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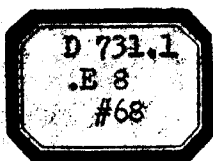
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du

**REPORT  
OF  
THE GENERAL BOARD  
UNITED STATES FORCES, EUROPEAN THEATER**

**THE ARMY CHAPLAIN  
IN THE EUROPEAN THEATER  
OF OPERATIONS**



du

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THE GENERAL BOARD

United States Forces, European Theater

REPORT

ON

THE ARMY CHAPLAIN IN THE EUROPEAN THEATER

MISSION: To Prepare a Report and Recommendations on the Army Chaplain in the European Theater of Operations, for submission to the Theater Commander.

The General Board was established by General Orders 128, Headquarters European Theater of Operations, U. S. Army, dated 17 June 1945, as amended by General Orders 182, dated 7 August 1945, and General Orders 312, dated 20 November 1945, Headquarters United States Forces, European Theater, to prepare a factual analysis of the strategy, tactics, and administration employed by the U. S. Forces in the European Theater.

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accomplished questionnaires were received see Appendix 2.

THE GENERAL BOARD  
UNITED STATES FORCES, EUROPEAN THEATER  
APO 408

THE ARMY CHAPLAIN IN THE EUROPEAN THEATER

INTRODUCTION

1. The following method was adopted in securing source material for this study. First of all, the opinions of as many as possible of the administrative chaplains and their assistants who served in the European Theater between August 1943 and VE-Day in the theater ground and service forces were solicited on all the subjects in the section agenda either in personal interview or through written questionnaires. Second, the Acting Theater Chaplain and the senior chaplains of the remaining field armies, base sections and intermediate sections were requested to name the most outstanding chaplains known to them in each of forty categories of denomination and assignment.<sup>1</sup> The opinions of these chaplains and of a number of other experienced individuals were similarly solicited. A parallel procedure was followed for the theater air forces. The information secured from these 164 interviewees (including principal consultants) and 80 questionnaires was supplemented by reference to the extant files of the Office of the Theater Chaplain and to such other tangible records as were available.<sup>2</sup>

FOOTNOTES TO INTRODUCTION

1. See Appendix 1 for the list of categories.
2. See Appendix 2 for the names of persons interviewed, the names of persons from whom accomplished questionnaires were received, and a list of general sources of information for this study. The files of the Theater Chaplain's Office were incomplete, due to the destruction of the office records by fire in August 1944 (see paragraph 110a). Complete references are provided in footnotes to all cited sources not listed in Appendix 2.

PART ONE

ASSIGNMENT, TRAINING, AND REPLACEMENT OF CHAPLAINS

AND THEIR ENLISTED ASSISTANTS IN THE EUROPEAN THEATER

CHAPTER 1

PROCUREMENT AND ASSIGNMENT OF CHAPLAINS

2. Procurement of Chaplains.

a. The ratio of one chaplain to 1,200 officers and enlisted men in World War I was inadequate. For World War II a chaplain procurement objective of 8,700 was authorized, providing a ratio of one chaplain to each 920 officers and men. By May 1945 the 8,094 chaplains actually on duty provided an Army-wide ratio of one chaplain to approximately 975 officers and men.

b. In the European Theater as of 1 May 1945 the 2,796 chaplains physically present established a ratio of one chaplain for each 1,096 officers and men.<sup>1</sup> While the diligence and devotion of both supervisory and unit chaplains made a minimal kind of religious coverage possible, there ought to have been at least 3,500 chaplains in the Theater to provide a ratio of one chaplain to each 850 officers and men.<sup>2</sup>

c. 83.4% of all Army chaplains were commissioned in the Army of the United States. At first the qualifications required of these chaplains were the same as in the Officers Reserve Corps, but the problem of securing an adequate number of chaplains with an acceptable denominational distribution resulted in a material reduction of both formal educational standards<sup>3</sup> and of pastoral experience requirements. Experience in the European Theater indicates that these reduced standards are in general barely adequate for a wartime ministry, provided that the necessary judgment is exercised in selecting candidates whose other qualifications compensate for educational deficiencies.

d. No absolute relationship can be traced between educational standards and effectiveness as a chaplain. Nevertheless, since 55% of the administrative chaplains interviewed regarded the current educational standards of eligibility as inadequate, these standards should be maintained, as nearly as procurement possibilities allow, at the highest pre-war level.

e. While pastoral experience requirements for a commission were generally regarded as adequate, 35% of the administrative chaplains and 45% of the unit chaplains regarded them as too low. One-quarter of the chaplains reporting suggested three years in the parochial ministry as a minimum. Immaturity was more frequently noted as a handicap to an effective military ministry than was lack of a formal education.

f. The standards of eligibility were applied with less rigor to colored candidates for commissions as chaplains.<sup>4</sup> The wisdom of this liberalization of policy is questionable. Of the chaplains interviewed who had worked intimately with colored colleagues, 80% regarded the standards actually applied as too low. At the same time they declared that well-trained, well-educated, mature colored chaplains

generally performed in an excellent or superior manner. In ground and service forces colored chaplains were assigned to colored units as far as the limited number of available colored chaplains permitted.<sup>5</sup> This policy justified itself in every instance where the colored chaplain met the educational and experience requirements for white chaplains, but incompetent colored chaplains proved to be liabilities. In the theater air forces the careful assignment of white chaplains to colored organizations proved to be almost entirely successful.<sup>6</sup> Accordingly, it is not imperatively necessary to commission colored chaplains regardless of qualifications.

### 3. Appointment of Chaplains in the European Theater.

a. It has been the consistent policy of the Chief of Chaplains not to accept for a commission as chaplain any officer or enlisted man of another branch who was not under current directives fully qualified for a commission as chaplain at the time of his entry upon active duty.<sup>7</sup> It is likewise the policy of the War Department to disapprove the overseas appointment of civilian applicants for commissions as chaplains regardless of their qualifications or national allegiance if they reside outside the continental limits of the United States or its possessions.<sup>8</sup>

b. In course of time, the liberalization of the requirements for a commission as a chaplain established the eligibility of a few individuals in the military service who had not been qualified at the time of their induction under the more stringent requirements then in force. On the assumption that the wartime policy on the commissioning of civilians overseas applied also to military personnel, applications from such individuals in the European Theater were indorsed back not favorably considered.<sup>9</sup> The policies of the Chief of Chaplains and of the War Department in these matters should be thoroughly clarified. Under parallel circumstances in the future, applicants in the military service overseas should be required to appear before a board of chaplains and other officers convened at theater headquarters and, if found qualified, commissioned.

### 4. Assignment Within the European Theater.

a. No expressed policy with respect to age and physical condition as criteria for assignment to various types of duty was followed in the European Theater, beyond the general endeavor to assign younger and physically more vigorous chaplains to combat units and older and limited service chaplains to non-combat installations. Absolute criteria in this connection cannot be established. A formula based upon mere chronological age is inadequate. Certain physical handicaps, such as poor vision, which result in a limited assignment classification are not always applicable to chaplains. A formula combining chronological age with a physical profile index (PULMES) ought theoretically to provide a working criterion. Practically it does not, because of the subjective factor in determining the physical profile index. A rule-of-thumb based on experience in European operations is that forty is normally the maximum age up to which a chaplain may be given a combat assignment, and fifty the normal maximum age for mobile non-combat assignments. In the case of non-combat static installations, the only applicable criterion is the chaplain's ability to perform his day-by-day duties.<sup>10</sup>

b. A careful, realistic and individual analysis of the capabilities of limited assignment chaplain personnel would without doubt have resulted in a much more effective utilization and conservation of available chaplain manpower. Numerous instances were reported by the chaplains interviewed where chaplains who ought to have been

relieved could not be replaced until they had reached the verge of complete collapse or had actually broken down, while physically capable limited assignment chaplains remained in the rear areas.

#### 5. Chaplain Pools.

a. The coverage of small units without chaplains of their own, as well as of units which by reason of their mission are widely dispersed, such as service units of various type, was inadequate. Likewise, a considerable duplication of effort took place when chaplains assigned to the headquarters of various units scattered over the same area were compelled to devote an excessive portion of their time to travelling about over the same ground that was being covered by their colleagues. In the case of higher headquarters, which tend to attract to themselves large numbers of small troop units and detachments, none of them individually entitled to a chaplain, but in the aggregate frequently totaling thousands of officers and men, chaplain service to these attached troops was necessarily inadequate, in spite of the diligent efforts of headquarters chaplains.

b. The obvious solution to this problem is the assignment of chaplains-at-large in small numbers at theater and army group level and in larger quantities to field army and communications zone headquarters to provide adequate religious coverage for these otherwise poorly administered organizations. Subordinate supervisory echelons would under this arrangement draw as necessary upon the pool of chaplains-at-large at higher headquarters to meet local needs in the same way as reinforcements in other branches at higher headquarters are currently requisitioned by lower echelons.

c. This arrangement demonstrated its practical usefulness in the case of the theater air forces, where a total of fourteen chaplains-at-large were made available to the Staff Chaplain, Headquarters United States Strategic Air Forces in Europe. Likewise, the chaplains of Headquarters Command, European Theater of Operations, United States Army, in Cheltenham, London, Paris, Versailles, and Reims, and of Headquarters Command, 12th Army Group, were in effect chaplains-at-large.

d. Such pools would provide a basis for area coverage of personnel not assigned to self-sufficient units.<sup>11</sup> The feasibility of such area coverage is demonstrated by the popularity of the chaplain center at Nancy. Under the present system, the removal in the course of normal operations of the only headquarters in an area to which a chaplain might happen to be assigned often deprived all other personnel in the immediate vicinity of chaplain ministrations.

e. Such pools would make for a better use of chaplain personnel and transportation, by lessening duplication of effort and travel and by releasing chaplains from service battalion and group headquarters detachments, and would provide greater flexibility of denominational coverage.

f. Such pools would provide an immediate source of replacements for casualties. Without such an arrangement, no immediate provision is made in the case of chaplains for the inevitable losses through attrition which are anticipated in the planning of every other arm and service.

g. Such chaplains-at-large should be assigned to the chaplain section of the designated headquarters in a ratio of one for each 1,100 officers and men belonging to subordinate units without integral chaplains.<sup>12</sup>

h. It is further essential that such chaplains-at-large be given a status comparable to that of unit chaplains by authorizing for each one the same enlisted assistance, equipment, and means of transportation.

6. Assignment of Chaplains to Inoperational Installations. Chaplain manpower was frequently wasted by assigning chaplains to medical organizations and to the headquarters detachments of ordnance and quartermaster battalions and groups before the unit became operational. This was also true, although in lesser degree, of combat group headquarters. While a chaplain must have an intimate knowledge of the personalities and attitudes of the personnel with whom he must work, especially in medical units, a short pre-operational assignment of 30 days would serve this purpose adequately.

7. Adequacy of Current Tables of Organization. In general, the assignment of chaplains in Tables of Organization provided adequate chaplain service to personnel of the units concerned. Some modification appears necessary, however, in certain types of organization.

a. If the present organization of the infantry division is maintained, a sixteenth chaplain in the grade of captain, together with an enlisted assistant and a complete chaplain's outfit including transportation, should be assigned to the chaplain section of division headquarters, to provide adequate coverage of the clearing station and all attached organizations without organic chaplains, to assist with the preparation of letters of condolence and other administrative paperwork, and to make available an immediate replacement in the event of a chaplain casualty in the division.

b. A minimum of two additional chaplains is essential in the light armored division as currently organized, a recommendation in which the Theater Chaplain concurs. Chaplains assigned to light armored divisions found it impossible to function efficiently in the positions to which they were allotted by the current Tables of Organization. A great variety of expedients was devised in operations to remedy this situation; the general trend was the attachment of chaplains for duty more or less permanently to specific battalions to obtain maximum coverage and continuity of ministry.<sup>13</sup>

c. An additional chaplain at headquarters of airborne infantry divisions as presently constituted is necessary.<sup>14</sup>

d. A minimum of seven assigned chaplains is necessary in engineer special brigades as presently organized.

e. A second chaplain in a 400-bed semi-mobile evacuation hospital (T/O & E 8-581) is absolutely essential in order to provide Roman Catholic coverage for critically wounded patients.<sup>15</sup>

f. Both the size and the mission of the signal battalion (T/O & E 11-15) warrant attachment of a chaplain.<sup>16</sup>

g. The railway shop battalion (T/O & E 55-235), deprived of adequate chaplain coverage by its normal location and mission, requires a chaplain.<sup>17</sup>

h. A supervisory chaplain in the grade of major and a Jewish chaplain in the grade of captain is required in each hospital center.<sup>18</sup>

i. The necessity of permanently assigning a chaplain to a field hospital (T/O & E 8-510) as this organization is customarily used is open to serious question and should be given further study.<sup>19</sup>

R E S T R I C T E D

j. The chaplain in a railway grand division (T/O & E 55-202) can be dispensed with.

k. Permanent attachment of the third chaplain to the 1,000-bed general hospital (T/O & E 8-850) is unnecessary.<sup>20</sup>

8. Assignment of Chaplains to Group versus Battalions. In general the assignment of chaplains to group headquarters was thoroughly unsatisfactory.<sup>21</sup> The major source of dissatisfaction was the impossibility of maintaining any continuity of ministry in the face of the unceasing turnover of personnel and the continual attachment and detachment of battalions. There are two alternatives. One is the attachment of chaplains to individual battalions. The other is coverage by chaplains-at-large functioning chiefly on an area basis. For service organizations in the communications zone and in the army service areas the latter is the more feasible. In the case of combat organizations, except field artillery, the attachment of a chaplain to separate battalions, as is currently done in the anti-aircraft artillery, is preferable. The minimum strength of separate battalions to which chaplains should be assigned should not be more than 625.<sup>22</sup> If the group-and-battalion organization is retained in the field artillery, assignment of the chaplains to the group headquarters is still the most feasible solution for that arm.<sup>23</sup>

9. Promotion Opportunities.

a. Chaplains are initially commissioned in the grade of first lieutenant. Paragraph 4d(b)(3), AR 605-12, provides that all Table of Organization and Allotment vacancies for chaplains in company grades shall be regarded as establishing a vacancy in the grade of captain. Seven-eighths of the chaplains interviewed believed that the opportunities for promotion from first lieutenant to captain were adequately and fairly administered by commanding officers. Any inequities could have been remedied by adequate supervision and positive action on the part of administrative chaplains.

b. The situation with reference to promotion opportunities to the grade of major is far less satisfactory. As indicated, AR 605-12 establishes all existing company grade vacancies as captains. While the overall ratio of majors to captains at the end of hostilities was one to 3.17,<sup>24</sup> the ratio of major chaplains to company grade chaplains (except in the air forces) was only one to 18. In service forces installations, where ports and general hospitals provided 52.6% of the chaplain majors, the ratio was one chaplain major to 12.75 company grade chaplains, while in theater ground forces there was one chaplain major to only 23.64 company grade chaplains. The disparity is accounted for by the fact that there is but one majority in every armored and infantry division, one majority (the assistant army chaplain) for army headquarters and all army special troops, no majority at all for corps headquarters and corps special troops, and none in the airborne infantry division. In the theater air forces the ratio throughout the period under consideration averaged one chaplain major to 9.35 chaplain captains.

c. The conception of a majority as necessarily implying supervision of a considerable number of chaplains (already abandoned in the case of general hospitals, where the senior chaplain of three is a major) should be given up entirely. The chaplains interviewed agreed almost unanimously that General Pershing's recommendation of 1918, that the senior regimental chaplain be a major, should be adopted. Similarly, the senior division artillery chaplain, the assistant division chaplain in airborne infantry divisions, the senior chaplain of each combat command in light armored divisions, and the

senior chaplain of each group should be a major. In service forces installations the senior chaplain of a general hospital should continue to hold the present grade of major, and the same grade should be prescribed for the senior chaplain of 750-bed evacuation hospitals, station hospitals with 750 or more beds, depots with more than three chaplains, and prisoner-of-war overhead detachments with more than three chaplains.<sup>25</sup>

d. In the field grades above major, parity between ground forces on the one hand and service forces and air forces on the other should be more closely approximated.<sup>26</sup> Grades should accordingly be allotted to supervisory chaplains on the following basis: Supervision of eight or fewer chaplains, one major; supervision of nine to 49 chaplains, one lieutenant colonel and one major; supervision of 50 or more chaplains, one colonel, one lieutenant colonel, and additional assistants in the grade of major on the basis of one for each 25 chaplains supervised in excess of 50.

#### 10. Denominational Considerations.<sup>27</sup>

a. The percentage of personnel in the European Theater expressing a Roman Catholic religious preference accorded generally, as was to be expected, with the overall ratio both in the entire Army and in the population of the United States as reported in the last decennial census, that is, 28% (for white units 31%). In the Corps of Chaplains as a whole, the percentage of Roman Catholic chaplains on VE-Day stood at 27.9%.<sup>28</sup> This figure represents a 25% quota formerly established for the Roman Catholic Church. On 1 May 1945, however, this quota, by direction of the Secretary of War, was increased to 30.65%, bringing it more nearly in line with the most recent religious census figures and with the actual proportion of personnel in the service stating a Roman Catholic religious preference. Within the theater, except in the air forces, the proportion of Roman Catholic chaplains, however, varied from a maximum of approximately 44% in late 1943<sup>29</sup> to 35.24% at the conclusion of hostilities.

b. Despite this surplus of from 4% to 10% over expressed religious preferences and of 7.3% over the Corps-wide average, a need was still felt for additional Roman Catholic chaplains in a number of ground and service force organizations. Assuming a normal denominational distribution, five Roman Catholic chaplains are required for adequate coverage in the present infantry division and four in the light armored division, compared to the "normal" allotment in the European Theater of four and three respectively.<sup>30</sup> On the need for Roman Catholic coverage in evacuation hospitals see paragraph 7e above. In installations calling for the assignment of two to four chaplains, the policy of assigning one Roman Catholic chaplain wherever feasible is indorsed by experience.

c. To make Roman Catholic chaplains available for assignment to divisions and units where it is desirable for Roman Catholic and Protestant chaplains to be present in equal numbers, such as two-chaplain hospitals and group headquarters, the Chief of Chaplains has followed the policy of assigning Roman Catholic chaplains to one-chaplain installations and organizations only after current needs in larger units and installations have been met. This policy is indorsed by experience. While circumstances existed, such as the isolation of a unit, the large number of one-chaplain units under a given headquarters (such as railway and AAA battalions), or an unusually large Roman Catholic percentage of the personnel, in which an unexcepting application of this principle would have worked hardship, experience in the European Theater vindicated the policy of meeting the needs of major units before assigning Roman Catholic chaplains to one-chaplain installations.<sup>31</sup>

d. In August, 1943, Jewish personnel in England were covered by assignment of a Jewish chaplain to each Communications Zone section headquarters and to each general hospital center. This policy was continued on the Continent. Following the visit of the Jewish Presidential Religious Mission in February 1944,<sup>32</sup> a Jewish chaplain was appointed to the staff of the Theater Chaplain and Jewish chaplains were attached to two corps headquarters. Ultimately, a Jewish chaplain was attached to the headquarters of practically every corps. Completely adequate coverage could not be achieved in this way, but the continuing shortage of Jewish chaplains in the Theater prevented a more satisfactory solution to the problem.<sup>33</sup> Assuming the availability of Jewish chaplains for a basic ratio of one chaplain to every 850 men in the theater, in another major mobilization Jewish chaplains should comprise approximately 4% of the total number of chaplains in each overseas theater. At least one Jewish chaplain should be assigned to each communications zone section headquarters, each general hospital center, each army group, each army headquarters, each corps headquarters,<sup>34</sup> and each division.<sup>35</sup>

e. The assignment of chaplains belonging to the major non-liturgical denominations (Baptist, Methodist, Presbyterian, Congregational-Christian, Disciples of Christ, Evangelical and Reformed, etc.) presented no practical problem, except that the occasional assistance of a supervisory chaplain was indicated as desirable in order to reduce a disproportionately large number of chaplains of a single denomination in particular divisions.<sup>36</sup> In view of the variations that exist even among these more or less interchangeable denominations, supervisory chaplains must be constantly alert to the desirability of securing in each division a distribution which will include at least one representative of every major group.

f. Some difficulties were encountered in the assignment of chaplains of the liturgical churches (Lutheran and Episcopal) from the standpoint both of denominational coverage and of effective utilization. While chaplains of the liturgical faiths are in almost every instance fully capable of ministering to the religious needs of non-liturgical Protestant personnel, the denominations which they represent require, particularly in the administration of the Sacraments, that members of their respective denominations receive religious ministrations exclusively at the hands of clergymen of their own communion. In addition to their availability as Protestant chaplains, therefore, the chaplains of the liturgical denominations have the added ability of being able to minister to their co-religionists in a way in which a chaplain of another group is unable to do. The assignment of one Lutheran and one Episcopal chaplain to each division should be directed, and as a matter of administrative policy one representative of each of these two denominations should be attached to the organic troops or the chaplain section of each major headquarters.<sup>37</sup> In divisions, chaplains of these faiths should be assigned to positions in which they can best administer to the largest number of their co-religionists.<sup>38</sup>

g. The non-evangelical Protestant denominations (Unitarian, Universalist, Latter Day Saints, Seventh Day Adventist, Christian Science), represented by a combined total of 25 chaplains in the European Theater at the close of the war, presented a particular assignment problem. As a matter of policy, Unitarian and Universalist chaplains should be assigned to organizations having at least one other Protestant chaplain.<sup>39</sup> In the case of Latter Day Saints, Seventh Day Adventist, and Christian Science chaplains, their ability to meet the specific needs of co-religionists better than other chaplains is a decisive consideration. Since all these groups are strongly cohesive, chaplains of these denominations can make their

most effective contribution if they are assigned as chaplains-at-large at the army and communications zone section headquarters level.<sup>40</sup> Because of the basic contradiction in viewpoint between a Christian Science chaplain and Army medical theory, experience indicates that it is undesirable to assign a Christian Science chaplain to a medical installation.

h. Currently all chaplains bear the single specification serial number 5310. At every level of administration and utilization, the assignment and replacement of chaplains would be facilitated<sup>41</sup> and the application of the recommendations in the foregoing paragraph would be made possible by adding to the basic specification serial number differentiating denominational one-letter code suffixes, at least for Roman Catholic (5310-C), Jewish (5310-J), Lutheran (5310-L), Episcopal (5310-E), Unitarian and Universalist (5310-U), Seventh Day Adventist (5310-A), Christian Science (5310-S), and Mormon (5310-M) chaplains.<sup>42</sup>

i. In assigning administrative chaplains to newly activated units, the Chief of Chaplains has endeavored to distribute field grade positions in approximate proportion to the relative representation of the major faith groups in the Chaplains' Corps, that is 25% to 35% to Roman Catholic chaplains and 65% to 75% to Protestant chaplains.<sup>43</sup> In the European Theater (ground and service forces) the denominational distribution of field grades followed very closely the proportion of the major faith groups in the Corps:<sup>44</sup>

	Ground and Service Forces		Air Forces	
	% of field grades	% of total	% of field grades	% of total
Roman Catholic	35.11	35.24	26.7	30.1
Protestant	63.11	62.03	68.9	66.4
<sup>45</sup> Jewish	1.78	2.72	4.4	3.5

## CONCLUSIONS

11. a. With 11% less chaplains than the Army-wide average, religious coverage in the European Theater during World War II was minimally adequate; a thoroughly adequate ministry would require one chaplain for each 850 officers and men in an overseas theater. In general, the reduced standards for commissions in the Army of the United States proved barely adequate for a wartime ministry. The wisdom of applying less rigid standards to colored applicants for commissions as chaplains is questionable in the light of experience. Where colored chaplains were not available to serve colored troops, carefully selected white chaplains rendered adequate service.

b. Appointment in overseas theaters of qualified candidates for chaplain commissions is desirable.

c. Better use could have been made of limited assignment chaplains.

d. Religious coverage of small units without chaplains of their own and of units which by reason of their mission were of necessity widely dispersed was inadequate.

e. Available chaplain manpower was frequently wasted by assignment of chaplains to medical installations, to headquarters detachments of ordnance and quartermaster groups and battalions, and, to a lesser degree, to combat group headquarters, before they became operational.

f. Tables of Organization provided adequate chaplain service to personnel of most of the units concerned. Additional chaplains are needed in infantry, airborne infantry, and light armored divisions, engineer special brigades, and 400-bed semi-mobile evacuation hospitals. A chaplain is needed in signal battalions and railway shop battalions. The value of a permanently assigned chaplain in a field hospital is questionable. The third chaplain in the general hospital and the chaplain in the railway grand divisions can be eliminated. A supervisory chaplain and a Jewish chaplain are needed in hospital centers.

g. Assignment of chaplains to combat groups was thoroughly unsatisfactory except in the field artillery. 625 proved a feasible minimum strength of separate battalions to warrant assignment of a chaplain in the Table of Organization.

h. In general, promotion of chaplains from first lieutenant to captain was fairly administered. Inadequate opportunities exist for the promotion of chaplain captains to the grade of major. In the field grades above major a disparity exists to the disadvantage of the service and air forces.

i. Although the proportion of Roman Catholic chaplains in the European Theater exceeded both the percentage of personnel expressing a Roman Catholic religious preference and the Corps-wide denominational distribution, Roman Catholic coverage in infantry divisions, armored divisions and 400-bed evacuation hospitals was frequently inadequate. The policy of assigning Roman Catholic chaplains to one-chaplain installations only after current needs of divisions, hospitals, and group headquarters had been met was validated in experience. The number of Jewish chaplains in the theater was insufficient. Assignment of chaplains belonging to the major non-liturgical Protestant denominations normally occasioned no problem. Lutheran and Episcopal chaplains were imperfectly distributed. Chaplains of non-evangelical Protestant denominations could have been more effectively assigned. Distinctive denominational specification serial number designations are desirable. The denominational distribution of field grade chaplains reflected with extraordinary accuracy the actual overall representation of these faiths in the Corps of Chaplains in the theater.

#### RECOMMENDATIONS

12. It is recommended:

a. That in another major mobilization the overall chaplain procurement objective of the War Department be set sufficiently high to provide a ratio of one chaplain to every 850 officers and men in overseas theaters.

b. That in the appointment of colored chaplains the same standards of eligibility be applied as in the case of white chaplains.

c. That when applicants for commissions as chaplains are members of the military service overseas, they be required to appear before a board of chaplains and other officers convened at theater headquarters and that, if found qualified by the board, they be commissioned in the theater.

[REDACTED]

d. That pertinent Tables of Organization and Allotment be changed to prescribe the assignment to the headquarters commands of overseas theaters and army groups, and to the chaplain sections of army headquarters and communications zone section headquarters, in addition to the normal personnel complement of such chaplain sections, one chaplain-at-large for each 1,100 officers and men belonging to subordinate units without organic chaplains.

e. That there be authorized for each such chaplain-at-large the enlisted assistance, equipment, and transportation normally authorized for a unit chaplain.

f. That Table of Organization vacancies for single chaplains in non-operational medical installations and in group and battalion headquarters detachments, where the total permanent personnel numbers less than 500, be filled not earlier than one month before the scheduled date upon which the unit is to become operational.

g. That, where similar units have a total of more than 500 personnel and more than one Table of Organization chaplain vacancy, only one such vacancy be filled prior to 30 days before the operational date.

h. That T/O & E 7 be changed to authorize during operations the addition of a third chaplain, in the grade of captain, in the headquarters of the infantry division as presently constituted.

i. That T/O & E 17 be modified to provide two additional chaplains, in the grade of captain, in the light armored division as presently constituted, and that the assignment of chaplains in the light armored division be made the subject of further study.

j. That T/O and E 71 be modified to provide an additional chaplain, in the grade of major, in the headquarters of the airborne infantry division.

k. That T/O & E 5-510S be modified to provide a total of seven chaplains in the engineer special brigade as presently constituted.

l. That T/O & E 8-851 be changed to provide an additional chaplain, in the grade of captain, in the 400-bed semi-mobile evacuation hospital.

m. That T/O & E 11-15 be changed by the attachment of a chaplain in the grade of captain, to the signal battalion.

n. That T/O & E 55-235 be changed to attach one chaplain, in the grade of captain, to the railway shop battalion.

o. That T/O & E 8-500 be changed to add one chaplain in the grade of major and one other chaplain, of Jewish faith, in the grade of captain, to the hospital center.

p. That the need for the permanent assignment of a chaplain to the field hospital, as currently provided by T/O & E 8-510, be restudied, in view of the normal use of this type of medical installation.

q. That T/O & E 55-202 be changed to eliminate the chaplain from the railway grand division.

r. That T/O & E 8-850 be changed to eliminate one chaplain, in the grade of captain, from the general hospital.

s. That governing Tables of Organization and Equipment for all separate combat battalions with an aggregate strength of 625 or more, not now authorized a chaplain, be changed to authorize the addition of a chaplain in the grade of captain.

t. That governing Tables of Organization be changed to eliminate chaplains from tank destroyer, mechanized cavalry, armored and engineer combat groups.

NOTE: The foregoing recommendations (subparagraphs h to t) are intended to include under "chaplain" the enlisted assistance, equipment, and transportation normally prescribed for a unit chaplain.

u. That governing Tables of Organization be changed to authorize the grade of major for the senior chaplain of each infantry regiment and the senior chaplain of the infantry division artillery.

v. That other Tables of Organization be studied and amended to provide an appropriate ratio of chaplain major vacancies to chaplain captain vacancies.

w. That, as a matter of policy, grades be allotted to supervisory chaplains in air forces and service forces headquarters on the following basis in order to achieve approximate parity with the provisions of Tables of Organization in the ground forces:

- (1) Supervision of eight or fewer chaplains, one major;
- (2) Supervision of nine to 49 chaplains, one lieutenant colonel and one major;
- (3) Supervision of 50 or more chaplains, one colonel, one lieutenant colonel, and additional assistants in the grade of major on the basis of one for each 25 chaplains supervised in excess of 50.

x. That in division type organizations, one-third of the chaplains be Roman Catholic, that an Episcopalian and a Lutheran chaplain be assigned to each division, and that one of the chaplains in each division be a Jewish chaplain.

y. That in another major mobilization, as a matter of policy, Jewish chaplains constitute a minimum of 3.7% of the total number of chaplains in an overseas theater.

z. That governing Tables of Organization and Allotment be changed to authorize one Jewish chaplain in the chaplain section of the headquarters of each corps, each army, each army group, each communications zone section headquarters, and each overseas theater.

aa. That as a matter of policy Unitarian and Universalist chaplains be assigned only to organizations in which there is another Protestant chaplain.

ab. That Christian Science, Seventh Day Adventist, and Latter Day Saints chaplains be assigned as chaplains-at-large to the headquarters of armies and communications zone sections, as available.

ac. That the specification serial numbers assigned to chaplains of each denomination for which special assignment policies are devised be differentiated by the addition of identifying one-letter code suffixes to the general specification serial number (thus: 5310-C, 5310-J, 5310-L, 5310-E, 5310-U, 5310-A, 5310-S, and 5310-M).

FOOTNOTES TO CHAPTER 1

1. Pp. 16 and 160, American Enterprise in Europe. On VE-Day, 979,637 persons in Communications Zone installations were being served by 783 chaplains, an average of one chaplain per 1,123 officers and enlisted men. In the ground forces and air forces the proportion was one to every 1,036 officers and enlisted men. A shortage of seven chaplains was reported for the ground forces and 153 in the service forces (Progress Report, Chaplain Section, Communications Zone, 30 April 1945). No actual shortage existed in the theater air forces, which had already begun redeploying personnel. All chaplain figures for the European Theater must be regarded as at best only approximately accurate; due to the uncontrolled personnel accounting procedures employed in the Office of the Theater Chaplain, the figures in the available reports are mutually irreconcilable.
2. In applying this ratio, the proportionate number of chaplains will be smaller in large units such as infantry regiments and larger in small units such as separate battalions. The overall ratio is further affected by the fact that in certain types of installations, such as hospitals, the organic chaplains serve personnel who as members of tactical units already have chaplains of their own.
3. Sec par 12, TM 16-205.
4. Pp. 36 and 38, Proceedings, Conference of Supervisory Chaplains, 4 and 5 April 1945, Headquarters Army Service Forces, Office of the Chief of Chaplains.
5. In February 1945, the ratio of colored chaplains to colored troops in the Advance Section was 1:3750 (Letter, Office of the Chaplain, Headquarters Advance Section, Communications Zone, European Theater of Operations, United States Army, to the Theater Chaplain, dated 22 February 1945). Earlier, in October 1944, there were only 31 colored chaplains in the entire Communications Zone, where most of the colored troops were concentrated (Roster of Colored Chaplains in the Communications Zone, Office of the Theater Chaplain, Headquarters Communications Zone, European Theater of Operations, United States Army, dated 22 October 1944).
6. In at least one case, however, the enlisted men's council of a colored air forces unit, the 1519th QM Trk Bn Avn (Sep), in a letter to the Theater Chaplain dated 17 April 1944, urgently requested that a colored chaplain be assigned.
7. Pp. 37, 38 and 45, Proceedings, Conference of Supervisory Chaplains, 4 and 5 April 1945, Office of the Chief of Chaplains, Army Service Forces.
8. Letter, The Adjutant General's Office, file PR-A 201 Doran, John Basil (29 Jun 44), subject "Appointment as Chaplain in the Army of the United States," dated 18 July 1944. The Reverend John Basil Doran of Limerick was an Irish Roman Catholic priest seeking a wartime appointment in the Army of the United States.
9. P. 45, Proceedings, Conference of Supervisory Chaplains, 4 and 5 April 1945, Office of the Chief of Chaplains, Army Service Forces, refers to a "little confusion, particularly in the ETO," on this subject. The policy is there defined thus: "Nothing can qualify the man who was not fully qualified for appointment from civil life at the time of his induction or enlistment, except where the requirements which precluded favorable consideration are modified

by the provisions of current requirements." The total number of applications referred to in the existing files of the Theater Chaplain is only 11 (exclusive of three civilian applicants), of whom several were obviously not qualified.

10. Normally chaplains sent overseas were under 50 years of age; where necessary, physically fit chaplains up to 56 years of age were taken. Some supervisory chaplains in field grades were "close to 60" (pp. 18 and 40, Proceedings, Conference of Supervisory Chaplains, 4 and 5 April 1945, Office of the Chief of Chaplains, Army Service Forces).
11. The after-action report of the Chaplain Section, Headquarters XXIII Corps, for April 1945, reports a successful modified area assignment of chaplains to cover scattered troops thinly spread over a large geographical area.
12. This ratio does not conflict with the overall 1:850 ratio of chaplains to military personnel previously described as desirable for an overseas theater. The ratio of 1:1100 here suggested contemplates the fact that supervisory chaplains in these headquarters will be able to provide some chaplain ministrations and the further fact that some Tables of Organization authorize chaplains for units with less than 850 aggregate strength.
13. The post-war armored division, with 19,367 personnel, recommended in Study No. 48, The General Board, United States Forces, European Theater, calls for only eight chaplains. The Chaplain Section did not concur in this recommendation. A minimum of nineteen chaplains is required to provide adequate religious coverage.
14. This is the unanimous conviction of chaplains with airborne experience interviewed for this study.
15. This is also the recommendation of the Ninth U. S. Army Commander (Letter, Headquarters Ninth U. S. Army, file 320.3 GNMCH, subject "Suggested Changes in Tables of Organization Pertaining to Chaplains," dated 13 July 1945), the Fifteenth U. S. Army Commander (Telegram, Headquarters Fifteenth U. S. Army, file GNMCH, dated 23 June 1945), the 12th Army Group Commander (1st Indorsement, Headquarters 12th Army Group, 320.3/G-3, 19 July 1945), and the Theater Chaplain (Letter, Office of the Theater Chaplain, Headquarters Theater Service Forces, European Theater, subject "Recommended Changes in Chaplain Personnel," dated 11 December 1945). -- Adequate coverage of Roman Catholic patients in evacuation hospitals was a subject of intermittent discussion throughout operations on the Continent. The difficulty was met by a variety of stop-gap expedients. Civilian priests were hired (1st Indorsement, Headquarters 12th Army Group, file 211/G-1, to Letter, Headquarters European Theater of Operations, United States Army, file AG 211 R, subject "Chaplains", dated 18 September 1944). Supervisory (i.e., corps and division) chaplains provided Roman Catholic chaplains on call from units not yet committed (p. 73, Book V, First U. S. Army, Report of Operations, 20 October 1943 to 1 August 1944, and 1st Indorsement, Headquarters First U. S. Army, file 411/429, dated 27 September 1944, to Letter, Headquarters 12th Army Group, Rear, file 211/G-1, subject "Chaplains," dated 22 September 1944). In the XIX Corps, Roman Catholic chaplains were provided in evacuation hospitals on a roster basis during the early days of the campaign in France (After-Action Report, Chaplain Section, Headquarters XIX Corps, July 1944). In the Third U. S. Army, liaison was maintained with the Army Surgeon and hospitals receiving excessive numbers of

patients were furnished additional Roman Catholic chaplains on temporary duty for the period of the emergency (1st Indorsement, Headquarters Third U. S. Army, file AG 211 22 Sept 44 GNMCH, dated 11 October 1944, to Letter, Headquarters 12th Army Group, Rear, file, subject and date as above). In November, 12 Roman Catholic chaplains were requisitioned for attachment to evacuation and field hospitals, to be shipped by first available fast water transportation (Cable, Headquarters European Theater of Operations, United States Army, Reference EX-62616, WAR-5199, 111753A November 1944). A proposal of the Most Reverend John C. O'Hara, D.D., Roman Catholic Military Delegate, to the Chief of Chaplains that all Roman Catholic chaplains in AAA battalions be relieved and assigned to hospitals, especially evacuation hospitals, was considered by the Chief of Chaplains and Headquarters Army Ground Forces and rejected (Letter, Office of the Chief of Chaplains, file SPCHG 210.4 ETOUSA, dated 12 March 1945). In March 1945, Roman Catholic evacuation hospital coverage was still a major problem in the Ninth U. S. Army; rotating chaplains from other units on two weeks of detached service each proved no solution. Field artillery groups and AAA battalions were the chief sources of these chaplains, but commanding officers frequently refused to release their chaplains for this purpose (After-Action Reports, Headquarters Ninth U. S. Army, Chaplain Section, 1 to 15 March 1945 and 16 to 31 March 1945). Toward the end of operations, Colonel Paul K. Sauer, H.C., commander of a semi-mobile evacuation hospital having both a Protestant and Roman Catholic chaplain, wrote in another connection to the Seventh U. S. Army Chaplain: "Whether (the chaplain) is transferred or remains with the organization is immaterial, so long as a Catholic chaplain is attached to the unit. There is a very definite need for a Catholic chaplain in an evacuation hospital, in addition to the Protestant chaplain. Many Catholic patients are admitted to evacuation hospitals in a serious and critical condition and their desire to receive the ministrations and consolation of the rites of their particular faith should not only not be denied them, but made immediately available. The performance of these rites and sacraments is much more important at the time of critical illness than at a later period." (Letter, 95th Evacuation Hospital, Semi-mobile, APO 758, subject "Chaplain \* \* \*," dated 22 March 1945.)

16. In all instances where chaplains were attached permanently or temporarily to signal battalions, the quantity of the work performed by them in their units indicated the desirability of such an attached chaplain in the Table of Organization.
17. All military railway service chaplains interviewed concur.
18. See pars 10d and 127.
19. See par 49c.
20. In actual practice, most general hospitals functioned with only two chaplains, with the third either not assigned or on detached service in some installation where his ministrations were more necessary. It is the consensus of chaplains with experience in general hospitals that in those instances where the hospital census reaches such proportions that the work among the patients cannot adequately be discharged by two chaplains, it would be more feasible temporarily to attach a chaplain from another source. Such a reinforcement would normally be required when the number of patients exceeds 1,500.
21. With the conversion of non-divisional combat regiments of the arms and services to groups, the chaplains were normally assigned to

group headquarters on a basis of one chaplain when the headquarters supervised one or two battalions and two chaplains when it supervised three or more. In engineer combat groups the second chaplain was authorized upon the attachment of a fourth battalion or its equivalent. The 23% of the chaplains interviewed who believed that chaplains should be assigned to group headquarters -- a noteworthy proportion of whom were field artillery chaplains -- were motivated in large part by the consideration that such assignment was the only feasible solution in view of the obtaining chaplain procurement problem.

22. The Theater Chaplain recommends in this connection (Letter, Office of the Theater Chaplain, Headquarters Theater Service Forces, European Theater, subject "Recommended Changes in Chaplain Personnel," dated 11 December 1945): "The group headquarters is always a very small unit and the number of attached battalions and other attached units varies a great deal. \* \* \* Each separate battalion of 800 or more men should have a chaplain attached. If a number of these battalions are serving under a group headquarters, the group commander can always use a senior chaplain as a supervisory chaplain in addition to his other duties. The assignment of two chaplains to a group has at no time been satisfactory; they either had nothing to do or could not in any way meet the needs of the battalions attached to the group. It is strongly recommended that chaplains be assigned to battalions and not in group headquarters." The minimum figure of 800 is obviously too high, in view of the aggregate strength of the common types of separate combat battalion (an asterisk indicates that current Tables of Organization authorize a chaplain):

Cavalry Reconnaissance Squadron, Mechanized (T/O & E 2-25)	743
Chemical Mortar Battalion (T/O & E 3-25)	672
Engineer Combat Battalion (T/O & E 5-15)	637
Tank Battalion (Separate) (T/O & E 17-25)	724
Tank Destroyer Battalion (Self-Propelled) (T/O & E 18-25)	644
Tank Destroyer Battalion (Towed) (T/O & E 18-35)	760
*AAA Gun Battalion (Mobile) (T/O & E 44-15)	726
*AAA Automatic Weapons Battalion (Mobile) (T/O & E 44-25)	801
*AAA Automatic Weapons Battalion (Self-Propelled) (T/O & E 44-75)	702
*AAA Gun Battalion (Semi-Mobile) (T/O & E 44-115)	631
*AAA Automatic Weapons Battalion (Semi-Mobile) (T/O & E 44-125)	787
*AAA Searchlight Battalion (T/O & E 44-135)	797

Assignment of chaplains to battalions (rather than to groups) is also recommended by the commanders of the Ninth U. S. Army (Letter, Headquarters Ninth U. S. Army, file 320.3 GNMCH, subject "Suggested Changes in Tables of Organization Pertaining to Chaplains," dated 13 July 1945) and the Fifteenth U. S. Army (Telegram, Headquarters Fifteenth U. S. Army, file GNMCH, dated 23 June 1945). The former includes in his recommendation, however, a supervisory chaplain in the grade of major in group headquarters.

23. Currently field artillery battalions range in aggregate strength from 464 in the motorized truck-drawn 240 mm. howitzer battalion (T/O & E 6-95) to 568 in the motorized tractor-drawn eight-inch howitzer battalion (T/O & E 6-365).
24. P. 16, American Enterprise in Europe.
25. The 69th Ordnance Group (Third U. S. Army) on 5 June 1945 submitted a recommended revision of T/O & E 9-12 in which it was proposed

that the group chaplain be made a major (AGF Report 1027). A similar recommendation, covering group chaplains of all branches, was made by the Ninth U. S. Army Commander (Letter, Headquarters Ninth U. S. Army, file 320.3 GNMCH, subject "Suggested Changes in Tables of Organization Pertaining to Chaplains," dated 13 July 1945). Establishment of a majority for the senior chaplain of an infantry regiment is recommended by the Ninth Army Commander (in the letter referred to above), the 12th Army Group Commander (1st Indorsement, file 320.3/G-3, 19 July 1945), and the Theater Chaplain (Letter, Office of the Theater Chaplain, Headquarters Theater Service Forces, European Theater, subject "Recommended Changes in Chaplain Personnel," dated 11 December 1945). The Third U. S. Army Chaplain recommends in Chapter 13, "Lessons Learned and Conclusions," After-Action Report, Chaplain Section, Headquarters Third U. S. Army, with reference to promotions: "The chaplains' promotion program was unsatisfactory. A critical bottleneck existed with reference to the promotion of chaplains from the rank of captain to major. Captains with three years in grade had little or no future opportunity for promotion. To overcome this situation the following suggestions are offered: a. That regimental, group, and senior division artillery chaplains be authorized in grade of major. b. That infantry divisions, comprising at present 15 chaplains, be allotted the following grades: One (1) lieutenant colonel, five (5) majors, nine (9) captains or first lieutenants. c. That armored divisions be allotted one (1) lieutenant colonel, four (4) majors (one assistant division chaplain, one in each combat command, one in division trains), and five (5) captains."

26. See Appendix 3. Excluding the 6th and 12th Army Groups in the theater ground forces and the Theater Chaplain's Office in the service forces, the percentage of colonels among ground forces chaplains was 1.02 and of lieutenant colonels 4.38, a total of 5.4%; in the service forces there were no colonels and the lieutenant colonels comprised only 1.56% of the total number of chaplains in the Communications Zone. In the theater air forces, 1.2% of the chaplains were colonels, 3.0% lieutenant colonels, a total of 4.2%.
27. Chaplains of each of the major faith groups have specific difficulties. For the Roman Catholic chaplain a large constituency means long hours in the confessional. The Jewish chaplain must cope with the wide dispersion of personnel of his faith. Other considerations complicate the mission of the Protestant chaplain. While his Roman Catholic and Jewish colleagues minister to definite denominational groups, which are characterized by a high degree of homogeneity and the members of which have in addition been taught to expect the accustomed services of their own denomination to be made available to them in the Army, the Protestant chaplain is expected to be able to provide a general Protestant service acceptable to a wide variety of denominations, ranging doctrinally from the fundamentalist and conservative groups through every intermediate stage of religious thought to liberalism and modernism, and liturgically from the ordered services of the historic faiths to the informal emotionalism of the highly evangelistic denominations. His task is further made difficult by the fact that most of the denominations classified as Protestant have not traditionally emphasized the absolute necessity of church attendance as an integral part of the individual's religious life, while those denominations which do emphasize church-going are precisely the ones which inculcate a high degree of denominational consciousness in their adherents. It is likewise generally true that most Protestants attend divine service less out of loyalty to

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the Church as an institution than out of regard for the personality or the homiletical ability of a particular clergyman. Finally, the emphasis in most types of Protestant worship is upon the sermon rather than upon a fixed order of worship. With only the common denominator of the designation "Protestant," without universally accepted liturgical, doctrinal, or even ethical standards to which to appeal, and with no authority other than that of his own personality, the average Protestant chaplain is thus thrown almost entirely upon his own resourcefulness, and must expend in preparation both for his sermons and for his services a proportionately far greater amount of time and effort per worshipper than does a Roman Catholic or Jewish chaplain. At the same time, he must be prepared to render the full proportion of pastoral service and counselling implied by the 60% of Protestant religious preference normally expressed by Army personnel.

28. Source: Records of the Office of the Chief of Chaplains, Headquarters Army Service Forces.
29. Letter, Roman Catholic Military Ordinariate, New York, (the Most Reverend John C. O'Hara, C.S.C., ) to the Theater Chaplain, dated 17 April 1945.
30. As of 31 December 1944, the rosters of 48 divisions were available for study. Of the 33 infantry divisions (with a normal complement of 15 chaplains each), two, one of which was one chaplain understrength, the other two chaplains understrength, had only three Roman Catholic chaplains; 17 had four, 13 had five, one (1st) had six. Of the three standard airborne infantry divisions (with nine chaplains each), two had three Roman Catholic chaplains, one had four. The reinforced airborne infantry division (101st) had a total of 12 chaplains, of whom six were Roman Catholic. Of the light armored divisions (with a normal complement of ten chaplains each), one (7th), which was one chaplain understrength, had only two Roman Catholic chaplains, six had three, one (6th) had four, and one (4th), with a total of 11 chaplains, had five. Of the heavy armored divisions, with 14 chaplains each, one had four Roman Catholic chaplains and one (3d) had six. Of the 639 chaplains reported as present for duty with these 48 divisions, a total of 200, or 31.3%, were Roman Catholic.
31. Of the chaplains interviewed, a significantly large (44%) minority, comprising approximately one-third of the Protestant chaplains and one-third of the Roman Catholic chaplains consulted, believed that a Roman Catholic chaplain should under no circumstances be assigned as the only chaplain of a unit.
32. The report of this mission is included hereunder as Appendix 4.
33. As of 15 March 1945, only 50 of the required 103 Jewish chaplains were present in the theater. This figure remained unchanged until 30 April 1945, when the number increased to 67. Two more arrived during May (Progress Reports, Chaplain Section, Headquarters Communications Zone, European Theater of Operations, United States Army). In this connection, see par 1, Appendix 31.
34. A change in T/O & E 100-1 to include a Jewish chaplain in corps headquarters is recommended by Major General A. C. Gillem, Jr., commanding the XIII Corps (Letter, Headquarters XIII Corps, file 320.2, subject "Value of Jewish Chaplain on Corps Staff," dated 21 May 1945), by the 12th Army Group Commander (2d Indorsement, file 320.2/G-3, dated 24 June 1945), by the Theater Chaplain (Letter, Office of the Theater Chaplain, Headquarters Theater

Service Forces, European Theater, subject: "Recommended Changes in Chaplain Personnel," dated 11 December 1945), and by the Chief of Chaplains (page 20, Proceedings, Conference of Supervisory Chaplains, 6, 7 and 8 June 1944, Office of the Chief of Chaplains, Army Service Forces). General Gillem's letter reads, after the opening paragraph: "Our experience has shown that a Jewish chaplain's services are constantly in demand. He ministers to personnel of the Jewish faith in both divisional and non-divisional units. It is felt that the services of a chaplain of that faith materially assist in the efficient operation of the Corps Chaplain's section and to the complete coverage of the needs of the three principal religious faiths. Recommend that the governing T/O & E be so changed as to make provision for a Jewish chaplain, with the rank of major, and for the necessary enlisted assistant and transportation." The commanders of the Seventh U. S. Army (Letter, Headquarters Seventh U. S. Army, file AG 322-C, subject "Recommended Changes in Table of Organization for Chaplains' Corps," dated 7 July 1945), the Ninth U. S. Army (Letter, Headquarters Ninth U. S. Army, file 320.3 GNMCH, subject "Suggested Changes in Tables of Organization Pertaining to Chaplains," dated 13 July 1945), and the Fifteenth U. S. Army (Telegram, Headquarters Fifteenth U. S. Army, file GNMCH, dated 23 June 1945), have recommended Jewish chaplains at both army and corps headquarters.

