BETWEEN THE GREAT WARS

We speak of the years between World War I and II (approximately two decades--1920 to 1939) as years of peace; but actually they were years of preparation for another war. As Drury points out, these two wars might well be lumped together as one.

To be sure, a sincere effort was made by the United States, in the first decade to secure peace.

On July 11, 1921, the United States issued an invitation to Great Britain, France, Italy, and Japan to meet in Washington and join a Naval Disarmament Conference. The United States agreed to scrap nearly 846,000 tons of naval vessels including 15 ships in commission and another 15 being built.

During the years 1923--1938, the United States remained fairly constant in ship tonnage and navy personnel.

In spite of these efforts, in the early thirties the international situation became threatening. Japan took over Manchuria. Hitler began rearming Germany.

As Drury says:

By 1938 it had become apparent in the United States that the old ideal of an effective treaty limitation to naval armament was but an empty dream....

CHAPLAIN STRENGTH

In the navy, during this period of 1920-1939, the total number of naval chaplains was 195. The army, on the other hand, had about 120 chaplains in the Regular Army. At the time of the Armistice (11 November 1918), there were 2,363 chaplains. With demobilization this number dropped to 1,200. By 1931, the drop was still further down--to 120.
The 120 ranked as follows: 1 COL; 3 LTC; 32 MAJ; 70 CAPT; and 14 1 LT. Religiously, they belonged to the following churches: 14 Baptists; 31 Catholic; 1 Christian; 8 Congregational; 16 Methodist; 12 Presbyterian; 12 Reformed; 1 Unitarian; 2 Universalist; 7 Disciples of Christ; 7 Episcopal; 1 Evangelical; 8 Lutheran.

And there were assigned as follows: 11 to Hawaii; 9 to the Philippines; 7 to Panama; 1 each to China and Puerto Rico; 3 to the office of the Chief of Chaplains; 2 to the Chaplain School; 1 to a civilian school; and 85 to posts or transports. 2

CHAPLAINS ORGANIZED

The period between the Great Wars was one of growing strength in chaplain organization. General Pershing, at the beginning of World War I, was in favor of having an administrative chaplain at the headquarters of the Army Expeditionary Force. Bishop Brent, on the other hand, believed it would be better to have an executive committee to study conditions and make recommendations to the general. The Bishop's view prevailed, although Brent was often called "Chief of Chaplains of the AEF."

Jorgensen writes:

The outstanding development of the chaplaincy following World War I was the creation of the Office of Chief of Chaplains... 3

A distinguished committee of religious leaders was chosen to make a recommendation for the chief. The man chosen was Chaplain John T. Axton, a man of energy and vision. He served from 1920-1928. The succeeding three chaplains were: Chaplain Edmund P. Easterbrook (1928-1929); Julian E. Yates (1929-1933); Alva J. Erasted (1933-1937).

These early chiefs of chaplains had small offices. At first they included three chaplains, three army field clerks; and several civilian...
employees loaned by the Adjutant General. But they kept up with the life and work of all the chaplains all over the world through periodic visits and through a study of the chaplains' monthly reports.

They spoke everywhere but they also listened. Jorgensen says that "the most famous lecture of this period was Brasted's 'The Great Building,' which he delivered more than 400 times in Army posts, CCC camps, and CMTC training camps.

"At one time more than 11,000 men in Hawaii gathered in an amphitheater to hear it. He met with enthusiasm and response everywhere. The talk not only helped him present the character development theme but brought him face to face with thousands of men in the army, CCC, and CMTC."

In the growth and development of the chaplain's program during this era, a wise leadership insisted that the work of the ministry was paramount. In 1923, Chief of Chaplains Axton proposed a revision to the regulation (AR 60-5) which would define their work and permit fewer loopholes:

4. (g)....chaplains will be employed on no duties other than those required by law, or pertaining to their profession as clergymen, except when an exigency of this service...shall make it necessary. Chaplains are not available for detail as post exchange officers or as counsel for the defense in courts-martial.... 4

Chaplains put "first things first." That meant worship—worship in chapels, worship on deck, worship in hangars, in libraries, in hospitals, out-of-doors, wherever....

That meant to be ready for baptisms, for weddings, for funerals, for counseling. That meant making use of study classes and Sunday schools and choirs.

Of course, that meant public relations—effecting cordial relations with local clergymen and churches; e.g.
A Detroit newspaper featured the attendance of 20 army chaplains of the Chaplain School at a service in St. Mark's Methodist Church in late 1922. The Chief commented: "The faculty and students of the Chaplains' School are making themselves felt in the religious life of the great center."

