BLUE AND GRAY

When President Abraham Lincoln met Harriet Beecher Stowe on her visit to the White House, he said:

So this is the little lady who made this big war.

In spite of the fact that no book written in America has ever approached Uncle Tom's Cabin in its influence upon American history, there were many causes for the Civil War. Historians disagree sharply over what they were. To name a few: Slavery, economic grievances, states rights, diverse civilizations, fanaticism, short-sighted politicians, radicals who created more and more hatred between the North and South.

Open hostilities to the War began on 12 April, 1861, when Fort Sumter was fired upon. The advantages at the beginning were favorable to the North. Twenty-three Northern states were pitted against only eleven Southern states. The population of the North was approximately 22,000,000 people. The Southern states had only 9,105,000 and one-third of these were slaves.

The North had 110,000 manufacturing plants, as compared with 18,000 in the Confederate states.

The North produced 97 percent of all firearms in America, and it manufactured 96 percent of the nation's railroad equipment.

Most of the country's financial resources were in the North.

Over 2,000,000 men served in the Federal armies while no more than half that number fought for the South.

Why, then, did the War last so long? Both the North and the South spent a great deal of time getting ready. The Confederacy, for the first eighteen months, were able to obtain many supplies from sympathetic nations in Europe. Southern armies generally fought on the defensive. In those days armies rarely fought in wintertime for it was a season of cold weather
and deep mud.

Little activity occurred for about half of each year.

NOTE THE MILITARY CAMPAIGNS (in brief)

1861. Federal forces made three thrusts into Virginia.
1862. WEST. Grant attacks the center of the Southern line. Fall of Fort Henry and Fort Donelson. Battles of Pea Ridge, Shiloh and Murfreesboro.
1862. EAST. Assault on Richmond and failure. Valley Campaign. Offensive at Mechanicsville. Battles at Frederick, Maryland, and Antietam Creek.
1863. WEST. Federal horsemen raid South from Tennessee to Louisiana. Siege of Vicksburg. Battle of Chickamauga.
1864. Simultaneous attacks at all points in the South. Fall of Atlanta. Attack on Petersburg. Jubal's raid. Sherman's "March to the Sea."
1865. April 9. Lee surrendered to Grant at Appomattox.

BLOODY WAR YET THE GREAT INFLUENCE OF RELIGION

In his Wars of America (Volume 1), Robert Leckie calls the Civil War "the most ferocious and bloody war in American history." Out of a total population of 25 million there were 500,000 deaths,

But at the same time we might also say that this War was the most religious war in all history. J. William Jones in Christ in the Camp or Religion in Lee's Army, points out:
But any history of that army which omits an account of the wonderful influence of religion upon it—which fails to tell how the courage, discipline and morale of the whole was influenced by humble piety and evangelical zeal of many of its officers and men—would be incomplete and unsatisfactory.

In other words, to omit the part that religion played in the Civil War is to tell only half a story.

MINISTERS IN UNIFORM

There were far more chaplains in the North than in the South. There are the recorded names of 2,300 Union chaplains; possibly as many as 3,000 actually served.

Typical of the Union chaplains was William H. Honnell (from The Chaplain by Sherman B. Richards). He was born in Pennsylvania and moved to Ohio in his childhood. There he attended Miami University. One of his college mates became President of the United States—President Benjamin Harrison. After graduation in 1853, Honnell moved to Danville, Kentucky, where he attended the seminary, now known as Centre College.

Honnell wanted to be a missionary to China but found himself on his way to "bleeding Kansas." His first experience with soldiers was at Camp Dick Robinson. Colonel Wolford called on him to preach but the bugler had a heard time getting the crowd together. Finally the people drifted toward a raised platform and Honnell stood on a goods box. Colonel Wolford gave the invocation and then turned the meeting over to the chaplain. In spite of the heat and the bees, Honnell swatted frantically and preached with power, clarity and conviction. The Colonel and his staff were so impressed, they announced he was to be their chaplain.

