In a message to Congress on April 2, 1917, President Woodrow Wilson said:

"We pledge the nation to exert all its power and employ all its resources to bring the government of the German Empire to terms and end the war. To such a task we can dedicate our lives and our fortunes, everything we are and everything we have with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

In the middle of the month of March, German submarines had sunk three American ships. Prior to that—May, 1915—had been the sinking of the Lusitania. Once again Germany had entered upon a period of unrestricted submarine warfare.

A trench stalemate had captured the two large armies on the Western Front and the Allies were urging Wilson to send American troops to France.

These factors and others indicated to the President it was time for America to enter the struggle, so on the 6 April, the United States declared war on Germany.

This decision did not grow out of military power and strength for on April 1, 1917, America had in its regular army only 5,791 officers and 121,797 enlisted men. And in its National Guard: 80,446 officers and men.

But what they lacked in immediate help they possessed in a great potential. Under the leadership of Secretary of War Newton D. Baker, the War College submitted a plan for the raising and training of a force of four million men. This called for a strong General Staff and the use of the draft.

In less than five weeks, Wilson promised to send an expeditionary force to France. Supplies were scarce, soldiers sometimes had to train with
dummy weapons, many were still wearing civilian clothes. They were not too accurate in shooting; as Sergeant Alvin C. York said: "They missed everything but the sky."

General Pershing and his staff reached France in June, 1917. By the 21 March 300,000 troops arrived. And by May 1918 the total had climbed to one million men.

For training and for relieving the strain on the over-burdened Allies, American troops assisted the British and the French. But General Pershing insisted upon, worked for and got an independent American army. At the suggestion of Lloyd George, the overall leadership of the fighting was directed by the Supreme War Council.

Between the first arrival of American troops and the Armistice—which came on November 11, 1918—American military personnel proved they were able fighters. Indeed they "proved their reliability" in such operations as St. Mihiel, Belleau Wood, Chateau-Thierry and Meuse-Argonne. But not without a price—the war casualties ran 350,300. For a mobilization of 4,355,000 this is light. But for the Americans there were only 200 fighting days.

What about the work of the chaplains during these 200 days? Let us note the record as we have it in the official histories of The Service to of Chaplains to Air Units by Daniel B. Jorgensen; The History of the Chaplain Corps, United States Navy by Clifford M. Drury; and Chaplains of the United States Army by Roy J. Honeywell.

2300-PLUS ARMY CHAPLAINS

When on 6 April, the United States entered World War I, there were 74 chaplains in the Regular Army and 72 in the National Guard for a total of 146.
Drury points out that in the Navy "only 203 chaplains were on duty during the years of World War I, which was about forty-two percent of the authorized strength." ¹

By November 11, 1918, 2,217 had been commissioned, making a grand total of 2,363 chaplains who served during the War. In spite of this larger coverage, there was practically no chaplain ministry for Air Service men in the A. E. F.

Of the 203 Navy chaplains in 1918, 25 were Baptist, or about one-eighth. In the Army in 1922, there were 26 Baptist chaplains (19 1st Lieutenants; 6 Captains; and 1 Major).

Twelve Southern Baptists were attending the Chaplain's School at Camp Zachary Taylor, Louisville, when the Southern Baptist Convention met on May 16, 1918 at Hot Springs, Arkansas. They sent a telegram of greeting to the Convention.

In a remarkable book on World War I--The War to End All Wars by Edward M. Coffman the author devotes some space to the work of chaplains. He writes:

Although they were not under the aegis of the Commission (Commission on Training Camp Activities), the chaplains played an important role as ex-officio morale officers. Since there was no organized Chaplains' Corps in 1917 and 1918 nor funds to build or to furnish chapels, the function of the 2300-plus army chaplains who served in the war was largely dependent upon their personalities and the will of their unit commanders. Frequently the commanders used them as extra-duty officers to handle mail, the post exchange, or to serve as mess, recreation, and club officers or even as defense counsels in courts-martial. As first lieutenants, the rank held by most, some of the chaplains had to demonstrate their proficiency with pistols on the marksmanship range. Finally, most worked closely with the various welfare agencies to make life more bearable for the soldiers. All of this in addition to visiting the sick, counseling, and holding religious services.... ²

Unfortunately, the chaplains of World War I at the beginning were not organized and this led to a great deal of confusion in recruitment, in
program and in activities. General Pershing, who was a firm believer in the chaplains, appointed his old friend, Bishop Brent, a Protestant Episcopal missionary in the Philippines, to assist in coordination of what came to be the Chaplains Corps.