35. As of 31 December 1944, the rosters of 48 divisions (33 infantry divisions, four airborne infantry divisions, and 11 armored divisions) were available for study. Jewish chaplains were reported in five infantry divisions (four assigned to special troops headquarters, one to a regiment) and in one armored division (assigned to trains).
36. In the 48 divisions referred to in the preceding note, of the 33 infantry divisions (with a normal complement of 15 chaplains each), one (87th) had four Presbyterian chaplains, two (29th and 103d) had four Baptist chaplains apiece, one (30th) had five Baptist chaplains, and one (75th) had five Methodist chaplains. Similarly, of the 11 armored divisions, one (2d), with 14 chaplains, had four Southern Baptist chaplains. Of the four airborne infantry divisions, one (82d) had three of its nine chaplains Baptists. In the 45th Infantry Division, both the division chaplain and the assistant division chaplain were Disciples of Christ.
37. 89% of the chaplains interviewed on this point concurred in this proposal.
38. This was the almost unanimous opinion of all the chaplains interviewed. In the 48 divisions referred to in note 35 above, nine had no Lutheran chaplain, 21 had one, 11 had two, six had three, and one had four. In the same divisions, 26 had no Episcopal chaplain, 15 had one, six had two, and one had three. Strangely, there was not one Episcopal chaplain in all 11 armored divisions. At the same time there were sufficient general service Episcopal chaplains in groups and battalions under army control to have made it possible to supply each division with one Episcopal chaplain.
39. Three-fourths of the chaplains interviewed regarded as undesirable the assignment of a Unitarian or Universalist chaplain to an organization where he is the only representative of the Protestant faith.
40. While several chaplains of the denominations named rendered admirable service in groups and divisions, it is of importance both that cases of non-acceptability to the personnel of the unit were

reported and that 90% of the chaplains interviewed felt that chaplains of these denominations ought not be assigned as the only Protestant chaplain in an organization. With specific reference to chaplains of the Church of Jesus Christ of Latter Day Saints (Mormons), the extraordinary situation can arise where the number of Mormon personnel in a division which has received a great number of either filler or less replacements from Utah is sufficiently great as to warrant the attachment of a Mormon chaplain at such a level.

41. A typical instance is a Letter Order, The Adjutant General's Office, War Department, file AGPO-A 210.31 (12 Feb 45), subject "Movement Orders, Shipment RT-359," dated 23 February 1945, which lists 127 chaplains of all denominations under the single specification serial number of 5310.
42. In this proposal 92% of all chaplains interviewed and 89% of the supervisory chaplains who were consulted concurred. Adoption of this proposal would make possible the incorporation of the modifications and policies recommended in the foregoing paragraphs into Tables of Organization and similar directives.
43. Statement of Chaplain (Colonel) Walter B. Zimmerman, Chief, Army Ground Forces Liaison Division, Office of the Chief of Chaplains, Headquarters Army Service Forces.
44. See Appendices 5 and 6 for charts showing complete denominational breakdowns.
45. No Jewish chaplain attained a grade higher than major.

## CHAPTER 2

### TRAINING OF CHAPLAINS

#### 13. Training in the Zone of the Interior.

a. The chief agency for the formal training of chaplains in the Zone of the Interior was the Chaplain School established in February 1942 at Fort Benjamin Harrison, Indiana, transferred in August of the same year to Harvard University, Cambridge, Massachusetts, and relocated at Fort Devens, Massachusetts, in August 1944. Practically all chaplains who entered the European Theater during the period of this study were graduates of the Chaplain School.

b. Other agencies for the training of chaplains in the Zone of the Interior were post and division chaplains' schools. The value of such schools was often greatly reduced by the high turn-over of chaplain personnel in divisions and on posts. It is therefore noteworthy that, of the chaplains expressing an opinion, 56% stated that they derived great benefit from these schools. It is nevertheless generally felt by the chaplains interviewed that more effective utilization of the potentialities of such schools could have been made.

c. Service with troops in the Zone of the Interior is in itself a very practical kind of training for overseas service. The length of such service should be at least six months and in the case of chaplains destined for combat service should include participation in at least one major field maneuver.<sup>1</sup>

#### 14. Training Literature from the Office of the Chief of Chaplains.

a. During 1941 and 1942 the Office of the Chief of Chaplains published a series of mimeographed Technical Circulars for the guidance of chaplains in various types of assignment.<sup>2</sup>

b. Under date of 5 July 1944 a new revision of the basic technical manual for chaplains, TM 16-205, "The Chaplain," was published, superseding the edition of 21 April 1941. The distribution in the European Theater of this publication was imperfect.<sup>3</sup>

c. The need for additional technical manuals was very frequently expressed by the chaplains interviewed. Most often requested was a technical manual on the basic tenets and practices of the various denominations and religions represented in the Army, in which there would be set forth the requirements that each denomination imposes for an adequate ministry to its members and in which the denominationally-established privileges and limitations of the chaplains of each faith would be clearly described. Such a manual, presenting the essential facts in small compass would, it was generally felt, add materially to the efficiency of religious coverage and would prevent needless embarrassment for both chaplains and lay people in the military service. Next in order was the demand for manuals on the chaplain in the hospital, on counselling, and, for the benefit of chaplains in supervisory positions, a manual on the work of chaplains in divisions and higher echelons of command.<sup>4</sup>

d. The Office of the Chief of Chaplains publishes a litho-printed monthly circular letter which is distributed to all chaplains and to the American religious press. A supplement, called the Addenda, is sent with the Circular Letter to chaplains alone and has the force

of a technical directive from the Chief of Chaplains. The Circular letters and Addenda served a real need and were generally well received.<sup>5</sup>

15. In-Theater Training of Chaplains.

a. The amount of training given chaplains in the theater was of necessity severely limited in most cases, particularly in the case of units which came directly to France and were committed almost immediately. Sixteen orientation conferences were held under the auspices of the Theater Chaplain's Office at Cheltenham, England, between November 1942 and May 1944, with an aggregate attendance of 640 chaplains. Designed primarily for chaplains of service forces installations, although the quotas given the base sections were intended to include ground and air forces chaplains also, the two-day conference included lectures on Church life in Great Britain, English marriage laws, burial procedures and reports, letters of condolence, administrative and supply policies of the Theater as they applied to chaplains, accomplishment of W.D., Ch. Form No. 3 in accordance with the policies of the Theater Chaplain, venereal disease control, and related subjects. The remainder of the time was devoted to denominational conferences and to informal orientation. The lecturers were chaplains from the Theater Chaplain's Office and officers from other staff sections of the headquarters. Of the chaplains who attended, 80% regarded the conferences as valuable, although their approval was frequently qualified. For maximum effectiveness, both the scope and the enrollment might well have been broadened.

b. Isolated instances of refresher courses or unit training for chaplains were found.<sup>6</sup> In this connection, an impressive number of chaplains stated that they would have found extension courses similar to those provided by the pre-war correspondence courses of the Officers Reserve Corps of great value.

c. After June 1944, an effort was made to have as large a proportion as possible of the chaplains stationed in or passing through England, with their enlisted assistants, attend the two-day school in Cambridge and London conducted by the Office of the United Kingdom Base Section Quartermaster in connection with the semi-weekly interments of casualties at the U. S. Military Cemetery in Cambridge. For chaplains the practical value of this school was almost nil.<sup>7</sup>

d. A few chaplains also attended the Information and Education School in the United Kingdom and the Cite Universitaire, Paris.<sup>8</sup>

e. The training literature published in the theater was necessarily limited in quantity and scope. In addition to a series of mimeographed information sheets published at irregular intervals during the period under consideration by the Office of the Theater Chaplain, a few training letters and information circulars were published by base section, corps and army chaplains.<sup>9</sup> Some of the directives published through command channels at the instance of supervisory chaplains partook of the nature of training literature.<sup>10</sup> In the mind of the chaplains of the theater the available material was too limited in quantity, was published too seldom, and came too late; dissemination was often imperfect.<sup>11</sup> A regularly issued and periodically summarized review of directives affecting the work of chaplains in the theater is essential. The opportunity of giving more extensive training to the chaplains of newly-arrived divisions during the last stages of the war while they were being held in reserve in France was inadequately utilized. It would have been advantageous for representatives of the chaplain section to observe the operations of their counterparts in

units already committed. Under similar circumstances in the future an active training branch should be established in the office of the theater chaplain to coordinate training policies, to prepare and supervise the dissemination of directives and training literature for chaplains, and to plan and operate the necessary training programs.<sup>12</sup>

#### CONCLUSIONS

16. a. Post and division schools for chaplains in the Zone of the Interior might have been more effectively utilized.

b. Available training literature published by the Chief of Chaplains is satisfactory, but a need for additional technical manuals exists.

c. In-theater training of chaplains was severely limited. The orientation conferences at Cheltenham were valuable, but should have been broader both in scope and enrollment. Attendance by chaplains at the Quartermaster Graves Registration School in the United Kingdom was pointless. Training literature published in the theater was too limited in quantity and scope. An active training branch in the office of the theater chaplain is desirable in any future operation.

#### RECOMMENDATIONS

17. It is recommended:

a. That technical manuals be prepared under the direction of the Chief of Chaplains on the basic tenets and practices of the various denominations represented in the Army, on the chaplain in the hospital, on counselling, and on the supervisory chaplain.

b. That in another major mobilization an active training branch with a chaplain of appropriate grade as chief be established in the office of the theater chaplain in every overseas theater.

#### FOOTNOTES FOR CHAPTER 2

1. Initially, a minimum of four months' service in the United States, which, deducting the time spent in Chaplain School, meant approximately 75 days' service with troops for the neophyte chaplain, was required to establish eligibility for proceeding overseas as a replacement. Early in 1945, under the pressure of dire necessity, this requirement was suspended (p. 40, Proceedings, Conference of Supervisory Chaplains, 4 and 5 April 1945, Office of the Chief of Chaplains, Army Service Forces). The findings of the text represent the consensus of chaplains interviewed on this point.
2. Particularly useful to chaplains overseas were: No. 2, The Division Chaplain; No. 4, The Regimental Chaplain; No. 6, Marriage and Related Subjects; No. 7, Chaplains' Equipment; No. 8, The Chaplain in the Hospital; and No. 10, The Chaplain's Enlisted Assistant. It is indicative of the value of such guides that 60% of the chaplains who acknowledged receiving the circulars declared that they regarded the contents as good, while only 17% described them as fair, and 19% as useless for their purpose.
3. Almost all of the chaplains who were familiar with it (78% of the chaplains interviewed) had received their copies of TM 16-205 (5 July 1944) in the Zone of the Interior. Of this number 90% regarded

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the publication as an improvement upon previous editions, but the criticism was made a number of times that the presentation was too general and too elementary to be of much value to experienced chaplains.

4. Particularly desired by many chaplains was a "chaplains' handbook" containing all Army Regulations, War Department circulars, and other directives of general application pertaining to the chaplaincy. A publication of this type is reported as in preparation in the Office of the Chief of Chaplains (p. 17, Proceedings, Conference of Supervisory Chaplains, 4 and 5 April 1945, Office of the Chief of Chaplains, Army Service Forces).
5. 8% of the chaplains interviewed described the Circular Letters as excellent, 27% as good, 26% as satisfactory, and 12% as of poor quality; 10% recommended their discontinuance, and 16% proposed the discontinuance of the Circular Letter but urged the continued publication of the Addenda. The proportion of chaplains describing the publication as merely satisfactory or worse indicates that there is felt to be considerable room for improvement.
6. For instance, while the 29th Infantry Division was in training in England, the chaplains were given orientation lectures by 1st Infantry Division chaplains who were veterans of the African and Sicilian campaigns.
7. For a few chaplains, the school provided their first opportunity to observe a military funeral. The school may have been applicable and pertinent for chaplains whose service was destined to be primarily in the United Kingdom Base, but, since chaplains could not be detailed as Graves Registration Officers in operations, it was pointless and in some instances appears to have been actually misleading as far as service on the Continent was concerned.
8. The policy of the Office of the Chief of Chaplains is thus expressed on page 79, Proceedings, Conference of Supervisory Chaplains, 4 and 5 April 1945: "This office objects to chaplains going to any school except to the Chaplain School and, (in the case of) those who have supervisory ability, to the (Command and General) Staff School at (Fort) Leavenworth."
9. Relatively little of this material was available for examination in connection with this study.
10. See Appendix 7 for an example.
11. 18% of the chaplains regarded the material as good, 16% as satisfactory, 55% as inadequate, 2% as poor; 9% of the chaplains interviewed professed to be unaware of the existence of any training literature.
12. This proposal was indorsed by 75% of the chaplains expressing themselves on the subject.

## CHAPTER 3

### REPLACEMENT OF CHAPLAINS

#### 15. Replacement Procedure.

a. The procedure in securing chaplain replacements differed only in minor details from that followed for other branches of the service. The chief departure from the normal practice was the determination of the chaplain-reinforcement's assignment by the Office of the Theater Chaplain rather than by the Ground Forces Replacement System.

b. Few phases of this study have evoked greater criticism than the replacement of chaplains. Data for an exhaustive inquiry were unfortunately not to be had, but in those cases where information was available it was reported that chaplain replacements were secured in ten days or less in 24% of the cases, within from eleven to thirty days in 32% of the cases, and in from thirty-one to sixty days in 12% of the cases; in the remaining instances (22%) longer periods were required.<sup>1</sup> Similarly, many individual chaplain replacements were placed with reasonable promptness but others were compelled to wait excessively long periods in the reinforcement system.<sup>2</sup>

c. Casual chaplains being processed through the Ground Forces Replacement System often complained that throughout the sometimes not inconsiderable periods which elapsed before they reached their final assignment they had almost no opportunity to practice their ministry.

d. The basic difficulty appears to be the relatively small number of casual chaplains in proportion to the total number of reinforcements being processed. An analysis of available case histories indicates that the Office of the Theater Chaplain habitually acted with adequate promptness in assigning chaplains once they had been reported. A second factor was transportation; desperately needed chaplains were frequently held in the reinforcement pipeline pending the accumulation of a number of other reinforcements bound for the same next destination.

e. In future operations these difficulties can be obviated, if a few conditions are fulfilled.

- (1) Chaplaincies-at-large at army and communications zone section headquarters would provide an immediate source of replacements for casualties.
- (2) All chaplain reinforcements should be received at a single reinforcement center, at which a representative of the personnel branch of the theater chaplain's office would be stationed, at least for such times as reinforcements are anticipated or arriving.
- (3) Since the number of chaplains proceeding to the headquarters of any one major command at one time is very small, the chaplain section of the receiving major headquarters should be authorized to call for the chaplains assigned

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to it and to convey them directly from the reinforcement depot where they have been received to the headquarters in question, either for absorption into the pool of chaplains-at-large or for further forwarding to a unit.

19. Transfers to and from the Theater Air Forces.

a. The number of chaplains exchanged between the theater ground and service forces and the theater air forces was relatively small, consisting chiefly of air forces volunteers for paratroop infantry duty<sup>3</sup> exchanged for an equal number of ground and service forces chaplains. At the time of the German break-through in December 1944, when the last available reserve of ground forces chaplains was seriously depleted, an effort was made to secure the transfer of one hundred air forces chaplains to ground and service forces. The request could not immediately be approved, however, and when the tide of the war shortly after began again to flow in our favor, the immediate necessity disappeared and the required reinforcements were requisitioned from the United States.

b. In general, experience indicates that transfers between the theater air forces on the one hand and ground and service forces on the other are unfeasible except in a critical emergency.

CONCLUSIONS

20. a. The replacement of chaplains was unsatisfactory both from the standpoint of the supervisory chaplains, who were frequently not able to secure replacements promptly, and from the standpoint of the casual chaplains, who in passing through the replacement system were in many instances compelled to wait, often in idleness, for weeks and months before finally joining their organizations. The basic factors in the delays noted are the relatively small number of chaplains in proportion to the total number of reinforcements being processed and transportation. Both are remediable.

RECOMMENDATIONS

21. It is recommended in future overseas operations:

a. That all chaplains designated for a given overseas theater be received at a single reinforcement depot in the theater.

b. That requisitioning major commands be authorized to call for newly arrived chaplains from the reinforcement depot at which they are received immediately upon receipt of notification of their availability.

FOOTNOTES TO CHAPTER 3

1. Question 12, page 2, AGF Report No. 178 (G-1 AGF Observers' Check List,) dated 25 August 1944, reports with reference to the First U. S. Army that there are "a sufficient number of chaplains present," but that "it is hard to get replacements for losses." -- On 27 August 1944, the 12th Army Group requested Headquarters European Theater of Operations, U. S. Army, that "chaplains be assigned to armies for reassignment to corps and divisions within the armies as directed by the army commander" (Inter-office

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memorandum, G-1 to AG, Hq. 12th Army Group, file WEG/552, subject "Assignment of Chaplains," date as above.) This change in procedure both simplified and accelerated the replacement and assignment process.

2. Three case histories, vouched for by the chaplains named, are herewith offered. Similar experiences are related of wounded chaplains returning to the front after having been evacuated to a hospital and discharged to duty.

- a. Chaplain (Captain) Morris V. Dembowitz, USA, arrived in Scotland on 31 March 1945. After spending five days in a staging camp at Southampton he proceeded to the 11th Replacement Depot, Dolhaine, Belgium, and was assigned to Headquarters Normandy Base Section on 25 April. He was directed to proceed to the 19th Replacement Depot and thence to Headquarters Normandy Base Section, where he was reassigned to the 179th General Hospital on 3 May.

- b. Chaplain (Captain) Merlin C. Probst, USA, arrived at the 11th Replacement Depot near Chester, England, on 27 August 1944, proceeded through the 12th Replacement Depot, near Salisbury, and the 10th Replacement Depot, near Lichfield, and reached the 16th Replacement Depot in France on 27 September. From there he was sent through the 14th Replacement Depot to the 19th Replacement Depot at Etampes. His orders to the 29th Infantry Division dated 10 October 1944 were rescinded a week later and on 21 October he was ordered to the 181st Replacement Company at Moreville pending further orders. Six weeks later he was ordered to the 4th Armored Division, to which he proceeded from the 19th Replacement Depot via the 17th Replacement Depot. From the 35th Replacement Battalion, which he reached on 9 December, he was forwarded to the 4th Armored Division, where he reported on 15 December, only to find that the chaplain whom he was to replace had been but slightly wounded and was back on duty, thus rendering Chaplain Probst excess. A transfer to the 26th Infantry Division was effected and he finally reported to his permanent assignment on 21 December, six days less than four months after landing in England.

- c. Chaplain (Captain) Samuel Blinder, USA, arrived in England by air on 7 November 1944. On 15 November he reached the 19th Replacement Depot in France. On 12 December he was transferred to the 17th Replacement Depot in Belgium, thence on 15 December to Headquarters Ninth U. S. Army, from which he was assigned on 19 January 1945 to Headquarters XIX Corps.

3. The files of the Theater Chaplain's Office indicate that there were eleven such volunteers transferred from the theater air forces to theater ground forces.

## CHAPTER 4

### ENLISTED ASSISTANTS FOR UNIT CHAPLAINS

22. Basic Policy. The policy of the War Department, expressed in Tables of Organization and other directives, to provide each unit chaplain with an enlisted assistant with the rank of technician fifth grade, was generally followed in the European Theater.

23. MOS Number. Initially, chaplains' enlisted assistants had the military occupation specialty number 534. Subsequently, this classification was abolished and the Tables of Organization were changed to specify an MOS number 405 (clerk-typist) for the chaplain's assistant. In view of their specialized type of work, the designation of such assistants merely as "clerk-typist" is too general. There should be three differentiating one-letter code suffixes to a basic serial number provided, one for Protestant chaplains' assistants (534-P), one for Roman Catholic chaplains' assistants (534-C, and one for Jewish chaplains' assistants (534-J). Lack of such differentiation seriously complicated the requisitioning of assistants, and often resulted in a chaplain having to accept as his assistant a clerk-typist with otherwise woefully inadequate qualifications.<sup>1</sup>

24. Qualifications.

a. In addition to the basic and self-evident requirements of good character, soldierly ability, and interest in the work of the chaplain, a chaplain's assistant should have as minimum qualifications a high school education, an AGCT score of 100 or over, and the necessary aptitudes to become a competent driver and clerk-typist. In addition, Protestant chaplains require assistants with sufficient musical background to play a keyboard instrument, such as a piano or organ, with professional competence. Roman Catholic chaplains require assistants sufficiently conversant with Latin to be able to minister as acolyte at Mass and other functions. A parallel requirement in Jewish chaplains' assistants is that they have a sufficient acquaintance with the Hebrew language and with the religious rites of the Jewish community to be able to conduct the liturgical portion of the service without assistance.<sup>2</sup>

b. To insure the acceptability of the chaplain's enlisted assistant to the chaplain with whom he is to serve, paragraph 12a, AR 60-5, 16 December 1944, should be altered to read: "Commanding officers will provide chaplains with assistants, enlisted or civilian, who possess those qualities of character suitable to the duties to be performed and who are acceptable to the chaplains with whom they are to serve, as well as all authorized equipment and such other available facilities as will aid them in the performance of their duties." The value of such a specific directive has been demonstrated in the Army Air Forces, where it is included in paragraph 7c, AAFR 35-55.

25. Ratings. The difficulty of holding an enlisted assistant possessed of these minimum qualifications with a rating of technician fifth grade is obvious. An astonishingly large number of chaplains' enlisted assistants, motivated by a high idealism and genuine interest in their work, were content to sacrifice opportunity for advancement. In enough cases to affect the over-all efficiency of the Corps in the Theater, however, chaplains were compelled to take individuals with inadequate abilities, because all the acceptable candidates held ratings of sergeant and above. In other instances, qualified assistants were attracted elsewhere by the opportunity for advancement, and often were ultimately promoted in their new positions to the second and first grades. To make the procurement and retention of assistants with the

minimum qualifications described above possible, unit chaplains' assistants should be established in Tables of Organization and Allotment in the rank of technician third grade.<sup>3</sup>

26. Specialist Training. The efficiency of the enlisted assistants and indirectly of the chaplains themselves could have been improved materially by providing specialized training for chaplains' assistants. In the theater air forces a marked difference was noted between graduates of the Army Air Forces training course for chaplains' assistants in the United States and those assistants who, recruited in Europe, had not had the benefit of such training. An adequate course of preparation contemplates a school of at least four weeks with courses in the basic tenets and practices of the various denominations, Army morale, Army organization, welfare and personal affairs, worship, field expedients, church music, office procedure, military correspondence, accomplishment of reports, Army administration, and, for those who do not already possess the minimum requirements to qualify as typists and drivers, instruction in these subjects as well. In addition, there should be such supplementary refresher instruction in music and the ritual languages to meet denominational requirements.<sup>4</sup>

27. Transfer of Enlisted Assistants with Chaplains. A major problem when a chaplain is transferred is the provision of a suitable assistant at his new station. In the current absence of recognized standards for chaplains' assistants, the assistant who was acceptable to the former chaplain is often not satisfactory to his successor. In cases where a mutual exchange of chaplains was made in the theater, action by the supervisory chaplain generally made it possible to effect the transfer of the chaplains' assistants at the same time. 57% of the chaplains desired the transfer of the enlisted assistant with the chaplain to be further facilitated, and 36% expressed the belief that it would be desirable as a matter of policy invariably to transfer the chaplain's assistant with the chaplain.<sup>5</sup> Since the necessary latitude in administration can be provided by the supervisory chaplain, this policy should be initiated.

28. Number of Assistants. The chaplain of a tactical unit overseas needs two assistants, one to function primarily as a driver. Since the chaplain's assistant is now also his driver, the absence of the chaplain from headquarters or other normal post of duty almost always involves the absence of his assistant as well, thus making it exceedingly difficult to maintain the necessary contact. In rapidly developing situations, involving a great deal of travel, the chaplain's enlisted assistant had practically no time to perform his necessary clerical duties.<sup>6</sup> An alternative solution is recommended by 28% of the chaplains who favored additional assistance, namely, that in tactical units having more than one chaplain a second assistant be authorized for the senior chaplain, this second assistant's duties being to furnish additional clerical assistance to all chaplains as required and to provide continuity of operation of the senior chaplain's office.<sup>7</sup>

29. Assistants of White Chaplains Serving Colored Units. When white chaplains are assigned to exclusively colored units, the limited evidence from operations in the European Theater indicates decisively that the enlisted assistant should be colored. The chief reasons are:

- a. A colored assistant can provide better liaison between the chaplain and the colored personnel of the unit.
- b. A colored enlisted assistant can mess and be quartered with the enlisted men of the command without embarrassment.
- c. An additional opportunity is thus given for a qualified colored soldier to hold a position that confers a certain measure of prestige among his fellows.

30. Enlisted Personnel in the Chaplains' Corps.

a. The difficulties encountered in securing adequate enlisted assistance have persuaded a strikingly large number of chaplains in the European Theater that the formal inclusion of enlisted personnel in the Chaplains' Corps is essential. It is urged, first, that this would protect the assistant in his duties and give him a necessary status in the command which he does not now possess; second, that it would facilitate the appointment, assignment and training of assistants; third, that it would put the assistant under the protection of the Geneva Convention. On the other hand, it is contended, such a policy would involve very material difficulties, in that a separate chaplain detachment, with all the administrative obligations implied thereby, would have to be created in many organizations for only two persons, and that even in regiments the maximum chaplain detachment would not exceed nine. With the present methods of recruitment and assignment in the Army, it is further urged, the assignment of enlisted personnel to the Chaplains' Corps, far from being more effectively controlled by the chaplains, would be taken out of their hands, with all the resultant difficulties of improperly assigned personnel and the constant possibility of serious denominational unbalance. The fundamental desirability of placing chaplains' assistants, except those assigned to medical installations, permanently under the protection of the Geneva Convention is most questionable.<sup>8</sup> Finally, the introduction of an enlisted component into the Corps of Chaplains would require a departure from the traditional position of the U. S. Army which gives chaplains rank without command.

b. The seriousness of the situation which has evoked these proposals nevertheless demands consideration. Existing difficulties can be obviated, however, and the advantages of an enlisted component in the Chaplains' Corps can be achieved without the administrative disadvantages of the plan. Certain necessary steps have already been suggested, such as adequate specialist training, a denominational MOS designation given upon completion of training or upon the establishment of the applicant's qualifications to the satisfaction of a board of chaplains, transfer of the chaplain's enlisted assistant with the chaplain to whom assigned, and a grade commensurate with his responsibilities. Other necessary steps include:

- (1) Clarifying the status of the chaplain's assistant by means of a War Department directive setting forth the principle that, while a chaplain's assistant is under the administrative control of the commanding officer of the unit to which he is assigned, his duties will be as directed by the chaplain with whom he is associated.
- (2) Authorizing chaplains' enlisted assistants to wear an identifying cloth insignia on the right sleeve, similar to that worn by Army Air Forces technical specialists, consisting of a circular purple disk charged with either the white Latin cross of the Christian chaplain or the denominational insignia of the Jewish chaplain.

CONCLUSIONS

31. a. Abolition of a separate MOS number (534) for chaplains' enlisted assistants occasioned confusion and difficulty in requisitioning. Separate denominational MOS designations are necessary.

b. Minimum qualifications for a chaplain's enlisted assistant are: High school education, AGCT score of 100, driver and typist aptitudes, and the necessary musical or linguistic attainments required by chaplains of his faith.

c. When combined with the other requirements of moral and military leadership a chaplain's enlisted assistant must have, these qualifications warrant the rank of technician third grade. Undergrading adversely affected the efficiency of the chaplains' ministry and was unfair to competent assistants.

d. Specialist training for chaplains' enlisted assistants would improve their own efficiency and that of the chaplains to whom they are assigned.

e. Enlisted assistants should as a matter of policy be transferred with the chaplains to whom they are assigned.

f. One enlisted assistant is insufficient for unit chaplains in tactical organizations.

g. The enlisted assistant of a white chaplain serving colored troops should be colored.

h. Acceptable enlisted assistants can be secured without an enlisted component in the Chaplains' Corps through adequate specialist training, separate MOS designations, transfer with the chaplain to whom assigned, ratings commensurate with duties and qualifications, placing them under the exclusive control of the chaplain for duty, and authorizing a distinctive cloth insignia for wear on their right sleeves.

#### RECOMMENDATIONS

32. It is recommended:

a. That differentiating one-letter code suffixes to a basic military occupational specialty number be assigned for Protestant chaplains' enlisted assistants, Roman Catholic chaplains' enlisted assistants, and Jewish chaplains' enlisted assistants.

b. That the minimum common requirements for a chaplain's enlisted assistant be established as follows: High school graduate; AGCT score of 100; driver aptitude; clerical aptitude.

c. That the following additional requirements be established for each of the three denominational groups:

- (1) For Protestant chaplains' enlisted assistants, ability to play a keyboard musical instrument with professional competence.
- (2) For Roman Catholic chaplains' enlisted assistants, sufficient acquaintance with Latin to be able to serve as acolyte at Mass.
- (3) For Jewish chaplains' enlisted assistants, sufficient acquaintance with the Hebrew language and the Jewish ritual to be able to assist in the conduct of the service and, in the absence of a chaplain, to conduct the ritual portion of the service by himself.

d. That chaplains' enlisted assistants be given one month of specialist training in a school established for that purpose by the Chief of Chaplains in the Zone of the Interior and that upon satisfactorily completing the course they be given the MOS number appropriate to their faith.

e. That in future major overseas operations similar schools be established by the theater chaplain for the theater training of chaplains' enlisted assistant replacements.

f. That the rank of technician third grade be established for all chaplains' enlisted assistants and that governing Tables of Organization and Allotment be changed accordingly.

g. That paragraph 12, AR 60-5, be changed to read, "Commanding officers will provide chaplains with assistants, enlisted or civilian, who possess those qualities of character suitable to the duties to be performed and who are acceptable to the chaplains with whom they are to serve, as well as all authorized equipment, and such other available facilities as will aid them in the performance of their duties."

h. That, as a matter of policy, chaplains' enlisted assistants be transferred with the chaplains to whom they are assigned.

i. That a War Department directive be published declaring that, while the chaplain's enlisted assistant is under the administrative control of the commanding officer of the unit to which he is assigned, his duties will be as directed by the chaplain whom he serves.

j. That governing Tables of Organization in all tactical organizations to which chaplains are organically assigned or attached be changed to provide in operations for the addition of one technician fifth grade, MOS 345, to serve as driver for each attached or assigned chaplain.

k. That chaplains' enlisted assistants be authorized to wear on the right sleeve an identifying cloth insignia similar in size to that worn by Army Air Forces technical specialists, consisting of a circular purple disc charged with either the white Latin cross of the Christian chaplain or the star-and-tablets of the Jewish chaplain.

#### FOOTNOTES TO CHAPTER 4.

1. The findings of this paragraph are the almost unanimous consensus of the chaplains interviewed on the subject.
2. These requirements represent the consensus of the chaplains interviewed on the subject. See also par. 4, Appendix 31.
3. 89% of the chaplains interviewed on the subject regarded the chaplain's enlisted assistant as under-graded.
4. Specialized training as outlined was unanimously endorsed by the chaplains interviewed on this point.
5. Less than 7% regarded such a policy as basically undesirable. Their reasons were that the chaplain's enlisted assistant forms a valuable bridge between the ministries of the chaplains at the time of a change and that, when a transfer between branches is involved, the chaplain's assistant, having been trained as an enlisted man in the basic requirements of one branch, is less easily absorbed into the new organization than the chaplain, whose branch remains unaffected by the transfer. Conceding that these arguments are valid, the advantages that accrue from the policy as proposed outweigh the disadvantages.
6. Provision of two enlisted aides for each ground forces chaplain, a driver (Tec 5) and a chaplain's assistant (Tec 4), has been recommended by the Ninth U. S. Army Commander (Letter, Hq. Ninth U. S. Army, file 320.3 GNMCH, subject "Suggested Changes in Tables of Organizations Pertaining to Chaplains," dated 13 July 1945.) The Theater Chaplain (Letter, Office of the Theater Chaplain, Headquarters Theater Service Forces, European Theater, subject "Recommended Changes in Chaplain Personnel," dated 11 December 1945) recommends "that chaplains assigned or attached to units other than hospitals be provided with two assistants."
7. The statement of General of the Army George C. Marshall is of interest in this connection: "The thought has just occurred to me that the influence of the chaplains might be amplified by giving them temporarily several really qualified assistants. Since the fighting will be finished in Europe, the manpower problem will not present quite the usual obstacle. It may be a good idea, worth looking into. A chaplain might use a half-dozen picked men with

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profit" (p. 77, Proceedings, Conference of Supervisory Chaplains, 4 and 5 April 1945, Office of the Chief of Chaplains, Army Service Forces.)

8. The disadvantages of having armed enlisted assistants are frequently urged by chaplains, but in the light of experience in this theater these disadvantages are more imaginary than real. Only one case of actual difficulty was reported, and in that our own and not enemy forces were involved: In an armored division, chaplain's enlisted assistants were disarmed permanently, because so much of their work was performed at aid stations, and the division surgeon urged that the status of the aid station would be compromised if an armed chaplain's enlisted assistant were present.

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THE GENERAL BOARD  
UNITED STATES FORCES, EUROPEAN THEATER  
APO 408

PART TWO

FUNCTIONING OF UNIT CHAPLAINS

IN THE EUROPEAN THEATER

CHAPTER 5

THE CHAPLAIN'S RESPONSIBILITIES AS

STAFF CONSULTANT

33. General.

a. The duties of chaplains, as set forth in paragraphs 4 and 5, AR 60-5, "Chaplains, General Provisions," 16 December 1944, are three-fold, consultative, religious and ceremonial, and pastoral.

b. A sufficient number of cases were reported where chaplains were not included in meetings to which the remaining members of the staff were invited to indicate that chaplains were not in every case regularly or effectively used as staff officers.

34. Accessibility of Commanding Officers to Chaplains. The accessibility of the commanding officer to the chaplain is implied by the status of the chaplain as a member of the commanding officer's staff, and in all but a very small number of organizations chaplains reported complete accessibility. There is evidence, however, that in some lower units, but more particularly in some higher echelons, the chaplain did not have the ready and direct access to the commanding officer that regulations contemplate.<sup>1</sup>

35. The Chaplain as Consultant on Public Religious Observances.

a. The counsel of chaplains with reference to the conduct of religious services was generally heeded. There is evidence that some chaplains failed to realize that their commanding officers, pre-occupied with other concerns, very properly expected the chaplain to take the initiative in the scheduling, advertising, and conduct of religious services. There is also evidence that not every commanding officer fully appreciated "the paramount importance" of "facilities for moral instruction and religious services" or the "direct and stimulating effect on the morale of troops" which the chaplain's ministrations can have.<sup>2</sup>

b. In rare instances, chaplains were requested to conduct or to participate in inter-denominational religious services, particularly memorial services and services at Christmas and Easter, contrary to the canons or discipline of their respective churches, but in every instance reported the matter was promptly adjusted upon

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explanation of the situation. In view of these occasional misunderstandings, however, the basic practice of the Army was formally reiterated in paragraph 4, Letter, European Theater of Operations, United States Army, file AG 211 OPGA, subject "The Army Chaplain," dated 7 June 1944: "Holding of common religious services participated in by chaplains of the three groups is not practiced in the Army, because such may be considered as not in accord with the definite tenets of the churches concerned. On national and patriotic occasions, such as Armistice Day, Memorial Day and Thanksgiving, chaplains of all groups unite in a common service which is essentially national or patriotic rather than religious (Par. 48, TM 16-205)."<sup>3</sup>

36. The Chaplain as Staff Consultant on Moral Issues. The degree to which the chaplain was utilized as a consultant in moral issues depended to a great extent upon local circumstances and upon the personalities of the chaplain and the commanding officer. In this connection also, some chaplains, instead of taking the initiative, waited to be told what to do. On the other hand, the valuable contribution that chaplains would unquestionably have been able to make was sometimes lost by overlooking the desirability of chaplain representation at planning conferences where issues with moral implications were discussed.

a. Under the initial impact, and more rarely under the continuing pressure of combat, it inevitably happens that the latent conscientious objection to war of a certain number of men will be crystallized into overt expression. While provision is made in regulations for referring professing conscientious objectors at reception centers to the reception center chaplain for interview and report to the commanding officer, no similar provision is made at other stages in the channels through which a soldier passes. The obvious desirability of referring professing conscientious objectors of the type described to the unit chaplain was appreciated by most commanding officers in this theater, and in 70% of the cases reported the recommendation of the chaplain was followed. A specific directive to this effect would appear to be desirable, however, and should prove of material value in helping to screen out those whose objection is definitely a moral and conscientious matter from those whose reluctance to engage in further combat is born of fear, cowardice or other factors which are more properly the province of the surgeon and the judge advocate.

b. Chaplains were occasionally compelled to protest against proposals to operate houses of prostitution or at least officially to condone them by establishing prophylactic stations either in the houses or in immediate conjunction therewith. The policy of the theater in this matter was reiterated immediately prior to the invasion of Normandy in paragraph 2a, Section I, Circular No. 49, headquarters European Theater of Operations, United States Army, dated 2 May 1944: "The practice of prostitution is contrary to the best principles of public health and harmful to the health, morale and efficiency of troops. No member of this command will, directly or indirectly, condone prostitution, aid in or condone the establishment or maintenance of brothels, bordellos, or similar establishments, or in any way supervise prostitutes in the practice of their profession or examine them for purposes of licensure or certification. Every member of this command will use all available measures to repress prostitution in areas in which troops of the command are quartered or through which they may pass."<sup>4</sup> As far as could be discovered, the chaplains' representations, if made with sufficient persistence and emphasis, were in all cases successful in the elimination of any official connection between Army units and

houses of prostitution.

c. The incidence of rape varied with the unit and the situation. The role of chaplains in mitigating this crime consisted primarily in preaching and lecturing against it. Because the problem was relatively more acute among colored troops than among white troops, much of the work done in this field was undertaken by colored chaplains.<sup>5</sup>

d. While conceding that venereal disease is from the standpoint of the medical Department properly regarded as a medical problem with a moral aspect, it is the unanimous viewpoint of the churches that from the religious standpoint venereal disease presents a moral problem with medical implications.

- (1) It was on the point of venereal disease control that chaplains frequently were impelled to dissent from locally-established policies of commanders who endeavored to reduce the incidence of venereal disease in their commands by the forced issue of prophylactic kits. In most instances the problem was resolved when the unit chaplain called attention to the War Department policy on the subject.<sup>6</sup>
- (2) While chaplains repeatedly treated the subject of illicit relations in sermons, they might have been used much more extensively than they were in venereal disease control programs through the delivery of sex morality lectures. Because of the moral implications of venereal disease, it is desirable to insure adequate representation of the religious viewpoint in the matter by directing that a Roman Catholic, a Protestant, and, where available, a Jewish chaplain, be utilized as consultants in the drafting of any program of venereal disease control.

e. The chaplain's influence as a restraining moral force, rather than his role as a staff consultant, came into consideration on a number of other moral issues such as drunkenness, religious intolerance, artificially induced hatred of the enemy, race relations, and profanity.

f. Salacious humor in soldier publications published by individual units was reported in a number of instances, in all of which the representations of the chaplain were effective in mitigating the abuse.

g. With reference to the moral level of the entertainment offered the troops, chaplains in general found more fault with the shows produced by soldiers than with those presented under the auspices of USO Camp Shows. The most frequent offenders were the masters of ceremonies and many of the objectionable features were the result of "ad libbing".<sup>9</sup> High-level censorship by a representative of the theater chaplain's office was frequently urged as a partial solution. Quite apart from the basic undesirability of censorship, however, such a procedure would not be more than a palliative, both because many of the most offensive shows, being produced locally, would not be affected and also because the "ad libbing" of masters of ceremonies and performers would not be covered by such censorship. A far more effective solution would be to direct closer and more intimate coordination on soldier entertainment between chaplains

and special service officers at every level of command.

37. The Chaplain's Responsibility for Morale.

a. The responsibility of the chaplain with reference to morale was reduced by the publication of a revised edition of AR 60-5 on 16 December 1944, in which paragraph four was changed to read: "The chaplain is a member of the staff of the commanding officer and is his logical consultant in all matters pertaining to public religious observances in the command, and in matters involving morality, character building, and the spiritual phases of morale." The net effect of this change on the chaplain's activity in the field of morale was slight.

b. In the realm of soldier welfare, the relations between chaplains and the representatives of the American Red Cross, both the field directors and the Military Welfare Service personnel in hospitals and rest centers, were intimate and on the whole exceedingly cordial. The general expressed attitude of both American Red Cross field directors and of chaplains was one of respect and esteem for each other, and cooperation between the two agencies was close and effective in almost every instance.

- (1) The office of the Red Cross field director was frequently located in immediate proximity to that of the chaplain, and chaplains were in many organizations employed to convey messages of emergencies and deaths in the families of soldiers not only when they were specifically requested to do so but as a matter of usual policy. In a few instances, chaplains in divisions assisted in the distribution of Red Cross comfort articles to relatively inaccessible elements of the command at the request of the field directors.
- (2) The time required in order to secure home conditions reports and similar information in connection with referrals by the chaplain was frequently criticized. <sup>10</sup>The mean average time reported was four weeks.
- (3) A specific problem of soldier-Red Cross relations of interest to chaplains was raised by the fact that relatives of soldiers frequently requested that emergency messages reporting a death or serious illness in the soldier's family be transmitted by a chaplain. 84% of the chaplains interviewed reported that they were usually embarrassed to find that the message which they were to have delivered had already been received by the soldier day and weeks before, through personal correspondence from home. This delay was traceable not only to the basic difficulties with communications, but also to the multiplicity of Red Cross and Army channels through which the message was transmitted and which required such a communication to be routed and re-routed a minimum of six times before it reached the corps or division field director by whom it was relayed to the chaplain for delivery.
- (4) In some organizations it was directed as standard

operating procedure that all request for an emergency return to the United States be handled jointly by the Red Cross field director and the chaplain concerned. It is believed that this policy demonstrated its value in operations to such an extent as to merit universal adoption.

c. Liaison between chaplains on the one hand and athletic and recreation special service officers, and information-education officers on the other, was poor. Contact with information-education officers was slightly less frequent than with the athletic and recreation officers. While the scope and the opportunities for both athletic and recreation programs and information-education work at unit level was greatly restricted in combat, the fact that over one-quarter of the chaplains interviewed stated that they had no contact with either branch is indicative of a failure to realize to the fullest extent the advantages accruing to all three branches from closer cooperation and coordination. Experience indicates that this lack of cooperation is in many instances traceable to ignorance of the program of the other branches, remediable only by more adequate interpretation of the scope, mission, and methods of the other sections in the training program of each.

#### CONCLUSIONS

38. a. Commanding officers were normally accessible to the chaplain.

b. The counsel of the chaplain both with reference to the conduct of religious services and with respect to moral issues was usually adopted. Some chaplains failed to display adequate initiative. In other cases, the potential usefulness of the chaplain was not fully realized.

c. The responsibility and function of the chaplain with reference to morale was little affected by the revision of AR 60-5 restricting his part to the "spiritual phases of morale". The relations of chaplains with American Red Cross representatives were cordial and cooperative, but delays in securing answers to requests for reports on the home conditions and in the transmission and delivery of emergency messages were embarrassingly great.

d. Contact of chaplains with athletic-recreation and information-education officers was inadequate.

#### RECOMMENDATIONS

39. It is recommended:

a. That more adequate instruction on the role of religion and the chaplain in the Army be directed in the curricula of officer schools at every level.

b. That the following be added to paragraph 5b, AR 60-5: "The religious convictions and the freedom of conscience of all personnel will be respected. The holding of joint religious services participated in by clergymen of various denominations will not be required."

c. That it be established as a policy that individuals in the military service requesting relief from combatant assignments because of conscientious objection be referred to the unit chaplain for interview and recommendation.

d. That a policy be established of directing that a Roman Catholic, a Protestant, and a Jewish chaplain be utilized as consultants in the drafting of any program of venereal disease control.

e. That the technical manuals on the chaplain and the special service officer and other pertinent instructions be changed to direct the close cooperation of both sections at every level of command in the production of entertainment for military personnel, with a view to eliminating morally objectionable and offensive material.

#### FOOTNOTES TO CHAPTER 5

1. Par. 1c, Army Air Forces Regulation No. 35-55, is explicit on this point: "Wing, group and base chaplains, in addition to operating duties, serve as consultants with direct access to their commanding officer on the religious life, morals, and morale and related matters affecting the religious life of the command."
2. See par. 10, MRL-10, 5 March 1943, and par. 12a, AR 60-5, 16 December 1944.
3. In the same vein, par. 8c, Memorandum No. 7, Headquarters XXIII Corps, subject "Chaplains and Religious Activities," dated 29 January 1945, directed: "The religious convictions and the freedom of conscience of all personnel will be respected. The holding of joint religious services participated in by chaplains of various denominations will not be required." The basic principle was subsequently reaffirmed by the Chief of Chaplains in Circular Letter No. 296, dated 1 May 1945: "It is advised that memorial services which seem to require a definite religious emphasis shall be held separately for members of the various religious faiths as the local situation may require. If a general program for a unit is desired, especially if attendance at the formation is to be compulsory, it is recommended that the distinctly religious elements be limited to an opening and a closing prayer. If there is to be any singing, it should be limited to patriotic airs."
4. Shortly after the close of hostilities this directive was further supplemented by a (secret) letter, Headquarters European Theater of Operations, United States Army, file AG 726 OpGa, subject "Prostitution in Overseas Theaters of Operation," dated 16 May 1945, quoting a War Department letter, which pointed out that regulation or condonation of prostitution by the Army would expose the War Department to be charged that it was supporting conditions inimical to the health and welfare of troops and might result in a public scandal, in which the War Department would be accused of an unforgivable violation of trust in neglecting to care for the physical and moral well-being of its personnel. The operation of brothels under the partial or complete control or supervision of the Army or their designation for the use of military personnel is declared to be medically unsound, socially objectionable, potentially destructive of civilian and military morale, and in direct contravention of War Department policy.

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5. An outstanding example was a tract against rape published by Chaplain (Captain) Beverly M. Ward in the spring of 1944. In the communications zone the lectures of Chaplain (Major) John A. DeVeauz, Chaplain (Captain) Melvin C. Swann, and Chaplain Ward were observed to be particularly effective in reducing the incidence of offenses and were made the subject of a number of letters of commendation.
  6. Change 1, dated 4 July 1945, to paragraph 23b(2)(b), AR-40-210, given the current formulation of the policy: "Commanding officers will make readily available to all military personnel such individual venereal disease prophylactic items as are prescribed and furnished by the Surgeon General. The actual issue of these items to the individual will be made in the manner prescribed by current directives. While insuring ready availability of individual venereal prophylactic items to prevent disease in accordance with current directives, no authority is contained therein for forced issue to individuals who do not wish to draw them."
  7. A typical letter report on this subject is reproduced hereunder as Appendix 8.
  8. Quite apart from the moral issues involved, the net value of artificially stimulated vindictiveness and hatred of the enemy is debatable. In a study, "Hatred of the Enemy and Vindictiveness as a Motivation," published in What the Soldier Thinks for 25 July 1944 (No. 7), it was found that only 27% of the infantrymen in Europe said they were helped a lot by hatred of the enemy, and 18th% that they were helped some. 23% declared that they were helped little or none, and 25% said that they had no such thoughts. 7% expressed no opinion. Significantly, another study covering one division in the Pacific and one in the Mediterranean Theater, reported in What the Soldier Thinks for 25 April 1944 (No. 5), revealed that prayer was a relatively more effective means of combatting enlisted men's fears in battle than hatred of the enemy.
  9. The After-Action Report of the Chaplain Section, Headquarters Ninth U. S. Army, for 1 to 15 January 1945 refers to frequent complaints that had been made against lewdness and filthy sketches in road shows sponsored by the Special Service Officer. A conference with the Special Service Officer was had and his promise of cooperation in cleaning up these productions secured. "Ad libbing" by the master of ceremonies and his stooge was the most frequently stated ground of protest. See the recommendations of the chaplains of the Military Railway Service, Appendix 9.
  10. The normal length of time required for delivery of a message from the Paris headquarters of the American Red Cross to the headquarters of the division concerned was five days, and many cases were reported where it took a message eight to ten days to reach division headquarters from Paris (Letter of Mr. Alexander G. Lontas, Field Director, American Red Cross, Headquarters Third Armored Division, dated 29 October 1945, in response to the questionnaire sent him by the Chaplain Section of The General Board).

## CHAPTER 6

### RELIGIOUS SERVICES

#### 40. Sunday Services.

a. Except amid the exigencies of combat, the conduct of divine service on Sunday by Christian chaplains was normal.<sup>1</sup> Conflicts between Sunday services on the one hand and the training program<sup>2</sup> or recreational projects on the other were exceedingly rare, and were almost invariably adjusted by consultation with the staff officer concerned, particularly where the chaplain's program had been protected by previously securing the concurrence of the plans and training officer and the approval of the commander. Few instances of compulsory attendance at chapel or of required participation in church formations were reported.<sup>3</sup> In all such cases an explanation of the traditional policy of the American Army served to prevent a repetition of the incident.<sup>4</sup>

b. For Jews and Seventh-Day Adventists equivalent services and privileges were provided on Friday evening and Saturday where chaplains or civilian services were available. Where religious scruples prevented Sabbath-keeping personnel from the performance of normal duty on their weekly holy day, their detail to regular Sunday duty normally solved the difficulty. Here and there, although services and privileges were provided or available, Sabbath-keeping personnel, particularly Jewish soldiers, did not always avail themselves of the opportunity, either because of not wishing to miss duty or because they did not wish to be made conspicuous by accepting special privileges.

c. Almost without exception, chaplains reported that they made an effort to maintain at least a minimum program of week-day services.