He was appointed as chaplain of the First Cavalry Regiment; and became the first chaplain to preach in a military camp on Kentucky soil. He shared with his men his meager rations and stood by them on the wet, cold nights; during their loneliness and illness and sorrow and danger.
After serving three and one-half years, his regiment was mustered out and Honnell returned to Southwestern Kansas, still a frontier cattle country, and served as a missionary for many years.

CHAPLAINS IN GRAY

There were 16,000 Protestant churches in the South, far outnumbering the Roman Catholics who had only 253. The Methodist Church was the highest in membership, having about 2,000,000. The Baptists were not far behind—with about 1,900,000. The Presbyterians numbered 700,000; Episcopalians 193,000; Disciples of Christ, 114,000; German Reformed, 10,000; and miscellaneous 94,000.

Thus Protestants in the South numbered 5,160,000 and the Roman Catholics 124,000.

The number of chaplains was about as follows: Methodists, 200; Baptists 100; Presbyterians about the same as the Baptists; Episcopalians, 65.

There were about 25 military ministers from Protestant groups other than these four.

The total number of chaplains in the South was 600 to 1,000.

We may ask, Why so few Baptist chaplains when the Baptists were a leading and popular denomination? One answer is that many Baptist ministers fought in the ranks. It is said that there were more clergymen fighting on the line than there were chaplains. Some units had Baptist churches; e.g. the 14th Texas Regiment; the Cherokee Regiment; Terry's Texas Rangers; the Finley Brigade; and the Gibson Brigade.

In a Georgia Brigade revival conducted by four Methodist preachers there were 180 converts; but 120 of these joined Baptist churches.

In the Civil War there was no Chaplains' Corps organized as such; but if there had been we might call it a Youth Corps for the average
age for chaplains was 28 years. In fact, two-thirds of the chaplains were under 30. Several were only 21 of age; only a handful were over 50. The oldest chaplain was Aristide Smith and he was 53 years old.

On May 3, 1861, Congress passed a bill (Number 102) as follows:

There shall be appointed by the President such number of chaplains, to serve with the armies of the Confederate States during the existing war, as he may deem expedient; and the President shall assign them to such regiments, brigades or posts as he may deem necessary; and the appointments made as aforesaid shall expire whenever the existing war shall terminate.

The act further declared:

The monthly pay of said chaplains shall be eighty-five dollars; and said pay shall be in full of all allowances whatever.

Evidently Congress thought this pay too high for thirteen days later the pay scale was dropped to $50.00 a month. However, due to some lobbying on the part of Georgia Methodists and some ladies from Richmond, the Committee on Military Affairs of the Congress on March 20, 1862 recommended again $80.00 per month.

The bill went back to Committee but on April 19, 1862, the increase to $80.00 was passed by the Congress and signed by President Davis on the same day.

Hermann Norton in Rebel Religion insists:

Military ministers could have served with much less confusion, misunderstanding, and hardship if they had enjoyed some kind of rank and better pay. .

As things stood, chaplains were neither officers nor enlisted men; they were given commissions but allotted the rations of noncommissioned officers.

Denominational papers condemned the low pay of chaplains and pointed out that only young men just out of the seminary could afford to be chaplains. Finding it impossible to live on the salary they got, they either resigned or looked to the denomination for a supplement to what they received from the government.
Presbyterians, Methodists, and Baptists had programs calling for supplementary pay for their chaplains. As Norton points out:

By February, 1864, the Baptist Sunday Scool and Publications Board was supplementing salaries of needy chaplains, and by March 11, a Baptist magazine indicated that the Domestic Board of Missions was also helping. Another denominational publication on March 24 proposed that Baptists of the South should appropriate $1,000,000 annually to supplement salaries of their military ministers. A. E. Dickinson, General Superintendent of Army Colporteers, said in July that prospects of additional support had induced a number of Baptists to serve as chaplains. 4

MILITARY MINISTERS DISCREDITED

George Washington was enthusiastic about the Corps of Chaplains; and 179 chaplains served officially during the Revolutionary War. But by the time of the Civil War some members of Congress turned thumbs down on the idea of having chaplains and pointed up the unworthy men especially. What did they find wrong?