The Navy furnished a good example. On the 5 November 1917, Chaplain John D. Frazier was appointed head of the Chaplains Corps. Chaplains Edel said of Frazier:

He was a big, hard-muscled man with a face that looked as if it might have been chiseled out of stone, and he was as resolute as he looked.

In cooperation with the denominations Chaplain Frazier was able to secure able chaplains who not only served in World War I but continued as military chaplains down through World War II.

In March 1918, Bishop Brent set up a conference in Paris to consider chaplains' activities in the AEF. Attending were:

Bishop Brent, Chairman; also with two other representing the YMCA. Chaplain T. Doherty, representing the army chaplains. Bishop J. N. McCormick, Bishop McConnell and the Reverend H. Fosdick, representing the Red Cross. The Rev. Anson Phelps Stokes, representing the church at large.

One agreement that was far-reaching was that all religious activities carried on by the American Red Cross, or the YMCA, or the Knights of Columbus, or the Salvation Army should be coordinated through the Chief of Chaplains in the General Headquarters.

Moreover, General Headquarters should have a staff of three chaplains: 2 Protestants and one Catholic to be "chief advisers to the Commanding General in matters pertaining to the religious care of the Army." The GHQ Chaplains' Office and a Board of three chaplains were established 1 May 1918 to become an advisory group. They would deal with such questions as: 1. Find out how many chaplains were in France in their
3. The denominational pictures of organizations.

Jorgensen writes in evaluation:

The GHQ Chaplains' Office under the capable direction of Chaplain C. H. Brent, T. Doherty, and Paul Moody did a tremendous job in a short time. Not only did they set up an organization which proved effective in assigning chaplains, supervising their activities, and reviewing reports, but they were able to keep abreast of major developments which affected the chaplain's Program and gave effective guidance.

At the hub of the wheel was the incoming chaplain. Pershing's standards for him were:

Men selected should be of the highest character with reputations well-established as sensible, practical, active ministers or workers, accustomed to dealing with young men.

Too many chaplains were being misused. What they were doing was important, but was not in the realm of the religious ministry. Chaplains were in charge of post-exchanges; mess; unit post offices; bond sales; athletics; libraries; routine duty; and censoring the mail.

Chaplain E. L. Ackiss, a Southern Baptist, for example was given on the Pocahontas submarine lookout watches and communication and coding watches. 3

Some interesting and amusing stories came out of the censorship experiences; for example, Chaplain Mitchell came across one lad's comment on the chaplain's efforts to supply entertainment:

We have a chaplain aboard, in fact, we have all kinds of amusement.

And Chaplain Edel tells of one seaman who was trying to express appreciation for the chaplain and he wrote:

A chaplain reported on board this ship last week. It makes me feel better just to see him walk by.

Bishop Brent was optimistic about the change in attitude toward the chaplain and his work:
The chaplain is now coming into his own. He is beginning to receive the recognition due him, not only as a spiritual leader and the pastor of his flock, but also as a distinct military asset of creating morale as no one else can.

Two important activities were designed to help the chaplain do his job better were: the publication of books and pamphlets and chaplain schools.

Some of the books published were:

- *The Army Chaplain: His Office, Duties, and Responsibilities* by William Young (1863)
- *Active Service; or Religious Work Among U. S. Soldiers* by Theophilus Steward (1898)
- *Chaplains' Duties and How Best to Accomplish His Work* by George J. Waring (1912)
- *Duties and Privileges of Chaplains* by Joseph Clemens (1914)
- *Nave's Handbook on the Army Chaplaincy* by Orville J. Nave (1917)
- *Suggestions for Newly Appointed Chaplains* by Alva Brasted (1918)

The Chaplain's School began at Fort Monroe, Virginia, 1 March 1918. The student body consisted of 71 pupils, 40 of whom were commissioned chaplains. The course lasted five weeks and the chief subjects were: Military Law, International Law, Army Regulations, Organization, Insignia and Customs, and Military Hygiene and First Aid.

The school was moved to Camp Zachary Taylor, near Louisville, before the opening of the second term April 20. In all 1,696 clergymen were authorized to attend the school.

Another school was opened at Neuilly-sur-Suize near Chaumont, France, in July 1918. Its stated purpose was: To provide realistic instruction for use on the battlefield.
Honeywell states: "The most conspicuous duty of the chaplains was the conduct of public worship." They had no chapels, but services were held everywhere: in recreation buildings; in mess halls; on parts of the ship; in an old French fort; a village church; a carpenter shop; a dugout; a trench; a village square; under a tree; on a gun emplacement; in a forest, a hospital, a guardhouse.