RESERVE PROGRAM AND CCC

The growth of the chaplaincy during this period was due also to an effective reserve program. Such a program had been suggested as early as 1917. Reserves prepared a large number of men for usefulness in case of an emergency. The first to receive appointment as reserve chaplains were 100 students graduating from the Chaplain School. By 1925 over 1,100 had accepted reserve commissions.

In 1931, 77 percent of the reservists came from five denominations: Methodists (220); Presbyterians (188); Catholics (182); Episcopalians (188); Baptists (154). The remainder came under 15 other bodies.

The reserve training had three purposes:

1. To introduce men without previous experience to the regular army.

2. To acquaint reserve chaplains with military institutions and policy so that they might be ready for useful service in case of an emergency.

3. To inform men of all components of changes in military matters and to give them opportunity to learn some of the newer techniques which might be useful in their work.

Chaplain reservists were retained and promoted if they continued their correspondence courses and if they attended summer camps. The wisdom of having a ready reserve pool was shown forcibly when the religious activities of the CCC camps were taken over by the Army Chaplains' Department. The CCC camps were organized in the depression years (1933). But the religious service of civilian pastors proved impractical.

The man most responsible to provide for a religious ministry to the CCC camps was Chief of Chaplains Alva Brasted, A Southern Baptist.

He was introduced to the CCC program at Fort Snelling, Minnesota. When he became Chief of Chaplains, he asked for permission to visit
CCC camps in Minnesota and Wisconsin. He wanted to see the reserve chaplains at work in these camps. Permission granted, Brasted traveled 15,000 miles on one trip.

The CCC program grew until in 1938 reserve chaplains were providing almost five times as many religious activities as those conducted by the regular army chaplains.

Jorgensen speaks highly of this work:

The growth of the chaplain program in the CCC was a testimony to the dedication of reserve chaplains called to active duty, and regular army chaplains who arose to the challenge. Brasted's person interest was shared by General Craig, Chief of Staff, who gave all possible support.

The importance of the CCC program to the character of the nation can be appreciated in the fact that the personnel of the camps who served nine months, were between the ages of 17 and 21 years. It is difficult to imagine what would have happened to the nation's youth in the dark days of the depression if this program had not existed.

THE CHAPLAIN SCHOOL

In November 1919, a board of five chaplains met in Washington, D.C., to consider training plans. Out of this meeting came a recommendation that a chaplains' school be established. The school would conduct a five-month basic course twice each year and develop an advanced course later.

Honeywell points out the purposes for such a school:

To train chaplains as army officers...to save them from embarrassing blunders by teaching them army regulations and customs...to prepare them to serve as defense counsel through an acquaintance with military law...to give them benefits to be derived from older chaplains and the fellowship of men of different faiths...to give chaplains an appreciation of the military institution and its history...

The school opened on 15 May, 1920, at Camp Grant, Illinois. After four sessions it was moved to Camp Knox, Kentucky, where two classes were held. Next the school was transferred to Fort Wayne, Indiana, in the early autumn of 1922. Then after three sessions the school moved to Fort Leavenworth,
Kansas, where five sessions were held.

All told, eleven sessions of the school were held and 189 students attended. But in later years the enrollment dropped so low (down to 1 regular and 11 reserve chaplains in 1928), the school was closed. The faculty at Fort Leavenworth worked on the extension courses and a few chaplains took courses in civilian schools. In the years from 1923 to 1941, 25 chaplains studied in some civilian schools.

PACIFISTS ATTACK THE CHAPLAINCY

In the years between the wars about the biggest struggle the chaplains had was the opposition of the pacifists. Chief of Chaplain Brasted said that his biggest problem was with the ultra-pacifists.

Drury and Jorgensen in their excellent histories outline the opposition and we shall summarize what they say:

I. War was a new experience for a vast majority of the citizens of the United States. People were unsophisticated about war. Propaganda was debunked. Young men came back from the front shaken by the dreadful realities of war. A great conviction gripped the country: "Never again!" The reaction to this conviction was varied. Some individuals fought harder; others in the name of a more devout acceptance of the teachings of Christ upheld the philosophy of pacifism. There were many shades of this doctrine. The extremists maintained that it was never right to use force to defend one's home against a criminally-minded intruder.

