during a period of immense ferment and restlessness in our national life. He was a strong and stable man for a time like this.

4. Finally, let me pay tribute to Jim Kelly in terms of his clear and contagious religious faith. He is a man of wide interests and broad sympathies; a vigorous and disciplined man; a credit to the communion which ordained him and to the church at large; a man whose many friendships know no barriers of race or creed or class....

A LOOK AHEAD

In an Editorial of the southern baptist chaplain, April-June, 1972, the new Director of the Division of Chaplaincy, writes warmly (condensed) to all his brother chaplains.

This, my first communication with you through the bulletin, will be very personal.... I came to my present position after 26 years of service for God and country in the United States Navy....
I experienced the joy of being known as "Chaplain"....

The chaplaincy is my calling, my life, the avenue through which my ministry has been given. I love it—and I always shall....You are my brothers in this special type of ministry, and I will do all in my power to stand for you and with you....
Yesterday I was in Washington, Tokyo, Saigon, Naples, Da Nang, Taipei, Seoul, and a thousand other places—today I am in Atlanta working with the Home Mission Board.

My predecessor, George Cummins, elevated the status of the Southern Baptist chaplain to the highest level ever with the denomination. We owe a lot to George and his leadership. Arthur Rutledge and Fred Moseley have you in their prayers.

I have been to Nashville on several occasions. Porter Routh, Albert McClellan, W. C. Fields, Carl Bates, and many others speak of and for you. You are in solid with the denomination.

In recent months I have personally talked with seminary presidents Duke McCall, Bob Naylor, Harold Graves, Grady Cothen, Millard Berquist and Olin Binkley. They, along with their great faculties, believe in you. And somewhere out there across the land is a local church—a church that ordained you to preach the gospel of our precious Lord. The members of that church have you in their prayers.

And then, too, there is your parish, your congregation where you are today—a lonely far-away island, a foreign country, a ship, a Marine division, an Army post, a hospital, a prison, an air base, an institution, an industrial organization. They look to you, believe in you.

You have a mission, like no man, at any time, ever before in the history of the world. LIVE it! PROCLAIM it! SACRIFICE for it! GUARD it!

For those of you serving in the military communities and with the Veterans Administration I am fully aware of the faith, trust, and appreciation that Frank Garrett, Roy Terry, Will Hyatt, and Raymar Bobber have for you and the ministry you are giving.

Walk tall, stand straight, keep moving in the right direction, and pray to God that you will not be a liability, a handicap, or a castaway but a man who is an asset in this great moment of history.

Willis Brown, Lowell Sodeman, Bill Clark, Carl Hart, and our secretaries—Betty Kendall, Helen Duncan, Martha Payne, Jan Peterson—and I are employed by the Home Mission Board to serve you.

God be with you, my brother chaplain.

Sincerely in Christ,

James W. Kelly