They pictured chaplains as drones, working only one day a week. They enjoyed the story of the clergyman who fell in the well and shouted for help. Some travelers heard the minister’s cries and rushed into the village to secure help and said to some of his parishioners: “Hurry, hurry! Your minister has fallen into a well; so come get him out. But someone replied: “What ‘s your hurry? We don’t need him ‘till Sunday.”

In the bitter fight in Congress over chaplains came the argument that they were a responsibility of the churches and not the government. President Jefferson Davis himself was only lukewarm toward the chaplaincy. It was quite possible to find bad apples in the bucket—or bad chaplains in the Corps. One chaplain candidly confessed stealing several hundred dollars and made his way to join the army at Dalton. He tried to get away, forged himself a leave of absence, made out an order for free transportation to the rear. Upon being found out he feigned sickness and was sent to a hospital from which he soon escaped.
Some army chaplains went over the country buying up estables at low figures of cost and then peddling them out at famine prices; and one was court-martialed for deserting to the enemy.

The chaplain's pay called not only for $80.00 per month but also forage for the horse. But what if a chaplain did not have a horse? Sometimes he collected forage just the same.

One chaplain appropriated a farmer's horse and gave his precedent for it Jesus' taking an ass from his owner and riding into Jerusalem. But he was squelched by an officer who said:

You are not Jesus Christ; this is not an ass; you are not on your way to Jerusalem; and the sooner you restore that horse to its owner, the better it will be for you. 5

CHAPLAINS IN HONOR

Charles F. Pitts in Chaplains in Gray pays tribute to the chaplains in these words:

The story of the army chaplain has been told many times. He has been praised by his friends; he has been scorched by his enemies. But, taken as a whole, the story he has written for himself is one of honor both to God and country. 6

In the early days of the Civil War, many of the chaplains "fell victim of the lowered ideals so often prevalent in a time of war";

But those who were "loyal to their calling"

ministered to the wounded...comforted men who suffered without sedatives; they attended others who lay for days in the fields where they had fallen. They risked capture by those who did not treat them as noncombatants....At the end they returned. The resurgence of the South to a high spiritual and cultural level was, in part, a testimony to those men of God who admitted no defeat in spirit and never for a moment furled the flag of their great Commander. 7

ORDINATION REQUIRED

Daniel Jorgensen in The Service of Chaplains to Army Air Units points
up in his introduction some of the Federal legislation appearing during
the Civil War which led to the chaplaincy's being held in high regard:

e.g. the Statutes of 22 July 1861:

That there shall be allowed to each regiment one chaplain, who shall be appointed by the regimental commander... The chaplain so appointed must be a regular ordained minister of a Christian denomination, and shall receive pay and allowances of a captain of cavalry, and shall be required to report to the colonel commanding the regiment to which he is attached, at the end of each quarter, the moral and religious conditions of the regiment, and such suggestions as may conduce to social happiness and moral improvement of the troops. 8

This requirement of ordination was most significant for up to that
time there was no control on the chaplain in regard to his training or church background.

The statutes of 17 July 1862 went further in abolishing favoritism and the appointment of poorly qualified men:

That no person shall be appointed a chaplain in the United States Army who is not a regularly ordained minister of some religious denomination, and who does not present testimonials of his good standing as such minister, with a recommendation for the appointment as an Army chaplain from some authorized ecclesiastical body, of not less than five accredited ministers belonging to said denomination.

Another value of this legislation was that it permitted the appointment of Jewish chaplains.

The first authorization for hospital chaplains is found in the Statutes of the 20 of May 1862.

The status of chaplains in the military establishment was clarified in the Statutes of 9 April 1864 which reads:

Chaplains shall be borne on the field staff rolls next after surgeons, and wear such uniforms as is or may be prescribed by the Army regulations, and shall be subject to the same rules and regulations, as other officers of the Army....

The Statutes of 22 July 1861 give command support to the religious activities carried on by chaplains; as stated:
It shall be the duty of all commanders of regiments, hospitals, and posts to render such facilities as will aid in the discharge of duties assigned to them (chaplains) by the government.

The noncombatant status of chaplains was outlined in the Statutes of the 22 August 1864 (Geneva Conference) which stated:

Persons employed in hospitals and ambulances as well as chaplains, shall participate in the benefit of neutrality....