- (1) Among the Roman Catholic chaplains daily Mass was the almost universal practice, interrupted only when travel or other hindrances intervened. In addition to daily Masses a considerable variety of devotions, such as novenas, the corporate recitation of the rosary, stations of the cross, and benediction of the Blessed Sacrament, were conducted. The papal rescript permitting celebration of Mass up to 1930 hours local time and reducing the required time of fasting before Communion to four hours and ultimately to two, and cancelling the obligation altogether amid the dangers of combat, served to increase the number both of worshippers and of communicants.
- (2) Among Protestant chaplains week-day services included celebrations of Holy Communion, prayer meetings, "hymn sings," and fellowship hours.
- (3) The number of Jewish chaplains was so small and the area which they were required to cover so large that in normal practice a schedule of week-day services other than those which they provided in order to give any service at all to their co-religionists was practically impossible.<sup>5</sup>

d. When chaplains were covering dispersed units, many regular weekly services had to be held on a week-day in lieu of a Sunday. In combat, services were held whenever an opportunity presented itself.<sup>6</sup>

e. Missions and retreats for military personnel could normally be held only during the period of the build-up and in rear areas.<sup>7</sup> Particularly noteworthy is the mission program for both Roman Catholics and Protestants organized in the United Kingdom Base Section in July 1943. Functioning on a grueling schedule for five months, between September and February, the missionaries conducted 42 exercises lasting approximately a week each on such dates and at such times as the unit commander approved.<sup>8</sup> The participants in the missions were invited to crystallize their decisions by enrolling in the Soldiers' Christian Union if they were Protestant or the Soldiers' Apostolic Union if they were Roman Catholic.<sup>9</sup> Both societies pledged their members to the conscientious performance of their denominational religious duties and to a positively Christian life in their respective military units.

#### 41. Publicity.

a. Publicity for the services, particularly in combat and in other highly mobile situations, was necessarily conducted primarily through personal contacts of the chaplain or his assistant with the commanding officer, first sergeant or squad leader concerned. These contacts were supplemented in most instances with posters, privately printed cards, and typed or mimeographed notices posted on bulletin boards in the orderly rooms, notices in unit papers and in the Stars and Stripes, by having a "contact man" in the unit, through viva voce and loud speaker announcements at mess lines, movies, formations and sports events, or with other similar media. In service areas and rear area installations, roadside posters and directional arrows were frequently employed. In many instances, however, the departure of an organization from an area without first removing its signs tended to reduce the value of all such announcements. The lettersize poster blanks made available by the Service Men's Christian League were widely used. The posters provided by the Office of the Chief of Chaplains were not available until the end of hostilities; it was generally felt, however, on the basis of samples which chaplains had received with the Circular Letter of the Chief of Chaplains, that the latter were not sufficiently "eye-catching."

b. A need exists for a series of colorful, attention commanding posters, for use on bulletin boards and elsewhere in relatively static situations, which, without advertising specific religious services, are designed to promote interest in religion, church attendance, general morality, the role of the chaplain as counsellor, etc.<sup>10</sup>

#### 42. Improvisations.

a. In operations, many improvisations became necessary, particularly when services were conducted for very small units, such as companies, batteries, platoons and even individual gun crews, and recourse to churches and chapels was out of the question. Services were held at all hours.<sup>11</sup> Any available shelter was used as a meeting place, including barns, movie tents, mess-tents and mess-halls, dayrooms, box-cars, houses, school-rooms, taverns, and theaters. Sometimes these places became inadvertently appropriate, as in the case of one chaplain whose Christmas Eve service, held of necessity in a stable, gained tremendously in impressiveness thereby. Frequently the chaplain's jeep or the tail gate of a truck, with blankets for paraments, was used for

an altar. Helmets, ammunition cases and lockers served in lieu of pews. In the instances where small congregations had only large rooms such as theaters available for the services, chaplains found it wise to use ante-rooms or even to conduct services out-of-doors rather than to emphasize the contrast between the limited number of worshipers and the vastness of the place in which the service was being conducted.<sup>12</sup>

b.. Few of the conventional appointments and ornaments of formal religion were available. Roman Catholic chaplains of course consistently wore sacerdotal vestments for celebrations of the Holy Sacrifice, and used denominationally provided Mass kits. By special dispensation khaki vestments and paraments were permitted for reasons of security against air observation where such precautions were necessary. Protestant chaplains of the liturgical churches usually wore the vestments of their respective denominations, at least for denominational services. A small proportion of chaplains, apparently not more than 20% of the total, utilized the scarf authorized by par. 5b, AR 60-5, for optional wear when conducting religious services. The scarf was also used as a parament in order to give an ecclesiastical appearance to the table that was being used in lieu of an altar or to the crude reading desks that served in place of pulpits. Protestant chaplains frequently used the cross and candles from their denominational Communion kits to provide a bit of churchly atmosphere. The chaplain's flag was used not merely on a staff to indicate the place of service but frequently was stretched in front of the improvised lectern or altar or hung behind the latter as a kind of dorsal curtain. Where they were available, the triptychs (three-paneled altar paintings) of the Citizens' Committee for the Army and Navy, Incorporated, were tremendously effective in creating an atmosphere of worship even in incongruous surroundings. Painted on individual commission by outstanding American artists, these triptychs were provided in two sizes, the larger opening up to about five by eight feet and designed for semi-static installations such as hospitals and higher headquarters, and the smaller opening to about three by five feet and designed with a view to maximum portability for use by unit chaplains.

43. Holy Days of Obligation, Etc. Par. 12b (2), AR 60-5, authorizes commanding officers to "excuse from duty soldiers who desire to attend religious services on other days which in the liturgical churches carry the ecclesiastical obligations of Sunday, or on occasions recognized as of special religious importance in non-liturgical churches," as well as services on the Sabbath in the case of Jews and Seventh-Day Adventists. In the European Theater, Roman Catholic personnel were uniformly given the same freedom to attend Mass on the holy days of obligation of their faith which they enjoyed on Sundays. The number of week-day holy days observed by Protestants was naturally smaller than the number kept by Roman Catholics; generally observed were Good Friday and Christmas, with Maundy Thursday and Ash Wednesday next in order. In the case of the Jewish High Holy Days, transportation was provided to centers where the High Holy Day services were conducted and every encouragement and opportunity was generally given to Jewish personnel to attend the services.<sup>13</sup>

44. Adequacy of Denominational Coverage.

a. Except in certain types of hospital, the coverage of Roman Catholics was at least minimally adequate, and without exception Protestant chaplains were reported as having made conscientious effort to secure services for the Roman Catholic personnel of their command. The task of providing coverage in this theater for Roman Catholic personnel was materially simplified by the assistance of a large and

active Roman Catholic community in England and by the fact that Roman Catholicism was the predominant religion in most of the areas on the continent where our troops operated. The barrier of language was not serious in the liberated countries except insofar as it limited the availability of the Sacrament of Penance. Civilian priests were generally available and were frequently engaged to provide services to troops without convenient access to Roman Catholic chaplains.<sup>14</sup> In Germany, particularly in the occupation phase prior to VE-Day, when small bodies of troops were scattered thinly over extensive areas, Roman Catholic personnel often performed their Sunday obligation to hear Mass in German parish churches and chapels. The privilege accorded local commanders, of withholding for cause permission from Allied personnel to attend such services conducted by German priests,<sup>15</sup> was rarely invoked, although the effort was sometimes made to regulate such attendance.

b. A conscientious effort was generally made to provide Jewish services.<sup>16</sup> With the shortage of Jewish chaplains, enlisted men and officer personnel of the unit were frequently used to conduct Jewish services. The effectiveness of these lay services, however, would have been greatly increased if there had been more Jewish chaplains available to supervise and coordinate them.<sup>17</sup> In England the assistance of a large and active Jewish community facilitated the work of chaplains materially in providing not only opportunities for religious services but also home and community hospitality on an extensive scale.<sup>18</sup> In the liberated countries, but especially in Germany, the local Jewish communities had often been uprooted by the Nazis, their rabbis and leaders killed or evacuated, and their synagogues desecrated. This, plus the barrier of language, severely limited the assistance that could be derived from civilian sources on the continent.

c. With reference to the liturgical Protestant denominations, 87% of the chaplains queried stated that services were made accessible to Episcopal personnel of their units and 93% stated that similar provisions were made for Lutherans of the command. In England, the ubiquity of the Established Church offered ample opportunity for members of the Protestant Episcopal Church to participate in the rites of their own communion. A similar opportunity for Lutherans in certain areas of France and Germany was reduced to insignificant proportions by the barrier of language and, for Germany, prior to the end of hostilities, by the non-fraternization policy. Otherwise, the extent of the special provisions made for these denominations in most instances was an occasional Communion service, sometimes at monthly, but usually at much greater, intervals. Where Episcopal and Lutheran services were being conducted in near-by units, transportation was ordinarily provided when the tactical situation permitted.<sup>19</sup> Nevertheless, an Episcopal chaplain serving at the Port of Le Havre during the peak of the redeployment period asserts that 90% of the officers and men attending the Episcopal services which he conducted there stated upon inquiry that this was the first opportunity they had had to make their Communion since coming to the theater.<sup>20</sup> A similar condition is generally noted by Lutheran chaplains, on the basis of entries made on the individual Communion cards carried by the members of the Lutheran Church in the military service. A few chaplains have complained that the holding of denominational services was flatly forbidden, in contravention of par. 37, TM 16-205. Likewise, some Lutheran and Episcopal enlisted personnel have stated that their chaplains professed to be unable to secure for them information about the nearest chaplain of their faith. In general, the degree to which denominational services of the liturgical churches were made available to personnel of these denominations was in direct proportion to the

[REDACTED]

determination of Episcopal and Lutheran chaplains and church members. In view of the canonical requirement that Episcopalians and Lutherans receive the Sacraments exclusively at the hands of clergymen of their own respective communions, some differentiation should be made between these denominations and other denominations classified as Protestant, and their denominational preference should be entered upon identification tags and hospital admission and dispositions sheets, as is already done in the case of the Service Record.<sup>21</sup>

d. While provisions were made for Eastern Orthodox personnel<sup>22</sup> in London and in Paris through the local Eastern Orthodox churches, the members of this faith were in general so few in number and so widely scattered that little provision could be made for their religious needs. In those instances where the ministrations of Protestant Episcopal chaplains were acceptable, reception of the sacraments in the services conducted by Anglican chaplains provided a stop-gap type of ministration.

e. Approximately three-fourths of the chaplains interviewed declared that some provision was made for ministrations to members of the Churches of Jesus Christ of Latter Day Saints.<sup>23</sup> The large proportion of male members of both Latter Day Saints churches who belong to some order of the priesthood (elder, Aaronic priest, Melchizedek priest, etc.), all of whom are qualified to conduct services, makes provision of services for members of these groups relatively easy.

f. 56% of the chaplains interviewed stated that at least occasional services were provided for Christian Science personnel. These ministrations were supplemented by the active literary ministry of the Mother Church in Boston and by the efforts of local wartime ministers in France and England.

g. 45% of the chaplains interviewed stated that some provision was made for Seventh-Day Adventists, when and if services were available.

h. In interpreting the percentages quoted in sub-paragraphs e to g above, it should be remembered that many units had too few or no such personnel desiring services, that some of the services provided were very infrequent, and that the lay leadership was in most instances inferior to that which would have been provided by fully qualified ministers.

i. Coverage of minority religious groups is one of the most difficult tasks confronting the Army chaplains. Accordingly, this is one of the points where the work of chaplains in the European Theater is most vulnerable to adverse criticism. Both chaplains and lay people of all of the denominations discussed in this paragraph have generally expressed the conviction that the irregularity with which denominational ministrations were often provided exercised a negative effect upon the religious life of military personnel of these faiths.

#### 45. Coverage of Isolated Units.

a. Most chaplains in the theater attempted conscientiously to provide both religious services and pastoral ministrations to personnel of associated nearby units without chaplains of their own. Nevertheless, two-thirds of the chaplains interviewed declared that the coverage of isolated units from the standpoint of religious services was actually inadequate and of the remainder a large proportion qualified their affirmative answers by stating that "it was as complete as could be expected." Similarly 57% felt that pastoral ministrations to

isolated units were inadequate. In emergencies it was usually possible for men to find a chaplain, but the need for normal coverage was not met. The general mobility of units having organic chaplains, except static medical installations, prevented continuity of service for long periods of time. The units without organic chaplains were for the most part small and the attachment to larger organizations having chaplains was subject to frequent change. In the aggregate, however, the total personnel in such units under a corps, army or communications zone section could be considerable.<sup>24</sup>

b. Although both commanders and chaplains were directed to be alert to this problem<sup>25</sup>, the initiative in obtaining the chaplain's services often came from the men rather than the chaplain. A material limiting factor was the responsibility of unit chaplains to provide for their own troops first and to be constantly available to them. The problem is one that can be met only by more active supervision<sup>26</sup> and by more operational chaplains, with a sufficient number of chaplains-at-large to provide adequate flexibility.

c. In addition, it is desirable to implement the provisions of current regulations which make the commanding officer generally responsible for matters of a moral and religious nature within the command (par. 12a, AR 60-5) by designating in units without an organic chaplain a specific member of the staff, preferably the officer in charge of personnel matters (S-1 or his counterpart), as the unit religious affairs officer, with the duty of (1) establishing and maintaining liaison with either the nearest chaplain or the chaplain in the next higher echelon of command, in order to secure services, and (2) serving as the point of contact between chaplains and the personnel of the unit. In the isolated cases where unit commanders spontaneously charged officers of their staff with this responsibility, the excellent results obtained indicate the eminent feasibility of such a provision.

#### CONCLUSIONS

46. a. Sunday, Sabbath, and week-day services were conscientiously conducted by chaplains.

b. Publicity for the services, conducted primarily through personal contacts, was adequate in most circumstances.

c. In operations many field improvisations in respect to time, place and type of service became necessary; chaplains generally showed great ingenuity in meeting this problem.

d. Personnel of all faiths were uniformly free to attend the week-day holy days of their faiths.

e. Denominational coverage was at least minimally adequate in the case of Roman Catholic personnel. The number of Jewish services was limited by the disproportionately small number of Jewish chaplains. Coverage for the liturgical Protestant churches, the Churches of Jesus Christ of Latter-Day Saints, Christian Scientists, and Seventh-Day Adventists was inadequate.

f. Although chaplains generally attempted conscientiously to provide religious services and pastoral ministration to units without chaplains of their own, such coverage was inadequate and intermittent.

## RECOMMENDATIONS

47. It is recommended:

a. That a series of posters be prepared under the direction of the Chief of Chaplains and distributed, for use on unit bulletin boards and elsewhere, designed to promote in a general way interest in religion, church attendance, morality, and the utilization of the chaplain as a spiritual guide by persons in the military service.

b. That the last sentence of par. 5a, AR 60-5, be changed to read: "Within the limits of law, regulations, and orders he (the chaplain) should enlist so far as may be necessary the active aid and cooperation of such military and civilian assistants, both lay and clerical, as the needs of the command, determined by the religious requirements imposed by each denomination upon its members, may require or the commanding officer may direct."

c. That TM 16-205, "The Chaplain," be changed to emphasize more strongly the obligation of chaplains to make the fullest possible provision for the religious needs of personnel of denominations other than their own, particularly of members of minority religious groups.

d. That in each unit, detachment, and installation, whatever its size, which has no organic chaplain assigned or attached, the officer charged with personnel matters (or, in the absence of such an officer, another officer to be selected by the commanding officer) be designated in addition to his other duties as the unit religious affairs officer, with the duty (1) of establishing and maintaining liaison with either the nearest chaplain or the chaplain in the next higher echelon of command in order to secure religious services, and (2) of serving as the point of contact between chaplains and the personnel of the unit.

## FOOTNOTES TO CHAPTER 6.

1. It should be noted, however, that more than two-thirds of the chaplains interviewed complained that a disproportionately larger number of unit movements were scheduled for Sunday than for any other day of the week, even outside the combat zone. Although not easily verified, this widespread impression may be significant.
2. Most of the exceptions were reported by chaplains of the Ground Forces Replacement Command, in cases where zealous commanders were reluctant to interrupt the intensive training of transferees and other replacements for even one hour on Sunday mornings. A clear statement of policy from higher authority on this point would have been of great value in supporting the contention of depot and battalion chaplains in these cases that men in training for mortal combat have a right to the consolations of religion.
3. A private in a parachute infantry company, not more closely identified, complained in a letter to the B-Bag, Stars and Stripes (London edition) for 24 November 1944, about "being compelled to attend church services." On 6 December 1944, a reply was published from an anonymous chaplain ("chairborne, but not by preference!"), quoting the 1912 ruling of the Judge Advocate General that a commanding officer "has no authority under the Fifty-Second Article of War to require soldiers to march to church and to participate in divine worship as part of a military formation," and declaring:

[REDACTED]

"Personally, I can go your browned-off trooper one better. I've known of baser forms of compulsion, for example, when wounded men, tied down by casts and clamps and pulleys, are compelled to listen to a chaplain pray and sing hymns and preach a faith not shared by all the patients present. Real religion gains nothing from such bad-mannered zeal." -- A letter from the Office of the Chief of Chaplains, file SPCHT 000.3 RM (20 March 1945), refers to a complaint made by Tec 5 John E. Kirby to Wayne Coy of the Washington Post that the commanding officer of the 677th Engineer Light Equipment Company had made attendance at Roman Catholic services on 21 January 1945 and at Protestant service the following evening compulsory. -- In the B-Bag of the Stars and Stripes (London edition) for 12 December 1944, Corporal Ruth Gillette protested at a notice on her company bulletin board that only those who marched to the American Thanksgiving Day Service in Westminster Abbey in formation could attend and that "those not in formation will not be admitted." The editor added this comment: "Whoever worded your notice was in error. According to the UK senior chaplain, five minutes before the Thanksgiving service began, enlisted personnel who had not marched in formation to the Abbey were among those admitted to take the few remaining seats. The formation procedure was used, the chaplain said, mainly because of limited seating space in the Abbey and because the service had to begin promptly for the radio broadcast."

4. The policy of voluntary attendance was frequently vindicated by the astonishment expressed by Britons and Europeans observing the proportionately large number of worshipers at American military services. Thus Chaplain (Captain) Gerhard J. C. Gericke, writes: "People are surprised at the amount of religion displayed by Americans ... Speaking about one of my services, where I have an attendance of around 100-150 every Sunday, they marvel at the way the boys drift in from all corners. And then the shocked statement: 'Who of the age of twenty goes to services here (France)?'" ("Combat Chaplain's Diary," in Marching Side by Side, Concordia Publishing House, St. Louis, Missouri, 1945, p. 47).
5. See Appendix 4.
6. The After-Action Report of the Chaplain Section, Headquarters 102d Infantry Division, for December 1944, is not unusual in recording that during that month Division Chaplain George E. Simmons, Regimental Chaplain John Lambrides, and Battalion Chaplain William L. Howley averaged over two services a day. The goal of the chaplains is phrased: "As many services for as many men in as many places as possible."
7. Occasionally missions were held for combat troops returning from the front. Thus Chaplain (Captain) George N. Gilligan reports that immediately after the Battle of the Ardennes seven Roman Catholic chaplains who found themselves and their units together in Sarrebourg, France, arranged a week-long mission, with rosary, sermon, and benediction of the Blessed Sacrament each night. Similarly, the After-Action Report of the Chaplain Section, Headquarters Seventh U. S. Army, states: "When time and conditions permitted, a few days were allowed for religious retreats."
8. Chaplain George W. Crofoot and Harry E. Hamblin headed the Protestant Mission Bands and Chaplains Matthew H. Meighan and Thomas F. Keenan the Roman Catholic Mission Bands.
9. This society was the larger of the two, with 4,000 members. It lasted about eight months.

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10. This type of advertising is illustrated to a limited extent and in miniature on pages 38 to 41 of the venereal control leaflet, "You Don't Think" (War Department Pamphlet No. 21-15). There are a great many parallels in other poster programs in the Army, such as the one urging conservation of electricity by the Corps of Engineers, the "Margie" series urging investment in War Bonds, the United States Armed Forces Institute posters, and the "Don't Be a Dope" series of the Ordnance Department. Some of the "spot announcements" used on Saturdays over the American Forces Network served the same purpose.
  11. In the air forces a peculiar problem was presented by the 24-hour service demanded of ground service crews, as well as flight crews. In order to provide adequate religious services for all who desired to attend, it was the normal thing at many bases to have as many as four services per Sunday, at various hours around the clock. Similar adaptability was required of chaplains serving certain other types of unit, such as quartermaster truck companies, where the irregular schedules, the wide dispersal of personnel and the long and exhausting hours of operation, often at night under black-out conditions over bad and unfamiliar roads, combined to make attendance at religious services held at conventional hours difficult.
  12. See Circular Letters No. 293 and 296, Office of the Chief of Chaplains, Army Service Forces, dated 1 February 1945 and 1 May 1945 respectively.
  13. Thus some Jewish chaplains conducted Passover Seders attended by as many as 7,000 troops, while in March 1945 25 tons of Passover supplies were received and distributed by the Chaplain Section of Headquarters Advance Section alone (Chaplain Section, Advance Section Historical Report, manuscript).
  14. In one instance, in order to insure the services of a Roman Catholic clergyman to his personnel, a Protestant hospital chaplain reports that he engaged a civilian priest in Holland, with the consent of his commanding officer and the local ecclesiastical authorities, and retained him in the service of the hospital until the unit entered Germany, paying the priest's stipend out of his own pocket the whole time.
  15. Par. 5c, Letter, Supreme Headquarters Allied Expeditionary Force; file AG 091-1 (Germany) GAP-AGM, subject "Directive for Chaplains as to Policy in Relations with the German Clergy and Inhabitants of Germany," dated 30 March 1945.
  16. See Circular Letter No. 290, Office of the Chief of Chaplains, Army Service Forces, 1 November 1944.
  17. The After-Action Report of the Chaplain Section, Headquarters XXIII Corps, for April 1945, states that the lack of a Jewish chaplain in the corps was in a measure compensated for by having the Jewish chaplain of Headquarters Advance Section counsel with the lay officers and with the senior chaplains of the sub-areas and separate commands under the corps' jurisdiction.
  18. The "Jewish Pocket Handbook", the sixth edition (third impression) of which was published at London in January 1945, lists 111 communities in England, Scotland, Wales, and Northern Ireland where American troops might attend Jewish services. Also listed are names of civilian contact-personnel through whom hospitality and facilities can be secured. See also par. 9, appendix 31.

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19. See par. 10f above on the assignment of Lutheran and Episcopal chaplains.
  20. The Living Church, an Episcopal weekly, carries in its issue of 11 November 1945 a letter from Pfc. Robert E. Sullivan, who states that from August 1944, when he went into action, until January 1945, when he was evacuated to England, he was unable to establish contact with a single Episcopal chaplain.
  21. Failure to correct service records accomplished prior to 1942 to show a specific denominational preference in place of the general entry "Protestant" which had been directed until then, made the task of compiling adequate rosters of members of minority faiths exceedingly difficult. See also par. 49e.
  22. The policy of the Theater Chaplain was to include Eastern Orthodox churchmen in the classification "Protestant" (Inter-Office Memorandum, Office of the Theater Chaplain, dated 28 October 1944).
  23. The term "Mormon" applies strictly only to a member of the Church of Jesus Christ of Latter Day Saints, with headquarters at Salt Lake City, Utah. Members of the Reorganized Church of Jesus Christ of Latter Day Saints, the smaller body of the two, with headquarters at Independence, Missouri, avoid the term "Mormon" to describe themselves and prefer the designation "Latter Day Saints." Doctrinally, the two groups are in essential agreement.
  24. The Assistant Seventh Army Chaplain states that a survey taken on 2 April 1944 showed 68,000 troops without organic chaplains in the Seventh U. S. Army alone. One chaplain attached to the Ninth U. S. Army headquarters had under his care 32 such isolated units without chaplains of their own, with an average strength of 300 officers and men; this chaplain stated that his time was wholly taken up with the effort to provide religious services at the various units and that due to his unavailability the men were not able to make use of his services for other purposes.
  25. Par. 5, Letter, Headquarters European Theater of Operations, United States Army, file AG 211 OpGA, subject "The Army Chaplain," dated 7 June 1944; see Appendix 10.
  26. An excellent sample of such supervision is contained in the After-Action Report of the Chaplain Section, Headquarters Third U. S. Army, Chapter I, page 2: "Early in May the large number of units arriving in the United Kingdom made necessary an additional service on the part of the Chaplain Section, namely, a more careful supervision of the complete religious coverage for all units, especially separate battalions and companies not authorized table of organization chaplains. To accomplish this task a new set of unit cards were prepared according to geographical location. The nearest chaplain was then notified to assume responsibility for all small units in his vicinity. The corps chaplains were instructed to set up the same plan for small units within corps troops. A map showing the location of chaplains assigned to army troops was set up in the Section and proved to be very valuable for unit commanders and chaplains. Visitation of chaplains and constant check on the status of equipment continued throughout this period."

## CHAPTER 7

### PASTORAL DUTIES

#### 48. The Chaplain as Personal Counsellor.

a. Studies have shown that in the Zone of the Interior 12% of the men consult the chaplain at one time or another in the course of a one-year period. This ratio increased by about 25% overseas.<sup>1</sup>

b. Section III, Circular No. 108, War Department, 15 March 1944, confirmed an unwritten doctrine that "a communication from a person subject to military law to an army chaplain of any denomination, made in the relationship of priest or clergyman and penitent either as a formal act of religion as in the confessional, or one made as a matter of conscience to a chaplain in his capacity as such or as clergyman is as a matter of policy privileged against disclosure, unless expressly waived by the individual concerned, before an investigating officer, court martial, court of inquiry, or board of officers, or in other proceedings wherein the testimony of the chaplain is otherwise competent or admissible." Subsequent to the publication of this circular, no case was reported where contravention of its provisions was attempted.

#### 49. Ministrations to Hospitalized Personnel.

a. It is the explicit intention of the War Department that all hospitalized personnel shall have the opportunity for the pastoral ministrations of a chaplain.<sup>2</sup> 79% of the chaplains interviewed stated that in the European Theater such ministrations were adequate. 21% dissented because of incomplete denominational coverage, particularly in clearing stations and evacuation hospitals.<sup>3</sup>

b. At clearing stations, chaplains provided prayers for the wounded and dying, sacramental ministrations, and spiritual comfort and encouragement. In addition, they also distributed Red Cross comfort items, assisted in emergency first aid, and provided hot drinks, cigarettes, and sandwiches for the wounded. In the evacuation hospital, the larger number of wards and patients increased the volume of chaplain ministrations; many reported that their most effective ministry was in the shock ward. The emergency nature of the chaplain's ministry at the clearing station and the evacuation hospital makes the presence of both a Protestant and a Roman Catholic chaplain desirable.<sup>4</sup>

c. Field hospital chaplains normally found themselves faced with the problem of supplying pastoral care to three widely separated 100-bed units, which resulted inevitably in an excessive amount of time consumed in travel, many missed opportunities, and a corresponding lack of effectiveness. In practice, chaplains usually concentrated on one unit and utilized services of other chaplains at the remaining two units. The desirability of the permanent assignment of a chaplain to the field hospital as conventionally employed is open to serious question.<sup>5</sup>

d. For fullest effectiveness, chaplains in general hospitals, station hospitals, and convalescent hospitals and centers should be selected carefully and should be given at least three weeks of special training in a school set up for the purpose at a military hospital. Such training should be continued through frequent periodic hospital chaplains' training conferences on a district or hospital center basis and by admitting hospital chaplains to appropriate general courses conducted for other hospital personnel. Similar care in selection and

special training is also required in the case of the chaplain's enlisted assistant; much of the routine correspondence, ward canvassing, and follow-up on personal problems, can be undertaken by a capable and trained assistant.

e. Admission and disposition sheets should record the specific denomination of the patients, where applicable, instead of the general classification "Protestant"; this procedure would greatly simplify the problem of providing the specific denominational ministries that are often required.

f. Paragraph 5d, AR 60-5, directs: "In case of grave illness or serious accident to a person in the military service, the chaplain will be given prompt notice by the senior officer or enlisted man present and will provide such religious or pastoral ministration as the case may warrant." Except in hospitals, this directive was generally overlooked. Experience indicates that to secure any degree of dependable compliance it is necessary frequently to call this directive to the attention of medical detachment and military police personnel, and to have a call for the chaplain in all accidents involving injury to human beings made part of the standing instructions to unit duty officers.

#### 50. The Chaplain's Ministry to Restricted Personnel.

a. Paragraph 5, AR 60-5, states: "b. (Chaplains) will hold religious services for men in confinement whenever conditions warrant. \* \* \* d. Chaplains will advise with persons under arrest and in confinement when this is deemed advisable by the commanding officer. Regular visits will be made to \* \* \* men in confinement for such spiritual and welfare ministrations as the chaplains may be able to give." There is little evidence of well-planned programs of service for stockades and guardhouses in general; chaplains visited them at such times as it was convenient. Requests of individual prisoners for a chaplain were regularly acceded to. A lack of effectiveness in this type of ministry was apparent, which probably reflects inadequacy of training of clergymen as a whole in this specialized field.

b. Desire was frequently expressed for publication of a periodic list, similar to hospital admission and disposition sheets, containing the name and unit of the prisoner, date of confinement or release, charge, and other information conventionally included in guard-book entries, plus his specific denomination. Such a publication would have been of great value to chaplains ministering to prisoners.

c. The chaplains' work in the disciplinary training centers was hampered by the assignment of only one chaplain to each center, with apparently no provision for additional chaplains as the prison population grew. The role of the chaplain in overseas detention training centers should be carefully restudied, with a view to utilizing more fully the specific skills of chaplains as ministers and spiritual counsellors in correcting personal maladjustments.

d. The provisions of War Department Pamphlet No. 27-4, "Procedure for Military Executions," dated 12 June 1944, were superseded in the European Theater by Standing Operating Procedure No. 54, Headquarters European Theater of Operations, United States Army, "Execution of Death Sentences Imposed by Courts-Martial," current edition dated 14 December 1944. Paragraph 3a(8) requires that a chaplain be in attendance at executions. Paragraph 6b directs that as soon as practicable the prisoner will be given the opportunity to have the ministrations of a chaplain or clergyman of his choice; in the

event that such a chaplain is not available, a chaplain or clergyman of some other denomination will be made available to the condemned man, if he so desires. On the day prior to the execution the chaplain will have free access to the prisoner and will be allowed to spend the last hours with him, if the condemned man so desires. According to paragraph 7b, the procession from the cell to the place of execution, circumstances permitting, will be led by the officer charged with the act of execution, with the chaplain on his left, followed by the prisoner, with guards. Paragraph 8b provides that the chaplain will perform such ecclesiastical ministrations as are required by the faith of the prisoner and may conduct a brief religious ceremony at the grave if interment is local. At the place of execution, the chaplain is also directed to ask the prisoner if the latter has a last statement to make to him as chaplain and to offer an appropriate prayer prior to the execution (paragraphs 11c and 13b). The provisions of this directive were literally followed.

51. Ministrations to Enemy Prisoners of War.

a. Paragraph 15, Standing Operating Procedure No. 49, Headquarters European Theater of Operations, United States Army, "Employment of Prisoners of War," current edition dated 9 May 1945, reiterates the policy that "prisoners-of-war will enjoy freedom of religion, including attendance at services of their respective faiths within the camps," and provides that "prisoners-of-war who are clergymen may minister freely to prisoners who voluntarily request their ministrations." Other ordained clergymen may enter and conduct religious services in camps by permission of the camp commander upon the recommendation of the designated chaplain. Private conferences with prisoners are permitted. The use of nearby chaplains is authorized.

b. While the chaplains assigned to the prisoner-of-war overhead detachments assumed pastoral care for the prisoners of war, there was no coordinated overall policy for ministrations to such prisoners, and a wide difference was noted between the ministries provided in England, where conditions were relatively static, and on the Continent.<sup>6</sup> At first, the unexpected magnitude of the problem led to a considerable amount of confusion. Assignments of chaplains to prisoner-of-war enclosures were not always made on the basis of particular fitness for the work, but on current chaplain availability. Later this situation was considerably remedied, and where suitably qualified chaplains, gifted in addition with individual initiative and enthusiasm, were assigned, an adequate ministry resulted. Conferences of prisoner-of-war chaplains were infrequent. On the Continent, amid the movement of battle and the rapid processing of prisoners-of-war to the rear areas, ministrations were of necessity sketchy and only emergency pastoral ministrations with infrequent regular religious services were provided. As the rear area situation along the Rhine stabilized, a large part of this work in the advanced zones was carried on by chaplains attached to the 106th Infantry Division and by the chaplains of the field hospitals which provided medical service to the enclosures. In the more static situation in England, chaplain activities among prisoners-of-war were much more complete and effective than in any other area.

c. Many German clergymen serving as soldiers and officers in the German army were captured and held as prisoners-of-war.<sup>7</sup> These clergy, though not commissioned chaplains, hence not protected personnel in the technical sense, were under Article 16 of the Geneva Convention available nevertheless for use in caring for the religious needs of their own nationals, and all commanders concerned were so instructed.<sup>8</sup> In a letter to each Base Section Chaplain, subject: "Religious Ministrations in Prisoner-of-War Camps," dated 16 January

1945, the Theater Chaplain directed prisoner-of-war camp chaplains to determine the validity of the status of such persons as clergy, to make provision for supplies for their use, and, where it was possible to develop such a program, after screening these clergy, to provide for their attachment to labor service companies.<sup>9</sup> In England, a school for prisoner-of-war clergy was established with courses in democracy, religion, and homiletics, but the end of the war came before a parallel program was generally introduced on the Continent. In both France and Germany, civilian clergymen were used to a limited extent to provide not only Evangelical and Roman Catholic services, but also Eastern Orthodox ministrations to war prisoners.<sup>10</sup> Close liaison was maintained both with Roman Catholic ecclesiastical agencies ministering to prisoners-of-war and with the corresponding Protestant agencies, the Ecumenical Commission for the Pastoration of Prisoners-of-War of the World Council of Churches and the International Young Men's Christian Association.

d. The early lack of planning and confusion demonstrated the necessity for a definite program and an overall supervisory plan to coordinate this work for the entire theater. Development and supervision of such a program could well be made a responsibility of the training branch in the office of the theater chaplain.

52. Ministrations to Displaced Persons. The principal activities of chaplains in connection with ministrations to displaced personnel have taken place subsequent to VE-Day. Prior to that time, the rapidity of the advance of the liberation army made it impossible to arrange a long term program of assistance. Due to the barrier of language, the speed of movement, and the lack of qualified personnel, the function of the chaplain was confined chiefly to services conducted for Roman Catholic and Lutheran displaced persons by chaplains of their respective faiths, supply of immediately necessary sacramental elements to clergymen found in the assembly centers, and services and relief activities by Jewish chaplains, such as collecting left-overs from kitchens, free-will contributions, securing medical care, and general assistance of an emergency nature.<sup>11</sup> There was little coordination by supervisory chaplains and most of the services rendered were supplied on the initiative of the individual chaplain.<sup>12</sup> In the light of experience, it now seems desirable to have placed a chaplain on temporary duty in each camp of more than 5,000 persons to coordinate and, as needed, to provide where possible religious ministrations, at least during the initial chaotic phases. In smaller camps nearby chaplains could have performed these functions, as many of them did, in addition to their normal duties.<sup>13</sup>

53. Ministrations to Recovered Allied Military Personnel. In Germany, ministrations to liberated American prisoners-of-war again were largely left to the initiative of the individual chaplain. At the ports of embarkation and in the United Kingdom Base Section, chaplains' services were made available in the way of religious ministrations, personal counsel, and assistance in securing Red Cross loans.<sup>14</sup>

54. Burials.

a. While it was clearly the pious intention of the Army that each individual soldier killed should be buried with appropriate religious rites,<sup>15</sup> no overall plan was made for the carrying out of this function. Communications Zone section chaplains<sup>16</sup> and army chaplains were charged with the responsibility of providing burial services in the cemeteries under their headquarters and each met the situation in his own way. Thus in the Third U. S. Army each corps chaplain was made responsible for maintaining a roster of chaplains to visit the cemeteries periodically for burial rites,<sup>17</sup> while in the Seventh U. S. Army

the responsibility was placed on the division and group chaplains for men of their own units, the army chaplain providing services for those not otherwise cared for, such as Allied, enemy, air force, and unknown dead.<sup>18</sup> Neither method proved to be entirely adequate, the principal weakness being the length of time which necessarily elapsed between the time of interment and the burial service, especially during the period of greater mobility in the last months of the war. While admitting these inadequacies, 84% of the chaplains interviewed considered that the services performed were as adequate as could be expected under the circumstances.

b. A further complication arose from the fact that there was no consistent policy of reporting in paragraph 7c of the Monthly Report of Chaplains (W.D., Ch. Form No. 3) the burials conducted by each chaplain. In theory, the chaplain conducting the service was to report the names and other data on each casualty for whom he officiated. Due to the difficulty of securing accurate information, however, and the lack of uniformity of individual army policies, chaplains' reports were woefully incomplete.<sup>19</sup>

c. In any future operation more definite provision should be made for the conduct of burial rites either by the assignment of Roman Catholic and Protestant chaplains to the quartermaster graves registration companies or, in the event of the adoption of a policy of chaplains-at-large, as recommended in this report, by the assignment of such chaplains to these duties at the army cemeteries while they are being actively operated.<sup>20</sup>

d. In addition to the burial services at the graveside, almost all chaplains held supplementary memorial services for the casualties of their units.<sup>21</sup>

e. In accordance with the provisions of the Geneva Convention, chaplains gave enemy dead the same consideration as Allied and American dead.

f. In the latter stages of the war, as the German concentration camps were overrun, it was usual for burial services to be conducted for atrocity victims. German clergymen usually officiated, but where no native clergymen of the respective faiths were available, American Army chaplains conducted appropriate rites.

## 55. Marriage Investigations and Ceremonies.

a. Circular No. 41, Headquarters European Theater of Operations, United States Army, dated 17 April 1944, authorized overseas marriages of American military personnel when in the judgment of the designated commander the marriage contemplated did not bring discredit to the military service. Commanders frequently delegated to chaplains the investigation of both parties to the marriage. In the Communications Zone, this resulted in a relatively large number of such marriage investigations being made by individual service forces and air forces' chaplains, sometimes running into the thousands. Formally the chaplains' findings were taken as conclusive.

b. Although many chaplains feel that the chaplain is pre-eminently fitted to make such investigations, it is highly questionable if this is a proper function of the chaplain. First, the military criterion for approval is not based on religious considerations. Second, the vast number of cases to be investigated compelled chaplains either to neglect their proper work or to content themselves with superficial inquiries. Third, many chaplains, especially those of denominations with strict marriage rules, made decisions on grounds

other than those set forth in the circular. The chaplain's function in connection with overseas marriages is best restricted to counsel and instruction on the spiritual and moral aspects of marriage and to the solemnization of marriages in accordance with local laws.<sup>22</sup>

c. Chaplains were not competent to solemnize legal marriages anywhere in the theater. In England, chaplains, when called upon, either officiated jointly with (or at least in the presence of) the legal civil or ecclesiastical registrars or ratified the civil ceremony in a subsequent religious rite. In the liberated countries on the Continent, they could only ratify civil marriages, since purely ecclesiastical marriage ceremonies were not anywhere legally admissible. In Germany, Americans contracting marriage were at first required to return to a liberated country for the ceremony, and it was not until several weeks after VE-Day that a plan was devised whereby legally valid marriages could be contracted before a German Standesbeamter. During this period many couples, finding the task of arranging merely for the civil marriage sufficiently complicated to try the last resources of their patience, felt unequal to the further task of locating a strange chaplain in a foreign land and simply pretermitted the ecclesiastical ceremony afterward.<sup>23</sup>

#### 56. Pastoral Correspondence.

a. Many chaplains in the European Theater found an effective means of furthering their ministry by the writing of letters to relatives, fiancées, or friends of men in their command, and received a large number of grateful replies.<sup>24</sup> This activity was limited by a lack of facilities, especially in forward areas and by the expressed desire of the War Department that mail should be held to an absolute minimum. The excellent effect of such correspondence on both civilian and soldier morale, however, indicates the desirability of encouraging chaplains to engage to the fullest possible extent of their time and facilities in such letter writing.

b. Paragraph 58, TM 16-205, suggests the writing of letters of sympathy and of condolence to the next-of-kin of casualties. Paragraph 1, Section III, Administrative Circular No. 12, Headquarters Services of Supply, European Theater of Operations, dated 26 April 1943, however, limited the writing of letters of condolence by chaplains to special cases and permitted them then only when directed by the chaplain's commanding officer. This limitation was frequently ignored by chaplains. Section II, Circular No. 12, Headquarters European Theater of Operations, United States Army, dated 7 February 1944, continued this limitation, but gave particulars as to the preparation of letters of condolence. Circular 104, Headquarters European Theater of Operations, United States Army, dated 19 October 1944, made the writing of letters of condolence a mandatory responsibility of commanding officers in every case of death; it was left to their discretion, however, whether unit or hospital personnel or chaplains prepared such letters. Paragraph 2, Letter, Headquarters European Theater of Operations, United States Army, file AG 704 x 312.1 XGA, subject "Information to Next of Kin of Overseas Casualties," dated 26 December 1944, provided that upon the admission of each seriously ill battle and non-battle patient to a general or station hospital the commanding officer would direct the preparation of a letter to the next-of-kin giving a brief diagnosis and expressing sympathy, to be signed by the appropriate chaplain. It further directed that follow-up letters be written at 30-day intervals as long as the patient remained on the seriously ill list. Paragraph 16, Circular No. 31, Headquarters European Theater of Operations, United States Army, 23 March 1945, liberalized the limitations on the contents of such letters. It was directed that letters of condolence would

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contain the maximum information consistent with security regulations relative to the circumstances surrounding the death, including specific cause and place, grave location, information about the burial service, and all other information of a personal or sentimental nature which might be of comfort to the family.<sup>25</sup> Over 75% of the chaplains interviewed reported that their commanding officers had commissioned them to write these letters; in a number of instances letters were written both by the deceased's commanding officer and by the unit chaplain. Procedures varied on the part of the chaplains in writing such letters. In the majority of cases, letters were prepared by the deceased's own chaplain, even prior to the time that such letters became mandatory. In other instances, letters were written by the chaplain performing the burial rites, and, during periods of particularly heavy action, a number of division chaplains assumed this responsibility for all the casualties of the division. The value of such letters is indicated by the overwhelmingly favorable response from those receiving the letters<sup>26</sup> and by complaints directed to the Theater Chaplain and the Chief of Chaplains by the next-of-kin of casualties when such letters were not received from chaplains. In the light of the above outlined experience, further supported by the frequency of letters of inquiry addressed to chaplains,<sup>27</sup> it is patently desirable that a letter should be written by the chaplain for each casualty, whether or not additional letters by commanding officers or others are directed.

57. The Value of Chaplains to the Army. The value of chaplains to the service is not something that can be determined entirely by the opinion of chaplains.

a. The Corps therefore duly appreciates the praise accorded it by the Supreme Commander, Allied Expeditionary Force, when he said: "The work of the Army chaplain has been of inestimable value to American forces in Europe. Their selflessness and unfailing devotion to the spiritual and material welfare of millions of Americans have won for them the admiration, respect, and affection of all commanders".<sup>28</sup>

b. An unexpected accolade came from the captured Chief of Chaplains of the Wehrmacht. General Dormann is reported to have "appeared very familiar with the objectives and personnel of the United States Army Corps of Chaplains and could not praise it too highly."<sup>29</sup>

c. Expressions of opinion that are adequately informed and yet completely unbiased are almost impossible to secure. Surveys of soldier opinion are only relatively reliable.<sup>30</sup> Occasionally opinions are expressed of which at least the honesty is beyond doubt; such are the excerpts from soldier letters contained in censorship reports,<sup>31</sup> and expressions of professional judgment by officers of other branches.<sup>32</sup>

d. Some light is also shed on the question by the number of decorations awarded to chaplains. While exact figures on the total number of chaplains who received decorations in the European Theater are not known, it may safely be assumed that the chaplains in this theater were given at least a proportionate share of the 1,685 decorations reported to the Chief of Chaplains by 28 November 1945 as having been awarded to 1,281 chaplains.<sup>33</sup>

e. Finally, it is significant that 93% of the chaplains interviewed for this study had been made to feel that the services which they had rendered were regarded and valued as materially helpful in promoting military efficiency, while the number of those who had been made to feel that their services were without value (1%), or who felt that the military authorities were indifferent to the value of chaplains (6%), is strikingly small.

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58. Religious Programs of the American Forces Network.

a. A religious broadcast called "Radio Chapel" was begun on the American Forces Network on the first Sunday of October 1943. Originally presented for twenty minutes on Sunday afternoons, the time was soon extended to half an hour and around Christmas 1943 the broadcast was transferred to the morning. The program was produced, in addition to his other duties, by Chaplain (Captain) John J. Weaver, Headquarters Command, Central Base Section, London, who also preached the six-to-eight-minute sermon each Sunday, except on one broadcast a month, when an eminent English clergyman or another American chaplain was invited as guest preacher. The program consisted, in addition to the sermon, of three hymns and a prayer. Choir music was usually recorded.

b. "Radio Chapel" was supplemented around 0800 hours on Sunday morning by a thirty-minute transcribed program called "Music for Sunday," which was supplied by the Armed Forces Radio Service in Los Angeles and which featured outstanding artists, such as John Charles Thomas, Richard Crooks and Marian Anderson. During Lent a daily four-to-seven-minute meditation immediately preceded the news summary at 1800 hours. Jewish services were broadcast on the High Holy days in the spring and in the fall, and a special Roman Catholic program was presented daily during Holy Week. From 29 November 1943 to 6 June 1944, the American Forces Network carried religious meditations once a day at various hours. In addition, for nine months preceding 6 June 1944, spot announcements encouraging Sabbath and Sunday chapel attendance were carried on Friday and Saturday evenings. Both "Radio Chapel" and the daily Lenten devotions were "must" programs, which all stations were required to carry. In addition to the programs on the American Forces Network between 6 June 1944 and VE-Day, the Allied Expeditionary Force Program of the British Broadcasting Corporation used twenty religious broadcasts planned jointly by the Religious Section of the British Broadcasting Corporation and Chaplain Weaver.

c. The audience reaction to "Radio Chapel" and its companion programs may be gauged by the twelve hundred letters received during VE-Day week from listeners, of whom 60% were military personnel in England and on the Continent. The widespread ignorance of the chaplains interviewed of the very existence of religious programs on the American Forces Network makes this audience reaction all the more remarkable. With more adequate publicity, the broadcasts would have been able to carry out even more effectively a very valuable function in supplementing the direct ministrations and services of individual chaplains, particularly to isolated units.

d. The success attending the use of whatever chaplains happened to be available on radio programs originating over mobile transmitters accompanying the field armies was limited, and the practice was ultimately discontinued.

e. Experience indicates it would have been desirable to have had a chaplain, assisted by enlisted assistants of appropriate grades with radio experience, assigned on a full-time basis to the American Forces Network to coordinate and produce religious programs and to act in general as director of religious broadcasting.

59. Pious Societies for Service Men.

a. 71% of the chaplains reported that, due to the mobility of combat troops and the turn-over of personnel in more static installations, it had been impossible for them successfully to organize or to maintain soldier religious organizations. In the remaining cases, 63% of the organizations were Roman Catholic Holy Name societies, 21% were local chapters of the (Protestant) Service Men's Christian League, and the rest were either merely local groups or chapters of the Brotherhood of St. Andrew or similar organizations.

b. The Holy Name Societies were almost all informally organized local groups; in exceptional cases they were duly chartered unit chapters of the Holy Name Society organized prior to the coming of the organization to the theater. The Soldiers' Apostolic Union (like the Soldiers' Christian Union)<sup>34</sup> was not in the strict sense of the term a society, since no effort was made to organize those who signed the pledge of the Union into groups and apparently no extensive spontaneous development of this kind eventuated.

c. In spite of considerable effort, relatively little in the way of even transitory organizations in the European Theater was achieved by the Service Men's Christian League. This organization, representing the combined efforts of 31 Protestant groups, including most of the major denominations so classified, with the exception of the Lutheran Church and the Southern Baptist Convention, nevertheless achieved a considerable measure of success indirectly through its 68-page monthly publication for servicemen, "The Link," a well edited, well printed, and appealingly written magazine, published at an annual cost of over \$200,000.<sup>35</sup> Widely distributed and avidly read, it carried weekly topic discussion outlines that very frequently provided the basis for opinion forums, for instructions at week-day devotions, and for Sunday evening services of Protestant chaplains. Another project of the Service Men's Christian League, undertaken in cooperation with the General Commission of Army and Navy Chaplains, was the publication at an annual cost of \$30,000 of The Chaplain, a 52-page monthly professional magazine edited by Doctors Clarence W. Hall and Jacob S. Payton and sent by first class mail to all Protestant chaplains in the Army and Navy.

d. The only denominational organization to achieve even a slight degree of success among the American troops in the European Theater was the (Protestant Episcopal) Brotherhood of St. Andrew. With the energetic support of Lieutenant General John C. H. Lee, chapters were organized in the United Kingdom at Cheltenham and at London, at Paris, and in a number of tactical units, among them the 84th, 95th and 99th Infantry Divisions. Attendance at the meetings, which were open to all faiths, varied: At Cheltenham the number of participants averaged twenty-five, at London eighteen, at Paris ten.<sup>36</sup>

e. Statistics are not available, but there is a great deal of evidence that throughout the theater members of the more zealous fundamentalist denominations gathered together in informal fellowship groups, normally, but not necessarily, under the sponsorship of the unit chaplain, for the promotion of the religious life of the participants.<sup>37</sup> Usually built about one or two individuals with a capacity for leadership, the life of such organizations was generally determined by the presence of the founder-leaders. Wise chaplains recognized the fact that these informal organizations met a definite need in the religious life and experience of the participants, and by intelligent guidance they frequently were able to use them as a lever to promote the more formal types of religious observance in the unit.