The fundamental ideas of the pacifists clashed with the basic ideas of the army and navy chaplaincy. Note three instances:

1. Chaplain A. N. Park, Jr., at the University of Chicago as a graduate student on a duty-status in 1923-1924. Granted permission to attend a Quadrennial Student Volunteer Convention. The convention attracted about
6,000 delegates.

The Fellowship of Reconciliation held several side meetings on the subject of war. Park attended when he could. At one meeting, he heard a "wild-eyed Hindu" student refer to the American flag as "a piece of rag." The statement aroused Park and many other delegates and resulted in many of them leaving the room.

The presence of a navy chaplain was somewhat disconcerting to the pacifists and was reflected in a news report which appeared in the 10 January 1924 issue of The Christian Century. In the following week's issue an editorial appeared under the heading: "Why This Continued Espionage?" The student editor stated: "Reports of the recent Volunteer Convention emphasize the presence of police and naval officer" in the meeting where pacifism was discussed. The editor asked: "Who sent these men to these meetings?"

On 26 January Chaplain E. W. Scott, then Chief of Chaplains, wrote to the editor of The Christian Century giving the facts. His letter appeared in the issue of 6 February.

2. Chaplain J. W. Decker, an ex-Navy chaplain. The 6 November issue of The Christian Century carried an article entitled: "The Making of a Pacifist" by J. W. Decker. Decker had served as an acting chaplain in the navy during World War I. He made twelve trips to France on a transport. Writing in retrospect of his experience, he said in part: "My whole heart and soul espoused the cause." In all earnestness he had considered the World War as "a holy war." During the following five years, a transformation was taking place....During these years of disillusionment, he came slowly to an avowed pacifist position. He traced the reasons for his changed attitude. War, he concluded, was a depraved and cruel deceiver....he would have nothing more to do with it....

Two weeks after Decker's article was printed, The Christian Century
carried an editorial entitled: "Get the Churches out of the Chaplaincy Business."... The editor claimed that the endorsement of chaplains for the armed services was tantamount to tying "the church to the chariot of Mars." He did not mean that men in the armed services should be denied a spiritual ministry, but insisted that chaplains go "as Christian ministers not as army officers." The editor did not mention the navy's unsuccessful experiment with such civilian ministers on board ship during the years 1913-1917. (Note also Dr. Decker abandoned his pacifist position when he witnessed the rape of Nanking in 1937. Two of his sons became officers in the navy.)

But the strength of pacifism made it difficult to recruit strong men for the chaplaincy. Variously worded resolutions were introduced in denominational and interdenominational assemblies calling chaplains out of uniform and to divorce the church completely and absolutely from any connection with the chaplaincy in the armed services.

In the 16 January issue of The Christian Century, the editor wrote: "We look with shame upon the blind servility with which the Christian church gave itself to the government of the United States in 1917 and 1918." And he declared: "The churches are steadily making up their minds not to act that way again." The fact that within ten years the churches of the United States sent into the armed services the unprecedented number of more than 12,000 of its finest clergymen would appear to contradict the editorial claim.

3. Chaplain Charles Ellis was called upon to offer a prayer at the launching of the carrier Yorktown. The New York Times 5 April 1936 carried a news story of the event which contained the following sentence: "Christened and baptized by Mrs. Franklin D. Roosevelt and blessed by Navy Chaplain Charles V. Ellis...."
In mock seriousness Alfred Schmalz in *The Christian Century*, asked: "Do all warships get 'blessed'? Is that part of the navy's regular religious duties?" The author continued: "The national guard of the R.O.T.C. may even ask me some time to bless a gun or two, and I would not know in my ignorance where to turn for the proper ritual." In stimulated earnestness, Schmalz requested: "I hope you will help me out, Mr. Ellis...I am awfully stupid about this sort of event." Then the author concluded with the following exhortation:

But never mind, Mr. Ellis. We musn't let our sentiments turn us from the stern call of duty. Bless us another airplane carrier, will you?

Yours in Christ.

Chaplain Ellis sent a copy of the prayer used on the occasion of the launching to Chaplain E. A. Duff, then Chief of Chaplains. When the reporter of the *Times* in confused terminology referred to the ship as being "blessed," he was referring to the prayer offered at the launching. The prayer is free from any blatant militarism implied by pacifist critics.... The complete prayer follows:

Almighty God, our Heavenly Father, the Giver of every good and perfect gift, we thank Thee for the material and spiritual blessings of life, and for the wondrous way Thou hast led us as a nation during the past—through shadow and sunshine. Thou hast been our refuge and strength.