RELIGION IN LEE'S ARMY

This is the subtitle of J. Wm. Jones' significant book: Christ in the Camp. Jones points out:

Religion in Lee's Army was not a myth but a blessed reality, a silver lining to the dark cloud of war, a bright spot in a gloomy picture, a solace in hardship and suffering....

No army in history—not even Cromwell's "Roundheads"—had in it as much of real, evangelical religion and devout piety as the Army of Northern Virginia....

Scarcely a company moved without some public, religious service. The most important part of a man's equipment was the Bible.

I have nowhere witnessed more complete, symmetrical examples of Christian character than in this army. 9

What did religion do for Lee's men? It exalted and hallowed their character. It comforted them amid their risk and suffering. It inspired the dying. It continued to be in peace what it was in war—the guide and joy of those whom battle, accident and disease had spared.

A sample of the climate in which a religious person moved successfully in Lee's army was that of Dwight L. Moody, the evangelist, who had signal success with the troops and often referred to these experiences.

A correspondent from the Louisville Courier painted a beautiful picture of a religious service at the Second Brigade:

Today the Second Brigade, to which we are attached, was mustered for divine service. The occasion reminded more of a Baptist Association gathering beneath the shade of the forest trees,
and about the clergymen was gathered a force of over three thousand
The good old songs of Zion caused the leaves to quiver with a
poetic tremulousness, and the very air was redolent with heartfelt
prayer and praise. Our fighting chaplain, Rev. H. A. Tupper, of
the Ninth Georgia, a chaplain of the Confederate army and a
Baptist minister at home, a lover and defender of civil and
religious liberty everywhere, preached a very able discourse
from the advice of Eli to Joshua: "Be ye men of good courage."
It was no war philippic, but an earnest, heartfelt, Christian
discourse.

LAYMEN IN THE MILITARY

Jones lifts up Christian laymen in the military and says: "No army...
was ever blessed with so large a portion of high officers who were
earnest Christian men, as the Army of Northern Virginia. Note brief
vignettes:

1. Jefferson Davis. He was always outspoken on the side of evangelical
religion...urged the sending of 100 trained colporteurs to labor in the
army.

Davis time and again set aside days of prayer and fasting.

To this end, I, Jefferson Davis, President of the Confederate States
of American, do issue this, my proclamation, setting apart Friday,
the 27th of March, as a day of fasting, humiliation and prayer;
and I do invite the people of said States to repair on that day
to their usual places of worship, and to join in prayer to Almighty
God, that He will graciously restore to our beloved country
the blessings of peace and serenity.... 10

2. Robert E. Lee. Jones declares that "Robert E. Lee was one of the
noblest specimens of the Christian soldier that the world ever saw."
Lee wanted nothing to interfere with the soldier's opportunity to
attend divine service; e.g.

He has learned with great pleasure that in many brigades convenient
houses of worship have been erected....None but duties strictly
necessary shall be required to be performed on Sunday....The usual
inspections on Sunday to be held at such time as not to interfere
with the attendance of the men on divine service at the customary
hour in the morning....

--General Order #15.
3. "Stonewall" Jackson. When Jackson lay dying, General Lee said:

Oh, sir, he must not die. Surely God will not visit us with such a calamity. If I have ever prayed in my life I have pleaded with the Lord that Jackson might be spared to us....

Jackson professed faith November 22, 1851. He united with the Presbyterian Church. He became a deacon in the church. "Lord, what wilt thou have me to do?" seemed the motto of Jackson's life.

After Jackson was wounded, he said:

You may think it strange; but you never saw me more perfectly contented that I am today; for I am sure that my heavenly Father designs this affliction for my good. I am perfectly satisfied that either in this life, or in that which is to come, I shall discover that what is now regarded as a calamity is a blessing.

Jackson did everything in his power to encourage his chaplains and help them in their work. He was a regular and deeply interested attendant on religious services. He was largely instrumental in the organization of the Chaplains' Association.

He believed that Christianity made a man better in any lawful calling. It equally made a general a better commander, and the shoemaker a better cobbler.