60. Vocations to the Sacred Ministry.

a. Under the stress of war-time crises, the idealism of soldiers in every generation has crystallized a certain number of latent vocations to the Sacred Ministry. This has been true in World War II also.<sup>38</sup> The number of vocations thus brought out in the European Theater is difficult to determine. Of the chaplains interviewed, 20% reported no vocations to the Sacred Ministry in the organizations which they had served in the European Theater, while the remaining four-fifths reported greatly divergent numbers, ranging from one to 300 each.

b. Nearly half of the chaplains reported that they had taken no action on vocations in their organizations. The remainder usually referred them to the appropriate ecclesiastical authorities. Recognizing the probable existence of considerable numbers of such vocations, the Chief of Chaplains late in 1944 had forwarded to all chaplains with his monthly Circular Letter a form on which the names and military addresses of aspiring postulants were to be reported. The available evidence indicates, however, that in the European Theater only 8% of the chaplains having knowledge of vocations made use of this form either at the time of its initial distribution or later. About twice as many chaplains succeeded in securing the assignment of such aspirants as enlisted assistants to chaplains of their own faith, under whom the opportunity to try their vocation would be more easily available than in the ranks. 14% undertook some kind of personal educational assistance, such as the establishment of a school, supervising correspondence course study, providing access to the theological books, or arranging periodic conferences.

c. The denominational distribution of postulants could not be ascertained, but it is probable that the experience of a number of schools conducted after the close of hostilities, such as those in the Chanor Base Section, in the Bremen enclave, and in the 42d Infantry Division, is applicable, and that a preponderant majority were members of denominations which do not make exacting demands in terms of educational and religious background upon candidates for their ministries.

d. No theater-wide program was devised for ministerial aspirants until a month after VE-Day.<sup>39</sup>

e. The likelihood that war inevitably brings out a certain number of vocations should be recognized and included in the theater chaplain's planning. A continuing program should be instituted, designed to secure the names of such aspirants at the earliest possible date, to put them in contact with the appropriate ecclesiastical authorities, to recruit them where possible as chaplains' assistants, and to prepare to secure appropriate recognition for their needs in the information and education program during and after hostilities.

61. Theological Students and Non-Chaplain Clergymen. The number of theological students and non-chaplain clergymen in the European Theater was almost negligible, in view of their 4D classification under the Selective Service Act. A few were effectively utilized as chaplains' assistants if otherwise qualified. Particularly in the absence of a chaplain, others were called upon to provide, or on their own initiative undertook to provide, religious services for their organizations.<sup>40</sup>

62. Effect of Service in the European Theater on the Moral and Religious Life of Army Personnel. The opinions of chaplains on the effect of service in the European Theater on the religious and moral life of military personnel follows almost exactly a normal curve: 12%

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of the chaplains interviewed believe that such service helped greatly, 28% that it helped somewhat, 28% that it left the religious and moral life of personnel essentially unchanged, 20% that it impaired it somewhat, and 12% that it impaired it greatly.<sup>41</sup> Chaplains who returned questionnaires from the Zone of the Interior were more pessimistic. A decisive answer is obviously impossible.<sup>42</sup> Some of the more thoughtful comments received through the questionnaires are presented in full in Appendix 17. They support a few conclusions:

a. Service in the European Theater generally confirmed men in the religious and moral state in which they entered upon overseas duty.<sup>43</sup>

b. Conversions and lapses tended to cancel each other out. This left the total situation practically unchanged, except for the generally negative effect of social factors implicit in overseas military service, such as separation from the sanctions of home, disruption of habitual religious practices, and the coarsening effect of living in an almost exclusively masculine world.

c. Differentiating between religion and morals, there was an increased awareness of God born of peril and a greater moral obtuseness as a result of the multiplied destructiveness of mechanized and airborne war.

d. Chaplains, by their ministrations and by their mere presence, have been a strong force in conserving the religious values and feelings of service people of all grades of intensity of belief.

#### CONCLUSIONS

63. a. Chaplains estimated that at least 25% more men sought the advice and counsel of the chaplain overseas than in the United States. Privileged communications were respected.

b. All hospitalized personnel had a reasonably good opportunity to receive the pastoral ministrations of a chaplain. Special training should precede assignment of chaplains to station hospitals, general hospitals, and convalescent centers. Admission and disposition sheets should carry the specific denomination of the patient, where applicable, instead of the more general classification "Protestant."

c. Ministrations to restricted personnel were inadequate, due in part to a lack of trained chaplains. Condemned personnel were given every opportunity to have the ministrations of chaplains.

d. Lack of a coordinated over-all plan for ministrations to enemy prisoners-of-war resulted in a wide variation in the quality of religious ministrations to such personnel, particularly in the early stages of operations on the continent.

e. Many individual chaplains ministered effectively to displaced persons.

f. Occasional services and pastoral assistance were provided in a satisfactory measure for recovered allied military personnel, especially at ports of embarkation and in the United Kingdom.

g. No uniform plan existed for providing burial rites in cemeteries or for reporting the burials conducted by each chaplain, and no plan evolved proved to be entirely adequate.

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h. It is questionable if making pre-marriage investigations is a proper function of the chaplain.

i. The morale value of chaplains' correspondence with relatives, friends, and fiancées of men in their commands was very great. This was especially true of the writing of letters of sympathy and condolence to the next-of-kin of casualties.

j. The value of chaplains to the service was indicated by the praise of the Theater Commander, the Chief of Chaplains of the Wehrmacht, expressions of soldier opinion, and the number of decorations received by chaplains.

k. Weekly and seasonal religious radio broadcasts on the American Forces Network were well received, but not widely known. This potentially valuable means of supplementing the services of chaplains should be used more extensively in the future.

l. Pious societies for servicemen were not notably successful.

m. Many vocations to the Sacred Ministry were brought out and encouraged by individual chaplains, but no theater-wide policy was instituted to meet their needs prior to VE-Day.

n. Non-chaplain clergymen and theological students were few in number and were little used in the religious program of the Army.

o. The total effect of service in the European Theater on the moral and religious life of Army personnel is difficult to ascertain but the general view of chaplains was that in most cases it resulted in little or no change.

#### RECOMMENDATIONS

64. It is recommended:

a. That in future operations chaplains selected for assignment to medical installations be given special prior training designed better to fit them for their duties, and that thereafter such training be continued through periodic hospital chaplains' training conferences.

b. That the specific denominational preference of patients, wherever applicable, be recorded on admission and disposition sheets and other pertinent hospital records instead of the more general classification of "Protestant".

c. That the role of the chaplain in disciplinary training centers and similar penal installations be carefully restudied with a view to utilizing more fully than at present the specific skills of chaplains, as ministers of religion and spiritual counsellors, in the correction of personal maladjustments.

d. That in future operations chaplains selected to coordinate ministrations to enemy prisoners-of-war be given appropriate prior training and that thereafter such training be continued through periodic prisoner-of-war chaplains' conferences.

e. That one Roman Catholic and one Protestant chaplain be attached to each operational quartermaster graves registration company.

f. That in future overseas operations chaplains be specifically relieved of the responsibility for conducting marriage investigations.

g. That it be directed as a matter of policy in future overseas operations that a letter of condolence be written by a chaplain, of the casualty's own faith where feasible, in the case of every fatal casualty.

h. That in future overseas operations a chaplain, with the necessary enlisted assistants, be placed on the staff of the theater director of radio broadcasting as coordinator of religious radio programs.

i. That it be made a policy that, where persons in the military service are officially accepted as bona fide aspirants to the ministry of their respective denominations, they be given preferential consideration for selection as potential chaplains' assistants.

#### FOOTNOTES TO CHAPTER 7.

1. Median of estimates made by chaplains interviewed.
2. Par. 5d, AR 60-5; par. 42, TM 16-205.
3. See par. 7e.
4. See par. 65b.
5. See par. 7i.
6. The manuscript History of the Normandy Base Section from D-Day to VE-Day contains the following illustrative entries:  
    "November 1944: Prisoner-of-war clergymen were supplied with Mass kits and expendable supplies. \* \* \*"  
    "March 1945: On 26 March, a conference was held at this headquarters with Chaplains Frederick W. Korbitz and Frederick J. Necker, and an SOP for the supervision of the prisoner-of-war clergymen in the Normandy Base Section was drafted. After consultation with the Provost Marshal, it was finally determined that Chaplain Necker would supervise the work of the prisoner-of-war clergymen in Beach and Western Districts, Chaplain Korbitz in Northern District, and Chaplain Kistler in Southern District. To this General H. S. Aurand added that no American chaplain would hold any services for German prisoners."
7. See Appendix 11, "Chaplains and Clergymen in the German Army." In the minutes of the command and staff conference held at Headquarters Communications Zone on 31 August 1944, the Theater Chaplain is quoted: "The Geneva Convention permits that prisoners-of-war, where clergymen, be used as clergymen in administering to their own nationals. We have a number of prisoners who are Protestant ministers and Catholic priests. Difficulty is experienced as all identifying papers are taken from the prisoners, and in every instance their prayer books, bibles and Mass kits have been taken also. This entails real hardship on us, as we do not have adequate supplies, particularly German Bibles and Scriptures, to take care of these men."
8. Par. 5 and 6, Letter, Headquarters European Theater of Operations, United States Army, file AG 383.6 OpGA, subject "Enemy Protected Personnel," dated 6 October 1944, and par. 15, Standard Operating

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Procedure No. 54, Headquarters European Theater of Operations, United States Army, 9 May 1945. American hospitals in England used for sick and wounded prisoners-of-war were usually staffed by enemy doctors and attendants, including a German Evangelical pastor and a German Roman Catholic clergyman for ministrations to the sick and dying.

9. Reproduced in full below as Appendix 12. Experience indicates that one American chaplain cannot coordinate the work of more than 35 prisoner-of-war clergymen effectively. Experience also indicates that in camps in which enemy officer prisoners-of-war were processed chaplains below the grade of major were handicapped by their lack of rank.
10. Thus a Russian Orthodox priest in Paris, Father Sylvester, was made available for ministrations to Russian prisoners-of-war (Letter, Headquarters European Theater of Operations, U. S. Army, file AG 383.6 OpGA, subject "Prisoner-of-War Labor," dated 21 March 1945).
11. The After-Action Report of the Chaplain Section, Headquarters XXIII Corps, for May 1945, states that the Corps Chaplain assisted a group of laymen in the Russian Displaced Persons Assembly Center at Baumholder to secure, rebuild, and equip a building for use as an Eastern Orthodox chapel and actively participated in the dedicatory services and Easter rites on 5 and 6 May 1945 (the Orthodox Easter according to the Julian calendar); see also pp. 356 and 357, "The Lutheran Witness," 23 October 1945. — See Circular Letter No. 299, Office of the Chief of Chaplains, Army Service Forces, dated 1 August 1945, for another report.
12. The After-Action Report of the Chaplain Section, Headquarters 36th Infantry Division, for March 1945, states: "During this month the division entered Germany and came into contact with several thousand displaced persons. During the early days of such contacts the Division Chaplain's Office cooperated with the Military Government Office in ministering to the needs of these people." — The basic policy of the Theater Chaplain is set forth on page 2, Information Sheet No. 7, Office of the Chaplain, Headquarters European Theater of Operations, dated 7 June 1945: "All Chaplains in contact with displaced persons are encouraged to give what assistance they can in conjunction with UNRRA and Civil Affairs. The work done with these unfortunate people must be in addition to our other duties, as our first obligation as chaplains is to the personnel of the American Army. Army supplies cannot be provided these poor people, as these supplies are bought from appropriated money and for the use of the American Army. UNRRA and Civil Affairs are proper agencies to supply these unfortunates with all that is available, and while we have the greatest sympathy for these people who have suffered so much, we are unable to divert the supplies from the American Army and deprive our own men, especially since other agencies are specifically set up to take care of these persons."
13. The magnitude of the problem can be gauged from the fact that prior to VE-Day, according to estimates of the Assistant Seventh U. S. Army Chaplain, there were 64 camps in the area administered by this army with over 500 persons each, including ten with more than 5,000 apiece. In these camps were found almost 800 Polish Roman Catholic priests and large numbers of Evangelical clergymen and Jewish rabbis.

14. The After-Action Report of the Chaplain Section, Headquarters 9th Armored Division, for March 1945, records: "Several German hospitals and prisoner-of-war camps were captured and the chaplains had the delight of welcoming home many American prisoners-of-war. Messages were sent to the home of each liberated prisoner. This ministry has been one of the highpoints of the month. A large number of letters of inquiry from anxious relatives of soldiers has been received and answered." -- See Circular Letter No. 299, Office of the Chief of Chaplains, Army Service Forces, 1 August 1945, for further reports.
15. Circular Letter No. 297, Office of the Chief of Chaplains, Army Service Forces, dated 1 June 1945, quotes the Theater Chaplain's Office: "Every American soldier killed in the fighting in Europe who has been buried in one of the U. S. Army cemeteries has had a funeral service performed by an Army chaplain. The service was performed for Protestants by a Protestant chaplain, for Jews by a Jewish chaplain, and for Catholics by a Catholic chaplain. The Army has established 40 cemeteries on the Continent and each is visited at least once a day at regularly scheduled burial hours by Army chaplains of the Protestant, Catholic and Jewish faiths, expressly for the purpose of conducting burial services.\* \* \* In cases where American soldiers are buried in advance areas, these chaplains usually go out with the burial parties and conduct the services on the spot. Every effort is being made by the Army to transfer bodies from these isolated graves to the established cemeteries as rapidly as possible, and if they have not received the burial service of their own faith the first time, they are certain to when they are reinterred." The foregoing declaration is an optimistic hope rather than literal truth. The situation was particularly unsatisfactory in relatively inactive cemeteries in the communications zone. In November 1944 it was found that bodies were being buried in the St. Andre Cemetery without religious rites (Inter-Office Memorandum, Chaplain to G-1, Headquarters Channel Base Section, dated 10 November 1944). The same condition was reported elsewhere from time to time down to the close of hostilities. It may be noted that shortly after D-Day, and prior to 25 July 1944, a survey of all cemeteries in the United Kingdom was regarded as necessary to insure that the graves of all Jewish personnel were marked with the Star of David and that memorial services had been conducted for them. This survey was accordingly undertaken by Chaplain (Major) Judah Nadich.
16. Letter, Office of the Theater Chaplain, Headquarters European Theater of Operations, U. S. Army, to Chaplain Fred T. Bittenbaum, Headquarters Normandy Base Section, dated 14 September 1944.
17. After-Action Report of the Chaplain Section, Headquarters Third U. S. Army, for January 1945. At an earlier period during hostilities, 75 to 850 interments were covered by each Third U. S. Army burial service (Letter, Office of the Chaplain, Headquarters Third U. S. Army, to the Theater Chaplain, dated 3 September 1944).
18. In the Seventh U. S. Army normally only one cemetery was active at a given time. There a register was maintained showing all interments and listing the religious preference of each as far as it could be determined. The division or group chaplain would enter his full name, unit, and denomination in a special section in the front of the book, perform appropriate burial rites for the men of his faith and unit who had been interred at the cemetery since his last visit, and initial the names of the individuals concerned in the register. Those not so initialed would be the subjects of the

- chaplains from the Army Chaplain's office on the occasion of their periodic visits. Some exceptionally conscientious chaplains held individual burial rites at each grave; most contented themselves with more general rites.
19. Letter, Office of the Chief of Chaplains, Army Service Forces, file SPCHS 319.1 CMR, subject "Reports of Burials and Funerals," dated 29 August 1944. During the month of December, when Third U. S. Army fatal casualties numbered in the thousands, a total of only 30 burials were reported by all the chaplains under the jurisdiction of that headquarters (After-Action Report, Chaplain Section, Headquarters Third U. S. Army for January 1945).
  20. The Third U. S. Army Chaplain, in the "Lessons Learned" chapter of his section's After-Action Report, recommends: "During operations a Protestant and a Catholic chaplain should be assigned to graves registration units. These chaplains would also have the responsibility of reporting burials to the Chief of Chaplains." For the Jewish viewpoint, see par. 5, Appendix 31.
  21. For example; in one armored division it was a policy after each engagement to hold such a service with the battalion commander in charge. The men were assembled in formation and the services consisted of talks by the commanding officer and chaplain, prayer, and the reading of the roll of honor of the men killed in action. In other units the casualties of the preceding week were regularly commemorated in the services held on the following Sunday.
  22. Marriage investigations, in view of the criteria of approval or disapproval, might very properly be referred to the Counter-intelligence Corps or to the local Criminal Investigation Detachment.
  23. Chaplain (Major) Richard S. Grady, Headquarters Seine Base Section, states that the policy of directing the separation of American couples in the military service after marriage in the theater resulted in a considerable number of clandestine marriages and in a larger number of liaisons without benefit of license or ceremony.
  24. One general hospital chaplain in a period of approximately six months wrote over 4000 such letters. Another chaplain in a group headquarters took a picture of every officer and enlisted man in the group and sent it home for Mother's Day with an appropriate note on the back of each picture.
  25. The complaint was made by some chaplains that successively lower echelons of command so narrowed the concept of the "maximum information consistent with security regulations" that the regimental and battalion chaplains were permitted to make only the most general statements, thus frustrating the intention of the War Department and theater directives.
  26. An extract from a letter written by the chairman of the Women's Volunteer Committee, Personal Affairs Branch, Moore General Hospital, Swannanoa, North Carolina, dated 23 August 1945, to the Commanding General, Fourth Service Command, reads: "I feel strongly that the proper authorities should be thanked, officially, for the splendid letters received by the next-of-kin of war casualties from chaplains and commanding officers. The letters, with a very few exceptions, show great thought, personal interest, and sympathy, and they bring almost unfailing comfort and help to

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the bereaved families. There is usually an enormous improvement in the morale of these bereaved members after such a letter is received, although comparatively few of the recipients seem to think of acknowledging them, deep though their gratitude is. Those letters must often represent almost superhuman effort on the part of these busy men, and it seems only right that they should know, from our personal experience and contact, how worthwhile is their task. It must be hard to keep on writing, yet rarely learning of the effect or reaction. As a member of the Women's Volunteer Committee engaged in making condolence visits to the next-of-kin of war casualties, to extend the sympathy of the Army, I personally think such letters are the most merciful and morale-building of all the Army efforts in this connection" (Letter, Headquarters Fourth Service Command, Army Service Forces, file SPICK-324/PAD/WVC, subject "Letters from Field Commanders and Chaplains to Bereaved War Casualty Families," dated 23 August 1945). A few cases were reported where next-of-kin of casualties were obviously distressed because the letter of condolence was not written by a chaplain of the casualty's own faith. To obviate this, it would be advantageous to have a chaplain of the casualty's faith prepare the letter of condolence, wherever feasible.

27. Two quotations from After-Action Reports, Chaplain Section, Headquarters 9th Armored Division will illustrate the point. The After-Action Report for February 1945 notes: "Many letters of inquiry from anxious kin of soldiers missing or killed in action have been acknowledged. These letters have recognized the ministry of the chaplains to men in the armed forces, and have very largely been outcries for some word of comfort and consolation such as the chaplains can render. This has demonstrated the value and need for letters of condolence from the chaplains apart from letters of notification or letters pertaining to circumstances of death." The same point is emphasized again in the After-Action Report for April 1945: "A large number of letters of inquiry are received and these are acknowledged with the condolence and reassurance for which the writers seem to be yearning when the letters are addressed to the chaplain. Letters of condolence are written by the commanding officers as directed by War Department Circular No. 2 in the same letter in which the family is notified of the soldier's death. These lack the note of religious reassurance and most inquiries indicate the desire for the type of condolence that might come from a chaplain. In this division the chaplains have not attempted to be an information agency, but have referred letters of inquiry to the personnel sections and have answered questions pertaining to the religious life of casualties and have given the desired religious comfort."
28. Quoted in Circular Letter No. 303, Office of the Chief of Chaplains, Army Service Forces, 1 December 1945. The chaplain casualties in the European Theater, compared with the casualties of the line branches and of the medical department, are given in tabulated form in Appendix 13.
29. After-Action Report, Office of the Third U. S. Army Chaplain, Chapter 12, May (1945) Operations: "The Chief of Chaplains of the Wehrmacht, Major General Dormann, a Protestant Bishop, and with him his staff, Colonel Wormann, Catholic, and Colonel Munchmeyer, Evangelical, retreating from Berlin with the Commandant of the Wehrmacht Headquarters, surrendered to the 26th Infantry Division. While under arrest at a Benedictine Monastery, they were interviewed

by the 26th Division Chaplain and the 4th Armored Division Chaplain. It was reported that they were in great admiration of our Chaplain Corps. Commenting on our 15 chaplains in the division, they asserted that they had great difficulty with the Nazis to have one Catholic and one Protestant assigned to each division. Their senior rank was admitted to be a Hitlerian front and a sop to the religious-minded people in Germany. They admitted that the Nazi Party, with which they disclaimed membership, had to move cautiously toward the extermination of religion. The seeds were too deep for drastic action, but the slow death was in process. They appeared very familiar with the objectives and personnel of the United States Army Corps of Chaplains and could not praise it too highly."

30. See Appendix 14 and Appendix 15.
31. The gleanings of a five month period are reproduced hereunder as Appendix 16.
32. Major Douglas D. Bond, M.C., Director of Psychiatry of the Eighth Air Force, sent the following memorandum to the Eighth Air Force Chaplain under date of 6 October 1944: "It might interest you to know that in interviewing 98 successful combat crew men returning to the Zone of Interior for a 30-day period of rest and recuperation, one of the questions asked was related to the work of chaplains on the field with combat crews. Although 44 said they had no close contact with the chaplain, 54 stated that they knew their chaplains well and felt that they had been a very decided addition to the group. Twelve of these men felt that the chaplain had been of very critical help in allowing them to go on, and several of these men spent anywhere from ten minutes to an hour, before each mission, with him. Although these figures may not look very impressive, it was our very definite impression, and I might add somewhat to our surprise, that the work of the chaplains on operational fields was of very definite and concrete benefit in allowing men to continue in the face of rather severe difficulty."
33. Circular Letter No. 304, Office of the Chief of Chaplains, Army Service Forces, 1 January 1946.
34. See par. 40e.
35. P. 45, "The Link" October 1945 (Volume 3, Number 10). Of the Protestant chaplains interviewed 80% praised "The Link", 12% regarded it as of indifferent value, and only 8% described it as "poor".
36. The Brotherhood of St. Andrew claims to have "had associated with it more than two thousand members of the armed forces in the European Theater" (Letter of the Reverend Clarence W. Brickman, National Chaplain, The Brotherhood of St. Andrew in the United States, Baltimore, Maryland, to Chaplain Arthur Carl Piepkorn, dated 3 January 1946). Lieutenant General John H. C. Lee, Deputy Theater Commander, was president of the European chapter, and Chaplain (Lieutenant Colonel) Edwin R. Carter, Junior, was chapter chaplain. The membership estimate quoted apparently includes all members of American chapters in the armed forces in the European Theater, whether or not they belonged to organized groups in the Theater.
37. The fundamentalist Protestant "Youth-for Christ" movement had spread from America to our troops in Paris prior to VE-Day and was

holding soldier-sponsored meetings every Wednesday and Saturday evenings with average attendances of 50. Subsequently the average attendance increased to approximately 200.

38. "Has the war turned more young men than usual to the service of God? Some thought it had. Religious News Service talked about the 'large numbers of applications pouring into seminaries and theological schools from servicement' as 'one of war's most striking aftermaths.' But the American Association of Theological Schools found no change in over-all enrollments, and ten of twelve leading seminaries queried by Time reported last week no significant upturn. Only one of Union's veteran students said that his presence at the seminary was definitely the result of his war experience. Elsewhere the evidence was conflicting." (Page 22, Time, 31 December 1945.)
39. Letter, Headquarters European Theater of Operations, United States Army, file AG 350 OpGA, subject "Theological Instruction," dated 21 June 1945.
40. A particularly instructive case is that of 1st Lt. Paul Carnes, Infantry, an ordained Methodist minister of Ellettsville, Indiana, who as a prisoner-of-war was for approximately one year responsible for the Protestant religious services conducted in Oflag 64, Szubin, Poland (Monthly Report of Chaplain Gunnar J. Teilman, for November 1944.)
41. In the minutes of Lieutenant General John C. H. Lee's command and staff conference at Headquarters Communications Zone on 9 March 1945, the Theater Chaplain is quoted: "Recent articles in magazines and papers have emphasized the activities of chaplains in this war. Many are just laudatory, others are more analytical, and inquiry is made as to the effect of this war on religion. All correspondents who have personally been at the front say there is no big movement toward religion. All this Dr. (Daniel A.) Poling agrees with, as it is true, but it must be remembered that while there has been no mass turning toward churches and religion during this war, large numbers of men and women in the Services have begun to think very seriously on religious matters. Some are coming back to church, some have joined churches, and some have not but are thinking and interested. If, through the chaplains' efforts, the war experiences have got large numbers thinking on religious lines, realizing that besides being material creatures they are also children of God with immortal souls and that there is a plan of God to be followed, then these efforts have not been in vain. This result is evident." (Note: The reference to Dr. Poling contemplates his comment on the soldiers' "overwhelming indifference to organized religion," reported in Time for 3 January 1944.)

A survey on soldier thinking about the church was undertaken shortly after VE-Day in the 113th Cavalry Group (Mechanized) by Chaplain (Captain) Ben L. Rose, USA. Of 400 questionnaires distributed, 128 were returned. Forty-eight respondents came from cities, 42 from small towns, and 33 from rural areas; five did not specify their background. Ninety-six declared they were church-members, 28 stated they were not, and four did not answer. Forty-three (34%) declared that they attended divine service more frequently in the Army than in civilian life, 44 (35%) stated that the frequency of their attendance was unchanged, and 39 (31%) reported that they were attending less frequently; two made no reply. To the question, "When you return to civilian life, do you think you will attend church more regularly, less regularly, or about

the same as you did before you entered the Army?", 65 (53%) answered "more regularly," 56 (46%) replied "about as often as before," and only one replied "less regularly." As far as the results of this survey go, therefore, service in the European Theater will have a constructive effect upon the church-going habits of those who were church-members before their military service.

Other services produce similar findings. Thus Vick Lindley, aviation radio technician, U. S. Naval Reserve, in an article, "A Sailor Looks at His Religion," in The Christian Century for 19 September 1945, states: "We'll bring home something better than 'foxhole' or 'battle-stations' religion, as we call it in the Navy. It is a deeper consciousness of religious feeling which comes from living with death and sacrifice but does not show itself in spectacular conversion. It is an inward feeling; deep, hard to get at. But even though you won't find returned veterans exhibiting this feeling for all to hear and see, the feeling is there. And it is a right feeling, which may be of great spiritual value to our country in the hard years to come."

42. A very interesting study of the reactions of men of the air forces from all theaters, including the European Theater, passing through the Army Air Forces Redistribution Station at Santa Ana, California, to religion and chaplains' ministrations is abridged in Appendix 15.
43. Chaplain (Captain) Eugene Liggitt, USA, is quoted on p. 22 of Time for 31 December 1945: "For the most part I believe men came out of the war about the same as they went in, only more so." Time's own conclusion: "Modern war's effect on men's religious leanings is that of catalyst rather than converter."

## CHAPTER 8

### THE CHAPLAIN IN COMBAT

#### 65. The Chaplain's Normal Station in Combat.

a. On the basis of chaplains' experiences in World War I, official Army doctrine at the beginning of hostilities in the European Theater defined the battalion aid station as the chaplain's normal post of duty during combat.<sup>1</sup> The fundamental applicability of this tenet, especially in the case of infantry chaplains, was amply endorsed by chaplains' experience in World War II, as evidenced by the statements of 80% of the combat chaplains interviewed for this study and by the testimony of after-action reports.<sup>2</sup> Chaplains of artillery units and other organizations operating behind the infantry regimental headquarters, on the other hand, usually found that their best combat station was with the battalion most heavily engaged, their presence being required at the battalion aid station only when casualties were actually being processed.

b. An exception to the general rule was sometimes made by stationing Roman Catholic chaplains at the regimental collecting point, on the ground that in a battalion aid station they could minister to Roman Catholics of only one battalion, while at the regimental collecting point they could minister to all Roman Catholic casualties as they passed through on their way from all the battalion aid stations to the division clearing station. No unanimity on this point existed, however, even among Roman Catholic chaplains.<sup>3</sup> On the basis of experience in the European Theater, the following observations on this point can be made:

- (1). In an all-out effort, having one chaplain at the regimental collecting point imposes an unfair burden upon the other two chaplains and in effect deprives the casualties of one battalion of the services of a chaplain at any given time. In addition, it has given some Roman Catholic chaplains an entirely undeserved reputation for possessing a lesser degree of courage than their Protestant confreres.
- (2). The seriously injured frequently by-passed the regimental collecting point entirely, so that those who most needed the chaplain's ministrations did not receive them.
- (3). Since in the European Theater 90% of the 15,140 persons who died of wounds received in battle<sup>4</sup> reached a hospital before dying, a better solution would be to insure the presence of both a Roman Catholic chaplain and a Protestant chaplain at the division clearing station.<sup>5</sup>

c. The problems of airborne infantry chaplains will be considered separately below.<sup>6</sup> In the case of armored divisions the general principle cited above admits of wide application.<sup>7</sup>

d. Obviously, the battalion aid station will absorb the chaplain's entire attention only when the flow of casualties is relatively heavy. At other times the chaplain must be prepared to operate forward of the aid station. This was generally done.<sup>8</sup>

e. Some commanding officers have expressed the opinion that chaplains should be with the most forward elements, and many unit chaplains would have preferred such assignments. While not denying the morale value of such a procedure, the chaplain's professional ministry is nevertheless not only unduly circumscribed thereby, in that he can minister to only a very few men at most, but in exposing himself to unnecessary hazards, he is also potentially robbing his unit of all chaplain ministrations until such time as he can be replaced; in the event that he becomes a casualty.

66. Other Missions and Functions of Chaplains During Combat. In the forward areas, chaplains' duties extended far beyond strictly pastoral and spiritual ministrations. Many chaplains found it necessary to assist in giving emergency first aid treatment when those regularly appointed for these tasks could not take care of all casualties; more extensive training in this particular field is necessary for chaplains. Chaplains often volunteered for duty as litter bearers and helped in the search for casualties, returning them to aid stations and collecting points. Although these duties are important, they must nevertheless be subordinated to the chaplain's spiritual ministry.<sup>9</sup>

67. Distinctive Uniform. A special conspicuous and distinctive battlefield uniform for chaplains, like the medical tabard (a white tunic with large red crosses on the front and the back), is not necessary.<sup>10</sup>

68. Ministrations to Battle Casualties.

a. A more complete notation of denominational preference than merely "P" for Protestant on the identification tag would be of great assistance in ministering to battle casualties. This point was concurred in by 38% of the chaplains interviewed, and was further endorsed by the statements of hospital chaplains that Episcopal war crosses and Lutheran identification discs were very frequently of value to them in supplying the proper ministry to the wearers.

b. Paragraph 7, Letter, Headquarters European Theater of Operations, subject "The Army Chaplain", dated 7 June 1944, directed Chaplains administering a religious rite to the sick or wounded to note this fact on the bottom of the emergency medical tag or the field medical record for the information of other chaplains along the route of evacuation.<sup>11</sup> 55% of the combat chaplains interviewed stated that they used such notations, and chaplains in clearing stations and evacuation hospitals declared them to be of great value. Provision has been made since the cessation of hostilities to give these notations an official place on the revised emergency medical tag.

69. Special Types of Operations.

a. The chaplain's functioning in airborne operations is modified by the necessity for carrying a smaller amount of equipment and by the special training necessary to take part in parachute and glider landings.<sup>12</sup> The objections once voiced against chaplains jumping with their organizations in airborne operations have been abundantly refuted by the evidence that chaplains can perform their functions and maintain their influence only when they are with their men in battle. On the other hand, experience demonstrates the ineluctable necessity of assigning to such duties only young, physically sound volunteers and of giving paratroop chaplains precisely the same training that the men of their units receive in order to obviate needless chaplain casualties in landing.

b. While there were prominent points of difference between the landings in Normandy and the seaborne invasion of Southern France, three phases can be distinguished in both in discussing the role of

chaplains in landing operations and work on the beachhead.

- (1) Prior to embarkation the opportunity was given to each man to attend the service of his own choice in the marshalling areas.<sup>13</sup>
- (2) Aboard ship, in addition to denominational services, general services were held on board each day. These were conducted by chaplains where possible, and on ships without chaplains by laymen especially coached for the purpose and provided with the necessary materials.
- (3) As in the case of airborne operations, chaplains' supplies for the actual landing were out to barest essentials. All cases were waterproofed. Certain obvious precautions were not always taken; thus in one case all three chaplains of one unit were aboard a single landing craft. The consensus of experienced chaplains is that chaplains should land with the wave carrying the first medical installations. On the beaches the chaplain's main ministry was to the wounded and the dying, in addition supplementing the work of medical personnel in administering first aid.<sup>14</sup>

c. In future operations, the need for additional chaplains in certain installations should be foreseen. Thus the medical installations in the early stages of operations should be reinforced with supplementary chaplain teams held in reserve for this specific purpose. A similar team should be assigned to each emergency landing field from which casualties are evacuated by air to the base of embarkation. A chaplain should be designated to provide ministrations to the engineer units engaged in clearing minefields. In general, while preparations in the marshalling areas were excellent, the lessons taught by previous landing operations with reference to needs on the beachhead were inadequately learned and imperfectly heeded.

d. Chaplains of separate armored, mechanized cavalry, and tank destroyer units, all highly mobile and widely spread organizations, had to be on the road almost continually to cover their units and see their men, except when, during rest periods, the men were brought together and could be served in a group. An overlay giving the location of the troops enabled the chaplain to plan services and visitations. Although central places were designated for Sunday services, it was usually impossible in many situations to cover all the men desiring these services. Accordingly, daily services were held wherever small groups of men were to be found. Such services were usually of an informal nature because of the paucity of worshippers. On these visits the chaplain was also available for interviews.

e. When all weapons and observation posts of an anti-aircraft artillery automatic weapons battalion are in operations, 750 men may be scattered in fifty locations. Because of this multiplicity of posts and the frequency of movement, the chaplain needed great ingenuity and resourcefulness. Infrequent casualties made it desirable for him to spend less time at the battalion aid stations, and more time going from small group to small group, cultivating personal contacts, building morale and conducting services. In the anti-aircraft artillery gun battalion the chaplain's task was less complicated, since the men were not as widely scattered. Here the chaplain could do his most effective work by spending a few days with each battery and then moving on. The wisdom of attaching one chaplain to each battalion was vindicated by experience during operations.

f. Chaplains of field artillery and combat engineer units, often scattered over many widely separated points, were faced chiefly with the necessity of conducting a large number of services for small groups.<sup>15</sup> The problem could accordingly be solved only by unremitting diligence and almost constant travel.

#### 70. Rotation of Chaplains.

a. There was no over-all policy of rotation of chaplains from units in combat to less arduous assignments, and the plans finally made late in the period of operations by the Theater Chaplain were cancelled by the cessation of hostilities.

b. Periods of relief or rest for the unit were not usually periods of rest for the chaplain, since he was then best able to conduct regularly organized services of worship and was most available for consultation on personal matters which could not be taken care of during action. Division and other supervisory chaplains, however, made individual efforts to relieve chaplains who had been at the front over long periods of time,<sup>16</sup> but here they were often met by the reluctance both of the commanding officer to lose a valuable member of his staff and of the chaplain to leave his unit. In other cases, where chaplains were returned to rest areas, they were often required to conduct services and provide other spiritual ministrations to the men. As a result, some commanding officers refused to allow their chaplains to go to the rest areas unless promised that they were specifically to be relieved of professional responsibilities and allowed to rest.

c. There were some instances of combat fatigue among chaplains, but such cases appear not to have occurred where there was a local system of rotation for periods of rest.

d. In addition to an over-all policy for the rotation of chaplains from units in combat to less arduous assignments, it is both feasible and desirable to provide through the theater chaplain's office in future operations a continuous program of weekly four-day denominational retreats for chaplains which would enable each chaplain to attend such a retreat once every six months. By setting aside in each twenty-six week period a number of weeks approximately in proportion to the number of chaplains of each denomination, it would be possible to have every chaplain participate without depriving a unit either of all its chaplains at one time or of the service to any one of them for too long a time.<sup>17</sup> The unsatisfied hunger for fellowship with clergymen of their own faith was an almost universal phenomenon among chaplains in the theater.

#### CONCLUSIONS.

71. a. The official Army doctrine which defined the chaplain's normal combat post as the battalion aid station proved to be sound, especially for chaplains attached to the infantry.

b. Chaplains in the forward areas found that their duties also included emergency first aid, search for casualties, and occasional duty as litter bearers on a volunteer basis.

c. A distinctive battlefield uniform like the tabard used by medical personnel is not necessary for chaplains.

d. To aid in providing adequate ministrations to battle casualties a more specific notation, where applicable, of denominational preference than "P" for Protestant on the identification tag is desirable. Notations on the Emergency Medical Tag (Form 52b) and on the Field Medical Record (Form 52d) of ministrations by chaplains proved to be of great value when used.

e. In special types of operations, such as airborne and landing operations, the chaplain's function was modified chiefly by the necessity for less equipment and by the special training required. The peculiar problems of chaplains of separate armored, mechanized cavalry, tank destroyer, field artillery and anti-aircraft artillery units, grew out of the high mobility and wide dispersal of these organizations.

f. A policy of rotation of chaplains from units in combat to less arduous assignments would have been highly desirable, as evidenced by the good results of individual supervisory chaplains' efforts to relieve chaplains who had been at the front over long periods of time.

#### RECOMMENDATIONS.

72. It is recommended:

a. That, in lieu of the general entry "P" (for Protestant) on identification tags of military personnel, other easily recognized letter codes be authorized to designate, where applicable, the specific denominational preference of the wearer;

b. That paratroop chaplains be required to meet the same physical requirements and be given the same physical training as other personnel in paratroop units;

c. That in future landing operations the temporary necessity for additional chaplain personnel at medical installations, at emergency air strips from which casualties are evacuated, and with engineer units engaged in neutralizing obstacles be envisioned and fully planned for;

d. That in future overseas operations the theater chaplain's office be charged with arranging denominational four-day spiritual conferences or retreats for chaplains, with a view to enabling each chaplain in the theater to attend one such conference during each six-month period.

#### FOOTNOTES CHAPTER 8

1. Paragraph 53, TM 16-205, 5 July 1944.
2. For instance, that of the Chaplain Section, Headquarters First U. S. Army (Page 73, Book V, First U.S. Army, Report of Operations 20 October 1943 to 1 August 1944).
3. Thus an infantry chaplain "who received extraordinary permission to remain with combat troops in the front lines" is quoted in the Roman Catholic Military Ordinariate's Circular Letter No. 35, 31 January 1944, as having learned from his experience "that the most practical place for a chaplain to be located is at the Battalion Aid Station." In the Ordinariate's Circular Letter No. 40 20 November 1944, conversely, the Theater Chaplain, ETO, is quoted: "All chaplains are instructed, in time of operations, to spend most of their time at the collecting stations, and periodically to visit the front line. If they did this, the great majority of the wounded

men could be cared for at that place. I would very much appreciate your (the Military Ordinariate's) mentioning this in a circular letter, and also requesting that chaplains who have given Sacraments to any patient so mark his card-- in this Theater there is a directive on that-- so that later chaplains will know what has been done."

4. P. 143, American Enterprise in Europe.
5. See paragraphs 7a and 10b. Even with only four Roman Catholic chaplains, a feasible solution was developed in the 100th Infantry Division, where the After-Action Report of the G-1 Section of Division Headquarters for March 1945 notes: "During the month the situation moved so rapidly that it became very inconvenient for the division chaplain (Catholic) to visit the clearing station daily and the field hospital. To overcome this situation the division chaplain moved to the clearing station and there could administer to the wounded personnel who may have been missed by the regimental chaplains at the aid stations. Also from the clearing station, during comparative inactivity at the front, the chaplain could return to the Rear Echelon to administer to the reinforcements coming to the Division. This change of location for the division chaplain was made primarily because there was no Catholic Chaplain in the division who was available to spend most of his time at the clearing station and field hospital."
6. See Paragraph 69a and note 12 below.
7. Thus the After-Action Report of the Chaplain Section, Headquarters 9th Armored Division, for March 1945 states: "The chaplains worked in various ways to serve the men in their groups. Each chaplain, in serving the men of his unit in combat, was stationed at the aid station closest to the front lines serving the unit. When an entire combat command was committed, the chaplain was at the combat command clearing station. At other times, when a battalion was engaged, the chaplain went to the battalion aid station. The medical clearing company of each combat command was covered by at least one chaplain at all times. The other chaplains visited the forward aid stations and talked with the men as the columns stopped at various times."
8. The After-Action Report of the Chaplain Section, Headquarters XIII Corps, for February 1945, for instance, speaks of one chaplain who went up before dawn to the line, sent his transportation back, spent the day visiting men in cellars and holding services, and returned after nightfall to his command post. In the same vein, a chaplain of the 102d Infantry Division in one week reported six basement visits, eleven fox-hole visits, and seven pill-box visits--with a total of 236 contacts. (After-Action Report, Chaplain Section, Hq. 102d Inf. Div., Feb. 1945.) See also Cir Ltr No. 293, Office of the Chief of Chaplains, dated 1 Feb. 1945.
9. The duties of chaplains in combat are thus epitomized in the After-Action Report of the Chaplain Section, Headquarters of the Third Army, for August 1944: "Scarcely was there a time throughout August when unit chaplains of forward units could gather together any appreciable part of their unit personnel for a formal religious service; however, the conclusion should not be drawn that this was a period of inactivity for chaplains with combat units. On the contrary, the chaplain with his authorized transportation was equal to the situation and was challenged by the difficulties under which he had to work. Following the instructions of the Commanding General and the Army Chaplain, the unit chaplain was always 'Forward' with his men. His presence was a source of inspiration to officers and

men alike, and his indomitable spirit and the ability to endure proved him to be a good soldier. He was available to his men at every pause for a prayer, a period of Confessions, and time permitting, a religious service. Men went into the fight with his blessings and carried with them his words of encouragement. At the battalion aid stations and the division clearing companies the chaplain met those who had been injured at the front. He administered the Sacraments of his Church and the appropriate ceremonies of his faith to the wounded and the dying who needed and sought the eternal comforts of religion. Not the easiest of his tasks was the responsibility of writing a letter of comfort and condolence to a mother or wife or sweetheart whose greatest hero had fallen on the battlefield."

10. This is the opinion of 90% of the chaplains interviewed on this point.
11. See Appendix 10.
12. These points can best be illustrated in terms of an actual operation. In the 17th Airborne Infantry Division's Historical Report of Operation Varsity, the Assistant Chief of Staff, G-1, is quoted on the division chaplain's place and role as follows:

"Planning - It was felt that initially the division chaplain could be of greatest assistance at the division medical clearing station. The final plan dictated his entry into the area by glider with the medical company. His clerk with driver and transportation were to come overland and join him with other land elements.

"Operation. - The chaplain came in by glider with the division medical company and worked at that location as planned.

"Conclusions and Recommendations. The division chaplain can be of the greatest value at the division medical clearing station and should come in airborne to operate at that location."

The After-Action Report of the Chaplain Section, Headquarters 17th Airborne Infantry Division, for the period 24 to 31 March, supplements the foregoing statements with information about unit chaplains:

"Chaplain (Captain) John F. Taus, O 534 436, Acting Division Chaplain, accompanied the 224th Airborne Medical Company via glider and functioned with the clearing station and the division command post. His assistant joined him later, having traveled overland.

"Chaplain (Captain) Paschal D. Fowlkes, O 483 005, and Chaplain (First Lieutenant) Humlis P. Soland, O 545 739, of the 507th Parachute Infantry Regiment, jumped with their regimental troops. The assistants likewise jumped with the regiment.

"Chaplain (Captain) George W. Crain, O 419 145, and Chaplain (Captain) Edward A. Moorman, O 502 052, of the 513th Parachute Infantry Regiment, jumped with their assistants and regimental troops.

"These regimental chaplains visited the clearing and aid stations, the regimental collecting points and advanced with the regiment. Chaplain Fowlkes was killed in action at 1000, 24 March 1945, north of Wesel, Germany. His assistant, Tec 5 Bruce M. Davis, 39 123 343 was also a fatality. Chaplain Crain was slightly injured in action and was evacuated to a hospital west of the Rhine River about 25 March 1945.

"Chaplain (Captain) Robert F. Coombs, O 503 953, and Chaplain (Captain) Clifford C. Cartee, O 542 707, landed via glider with the troops of the 194th Glider Infantry Regiment. These men divided their attentions between the men of the regiment's three battalions, and by visiting the sick and wounded at aid stations and clearing points in the vicinity.

[REDACTED]

"Chaplain (Captain) Luther G. Schliesser, O 402 711, 17th Division Artillery Chaplain, jumped with the headquarters troops of the artillery units. Chaplain Schliesser's headquarters was at the artillery command post, from where he made visits to the wounded at the respective clearing and aid stations in the area.

"Chaplain (Captain) J. B. Nichols, O 507 336, accompanied the troops of the 139th Airborne Engineer Battalion to the scene of action via glider.

"The chaplain section was always set up near the division quartermaster headquarters and worked in close harmony with the graves registration company."

13. For a report on preparations for chaplain participation in Operation OVERLORD, see Appendix 18. These preparations are summarized in the report of the Theater Chaplain at the command and staff conference of Headquarters Services of Supply on 9 June 1944: "Religious ministrations were performed by chaplains with zeal and efficiency in the marshalling areas prior to D-Day. Protestant, Jewish, and Catholic chaplains worked incessantly, going from one enclosure to another, conducting services and administering the Sacraments. The response of the men shows the deep religious feeling of our troops, that in the uncertainty and peril of military operations religion is a real source of strength. Religious articles supplied through the Senior Chaplain's Office to chaplains in marshalling areas consisted among other items of 200,000 tracts and pamphlets, 4,900 Protestant Testaments, 400 Jewish Scriptures, 650 Jewish Prayer-books, 7,600 Catholic prayer books, 5,300 medals and crosses, and 3,768 rosaries."
14. One chaplain who landed at H-Hour on Omaha Beach with an engineer special brigade reports that he was so overburdened with such ministries that he had no time to sleep for ten days. Another chaplain is quoted in Circular Letter No. 233, Office of the Chief of Chaplains, Army Service Forces, dated 1 September 1944: "I landed from an LCI in ten feet of water and had to swim fifty yards before I touched bottom, and we waded through a hail of death to the shore. I was with my Combat Engineer Battalion that hit the coast at H-Hour plus thirty minutes. I spent the first hours ministering to the wounded while we were pinned down on the dune line until enemy resistance was further liquidated and a way opened to move off the beach to higher ground. Eighty-eights fell in our midst while digging in, killing and wounding men next to us. Work with the wounded and dying at the first aid stations, clearing stations, and evacuation points during the first few days has more than repaid for every sacrifice I have made and the toil of months of preparation for this task."
15. See Circular Letter No. 233, Office of the Chief of Chaplains, Army Service Forces, dated 1 September 1944.
16. Various projects were undertaken with this end in view. A number of divisions chaplains established facilities in the rear echelon to which unit chaplains were invited to come for a day and a night after prolonged combat. The XIX Corps Chaplain organized fellowship hours for Protestant chaplains and days of recollection for Roman Catholic chaplains. In the XIII Corps a retreat for thirty-five Protestant chaplains was held on 6 and 7 February 1945, in anticipation of entrance into combat shortly afterwards. A similar retreat for Roman Catholic chaplains was scheduled but had to be cancelled when the corps was recommitted. An interesting feature of this project was the provision of two sessions for chaplains' enlisted assistants as well.

17. Thus, assuming a normal distribution of chaplains in a given theater, eight weeks in a 26 week cycle might be set aside for retreats for Roman Catholics, five weeks for Baptists, three weeks for Methodists, two weeks for Lutherans, one week each for Presbyterians, Episcopalians, Jews, and Disciples, and the remaining four weeks used to accommodate the smaller denominations. Such denominational retreats could very effectively be combined with the visits of ecclesiastical leaders of the denomination concerned, thus forging a stronger bond between the army overseas and the home front and exploiting to the fullest extent a neglected aspect of past visitations by ecclesiastical dignitaries.

## CHAPTER 9

### THE CHAPLAIN IN SERVICE UNITS

73. Service units. In ministering to quartermaster, ordnance, service engineer, transportation corps, and other service units, the chaplains were handicapped by the large areas to be covered, the small size of the individual units (most of them too small for a chaplain to be individually assigned), and the long hours of work on the part of men attached to such units, giving them little free time to attend services.