We remember with a deep sense of gratitude the sturdy characters who, through toil and sacrifice, founded this great Republic—"the land of the free, and the home of the brave"—and we pray for Thy continued favor and guidance in all the affairs of our beloved country.

In the exercises of this hour, which will send forth this vessel from the ways, destined to join our First Line of Defense, we would humbly seek Thy approval, our efforts come to naught. God grant that she may be a champion of justice and righteousness—a living exponent of the principles near and dear to our hearts—and if the occasion should arise, may she strike terror in the hearts of all those who dare to molest or disturb our God-given freedom.

Let thy blessings rest upon the President of these United States, the members of his cabinet, the members of the Legislative and
Judicial departments, and all those charged with the responsibility of leadership. May they lead us in the paths of righteousness and peace! Through Jesus Christ, our Lord and Saviour we ask these favors. Amen.

In the Battle of the Coral Sea the men and planes of the Yorktown helped turn the tide of battle. In that epic fight, the gallant ship was damaged by a bomb which left a gaping hole in her deck and forty-four dead. Even though disabled, the Yorktown left one battle and sped 5,000 miles in less than a month to play her supreme role in the decisive Battle of Midway. There she was sunk on 6 June 1942. According to Admiral Nimitz the Battle of Midway was the turning point of the war.

II. In 1931 Kirby Page sent a questionnaire to 53,000 clergymen in the United States and received 20,000 replies in answer to the question whether they would be willing to serve as chaplains. Seventeen percent (3,500) said they would not. The News of Indianapolis, Indiana, referred to these as "The Page Army" and said that the poll proved that chaplains were available. It is interesting to note that Page did not send the questionnaire to Jews, Catholics, Lutherans, Southern Baptists, or Southern Methodists, none of whom had joined the pacifist parade.

Dr. Joseph R. Sizoo, Chairman of The General Commission on Army and Navy Chaplains, in 1937 sent out a letter to all chaplains insuring them the support of the churches. Moreover, he announced the appointment of a study commission to make a study of the problem. Involved in the study of the committee was whether chaplain services should be provided by civilian clergymen paid from church funds, but the Federal Council of Churches in December 1938 declared the plan impractical and urged the churches to keep in touch with their chaplains.

The attacks of the religious press, church groups, and prominent
clergymen did not let up but rather increased up to the fateful days of Hitler's sweep into Poland and even to Pearl Harbor.

Such a move to abolish the chaplaincy had occurred in the late 1840's. At that time several memorials were presented to Congress demanding that the office of chaplain in the army, navy, posts, West Point and in both Houses of Congress be abolished. The reason advanced was that the chaplaincy was unconstitutional in that religious leaders were being paid by the governmental. Further, advocates of the memorials claimed that the religious program had been hurt by employing poorly qualified men.

It is interesting to recall how these problems were solved. The House Judiciary Committee on 13 March 1849, defended the chaplaincy by saying that men had the right to worship even in remote places and that religion was a humanizing influence needed in the army and navy. Also, the committee stated that it was not an unconstitutional practice, for no "religious establishment" was to be found in it. Four years later the Judiciary Committee again defended the chaplaincy by pointing to the provision of chaplains by the 1st Congress and the need for religion "for the safety of society."

III. The arguments advanced after World War I against the chaplaincy could be summarized and answered as follows:

1. Churches should stop recommending ministers for the chaplaincy because the war system is against the gospel. As long as man were involved in military service it represented a missionary opportunity and responsibility to the churches. Ecclesiastical endorsement protected the position of chaplain from political appointment and insured men of good character would represent their particular denomination in the mission.

2. The Commission on Chaplains should be abolished, for it represent
a contradiction to the church's stand against war. This commission had been abolished only to insure that qualified representatives of their denominations were appointed on a proportionate denominational basis.

3. Chaplains should not wear the uniform or distinctive military insignia, have rank, or be paid by the government because the officer status of the chaplain hurt his relation with officers and and enlisted men. The experience of the YMCA, K of C, and Red Cross led these organizations to declare officially that religious services could best be provided by chaplains in the military establishment. The history of the chaplaincy showed the value of having a military uniform rather than ecclesiastical garb to identify chaplains. The payment of chaplains in accordance with their rank removed the discrimination and financial hardship which chaplains long had suffered. Uniform, rank, and insignia gave the chaplain a professional relationship to the soldier and a place in military channels for helping him.