Sometimes the services were special occasions such as Christmas, Thanksgiving, Easter. Then they were often large. Chaplain Gustav Stearns estimated that 4,000 men were at his Thanksgiving service. Most often, course, the attendance was small.

Counseling was also a chief function of the chaplain. He listened to tales of woe by sailors, soldiers, airmen in trouble. Most small group conversations turned at last to religious questions. The chaplain visited his men in the barracks, work areas, combat zone, guardhouse, hospitals, in the trenches.

Drury tells of the bloody fighting by the Marines at the Argonne and Chateau Thierry. Chaplain J. J. Brady described the experience of another chaplain as he wrote:

He crawled, walked, ran among the fighting men, during those uncertain days finding the wounding and marking the position of the dead Marine by forcing the bayonet of his rifle into the ground so that the butt of the rifle stood upright, cutting away clothes from wounds, even cutting the shredded flesh that held a shattered leg or arm to the body, sounding out words of encouragement, hearing the while of the bullet as he dragged a wounded man into a shell hole, and confused by the flashes and explosion everywhere. And then with the night and a lull in the fighting, the Chaplain with a shovel led off a gang of volunteers to bury those who lay still on the ground.

What were the results? Twenty-seven chaplains were wounded; 23 died in service; 57 received the honor decorations of foreign nations. But most of all they stood by their men in the darkest of all hours. They aided the wounded; they sought to bring help and
comfort to those hot with influenza or to those attacked by mustard gas.

The trench warfare was wicked. Some said the men went into the trenches boys; they came out men. The chaplains helped them through this growing up experience.

Dr. Daniel Poling, after visiting the war zone and the men in the trenches, said: "I wish every pastor in America might have at least six months of active service overseas.

Chaplain McNair wrote of his experience on the night of 6 of June:

During the night of the 6th, I remained at headquarters with a hospital apprentice to take care of any of the wounded that might happen to stray that way and it was a busy night for me. The hospital Corpsmen belonged to the Army and were wholly inexperienced, consequently, the binding of the wounds was done almost entirely by myself. Seventy-five or eighty of the men came in claiming they had been gassed. I took care of them as best I could putting them in a quiet place and giving instructions that they wrap themselves up in their blankets and keep warm. 6

W. H. MUSTON

In a privately printed little book, Chaplain W. H. Muston, a Southern Baptist, tells of some of his experiences in France during World War I.

Cautiously we proceeded along the road, beholding trenches, dugouts, tunnels, barbed wire entanglements, wrecked forests and war equipage.

It was a few minutes before four o'clock in the morning of 21 February, 1916, that the great attack began. High explosives fell like hailstones. Trenches were buried, dugouts were ruined, trench shelters were blown to fragments. There was no chance to hold the front lines.

Spoke in a hut on a Sunday morning. A young fellow in Casual Company asked me to come and speak to a group that night. I did. After short service, I followed my friend to the casuals where I spoke again. Fifty men were already in the mess hall. In closing, I asked all who already decided for Christ to stand.

Then in an added appeal I asked all who would to cast themselves on the right side of the rest of us. The other 25 rose, many of them with an expression of gladness on their faces. Then we all shook hands and pledged to the Lord that we would be true to him.
I think this was the happiest occasion of my life overseas.

There were three phases of my work: 1. Holding services with the different companies. 2. Visiting the sick in the hospitals. 3. Hiking with the soldiers to gun practice and maneuvers.

There was quite a bit of "flu" among my men, so at times I had all I could do visiting them, carrying with me magazines and hot chocolate.

When a man died his chaplain was called upon to come over with truck or limber, pall bearers and a firing squad, and bury the unfortunate soldier. The fallen men were placed in pine boxes draped with Stars and stripes.

BARON DEKALB GRAY (1855-1946)

became Corresponding Secretary of the Home Mission Board in 1903. During World War I, Dr. Gray represented the Board and the denomination in national conferences dealing with military chaplain ministries.

Gray was a highly esteemed minister who had gained distinction as a pastor, a platform speaker, a denominational leader, and a college president. He was a native of Mississippi. He left the presidency of Georgetown College in Kentucky, after only two years in that office, to undertake the challenging responsibilities of home mission leadership. Prior to going to the college, the new secretary had held pastorates in Kentucky, Mississippi, and Alabama.