4. J. E. B. Stuart. This general was a gay, rollicksome, laughing soldier; yet at the same time he was a humble, earnest Christian. He took Christ as his personal Savior. He sought a good man for his headquarters.

I do not want a man who is not both able and willing to endure hardships as a good soldier. The man who cannot endure the fatigues, hardships and privations of our rough riding and hard service, and be in place where needed, would be of no earthly use to us, and is not wanted at my headquarters.

Stuart fell in battle at Yellow Tavern, a heroic and successful effort to save Richmond from Sheridan's raid in May, 1864. While wounded, Stuart insisted he was prepared to die. To the doctor who was holding his wrist and counting his pulse, he said:

Doctor, I suppose I am going fast now. It will soon be over. But God's will be done. I hope I have fulfilled my destiny to my country and my duty to God.
5. John B. Gordon of Georgia. This general was one of the most brilliant soldiers the war produced. He was one of the most active of Christian workers and exerted a fine influence in the army. He was always the active friend and helper of his chaplains.

Gordon wrote to the *Religious Herald* and deplored the scarcity of missionaries, preachers and chaplains. He felt that soldiers were more eager to listen to the gospel than the folks at home.

6. Lewis Minor Coleman. Colonel Coleman made up a company of men and drilled them; he provided as far as possible for the religious instruction and culture of his men. When the bugle sounded reveille in the morning and tattoo in the evening he would come forth from his tent with uncovered head and raise his hand in prayer.

Upon the death of his youngest brother and just a month before his own death, he wrote to his mother:

> It is with heartfelt anguish that I have just learned of dear Willie's death. I know your heart is bowed down with grief at the loss of your youngest born—so sweet, so gentle, so lovely in all respects. I always regarded him as the lamb of the flock... Can you not, my dear mother, in this dark hour, put your whole trust and confidence in our heavenly Father, who doeth all things well? 14

7. Hugh A. White. This young men questioned whether he should enter the ministry or go to war. His father said to him: "Go, my son, and the blessing of God go with you." Young White with his earnest disposition, his nobility of soul, his sublimity of purpose, and devotion to Christ's cause, fell forward and caught the falling colors—the flag of the Thirty-Third Virginia in his hands. God may enable a youth like this, dying at 21, to accomplish far more for man's good and His own glory than they who live to three-score and ten years.
THE GREAT REVIVAL

The gifted and lamented Dr. Wm. J. Hoge wrote after a visit to Fredericksburg:

The Reverend Dr. Burrows, of the First Baptist Church, Richmond, was to have preached that night, but, as he would remain some days and I could only stay a day, he courteously insisted on my preaching. And so we had a Presbyterian sermon, introduced by a Baptist minister, under the direction of a Methodist chaplain, in an Episcopal church. Was not that a beautiful solution to the vexed problem of Christian union. 15

No one, no chaplain or minister, was asked to compromise in the least any peculiar tenet of his denomination. If any soldier wished to join a particular faith, some minister of that faith was sent for and counseling arranged.

In the early weeks of 1863, in the battered old town of Fredericksburg, the desire of men to listen to the gospel was never surpassed. No matter what day of the week it was, or what hour of the day, pass the word around that there will be preaching at a certain point and the soldiers would come. In fact, they would come running to get into the church before all the seats were taken.

At the close of the sermon there would be 20, 50, 100 or 200 to ask an interest in prayer or profess their faith in Jesus Christ.

Jones wrote:

There were over 500 professions at Fredericksburg. I saw Hilery Hatcher, chaplain, baptize 82 soldiers. About 5,000 lined the banks. I preached that evening; the men came from every direction. I counted 600 who came, about 200 professed conversion. 16

Herman Norton writes:

In a Virginia holding action, there were four miles of preaching on the banks of the Rappahannock....The big guns pumped out barrage for barrage, but the chaplain boomed in competition, and the congregation listened intently.... 17

Norton calls the log chapels built for worship "God's Boxes". The first one was built by the 17th Virginia Regiment early in the war.
By 1864 the Army of Northern Virginia had fifteen chapels. Close to Savannah, a bowling alley was converted into a chapel.