4. The chaplaincy violated the principle of separation of church and state. Rather than violate this principle, the chaplaincy fulfilled it. Churches were responding for training chaplains, ordaining them, endorsing them as qualified ministers, and reaching out through them to the man in service.

...Chaplains were not the "gun-toting" pawns of a diabolical military machine. They, as well as the military leaders of the day, had tasted the bitter acid of war, had no illusions about the glory of combat.

THE YEARS PASS

November 5, 1925. The Rev. John S. Sowers resigns Annapolis Baptist Church. Home Mission Board will continue appropriation of $50.00 per month to the close of fiscal year April 30, 1926.
April 25, 1927. Soldier work at Fort Bliss, El Paso and Fort Crockett at Galveston be discontinued.

Resolution of the Southern Baptist Convention, 1931. Appointment of a committee of three to handle for the Convention the matter of the appointment of chaplains in the United States Army and Navy. Committee of three named: J. B. Lawrence; B. D. Gray; and M. A. Cooper. Gray was to go on and serve actively in this area of work for many, many years.

Convention: 1932. Committee has cooperated fully as possible with the Committee on Army and Navy Chaplains. Attendance at regular meetings less frequent due to failure of Convention in 1931 to provide expenses.

The War and Navy Departments have become more strict in their requirements for qualification for the chaplaincy, so a number of good men desirous of service have not been able to meet the requirements much to the regret of your committee.

On the other hand, most of our young preachers who are qualified prefer the pastorate or some other phase of the denominational work to the work of the chaplaincy.

Committee Report: 1933. Strict requirements for chaplains listed:
Be sound physically, under 34 years of age, and have college and seminary training.

Among those listed in regular army: Ivan L. Bennett; Roy H. Parker; and for the Navy: E. L. Ackiss and James M. Hester.

Endorsements: 1934. Seventeen out of 20 applicants for the Army Reserve Corps. Twenty-six ministers serving as chaplains of the CCC.

1935. During this year, Samuel Judson Porter died. Apparently interest in the chaplaincy increased among Southern Baptist for that year the Committee had 49 applications for the army reserve. Eighteen of these were approved.

Year 1936. Name of Committee changed to Committee on Public Relations.
Important Year: 1937. Continued cooperation with the General Committee on Army and Navy chaplains representing twenty-two evangelical bodies, including the YMCA.

Two denominations have withdrawn from the General Committee—the Evangelical and Reformed Church; and the Disciples. Reason: Does not want to weaken its protest against war.

Chaplains are sometimes called upon to engage in activities that seem inappropriate to one chosen to perform distinctly religious duties. Furthermore when chaplains have been appointed, the tendency is for them, through no fault of their own, to drift away from all denominational affiliation.

The Committee on Public Relations suggests that chaplains appointed from the Southern Baptist ministry may, as their personal request, be also appointed as missionaries of the Home Mission Board, without salary, the Board agreeing to be the medium through which contact is preserved with the denomination.

The Year 1939.

1. The War Department, last July, extended the period of service in the CCC Camps for 50 percent of the line officers; but this privilege denied the chaplains...Believing that the lengthening of service tended to increase the efficiency of the chaplain and that there should be no discrimination in favor of line officers an appeal was made for equality with line officers. After a four-month period of negotiation this request was granted for capable chaplains.

2. The Federal Council of Churches appointed last year a Commission to prepare "a plan embodying such a modification of the status of Army and Navy chaplains as will make clear that they are a part of the regular ministry of the churches rather than of armed forces of the nation."

3. The register of Southern Baptist chaplains shows that during the past year there has been an increase of one in the regular army, two in the reserve corps, and a decrease of twelve in the CCC, due to the reduction of these camps from 2,000 to 1,500.

4. Your Committee on Public Relations has been appealed to by chaplains, asking for the adoption of some plan by which their connection with their denominational life might be preserved and promoted. The Home Mission Board has deemed it unadvisable to list our Southern
Baptist chaplains as unsalaried missionaries.

5. Your Committee requests that our Southern Baptist chaplains in all branches of the service be informed that their names are recorded in the office of the Executive Committee of the Convention and that the Executive Secretary shall be designated as the channel of contact between our chaplains and the agencies of the Convention.

The Year 1940

July 17, 1940, Rufus W. Weaver, former chairman of the Public Relations Committee, made a statement with reference to the election of a Chief of Chaplains to represent Protestant denominations, who will devote his entire time to this work, requesting that a special committee from this Committee be appointed to cooperate with the general committee on chaplains for Protestant denominations.