The committee which nominated Dr. Gray to the secretaryship stated that he was "widely known and as generally trusted and loved as any minister whom we are likely to secure. He is in the vigor of manhood. His personal appearance is impressive and commanding. His character is spotless. His disposition is most amiable but without the slightest suggestion of weakness. He is a recognized leader in all assemblies of Southern Baptists, wise in his counsel, conservative in method, powerful in debate, eloquent in the advocacy of any cause which enlists his moral convictions, and untiring in his labors. As a man of business
he is exact and painstaking." 8

Obviously the work of the chaplaincy loomed large in Dr. Gray's heart. he continued to serve as endorsement official for Southern Baptists after his retirement in 1928 until 1936 when the chaplaincy work was taken over by the Public Relations Committee in Washington, D. C.

Dr. Rufus Weaver was the chairman of that committee.

WAR WORK AMONG SOLDIERS

July 25, 1917. A called meeting of the Home Mission Board. Dr. Gray says:

It is very desirable that we should do all the work possible among the soldiers in various encampments. Nearly a million of them will be training in the South. Your secretary has had conference with the state secretaries East of the Mississippi. They have advised that we undertake this work and that the state boards cooperate with us.

This is a difficult work and yet a vastly important one which should be given our earnest and immediate attention. It will be remembered we have increased our appropriation to evangelism some $5,000 or $6,000 over last year to get a cooperative man immediately for work among the soldiers at Montgomery, we paying half the salary and the state board half, the man being at the same time pastor of the Chisholm church, a mission church immediately adjoining the cantonment.

August 2, 1917. Report of the Committee on Evangelism—the committee which is carrying the ball for war work.

Having failed to secure a man for the camp at Montgomery, Alabama, to be jointly supported by our board and the state board of Alabama, the Corresponding Secretary accepted the offer of the Rev. Alfred Dickinson, pastor of the First Baptist Church, Eufaula, Alabama, to give his month's vacation to the Home Board for service among the soldiers without salary, the Board to pay his expense.

The Secretary recommended the employment of the Rev. B. D. Porter for a month's work with the soldiers at Fort Oglethorpe at a salary of $125.00, with a view of further service if mutually agreeable to him and us....

The YMCA people have special charge of work among the soldiers inside the camps. They asked that we lend them Brother Porter for a month at Fort Oglethrope, they to pay his salary and furnish
him lodging in their building. Feeling that this would give us fine opportunity to serve in the double capacity of usefulness; we acceded to their proposition. Brother Porter will report to us such work as falls in our line and the YMCA according to their rules. His service to begin August 8, 1917. 

August 30, 1917. Engaged the Rev. George Green.

The Corresponding Secretary with the concurrence of Brethren Purser and Jameson engaged Rev. George Green of Johnston City, Tennessee, for work among the soldiers at the various camps in line with our projected program of work with soldiers. His service will begin September 1, 1917, at a salary of $2,700 a year. Brother Green has been at work having visited the camps at Greenville and Spartanburg, South Carolina; Petersburg, Virginia; and Anniston, Alabama.

September 15, 1917. Conference on Additional Work with Soldiers.

Our general plan of work covers three phases of activity: work inside the camps in harmony with the YMCA and the army chaplains; work around and adjacent to the camps; and work in the cities adjacent to the camps.

The Corresponding Secretary and Rev. George Green, Director of Camp Activities, have had a conference with the Northern Baptist War Commission—Dr. Samuel Z. Batten, Secretary. They feel they ought to help us bear this burden because most of the camps are in the South. They wish to share with us on the following bases: 1. That in camps strictly Southern we will be responsible for the work; 2. In camps where there are 25 percent or more of Northern soldiers we will work cooperatively, bearing each one-half the expense of workers and the selection of same; 3. The supervision of the work being jointly by them and us but the salaries to be paid through our Home Board office.

The conference between our Secretary and the state mission secretaries assure us of cooperation dollar for dollar. . . . The erection of some buildings at various points will be necessary; in other cases tents will be sufficient. In a number of instances we have secured the use of Baptist churches adjacent.

The Federal Council of Churches with whom our Northern Baptists are affiliated proposes to erect union buildings for the use of the various denominations. These will cost $15,000 to $20,000. Dr. Samuel Z. Batten assures us that we will have use of these buildings in our joint work.
SCHEDULE OF EXPENSE

SEVEN SOUTHERN CAMPS

1. Seven camp pastors (salary and expense at $2,500 yearly--for seven months) $10,262

2. Gratuitous workers expense ($50.00 each monthly, four to camp) for seven months $9,800

FOURTEEN COOPERATIVE CAMPS

1. Fourteen camp pastors, $\frac{1}{2}$ for seven months $10,262$

2. Gratuitous workers expense, $\frac{1}{2}$ for seven months $9,800$

BUILDING AND TENTS

$\frac{20,000}{60,124}$

Green's expense and extras $5,000$

December 12, 1917. Call for enlargement.