One unit carried a tent of worship. As the revival spread, sometimes the chapel had to be enlarged. The Army of Tennessee extended their chapel 25 feet at one end, and then the other. Attendance continued to increase and the side was knocked out and extended. This made a building 75 feet long and 60 feet wide and seating more than a thousand soldiers. It was used morning and night for nearly three months.

By the final winter of the war, every brigade between Appomattox and the James river had a chapel.

The Second and Third Corps of the Army of Northern Virginia had 37 chapels. Most of these accomodated from 300 to 500, and were usually crowded. In Pickett's Division, 12 chapels were completed during the winter of 1864-1865.... 18

Jones speaks of the abounding wickedness in the Army during 1861-1862. Drunken brawls; unrebuked gambling; widespread profanity. During this time officers like Robert E. Lee and "Stonewall" Jackson felt the need of the gospel. Statistics show that, in the fall and winter of 1862-1863, and the spring of 1863, there were, at the very lowest estimate, at least 1,500 professions of conversion in Lee's army. The soldiers were were anxious to hear preaching and General Jackson wanted Dr. James Broadus of Greenville Seminary to visit the army and preach to the soldiers during the spring and summer.

The great revival was felt outside the army camps; for example, note the two resolutions of the First Baptist Church, Richmond:

1. Resolved, That this church has received with great joy the tidings of God's merciful dealings with the armies of our country, in bringing many of our soldiers to repentance and salvation; and that we will earnestly pray for the continued success and enlargement of the good work amongst us.

2. Resolved, That we regard this gracious dispensation as the
voice of God in His slumbering churches, calling them to
renewed zeal and consecration to His cause and that we will
labor and pray that its influence may not be lost upon
ourselves or upon those within our reach.

Southern Baptist work made notable progress during the last year
of the War (1864-1865). Report from the Domestic Mission Board:

The Domestic Mission Board of the Southern Baptist Convention
had at work at this period seventy-eight missionaries to the
soldiers, and supplemented the salaries of 11 chaplains, while
the Virginia Baptist Publication Board had in its employ over
800 colporteurs and army evangelists, and other state boards
of the denomination were doing similar work. 19

MISSISSIPPI CONFERENCE: 1 missionary and two chaplains in the army.
Memphis: 1 missionary and 6 chaplains
Alabama: 4 missionaries and 12 chaplains.
Florida: 1 missionary and 2 chaplains
Georgia: 8 missionaries and 8 chaplains
South Carolina: 13 chaplains
North Carolina: 2 missionaries and 8 chaplains
Virginia: 2 missionaries and 20 chaplains

Here are 19 missionaries to soldiers and 71 chaplains in eight
cities and states.

J. W. Jones made the following estimates of the number of men in the
Army of Northern Virginia who professed faith in Christ during the four
years of its existence:

Fall and Winter 1862-1863 and the Spring of 1863 1,500
August 1863 to 1 January 1864 5,000
January 1864 to the opening of the Wilderness Campaign 2,000
May 1864 to April 1865: 4,000
Add to these those who found the Lord in hospitals,
at home and in Northern prisons 2,500
Grand Total 15,000

Dr. Wm. W. Bennett in "the Great Revival in the Southern Armies"
estimated that up to January, 1865, nearly 150,000 soldiers had been
converted.

At the Southern Baptist Convention in its session in 1863 came forth
two resolutions concerning the war:

1. Resolved, That it is the sense of this body that the field
opened in the army for pious labor is one of the most important that can be opened at present; and that the providence of God calls loudly on His people to make prompt and vigorous efforts to secure the services of chaplains, and to send forth missionaries and colporteurs into the field.

2. Resolved, That the pastors of our churches be, and are hereby, earnestly requested to bring this subject prominently and frequently to the attention of their people; and also the duty of constant supplication of the Divine blessing upon such labors among our soldiers, that we may be obedient to the sacred command: "Whatsoever thy hand findeth to do, do it with all thy might."

MINISTERS ACCOMPANY THEIR MEN

Baptists are noted for their patriotism. When war strikes they quickly respond to the spiritual needs of those who of necessity must leave home and church to participate in military action; the ministers accompany their men.