74. Reinforcement Battalion Chaplains. Chaplains' work in reinforcement battalions was characterized by emphasis on daily services and by an exceptionally large number of personal consultations. In a few instances, chaplains, with the consent of the local commanding officer, delivered religious orientation lectures regularly to each group of reinforcements. When intelligently handled, these were so effective and contributed so much to the final training of men before entering combat, that the formal inclusion of religious orientation in the training program of the Ground Forces Reinforcement Command is most desirable. Such orientation should be supplemented by division and unit chaplains as the reinforcements go forward to their permanent assignments.<sup>1</sup>

75. Rest Centers. With the establishment of rest areas by regimental, division and higher headquarters, chaplains found an additional task placed upon them. The limited number of chaplains available prohibited the general assignment of chaplains on a permanent basis. Unit chaplains, however, were frequently rotated to the rest areas by supervisory chaplains to conduct services, give pastoral counsel, and aid in the recreational program.<sup>2</sup> Although of necessity limited in scope, these activities of the chaplains were of great value, because here men could discuss pressing problems that had been deferred because of lack of contact with a chaplain during combat.

76. Recreation Centers. Recreation centers were not generally established in the period covered by this report. Experience after VE-Day proved that the assignment of chaplains on a permanent basis to recreation centers was highly advantageous.

#### CONCLUSIONS

77. a. Service units are a particularly difficult field for chaplain ministrations.

b. Religious orientation should be included in the training program of the replacement system.

c. Chaplains should be in attendance at rest and recreation centers, wherever feasible.

#### RECOMMENDATION

78. It is recommended that in future overseas operations appropriate religious orientation be included in the training program of the reinforcement system.

FOOTNOTES TO CHAPTER 9

1. This was frequently done. A typical entry in an after-action report reads: "Services were conducted for the reinforcements daily during the combat conditions to insure that each man received a religious service before going into the front lines. Many men, in this way, strengthened their faith and preparation for the tasks ahead. Many contacts were made by the chaplains in personal interviews." (After-Action Report, Chaplain Section, Headquarters 100th Infantry Division, dated 1 May 1945.)
2. The procedure in the 36th Infantry Division, as described in the After-Action report, Chaplain Section, Headquarters 36th Infantry Division, for December 1944, is typical. "When plans were made for the establishment of a division Rest Center at Bain-les-Bains, it was decided to keep a chaplain on duty there at all times. In order to avoid handicapping the work of any one unit, and in order to relieve from front line duty for at least a short period as many chaplains as possible, each chaplain was by roster placed for one week on duty at the Rest Center. The plan was discussed with the commanding officers of those units to which chaplains are assigned, and agreements were reached whereby the selection of chaplains would be made by this office. Chaplain Drury, Special Troops Chaplain, was assigned to the camp for the first week in order to organize the work. An office was established, which would be easily available to the men. Religious literature was placed on display, hours for consultation were published, and arrangements were made for Jewish services, because of the small number of men of this faith who would be present in the Rest Center at any one time. This general plan has been followed by other chaplains with successful results." In some divisions, the headquarters chaplains assumed responsibility for rest area services.

## CHAPTER 10

### SECULAR DUTIES OF CHAPLAINS

#### 79. General.

Paragraph 5e, AR 60-5, directs that "chaplains will not be employed on any duties other than those required by law or pertaining to their profession as clergyman except when there exists an emergency which shall make it necessary. Chaplains are not available for details as army exchange, athletic, recreation, welfare, morale, information-education, personnel affairs, or special services officer, or as members of defense counsel in courts-martial." Barring isolated exceptions, commanding officers faithfully carried out the intent of this regulation. Where the infrequent violations were duly reported in paragraph 6a of the chaplain's Monthly Report (W.D., Ch. Form No 3), instructions from higher headquarters relieved the chaplain of such duties. Local shortages of officer personnel caused chaplains to volunteer, or to accede to requests of their commanding officers, to perform some of these duties for a limited time, as long as they did not interfere with their primary function. In a similar way, chaplains often assisted unit censors and unit historians.<sup>1</sup>

#### 80. Graves Registration Officer.

a. Paragraph 14, AR 60-5, assumes that chaplains will be called upon to perform duties in connection with graves registration service activities in the event of a connection with graves registration service activities in the event of a deficiency in officer personnel. Standing Operating Procedure No. 26, Headquarters, European Theater of Operations, US Army, Paragraph 3 (a), dated 9 June 1944, however, specifically excluded chaplains from appointment as Graves Registration Officers, on the basis of experience in Africa.<sup>2</sup> There were instances, nevertheless, where chaplains functioned as graves registration officers, especially during the first few days of the invasion of Normandy, until the Graves Registration Service was in a position to take over this function. Despite protests of the division chaplain, unit chaplains of the 1st Infantry Division were still serving as battalion graves registrations officers even as late as January 1945.<sup>3</sup>

b. In general, however, operations in the European Theater have demonstrated the practicability of relieving chaplains of responsibility for graves registration work, and it would therefore be completely feasible to alter official directives by omitting paragraph 526, FM 100-10, "Field Service Regulations: Administration," 15 November 1943, and paragraph 14, AR 60-5, 16 December 1944, and by changing the third sentence of paragraph 5e to read: "Chaplains are not available for detail as army exchange, athletic, recreation, welfare, morale, information-education, personal affairs, graves registration, or special services officer, or as members of defense counsel in courts-martial."

#### CONCLUSION

81. Assignment of chaplains to secular duties (except as graves registration officers) was not a major problem in the European Theater.

## RECOMMENDATION

82. It is recommended that paragraph 5c, AR 60-5, be changed to read: "Chaplains are not available for detail as Army exchange, athletic, recreation, welfare, morale, information-education, personal affairs, graves registration, or special services officer, or as members of defense counsel in courts-martial," and that other directives be changed to conform thereto.

## FOOTNOTES TO CHAPTER 10

1. Nearly every chaplain interviewed stated that occasionally men brought letters to the chaplain to be censored when the contents might have proved embarrassing if read by the unit censor.
2. The matter was first broached by the Theater Chaplain in a memorandum reproduced hereunder as Appendix 19.
3. After Action Report, Chaplain Section, Headquarters 1st Infantry Division, for January 1945. The relationship between chaplains and graves registration personnel in airborne infantry divisions seems to have been closer than in other units. Thus the 17th Airborne Infantry Division's Historical Report of Operation Varsity, dated 17 February 1945, discloses that beginning on 4 February 1944 "the graves registration units of the division were formed under the supervision of the division chaplain and were sent to their former battle areas to clean up these areas of the dead, both ours and German. The thaw occasioned by mild weather enabled these units to recover many bodies."

## CHAPTER 11

### THE CHAPLAIN AND THE GENEVA CONVENTION

#### 83. Protected Status of Chaplains.

a. Paragraph 58f, TM 16-205, summarizes the protected status of chaplains under Articles 9, 12, and 21 of the Geneva Convention of July 27, 1929, for the amelioration of the condition of the wounded and sick of armies in the field. In general the immunities guaranteed therein to chaplains were accorded by the Germans in the European Theater, and no breach of the treaty on this score was known to any chaplain interviewed for this study.

b. In isolated instances, chaplains violated paragraph 76, AR 600-40, by carrying side arms or carbines, spontaneously or at the urging of fellow-officers, but no chaplain interviewed admitted knowledge of any acts directly injurious to the enemy by the firing of such weapons by chaplains.<sup>1</sup> Many chaplains were of the opinion that the spirit of the Geneva Convention was violated by the fact that their enlisted assistants were armed, a judgment that is obviously incorrect.

#### 84. Chaplain's Use of the Geneva Convention Brassard.

a. Chaplains are directed to wear the distinguishing brassard commonly called the Geneva Cross. Nearly half of the chaplains interviewed who had served in combat reported that the brassard was too small to be seen and that, since it was valueless unless they happened to be taken by the enemy, they had ceased to wear it. The brassard was more generally worn in rear areas than in the forward areas.

b. Some confusion resulted because the Geneva Cross was frequently associated in soldiers' minds only with medical corps personnel; it is therefore desirable that in the future a distinctive brassard be prescribed for the chaplain.

c. As further evidence of their protected status under the Geneva Convention, chaplains were required to carry W.D., A.G.O. Form No. 65-10. All chaplains coming to the Theater after July 1944 had this card, but a number of earlier arrivals reported that the form had not been available. In a few instances, non-medical chaplains' enlisted assistants had also mistakenly been issued this form.

#### 85. Chaplains in the Hands of the Enemy.

a. Nineteen American chaplains were taken prisoner by the Germans in the European Theater.<sup>2</sup> One, Chaplain (Captain) A. Koskamp, was later killed in a bomb raid; and the remaining 18 were returned to military control after liberation by either Russian or American troops.<sup>3</sup>

b. The degree of cooperation accorded by the Germans varied from time to time and from camp to camp. After the bombing of the box cars containing prisoners of war in the marshalling yards, one chaplain reports that he was allowed to collect but not to bury the bodies of casualties. On Christmas Eve, however, permission was given to chaplains to go from car to car and to encourage the other passengers. Chaplain (Captain) Harry W.

[REDACTED]

Alexander, designated the senior chaplain of the eleven in the group by Colonel Cavender, the senior officer present, reports that on Christmas Day "a group of civilians brought a well decorated Christmas tree into the railway yard, and the German guards permitted the doors of our cars to be opened. The Germans would sing some Christmas carol in their own language; then we would sing the same carol as we sing it in America."<sup>4</sup>

c. Other restrictions were reported by various captured chaplains at different times: They were forbidden to see the German chaplains; passes to enclosures in which there were no chaplains were not granted; the Germans refused to provide any personal data on an officer buried by Chaplain Gunnar J. Teilman beyond his name and home address; the request of two Roman Catholic and four Protestant chaplains in an officer camp to be permitted to go to camps without chaplains was denied. On the march out of Poland chaplains were not permitted to hold services. In another place, when permission to conduct only services for enlisted men was withheld, the Roman Catholic and Protestant chaplains wrote their sermonettes on scraps of paper, tied them to rocks, and threw them over the fence into the enlisted men's cage; no report on the effectiveness of this method of homiletical delivery is available. A Roman Catholic chaplain's request for a mass kit at Oflag XIII-B at Hammelburg was denied as unnecessary and as a consequence only the rosary could be recited for three Sundays. When, however, the chaplain concerned threatened to write letters to the Pope, the Chief of Chaplains of the Wehrmacht, and the International Red Cross at Geneva, two mass kits were located in nearby Roman Catholic churches and placed at the disposal of our chaplains.<sup>5</sup>

d. Supplies were always inadequate and for the most part had to be improvised or borrowed. A chaplain reports that he improvised an altar from a Red Cross box, fabricated communion equipment out of tin cans, and made hymn sheets by printing the texts from memory on the cardboard from Red Cross parcels. Roman Catholic chaplains report the sharing of mass kits by French and Italian priests and the receipt of hosts from a German Roman Catholic priest serving in the Wehrmacht as a medical non-commissioned officer. Other chaplains report that YMCA Scriptures and hymnals were available.

e. The facilities placed at the disposal of our chaplains were generally very limited. At Bad Orb (Stalag IX-B), Chaplain Samuel R. Neel Jr. reports that "at the beginning of February (1945) the camp commander set aside an empty barracks as a recreation hall, (which) the chaplains were permitted to use as a church on Sunday."<sup>6</sup> Chaplain Gunnar J. Teilman reports that while a patient in the hospital he was permitted to minister to dying American prisoners of war and to conduct funeral services for them.

f. In spite of these limitations, the religious work of the chaplains was astonishingly extensive and well received. Chaplain Ralph E. Maness reports five worship services in January with 1300 worshipers. At Hammelburg a Protestant prayer service was held every morning. A choir was organized and although services were held in an auditorium without seats or fuel, 18 prayer meetings during March were attended by 720 people, four morning devotions by 200, and Sunday worship services by an average of 420. On the march, as prisoners were shifted from one camp to another during April 1945, Chaplain Mark R. Moore reports that a number of Communion services could still be held. At Oflag 64 in Szubin, Poland, Chaplain Gunnar J. Teilman held a five-service preaching mission during December 1944, in which the sermons were delivered by First Lieutenant Paul Carnes.<sup>7</sup> Chaplain Raymond S. Hall declares in his report to

the Chief of Chaplains: "I believe the work of the chaplains did more than anything else to help the men meet prison life and to overcome it." For November he reports 700 personal contacts, for December 1000, for January 1100, and for February 1050. Stationed in an enlisted men's camp, Chaplain Edward J. Hurley, in his March 1945 report to the Chief of Chaplains, states that he organized a choir which sang High Mass on Palm Sunday, Holy Thursday, and Easter Sunday, and that a Holy Name Society was organized among the prisoners during February. At Neubrandenburg, Chaplain Francis L. Sampson regularly conducted three services, Mass, stations of the cross, and a general service for Protestants. In addition he held conferences, instructed catechumens and rehearsed a choir. In his case a special report to the Chief of Chaplains was transmitted through the Swiss Foreign Office and American diplomatic channels on 22 February 1945.

g. In addition to their religious services, chaplains carried on various educational projects and ministered to the spiritual needs of other allied prisoners, including in a number of camps Central Eastern Europeans. On occasion those chaplains who could speak German were used as interpreters.<sup>8</sup>

#### CONCLUSIONS

86. a. The immunities guaranteed to chaplains by the Geneva Convention of 27 July 1929 were accorded to a reasonable extent by the Germans in the European Theater, and in turn chaplains generally obeyed the spirit as well as the letter of the terms of the treaty.

b. Opinion was evenly divided on the value of wearing the Geneva Convention brassard. A single design of brassard worn by both chaplains and medical personnel led to confusion.

c. The degree of cooperation accorded by the Germans to American chaplain prisoners-of-war varied from time to time and camp to camp. Usually there was little opportunity to exercise their ministry beyond personal contacts and occasional services in their own camp. Supplies and facilities for services were inadequate or non-existent. In spite of these limitations, the religious work of prisoner-of-war chaplains was extensive and well received.

#### RECOMMENDATION

87. It is recommended that the Geneva Convention brassard worn by chaplains be distinguished from that worn by medical personnel by prescribing for chaplains a purple brassard charged with a white circle 3 1/8 inches in diameter within which is centered a red Geneva Cross 1 1/4 inches high.

#### FOOTNOTES TO CHAPTER 11

1. Under date of 23 April 1943, upon instructions from the War Department, Theater Headquarters had called attention to the pertinent paragraphs of FM 27-10 and had warned that protected personnel forfeited immunity by engaging in combat or committing acts injurious to the enemy, and that if they did so while wearing the Red Cross brassard they exposed themselves to punishment if captured by the enemy. Protected personnel were to be ordered to refrain from such activities and troops officers were

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to be instructed not to order or to permit protected personnel to engage therein. No citations of such personnel were to be published except for service in the line of their non-combatant professional duties. (Source: Letter, Headquarters Fifteenth U. S. Army, file 384 GNM:DA, subject "Rules of Land Warfare," dated 22 January 1945.)

2. One was captured on 6 June 1944, one on 1 July, one on 9 August, three during the month of September, twelve between 16 and 21 December (three on the sixteenth, one on the nineteenth, four on the twentieth, four on the twenty-first), and one on 14 January 1945.
3. Following the return of a number of these chaplains to American control they were interviewed by the Theater Chaplain at Camp Lucky Strike. In a letter to the Chief of Chaplains under date of 14 April 1945 he writes: "The men all spoke in most glowing terms of the splendid work of the chaplains during their captivity and all the chaplains are loud in their praise of the splendid conduct of our men and the sincere spirituality that seemed to be almost universal among the prisoners. All the men freed are terribly emaciated. Many had to go to the hospital. After being liberated our men found quantities of food in the German storehouse. The Protestant chaplains were not furnished with communion sets, nor were they given supplies of wine and wafers by the Germans. They did get a little wine from Geneva and were able to get kits from the French and Italians -- the Germans furnished nothing -- and for some time, about a month, the French chaplains were not allowed to officiate for our men." An Inter-Office Routing Slip, Headquarters Communications Zone, European Theater of Operations, from the Theater Chaplain to G-1, subject "Staff Conference," dated 17 April 1945, contains similar information: "Among our liberated prisoners of war were five of the 11 chaplains captured during the bulge. Two of these chaplains had been allowed to work in the cage with the enlisted men and three in the cage with the officers. The non-commissioned officers had no chaplain, nor were services of any kind provided. Our chaplains were supplied by borrowing from the French and the Italians. Nothing was given by the Germans. Nor were our chaplains allowed to contact local German clergy to obtain equipment from them, nor were the local clergy permitted access to the chaplains or to our men. The chaplains were as emaciated and dirty as all the rest of the liberated prisoners. Three of these liberated chaplains are anxious to return to their units and to continue the war over here."
4. Quoted from an article, "In a German Prison Camp," in the Presbyterian Outlook for 30 July 1945.
5. A typical description of the life of a prisoner chaplain is contained in the reply to the section questionnaire received from Chaplain Paul W. Cavanaugh: "During the time that we were prisoners of war, the chaplains were not given any preference over other prisoners. We were treated in the identical manner as the fighting troops who were taken with us; in regard to religious worship, at Bad Orb (Stalag IX-XIII) where I was from 25 December 1944 to 13 January 1945, we were first refused permission to hold religious services. On the eighth of January through the influence of a German civilian we obtained facilities for Mass. On Sunday, 9 January 1945, at Hammelburg (Oflag XIII-B) we were again denied the facilities for Mass; however, two days after we wrote a letter through channels to the Apostolic Nuncio at Berlin we were supplied with mass kits. From then on

we had daily Mass until the short-lived liberation of the camp on March 27. We were asked to submit sermons for censorship, but refused on the ground that it was not fair to the Geneva Convention; however, we did manage to have a religious study club which met five evenings a week. During the 35 days that the prisoners from Hammelburg were on the march, two German captains of the guard company were very helpful in securing the use of civilian churches for mass on ten occasions."

6. "Religion in a German Prison Camp," in the Christian Advocate for 25 October 1945.
7. See note 39 to Chapter 7. At Stalag III-C, Staff Sergeant John Santrock, assisted by Pfc Wallace Richardson, was the director of Protestant services in the absence of a chaplain. The average attendance was 175. On Christmas a choir of nineteen men sang in the hospital. No fuel was furnished by the Germans for the services. Candles for the altar were made by the men from their fat ration.
8. A singular service was performed at the time of his capture by Chaplain Alan P. Madden, who, after assisting a wounded German soldier, succeeded in persuading the enemy to permit safe conduct of a hospital train with fifty wounded patients and medical personnel into our own lines. Later on, while located at Stalag IX-B, a former concentration camp for Jews, German guards counseled Chaplain Madden to warn Jewish soldiers not to reveal their religion.

## CHAPTER 12

### RELATION TO CIVILIAN POPULATION

#### 88. Relations Between Chaplains and Civilian Clergymen.

a. Liaison between the Office of the Theater Chaplain and the heads of national churches was effectively conducted on an informal and personal basis. In England contact was maintained with the Church of England, with the Roman Catholic Apostolic Delegate, and with the Free Church Ministerial Association in London.<sup>1</sup> Similar liaison also was maintained with the primates of the Roman Catholic churches of the liberated countries on the Continent, and with the heads of the major continental Protestant groups.

b. In England, fifty clergymen served American troops part-time or full time.<sup>2</sup> Similar cooperation was extended by clergymen on the Continent.<sup>3</sup>

c. Thousands of American troops attended civilian churches in England and on the Continent and found in them a friendly welcome and warm fellowship.<sup>4</sup> In every country, chaplains were given most freely the use of civilian churches, among them such renowned sanctuaries as Westminster Abbey and Savoy Chapel in London, the Cathedral at Reims, and Notre Dame and la Madeleine in Paris.

d. In both England and on the Continent, the Roman Catholic Vicar for the United States Armed Forces appointed local priests or bishops as military delegates with authority to provide dispensations and such other ecclesiastical services as chaplains might properly require of them.<sup>5</sup>

e. Toward the conclusion of hostilities, the Roman Catholic clergy of France were requested to assist the Graves Registration Service to locate the graves of deceased U. S. Army personnel buried in local French cemeteries.<sup>6</sup>

#### 89. Looting and Pillaging of Churches.

a. Directives against the pillage and looting of churches, expressly forbidden by paragraphs 318, 329, and 330, FM 27-10, "Rules of Land Warfare", were emphatic and repeated.<sup>7</sup> 50% of the combat chaplains interviewed had personal knowledge of such offences by our troops.<sup>8</sup> Local action to punish the offenders or to prevent further violations was taken in only about half the cases. In some units, military investigations were undertaken, generally without result, although it is reported that in one infantry division, after the division commander had been apprised of the situation, parcels being sent home were ordered opened and several officers and enlisted men were court-martialled. In the remaining instances, churches were posted with "off limits" signs or individual remonstrances were made by the chaplain.

b. Intentional irreverence appears to have been a very minor motive. Deliberate theft of religious objects for their intrinsic value was also rare. In most cases, the removal even of priceless vestiges of medieval art or of valuable church ornaments sprang from the average American soldier's incurable penchant for souvenir-hunting. Violations of safeguards, forcing of locked doors and windows, and acts of burglary were generally motivated by the

belief that every locked closet contained the wine supply of the parish church. Yet, because they outraged the deep-rooted religious sensibilities of those upon whose good will and cooperation we were to a large degree compelled to depend, even in the occupied areas of Germany, these acts of depredation inevitably had a deleterious effect upon the esteem in which our forces were held.

c. Since the predominant number of churches in the area in which our troops operated on the Continent were Roman Catholic and since the proportion of objects in Roman Catholic churches that have an attraction for the souvenir-hunter is relatively greater, Roman Catholic churches were the most frequently reported objects of such pillage. In the return of looted ecclesiastical objects to their rightful owners, or at least to the church authorities in the vicinity, many chaplains, Roman Catholic and Protestant alike, showed great diligence.<sup>9</sup>

d. In view of the tendency of soldiers to loot and pillage church property, particular attention ought to be given to this phase of discipline in instruction of both officers and enlisted personnel.

#### 90. Religious Motivations in Psychological Warfare Efforts.

a. Religious motivations were used both tactically and strategically by the Psychological Warfare Division to a limited extent. Thus where interrogations of German prisoners-of-war indicated that an opposing force was homogeneously religious, the failure of the German army to provide adequate opportunity for religious worship and the anti-clerical attitude of National Socialism would be used by loud speaker personnel in the effort to break down morale and induce surrender.<sup>10</sup> On the strategic level, the bishops' war guilt message of June 1944 was dropped over Germany in leaflet form as part of the long range program of psychological warfare of Supreme Headquarters Allied Expeditionary Force.<sup>11</sup>

b. With the liberation of Luxembourg, the radio station in the capital, the most powerful on the Continent, was used to broadcast the Sunday High Mass from Luxembourg Cathedral in order to create nostalgia and discontent in German Roman Catholic troops. In the post-hostilities phase, the Psychological Warfare Division used no religious motivations. No formal liaison existed between the Office of the Theater Chaplain and the Psychological Warfare Division.

c. The professional utilization of chaplain personnel would have been useful both in planning religious motivations and in avoiding approaches that might have offended the religious sensibilities either of the individuals being approached or of the American churches' constituencies. An unsuccessful effort was made in September 1944 by the Psychological Warfare Detachment of the 12th Army Group to secure the services of a Lutheran chaplain whose background and qualifications fitted him both for this aspect of the detachment's work and particularly also for the interrogation of influential enemy Churchmen. In future operations, such a need should be anticipated by adding to the staff of the psychological warfare organization at army level from the outset a chaplain of each major denomination likely to be encountered among the enemy.

#### 91. Religious Freedom in Occupied Germany.

a. Our military government policy with reference to religious organizations is set forth in paragraphs 63 and 64 of the Technical Manual for Education and Religious Affairs, Military Government, Germany

G-5 Division, Supreme Headquarters Allied Expeditionary Force, printed in February 1945:

"63. Policy. a. Personnel. Any member of the German clergy guilty of undesirable political activity should, in principle, be treated in the same manner as any other person guilty of such activity, but since governmental control of church affairs is less direct than governmental control of education, and also because of the greater questions of public relations involved, removals of churchmen from official positions should not be effected in the same manner as those of educational officials.

"b. Freedom of Worship. Freedom of religious belief and worship will be granted to all persons, including adherents of the German Christian movement, provided that such freedom is not used as a cloak for objectionable political or military activity.

"64. Action. a. Personnel. The removal from ecclesiastical office of a member of the German clergy guilty of prohibited activities should, where possible, be concerted through his superior ecclesiastical authority. In the event of the failure of this method, the matter should be referred to the next higher level of Military Government with a view to obtaining action through a higher ecclesiastical authority or, if necessary, the orders of the Supreme Commander.<sup>12</sup> Military Government officers will in no circumstances select candidates for, nor make appointments to, purely ecclesiastical offices.

"b. Supervision of Activities of Suspected Religious Groups. In consultation with Intelligence, Security, and Public Safety officers, a close watch should be kept on the activities and literature of such religious movements as may be suspected of engaging in or encouraging undesirable political or military activity. Particular attention should be paid to German Christians. This supervision will, of course, be for reasons of security only and not exercised either to assist or hinder the spread of any genuinely religious doctrines."

b. These policies were carried out. The few reported instances of apparent discrimination in favor of one or the other religious group can probably be accounted for on the basis of the local situation and the personalities involved. The number of reported cases where over-zealous military government personnel and counter intelligence corps agents undertook to remove clergymen from office, rather than to refer the matter to the appropriate ecclesiastical authority for action, was phenomenally small, considering the magnitude of the total picture.

c. In spite of this excellent record from the negative angle, however, much more could have been achieved in a constructive way had the military government detachments and higher echelons of territorial administration made more extensive use of available chaplains. Where they were utilized, their achievements indicate the desirability, in possible future situations of a parallel nature, of having on the military government planning staff specially trained chaplains of each major religious denomination and of using more generally as a matter of standing operating procedure, available unit and supervisory chaplains at operating echelons of military government.<sup>13</sup>

92. Religious Aspects of the Non-Fraternization Policy.

a. Prior to the entry of our forces into Germany, the

conference at Supreme Headquarters Allied Expeditionary Force which drafted the non-fraternization policy was attended by the Theater Chaplain and two members of his staff.<sup>14</sup> Since the major denominations of Germany, the Roman Catholic Church, the Lutheran Church, the Reformed Church, and the Evangelical Church, were cognates of denominations represented in our own forces, it was correctly held that the religious implications of non-fraternization required particular emphasis and interpretation. Accordingly a special chaplains' directive was published.<sup>15</sup>

b. The reaction of chaplains to the policy was varied: 40% of those interviewed regarded the policy as necessary and in the premises defensible at least until VE-Day, 39% were equally emphatic in declaring the policy undesirable, while 18% of the total, without passing judgment upon its desirability, considered it ineffective. Almost one-third of those who described the policy as undesirable added that in their conviction it was unchristian, while a like number attacked it less on theological grounds than on the basis of the practical implications, declaring that it was foolish and did more harm than good. In general, the specifically religious aspects of the policy were obeyed by chaplains, although in a few cases supervisory chaplains reported unit chaplains as expressing profound moral scruples about complying.<sup>16</sup> Some minor aspects, such as the prohibition of shaking hands with clergymen in connection with official visits, were generally disobeyed.<sup>17</sup> The disagreement followed no denominational pattern, Protestant, Roman Catholic, and Jewish chaplains being ranged in almost equal numbers on both sides of the issue.<sup>18</sup>

### 93. Ministrations and Services to Civilians.

a. The presence of American troops for considerable periods of time in Allied and liberated countries afforded a great many opportunities for many chaplains to provide ministrations to civilians. This was particularly true in England. In the case of Protestants on the Continent, language barriers tended to be a serious handicap to religious intercourse. Language was a lesser factor for Roman Catholic chaplains, who were able to celebrate the Latin Mass irrespective of the vernacular and who, by means of a polyglot confessor's guide, were even able to hear confessions.

b. Such ministrations had great value in creating cordial relationships between the American forces and the local populations.<sup>19</sup>

### 94. Use of Churches, Chapels, and Shrines.

a. Both to emphasize the American doctrine of complete religious liberty to the people of liberated and occupied Europe, and to prevent deliberately as well as unwittingly sacrilegious misuse of churches, a directive was published on 7 August 1944, directing that churches, cathedrals, shrines and other houses of worship and their adjacent facilities would not be used for secular purposes, except in emergency for wounded personnel awaiting evacuation; that they might be used for religious services only by the faith for which consecrated; and that the adjacent facilities, other than the church building itself, might be used for religious services by other faiths with the approval of the appropriate local ecclesiastical authorities.<sup>20</sup>

b. The basic principle was unanimously endorsed by the chaplains interviewed on the subject, and 73% stated that in their experience the directive had been literally complied with. Even

[REDACTED]

among the remaining 27%, none recalled more than a few scattered violations. Often, it was stated, these were explicitly condoned by the local ecclesiastical authorities, some of whom had voluntarily placed their churches at the disposal of the American chaplain without reference to his denomination.

c. Because of the generally stricter canons of the Roman Catholic church on this point, the degree of compliance was primarily a Roman Catholic concern. It is not without importance, therefore, that the variation between the reports of the Roman Catholic chaplains on this subject and the overall reports is statistically insignificant.

d. 38% of the chaplains interviewed desired greater local option in applying the directive; of these 18% were Roman Catholic and 82% Protestant. This desire was largely born out of situation where the alternatives to worshipping in the local church were either a service under the open (and sometimes unfriendly) sky or a service in an unsuitable barn or other secular structure.<sup>21</sup> In a few instances, due advantage was taken of the distinction made by the Roman Catholic Church between a place that has been consecrated and one that has been merely blessed, and with the permission of the local ecclesiastical authorities Protestant services were held in Roman Catholic chapels and churches of the latter type. As a matter of practical expediency, it is reported, the observance of the letter of the directive was generally relaxed in one of the field armies to the extent of permitting in combat the use of any available church property, irrespective of its status, by any chaplain, when inclement weather and destruction of other available buildings made no other alternative feasible.

#### CONCLUSIONS

95. It is concluded that:

a. Relations between chaplains of the United States Army and the European clergy were friendly and mutually advantageous.

b. Pillaging and looting of churches was embarrassingly frequent.

c. Religious motivations could have been more generally used to advantage both tactically and strategically by the Psychological Warfare Division.

d. Policies of military government in respect to religious freedom in occupied Germany were in almost every instance faithfully carried out. Much more could have been achieved in a constructive way, however, had the operating military government detachments made more extensive use of the chaplains' help.

e. A large proportion of chaplains regarded the specifically religious aspects of the non-fraternization policy as unwise, and a few had conscientious scruples, but in general the policy was presumed by chaplains to be militarily necessary, at least until VE-Day, and obeyed accordingly.

f. Ministrations of chaplains to civilians, particularly in England and the base section areas of France, were of great value in creating cordial relationships between the American forces and the local population.

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g. The theater directive providing that churches, chapels, shrines, and other houses of worship and their adjacent facilities would not be used for secular purposes and that they might be used for religious services only by the faiths for which they were consecrated, was generally obeyed.

#### RECOMMENDATIONS

96. It is recommended:

- a. That in future operations particular attention be given to the rules of land warfare prohibiting the looting and pillaging of churches in the instruction of both officers and enlisted personnel prior to combat;
- b. That one properly qualified chaplain, in the grade of captain, of each major denomination likely to be encountered among the enemy be in future operations attached to the staff of the psychological warfare organization at army group level;
- c. That in future operations properly qualified and specially trained chaplains, representing the major religious denominations, be attached to the civil affairs and military government planning staffs;
- d. That, as a matter of standing operating procedure, available unit and supervisory chaplains be utilized for consultation by operational civil affairs and military government detachments.

#### FOOTNOTES OF CHAPTER 12

1. In December 1943, three meetings were held with the British Council of Churches, the British equivalent of the Federal Council of Churches of Christ in America, in which the participants discussed moral and social conditions in the United Kingdom as they affected American soldiers and plans for a cooperative effort to improve these conditions.
2. Civilian clergymen were not regarded as acceptable in every case, however. Early in 1944, when Headquarters Eighth Air Force moved from its former close proximity to the U.S. Military Cemetery at Brookwood, Surrey, it was proposed to obviate the necessity for Central Base Section Chaplains to lose a half day two or three times a week officiating at interments at Brookwood by engaging civilian clergymen at the rate of 12/6 a trip. Although the proposal was approved by the Theater Chaplain, negative action was taken by Theater Headquarters on 10 February 1944 (Inter-Office Routing Slip, Headquarters Services of Supply, European Theater of Operations, from the Chief of Administration to the Senior Chaplain, subject "Use of Civilian Clergymen at Burials of Military Personnel in American Cemetery, Brookwood, Surrey," dated 2 February 1944, and subsequent memoranda).
3. Under date of 29 December 1944 the Theater Chaplain stated in a letter: "In a number of places in France and England arrangements were made with commanding officers to have civilian priests act as chaplains with the permission of the Commanding Officer. The pay of such chaplains was the voluntary contribution of the men in the Sunday collection".

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4. The Reverend Frank Shield, Minister of the Congregational Church at Moreton-in-Marsh, England, in an article, "G.I. Joe in England," in the Religious Digest for February 1945, pays tribute to the "rapidity with which these boys found their way to church and to the keenness of the American chaplains to make friends and encourage all such contacts". He goes on to describe the contribution made by American troops to planning and conducting services and to their participation in the social evenings held after the vesper services on Sunday.
  5. Clergymen so appointed in France, for instance, were the Very Reverend A. Rabel, SM., Senlis, and the Reverend P. O'Reiley, SM., Paris.
  6. The letter of the Theater Quartermaster to the Theater Chaplain and the latter's request to the Apostolic Nunciature are reproduced as Appendix 20. The 100th Infantry Division reports that a number of its men who had been killed, but whose bodies had not been immediately recovered, had been buried with full funeral rites in French civilian cemeteries; the graves were banked with flowers when graves registration officials called to exhume the bodies for removal to military cemeteries (History of the 100th Infantry Division for November 1944).
  7. Typical is Letter, Headquarters European Theater of Operations, U.S. Army, file AG 250.1 OpGA, subject "Looting and Pillaging of Church Property", dated 5 March 1945. Army commanders issued strongly-worded local directives, of which an example is quoted from the After-Action Report of the Chaplain Section, Headquarters Third U.S. Army, for December 1945: "In such situations where the local clergy abandon churches, soldiers are not forbidden to enter those churches, but extreme care should be exercised not to force entrance into locked rooms or compartments, to touch sacred vessels, vestments, or in any way to violate American church manners. Any act which reflects discredit on the United States Army or violates the American attitude of reverence and respect for a place of worship in France or Germany will be reported by unit commanders or chaplains to the nearest Military Police Headquarters. Commanders of offenders will take necessary action under Article of War 79-80, and Section I, Circular 41, this Headquarters, dated 4 August 1944. This directive will be brought to the attention of all personnel."
  8. The After-Action Report of the Chaplain Section, Headquarters Ninth U.S. Army, 1 to 15 March 1945, reports "several instances" where churches had been looted and ransacked. "Sacrilegious disregard for sacred furnishings was in evidence. Our own military personnel were observed carelessly scattering the contents of cabinets, vestment cases and other storage places in searching the premises."
  9. The After-Action Report of the Chaplain Section, Headquarters Third U.S. Army for November 1944 states that "through the cooperation of the chaplains in the combat area, a considerable quantity of ecclesiastical property, including monstrances, ciboria, chalices, missals and vestments, was returned to the (Roman Catholic) Bishop of Nancy." The After-Action Reports of the Chaplain Section, Headquarters XVI Corps, for March and April 1945 indicate that chaplains were "frequently called upon to serve as channels for restoring looted ecclesiastical property to the proper authorities." In the latter month, the Corps Chaplain was asked by the local military government to assume charge of a brass baptismal bowl and a German Lutheran Army chaplain's Communion set. The latter, in view of its status as captured enemy military materiel, was retained for use by United States Army chaplains of the XVI Corps.

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10. A typical appeal reported by Captain Toby E. Rodes, late of the Psychological Warfare Detachment, 12th Army Group: "Your leaders won't let you practice your religion. If you surrender, you will find in the American prisoner-of-war compound not only food, shelter, and medical care, but also a chaplain, and you can go to church services." The same source states that an appeal of this type was included in a number of locally distributed leaflets and that an entire leaflet on the subject had been under consideration at the war's end.
  11. "The Voices of Freedom," page 16, Army Talks (Vol. IV, No. 18), 16 September 1945. As far as can be discovered, this is the only strategically-distributed leaflet in which a religious motivation was used.
  12. The original directive on this subject, Section XIX-B, Letter, Office of the Chief of Staff, Supreme Headquarters Allied Expeditionary Force, file AG 014.1-1 (Germany) GE-AGM, subject "Directive for Military Government of GERMANY Prior to Defeat or Surrender," dated 23 November 1944, directed in paragraph 5: "Any member of the German Clergy engaging in political activity should in principle be treated in the same manner as any other person guilty of such activity. You are, however, at liberty to initiate appropriate action through the offender's superior ecclesiastical authority should you consider such a course preferable to direct action."
  13. A notable use of chaplains in order to help interpret the desires of a corps commander to the local population through the clergy took place in the XXI Corps. See Appendix 21.
  14. Par 5, Chaplain Section, Minutes of the Command and Staff Conference, Headquarters Communications Zone, 25 January 1945.
  15. Letter, Supreme Headquarters Allied Expeditionary Force, file AG 091-1 (Germany) GAP-AGM, subject "Directive for Chaplains as to Policy in Relations with the German Clergy and Inhabitants of Germany," dated 30 March 1945, amended by Letter, Supreme Headquarters Allied Expeditionary Force, file and subject as above, dated 13 April 1945.
  16. Thus in the History of the Chaplain Section, Headquarters Seventh U.S. Army (manuscript), it is reported for March 1945 that "several chaplains protested that it is not consistent with their consciences to so severely treat even the enemy," and in April 1945 that "one chaplain protested the non-fraternization policy, (while) three or four chaplains questioned the wisdom of it." It was the Theater Chaplain's intention that "army chaplains who cannot comply with the non-fraternization policy should be returned to units outside of Germany" (Minutes, Army Chaplains' Conference, 18 and 19 April 1945, Office of the Theater Chaplain, Headquarters Communications Zone, European Theater of Operations, dated 19 April 1945).
  17. The practical working out of the policy is illustrated from different angles in two after-action reports. The after-action report of the G-1 section, Headquarters, 100th Infantry Division, for November 1944, dated 1 May 1945, states: "In accord with the SHAEF policy in relations with the German Clergy and inhabitants of Germany, chaplains have utilized local churches and have arranged services at time when there has been no conflict with civilian schedule. Civilian clergymen have shown cooperation in changing their own schedules when it was necessary to accommodate

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military personnel. Arrangements for attendance at German church services have been made by civilian clergy holding mass and no civilians being permitted to attend. This means of supplying services has been used only in extreme necessity." The after-action report of the Chaplain Section, Third U.S. Army for January 1945 reports the situation: "At this time an opinion prevailed that all Third U.S. Army Chaplains should refrain from the use of churches and other buildings in Germany. It was felt that the gathering of congregations of American soldiers at set times and places to which German civilians would have access might provide an opportunity to contact the fifth columnists and underground agencies. This office explained that the whole question was a policy matter and that such policies and explanations thereof emanated from the Commanding General, European Theater of Operations. The policy of the United States Army at this time did not forbid the use of churches but insisted that seating of American soldiers be on the right side of the church, facing the altar and entirely separate from the congregation. To avoid the use of German churches would be a gesture of excessive politeness which the Germans might interpret as weakness. The attitude of Americans must be aggressive, positive, and without fear."

18. Typical answers of unit chaplains to a query in the Chaplain Section questionnaire, "From the religious angle, what is your opinion of non-fraternization rule as it was promulgated and as it was enforced up to VE-Day?" are the following:
- a. Chaplain (Captain) Arnold L. Simonson, 217th AAA Battalion: "As originally promulgated the non-fraternization rule seemed wise. Its enforcement was seldom taken seriously, however, either by men or by officers. Fraternization and sex gratification were assumed to be synonymous by too many. The greatest pressure for the relaxation of non-fraternization came from those whose sex life was considered more important than anything else. The enforcement of non-fraternization by an explanation of the reason therefor would have been an immeasurable religious aid."
  - b. Chaplain (Captain) Charles L. Brown, 517th Parachute Infantry Regiment: "The non-fraternization rule violated the basic maxim of religion and democracy that men are individuals and should be treated as such, and ran counter to the fundamental American trait of friendliness and cooperation. Our men were propagandized against the German system but lacked counter-propaganda as to Allied aims and purpose. When they came into contact with the sympathetic German statement of the German system they were no match for it."
  - c. Chaplain (Captain) William H. Dickinson, Jr., 179th Infantry: "In my sector, the non-fraternization rule was not enforced, and the fact that it was disregarded was bad on morale, as any disregarded order is. Conditions as they actually existed kept the German people from meeting or coming in contact with anything but the most immoral and degenerate elements in our personnel."
  - d. Chaplain (Captain) Richard A. Risser, 9th Armored Division: "I do not believe that there was a 'religious angle' to the non-fraternization rule. It was supposed to be a secular security measure. It was unenforceable, and was not enforced and this fact reflected discredit on the American forces in the eyes of the Germans."
19. Services performed for civilians were many and varied. Some typical instances may be cited. The manuscript history of the Theater Chaplain's Office in the United Kingdom, on file in the Historical Section, Theater Service Forces, states: "American Army chaplains preaching the gospel to British congregations

became a tradition in little churches throughout the country. In their spare time seventeen chaplains from one United States infantry division delivered hundreds of sermons at the invitation of parishes in which the units were stationed. Friendship between the Americans and British were cemented in many ways through the efforts of the Chaplain Section. During the Christmas season of 1943, one division staged fifty children parties for more than 10,000 youngsters who were blitzed out of their homes." In April 1944, Chaplain (Captain) L. Winfield Wickham collected 111/17/5 in the 231st Station Hospital for the Stars and Stripes' war orphans fund. In October 1944, the Division Chaplain of the 1st Infantry division evacuated the Roman Catholic Bishop of Aachen, his staff, and a number of Franciscan nuns to a monastery in Belgium by verbal orders of the commanding general (After-Action Report, Chaplain Section, Headquarters 1st Infantry Division, for October 1944). In the Channel Base Section, Chaplain (Major) Morris A. Sandhaus re-organized the Jewish community in Lille, which the Germans had completely uprooted, while Chaplain (Captain) William E. Guilfoyle arranged a series of Christmas parties for 9,000 children of Le Havre and vicinity (Paragraph "Chaplains' Activities at Lille;" in the chapter on "Civilian Activities," History of the Channel Base Section, manuscript). The Chaplains of the Normandy Base Section provided similar entertainments for 10,000 children (The Normandy Base Section from D-Day to VE-Day, manuscript). In January 1945, the division chaplain of the 36th Infantry Division arranged with the division quartermaster for delivery of coal to those civilians churches where military services were being held (After-Action Report, Chaplain Section, Headquarters 36th Infantry Division, for January 1944). In the liberated areas of north-eastern France, Chaplain (Captain) J. C. Gericke provided Protestant services for the local "German-speaking Frenchman" (After-Action Report, Chaplain Section, Headquarters 8th Armored Division, for February 1945). Just before VE-Day, the Theater Chaplain provided M. L'Abbe Jean Rhodain, whom the Roman Catholic Archbishop of Paris had appointed "to supervise and arrange for the religious administration for displaced persons and liberated Prisoners of War," with a letter of identification and introduction (Letter, Office of the Theater Chaplain, Headquarters European Theater of Operations, United States Army, no file or subject, dated 5 May 1945.)

20. Section II, Circular No. 85, Headquarters European Theater of Operations, United States Army, dated 7 August 1944, amended by paragraph 4, Section IV, Circular No 106, same headquarters, dated 24 October 1945. These were superseded after VE-Day by Section III, Circular 92, Headquarters United States Forces, European Theater, dated 8 July 1945. Reports of the misuse of church property for secular purposes continued to appear sporadically throughout hostilities even after publication of these directives; for instance, see the After-Action Reports of the Chaplain Section, Headquarters, XVI Corps, for February and April 1945.
21. No churches were available for services for the Protestant personnel of the 36th Infantry Division for nineteen months prior to December 1944. "Heretofore," the After-Action Report of the Chaplain Section of division headquarters for that month declares, "they have been limited to schools, houses, tents and outdoor services. In the various towns in which our units were located, contacts were made with the local clergy for the coordination of civilian and military services, and mutually satisfactory arrangements were completed. Many of our men visited civilian churches, and many French civilians attended our military services."

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THE GENERAL BOARD  
UNITED STATES FORCES, EUROPEAN THEATER

APO 408

PART THREE

FACILITIES, EQUIPMENT AND SUPPLIES FOR CHAPLAINS

IN THE EUROPEAN THEATER

CHAPTER 13

CHAPEL AND OFFICE FACILITIES

97. Chapels In Communications Zone Installations, Including Equipment Therefor.

a. It was the policy of the United States Forces to utilize so far as possible existing civilian and military facilities, in view of the extreme shortage of building materials, the necessarily temporary nature of many of the installations, and the rapid influx of vast increments of troops.<sup>1</sup> Some difficulty was experienced in camps and in prisoner-of-war installations, but 87% of the chaplains interviewed nevertheless found the chapel and office facilities in the Communications Zone on the whole to be adequate.

b. Similarly, wherever installations were considered to be temporary, improvements involving money outlays were held to a minimum. Only where the installation was considered to be more or less permanent did the Army authorize any elaborate expenditures.<sup>2</sup> In the temporary installations, chaplains were dependent upon their own resourcefulness and initiative, and upon the improvisations of the men whom they were serving, to create adequate centers of worship.

c. A saving factor was the extreme generosity of the local church-people throughout the theater in making available their churches, chapels, and other buildings. The use of such civilian installations did not always make for the greatest convenience in the servicing of our troops, yet it often meant that our men could worship in the surroundings of civilian sanctuaries, many of them ancient and lovely, and it provided at the best and highest level a contact of fellowship and service between our troops and the local population.

98. Office of Separate Tent to Provide Privacy for Consultation and Study.

a. Wherever the troops moved into billets, an effort was generally made to give the chaplain an office or separate tent. In the field, this was not always true, nor, with tentage in such short supply, was it always possible. Typical of many directives on the subject is one issued in the Loire Base Section: "It has come to the attention of this headquarters that unit chaplains are experiencing difficulty in obtaining suitable offices or private rooms where

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enlisted men can come for consultation. It is realized that, under certain conditions, such facilities are unavailable. It is, however, directed that all unit commanders give this matter their careful attention with a view to providing their chaplains with a room or tent for their exclusive use. Such facilities are of the highest importance, because of the nature of the chaplains' responsibilities for the spiritual welfare of the command."<sup>3</sup>

b. Where the supervisory chaplain had a proper sense of his responsibility toward the unit chaplains whom he supervised and where the commanding officer saw the possibilities of the chaplain's work and desired to avail himself to the fullest extent of the chaplain's usefulness, a separate office or tent for study and consultation was provided.<sup>4</sup>

#### CONCLUSIONS

99. a. The resourcefulness of the chaplains and of the men whom they served, together with the generosity of the local church-people in making their churches available, prevented the policy of keeping new construction and expenditures to a minimum from imposing excessive limitations on the chaplains' ministry.

b. A separate office or tent for the chaplain for consultations and study was generally provided whenever the troops were in billets. In the field, the short supply of tentage was the major limiting factor.

#### RECOMMENDATIONS

100. It is recommended:

a. That in future overseas operations, standing operating procedures on troop and prisoner-of-war housing contemplate the construction of adequate chapel facilities in those instances where existing facilities for this purpose are inadequate;

b. That the War Department direct that, in order to provide adequate privacy for consultation and study, a separate office or tent be assigned to the chaplain whenever practicable.

#### FOOTNOTES TO CHAPTER 13.

1. Thus European Theater of Operations Standard Operating Procedure No. 5A, "Static Housing Accommodations for Troops on the Continent," 26 October 1944, makes no provision for a chapel. Similarly, European Theater of Operations Standard Operating Procedure No. 58, "Housing Accommodations for Prisoners of War on the Continent," 27 November 1944, makes no provision for chapel tents. The chaplain's tent is located in the administration area, next to the post exchange, facing the vehicle park. Minimum supplies are authorized for the chaplain's office in each case.
2. The theater policy with reference to chapel equipment was set forth in 4th Indorsement, Headquarters European Theater of Operations, U. S. Army, file AG 475 Op, dated 22 February 1945, to Letter, Office of the Chaplain, 80th Field Hospital, III Hospital Group (Provisional), subject "Request for Altar Cloth," dated 4 February 1945: "Elaborate materials have been approved for station and general hospitals and other semi-permanent installations, but have

[REDACTED]

been disapproved for field units as being impracticable."

3. Section II, "Chaplain's Requirements," Memorandum No. 47, Headquarters Loire Section, Communications Zone, European Theater of Operations, APO 573, dated 21 November 1944.
4. See par. 104d below on tentage for chaplains.