Obviously, Weaver was not talking about a military chief of chaplains. The Navy had had a head of the Chaplains' Corps since 5 November 1917. (His name was John B. Frazier.) Likewise the army had had a Chief of Chaplains since 17 July, 1920. The first chief was John T. Axton. No doubt he had in mind a civilian director of chaplains who would coordinate the work of Protestant chaplains. Dr. Weaver's idea apparently never took root and died aborning.

December 11, 1940. The Executive Committee Minutes of the Southern Baptist Convention set forth a motion of J. W. Storer:

On motion of J. W. Storer, Chairman of the committee appointed earlier to coordinate Southern Baptist Convention work with special Chaplain Committee in Washington, D. C., the following recommendation was adopted unanimously:

That the Executive Committee authorize the Sunday School Board to pay $1,080.00 as our Southern Baptist share in the expenses of the general committee on army and navy chaplains.

May, 1941. Secretary Co Crouch presented the following report with reference to the action of the Administrative Committee on survey of religious needs in army and navy camps.

We find there are 75 major army camps in the territory of the Southern Baptist Convention and there will be about 750,000 soldiers in these camps. In addition to these, there are about 500 CCC camps with approximately 500,000 boys in these camps. We have also a large number of Southern boys in camps outside of the territory of our Convention
and many of our Southern men who are chaplains in the army and navy and are also located at posts or on ships outside of our territory. Also we have a number of naval bases with a large concentration of men in our territory.

We have contacted the various religious and denominational groups who are interested in religious work in the army camps and have held conferences with their leaders. We have contacted the state secretaries, and we have contacted the pastors of towns adjacent to the camps. We have made direct contact with the War and Navy Departments and we find these departments are very favorably disposed and ready to help in any religious program that might be projected by the various denominations in the army and navy camps.

We feel that for the best and most efficient service that the work in the camps done by Southern Baptists should be under the supervision of one agency. This will give the denominations a uniform set-up and will enable it to put on a Southwide program.

Following this general presentation some very important recommendations were made:

1. We therefore recommend that the religious work in connection with the army camps, navy bases, marine corps stations, air corps, and CCC camps be assigned to the Home Mission Board, with the understanding that the Board will work in cooperation with the State Mission Boards.

2. We further recommend that Southern Baptists make direct contact with the government in the appointment of chaplains from our denomination and that the Home Mission Board be designated as an agent to make this contact through a duly appointed representative, in fullest cooperation with other religious bodies, and, further, that all commendations and endorsements for chaplains from Southern Baptists be made by the Home Mission Board to the government.

There will need to be some provision made whereby this work can be financed. Therefore be it resolved:

1. That the Executive Committee of the Southern Baptist Convention be requested to approve an appeal to the churches for an offering for this purpose, and

2. That this request of the Home Mission Board, with the approval and a recommendation of the Executive Committee be brought to the Convention at its meeting in Birmingham for its approval, and

3. That a time be designated by the Executive Committee to be known as "Army Camp Month" when the appeal for funds for this work can be made.
At an evening session on this May, 1941, date Rufus Weaver, who was at this time also the Chairman of the General Committee of Army and Navy Chaplains, spoke with reference to the status of Southern Baptists with the General Committee. From this discussion came this statement:

Wishing to maintain the most fraternal and cooperative relationship with other evangelical bodies, the Southern Baptist Convention shall through its Committee appointed by the Home Mission Board retain its membership on the General Commission of Army and Navy Chaplains, provided the General Commission on Army and Navy Chaplains shall continue to exercise its autonomy. Should the General Commission on Army and Navy Chaplains lose its autonomy, then the Committee appointed by the Home Board shall be instructed to seek a consultative membership on the General Commission of Army and Navy Chaplains.

Three other items were brought up at this important meeting:

That we appeal to our people to support the United Service Organizations for a ten-million-dollar fund with which to minister to the social, recreational and spiritual needs of military personnel.

The Home Mission Board is authorized in conference and cooperation with the state Baptist agencies to make a survey of the camp communities—army, navy, CCC camps, etc. throughout the territory of the Southern Baptist Convention, to discover their needs and proceed to meet them.

That this survey, when completed, shall be submitted to the Administrative Committee of the Executive Committee; and the Home Mission Board and the Administrative Committee be authorized to determine the financial objective and plans for the appeal for the funds with which to render this service.

December 17, 1941. Dr. J. B. Lawrence, of the Home Mission Board, reported that some $103,000,000 had been raised in the special campaign this past summer for work with military personnel.