Since the formation of the Southern Baptist Convention in 1845 the record reveals a sustained concern that men in military service receive adequate coverage by Baptist chaplains.

The 1863 Convention Minutes, speaking of the necessity of suspended mission work because of the War Between the States, reports:

The public sympathy and effort were now turned to the moral and spiritual well-being of the Army...Hence, the Board of Domestic Missions in January 1862 determined to enter at once upon its Army mission. 20

The leadership of the newly formed Confederacy looked to the religious leadership of the South...Sentiment, duty and opportunity called the Board to labor among the Confederate armies. 21

In the several states in which Confederate armies were active the Conventions of these states carried on religious work among the soldiers. One regiment in Georgia had six Baptist ministers; one regiment in Alabama, 13; one regiment in Virginia, 11. 22

At the close of the War, the board's report states:

This has been a prolific field of ministerial effort. It would be gratifying to all the friend of Jesus to read the many letters
we have received from chaplains and missionaries employed among the soldiers of the armies....Salaries of 11 chaplains were supplemented, so as to enable them to support their families, and remain at their several ports of duty. 23

DISTRIBUTING RELIGIOUS LITERATURE

Religious literature was important in the chaplain's work. The Bible was Number 1 as the most used book. Generally, Bible publishers lived in the North. However, a Nashville printer brought out an edition of the Bible in 1861. Moreover, Moses D. Hoge escaped through the literature blockade and went to England and brought back 10,000 Bibles, 50,000 testaments, and 250,000 miscellaneous publications.

In 1863 a Federal chaplain said that Southern troops had more Bibles than did the soldiers in the North. The American Bible Society not only sent shipments of Bibles to the Union army but also sent several large shipments to the Confederacy.

Chaplains did not consider literature distribution their chief work; but they welcomed the colporteur and they found that small tracts were useful conversation pieces. One soldier went to a chaplain with a tract in his hand and tears flowing down his cheeks, he said: "My parents have prayed for me and wept over me, but it was left for this tract to bring me, a poor convicted sinner, to the feet of Jesus." 24

The Southern Baptist Convention in a single year provided 6,187,000 pages of tracts and 6,000 Bibles. In less than a year the Methodists circulated 17,000,000 pages of tracts and 20,000 Bibles. From May 1863 through March of the following year, the Presbyterian church produced more than 6,000,000 pages of religious material. Chaplains set up libraries in hospitals and utilized the opportunities to counsel with the wounded and the sick. Help came also from volunteer nurses.
Surgical aid, refreshments, religious books and papers—all were widely provided and thankfully received by patients in "Wayside Hospitals"; "Field Hospitals"; and "Receiving Hospitals."

**CHAPLAINS MAKE GOOD**

Charles F. Pitts in *Chaplains in Gray* speaks highly of the work done by Southern Baptist chaplains during and after the war:

The Southern Baptist chaplains likewise distinguished themselves in peace as in war. Many of their names are prominent in the history of their denomination. Chaplain James P. Boyce was to serve as president of the Southern Baptist Convention from 1872 to 1879, and again in 1880. During the period of change that came in denominational structure among Southern Baptists, we find prominently mentioned the names of former chaplains John A. Broadus, George Bagby, J. J. D. Renfro, H. A. Tupper, James B. Taylor, J. William Jones, and Isaac Taylor Tichenor. 24

Southern Baptist historian W. W. Barnes says of Dr. Tichenor: "He was one of the greatest statesmen and most devoted servants the Convention ever had."

In June 1882, Dr. Tichenor was elected secretary of the Home Mission Board, Atlanta. He inaugurated mission work west of the Mississippi. He directed an intensive program of church organization and evangelism.

He became the "father of Southern Baptist Sunday school literature, insisting that his denomination furnish its own literature rather than buy it from other groups.

Throughout the South, many other former chaplains were providing leadership in all denominational groups. A few may be noted.