## CHAPTER 14

### CHAPLAINS' EQUIPMENT AND SUPPLIES<sup>1</sup>

101. Organizational Table of Equipment Items Currently Authorized. As necessary equipment for the carrying out of the chaplain's numerous duties, he is authorized the following items: A chaplain's outfit (Christian faith, Stock No. 36-O-800; Jewish faith, Stock No. 36-O-810), consisting of a field desk, a chaplain's flag, a wooden automobile-type flagstaff, 150 copies of the Song and Service Book for Ship and Field, with container, and a folding field organ; a portable typewriter; a truck, 1/4-ton, 4x4, and a trailer, 1/4-ton. Initially, in some Tables of Equipment, certain of these items and other minor articles of equipment were made available to chaplains overseas "when authorized by the theater commander." In order to equip chaplains as fully as possible, Section II, "Additional Equipment for Chaplains," Circular No. 21, Headquarters European Theater of Operations, U. S. Army, dated 25 February 1944 (and published prior to the dissemination of Circular No. 81, War Department, 1944), directed: "The issue of (such contingently authorized) equipment is authorized for any unit whose table of equipment includes a section, 'Additional Chaplains' Equipment, when authorized by the Theater Commander'." The current authorization for issue is the applicable Table of Equipment of Section VI, Circular No. 355, War Department, 28 November 1945.

a. QM-6; dated 31 January 1944, proscribes the issue of the desk, field (empty), fiber, headquarters type (Stock No. 26-D-140), as part of the chaplain's outfit. This desk has the considerable disadvantage, from the point of view of the unit chaplain, of being extremely bulky, difficult to move, and not well adapted for his particular needs. A more practical solution of the desk problem, adopted by many chaplains, is the substitution for the currently authorized field desk of the company-sized field desk, (Stock No. 26-D-135),<sup>2</sup> plus a small container of the foot locker type for the storing of literature and expendable supplies. At division level and for supervisory chaplains in general, the chaplain section should have in addition one regimental size field desk.

b. The chaplain's flag (Christian faith, Stock No. 5-F-980; Jewish faith, Stock No. 5-F-985) was used by almost all chaplains. Primarily devised "to designate the place where the chaplain may be found" and to "be displayed at or over the place of divine worship during services" (paragraph 13, AR 60-5), it was also utilized to indicate the location of the chaplain's office or tent, was flown from the chaplain's vehicle, and was used decoratively in the services themselves.

c. The flagstaff (Stock No. 5-F-6525) which was authorized by Section II, Circular No. 333, War Department, 15 August 1944, was in short supply in the European Theater. Only a small minority of chaplains were able to secure it; the others, however, were able to improvise satisfactory substitutes.

d. Each chaplain was issued 150 copies of the Song and Service Book for Ship and Field (Stock No. 36-M-657) in a specially constructed container of fibre or steel (Stock No. 36-C-1295). Probably no item of chaplains' equipment was more unanimously criticized than was the hymnal. It was almost valueless in meeting the needs of Jewish men, and large numbers of Roman Catholic chaplains made no use of it whatever. The Mass for the Feast of Christ the King was generally regarded as less useful than the war-time dominical Mass of the Most Holy Trinity would have been, and the Roman Catholic hymns were frequently criticized as being too limited in number. Protestant chap-

lains complained about both the hymns and liturgical material. The hymns were declared to be pitched too high for male voices,<sup>3</sup> insufficient in number, and too limited in selection, particularly as regards objective hymns. In the liturgical section, the prayers were described as too few in number and generally not well chosen, the selection of responsive readings was regarded as too limited and as requiring either the inclusion of a Psalter or an increase in the number of readings, and the order for the Protestant service was condemned as unnecessary for chaplains of liturgical denominations and as valueless to most of the others. The folk songs were not widely used, and it was felt that no adequate selection could be provided within the limitations of a small field hymnal. Finally, almost all chaplains agreed that it was not necessary to have more than 100 books. The containers, both steel and fibre, were found to be serviceable and well constructed, but extremely bulky and hard to handle. It would be better to issue the hymnals in two units of fifty each. Each unit should have a suitcase type container capable of being carried by a single handle and as nearly waterproof as possible.

e. Protestant chaplains in particular found the field organ (Stock No. 36-0-580) of inestimable value. Improvements are required, however, along the following lines: Methods should be found to make the organ more weather-resistant, so that it will neither warp nor swell as easily as the present organ does; the wooden pegs should be replaced in construction by metal pegs;<sup>4</sup> and a case or other protection should be provided. The present organ is too heavy to lift and carry easily. It is believed that, by using modern plastics, a field organ can be constructed which would be both lighter in weight and more durable than the present instrument.

f. The chaplain is required by the nature of his duties to conduct rather extensive correspondence both through official channels and of a more personal nature. Fortunately the portable typewriters issued were, on the whole, adequate. Occasionally, rebuilt typewriters failed to stand up; some new typewriters were cheaply and poorly constructed.<sup>5</sup>

g. The truck, 1/4-ton, 4x4, authorized for issue to all attached and assigned chaplains by Section I, Circular No. 81, War Department, 23 February 1944, was an indispensable contribution to the furtherance of the chaplain's ministry, especially in his coverage of extended and isolated units. As one division chaplain has written: "No story of a chaplain's work in war is complete without a tribute to those responsible for the chaplain's individual transportation. The dreams of other chaplains in other wars have been realized in that precious WD circular which gives the chaplain the means of getting around quickly in a wide and ever demanding field."<sup>6</sup> It is safe to say that the notable record of achievement both in the vast number of individual services of worship and in personal pastoral ministrations could not have been achieved by the chaplains of the European Theater without this very wise provision for their transportation.<sup>7</sup>

h. Chaplains found the trailer, 1/4-ton, a practical adjunct for both transportation and storage of equipment. Its greatest disadvantages lay in the inadequate protection which it afforded the chaplain's equipment and in the difficulty of access to relatively heavy items which required frequent handling and movement. A better designed trailer for the chaplain's use would be one which is built up on the sides an additional eighteen inches, protected with a rigid locking top, and provided with a tail gate.

#### 102. Availability to Chaplains of Authorized Equipment.

a. The chaplain is no less dependent upon his equipment than

any other soldier. His duties call for his presence with his men, who are often scattered over wide areas. His work cannot be carried on vicariously or in absentia. Even under the relatively simple conditions of a camp or post in the United States, where private facilities might sometimes be available, the chaplain would be severely handicapped without his own assigned transportation. Under field conditions, and especially in operations, these difficulties are obviously multiplied many times.

b. In August 1943 and before, almost the only vehicles specifically assigned to chaplains were the 2½-ton truck and the 1-ton van-type trailer in the chaplain section at division headquarters. Although the commanding officer was charged with providing adequate transportation, the average unit chaplain found it almost always difficult, and often impossible, to be where he was needed, as often as needed, and when he was needed. When he did arrive, he had to appear all too frequently without his proper and necessary equipment.

c. Aimed at relieving this situation, Section I, Circular 81, War Department, dated 23 February 1944, authorized one truck, 1¼-ton, for each attached or assigned chaplain. This circular, however, became known in the European Theater only slowly,<sup>8</sup> and then difficulty was encountered because of the shortage of all ordnance equipment in the Theater. Some chaplains had secured vehicles before the invasion of Normandy, but relatively full provision began to be made only after the issuance of a directive from Headquarters European Theater of Operations, dated 5 June 1944, and revised 10 July 1944.<sup>9</sup> That this letter's description of the purpose of the transportation and the statement of command responsibility were not sufficient in all cases to secure to the chaplain proper control over his vehicle was evidenced by frequent references to transportation difficulties throughout hostilities in chaplains' monthly reports and in the section journals of supervisory chaplains, and by the numerous directives issued by subordinate headquarters.<sup>10</sup> Where supervisory chaplains did not secure the issuance of such directives, the problem persisted. The Theater Chaplain estimated that one-fifth of the chaplains in the European Theater had difficulty in procuring a vehicle or in retaining control over it.<sup>11</sup> This percentage was confirmed by the interviews undertaken for this study. The most consistent source of complaints were engineer combat groups and mobile medical installations.

d. A smaller number, 12%, reported similar difficulties with respect to their typewriters.<sup>12</sup>

e. Because of the need for mobility in serving units extended over wide areas, the possibility of his detachment for service with other units not having a chaplain, and the difficulties created with every transfer, 85% of all the chaplains interviewed held that the chaplain's equipment, or at least the typewriter, truck, trailer, and field desk, ought to be assigned to the chaplain on shipping ticket upon arrival in the theater. Such a policy would not only make the chaplains' equipment available where it ought to be, that is, with the chaplain who will use it, but it would also provide better control.

### 103. Desirability of Authorizing Additional Equipment for Chaplains.

a. More than one-fifth of the chaplains interviewed said that the present authorized equipment for chaplains is completely sufficient.

b. By far the largest demand for additional equipment, often based on dire personal experience, was for the issue to each chaplain of a watch and, in the case of tactical units, a compass.

c. Other items of equipment were suggested, such as a duplicating machine, a mountain cook-set, a folding lectern, and tract-racks, but not generally enough to indicate that they are essential items. A public address system, however, if sufficiently portable, would fill a genuine need of many chaplains, as the number of public address systems purchased by chaplains prior to arrival in the theater, and used to good effect by them in operations, shows.

d. A considerable proportion of the chaplains interviewed desired the addition of at least two copies of the Army and Navy Hymnal with the chaplain's outfit, for the use of soloists and for the enrichment of the hymnody available in the Song and Service Book.

104. Non-Table-of-Equipment Items of Government Issue for Chaplains Use.

a. In addition to items currently authorized in Tables of Equipment, a number of articles were available to chaplains under certain circumstances or to most particular needs.

b. Both the chapel flag, regimental size, and the national color were in constantly short supply in the European Theater of Operations, and five to six months were required to fill requisitions through the Port Chaplain, New York Port of Embarkation. Inasmuch as there were relatively few installations of such a character or permanence as to justify their issue, it would have been possible to maintain a sufficient stock of chapel flags and national colors in the theater to have met requisitions immediately. Six sets would have been adequate.

c. Individual denominations were expected to provide their chaplains with Mass kits and portable-altar-and-Communion-sets. Only when the chaplain stated that no suitable set was available through his denomination could one be issued to him through quartermaster channels. Many chaplains did not become aware of the need for a portable altar in addition to their Communion set until they were overseas and in combat. Although this lack actually rendered the chaplain's denominationally provided Communion set unsuitable, yet because of the short supply of portable-altar-and-Communion-sets and because of the chaplain's hesitancy at censuring his denomination, many made shift with equipment which could not be considered adequate. In order to secure a uniform and sufficient supply, a portable-altar-and-Communion-set should be made an expendable item of issue to all chaplains, to be retained upon separation from the service as is at present the case with the chaplain's scarf.<sup>13</sup> The kit should be made lighter in weight than the present one, possibly by the use of plastics where appropriate. It should include, as at present, an altar, altar hangings, altar linens, a cross-crucifix, and two candlesticks. It should also include a missal-stand and burse, and space should be provided for vestments, a formulary, a limited quantity of tracts and printed material, and sacramental supplies. The set should be issued in three types:

- (1) A Mass kit for Roman Catholic chaplains;
- (2) A Communion set with chalice, paten, host-box, lavabo, and cruets for those denominations using the common cup or intinction;
- (3) A Communion set with individual cups.

The necessity for a similar kit for Jewish chaplains, containing a small scroll of the Law, a Kiddush cup, a menorah, and other requisite ornaments, should, in view of repeated suggestions of Jewish chaplains, be carefully studied.

d. Circular No. 377, War Department, 18 September 1944, authorized under certain circumstances the issue to the chaplain of a small wall tent. While not all chaplains needed or desired such a tent, others regarded it as highly necessary. Thus, the Third U. S. Army Chaplain, Chaplain (Colonel) James H. O'Neill, states: "The most significant accomplishment of the entire month of October (1944) was the agreement worked out by this section and the Quartermaster Section of this headquarters whereby one tent, small, wall, complete, with fly, was made available to every chaplain who desired it within this command. Not since the authorization for transportation of chaplains was there any item of equipment issued for the chaplain's work, which was more important than the tent, small, wall. This tentage provided not only office space, privacy for counsel, study and religious instructions, but it also gave protective covering for altar, organ and other expensive and essential equipment." 14. Prior to the Normandy invasion, in May 1944, Theater Headquarters<sup>15</sup> had sought the opinion of the First and Third Armies on the question of the authorization of small wall tents for each chaplain with combat units. The First U. S. Army, supported by First U. S. Army Group, recommended disapproval, stating that the trailer would provide adequate protection for equipment and that in combat operations the chaplain could share a portion of the aid station for his office. The Third U. S. Army Commander, on the other hand, considered that the tentage was "urgently needed to afford privacy for personal counselling, confession, study, religious instructions, and can also be used as an altar cover for religious services in inclement weather," and noted also that further protection of various expensive items of personal and ecclesiastical equipment would be assured. Although Headquarters Service of Supply did not authorize the small wall tent for chaplains, as the shortage of tents became less acute, they were made quite generally available to chaplains desiring them. The desirability of authorizing a small wall tent for chaplains has been incontestably demonstrated by experience.<sup>16</sup>

e. Band arrangements of hymns were available upon request. The limited number of bands, however, together with the circumstances attending operations, kept the demand for such arrangements at a minimum. The few chaplains who desired them found them available and useful.

#### 105. Expendable Supplies for Chaplains.

a. The chaplain's scarf was issued in two types, Christian, and Jewish. Roman Catholic Chaplains were prohibited by the Military Ordinariate from wearing it. 70% of the Protestant chaplains likewise did not wear it. Chaplains of the liturgical denominations, however, made greater use of the scarf in the European Theater of Operations than they did in the United States, and many chaplains of non-liturgical denominations utilized the scarf during combat, not only as an item of uniform, but also sometimes as a pulpit or altar hanging. The chaplain's scarf, Jewish faith, was used by from 75% to 90% of the Jewish chaplains. The suggestion was made that, since the chaplain's scarf is an article of military uniform and not an ecclesiastical vestment, chaplains be formally authorized to wear on the left side of the scarf, above the position of the breast pocket, the ribbons representing the decorations and medals awarded the chaplain. In favor of such a procedure, it was pointed out, is the custom in the British forces,<sup>17</sup> from whom the American chaplain's scarf was borrowed. It is already being done by a growing number of American chaplains.

b. Copies of the Holy Scriptures or portions thereof were provided in three versions, Roman Catholic, Protestant, and Jewish. Chaplains are agreed that the present editions are too large in size, that the print is too small and that the binding is neither adequately flexible nor sufficiently durable.

- (1) Protestant chaplains in the great majority believed that the Protestant New Testament should have the Psalms added. Space could be saved and the Scriptures made more readable by using modern paragraphing and punctuation, with the verses indicated either in the margin or by exponential figures in the text. Soldiers almost invariably preferred the Gideon edition, with Psalms, or the American Bible Society edition; both were smaller in size than the government edition, and the type faces were far clearer and more legible.
- (2) Two editions were offered for Roman Catholic use. In spite of the title on the cover, "New Testament, Roman Catholic Version," neither was a complete New Testament. The earlier edition was only a selection of daily readings based on a harmony of the four Gospels and the Epistles. The second edition includes only the four Gospels and the Acts of the Apostles. The consensus of Roman Catholic chaplains interviewed was that the Roman Catholic version should be a complete New Testament, with the same general physical characteristics as the Gideon edition of the Authorized Version New Testament. In greater demand among Roman Catholic troops than any edition of the Scriptures were denominationally-issued prayer books and the Reverend Joseph P. Stedman's daily and Sunday missals.
- (3) Jewish chaplains generally questioned only the physical characteristics of the Jewish Holy Scriptures. Here again the desire was unanimously expressed for a smaller, more legible volume, with a more flexible binding. As was the case with Roman Catholic men, the Jewish soldier preferred a prayer book to a copy of the Scriptures.

c. For reactions to a poster blanks issued by the Office of the Chief of Chaplains, see paragraph 41a.

d. In order to provide informal gatherings with hymns in a form capable of being conveniently carried and distributed, two editions of a small folder entitled "Hymns from Home," each containing ten hymns, were issued. Since only Protestant chaplains appear to have used them, the inclusion of hymns of other faiths seems a waste of space. When the hymn sheets were issued with the rations, the men merely scanned the folders and threw them away. The Protestant chaplains who used them found them valuable for some types of services. In their opinion, "Hymns from Home" should be issued more frequently and they should be made available to the chaplain on request, but not issued automatically.

e. Bulletin blanks were made available too late in the European campaign for comment in this study.

f. Each chaplain was issued a book of marriage and baptismal certificates. In the case of Roman Catholic chaplains, accomplished certificates are furnished only by the Military Ordinariate. A majority of Protestant chaplains found the certificates useful but in need of improvement. The forms were criticized as being too large and as neither attractive nor churchly enough.<sup>13</sup>

g. For Jewish men who were scrupulous as to their religious dietary requirements, the Jewish Welfare Board provided canned kosher food to supplement the Army ration. The demand by and large was not great, although some felt the kosher food highly essential, and there were many isolated calls for it. In general, it was available when it was required, but there was considerable ignorance of the availability of this food among Christian chaplains.

h. For religious pamphlet literature and non-Government-issue supplies and equipment, chaplains were largely dependent upon their own resources or the generosity of the American churches.<sup>19</sup> Where these materials were requisitioned in small quantities, for direct mail delivery, the service was good, supply was relatively fast, and the available quantities were adequate. Difficulties were encountered where bulky items were concerned and where the packaging of large quantities of articles required that the supplies be consolidated for transportation in accordance with quartermaster allocations and priorities.<sup>20</sup> The timely availability of such supplies was dependent in some measure upon whether the individual chaplain had sufficient advance information concerning seasonal needs and whether he made sufficient allowance for the time lag involved in correspondence and shipment.

i. Supplies for chaplains secured within the theater included some printing and some ecclesiastical ornaments, but for the most part they consisted of expendables such as rosaries, medals, wine, hosts, grape juice, and candles.<sup>21</sup> In general these items were reported in short supply and the quality was not always as high as could be desired.<sup>22</sup> Altar wine caused some difficulties both in securing and preserving. Because there is a question of scruple involved in the spoilage of sacramental wine, experience indicated that the light, hard-to-keep wines should be avoided, inasmuch as field conditions made it impossible to take adequate precautions and care to preserve the wine, once the bottle was opened. The shortage of candles made it necessary to issue the limited available quantity of part-beeswax candles primarily to those chaplains who were under rubrical requirement to use candles with at least a part beeswax content. An outstanding example of the provision, through planning and coordination, of large quantities of essential religious material was noted in connection with the Passover services for Jewish men.<sup>23</sup> In England locally-procured supplies were purchased by the Theater Chaplain through the General Purchasing Agent and the Office of the Chief Quartermaster out of Reverse Lend-Lease funds. On the Continent, where the Reverse Lend-Lease accounting and disbursing process was too slow for the dealers to operate satisfactorily, locally procured items were usually purchased from funds allotted to the Theater Chaplain from Central Army Exchange Fund dividends. The total cost of such locally procured supplies in England and on the Continent amounted to about \$63,000.

#### 106. Supply Plan for Chaplain and Religious Supplies.

a. With the single exception of Table of Equipment articles, which were issued by the quartermaster, chaplains' supplies in the European Theater were handled by the Supply Branch, Office of the Theater Chaplain. A chart of the Theater Chaplain's Office prepared on 5 February 1944 lists as functions of the Supply Branch:

- (1) Studying needs and making estimates of chaplains' equipment and recommending distribution of available supplies, chaplains in greatest need being given highest priority;
- (2) Securing supplies as needed (Protestant Communion sets and all altar wine through local procurement; Testaments, Scriptures, prayer-books, other religious literature, rosaries and medals, from the United States);
- (3) Handling requisitions and shipment of supplies;
- (4) Maintenance of supply records and making of reports

on supply matters to the Theater Chaplain;

(5) Supervision of the Chief of Chaplains Religious Fund.

At this time the branch consisted of one chaplain (captain), one technician third grade, and one private.

bb. With the beginning of operations on the Continent, the supply of ground forces and air force units in the base sections was made the responsibility of the base section chaplain's offices. The senior chaplain of the advance sections were made responsible for the supply of all armies in the field as well.<sup>24</sup> The actual procedure is typified by the description contained in the After-Action Report of the Third U. S. Army Chaplain: "Each individual chaplain within the Third U. S. Army was asked to indicate his needs for such items as communion wine, communion wafers and hosts, New Testaments, Catholic and Protestant, missals, medals, tracts, etc. These estimates were consolidated by each supervisory chaplain through which they passed. Corps chaplains under the supervision of the army chaplain procured all supplies for individual chaplains within the corps directly from the Senior Chaplain, Advance Section, Communication Zone. This section prepared a consolidated requisition for all supplies needed for unit chaplains on duty with Third U. S. Army troops."<sup>25</sup>

c. This procedure was modified from time to time. Thus in January 1945 all chaplains were directed to submit on the twenty-fifth of each month individual requests to their respective supervisory chaplains. On the first of each following month, the army and corps chaplains, instead of consolidating these requests, were to forward a copy of each of the accumulated individual requests to the Theater Chaplain's Office and another copy to the base or advance section chaplain, who in turn issued the supplies requisitioned to the respective army and corps chaplains for further delivery. Corps chaplains receiving supplies for division chaplains who had passed from their administrative control were to notify the new corps chaplain, whose responsibility it then became to see that the supplies were delivered to the unit designated.

d. A directive clarifying procedure in connection with both Table of Equipment and non-Table of Equipment items was issued by the Chief Quartermaster, European Theater of Operations, on 13 January 1945.<sup>26</sup> Among other provisions, United States Army Depot Q-177 in Paris was designated as the central warehouse for all chaplain and religious supplies.<sup>27</sup>

e. Early in 1945, when it had become clear that considerable quantities of chaplains' supplies shipped from the Zone of the Interior with quartermaster markings had found their way into quartermaster stores, a new system of identifying chaplains' supplies was initiated by the War Department. In lieu of service color markings, shipments of chaplains' supplies were to be marked with the word "Chaplain" two inches high in black on one end and one side of each container, and the letters "CHA" were used as the abbreviation of the shipping service in the overseas address.<sup>28</sup>

f. The basic supply plan at the end of hostilities as outlined in a manuscript history of the Theater Chaplain's Office prepared shortly after V-E Day showed little change from the earlier program. Procurement of supplies for active prisoners-of-war clergymen had become one of the major responsibilities of the section,<sup>29</sup> which had grown from one officer and two enlisted men to two chaplains (majors), three enlisted men, a British civilian secretary, and three French civilian laborers. Certain items, such as Roman Catholic altar wine, part-beeswax

candles, and portable-altar-and-Communion-sets, because of the critical supply status, were still issued on a limited basis. Under the supply plan as described, the Senior Chaplain of each Communications Zone section "submits monthly to (the Theater Chaplain's) office a consolidated requisition for the monthly stock of religious supplies necessary to fill requisitions from all chaplains served in the particular Communications Zone section area. As these requests are received in this office, the quantity of supplies required are set up in the local supply rooms for shipment. When each shipment is fully prepared it is shipped to the appropriate section, base section or base chaplain under existing transportation arrangements." All religious supplies prior to distribution were to be stored in Warehouse 68 at Q-177. A sufficient stockpile to permit the filling of current orders was maintained in supply rooms in the basement of the Hotel Majestic, Paris.

g. From certain aspects the program for chaplains' and religious supplies in the European Theater was unsatisfactory. In part the normal difficulties of wartime procurement, shipment and distribution affected the efficiency of the chaplain supply system as well. In addition, the low priority given chaplain equipment in the early stages of operations carried over into the period of this report and reduced the availability of both Table of Equipment and other religious items. More immediately remediable deficiencies, however, were also noted.

- (1) There appears in the forecasts of the Theater Chaplain's Office to have been a consistent tendency to underestimate the needs of chaplains, with the result that many articles were always inadequately available.
- (2) The machinery of requisition was too cumbersome. Decentralization to the army level for field troops and to the Communications Zone section level for service troops is desirable.
- (3) The introduction of the corps chaplain into the distribution system between the army and the division involved an unnecessary channel.
- (4) While by the end of operations reasonably adequate stockpiles of many items had accumulated in the two advance sectionschaplains' offices, a minimum of one normal thirty-day supply increment of at least such relatively predictable items as wine, hosts, and candles ought to have been on hand in the army chaplains' offices as well.
- (5) The supply supervision over chaplains in subordinate echelons was inadequate and supply discipline for chaplain and religious items was often accordingly poor. Reports were received of the accumulation in corps, division and unit chaplains' office of considerable quantities of material for which no immediate demand existed and which, since the storage and transportation facilities were inadequate, rapidly deteriorated into unusability.
- (6) Losses through pilferage and theft could have been reduced, if not largely eliminated, by the use of

locked boxes, returnable at the point of delivery.

- (7) Adequate transportation in the office of the army chaplain for the purpose of securing supplies from the Communications Zone section chaplains' office and of distributing supplies to corps and division chaplains would have contributed greatly to maintaining the impetus of supply from the rear to the front, particularly at the lower echelons where this procedure tended most generally to break down.
- (8) Lack within the Theater of a stockpile of non-T/E government issue items for chaplains, such as chapel flags, national colors, and portable-altar-and-Communion sets, made these in effect unavailable.

#### 107. Chaplains' Funds.

a. The few chaplains who continued to have religious funds overseas are almost unanimous in their testimony that the funds were an unnecessary nuisance without a practical purpose.<sup>30</sup>

b. Discretionary funds provided by denominations to their chaplains appeared to have been limited to Lutherans, Episcopalians, and Jews. Except under extraordinary circumstances, these funds were rarely used except for the purchase of equipment required in denominational services.

#### CONCLUSIONS

108. a. The regimental field desk as issued to chaplains proved to be not well adapted to their needs. The Song and Service Book for Ship and Field was unsatisfactory. One hundred field hymnals per chaplain are sufficient. The container for the hymnals, though sturdy and serviceable, proved to be too bulky and hard to handle. The field organ, while it was extremely valuable, was found to be too easily affected by the weather and too heavy. The portable typewriter was on the whole adequate. The 1/4-ton truck and trailer proved to be an excellent solution of the unit chaplain's transportation problem.

b. The chaplain's transportation and typewriter were not always available to him. Some or all of the chaplain's equipment should be issued to him on shipping ticket upon his arrival in the theater.

c. Issue of a watch to all chaplains, and of a compass to those with tactical units, is desirable. A public address system, if sufficiently portable, would fill a genuine need of many chaplains. At least two copies of the Army and Navy Hymnal should be added to the chaplain's outfit.

d. Chapel flags, national colors, and portable-altar-and-Communion sets were constantly in short supply; a stock pile of six each would have made these items immediately available. Portable-altar-and-Communion sets should be made available in three types as an expendable item of issue to all Christian chaplains. The feasibility of a similar set for Jewish chaplains should be studied. The advisability of making a tent, small, wall, available to all chaplains was conclusively demonstrated.

e. The chaplain's scarf was well received by approximately 30% of the Protestant and 75% to 90% of the Jewish chaplains.

Government-issue Scriptures are too large, the print is too small, and the binding lacks sufficient flexibility and durability. The Protestant version should also contain the Psalms. Both Roman Catholic editions were unsatisfactory; a complete New Testament should be issued. The distribution of "Hymns from Home" was unwise; this publication should be issued more frequently, and should be made available on requisition but not sent automatically to the chaplains. The marriage and baptismal certificates require further study. Canned kosher food was adequately available for Jewish men who were scrupulous in their observance of the dietary restrictions; non-Jewish chaplains were, however, inadequately informed about its availability. Privately procured supplies were easily and quickly available, when mailed in small quantities direct to the chaplains. Shipment of packages which required consolidation for transportation under quartermaster allocations and priorities was frequently unsatisfactory. Expendable religious supplies procured within the theater were generally in short supply and sometimes of poor quality.

f. Some of the difficulties in procuring and distributing chaplain and religious supplies can be attributed to normal wartime dislocations and were not remediable within the theater. Others, however, could have been ameliorated, if not entirely obviated.

g. Unit chaplains' and religious funds proved unnecessary overseas.

#### RECOMMENDATIONS

109. It is recommended:

a. That in the chaplain's outfit (Stock No. 36-O-300 and 36-O-810) there may be substituted for the desk, field (empty), fiber, headquarters type (Stock No. 26-D-140) one desk, fibre, field, company (Stock No. 26-D-135), and a foot-locker type of container, with approximate dimensions of twenty-four inches long, fourteen inches wide and twelve inches deep, fitted with handles at both ends;

b. That the current Song and Service Book for Ship and Field (Stock No. 36-M-657) be withdrawn from distribution and replaced by a field hymnal more adequately meeting the requirements of the service with particular reference to pitching the hymns for male voices;

c. That each unit chaplain be authorized two sets of field hymnals, each set to consist of fifty books and to be contained in a suitcase-type container capable of being carried by a single handle and as nearly waterproof as possible;

d. That the present field organ (Stock No. 36-O-580) be replaced by a lighter weight, more durable, more weather-resistant, and more easily portable instrument;

e. That consideration be given to the issue to chaplains of a trailer, 1/4-ton, built up on the sides an additional eighteen inches, protected with a rigid locking top, and provided with a tail gate;

f. That the War Department prescribe that equipment issued to an organization in view of the assignment or attachment of one or more chaplains thereto shall be under the control of the chaplain for whom it was drawn and shall be withdrawn from his control only in case of emergency;

g. That in future operations the chaplain's outfit, portable typewriter, and vehicles be issued to each chaplain on a shipping ticket as soon after his arrival in the theater as the current supply situation permits;

h. That a portable public address system designed to operate from the storage battery of a truck, 1/4-ton, be made available for issue to each unit chaplain upon requisition;

i. That in future operations there be maintained in each overseas theater a suitably large stockpile of government issue equipment for chaplains and chapels, authorized for issue under certain circumstances but not included in organizational tables of equipment;

j. That governing tables of equipment be altered to authorize the issue to each attached and assigned chaplain of one watch, wrist, 7-jewel, and, in the case of tactical units, of one compass;

k. That that there be included in the chaplain's outfit two copies of the Army and Navy Hymnal;

l. That there be issued to each Christian chaplain on a shipping ticket as an expendable item one portable-altar-and-Communion-set of appropriate design to meet the respective chaplain's denominational requirements and that the need for a similar kit for Jewish chaplains be considered;

m. That the chaplain's outfit be modified to include one tent, small, wall, complete, with fly;

n. That the status of the chaplain's scarf as an item of military uniform rather than ecclesiastical vestment be recognized by authorizing the wearing on the left side thereof, 16 inches from the center of the scarf, the ribbons representing the decorations and medals which the chaplain is authorized to wear on his service coat, field jacket, or shirt when worn as an outer garment;

o. That current editions of Government-issue Scriptures be superseded by new editions reduced in size to overall dimensions of 2-1/8 inches by 4-5/8 inches by 11/16 inch, set in a more legible type face, and bound more durably and flexibly;

p. That the Protestant version of the Government-issue Scriptures include the Psalms, and that the text throughout be printed with modern paragraphing and punctuation, using the verse form only for poetic passages and indicating the verses by numbers in the margin;

q. That the new Testament, Roman Catholic version, include the text of the entire New Testament;

r. That Hymns from Home be issued at quarterly intervals until a total of twelve numbers are available, that they no longer be automatically issued to chaplains, and that they be made available for issue upon requisition in units of 100 leaflets each;

s. That in future operations the needs of chaplains in the way of religious materials for prisoners-of-war be anticipated and adequately planned for;

t. That in future overseas operations the theater supply plan for expandable religious supplies eliminate the corps chaplain's office, except for chaplains attached to corps troops; that it contemplate maintenance of a normal thirty-day supply increment of altar wine, communion wafers and candles in the office of each army chaplain; that locked supply boxes returnable at the point of issue be issued with a view to reducing losses through pilferage and theft; and that the system of requisitioning be simplified by submitting consolidated requisitions from division and corps chaplains' offices to the army chaplain, from the army chaplain's office to the base or advance section chaplain's office, and from the latter to the theater chaplain's office.

#### FOOTNOTES TO CHAPTER 14

1. As special consultant on music, the section-in-charge availed itself of the services of WOJG James B. Wallace, W-2126370, Administrative Assistant, Chaplain Section, Headquarters XXIII Corps, in civilian life Dean of Music, Belhaven College, Jackson, Mississippi.
2. It is noted that in the listing of Table of Equipment items for chaplains, par 2, Circular Letter No. 7, Headquarters Communications Zone, European Theater of Operations, Office of the Chief Quartermaster, dated 13 January 1945, the desk listed is "desk, fibre, field, company."
3. Some chaplains reported that they compensated for this defect by shifting all the needs in their field organ so that it would play a whole note or half a tone lower.
4. This was done frequently in the field, using various expedients to provide metal pegs.
5. The typewriter requirements of supervisory chaplains are presented in paragraphs 134c(4) and 135c(3).
6. Paragraph 12, "Chaplains' Transportation," Division Chaplain's Section, Thirteenth Armored Division's Special Staff Reports for the Period in the European Theater of Operations Prior to 1 April 1945.
7. The transportation requirements of army chaplains are presented in paragraph 134c(4).
8. Fifth Memorandum, Inter-Office Routing Slip, G-1 to G-4, Headquarters Services of Supply, European Theater of Operations, U. S. Army, dated 25 May 1944.
9. Letter, Headquarters European Theater of Operations, United States Army, file AG 475 OpGA, subject "Chaplain Equipment," dated 5 June 1944, and Letter, same headquarters, file, and subject, dated 10 July 1944.
10. See Appendix 7, Appendix 22, and Appendix 23 for examples. In one infantry division, under circumstances where neither the local tactical situation nor the supply status of ordnance equipment in the theater justified the procedure, it was reported that chaplains' trailers were taken from them throughout a whole campaign to haul ammunition. In the same division a chaplain is reported in another situation to have had his vehicle taken from him in combat and to have been compelled to walk and hitch-hike to reach his men.

11. Under date of 17 June 1944, the Theater Chaplain reported the difficulties of some chaplains in having their typewriters and transportation taken from them in the form of a Memorandum Letter (no file number or subject) to the Chief of Chaplains. In it he states:

"1. The Chaplains of this Theater are experiencing a great deal of difficulty by having both typewriters and trucks removed from their control and used by Commanding Officers.

"2. Every effort has been made to have this abuse corrected by this Headquarters. Letter "Chaplain Equipment," exhibit 1, has been published. It is not what was desired, nor is it felt by this section that it would be effective. G-1, ETOUSA, recognized the situation and was inclined to publish a directive which was more explicit. G-3, ETOUSA, maintained that this equipment was Unit equipment and its disposition was a matter of command decision. The accompanying letter, exhibit 1, is the result. (NOTE: The reference is to Letter, Headquarters European Theater of Operations, United States Army, file AG 475 OpGA, subject: "Chaplains Equipment," dated 5 June 1944) \* \* \*

"5. If adequate provision is to be made that this equipment will be available for Chaplain use and not be considered as just so much more Unit equipment, I am afraid the War Department will have to restrict the use of this equipment as it has done in the case of ambulances. An effort was made to have this Theater state that when this Chaplain equipment, typewriter and trucks, was not used by Chaplains but turned over to general use or to pools, they would then be returned to Depots for distribution to Chaplains where they would serve the purpose for which issued. Some such pronouncement on the part of the War Department is going to be necessary if this equipment is to be safe-guarded to Chaplains.

"6. It is recognized that about four-fifths of the Commanding Officers play the game honestly and allow the use of this equipment by the Chaplain. About one-fifth do not play the game and use their positions to make a Chaplain's duties more difficult and, in the case of transportation, to circumscribe his activities. In this Theater we depend on the Chaplains to look after neighboring Units, and where no transportation is available the Chaplain is unable to carry out a regular schedule and give proper service to Units that do not have a Chaplain.

"7. Request effort be made by your office that War Department make some pronouncement which will be a guide to the Theater Commanders in safeguarding Chaplain equipment for Chaplain use."

In the same vein, the Theater Chaplain reported at the Command and Staff Conference, Headquarters Service of Supply, European Theater of Operations, on 1 June 1944: "At least 20% of the Commanding Officers have deprived chaplains of both typewriter and now the 1/4-ton trucks issued for chaplains' use. Directive was sought from this headquarters by which chaplains could have reasonable assurance of the use of this equipment furnished by the Government for their use. G-1 has requested publication stating that there is no authority to deprive chaplains of this equipment, except in military exigency."

12. On 25 May 1944, the Assistant Chief of Staff G-1, Headquarters Services of Supply, European Theater of Operations, declared: "This equipment (authorized in Circular No. 31, War Department, 1944) has been issued to chaplains for their individual use" (5th Memorandum, Inter-Office Routing Slip, Headquarters Services of Supply, European Theater of Operations, G-1 to G-4, dated 25 May 1944). The following policy was nevertheless announced in 2nd Memorandum, Inter-Office Routing Slip, G-1 to AG-OPS (Miscellaneous Branch), Headquarters Services of Supply, European Theater of Operations, U. S. Army, subject "Reports," dated 6 June 1944: "The typewriter and other equipment authorized by Circular 31, War Department, 25 February 1944, are not to be considered as the exclusive property of the chaplain's

Section, but as organizational property which may be used at the discretion of the unit commander. The unit commander is responsible that adequate clerical facilities are made available to the chaplain to carry out his functions." Four days later a modification of this policy was stated in Inter-Office Routing Slip, G-1 to AG, Headquarters, Services of Supply, European Theater of Operations, U.S. Army, no subject, dated 10 June 1944: "It is requested that in all instances where monthly Chaplain's Reports are received at this headquarters containing remarks or comment as to the unit chaplain being deprived of truck, 1/4-ton, typewriter, etc., such report be returned by indorsement substantially:

"1. Attention is invited to letter, ETO, 5 June 1944, AG 475 OpGA, Subject: "Chaplain Equipment". It is the responsibility of the unit commander that adequate transportation and equipment are available to the chaplain to carry out his responsibilities.

"2. It is desired this headquarters be advised of action taken."

13. Section II, Circular No. 69, War Department, 3 March 1945.
14. P.4, Part 19, "The Chaplain", Third U. S. Army After Action-Report.
15. Letters, Headquarters European Theater of Operations, U. S. Army, file AG 424 OpGD, Subject "Tentage for Chaplains," dated 24 May 1944, and the indorsements thereto.
16. The Third U. S. Army Chaplain notes among the "Lessons Learned" in the European Theater, under the heading of Tents, Wall, Small, Complete with Pins and Poles: "In a large percentage of days in combat, tentage is a definite advantage to the chaplain for cover to protect vestments and altar equipment as provided in Section II(2), W. D. Circular, 377, dated 18 September 1944" (Chapter 13, Chaplain Section, Third U. S. Army After-Action Report).
17. French Roman Catholic chaplains wear their ribbons on their scutanes.
18. The criticism that binding both forms in one cover is wasteful is now obviated by the separate issue of marriage certificates, W. D., A. G. O. Form No. 602, and baptism certificates, W. D., A. G. O. Form No. 602-1, available upon requisition from local publications officers (Unnumbered Circular, Office of the Chief of Chaplains, 22 August 1945).
19. Religious Literature for Chaplains and Service Men, published in March 1945 by the Church Peace Union, New York City, New York, lists sixty-six church agencies engaged in furnishing religious supplies to chaplains. (See also pars. 7 and 8, Appendix 31.) It speaks well both for the churches and for the chaplains that with all the tracts and publications that were distributed exceedingly little offense was given or taken. 83% of the chaplains declared that they were aware of no instances in their experience where offensive literature was distributed, while in the remaining 17% the instances recalled were isolated and exceptional. In several of these latter cases the offenders were not chaplains but overly zealous lay missionaries of their respective faiths. 4% reported instances where objectionable tracts had been received but not distributed. Only 11% reported having found such literature in circulation and of these the majority reported only a single instance. No significant denominational pattern was observed, 45% of those reporting objectionable tracts being Roman Catholic chaplains and 55% being Protestant chaplains.
20. For example, an altar triptych shipped to the XXIII Corps Chaplain in January 1945 by the Citizens' Committee for the Army and Navy, Incorporated, New York, had not been received by V-E-Day.

21. In emergencies the methods used were not always orthodox. Following the establishment of the Headquarters Advance Section, Communications Zone, on the Continent and before the arrival of chaplains' supplies from the United Kingdom, the Senior Advance Section Chaplain is reported to have secured through the mayor of Isigny and the Civil Affairs Officer at Carentan, "after much wrangling," enough wine locally for the chaplains' immediate needs. The nuns at Bayeux undertook the making of wafers. "Flour was obtained by saying Mass for some quartermaster bakery company and then inveigling a couple of sacks of flour out of the company commander" (Chaplain Section, Advance Section Historical Report, manuscript).
22. The perennial shortages of expendable chaplain supplies were explained by the Theater Chaplain to the command and staff conference at Headquarters Communications Zone, European Theater of Operations, on 22 November 1944 as follows: "The reason for the shortage is: The insufficient and indefinite filling of orders by the agencies in the States; difficulty and delay in receiving supplies on this side; shortage of materials and manpower in procuring supplies here in France; difficulty and delay in getting supplies distributed. The tremendous demand for supplies has made it impossible to build up a stockage. Every effort is being made to procure sufficient supplies that current demands can be properly met." (Inter-Office Routing Slip, Headquarters Communications Zone, European Theater of Operations, Theater Chaplain to G-1, subject "General Command Staff Conference," dated 22 November 1944.)
23. Circular Letter No. 297, Headquarters, Army Service Forces, Office of the Chief of Chaplains, dated 1 June 1945, states: "Distribution of 30 tons of supplies for Jewish Passover Seder services conducted for Jewish soldiers of the First and Ninth Armies, Ninth Air Force, and Advance Section, Communications Zone, was supervised by Chaplain (Arthur Brodey), Jewish chaplain with Advance Section Supply Headquarters. The Seder supplies filled more than five freight cars and consisted of 28,000 pounds of matzoh, hundreds of bottles of French wine, prayer books and festival foods."
24. Toward the end of hostilities the Third U. S. Army Chaplains were for a while supplied from the Oise Base Section Chaplains' office.
25. Chapter 4, September Operations, Page 3, Chaplain Section, After-Action Report, Third U. S. Army.
26. Circular Letter No. 7, Office of the Chief Quartermaster, Headquarters Communications Zone, European Theater of Operations, Subject "Chaplain's Supplies", dated 13 January 1945. See Appendix 24.
27. Q-25 had been similarly used in the United Kingdom both before and after June 1944. Par 4d, Quartermaster Technical Circular Letter No. 19, Headquarters Communications Zone, European Theater Operations, United States Army, dated 16 March 1945, directed the use for Table of Equipment items of Q-188 for Delta Base Section and Continental Advance Section. According to the Senior Chaplain, Seine Base Section, with the closing out of quartermaster warehouses in the liberated countries late in 1945, quantities of once-critical chaplain supplies and equipment were found to have accumulated in many other warehouses, indicating that the procedure prescribed for reporting and forwarding mis-sent chaplain supplies and equipment to Q-177 had been considerably less than completely successful.

28. Letter, The Adjutant General's Office, War Department, file AG 400.161 (19 Jan 45) OB-S-D-SPMOT-M, Subject: "Requisitioning and Marking Supplies for Overseas Shipment (Chaplain Service)", dated 25 January 1945.
29. This task was complicated because ready sources for German language material in the required quantities were never available. In addition to United States sources, such as the Lutheran Commission for Prisoners of War, The American Bible Society, and others, limited quantities of supplies could be secured through the U. S. Government Purchasing Mission in Berne, and through the Ecumenical Commission for the Pastoration of Prisoners of War of the World Council of Churches and the International Young Men's Christian Association. Transportation from Geneva to Paris for supplies obtained from the two last named sources was provided through the International Red Cross.
30. On 2 August 1944 a policy was agreed upon by G-1, the Theater Chaplain, and the Army Exchange Officer, with respect to the appropriation of Exchange funds and the division of responsibility for handling of requests for certain services and commodities: "Request for appropriation for unit chaplains will be approved by the Theater Exchange Officer in amounts up to £ 10 for any one month without reference to the Theater Chaplain; such requests in excess of £ 10 will be passed on and approved by Chaplain Tiernan." (Files of the Theater Chaplain's Office.)

THE GENERAL BOARD

UNITED STATES FORCES, EUROPEAN THEATER

APQ 408

PART FOUR

SUPERVISION AND ADMINISTRATION OF CHAPLAINS IN THE EUROPEAN THEATER

CHAPTER 15

THE OFFICE OF THE THEATER CHAPLAIN

110. General.

a. Shortly after the establishment of Headquarters European Theater of Operations, Chaplain (Colonel) James L. Blakeney, was appointed Theater Chaplain. In July 1942 Chaplain (Colonel) L. Curtis Tiernan and Chaplain (Major, later Lieutenant Colonel and Colonel) Edwin R. Carter, Jr., arrived in the United Kingdom and established the Chaplain Section, Headquarters Services of Supply, at Benhall Farm, Cheltenham. In May 1943 the Chaplain Section, Headquarters European Theater of Operations, was merged with the Chaplain Section, Headquarters Services of Supply, and Chaplain Tiernan became the Senior Chaplain of both. The office of the Chaplain Section, Headquarters European Theater of Operations, with Chaplain Carter as deputy-in-charge, remained in London, and that of the Services of Supply in Cheltenham, with Chaplain (Major, later Lieutenant Colonel) John I. Rhea as deputy. Chaplain Tiernan continued to reside at Cheltenham, but spent part of each week in London. On 19 January 1944, he was formally designated as Theater Chaplain in General Orders No. 7, Headquarters European Theater of Operations, United States Army. On 27 August 1944, the Chaplain Section, Headquarters Communications Zone (Main), moved from Cheltenham to London. It was on this trip that the disastrous fire occurred in which the files and records of the Chaplain Section were irretrievably destroyed. With the transfer of both headquarters to the Hotel Majestic in Paris in September, Chaplain Rhea remained in London as United Kingdom Base Chaplain.<sup>1</sup>

b. Throughout its history, in both organization and operation, the Theater Chaplain's Office was characterized by a high degree of centralization. An organization and functional chart of the Theater Chaplain's Office dated 5 February 1944 reflects the organization of the double office during the period when the Headquarters Services of Supply was at Cheltenham and Theater Headquarters at London. The Theater Chaplain divided his time, as noted above, between both headquarters. A Liaison and Planning Branch of limited scope was set up for the theater office at London, but existed merely on paper. The entire permanent force there consisted of the Deputy Theater Chaplain and two enlisted men. At Cheltenham, the Deputy Services of Supply Chaplain headed both the Personnel Branch and the Services of Supply Plans and Training Branch, and coordinated the activities of the Supply Branch, which was headed by a chaplain (captain). The staff at the Cheltenham office thus consisted of three chaplain officers, one warrant officer, and five enlisted men. On 28 February 1944, Chaplain (Major) Judah Nadich, in addition to his other duties, was announced as "deputy to the Theater Chaplain for all matters regarding religious and chaplain activities of the Jewish faith."<sup>2</sup>

[REDACTED]

c. In the minutes of the Command and Staff Conference, Headquarters Communications Zone, European Theater of Operations, held on 25 January 1945, the mission of the Chaplain Section, Communications Zone, as of that date is described as follows:

"1. Chaplain Section, Communications Zone, is the advisory agent to the Commanding General and G-1 on chaplain matters, particularly concerning policies in this theater.

"2. Through Base Section chaplains, all Communications Zone chaplain activities are administered by the Chaplain Section, this headquarters.

"a. Distribution of limited service replacements and chaplains over age for service with ground forces is directed by this headquarters. Distribution of chaplains returned from combat and marked 'limited service' is also arranged by this office.

"b. The distribution of prisoner-of-war clergymen for service with their own nationals is directed through Base Sections and the Theater Provost Marshal of this headquarters.

"3. The actual supply of chaplains with religious articles and non-T/E equipment is arranged in this office, through Base Sections, so that all chaplains, Communications Zone, ground and air forces, are covered. In addition we are charged with the responsibility of providing religious supplies for the prisoner-of-war clergymen.

"a. Overall requirements of personnel are determined by Chaplain Section, this headquarters, and submitted to AG Replacement Division, through G-1.<sup>3</sup> Close liaison is maintained with Ground Forces Reinforcement Command and the names of proper replacements are furnished to Ground Forces Reinforcement Command by this section. To provide proper replacements, arrangements are always made, generally through AG Military Personnel and G-1, for utilization of limited service and old chaplains returned through hospitals from combat, as well as those received from the Zone of the Interior.

"b. Overall requirements of supplies, other than T/E, are determined by this section and submitted to the Office of the Chief Quartermaster for procurement either from our own material or by purchase on Reciprocal Aid in this theater. In the latter instance, it is also necessary to find these supplies and give this information to the Quartermaster. Stocks of supplies are maintained by this section and each Base Section for distribution to individuals or group chaplains by Base Section chaplains.

"4. This section maintains liaison and acts as the central coordination agency with Air Forces chaplains, arranging mutual transfers of chaplain personnel and supplying all Air Forces chaplains with religious articles and other non-T/E equipment.

"5. This section is available to Supreme Headquarters Allied Expeditionary Force for consultation and is now actively engaged in preparing instruction to the chaplains of the army on their role in the Supreme Commander's non-fraternization policy."

d. Adequately staffed as the Theater Chaplain's Office may have been in the initial phases of operations, its growth did not keep pace with the mounting demands and the increasing complexity of the Theater. At the close of hostilities it still consisted of only six officers.<sup>4</sup>

[REDACTED]

111. Expansion of the Theater Chaplain's Office. In a theater of the magnitude finally achieved in Europe, the office of the theater chaplain should include, in addition to the personnel branch and the supply branch (see paragraphs 105i and 106) which functioned in the operations here surveyed:

a. An active training branch. The necessity, value, and primary mission of such a branch are discussed in Chapter 2 above. To this branch would likewise naturally be committed the further responsibility of maintaining the highly essential coordination with the Information and Education Section of the G-3 Division which the intimate connection of the program of this section with the program of the chaplain section requires.

b. A liaison branch. In addition to liaison with units in the field, this branch would further be responsible for maintaining liaison with other sections of the staff, as well as with other agencies, which are engaged in activities in which the chaplain section has a legitimate but minority interest and which are not the normal province of another branch in the theater chaplain's office. Thus this branch would maintain liaison with the special services section for recreation and welfare services, with the theater headquarters of the American National Red Cross, with the judge advocate section for matters of military jurisprudence, with the provost marshal section for prisoner-of-war matters, with the G-5 section for religious aspects of civil affairs and military government, with the surgeon for venereal disease control, and so forth.

c. A technical information branch. During the period under survey the Deputy Theater Chaplain was designated as public relations officer of the section in addition to his other duties. Interviews with the Public Relations Section, Headquarters Theater Service Forces, and with the Chief of the Technical Information Division in the Office of the Chief of Chaplains, indicated, however, that under the pressure of higher priority administrative operations, the amount of technical information from the Theater Chaplain's Office available for use by military public relations agencies was so severely limited as to have been inadequate.<sup>5</sup> By having such a technical information branch in the theater chaplain's office, however, to maintain constant liaison with the public relations section in the theater headquarters and with the Technical Information Division of the Office of the Chief of Chaplains, the flow of information to meet the requirements of the moment could be materially stimulated.