Our work in the army camps and cantonments among soldiers is being greatly blessed....Probably there will be twenty-five percent or more of soldiers from the North in all camps....We would recommend that we propose to our Northern brethren to make the work among all our soldiers a joint work the expense to be equally borne by us, in which case, of course, one-half should be shared by the states equally according to our present agreement where cooperative work exists....

In case our Northern brethren accede to this proposition it will make it possible for us to enlarge the work somewhat and measurably prepare the way for following up our work in the camps by continuing it with our soldiers at the battlefront in France and elsewhere. We recommend therefore that as far as possible we extend the work to the battlefront in Europe.


Letter received from Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board that his board might engage in work among the soldiers in Europe.

Dr. Gray and Dr. Green to confer with the brethren of the Foreign Mission Board to present this Committee's attitude as follows:

In view of the fact that the Southern Baptist Convention has committed to the Home Mission Board work among our soldiers; further the Home Mission Board has already appropriated large sums of money for this work; it has employed a large force of men and projected many lines of service among the soldiers; in view of the fact that
religious services among soldiers at the front will be essentially the same as that we are doing at home in the camps; in view of the fact that experience in the management of the work at home will be essential to successful work abroad and in view of the fact that the work heretofore done has been done by the Home Mission Board in cooperation with the War Work Commission of the Northern Baptist Convention; it is the conviction of this committee that the present arrangement should continue in force wherever our soldiers may be located.

June 5, 1918. Dr. George W. Truett released by his church to preach to soldiers in France.

Telegram from First Baptist Church in Dallas announcing that in church action, Dr. Truett was released to preach to the armies in Europe. The War Work Commission expresses its appreciation for this noble, Christian, patriotic spirit. Dr. Truett is held in high regard all over the world.

July 4, 1918. Salaries for Camp Pastors.

We recommend that $2,400 be the highest limit for salaries of camp pastors and that the following camp pastors be paid that amount: J.J. Gentry; D. I. Purser; E. D. Solomon; Zeno Wall; J. O. Johnson; J. M. Wiley; J. D. Ray; George W. Mc Call.

November 7, 1918. Dr. Gray and Dr. Green met in New York in September with War Work Commission of Northern Baptists.

Northern Baptists propose to pay half of the expenses of the War Work Commission up to September 1. Afterwards (from September 1 to January 1) they will pay at the rate of not more than $6,600 or $6,800 per month as their part.

Northern Baptist War Work Commission points out that the work of camp pastors has been greatly modified due to recent orders of the War Department. A unified administration is difficult and the time has come to confine the responsibility for administration and finance to the Southern Baptist Convention.

It was agreed that we would continue the present basis of work until January 1, 1919, at which time our cooperative work would cease.

December 18, 1918. Closing out work

In view of the present demobilization we recommend that Dr. Gray and Dr. Green be given authority to close out the work as rapidly as possible. And in such camps as will have semi-permanent work we continue our Baptist War Work in cooperation with the state agencies, in which the camps are located. They are authorized to dispose of automobiles and buildings.

Your committee is sincerely grieved over the prospective retirement of Dr. George Green who has rendered unceasing, untiring and most efficient service. He answered our call to this service to continue during the period of the war. In view of the signing of the
armistice and the consequent approach of permanent peace, he has yielded to the plea of the First Baptist Church, Clifton Forge, Virginia, to become their pastor.

The Texas Convention formally requested that the Home Mission Board place before the Peace Council at Versailles, France, their plea for religious liberty. It has been suggested that we have a commission to go to the Peace Conference and present this plea.

In closing out the work, we are selling the automobiles rapidly at the best price possible. We are confronted with requests from the local Baptist forces for a donation of the buildings. The Board should authorize Dr. Gray and Dr. Green to dispose of these buildings on the best terms possible.

September 4, 1919. Resignations and work to continue.

Resignations of Harry A. Day, religious worker at Fort Bragg; and B. D. Porter at Camp Cody, Deming, New Mexico.

Committee gives earnest attention to work among marines and seamen at Norfolk, Jacksonville and New Orleans.

March 2, 1920. Texas and Jacksonville.

Texas State Board given authority to continue soldier work in Texas, consulting with Home Mission Board on major matters. Jacksonville property bought for $22,000, for a Seaman's Institute.


WHY SOUTHERN BAPTISTS FAVOR CAMP PASTORS?