...Dr. James P. Boyce, the first President of the Southern Baptist Theological Seminary, opened the Seminary again in 1865. Another former chaplain, John A. Broadus, served with Dr. Boyce, later succeeding him as president. That year Dr. Broadus had but one student, and he was blind. The lectures delivered to that one student were later published in the now standard textbook, *The Preparation and Delivery of Sermons*. 25

Chaplain C. H. Toy became, first a professor at the Southern Baptist Theological Seminary, then later, professor of Hebrew at Harvard University. 26
And note this significant fact: "Nine out of every 10 students for the ministry, immediately after the war, had determined to enter the ministry while serving as Confederate soldiers"....
FOR GOD...FOR COUNTRY...FOR THE TERRITORY

This might well have been the motto of a small number of men--chaplains, serving in the Army of the United States stationed in Arizona Territory shortly after the War Between the States.

There were fourteen of these: 6 Methodists; 3 Presbyterians; 2 Roman Catholics; 1 Baptist; 1 Lutheran; and 1 Episcopalian.

It wasn't easy to be a "man of God" in the 19th century military outpost. Actually, there were provisions for only 34 chaplains in the whole Army. Mainly their duties were: conducting preaching each week; distributing "worthy" literature; and calling on the sick and prisoners.

Chaplains who were assigned to one particular post visited troops who did not have a chaplain. Chaplain Charles C. Pierce, an Episcopalian, tells of one such venture. Stationed at Fort Apache, he received a special order to accompany 2d Lieut. Charles Fenton, 7th Cavalry on a scout to the southern border of the White Mountain Indian Reservation.


The trip to Camp Grant took two days. They rode for thirteen hours the first day, fording the swollen "Black River," traveling many miles in the mountains, "sometimes descending a declivity or ascending a hill at such an angle that it was mercy to the beast and safety to the rider to dismount and walk. But we pushed on, now through some of the most beautiful of landscape God has ever made and sometimes through country suggesting Sheridan's contempt for Texas."

The first night, they arrived at Ft. Thomas. It was 9:20 in the evening. They had covered "80 miles in the day's travel and counting at least an ache for every mile."
At 5:30 the next afternoon they arrived at Ft. Grant, "A garrison where Sunday is as any other day and where no religious services had been held for many months." Within two hours Chaplain Pierce conducted the first service. "All seats were filled and the order of evening prayer was followed, and the hymns were sung with as much heartiness as could be desired. Nor could one crave a more attentive body of listeners than those the Chaplain had journeyed more than a hundred and twenty-five miles to reach.

One of the outstanding chaplains in the Territory was Winfield Scott, a Baptist. He arrived in 1882 and was assigned the post of Huachuca.

His daughter's name was Minnie--she became the congenial wife of a young Captain, John Albright at Ft. Huachuca. Albright later rose to rank of General.

Richard K. Smith in an article in Arizona Highways, April, 1973 writes:

Undoubtedly, Chaplain Winfield Scott is the most well-known of those who served in the Territory. He left the pastorate of a church in response to Lincoln's call for volunteers. Commissioned a Captain in command of Company C of the 126th New York Volunteers, he served gallantly.

He was wounded at Maryland Heights and again at Spottsylvania. These war wounds were to cause him repeated pain after his discharge from the service, he organized or served churches in Kansas, Colorado and California. Two towns were named for him: Winfield, Kansas, where he organized and built the First Baptist Church, and Scottsdale, Arizona.

In addition to his work in the ministry he performed other duties: First chairman of the Scottsdale School Board; representative from Maricopa County in the 20th Territorial Legislature and a member of the Board of Regents.
Even though the chaplains were brought to Arizona to serve the military, their most lasting contributions were to those frontier families and citizens who were striving to build new communities in the West.

Winfield Scott summed up their desires in his will when he wrote to the people of Scottsdale:

My dear Neighbors and Friends:

As I find myself near to the other world, my heart goes out to you, everyone, young and old, with a longing which I've known before. I have a few things which have made my life rich and I have now but one desire; that is, that you all may enjoy them with me. I, also, bequeath to you my work for the Lord Jesus Christ. It is the one thing in my life that gives me greatest joy, and the only thing in the light of eternity that seems worthwhile. I leave to you my work in Scottsdale. I had planned to do much this winter with you but God has called me. If you will take this work and do it, and enlarge it as God gives you strength, you will receive my blessing and His, the blessing which makes rich, and God addeth no sorrow with it.