112. Use of Non-Chaplain Officers in Administrative Chaplains' Offices. In order to release as many chaplains as possible for the type of work for which they are professionally trained, it is desirable to use to the maximum extent officers of other branches in administrative chaplains' offices. This has been done to some extent in the past by replacing the third chaplain in the chaplain section of corps headquarters with a warrant officer and by assigning to the Office of the Chief of Chaplains officers of other branches as Executive Officer and as Assistants in the Personnel Division and the Planning and Training Division. In the theater chaplain's office, and to a lesser degree in army and Communications Zone section chaplains' offices, such a policy would have a field of application in the personnel branch, where all except the chief might well be branch-immaterial, and in the technical information and supply branches, where the entire officer component might be branch-immaterial personnel.

113. Desirability of a Chaplain Division in Supreme Headquarters.

a. No chaplain division existed in Supreme Headquarters

[REDACTED]

Allied Expeditionary Force. After May 1943, when the Theater Chaplain's Office was absorbed into the Office of the Senior Chaplain, Services of Supply, there was no actual staff representation of the Chaplains' Corps above the level of Headquarters Services of Supply and the individual field armies, except for the attendance of the Senior Chaplain, Services of Supply, or his deputy, at the fortnightly staff conferences and the occasional solicitation of the counsel of the Senior Chaplain, Services of Supply, in connection with specific planning projects.

b. The moral and religious welfare of the military personnel in the theater and the overall coordination of chaplain activities would have been materially promoted had a chaplain division been included in Supreme Headquarters. In addition, there are certain specific matters in which such counsel would have proved valuable:

- (1) Liaison with the chiefs of Army and Navy Chaplains in Washington, with the heads of the chaplains' corps of Allied armies under Supreme Headquarters Allied Expeditionary Force, and with the leadership of the churches of Great Britain and Europe;
- (2) More effective interpretation to the churches of America of Supreme Headquarters policies and the necessity therefor;
- (3) The reception of visiting ecclesiastical dignitaries;
- (4) Public religious functions in which personnel of Supreme Headquarters Allied Expeditionary Force officially participated or were invited to participate;
- (5) High level consideration of the religious aspects of the displaced persons problem, prisoner-of-war administration, and civil affairs and military government.

It is believed that the American element of such a Supreme Headquarters Allied Expeditionary Force Chaplain Division should have consisted of five chaplains of appropriately senior grade (three military, one air, and one naval), representing the Protestant, Roman Catholic, and Jewish religions, with the necessary enlisted assistants.<sup>6</sup>

#### 114. Liaison Activities.

a. Liaison between the Theater Chaplain's Office and the Office of the Chief of Chaplains was carried on almost exclusively by correspondence. Cables and the transatlantic telephone were used to a limited degree. Following the visit of the Deputy Chief of Chaplains, Chaplain (Colonel, later Brigadier General) George F. Rixey, USA, to the office in connection with a tour of the European and Mediterranean Theaters, in mid-1943, no personal contact took place between the two offices until 29 December 1944, when the Deputy Theater Chaplain, Chaplain (Lieutenant Colonel, later Colonel) Edwin R. Carter, Jr., represented the Theater Chaplain in Washington on 28 days' temporary duty. It is probable that a greater measure of personal contact would have materially increased the efficiency with which the two offices functioned in their relation with each other. If a similarly large overseas theater is established in possible future operations, consideration should be given to the desirability of a regular exchange of official visits between representatives of

[REDACTED]

the two offices, at least to the extent of a representative of the theater chaplain's office reporting semiannually in person to the Chief of Chaplains.

b. Liaison with the senior chaplains of other theaters of operation was satisfactorily carried on through official channels of communication and was limited to matters of mutual interest in which some degree of coordination was required. In future operations, consideration might properly be given to the desirability of systematically exchanging reports on combat experiences and solutions to administrative problems, particularly in the case of contiguous theaters.

c. Liaison with the Port Chaplain, New York Port of Embarkation, concerned itself primarily with matters of supply and equipment. Contact was maintained almost exclusively through official channels of communication, the sole personal contact during the period under study being a ten-day visit of the Deputy Theater Chaplain to the New York Port of Embarkation early in 1945. The excellent results produced by this visit, made at a period when the situation with reference to chaplains' supplies and equipment handled by the New York Port was critical, indicates that many of the continuing difficulties experienced in connection with supplies might have been reduced had such personal contact been more frequent. If in future operations more intimate personal contact is maintained with the Office of the Chief of Chaplains, a brief conference with the Port Chaplain supplying the theater would probably be advisable on each trip.

d. During the period of this study the administration of the chaplains of theater air forces lay entirely in the hands of the Staff Chaplain, United States Strategic Air Forces in Europe (USSTAF), and the Air Chaplain in Washington. The area of mutual interest between the Office of the Senior Chaplain, USSTAF, and the Theater Chaplain was restricted almost exclusively to the field of supply. A satisfactory degree of liaison and coordination was maintained by personal contact, by the presence of the Staff Chaplain, USSTAF, at some of the conferences of army chaplains, and through the available channels of official communication.

e. Liaison with the Office of the Senior Chaplain of the United States Naval Forces in Europe, with the Senior Chaplains of the Allied nations forces operating under the command of Supreme Headquarters Allied Expeditionary Force, and with the heads of the national churches of the various Allied and liberated countries was quite effectively carried out on an informal and personal basis and resulted in the creation of a great deal of mutual appreciation and good will.<sup>7</sup>

f. Except for informal, personal communications, liaison with the churches of America was conducted exclusively through the technical channels of the Office of the Chief of Chaplains.

g. Due to the limited number of chaplains assigned to the Office of the Theater Chaplain and the mounting burden of administration required of the Office, visits of inspection were undertaken with increasing infrequency as time went on. Such visits were either combined with other missions undertaken by personnel of the Theater Chaplain's office,<sup>8</sup> as when they accompanied ecclesiastical dignitaries on their visitations of the Theater, or in order to bring personal influence to bear on the solution of a problem that had become so acute that it could not be handled in any other way.

115. Conferences of Senior Chaplains. By way of compensation for the lack of personal contact between the chaplains in the field and the Office of the Theater Chaplain after the beginning of operations on the

Continent, separate two-day conferences of army chaplains and of the senior chaplains of Communications Zone section headquarters were held periodically for the discussion of the issues of immediately pressing moment. The agenda for these conferences was placed in the hands of the conferees in advance of the meeting.

116. Publications and Directives.

a. During the period under study a small number of publications and directives for the guidance of chaplains or commanding officers, or both, originated in the Office of the Theater Chaplain. Except for the information sheets discussed in Chapter 2 under the head of in-theater training (paragraph 15), these were primarily issued through command channels. Some difficulty was experienced in the dissemination both of directives published through command channels and of the information sheet, in that 19% of the unit chaplains queried stated that none of the publications in question had ever reached their desks, while 59% reported that they had received only the information sheets. Allowing a due margin for errors of memory, these and other replies reflect a general opinion that information reached the unit chaplain too irregularly, in too small quantities, and too late.

b. In order to minimize the practical difficulties involved and to insure the most efficient functioning of all chaplains, it would appear desirable for a theater chaplain to publish an information circular at regular monthly, or at least bi-monthly, intervals, to send it through army postal service channels to each chaplain in the theater, as is done in the case of the Circular Letter of the Office of the Chief of Chaplains, and to include therein a brief summary of all recent command directives issued by the theater or War Department affecting chaplains. It would further appear desirable to prepare and maintain up-to-date files of previously issued directives, or at least a summary thereof, for the information and guidance of chaplains of units newly arrived in the theater, so that they will be conversant with the theater policies as they relate to chaplains. While this was ultimately done by senior chaplains of some subordinate echelons,<sup>10</sup> the distribution of such a file or summary of currently applicable directives would appear more properly to be a function of the theater chaplain's office. A considerable number of chaplains expressed regret that a document of this sort had not been available for distribution to them by the staging area chaplain prior to embarkation or, where intelligence and security considerations so required, by the transport chaplain for perusal before they reached the theater.

117. Chaplains' Branch Insignia on Headgear.

a. Shortly after the arrival of the North African divisions in England, a request was received from the division chaplain of the 9th Infantry Division that chaplains be authorized to wear the insignia of branch on their helmets in lieu of the insignia of rank authorized for officers of other branches. The reason given was that, when chaplains were dressed in field overcoats, there was no way to identify them, since even the brassard, if worn at all, would not indicate whether the wearer was a medical officer or a chaplain. Accordingly, the Theater Chaplain's Office recommended publication of a directive which required substitution of the appropriate chaplain's insignia, either the Latin cross or the star-and-tablets, in place of the insignia of rank in those organizations where the rank insignia was authorized for other branches on helmets and helmet liners. This was done on 17 April 1944.<sup>11</sup> Later, on 10 July 1944, the scope of the directive was extended to include the garrison cap as well.<sup>12</sup>

b. The reaction of chaplains was overwhelmingly favorable (90%) to the wearing of the cross on the helmet and helmet liner. On the other hand, a sufficiently large percentage of the chaplains queried (45%) were so emphatically opposed to the wearing of the cross upon the garrison cap as to make the advisability of this part of the directive questionable. Negatively, this group contended that in areas where the garrison caps could be worn, the chaplain either was sufficiently identified by visible insignia on other parts of his person or was not under such urgent necessity of being recognized as a chaplain that he could not take the time to identify himself as such when required. Positively, the question can seriously be raised if it is possible, in a theater where Army officers, in contrast to civilians in uniform, are identified by insignia of rank on their headgear, to distinguish between chaplains and other officers of the service without subtly undermining the status of the chaplain. The justice of this position was subsequently recognized when, after the conclusion of hostilities, at the instance of the remaining field army chaplains in the theater, the directive was rescinded.<sup>13</sup>

c. In this connection attention should also be called to the fact that many chaplains, while emphasizing the desirability of ready recognition of the chaplain in operations, declared that, since the chaplain's insignia on the helmet was only one inch high, it frequently failed to accomplish the purpose of the directive and suggested that the insignia be increased to the size of the Geneva Convention symbol painted on the helmets of medical personnel. As alternatives to this procedure, attention is invited, first of all, to the recommendation made in Chapter 4 (paragraph 32) above, that a sleeve insignia be adopted to identify chaplains' assistants; the same device could also be worn on the overcoat and field coat of the chaplain as a means of identification. Similarly, if a distinctive identifying modification of the Geneva Convention brassard is directed for chaplains (Chapter 11, paragraph 87), this would provide a much more recognizable means of identification than a small cross on the helmet.

#### 118. Promotion Policies of the Theater Chaplain.

a. In general, the promotion of chaplains in the European Theater was governed by War Department and theater policies of general application rather than by any policy designed specifically for chaplains by the Theater Chaplain. An exception to this rule was the policy adopted with reference to promotion from captain to major in general hospitals. Aware of the marked disparity of opportunity for promotion from captain to major available to chaplains in the ground forces in favor of those in the service forces, the Theater Chaplain regarded the addition of a third chaplain (in the grade of major) in general hospitals in 1944 as an opportunity for bringing about greater parity of opportunity between the two major commands. With the concurrence of the Theater Surgeon, these majorities were reserved for experienced chaplains whose outstanding service in combat legitimately merited a promotion for them but whose retention in the grade of captain was necessitated by applicable tables of organization. The army chaplains were accordingly requested to draw up lists of deserving chaplain captains for transfer to these position vacancies under the promise of man-for-man replacements from Communications Zone installations.

b. The time required to implement this program was so great that under it ultimately only one chaplain received a promotion. With the end of hostilities, redeployment -- and in some cases the classification of the unit as Category IV (scheduled for inactivation) -- operated to prevent accumulation of sufficient time in grade in the theater to comply with minimum promotion requirements. On the other

hand, the desire of a considerable number of combat chaplains to remain with their units was so great as to make them unwilling to discontinue their association with their organization even if it meant the renunciation of a potential majority. In the meantime, general hospitals, in which the senior chaplains, often with less service than their colleagues in similar positions in this theater, were already majors, were arriving from the United States. Furthermore, while the policy referred to was being worked out, recommendations submitted on behalf of the senior chaplain captain in a general hospital by the commanding officer were as a matter of policy not concurred in, except in one instance, by the Theater Chaplain; as a result, a considerable amount of resentment was generated. Whether ultimately the policy would have justified itself is difficult to say. A basically more equitable solution to the entire problem is unquestionably an overall increase in the number of available majorities in the Corps of Chaplains, particularly in the ground forces.

#### 119. Replacement Policy.

a. In order to maintain denominational balance and to maintain control over promotions, the Theater Chaplain secured the issuance of the following directive:<sup>14</sup>

"1. It is desired requisitions for Chaplains specify:

"a. The grade and denomination (Protestant, Catholic, or Jewish) of the Chaplain or Chaplains being replaced.

"b. The Table of Organization or Table of Distribution grade vacancy for which each Chaplain reinforcement is requisitioned. Requisitions will be submitted for chaplains in the same grade as those being replaced where appropriate grade vacancies exist.

"2. Requisitions for Chaplains of denominations different from that of those being replaced must have concurrence of this headquarters in each case."

b. In actual practice this plan was only relatively successful. Commanding officers frequently either neglected to specify the denomination of the chaplain being replaced or requested a chaplain of another faith with or without good reason therefor. If such requisitions were filled by transfer within the major command, the ultimate requisition which finally reached the Office of the Theater Chaplain frequently was for another denomination than that of the original casualty. The same phenomenon took place in connection with grade: A field grade chaplain might become a casualty, and, instead of requisitioning another chaplain of like grade, the commanding generally would normally transfer a company grade chaplain into the position vacancy and submit a requisition for the latter rather than for the original casualty. In the case of combat groups, which were frequently transferred from one army to another, a check on the denomination of the chaplain being replaced was not always available.

120. Post-Hostilities Planning. Few plans for the redeployment of chaplains, for implementing the proper role of the chaplain in the redeployment of troops, and for securing a place for the chaplain in the post-hostilities Information and Education program were made in the Theater Chaplain's Office until after VE-Day.<sup>15</sup>

#### CONCLUSIONS

121. a. The Theater Chaplain's Office in both organization and operation was characterized by a high degree of centralization.

b. The size of the Theater Chaplain's Office failed to keep pace with the mounting demands and the increasing complexity of the theater.

c. A theater of the magnitude finally achieved in Europe requires in the theater chaplain's office, in addition to a personnel branch and a supply branch, an active training branch, a liaison branch, and a technical information branch. The possibilities presented by the use of officers of other branches in the theater chaplain's office and in other administrative chaplains' offices have been inadequately explored.

d. The moral and religious welfare of the personnel in the theater and the overall coordination of chaplain activities would have been materially promoted by the existence of a Chaplain Division in Supreme Headquarters Allied Expeditionary Force.

e. Liaison between the Office of the Chief of Chaplains and the Office of the Theater Chaplain suffered from the lack of personal contact.

f. Liaison with the senior chaplains of other theaters was satisfactorily carried on through official channels of communication.

g. The excellent results produced by the visit of the Deputy Theater Chaplain to the New York Port of Embarkation in 1945 indicate that many long-term difficulties experienced in connection with supplies might have been reduced had such personal contact been more frequent.

h. Satisfactory liaison with the Staff Chaplains, United States Strategic Air Forces in Europe, was maintained through personal contact and conference.

i. Liaison with the senior chaplain of the United States Naval Forces in Europe, the senior chaplains of Allied forces operating under command of Supreme Headquarters Allied Expeditionary Force, and the heads of national churches was effectively carried out on an informal and personal basis.

j. Visitations of chaplains in the field were too infrequent.

k. In part this lack of contact was compensated for by periodic conferences of army chaplains and of senior chaplains of Communications Zone section headquarters.

l. Information generally reached unit chaplains too irregularly, in too small quantities, and too late.

m. Sentiment in favor of wearing the cross on the helmet and helmet liner in combat was overwhelmingly favorable; the wisdom of wearing the branch insignia on garrison caps is open to question. The chaplain's insignia on the helmet frequently proved to be too small for easy recognition.

n. The wisdom of transferring chaplains from ground forces to service forces units for the purpose of promotion was not demonstrated.

o. The policy of requiring chaplain replacements to be of the same grade and faith as the chaplain being replaced was only partly successful.

p. Extensive planning for the post-hostilities period was undertaken too late.

#### RECOMMENDATIONS

122. It is recommended:

a. That in future overseas theaters of the magnitude of that achieved in Europe the theater chaplain's office be sufficiently staffed to maintain active personnel, supply, training, liaison, and technical information branches.

b. That branch-immaterial officers be utilized to the fullest possible extent in administrative offices in all positions which do not require the background or professional training of a chaplain.

c. That, under all conditions involving Allied command in the future, the staff of the Supreme Commander include a chaplain division.

d. That in future overseas operations regular visits be arranged between representatives of the Chief of Chaplains and the theater chaplain, at least to the extent of having a representative of the latter reporting semiannually in person to the Chief of Chaplains.

e. That in future overseas operations periodic personal liaison be maintained between the office of the theater chaplain and the office of the senior chaplain of the port supplying the theater.

f. That in future overseas operations the theater chaplain publish an information bulletin at regular monthly intervals, including therein a brief summary of all recent War Department and theater directives affecting chaplains, for distribution through the Army postal service to every chaplain in the Theater.

g. That in future overseas operations the theater chaplain prepare and maintain up-to-date a digest of theater directives affecting chaplains currently in effect, for distribution to chaplains newly arriving in the theater.

#### FOOTNOTES TO CHAPTER 15

1. A commonly expressed regret of chaplains was that the location of the entire Theater Chaplain's Office at Headquarters Communications Zone without permanent representation in the forward echelon of Theater Headquarters on the Continent helped to give an impression of inaccessibility on the part of the Theater Chaplain to chaplains of ground force units.
2. Letter, Headquarters European Theater of Operations, United States Army, file AG 003.3 x 210.3 PubGA, subject "Deputy to the Theater Chaplain for Jewish Activities," dated 28 February 1944. This directive was subsequently rescinded by Letter, Headquarters European Theater of Operations, United States Army, file AG 003.3 x 210.3 EdGA, subject "Adviser to the Theater Chaplain for Jewish Matters," dated 26 April 1945, which designated the senior Jewish chaplain in the Office of the Theater Chaplain as "Adviser to the Senior Chaplain for all matters regarding religious and chaplain activities of the Jewish faith."

3. Although the actual numbers of vacancies were frequently referred to in letters written by the Theater Chaplain to the Chief of Chaplains, the official requisitions submitted monthly through the Theater G-1 by the Theater Chaplain were usually edited downward to a very considerable extent. Understandable as this procedure may be in the light of the overall shortage of chaplains, it is believed that as a matter of policy the requisitions submitted ought more accurately to have reflected the real deficiencies.
4. Chaplain (Colonel) L. Curtis Tiernan, Theater Chaplain; Chaplain (Lieutenant Colonel) Edwin R. Carter, Deputy Theater Chaplain; Chaplain (Major) Matthew H. Meighan, Chief of the Personnel Section; Chaplain (Major) Ira C. Frazier, Assistant Personnel Chaplain and Miscellaneous Affairs Officer; Chaplain (Major) George L. Zorn, Chief of the Supply Section (on temporary duty in the United States as student at the Command and General Staff School); and Chaplain (Major) Judah Nadich, Acting Chief of the Supply Section and Adviser on Jewish Affairs. When the Act of Congress (Special Law 362, 79th Congress), approved 28 June 1944, which authorized the President to appoint such numbers of chaplains as the Secretary of War might recommend as general officers not above the grade of major general, was passed, it was expected that the Department would appoint the senior chaplains of the active theaters of operations as major general (Article, "Appointment of Army Branch Chiefs Resumed," page 1410, Army and Navy Journal, 14 July 1945). No such action, however, was taken in the case of the European Theater of Operations.
5. By way of illustration, a study of religious coverage in the Stars and Stripes and Yank was made for this report; a summary of the findings is subjoined as Appendix 27.
- In this connection the attitude of the American religious press toward chaplains and religion in the European Theater may also be considered. In view of the limited amount of material released from the theater, the press received in religious journals by chaplains and the Army in the European Theater must be described as extraordinarily good. On the assumption that chaplains were familiar with the articles that had appeared in the publications of their own denominations, they were asked to describe the general attitude of the denominational papers that had come to their attention toward chaplains and religion in the European Theater. With only 1% answering "highly critical," 6% answering "somewhat critical," 9% as "analytical," 71% as "laudatory" and 13% as "excessively laudatory," the mean estimate falls well within the "laudatory" bracket. The difference in answers between Roman Catholics and Protestants was so small as to be statistically insignificant, with 85% of the Roman Catholics and 83% of the Protestants answering either "laudatory" or "excessively laudatory." This presentation in the American religious press of the work of the military chaplain and of religion in the Army in this theater in the most favorable possible light, without a just appraisal of the admittedly present negative aspects, is due to two factors. One is the fact that chaplains, quite humanly and without any intentional misrepresentation, tended to report to their church papers the exceptional aspects of their work, on the journalistically sound principle that the extraordinary is always more newsworthy than the routine and commonplace. A second is the somewhat critical willingness of religious editors to offer the greatest possible reassurance to their readers as to the spiritual well-being of their loved ones overseas. Criticisms by chaplains of this excessively optimistic approach sometimes found their way into print. Thus an unnamed Jesuit chaplain is quoted in Time for 21 February 1944: "If you read the Catholic press nowadays you get the

impression that there is a great religious revival going on in the armed forces. Personally, I think that is a lot of tripe; so do the few Catholic chaplains I have talked with." (See also pages 68-70, "The Veteran Comes Back," by Willard Waller, New York: 1945.) This type of criticism was reflected in the opinions of a considerable number of chaplains interviewed, some of whom described the impression created by the religious press of their denominations as actually misleading and embarrassing. At the same time, due recognition should be given by the public relations agencies of the War Department and of any overseas theater to the existence of this normal inclination of the American religious press, and an effort should be made to capitalize on it by providing completer coverage of chaplain activities both in text and pictures through official sources.

6. A similar recommendation is made in Chapter 13, "Lessons Learned and Conclusions," Page 7, After-Action Report, Chaplain Section, Third U. S. Army: "Administrative representation in \* \* \* SHAEF would have been extremely advantageous. It is recommended that a chaplain of senior rank have a place on (such a) staff."
7. Statements on this point by the senior chaplains concerned are presented hereunder as Appendix 25.
8. Thus the Theater Chaplain toured the Normandy beachhead from 11 July to 18 July 1944, primarily to effect a system of supply for the chaplains of the Advance Section, Communications Zone, and of the First U. S. Army (Advance Section, Communications Zone, Historical Report, Chaplain Section, manuscript).
9. The agendas for the April 1945 conferences, reproduced hereunder as Appendix 26, are typical.
10. For an example, see Appendix 7.
11. Section IV, Circular No. 42, Headquarters European Theater of Operations, United States Army, dated 17 April 1944. Circular Letter No. 291, Office of the Chief of Chaplains, Army Service Forces, 1 December 1944, expresses the view of the Chief of Chaplains: "It has come to the attention of this office that some chaplains in the combat areas wear the cross on their helmet. This would appear to be a very satisfactory solution when authorized by proper authority."
12. Section III, Circular No. 79, Headquarters European Theater of Operations, United States Army, dated 10 July 1944: "CHAPLAINS' INSIGNIA. 1. Sec IV, Cir 42, 17 Apr 1944, is rescinded. 2. Chaplains will wear the Chaplains' insignia (i.e. the Cross or the Tables of Law) on the cap, garrison, OD, when worn, in lieu of their insignia of rank. 3. Chaplains of units authorizing the wearing of officer rank insignia on steel helmets, will, in lieu thereof, wear their branch insignia on their helmets (i.e. the Cross or the Tables of Law). 4. The size of such branch insignia will be as prescribed in AR 600-35."
13. Section V, Circular 115, Headquarters, United States Forces, European Theater, dated 23 August 1945.
14. Letter, Headquarters European Theater of Operations, United States Army, file AG 200.5/3 RCGA, subject: "Requisitions for Chaplains," dated 12 January 1945.
15. An hour for presentation of "post-hostilities planning" was set

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aside for the Army Chaplains' Conference in Paris on 18 and 19 April 1945 (see agenda therefor reproduced as Section II, Appendix 26). No reference is made thereto, however, in the minutes of the meeting (Proceedings, Army Chaplains' Conference, 18 and 19 April 1945, Office of the Theater Chaplain, Headquarters Communications Zone, European Theater of Operations, United States Army, dated 19 April 1945). Some local planning is reported; thus on 23 March 1945 a conference of division chaplains was held at XIII Corps Headquarters for the discussion of a post-hostilities program of chaplains' activities (After-Action Report, Chaplain Section, Headquarters XIII Corps, for March 1945).

CHAPTER 16

SUPERVISION OF CHAPLAINS IN THE COMMUNICATIONS ZONE

123. Supervisory Chaplains in Communications Zone Sections.<sup>1</sup>

a. The total number of grades and ratings allotted for chaplain services in the theater service forces two months after the invasion of Normandy was 35 officers and 43 enlisted grades.<sup>2</sup> The normal allotment for a Communications Zone section headquarters comprised three chaplains in the grades of lieutenant colonel, major and captain respectively,<sup>3</sup> assisted by four enlisted men. In general, Communications Zone section headquarters chaplains were undergraded in comparison with ground forces. Communications Zone section chaplains were charged with the duty of carrying out the Theater Chaplain's policies within the base section, of keeping the office of the Theater Chaplain informed about personnel needs and changes, of supplying needs of chaplains within the section, and of acting as liaison between the Theater Chaplain and unit chaplains.<sup>4</sup>

b. Since the field grade chaplains were headquarters chaplains as well as supervisory chaplains, since the third chaplain was normally of Jewish faith and had the responsibility of coordinating and in some cases of providing without assistance Jewish services throughout the section, and since a very considerable supply responsibility devolved upon the section chaplain's office, relatively little time was left for supervision beyond the making of essential personnel adjustments. An almost universal complaint of chaplains in Communications Zone installations was that almost the only times they had seen the section headquarters chaplain was when they had visited him at his office or when their problems had assumed such proportions that a personal visit from the supervisory chaplain was absolutely imperative. The assignment of an appropriate number of chaplains-at-large to the chaplain section of each Communications Zone section headquarters (see Chapter 1 above) would materially alleviate the burden and would free the supervisory chaplains for the performance of their primary duty.

c. Where a section chaplain has twelve or more colored chaplains under his administration, the assignment of a colored liaison chaplain to his office gives promise on the basis of limited experiments in this theater of being eminently worth-while and should be considered in parallel future operations.

124. District Chaplains. Although the district headquarters exercised supervisory responsibilities over all the service forces installations in its geographical area, the district chaplain usually discharged his supervisory functions, if at all, in addition to his normal duties as the chaplain of an installation. Lacking both the time and in many cases the grade necessary to represent his commanding officer adequately, he bore the title of district chaplain more as a matter of courtesy than as genuinely descriptive designation of his function.

125. Major Port Chaplains. The Table of Organization for the headquarters and headquarters company of a major port (overseas) calls for the assignment of a combined headquarters and supervisory chaplain in the grade of major.<sup>5</sup> The generally successful supervision exercised by these chaplains over the chaplains of attached port

battalions suggests the desirability of a similar position on the staff of the district headquarters commander.

126. General Hospital Senior Chaplains. As the senior of three (or only two) chaplains, the general hospital chaplain is a coordinating rather than a supervisory or administrative chaplain. Experience indicated, however, that an explicit clarification of his status and his functions in relation to the other chaplain(s) at the same installation is eminently necessary.<sup>6</sup>

127. Hospital Center Chaplains. T/O & E 8-540 makes no provision for a supervising chaplain in a hospital center, even though the total number of chaplains under the control of such a headquarters may be as high as 30 under current circumstances. Particularly if the number of chaplains in a general hospital is reduced to two, the assignment of two chaplains to a hospital center headquarters, one as a supervisory chaplain, the other a Jewish chaplain to provide the ministrations of his faith to the personnel and patients of the attached general hospitals is, on the basis of experience in the theater, eminently desirable.

128. Supervisory Chaplains in the Military Railway Service.

a. Chaplain supervision in the Military Railway Service reflected the growth of the organization itself. The unit chaplains were assigned to railway operating battalions and to railway grand divisions. Although the latter headquarters exercised a distinctly supervisory function in relation to the former, the chaplain on the staff of the railway grand division commander had no such responsibility toward the operating battalion chaplains. The usual pattern was to assign Protestant chaplains to the operating battalions and a Roman Catholic chaplain to the railway grand divisions. Initially each of the two numbered military railway services functioned in complete independence of the other, and the senior chaplain on the staff of the commanding general of each was the only echelon of technical supervision between the unit chaplains at operating battalion and grand division level and the Theater Chaplain. With the establishment of a general headquarters to coordinate activities of the two numbered military railway services, it became desirable to have a representative of the Chaplains' Corps on the staff of the commanding general and Chaplain Donald G. L. Henning, USA, although only a captain, was placed on detached service at the general headquarters for this purpose.

b. In a similar situation in the future, in order to remove the anomalies that developed, it would appear desirable to make the senior chaplain at general headquarters a colonel or lieutenant colonel, to provide approximate parity with the other special staff sections, with a major as deputy.

c. The headquarters of each numbered military railway service could well each have used a lieutenant colonel and a major to effective advantage.

d. The need for a chaplain, either supervisory or operating, at the grand division level has not been demonstrated by experience. It would appear more desirable to place all the functional chaplains in the operating and shop battalions properly distributed by denomination, and to authorize the commanding officer of the railway grand division to designate a battalion chaplain as grand division chaplain in addition to his other duties, to provide whatever measures of coordination the local situation might demand.

129. Supervisory Chaplains in the Ground Forces Reinforcement Command.

a. The senior chaplain of the Ground Forces Reinforcement Command exercised a degree of administrative supervision comparable to that of the senior chaplain of a base section, with the difference that the chaplains whose work he coordinated were scattered geographically over the entire theater. The chaplain section of Headquarters Ground Forces Reinforcement Command was very small, consisting of one chaplain (lieutenant colonel)<sup>7</sup> and two enlisted men. Lack of a deputy limited the scope of the senior chaplain's personal supervision, and in spite of his competence, diligence and zeal, the effects of the lack of personal contact between him and the depot and battalion chaplains were frequently observed in interviewing the latter. In view of the number of chaplains actually administered (82 on 1 May 1945), a somewhat larger section with grades on a parity with similar assignments in the ground forces<sup>8</sup> would have made for greater efficiency. Such an augmentation, since depot chaplains were available for local supervision, need not have involved the addition of more than a deputy senior chaplain and two additional enlisted men. The scope of the Reinforcement Command Chaplain's responsibility was limited to the depot and battalion chaplains and did not extend to casual chaplains in the Ground Forces Reinforcement System pipeline, except incidentally, as one or the other might be temporarily utilized to provide more adequate coverage in a particular situation.

b. The position of the reinforcement depot chaplain was precisely analogous to that of a major port chaplain in the Transportation Corps. The number of chaplains supervised varied from depot to depot. The minimum grade for such a depot chaplain should be major. In general the supervision exercised by reinforcement depot chaplains was excellent.

CONCLUSIONS:

130. a. Active supervision by chaplains of Communications Zone section headquarters was largely limited to making essential personnel adjustments.

b. The use of a colored liaison chaplain in the section chaplain's office when there are twelve or more colored chaplains under his administration is worthy of more extensive experiment.

c. District chaplains normally discharged their supervisory functions in addition to their duties as unit chaplains. Since they lacked both the time and in many cases the grade necessary to represent their commanding officers adequately, the quality of supervision by the district chaplains was generally unsatisfactory.

d. In contrast, the supervision exercised by major port chaplains over the chaplains of attached port battalions was generally successful.

e. Clarification of the status of the senior chaplain in a general hospital is necessary.

f. Restoration of a supervisory chaplaincy in general hospital centers appears advantageous.

g. Instead of assigning a purely functional chaplain to the staff of a supervisory echelon as is done in the case of the railway grand division, it is preferable to strengthen the supervisory chaplains' offices at military railway service and general headquarters level.

h. In the Ground Forces Reinforcement Command the handicap of the small size of the senior chaplain's office was not entirely surmounted by his diligence and zeal.

i. The reinforcement depot chaplains discharged their supervisory responsibilities in excellent fashion.

#### RECOMMENDATIONS:

137. It is recommended:

a. That in future operations an effort be made to bring table of allowance chaplain grades in service forces installations into approximate parity with those provided in Tables of Organization.

b. That in future operations a supervisory chaplaincy in the grade of major be established in each district or similar subdivision of a Communications Zone section when it contains six or more unit chaplains not otherwise immediately supervised.

c. That in future operations the chaplain section of a general headquarters coordinating activities of two or more military railway services be staffed with chaplains and enlisted personnel of appropriate grade, and that T/O & E 55-302 be changed to provide a senior chaplain in the grade of lieutenant colonel, assisted by a chaplain in the grade of major, a technical sergeant and two technicians third grade, in the headquarters of each numbered military railway service.

d. That in future operations there be in the headquarters of the Ground Forces Reinforcement Command a chaplain section consisting of two supervisory chaplains, with grades appropriate to the scope of supervision, assisted by four enlisted men.

#### FOOTNOTES TO CHAPTER 16

1. The Deputy Theater Chaplain states that the chaplains of the Iceland Base Command were never under the administrative control of the Theater Chaplain.
2. Fifth Memorandum, Inter-Office Routing Slip, Headquarters Service of Supply, G-3 to Chaplain, subject "Chaplains' Assistants and Transportation", dated 15 August 1944.
3. The organization chart of Headquarters Advance Section, Communications Zone, at the end of the war called for a colonel, lieutenant colonel, and a major in the Chaplain Section (Advance Section, Historical Report, manuscript). The Senior Chaplain of Continental Advance Section, Communications Zone, was promoted to colonel shortly after VE-Day.
4. A functional chart of the Office of the Section Chaplain, Headquarters Delta Base Section, as of the end of hostilities, showing a typical adaptation of the basic plan, is reproduced hereunder as Appendix 28.
5. Changes No 1 (dated 3 May 1945) to T/O & E 55-110-1 dropped the chaplain from the major port headquarters, but Changes No 2 (dated 7 June 1945) restored him again.

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6. The role of a senior chaplain in an installation of this type is thus unofficially defined: "Even in small units where there are only two or three chaplains, the senior chaplain leads in the arrangement by which they work together" (Page 57, "The Chaplain Serves," Office of the Chief of Chaplains, Army Service Forces, 1 March 1944). Paragraph 60a, TM 16-205 (5 July 1944) is less explicit: "In any situation the unit commander may direct a senior chaplain in an installation or organization with only two or three chaplains to coordinate the work of his associates or to carry out any designated policy."
  7. The sole occupant of this position during hostilities, Chaplain Edward J. Fleischer, USA, was actually only a major during the period under consideration. His promotion to lieutenant colonel took place six weeks after VE-Day.
  8. See paragraph 12w.

## CHAPTER 17

### CHAPLAIN SUPERVISION IN THEATER GROUND FORCES

#### 132. General Considerations.

a. As an administrative office, the chaplain section would appear logically to belong in the rear echelon of a major headquarters, with occasional contact with the forward echelon for liaison and to provide religious ministrations to forward echelon personnel. Actual experience, however, indicates that this is the least efficient procedure, since for effective utilization of chaplain manpower the supervisory chaplain must be fully informed of each phase of the developing situation, an ideal sometimes difficult of achievement in the rear echelon with the available means of communication when the distance to the forward echelon is more than a few miles. A successful compromise that demonstrated its practicability in operations placed one chaplain, together with an enlisted assistant and a driver in the forward echelon, the bulk of the administration being carried on from the rear. Whether the representative in the forward echelon was the senior chaplain or his deputy depended to a large extent on the temperament and personalities of the respective chaplains and commanders and no consistent pattern was developed. At corps level, the entire chaplain section was sometimes included in the forward echelon.<sup>1</sup>

b. Periodically, in the course of the European operations, American troops served for longer or shorter periods under the command of Allied generals and the troops of Allied nations were brigaded with American units under American command. Because of the highly integrated and homogeneous American system of chaplain supervision, which, in a characteristic application of the principle of freedom of religion, lays little emphasis upon the denomination of either the unit chaplain or the supervisory chaplain in matters of purely military administration, when American troops served under British or French command, the senior American chaplain continued to exercise normal supervision over his chaplain compatriots and the contact with Allied chaplains was limited to necessary local coordination. Where the situation was reversed and Allied troops served under American command, the degree of supervision exercised by the American chaplains over foreign chaplains was relatively a little closer, although even in these cases it was limited to coordination of services and ministrations, receipt of monthly rosters and brief statistical summaries of the chaplains' activities, and provision as far as practicable of necessary supplies, facilities, and equipment.

#### 133. The Army Group Headquarters as an Echelon of Chaplain Supervision.

a. The need for making the army group headquarters an echelon of chaplain supervision is borne out by experience in the European Theater. In the 12th Army Group the senior headquarters command chaplain was a lieutenant colonel<sup>2</sup> and exercised no supervisory functions over army chaplains, although his counsel was solicited in connection with chaplain matters from time to time. On occasion, the lack of a staff chaplain in the full sense of the term resulted in decisions at army group level that ran counter to established chaplain policies of the theater.

b. In the 6th Army Group the senior headquarters command chaplain was a captain, whose duties were solely those of a unit chaplain. A more adequate degree of coordination between the chaplains of the Seventh U. S. Army and the First French Army would unquestionably have

resulted from the presence of an army group chaplain.

c. In possible future operations, the inclusion of a supervisory chaplain section of three officers of appropriately senior rank and five enlisted men in army group headquarters would materially improve the effectiveness and efficiency of chaplain supervision and would insure a complete consideration of religious needs and requirements throughout the command.<sup>3</sup> Its mission would be:

- (1) To perform the customary advisory, planning and executive functions of a staff chaplain in relation to the army group commander and his staff.
- (2) To assist the theater chaplain in supervising chaplain activities in the army group, and to provide liaison between the theater chaplain and the army chaplains.
- (3) To supervise directly the chaplains assigned and attached to army group special troops.
- (4) To provide religious services and chaplain ministrations to the personnel of army group headquarters.

#### 134. The Army Chaplain.

a. In the army headquarters as at present organized, the chaplain section consists of three chaplains (colonel, major, captain), and four enlisted clerks (master sergeant, technician third grade, sergeant, technician fourth grade).<sup>4</sup>

b. The functions of the chaplains in army headquarters are the basic advisory, religious, ceremonial, and pastoral functions prescribed in par. 4 and 5, AR 60-5, for all chaplains, with the important addition of administrative, supervisory, and supply responsibilities.<sup>5</sup> The chief of section and the executive officer at army headquarters normally functioned both as headquarters chaplains and as administrative chaplains. The assistant chaplain, particularly where he was of Jewish faith, tended to be almost entirely operational, with only limited supervisory functions. The army chaplain's office has a supply function to the extent of providing expendable religious supplies<sup>6</sup> to chaplains of subordinate echelons. In view of the relatively low shipping priority usually accorded expendable religious supplies and the disruptions resulting from the movement of army and advance section headquarters, it has been shown to be desirable for army chaplains to maintain a normal 30-day stock of expendable religious supplies in their sections.

c. In order adequately to cover the religious needs of the headquarters personnel at both the forward and rear echelons, properly to supervise and administer chaplains of subordinate headquarters, and to insure an efficient supply system for expendable religious supplies, T/O & E 200-1 should be changed to provide in the chaplain section at army headquarters:<sup>7</sup>

- (1) Officers:

Chief of Section	1 Colonel)	
Executive Officer	1 Lt Col )	to include one
Assistants	2 Majors )	Jewish chaplain

- (2) Warrant Officer: 8  
Administrative Assistant 1 Warrant Officer
- (3) Enlisted Personnel:  
Chief Clerk 1 Master Sergeant  
Supply Sergeant 1 Staff Sergeant  
Chaplain's Assistants 2 Technicians 3d Grade  
Stenographers 2 Technicians 4th Grade  
Clerk-Driver 1 Technician 5th Grade
- (4) Equipment. The Table of Equipment should be augmented by the addition of the following:

One each chaplain's outfit, portable typewriter, truck, 1/4-ton, and trailer, 1/4-ton, for the additional chaplain; two standard typewriters, in view of the quantity of administrative work to be performed in the army chaplain section; one truck, 1½-ton, for hauling and distribution of expendable religious supplies and for use in connection with the transportation of chaplain reinforcements assigned through army headquarters.

135. The Corps Chaplain.

a. In the chaplain section of the corps headquarters, as at present organized, are two chaplains (colonel, lieutenant colonel), one warrant officer, and three enlisted clerks (staff sergeant, technician fourth grade, technician fifth grade). Ultimately, a vitally needed third chaplain, of Jewish faith, was attached to most corps; the enlisted section was not always, however, correspondingly augmented.

b. The functions of the chaplain section at corps headquarters are comparable to those of the chaplain section at army headquarters.<sup>9</sup> Corps chaplains are required to supervise the chaplains attached to corps troops as well as the chaplains of the divisions attached to the corps. This supervision entails no administrative responsibilities, however, except the processing of the monthly reports of chaplains of subordinate echelons. In a number of instances, corps chaplains were relieved of even this function as far as divisions were concerned, the reports of the chaplains with divisions going directly from division headquarters to army headquarters. This proved to be not entirely satisfactory, however, and one army experimented with an information copy of the monthly report to the corps chaplain in the case of chaplains with divisions. The difficulty of producing a legible fourth copy under field conditions, however, made this solution unfeasible. The best procedure appears to be to direct the processing of all reports, including those of chaplains assigned to divisions, through normal command channels from division to corps to army, but in combat to relieve the corps chaplain of the obligation of editing the reports and of making out Correction Sheets, (W. D., Ch. Form No. 11). Experience in operations shows clearly that, except in non-combat situations, the corps chaplain section's supply responsibilities should be restricted to corps troops and should not include attached divisions, which are best served directly from the army chaplain's office.

c. Since experience has proved that the addition of a Jewish chaplain, with an enlisted assistant, at corps level is essential,<sup>10</sup> and since in the circumstances under which a corps normally operates, the replacement of the warrant officer of the

current Table of Organization by an enlisted chief clerk makes for the more efficient functioning of the office and for the imposition of fewer hardships on the remaining enlisted personnel, T/O & E 100-1 should be changed to provide the following:

- (1) Officers:

Chief of Section	1 Colonel
Executive Officer	1 Lt Col
Chaplain	1 Captain (Jewish)
- (2) Enlisted Personnel:

Chief Clerk	1 Master Sergeant
Chaplain's Assistants	2 Technicians 3d Grade
Stenographer	1 Technician 4th Grade
Clerk-Driver	1 Technician 5th Grade

- (3) Equipment. The Table of Equipment should be augmented by the addition of the following:

One each chaplain's outfit, complete, portable typewriter, truck, 1/4-ton, and trailer, 1/4-ton, for the additional chaplain; one standard typewriter, in view of the quantity of clerical operations incident to the supervision of the chaplains of the corps.

136. The Division Chaplain.

a. Applicable as par. 62, TM 16-205 (5 July 1944), and Technical Circular No. 2, "Division Chaplains," Office of the Chief of Chaplains, dated 10 October 1941, are to garrison and training situations, a carefully prepared manual for supervisory (including division) chaplains that will contemplate their role in combat as well is essential for the future.

b. The disparity in grades for enlisted personnel between the chaplain section of the infantry division and that of the armored division in the latter's favor, although the infantry division chaplain has 50% more chaplains to supervise, has long been a source of resentment. To correct this situation, and in order to achieve greater parity with other sections and in harmony with previously urged recommendations relating to the grade of chaplains' enlisted assistants, it is proposed that both T/O & E 7-1-OS (Headquarters, Infantry Division) and T/O & E 17-1 (Headquarters, Armored Division), as well as the T/O & E for the Headquarters, Airborne Infantry Division,<sup>11</sup> provide in the chaplain section:

- 1 lieutenant colonel (division chaplain)
- 1 major (assistant division chaplain)
- 1 technical sergeant (chief clerk)
- 2 technicians third grade (chaplain's assistants).

c. Experience indicates the necessity of a clear definition of the extent of the senior chaplain's responsibilities as coordinator in regiments, division artillery, combat commands, and trains, with reference to reviewing monthly reports, adjusting schedules of activities, providing denominational coverage, and discharging, in relation to the other chaplains of the unit, his role as the commanding officer's consultant contemplated by par. 4, AR 60-5.<sup>12</sup>

137. Other Headquarters. In view of the flexibility with which battalions and groups of various arms were combined under the control of a brigade, the situation could and did arise where there was no chaplain and no staff provision for religious activity from the level of the brigade down to the smallest battery and detachment. The permanent assignment of a supervisory chaplain to brigade headquarters would be insurance against the recurrence of such circumstances. It is therefore urged that a supervisory chaplain in the grade of major be made an integral part of the special staff of each brigade headquarters.

138. Staff Relationships of the Chaplain Section in Higher Headquarters. The relationships of the chaplain section in division and higher headquarters to other sections of the staff and to higher and lower headquarters conformed in general to the doctrine set forth in par. 34, FM 101-5. The experience gained in operations in the European Theater, however, indicates a need for certain changes and additions:

a. Sub-paragraph c should be changed to read: "Conduct and provision of religious services, including burial rites."

- (1) Par. 5a, AR 60-5, which requires a chaplain to conduct or provide religious services for all faiths and denominations as far as possible, "either through his own personal services or through the cooperative efforts of others", and directs him to "enlist so far as may be necessary the active aid and cooperation of (the required) military and civilian assistants, both lay and clerical," applies to the supervisory chaplain in his relation to the personnel of his headquarters no less than to chaplains of subordinate units.
- (2) In active operations the provision of burial rites at cemeteries demands close attention, careful planning, continuing effort, and alert supervision on the part of the senior chaplain responsible.<sup>13</sup>

b. Sub-paragraph d should read: "Spiritual ministrations to the sick and wounded and to prisoners." Spiritual ministrations to military prisoners are a normal responsibility of chaplains at higher headquarters, in view of the usual location of stockades.

c. Sub-paragraph h should read: "Recommendations as to assignments, training, promotions, transfers and replacement of chaplains and of their enlisted assistants."

- (1) To insure the highest standards of professional competence, the training of chaplains, as a continuing process, should in all its aspects be coordinated and supervised at each higher echelon of command by the staff chaplain, particularly because so many aspects of the chaplain's activity are peculiar to the branch and are without close parallels in other arms and service.
- (2) Because of the relatively small number of chaplains in any command and the professional and ecclesiastical factors involved, the replacement and promotion of chaplains of subordinate units are issues in which the recommendations of supervisory chaplains can be of distinct value and should be solicited.

- (3) Where supervisory chaplains in higher headquarters actively interested themselves in the assistant problem, the work of chaplains of subordinate units was definitely of a higher order. The feasibility of including the enlisted assistants of chaplains within the purview of the supervisory chaplain has been practically demonstrated in the Army Air Forces, in whose regulations such a provision has existed for a number of years.

d. An additional sub-paragraph should read: "Coordination with the Special Service Officer on the spiritual and moral aspects of morale activities." 14

e. An additional sub-paragraph should read: "Counsellor in personal, moral and religious problems." Par. 5d, AR 60-6, is no less binding upon chaplains at supervisory levels than upon those at lower echelons.

f. An additional sub-paragraph should read: "Coordination of religious ministrations to displaced persons, prisoners of war, and civilian internees." This obvious and necessary duty can properly be undertaken by no other staff section.

g. An additional sub-paragraph should read: "Liaison with civilian religious agencies and with chaplains of allied nations' forces." 15

h. An additional sub-paragraph should read: "Stockage and distribution of expendable religious supplies."

#### 139. Effectiveness of Supervision.

a. The available chaplain section journals and after-action reports reveal that in the ground forces, where the system of chaplain supervision was most completely articulated, there was a wide divergence of opinion, reflected in both the personal interviews and the accomplished questionnaires, on the actual function and mission of a supervisory chaplain. Interviews and questionnaires show the same variation in theater service and air forces. In part this can be accounted for by the normal differences in personality between individuals, but, even after due allowance has been made for this factor, there is still a residue that testifies to a widespread, fundamental lack of training and ignorance of the goals and methods of completed staff work. In general four trends manifested themselves:

- (1) Some supervisory chaplains over-emphasized the functional aspects of their work and became basically little more than field grade headquarters chaplains. To the extent that this was the result of an inadequate number of chaplains to meet the normal operating requirements of a headquarters, the provision of chaplains-at-large will contribute to the solution of the problem. It is clear, however, that in some instances at least, the position taken by the commanding general and members of the general staff was that basically the chief mission of a senior chaplain in a high headquarters is to provide services locally.