Southern Baptists gave every evidence of cooperation with the religious program of the Army until—on July 24, 1918. That was the date when the Third Assistant Secretary of War, T. F. Keppel issued the following order:

In view of the increased number of chaplains and the provision now being made for the professional training of chaplains, it has been determined as soon as a sufficient number of additional chaplains become available, to bring an end to the present arrangement at camps and posts whereby privileges within the camp are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment.

The Baptist papers in the South were in a furor over this order. It seemed to them that Baptists were losing their time-honored principle
of separation of church and state.

Among the papers which spoke out on this item were Religious Herald (Va.), Watchman-Examiner (New York); Baptist Record; Baptist Courier (S.C.); Alabama Baptist; Baptist Messenger (Oklahoma); Word and Way (Missouri); Christian Index (Ga.) Baptist Reflector (Tenn.)

Reasons for opposition?

1. The Roman Catholics, the YMCA, the Knights of Columbus, and Christian Scientists all are allowed free access to soldiers, but now you are forbidding camp pastors from the historical Protestant denominations to counsel with the soldiers—and that is discrimination.

2. It commits the War Department to a policy utterly hostile to the spirit of our American institutions. In reply, F. P. Keppel said:

   For one thing, it would be impossible to get the soldiers together by denominations, and, for another, the whole trend and the whole desire of the department is in the interest of breaking down rather than emphasizing denominational distinctions.

3. It -- the War Department -- has nothing to do with the denominational affiliation of soldiers. Any soldier can belong to any denomination; the government has no right to guide him or instruct him in his religious life.

4. The War Department has no authority to tell a man how he should feel about one denomination or a dozen or 200.

5. This is interference with the denominational life of the people and that is wrong, This is an affront to religious liberty.

6. It hits at the heart of our denominational work with soldiers.

"The reports of their work have thrilled our hearts."

——Watchman-Examiner, Aug. 22, 1918.

Note what E. Y. Mullins says:

In my opinion the work of camp pastors is indispensable in rounding out the group of forces and influences for the building up of our
Army in its moral and spiritual life. Why say indispensable? Because personal work is involved. Because the camp pastor preaches simple evangelistic sermons. Because he works with the sick. Because he is in liaison with the local church. It is not critical of other groups especially.

7. "This order denies American boys, who have gone out from Baptist homes and Baptist churches to lay their lives on the altar of their country, the privilege of having the spiritual counsel of a Baptist preacher unless, perchance, the chaplain of the regiment is a Baptist.

"But more serious than that, the Baptists are denied the privilege of preaching the gospel to their own people because they are in the service of the government in time of war, though they are willing to render this service without money and without price."

--Christian Index, Sept. 12, 1918

Once more the Watchman-Examiner said:

We do not propose to be silent when advantage is being taken of our patriotism to strike a blow at our religious convictions (Sept. 12, 1918).

In summarizing what many Southern Baptists felt about the abolition of the camp pastor program in the army, Dr. J. B. Gambrell, President of the Southern Baptist Convention addressed the 1919 Convention at Atlanta, Georgia, and said in part:

A year ago we met with a dense war cloud over us and the world... Baptists have always been patriotic...In the world's most trying hour, it is pleasant to reflect that this Convention and our people stood firm for these principles and measures necessary for the world's deliverance from tyranny into a higher civilization.

Many of us, in view of the religious war policies of the government said less than we felt the extraordinary conditions fairly justified. The war is now over, and some things ought to be said, in the spirit of Christian frankness, for the good of the country and in the spirit of Christian frankness, for the good of the country and in the interest of Christianity itself....

The religious war work policy of the government was framed in a way to make of none effect the religious rights of a vast majority of the civilian population of our country and of the rights of a great majority of our soldiers in the army....
It was framed in violation of the natural rights of free Americans, and in opposition to the Constitution of the United States, the first amendment to which says: "Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof".

If Congress can make no laws respecting an establishment of religion or prohibiting the free exercise thereof, who can? The War Department did.

It did it with an open avowal of its wish and purpose, admirable for candor, but bad alike in principle and policy. The Secretary in charge of that department avowed the policy of his department in these words:

"The whole desire of the department is in the interest of breaking down rather than emphasizing denominational distinctions."

The department has no business with a desire one way or another. On this un-American, unconstitutional, whimsical notion, the religious war work was planned and carried out, except where Catholics were involved.

Their rights were everywhere respected and their interests carefully conserved. All non-Catholic Christian denominations were forbidden the camps, except for the period camp pastors were allowed, and these were soon eliminated in pursuance of the general plan.

The result was, that in the most crucial hour in the world's history, the hour of the greatest evangelistic opportunity, the hour when the men in the camps most needed the strength of God in their hearts, the great evangelical denominations of America, which had made the moral fiber of the nation, were forbidden as such to minister to her people.

A joint committee from this Convention and the Northern Baptist Convention waited on the Third Assistant Secretary of War in Washington in the interest of a larger opportunity for Baptists and other denominations for serving in the camps.

The immediate cause of this visit, the appeal, and the protest, was the order removing camp pastors. We were received with courtesy, but told that there was not the slightest intention of changing the order.

The government created great munitions centers into which it invited tens of thousands of people to work. In these centers though Catholics were in many cases a small part of the whole population, the government planned to build Catholic meeting-houses; while Baptists, Methodists, Presbyterians, and others were not allowed to build their own houses in the places. A miscalled "Liberty" church was proposed for all non-Catholics.
The plan was also expressed in the agreement of the Department with the Young Men's Christian Association, according to which agreement, that social serving organization was to encourage nothing denominational in the camps.

The Y.M.C.A. could not represent the Baptists and other denominations. Its very genius forbade it.

The plain fact is, the Baptists and other great non-Catholic communions were not allowed to serve their own people in their time of greatest need....

The facts have been stated briefly....The remedy is publicity and an appeal to public opinion....A new indoctrination is called for.... The Baptists of America are united on the issue, 7,000,000 strong.

Well-paid men, paid in part by Baptist money, have gone hither and thither telling us that the old doctrines are no longer suitable for a new age, that we need a new church....It will not be amiss to keep an eye on the fences, for some strong men are very busy trying to remove the landmarks, while others raise the wind and keep the dust in the air....

America must lead the world along the upward way. All this falls in well with the free spirit and message of Baptists. Open diplomacy has its parallels in free preaching, and the free discussions of all vital questions, out in the open daylight before me....

In light of the wide coverage of Secretary Keppel's suprising order abolishing the camp pastor religious program and opposition to it, a resolution came out of the 1919 Convention which was a slap back at the War Department. It called for a drastic action — abolish the army chaplaincies.

SHALL WE ABOLISH MILITARY CHAPLAINS?

A resolution (in part) on army chaplains.

In view of giving the gospel to American soldiers:

WHEREAS, Civil liberty, the democracy of the people against autocracy;

WHEREAS, Religious liberty cannot be absolute where any of the appointment or approbations are by authority of the state;

WHEREAS, The army chaplain appointed by state authority is the religious teacher of the country's soldiers;
WHEREAS, The different Christian denominations of this republic can and
would send voluntarily through their agencies religious teachers
to all departments of the army and navy.

WHEREAS, The salaries paid to army chaplains would equal many Liberty Bonds;

THEREFORE be it resolved by the Southern Baptist Convention assembled,
representing a membership in the Southern states of about three
million white Baptists and a constituency much larger, that the
Congress of the United States be memorialized to consider the propriety
and rightfulness of abolishing the army chaplaincies leaving the
religious services to the discretion of the different denominations,
which service shall in nowise hinder in any military movement in the
army or any part of it, these services seeking only for an open
door and protection as American citizens in performance of said
religious duties.

A committee of thirteen, one man from each state, was appointed during
the 1919 Convention to consider the questions raised by Dr. Gambrell's
message -- and related matters such as the abolition of the chaplaincy.

The committee was as follows:

J. E. Trice, Florida
F. C. McConnell, Georgia
I. E. D. Andrews, Kentucky
A. J. Barton, Louisiana
J. S. Sowers, Maryland
R. Q. Leavell, Mississippi
D. J. Evans, Missouri
J. Clyde Turner, North Carolina
J. M. Wiley, Oklahoma
A. C. Sherwood, South Carolina
H. T. Stevens, Tennessee
Charles E. Maddry, Texas
R. B. Garrett, Virginia

The report from this committee came to the 1920 Convention; as follows,
in brief:

I. Committee of one mind on three points:

1. Our men in the army and navy, both in time of war and in time of
peace, are entitled to the best religious teaching and the greatest
spiritual comfort and help possible.

2. That it is our duty as patriotic citizens to give to the Government
our loyal support in all its plans as long as we can do so without
the violation of our conscience or the fundamentals of our
religious faith.

3. That we cannot in any instance sacrifice our conscience or faith.
II. We are of one mind also that one of the most fundamental Baptist and American doctrines is that of separation of church and state. Does the present arrangement by which the government appoints and maintains chaplains a clear violation of this fundamental? We have looked at the duties of the chaplain set forth in the army regulations and we find no directions and no restrictions laid upon chaplains which would stultify their conscience.

III. The appointment of chaplains is a military matter. They become soldiers, though not required to shoulder arms.

IV. Your committee has been unable to see for the present that there is any clear violation of our cherished principles.

V. We cannot think of any plan which our men could have regular religious instruction without bringing the religious teachers under some kind of military regulation.

VI. So long as the military regulations leave the chaplains entirely free in the performance of their religious duty, it appears to your committee that we may continue our cooperation with the present arrangement.

VII. What the Home Mission Board Is Required to Do:
1. Include in its mission religious work in the army and navy.
2. Keep in touch with authorities.
3. Gather and compile all possible information concerning the policies of the government in the matter of chaplaincies.
4. To cooperate in all proper ways for promoting the spiritual interests of our men in the army and navy.
5. To encourage in their work Baptist chaplains now in service.
6. To approve the application of Baptist ministers for appointment as chaplains.

HISTORICAL NOTES ON THE SOUTHERN BAPTIST CHAPLAINCY DURING WORLD WAR I

The period from the close of the War Between the States (1865) to mobilization for World War I (1915) the chaplains were recruited by the military. They were not many in number, yet it is evident that Southern Baptist ministers filled their portion of the quota.

September 4, 1918, a letter from the War Department to Dr. B. D. Gray was to the effect that denominations would select their own chaplains on a quota basis.

The Convention was alert to the military ministry during preparation for World War I.
In the training camps our Home Board, our state boards, and our Sunday School Board will find it possible to cooperate in planned and intelligent fashion in evangelistic labor and in the distribution of the Word of God and other religious literature. We must also take new interest in the business of providing chaplains, not only seeing to it that our own Christian body does its full part in this respect, but also doing what we can to put strong, devout and consecrated men in these important places. To all these needs and opportunities we must be alert and responsive.

As the country is now greatly increasing its military, naval and aviation forces and will probably continue to increase them for some time, it is plain that the services of many ministers will be needed in the chaplaincy. The Home Mission Board is instructed to use its best endeavors to stimulate and cultivate the interest of our people in this matter and to care for operation of the state boards is also earnestly requested in the task of finding and recommending men suited to this responsible work.

As in the War Between the States, the Convention again charged the Home Mission Board with the responsibility of securing sufficient chaplains and cooperating with the state conventions in camp areas.

The several denominations, through the General Committee on Army and Navy Chaplains of the Federal Council of Churches, were requested by the government to act in advisory capacity in selecting chaplains on quota basis. The Home Mission Board through its corresponding secretary, Dr. B. D. Gray, cooperated in this work.

Dr. Gray nominated and qualified Southern Baptist ministers to the General Committee. This committee processed the applications for the military and the Home Mission Board contributed $500 annually as its share of the expense.

The Gray correspondence records the names of 185 Southern Baptist ministers nominated by Dr. Gray to the army and 21 to the navy.

The Chief of Army chaplains in a newsletter during 1921, lists 155 Regular Army chaplains of which 28 were Baptist; and 608 reserves of which 91 were Baptists.

The Home Mission Board supplied chaplains in the homeland with
$150 each and $250 each for those going overseas, to purchase necessary 
equipment for their ministry, not supplied by the army. 11

The work in the military camp communities by camp pastors seemed 
the major emphasis. To promote this work the board created the Department 
of War Work with Dr. George Green as Director of Camp Activities. In 
his report following the war there were 94 camp pastors, paid by the 
board, working in the camps of the South. The board built a chapel 
at Ellington Field, Fort Benning, Georgia, at a cost of $7,285 and 
dedicated it to the government for the use of soldiers learning to fly. 
The board contributed $400.00 per month on operational expenses of the 
chapel. Among other results are these: 38,114 professions of faith; 
10,050 baptisms for the Department during World War I. 12

The Northern Baptist Convention cooperated with the Southern Baptists, 
supplying some camp pastors and sharing 50 percent of expenses, until 
January 1, 1919.

The state mission boards cooperated in the work in their respective 
states and the Sunday School Board furnished supplies and special 
literature.

As we have noted, the order from the War Department called for the 
withdrawal of camp pastors from camps and cantonments...This created 
a controversy and chain reaction throughout the Convention...But what 
seemed to be a misfortune turned out to be a great blessing. The work 
outside the camps led to 40,000 conversions and 10,000 baptisms.

The by-products of this work were notable; e.g. the strengthening 
of the morale and patriotism of the boys, the stabilizing of Christian 
character, and the exaltation of religion in army life.