- [REDACTED]
- (2) A second quite clearly defined type of supervisory chaplain over-emphasized the staff consultant aspect of his mission and operated almost entirely from behind his desk. While this offered the unquestionable advantage of insuring the availability of the senior chaplain to chaplains of subordinate echelons who put forth the necessary effort to visit him, it gave the senior chaplain himself a seriously distorted and unconsciously partial grasp of the situation.
  - (3) A third type, closely allied to the first, saw the mission of the supervisory chaplain chiefly in terms of the provision of religious services to units without organic chaplains. Where the travel necessitated by the provision of such services could be related to a program of active supervision and liaison with chaplains of subordinate units, much was to be gained. There is evidence, however, that in some instances the provision of services to outlying units without organic chaplains seriously impaired the chaplain's value as a staff officer or even as a headquarters chaplain.
  - (4) A fourth type, unfortunately not an overwhelming majority, recognized the need for striking a proper balance among the varied responsibilities thrown upon a chaplain in a higher echelon. The need for positive and active supervision, based upon personal knowledge gleaned through frequent contacts with subordinate chaplains and their commanding officers in their units, was recognized as the supervisory chaplain's primary mission and was made the underlying basis of his schedule. Responsibility for the routine aspects of office administration and operation was decentralized and delegated to other members of the section in order to leave the supervisory chaplain free for the more urgent requirements of careful anticipatory thought and planning. Provision of religious administrations for headquarters personnel and for units without chaplains of their own was recognized as a necessary and valuable spiritual exercise both for himself and those to whom he ministered, but as distinctly secondary to the primary mission.

b. In analyzing the answers to the question, "How could supervisory chaplains have been of greater help to you?", and excluding those which are too obviously based upon clashes of personality, the most frequently noted deficiencies of supervisory chaplains in the eyes of their juniors are in order:

- (1) Lack of contact with the chaplain in the field, with his needs, his thinking, his opportunities, and his difficulties.
- (2) Lack of aggressive leadership and of a carefully planned, coordinated program.
- (3) Failure to provide aggressive support for lower echelon chaplains in relation to command.

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Contrariwise, it appears that in the mind of the subordinate unit chaplain, adequate supervision at the top demands a large capacity for spiritual, moral, and administrative leadership, combined with careful and coordinated planning, complete dissemination of information, the encouraging and helpful attitude of a good counsellor, and a knowledge of the total situation based on a continuous program of fact-finding.

c. Two measures designed to remedy the deficiencies described in the foregoing paragraphs appear to be in order:

- (1) Better interpretation to all officers of the role of the supervisory chaplain and his proper function in relation to the commanding general and to the general and special staff. A more complete presentation of the role of the staff chaplain in higher echelons could very appropriately be included in the curriculum of the Command and General Staff School, and of officer schools generally, since the foundation for a correct appreciation of the chaplain's role is best laid early in an officer's career.
- (2) So necessary as to be literally essential, since preparation in peacetime can but incompletely achieve its purpose of creating a sufficient number of supervisory chaplains for periods of emergency, is the establishment of a staff chaplains' training school designed to insure a greater measure of familiarity on the part of staff chaplains with their own role as staff officers and with the role of the other staff sections with which they must cooperate and coordinate their efforts. Satisfactory completion of such a staff chaplain's school should be an indispensable prerequisite for appointment as a division chaplain or as either senior chaplain or deputy senior chaplain in any higher echelon.

#### CONCLUSIONS

140. a. It was found feasible in all echelons of chaplain supervision to conduct the administration in rear echelons with either the senior chaplain or his deputy functioning at the forward echelon.

b. The American system of chaplain supervision was not greatly affected when American troops were fighting under Allied command. The more completely articulated American system of chaplain supervision resulted in a greater measure of supervision when Allied troops were fighting under American command.

c. A supervisory chaplain section in army group headquarters would have improved materially the effectiveness and efficiency of chaplain supervision and would assure a complete consideration of religious needs and requirements throughout the command.

d. Chaplain supervision at the army level would have functioned more efficiently with an additional chaplain. The disparity in grade between the assistant army chaplain (major) and the assistant corps chaplain (lieutenant colonel) was felt to be a material handicap.

e. In the corps chaplain's office, a third chaplain of Jewish faith proved so valuable as to justify incorporating the change in the Table of Organization.

f. The doctrine set forth in par. 34, FM 101-5, "Staff Officers' Field Manual: Staff and Combat Orders," was found to be generally applicable, but minor changes and additions are required to bring the official formulation into harmony with actual experience and practice.

g. Supervision by division chaplains was adequate in infantry and armored divisions. An assistant division chaplain is required in the headquarters of the airborne infantry division. The disparity in grades for enlisted personnel between the chaplain sections of the infantry division and the armored division is unwarranted. A clear differentiation of the extent of the senior chaplain's responsibilities as coordinator of the work of junior chaplains in regimental headquarters and at parallel echelons of command is necessary.

h. At brigade headquarters attachment of a supervisory chaplain in the grade of major is essential.

i. The effectiveness of supervision in the ground forces, and to a parallel extent in the theater service forces and theater air forces as well, varied. The general quality of chaplain supervision can be improved by a better understanding of the supervisory chaplain's function on the part of commanding generals and general staff officers and of the chaplains themselves.

#### RECOMMENDATIONS

141. It is recommended:

a. That official training doctrine prescribe the division of the chaplain section between forward and rear echelons in divisions, corps, armies, and army groups.

b. That in future overseas operations chaplains be included, wherever practicable, on observer teams sent out by corps, divisions, and armies before the headquarters is committed.

c. That in future operations there be included in the headquarters of army groups a chaplain section consisting of three officers of appropriately senior grade and five enlisted men.

dd. That T/O & E 200-1 be changed to provide four chaplains (one colonel, one lieutenant colonel, two majors), one warrant officer, one master sergeant, one staff sergeant, two technicians third grade, two technicians fourth grade, and one technician fifth grade in the chaplain section of army headquarters, and that the equipment authorized therefor be augmented by the addition of one chaplain's outfit, one portable typewriter, one truck, 1/4-ton, and one trailer, 1/4-ton, for the additional chaplain, two standard typewriters, and one truck, 1 1/2-ton.

e. That T/O & E 100-1 be changed to provide three chaplains (one colonel, one lieutenant colonel, one captain), one master sergeant, two technicians third grade, one technician fourth grade, and one technician fifth grade in the chaplains section of corps headquarters, and that the equipment for the section be augmented by the addition of one chaplain's outfit, one portable typewriter, one

truck, 1/4-ton, and one trailer, 1/4-ton, for the additional chaplain, and one standard typewriter.

f. That T/O & E 7-1-OS and T/O & E 17-1, as well as the T/O & E for the headquarters of an airborne infantry division, provide in the chaplain section of division headquarters for two chaplains (lieutenant colonel, major), one technical sergeant, and two technicians third grade.

g. That a chaplain section consisting of one chaplain in the grade of major and two enlisted assistants be added to the headquarters of each brigade.

h. That Technical Manual 16-205 and other pertinent directives be changed to define unequivocally the responsibilities of the senior chaplain as the coordinator of chaplain activities in regiments, division artillery headquarters, combat commands, general hospitals, groups, and other parallel echelons having more than one chaplain, and to establish the relationship between the senior chaplain and junior chaplains in such headquarters and installations as that of a chief of a special staff section and assistant(s).

i. That a more complete presentation of the role of the staff chaplain in higher echelons be included in the curriculum of the Command and General Staff School.

j. That in any future major mobilization a training school for staff chaplains be established and that satisfactory completion of such a course be an indispensable prerequisite for appointment as a division chaplain or as either senior chaplain or deputy senior chaplain in any higher echelon.

k. That par. 34, Field Manual 101-5 be altered as follows:

- (1) Sub-paragraph c: "Conduct and provision of religious services, including burial rites."
- (2) Sub-paragraph d: "Spiritual ministrations to the sick and wounded and to prisoners."
- (3) Sub-paragraph h: "Recommendations as to assignments, training, promotions, transfers, and replacement of chaplains and of their enlisted assistants."
- (4) Additional sub-paragraph l: "Coordination with the special service officer on the spiritual and moral aspects of morale activities."
- (5) Additional sub-paragraph m: "Counsellor in personal, moral and religious problems."
- (6) Additional sub-paragraph n: "Coordination of religious ministrations to displaced persons, prisoners-of-war and civilian internees."
- (7) Additional sub-paragraph o: "Liaison with civilian religious agencies and with chaplains of allied national forces."
- (8) Additional sub-paragraph p: "Stockage and distribution of expendable religious supplies."

FOOTNOTES TO CHAPTER 17.

1. See Immediate Report No. 43, Headquarters Twelfth Army Group, file 370.2/G-3, subject "Chaplain Section in Vorward Echelon," dated 31 August 1944, reproduced as Appendix 29.
2. The request for assignment specified a chaplain in the grade of major who was "mature and capable of advising the commanding general on chaplain matters" (Letter, Headquarters 12th Army Group, file 211/G-1, subject "Assignment of Chaplain," dated 30 August 1944). The request was complied with and the chaplain selected, Chaplain Morgan J. O'Brien, was later promoted to the grade of lieutenant colonel.
3. Chapter 10, "Lessons Learned and Conclusions," page 7, After-Action Report, Chaplain Section, Third U. S. Army: "Administrative representation in army groups \* \* \* would have been extremely advantageous. It is recommended that a chaplain of senior rank have a place on (the army group commander's) staff."
4. The Third U. S. Army functioned throughout operations on the continent with only two chaplains, the third being detached for duty with army special troops. (Chapter 1, "Planning in United Kingdom," page 2, After-Action Report, Chaplain Section, Headquarters Third U. S. Army.) It later became necessary, however, to attach two chaplains to the rear echelon to provide adequate religious coverage of the headquarters (Chapter 4, "September 1944 Operations," *ibid.*).
5. In the Fifteenth U. S. Army, military government functions in the field of "religious affairs, including enforcement of policy of religious freedom," were assigned to the G-1 section, while the army chaplain was specifically charged with the "survey of German religious organizations and institutions, control of the use of ecclesiastical property, supervision and control of religious activities to prevent their utilization for spreading of political ideas or propaganda against any of the United Nations, (and) enforcement of the policy of religious freedom in Germany" (paragraphs 9 and 14b, Standing Operating Procedure for Staff Functions in Military Government, Headquarters Fifteenth U. S. Army, dated 23 March 1945). Since this was a development subsequent to VE-Day, its consideration in this study is technically not required. It should be observed, nevertheless, that in view of the particular professional knowledge which supervisory chaplains are presumed to have, this function should be included in the normal duties of the chaplain section in all cases where specialized functions of the G-5 Section are distributed among the special staff sections. In any case, the counsel of the chaplain section in the religious aspects of civil affairs and military government should be available to the G-5 Section as a matter of course.
6. See par. 105i.
7. Except for the alternative of a brigadier generalcy for the army chaplain, the substitution of a technical sergeant for the staff sergeant, a sergeant for one of the technicians third grade, and a technician fourth grade for the technician fifth grade of the present proposal, this is also the recommendation of the Ninth U. S. Army Commander (Letter, Headquarters Ninth U. S. Army, file 320.3 GNMCH, subject "Suggested Changes in Tables of Organizations Pertaining to Chaplains," dated 13 July 1945). The recommendation

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of the Seventh U. S. Army Commander agrees with the above proposal on the officers and warrant officer, but proposes only five enlisted men (Letter, Headquarters Seventh U. S. Army, file AG 322-C, subject "Recommended Changes in Table of Organization for Chaplain Corps," dated 7 July 1945). The Fifteenth U. S. Army Commander's recommendation refers only to officers in the chaplain section of army headquarters, and calls for a colonel, a lieutenant colonel, and a major (Telegram, Headquarters Fifteenth U. S. Army, to Commanding General, 12th Army Group, file GNMCH, dated 23 June 1945). The Theater Chaplain recommends three officers (brigadier general or colonel, lieutenant colonel, major), a warrant officer, and five enlisted men for the chaplains section of army headquarters (Letter, Office of the Theater Chaplain, Headquarters Theater Service Forces, European Theater, no file, subject "Recommended Changes in Chaplain Personnel," dated 11 December 1945).

8. In view of the specialized functions of the warrant officer in the chaplain section, establishment of a special category of warrant officer, "Administrative (Chaplain)" appears advantageous. In addition to the usual qualifications for an administrative warrant officer, the requirements should include a minimum of six months of actual experience as chaplain's assistant in the office of a supervisory chaplain.
9. For a typical report of a corps chaplain section's operation in combat, see par. 2, Letter, Headquarters Army Ground Forces, file 319.1/148 (Foreign Observer)(R)(29 Sep 44) GNGBl, subject "After-Action Report," Headquarters XIX Corps, dated 29 September 1944.
10. See par. 10d.
11. See par. 7c.
12. The issue is the same as the parallel problem in general hospitals (par. 126).
13. See par. 54.
14. See par. 4, AR 60-5 (16 December 1944), and pars. 36g and 37c of this study.
15. See pars. 88, 93, 97c, and 114e of this study.

## CHAPTER 18

### SUPERVISION AND ADMINISTRATION OF CHAPLAINS

#### IN THE THEATER AIR FORCES<sup>1</sup>

#### 142. Office of the Staff Chaplain, United States Strategic Air Forces in Europe (USSTAF).

a. Until 6 January 1944, the date of the organization of USSTAF, The Eighth Air Force Staff Chaplain acted in a supervisory Capacity over all Army Air Forces chaplains in the Theater, directly under the Air Chaplain in Washington, although during the period between 16 October 1943, when the Ninth Air Force came into being in England, and the activation of USSTAF, the relationship between the staff chaplains of the two air forces was never expressly defined.

b. The mission of the USSTAF Chaplain's Office was:

- (1) To advise the Commanding General on the religious life, morals, morale and related matters affecting military personnel of the command;
- (2) To supervise and evaluate the chaplain program within the command by field trips and personal contacts;
- (3) To recommend assignment and reassignment of chaplains to USSTAF organizations;
- (4) To prepare, compile and process reports relative to the religious and moral activities of the command.

c. The USSTAF Staff Chaplain's office, organized on 6 January 1944, was allotted one chaplain (colonel)<sup>2</sup> and two enlisted assistants.

d. The Air Chaplain, Headquarters Army Air Forces, was the immediate next higher echelon for the Staff Chaplain, USSTAF. The closest possible liaison was maintained between the two, and the policies of the Air Chaplain formed the background for the USSTAF Staff Chaplain's operational policies.

e. Active cooperation between the Chaplain-in-Chief, Royal Air Force, and the Staff Chaplain, USSTAF,<sup>3</sup> resulted in a large amount of exchange work at the group and squadron level. This was particularly true in regard to American Use of Royal Air Force Roman Catholic chaplains in late 1943 and early 1944.

f. On relationship between the Staff Chaplain, USSTAF, and the Theater Chaplain, see paragraph 114d above.

g. It was the policy of the Staff Chaplain, USSTAF, to make as many visits of inspection to all echelons of command as possible, on the principle that nothing did so much to raise the morale of the individual chaplain and to enhance his prestige among those with whom he worked.

h. Due to the highly mobile situation that existed during the greater part of the time covered by this report, regularly

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scheduled conferences of supervising chaplains were not feasible. Every opportunity, however, was taken to bring chaplains in supervisory positions together. Prior to the Normandy invasion, the offices of the staff chaplains, Eighth Air Force, Ninth Air Force, and USSTAF, were in close geographical proximity and informal conferences were easily held.

i. The most important publication of the USSTAF Chaplain's Office was the re-issuing, to have effect in this theater, of Army Air Forces Regulation No. 35-55. A monthly bulletin or staff letter was sent to all air force and separate command chaplains. No attempt was made to publish or distribute a bulletin going to all chaplains, inasmuch as each major command published a monthly bulletin which had general distribution.

j. Requisitions for Air Corps chaplains were made to Headquarters Army Air Forces on the basis of either Table of Organization, Table of Allowances, or bulk allotment vacancies. Every effort was made to maintain denominational balance among Protestant chaplains and to insure adequate Roman Catholic and Jewish coverage. The number of reinforcements available at any one time was very small.

k. Promotions to and within field grade were made solely against authorizations.

l. The USSTAF Public Relations' Section served the needs of the chaplain's section along with the rest of the headquarters.

m. Since the orientation conferences at Cheltenham was designed chiefly for Communications Zone chaplains, the Staff Chaplain, Eighth Air Force, conducted an indoctrination school lasting one week for each group of new chaplains arriving in the European Theater throughout the period of the build-up. This school was of great value to the incoming chaplains, as it gave them a working knowledge of the air forces organization in the United Kingdom and a brief introduction to the special problems of air corps personnel in combat and combat support operations. Beginning in late 1944, fifteen five-day sessions of the Ninth Air Force Chaplains' School were held for both chaplains and their enlisted assistants.

n. In the early spring of 1945 definite plans were formulated covering the re-assignment and the program of occupational air forces chaplains. A complete study of Army Air Forces chaplains in the European Theater was made with regard to their personal characteristics affecting their usefulness in the occupational air force.

o. During this period, prior to VE-Day, numerous discussions were held with the Special Services and Information and Education Sections, discussing the total program of the three sections, their inter-relations, and the desired effect upon the physical, moral and spiritual welfare of the troops. In cooperation and coordination with the Information and Education Section, approval was secured for the operation of a school to train chaplains to each courses of a definite religious nature in the post-hostilities school program. Courses were decided upon, instructors selected, and rosters of chaplains who were to attend compiled prior to VE-Day.

143. The Eighth Air Force. The Eighth Air Force chaplains were administered by the Staff Chaplain, Eighth Air Force, through administrative staff chaplains in each of the three bomber commands (also called at various time bomb divisions and air divisions), the VIII Fighter Command, the VIII Air Force Service Command, and the VIII Air Force Composite Command (an organization handling the pre-combat training of air crewman in the various combat crew replacement centers). The Staff Chaplain, VIII Fighter Command, in turn functioned through a staff chaplain in each fighter wing. The chaplains of command group units were under the direct supervision of the Staff Chaplain, Eighth Air Force.

144. The Ninth Air Force. The supervision of chaplains in the Ninth Air Force was carried out by the Staff Chaplain, Ninth Air Force, through staff chaplains in each of the tactical air commands, the IX Air Force Service Command, the IX bomber Command (IX Air Division), the IX Air Defense Command, the IX Engineer Command, and the IX Troop Carrier Command. The IX Air Force Service Command Staff Chaplain and his deputy functioned in turn through a staff chaplain in each of the two Advanced Air Depot Areas, one of which handled the repair of fighter aircraft and the other the repair of bombers. The chaplains of the Air Disarmament Command, which was organized and assigned to the IX Air Force Service Command early in 1945, and the other command group units, were supervised directly by the Staff Chaplain, IX Air Force Service Command. The AAA brigades of the IX Air Defense Command were tactical in nature and did not carry a staff chaplain, although an intermediate echelon of supervision is desirable where the number of battalions is large. The chaplains of the field hospitals assigned to Headquarters Ninth Air Force were administered by the Ninth Air Force Staff Chaplain.

145. Other USSTAF Commands.

a. After the organization of the First Tactical Air Force from units of the Mediterranean Army Air Forces and the Ninth Air Force, its chaplains were supervised by the First Tactical Air Force Staff Chaplain, who in turn functioned through staff chaplains in the XII Tactical Air Command and the I Tactical Air Service Command.

b. The Air Technical Service Command in Europe did not have a staff chaplain, since it was an integral part of Headquarters USSTAF. The chaplains of the Base Air Depot Area (for England) were administered by a staff chaplain at that headquarters, who in turn was under the direction of the Staff Chaplain, USSTAF. The Continental Air Depot Area (for France) did not function long enough or with a sufficient number of troops to warrant a supervisory chaplain position, and the chaplains of the Continental Air Depot Area accordingly worked under the immediate supervision of the Staff Chaplain, USSTAF, as did all chaplains assigned to USSTAF command group units.

c. The IX Troop Carrier Command was assigned to USSTAF 1 September 1944 and the IX Engineer Command was also placed directly under USSTAF on 20 February 1945.

d. The Army Air Forces European Theater of Operations Reinforcement Depot (Provisional) had a staff chaplain who supervised the work of the chaplains assigned to the various reinforcement battalions which made up the depot.

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146. Use of Technical Channels During Operations. The greater part of chaplain administration by the USSTAF Chaplain and subordinate Staff Chaplains was handled through technical channels. Due to the priority of all combat traffic, messages regarding routine affairs were very uncertain as to delivery. The personnel sections of the various commands cooperated and gave telephone authorizations whenever necessary, sending the confirmation by normal channels of communication. Matters not absolutely requiring orders were handled almost exclusively through technical channels. By judicious selection of hours to telephone (mostly at night), good communications could be had most of the time.

#### CONCLUSION

147. Chaplain supervision and administration in the theater air forces was efficiently organized and exercised.

#### FOOTNOTES TO CHAPTER 18

1. This chapter condenses a report by Chaplain (Major) Elmer I. Carriker, Deputy Staff Chaplain, Ninth Air Force.
2. A Roman Catholic chaplain functioned on a detached service status in the USSTAF Chaplain's Office as Assistant USSTAF Chaplain.
3. See Section II, Appendix 25.

## CHAPTER 19

### ADMINISTRATIVE MATTERS

#### 148. Monthly Reports.

a. Paragraph 6a, AR 60-5, requires a chaplain on the first day of the month to render a monthly statistical and narrative report, accomplished on W. D., Ch. Form No. 3, of his activities and of services provided for his unit. This report is processed from one echelon to another until it reaches the Chief of Chaplains and is filed in the permanent 201 file of the reporting chaplain.<sup>1</sup> For the guidance of the chaplain a sample "John E. Doe" model report, accompanied by an instruction sheet, is periodically issued by the Office of the Chief of Chaplains. Both to help chaplains avoid in the future the repetition of past errors in accomplishing the report form, as well as to elicit additional information, supervisory chaplains are required to accomplish Monthly Report Correction Sheets (W. D., Ch Form No. 11) on reports containing material errors or deficiencies.

b. Page 4 of the Monthly Report is reserved for indorsements and provides commanding officers in the chain of command with an opportunity to comment on the effectiveness of the reporting chaplain. This means for assisting supervisory chaplains and commanders of higher echelons in estimating the month-by-month value of chaplains of subordinate units in actual operations was almost completely neglect by commanding officers.

c. Assuming that the points of information required by the Monthly Report are necessary for the Chief of Chaplains in his work of overseeing the religious activities of the Army, 32% of the chaplains interviewed were satisfied with the report in its present form, while 38% proposed various improvements. These included the printing out of specific headings, particularly in paragraph 1d; the preparation of a special "John E. Doe" model report for the European Theater<sup>2</sup> that would have taken into account both security requirements and the typical overseas activities of chaplains; a more easily manageable format, which will obviate some of the presently encountered difficulties of preparing in triplicate, under field conditions, on a portable typewriter, the current bond-paper form that uses both sides of the sheet eight inches wide and a full twenty-five inches long; provision of more space for the unit designation in the heading and for paragraphs 6b, 6c, and 8; omission from paragraph 3 of all entries referring to the activities of other chaplains and the substitution therefore of appropriate narrative entries under paragraph 8; the deletion of dotted guide lines, since the report is invariably accomplished with a typewriter; and the printing of two-thirds of the annual supply of forms on tinted paper stock, to obviate the possibility of completing part of the report as an original and part as a carbon copy.

d. The reaction of Correction Sheets (W. D., Ch. Form No. 11) was varied. While 34% of the chaplains queried regarded them as useful, 22% frankly labelled them as valueless, and 44% condemned them, on the ground that correction sheets concerned themselves too much with picayune trivia, such as the non-capitalization of the entry "None" or the failure specifically to identify a month-old baby as a civilian. A frequent ground of complaints was the variation among supervisory chaplains in interpreting the

[REDACTED]

"John E. Doe" model report and the requirements of the Monthly Report itself. It is clearly necessary that the "John E. Doe" model report and its accompanying instructions sheet be made sufficiently explicit to obviate such differences of interpretation, and that supervisory chaplains accomplish monthly report correction sheets only in cases where a material error or deficiency has been noted.<sup>3</sup>

149. Change of Status Reports to Higher Headquarters. In order to maintain the personnel records of the Office of the Theater Chaplain in as accurate a condition as possible, complete rosters of their chaplains were required on the last day of each month through technical channels from all major commands (Communications Zone sections, armies, army group special troops, Ground Forces Reinforcement Command), giving name, rank, serial number, denomination, unit assignment, and duty status, to reach the Theater Chaplain not later than the fifth day of the month following.<sup>4</sup> Since changes occurring during the month were normally not reported until the end of the month, and since the rosters did not always reveal changes of status but merely the presence of the chaplain in a command, as far as the records in the Theater Chaplain's Office was concerned, the transfer of a chaplain out of the theater might go entirely unnoticed and the transfer of a chaplain within or between major commands might not be recorded for as much as five weeks under favorable conditions and for an ever longer period with the usually poor communications during combat. More extensive use of machine records unit data would have obviated some of these difficulties. A more complete solution to this problem lies in having the senior chaplain of each major headquarters render a report on every change of status of any chaplain in the command as soon as information thereof has reached him.<sup>5</sup> In order for the army or Communications Zone section chaplain in turn to secure information on such changes promptly, it is further necessary that similar reports of change of status be immediately submitted to army chaplains by corps and division chaplains, and that all chaplains be urgently and repeatedly directed to report through technical channels to the theater chaplain all changes of status or assignment affecting themselves.<sup>6</sup>

150. Machine Record Unit Data on Chaplains.

a. Supervisory chaplains made little use of the information available from machine records units. A specific difficulty with reference to chaplains was that chaplains were frequently reported under other arms or services.<sup>7</sup> While some supervisory chaplains at lower echelons may feel that they can dispense with machine records rosters at their own level of supervision, it is desirable, in view of the importance attached by higher headquarters to the information thus secured, that supervisory chaplains at all echelons served by machine records units maintain the closest possible liaison with these organizations for the purpose of keeping the data on their chaplains' record cards at the maximum degree of accuracy. This was effectively done in a number of instances by requesting that the machine records unit furnish duplicate cards on all reported changes of status affecting chaplains as received to the supervising chaplain concerned, and by carefully checking the roster based upon the reports received through technical channels at the end of the month against a roster prepared by the machine records unit.

b. The only material deficiency noted in the information about individual chaplains available from machine records unit data is the lack of indication of the chaplain's denomination. Use of differentiating denominational specification serial number

designations<sup>8</sup> would supply this desideratum.

151. Individual Information Sheets. A source of frequent annoy- ce to chaplains was the repeated demand for information of a personal and biographical nature made whenever the unit or the individual chaplain came under a new echelon of supervision. In view of the specialized character of the services provided by the Corps of Chaplains and the relatively small number of officers involved, it appears both feasible and desirable for the theater chaplain to receive upon the arrival of each chaplain in the theater a duplicate of the respective chaplain's classification card (W. D., A.G.O. Form No. 66-1, or its equivalent). The data on this card could be reproduced either photographically or manually and transmitted in a sufficient number of copies to the various subordinate echelons of supervision as required in each case. If this were not feasible, a minimum requirement would be the creation of a uniform individual information blank for use by all echelons of chaplain supervision in the theater.

152. Professional Evaluation Records and Efficiency Reports.

a. Considerable objection was raised both by unit and supervisory chaplains to the regulation which provides that efficiency ratings on junior chaplains shall not be rendered by other chaplains, on the ground that fellow-chaplains are more likely to be aware of the problems and work of a chaplain and ought therefore to be better able to provide a dependable rating as to a colleague's military efficiency. While this objection may have limited validity, the basic problem lies in the fact that the points of the military efficiency rating are not sufficiently specific with reference to the chaplain's professional activity to convey an adequately complete picture of his military and professional fitness. To compensate for this difficulty, a Chaplain Evaluation Record (W.D., Ch. Form No. 18) was developed in the Office of the Chief of Chaplain shortly before VE\*Day for accomplishment on each chaplain by the next higher supervisory chaplain. In addition to the conventional ten points of a military efficiency rating in the first paragraph, a second paragraph covers nine professional qualifications, to be rated on the same scale as that employed on the efficiency report: personality; appearance, neatness and bearing; demeanor; speaking ability, general and pulpit; ability to grasp new ideas and instructions; mental alertness; ability to motivate spiritual and moral attitudes; estimate of chaplain leadership in army; and cooperation with chaplains of other faiths. A brief personal opinion of the chaplain and certain data on length of service are also asked for. Although this form was not distributed for use in the European Theater of Operations, its general use appears advantageous. Accomplished by the next immediate echelon of chaplain supervision whenever there is a change either in the assignment of the chaplain report on or of the supervisory chaplain, and forwarded through technical channels to the theater chaplain, this form over a period of time would produce a reasonably dependable characterization of a chaplain's ability and would make intelligent assignment of chaplain personnel a vastly more simple matter. In those instances where too great a disparity exists between the military rating given by a series of supervisory chaplains, a reassignment designed to utilize more adequately the professional abilities of a chaplain could often be initiated.

b. Experience further indicates the desirability of regularly referring the military efficiency reports on chaplains in subordinate echelons to the supervisory chaplains in successively higher headquarters for information and review.

## CONCLUSIONS

253. a. More general inclusion of informative comments by commanding officers on page four of the Monthly Report of Chaplains (W. D., Ch. Form No. 3) would have made for more efficient chaplain supervision.

b. The "John E. Doe" model report published by the Office of the Chief of Chaplains proved inapplicable in many respects to the European Theater. Improvement in certain physical aspects of the monthly report form is desirable.

c. The value of Correction Sheets (W. D. Ch. Form No. 11), was greatly reduced by the fact that supervisory chaplains tended to use them too much merely for the correction of trivial matters.

d. Changes of status affecting chaplains were inadequately reported to higher headquarters.

e. Liaison between machine records units and supervisory chaplains on chaplain data was inadequate.

f. A more efficient method of securing information about individual chaplains and of dissemination of it to the supervisory chaplains concerned is required.

g. Efficiency ratings as now rendered reflect an inadequate picture of a chaplain's military and professional fitness; a supplementary professional evaluation record for chaplains accomplished by supervisory chaplains would be very useful.

## RECOMMENDATIONS

154. It is recommended:

a. That the format of the Monthly Report of Chaplains (W. D. Ch. Form No. 3) be restudied.

b. That two-thirds of the annual supply of Monthly Report of Chaplains (W. D., Ch. Form No. 3) furnished each chaplain be printed on tinted stock.

c. That the "John E. Doe" model report and its accompanying instruction sheet, published by the Office of the Chief of Chaplains, be carefully revised and a new edition published which will obviate the possibility of variations in interpretation by different supervisory chaplains.

d. That in future overseas operations the theater chaplain be authorized to prepare and publish a "John E. Doe" model report and instruction sheet designed to meet the specific situation in the theater.

e. That in future overseas operation monthly rosters of chaplains to higher echelons be corrected by supplements reporting subsequent changes of status as they occur.

f. That machine records unit cards on chaplains be coded to indicate the chaplain's specific denomination.

g. That in future operations there be transmitted to the theater chaplain a duplicate of each chaplain's qualification card immediately upon his arrival in the theater, and that the data on

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this card be reproduced for distribution to the various subordinate echelons of supervision as required in each case.

h. That the use of Professional Evaluation Records (W. D., Cn. Form No. 18), accomplished by supervisory chaplains, be generally introduced to supplement information on the military fitness of chaplains secured through the standard efficiency report.

FOOTNOTES TO CHAPTER 19

1. In line with the policy of reducing the classification of routine reports to the lowest possible category, par four, Section III, Administrative Circular No. two, Headquarters Service of Supply, European Theater of Operations, United States Army, dated 5 April 1943 (repeated and superseded by par four, Section III, Administrative Circular No. 71, same headquarters, dated 22 September 1943) directed that "chaplains' monthly reports on W. D., Ch. Form No. 3, be not classified 'Confidential' or 'Secret'." Par three, Section III Circular No. 37, European Theater of Operations, United States Army, dated 9 April 1944, changed these instructions and prescribed: "Chaplains' reports will not be classified unless such action is deemed necessary by the officer accomplishing the first indorsement thereto. When both the unit's APO number and geographical location are indicated in the report, it will be classified as 'Confidential' or higher."
2. The privately communicated comments of Chaplain (Major) Elmer I. Carriker, Deputy Staff Chaplain, Ninth Air Force, are of interest in this connection: "It was felt that the 'John E. Doe' Monthly Report published by the Office of the Chief of Chaplains should not have been distributed to an overseas theater. It was designed strictly for Zone of Interior use. The examples contained therein were misleading and in all cases the constant use of place name and other information normally classified led to trouble. It was necessary to issue a revised 'John E. Doe' in the commands, and then conflicts and difficulties arose because the publication from Washington said one thing and the Air Forces publication said another. It is believed that had a carefully prepared statement of desired information been sent to the USSTAF Chaplain through the Air Chaplain, the USSTAF Chaplain charged with the responsibility of preparing a 'John E. Doe' suited to the needs of the command, much trouble would have been avoided."
3. This is likewise the announced policy of the Office of the Chief of Chaplains; see Memorandum to All Supervising Chaplains, Office of the Chief of Chaplains, Headquarters Army Service Forces, file SPOHS 319 OMR (15 Mar 45), subject "Supervision of Monthly Reports of Chaplains." dated 15 March 1945. The policy of the Theater Chaplain's Office with reference to Monthly Reports and Correction Sheets is thus set forth in a memorandum to All Supervising Chaplains, Office of the Theater Chaplain, Headquarters, ETOUSA, dated 15 March 1945; "It is the policy of this Theater that reports be returned for correction only in the case of serious errors. Minor errors will be brought to the attention of the chaplain making the error and a copy of this correspondence will accompany the report." Chaplain (Major) Elmer I. Carriker has the following to say on the use of correction sheets in theater air forces: "Correction sheets were used by nearly all commands with varied degrees of success. It was felt that they were necessary in order to prevent the reports from becoming entirely meaningless through extreme variety and carelessness in reporting. Much of the sting of correction sheets was removed, and their total over-all effectiveness increased, by using them for commendations wherever possible, thus avoiding the frequent change that the supervising chaplains were only interested in the things done wrong."
4. Letter, Headquarters European Theater of Operations United States Army, file AG 330.3 PubGA, subject "Roster of Chaplains and

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Report of changes", dated 9 April 1944. Rosters do not appear to have been received from the senior chaplain, General Headquarters, Military Railway Service, hence its omission from the list in Appendix 3.

5. A form devised and used effectively in the theater by the Third U. S. Army Chaplain is reproduced hereunder as Appendix 30.
6. In the theater air forces important changes in status during the month were customarily reported by telephone to higher echelons.
7. See Letter, The Adjutant General's Office, War Department, file AGOM-F 211 (7 June 44), subject "Reporting of Chaplains", dated 7 June 1944.
8. See paragraph 12ac above.

## CHAPTER 20

### THE CHAPLAIN'S RELATION TO HIS DENOMINATION

#### 155. Denominational Control of Chaplains.

a. Unique in this respect among all the branches of the service, chaplains are subject to a dual supervision and control, in that, in addition to being under the command of their military superiors, chaplains, as representatives in the military service of their denomination, are also responsible and subject to ecclesiastical control. Failure to comply with denominational directives exposes them to disciplinary action according to the canons and the procedure of their respective churches and may result in the withdrawal of ecclesiastical endorsement, with consequent separation from the service.<sup>1</sup>

b. The degree of ecclesiastical control varies. In general, the sacramental churches, such as the Roman Catholic Church, the Lutheran Church, and the Protestant Episcopal Church, exercise a stronger measure of control than do the non-sacramental denominations. Such control in the European Theater, as in other overseas theaters, was necessarily exercised mainly through the review of the reports submitted periodically by each chaplain, through correspondence, and through the publication of periodical directives to chaplains, supplemented by visits of ecclesiastical dignitaries to the theater and informal supervision exercised by senior chaplains of the various denominations. It is a tribute to the tact, good will, and common sense of commanding officers and chaplains alike, that the conflicts between ecclesiastical authority and military authority affected chaplains were strikingly infrequent in the European Theater and that, in the very rare instances where they are reported to have occurred, the difficulties were easily resolved.

#### 156. Reports.

a. The frequency with which reports are submitted varies, ranging from monthly reports, either on printed forms supplied by the denomination (as in the case of Roman Catholic, Lutheran, Methodist, and Jewish chaplains) or in informal narrative form (as in the case of Protestant Episcopal, Mormon, and Christian Science chaplains), to quarterly and annual summaries. In addition to statistics on church attendance and pastoral ministrations, such reports may also include the record of baptisms, marriage, and other pastoral acts performed.

b. In view of the peril that such reports might unintentionally convey restricted, confidential, or even secret information to unauthorized recipients, Theater Headquarters directed on 21 March 1944 that chaplains' reports would be subject to the normal censorship regulations otherwise imposed on officers and would be transmitted as officer mail through the usual censorship channels rather than as official mail.<sup>2</sup> The provisions of this directive were generally complied with.

157. Visitations by Ecclesiastical Dignitaries. During the period under consideration in this study, the European Theater was visited by a number of ecclesiastical leaders, sent with the approval of the President of the United States to establish personal liaison between the chaplains and their respective denominations, to express to the church-affiliated personnel of the theater the interest of the civilian churches on the home front, and to report

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both to the President and to their respective religious bodies on the state of religion and morals in the army.<sup>3</sup>

a. The expressed opinions of chaplains in the European Theater and of ecclesiastical leaders in the United States on the value of such visitations suggest that they achieved their greatest success in enabling these visitors to take back to the Churches of America a very considerable quantity of reassuring information about the work of chaplains and the state of morals and religion in the Army. The potential public relations value of such visitations must accordingly be rated very high. From the standpoint of their benefit to the service the opinions of chaplains varied: 10% of those interviewed had no opinion; 9% pessimistically denied that the tours had any value to military personnel or to chaplains; 39% felt that the tours had some value; and 31% regarded them as exceedingly valuable. A major ground for criticism was the small number of chaplains reached.

b. In response to the question how such tours could be made more valuable, 17% of the chaplains queried believed that such visitations should be more frequently made, and 57% felt that such visits ought to be longer and more efficiently publicized among chaplains so as to reach a greater number in the lower echelons. Interviews with Churchmen in America indicated that most of the visitors would have welcomed the opportunity to remain longer and to visit more chaplains. See also paragraph 70d and note 17 thereto.

c. Experience indicates that in order to exploit to the fullest possible degree the public relations value of these tours in relation to the home front, the most careful scheduling in the office of the theater chaplain and the closest possible coordination between this office and the various military public relations agencies both in the United States and in the theater are essential. In order to obviate embarrassment arising from poor liaison among the various agencies concerned, a similar necessity exists for exceedingly close coordination among the State Department, the War Department, and the theater headquarters at every stage of the preliminary planning.

158. Civilian Chaplains, Service Pastors and Other American Clergymen.

a. Prior to V-E-Day, the number of civilian chaplains, service pastors, and other civilian ministers sent or delegated by American religious bodies to supplement the ministrations of chaplains was very small. In England, the American branches of the Church of Jesus Christ of Latter Day Saints (Mormons) and the Seventh Day Adventist denomination had representatives who worked very closely with the chaplains. The Lutheran Church was represented in London by an American clergyman whose ministry in the Lutheran parish there dated back to before the war; in November 1944 he was joined by another clergyman, Dr. Hartwig Dierks, who opened a Lutheran Service Center and chapel at 491 Oxford Street for the convenience of American military, naval and civilian War and Navy Department personnel of Lutheran faith stationed in England.<sup>4</sup> In Paris, the Protestant Episcopal Church was represented, after December 1944, in the person of the Very Reverend Frederick W. Beekman, Dean of the American Cathedral of the Holy Trinity, the Methodist Church by the Reverend Dr. Clayton Williams of the American Church on the Quai d'Orsay, and the Baptist Church by the Reverend Dr. Edwin A. Bell, European representative of the Northern Baptist Convention. A Jewish Welfare Board representative provided liaison between the chaplains of the European Theater and the Board throughout the

period of this study.<sup>5</sup> There were also civilian representatives of American churches traveling through and into the European Theater on ecclesiastical missions.<sup>6</sup>

b. The relations between the Army and these ecclesiastical representatives, coming, as they did, with State and War Department permission, was most cordial. In return for the contribution which their presence made to the morale of the troops and to the efficiency of chaplain, they were accorded many minor courtesies, such as the privilege of receiving and transmitting mail through the Army postal service, access to military installations for such ministrations and services as their time permitted them to give to their co-religionists, and, where they were directly engaged in serving American personnel, the use of existing military messing, billeting, and transportation facilities.

#### CONCLUSIONS

159. a. The dual ecclesiastical-military control to which chaplains are subject occasioned no problem.

b. Routing chaplains' reports to their denominations through usual officer mail censorship channels helped to prevent inadvertent disclosure of classified information to unauthorized persons.

c. The value of visitations by ecclesiastical dignitaries to the churches of America was sufficient to justify them on this score alone. Their potential public relations value to the Army must likewise be rated very high. Their value to the chaplains was limited by the visitors' inability to stay sufficiently long or to go to sufficiently low echelons to have met more than a small percentage of the chaplains in the theater. Careful coordination of such visitations by all the agencies involved was demonstrated to be most essential.

d. The few civilian chaplains, service pastors and other civilian ministers sent or delegated by American religious bodies to supplement the ministrations of chaplains made a valuable contribution to the morale of troops.

#### RECOMMENDATION

160. It is recommended that in future operations liaison between chaplains in overseas theaters and the Churches of America through civilian ecclesiastical representatives be liberally encouraged.

FOOTNOTES TO CHAPTER 20

1. Par. 19c, Section III AR 605-10, 26 May 1944: "An officer appointed in the Army of the United States will be discharged from his appointment upon withdrawal of his ecclesiastical endorsements." Similar provisions govern the case of the other components.
2. Letter, Headquarters European Theater of Operations, U. S. Army, file AG 311.7 OpGB, subject "Censorship of Chaplains' Reports," dated 21 March 1944.
3. These included the Most Reverend Francis J. Spellman, D. D., Roman Catholic Military Vicar for the American Armed Forces; the Right Reverend Henry K. Sherrill, D. D., Episcopal Bishop of Massachusetts, and the Right Reverend Henry W. Hobson, D. D., Episcopal Bishop of Southern Ohio, representing the General Commission on Army and Navy Chaplains; Bishop G. Bromley Oxnam of the Methodist Church; Bishop John Andrew Greeg of the African Methodist Episcopal Church, who made a religious visitation of colored troops in November 1944 at the request of the Commander-in-Chief (Telegram, The Adjutant General, War Department, to the Commanding General, European Theater of Operations, U. S. Army file R-5561, dated 11 November 1944); Dr. Barnett Brickner and the other members of the Presidential Jewish Religious Mission, who visited the United Kingdom Base for ten days in February 1944 (see Appendix four and Par. six, Appendix 31); and the Reverend Dr. Daniel A. Poling, who, although he came as a war correspondent for the Christian Herald and the American religious press, nevertheless spoke as an unofficial representative of the Federal Council of Churches of Christ in America and as an important Protestant leader in his own right.
4. Subsequent to VE-Day, Dr. Dierks also opened Lutheran Service Centers in Paris, France (July 1945), and Frankfurt, Germany (October 1945), while the Jewish Welfare Board opened centers for servicemen in Paris and Reims, France, and in Frankfurt and Heidelberg, Germany. Such centers were of exceedingly great value in supplementing the ministries of chaplains and deserve to be encouraged.
5. See Par. nine, Appendix 31.
6. These included three representatives of the Lutheran Church in America, the Reverend Dr. Lawrence B. Meyer, the Right Reverend P. O. Bersell, and the Reverend Dr. Ralph Long, in the spring of 1945; the Right Reverend Monsignor Walter Carroll, coordinator of the Roman Catholic Vatican Commissions; the Reverend James H. Hoban, representing the National Catholic Welfare Conference; and Professeur Jacques Courvoisier, the Reverend Emil Blum, Mr. Donald A. Lowrie, and Mr. Hemming Andemo, representing the World Council of Churches and the Ecumenical Commission for the Pastoration of Prisoners of War. The assistance given to the members of the Ecumenical Commission was reciprocated by them in securing religious supplies in Switzerland for our chaplains working with German prisoners-of-war.

APPENDIX 1

CHAPLAIN CATEGORIES

1. Roman Catholic chaplains.
2. Protestant chaplains (other than specific denominations named in 4 to 9 below).
3. Jewish chaplains.
4. Lutheran chaplains.
5. Episcopalian chaplains.
6. Mormon chaplains.
7. Christian Scientist chaplains.
8. Seventh Day Adventist chaplains.
9. Unitarian or Universalist chaplains.
10. Medical clearing company and field hospital chaplains.
11. Evacuation hospital chaplains.
12. Station hospital chaplains.
13. General hospital chaplains.
14. Convalescent center chaplains.
15. Prisoner-of-war enclosure chaplains.
16. White chaplains who served with colored units.
17. Colored chaplains.
18. Chaplains who served with airborne infantry divisions in combat.
19. Chaplains who served with infantry divisions in combat.
20. Chaplains who served with armored divisions in combat.
21. Chaplains who served with engineer special brigades in landing operations.
22. Chaplains who served with ranger units in combat.
23. Chaplains who served with tank destroyer units in combat.
24. Chaplains who served with field artillery groups in combat.
25. Chaplains who served with armored or mechanized cavalry groups in combat.
26. Chaplains who served with engineer combat groups in combat.
27. Chaplains who served with quartermaster units.
28. Chaplains who served with ordnance units.

[REDACTED]

(Appendix 1, continued)

29. Chaplains of engineer general or special service regiments.
30. Chaplains of port units.
31. Chaplains of Military Railway Service units.
32. Reinforcement depot and battalion chaplains.
33. Chaplains who served in rest areas and recreation centers.
34. Chaplains who served with AAA units in operations.
35. Chaplains who were detained by the enemy.
36. Chaplains assigned to depots of the Technical Services  
Quartermaster, Ordnance, Medical, Signal, Chemical Warfare Service,  
Engineer).
37. Chaplains assigned to prisons and disciplinary training centers.
38. Chaplains assigned to RAMP centers.
39. COM Z district chaplains.
40. Chaplains transferred from air forces to ground or service  
forces units while in the theater.

APPENDIX 2

SOURCES OF INFORMATION

1. The following persons were personally interviewed by a representative of the Chaplain Section of the General Board:

The Most Reverend William R. Arnold, D. D., Chaplain (Major General), U. S. Army, Retired, The Chief of Chaplains; Assistant The Inspector General; Roman Catholic Military Delegate.  
Chaplain (Major General) Luther D. Miller, The Chief of Chaplains.  
Bishop Paul N. Garber, Bishop of the Methodist Church in Europe.  
Bishop Edwin F. Lee, Director, The General Commission on Army and Navy Chaplains.  
The Reverend Doctor Edwin A. Bell, European Representative, Northern Baptist Convention.  
The Reverend Doctor Hartwig Dierks, Service Pastor, Lutheran Service Center, London, England.  
The Reverend James L. Hoban, European Representative, National Catholic Welfare Conference.  
Mr. William L. Prince, Director, Field Service Department, American Red Cross.  
The Reverend Frederick C. Froehl, Secretary, Army and Navy Commission of the Lutheran Church.  
Chaplain (Colonel) John T. Axton, Army Chaplain, Fifteenth U. S. Army.  
Chaplain (Colonel) Charles I. Carpenter, Staff Chaplain, U. S. Strategic Air Forces in Europe.  
Chaplain (Colonel) Edwin R. Carter, Jr., Deputy Theater Chaplain, European Theater.  
Chaplain (Colonel) Clarence S. Donnelly, Army Chaplain, Seventh U. S. Army.  
Chaplain (Colonel) Edward L. R. Elson, Corps Chaplain XXI Corps.  
Chaplain (Colonel) Harry C. Fraser, Chief, Technical Information Division, Office of the Chief of Chaplains.  
Colonel A. S. Goodyear, A. G. D., Executive Officer, Office of the Chief of Chaplains.  
Chaplain (Colonel) Loren T. Jenks, Division Chaplain, 70th Infantry Division; Army Chaplain, Seventh U. S. Army.  
Chaplain (Colonel) Roy H. Parker, Chief, Personnel Division, Office of the Chief of Chaplains.  
Chaplain (Colonel) L. Curtis Tiernen, Theater Chaplain, European Theater.  
Chaplain (Colonel) Thomas L. Wolfe, Corps Chaplain, XX Corps.  
Chaplain (Colonel) Walter B. Zimmermann, Chief, Army Ground Forces Liaison Division, Office of the Chief of Chaplains.  
Chaplain (Lieutenant Colonel) Charles A. Albright, Division Chaplain, 78th Infantry Division.  
Chaplain (Lieutenant Colonel) Stephen F. Barron, Senior Chaplain, 6860th Reinforcement Depot.  
Chaplain (Lieutenant Colonel) Jordan E. Brown, Assistant Corps Chaplain, VI Corps.

(Appendix 2, continued)

Chaplain (Lieutenant Colonel) William J. Carty, Assistant  
Corps Chaplain, XVI Corps.

Chaplain (Lieutenant Colonel) Silas E. Decker, Division  
Chaplain, 12th Armored Division.

Chaplain (Lieutenant Colonel) Augustine P. Donnelly,  
Division Chaplain, 83rd Infantry Division.

Chaplain (Lieutenant Colonel) Harold F. Donovan, Division  
Chaplain, 29th Infantry Division.

Chaplain (Lieutenant Colonel) Patrick B. Fay, Senior  
Chaplain, Headquarters Delta Base Section.

Chaplain (Lieutenant Colonel) John F. Gaertner, Division  
Chaplain, 89th Infantry Division.

Chaplain (Lieutenant Colonel) William E. Hoffenbacher,  
Senior Chaplain, Channel Base Section.

Chaplain (Lieutenant Colonel) Roy J. Honeywell, Assistant  
Planning and Training Division, Office of the Chief  
of Chaplains.

Chaplain (Lieutenant Colonel) Charles P. Malumphy, Divi-  
sion Chaplain, 100th Infantry Division.

Chaplain (Lieutenant Colonel) Paul H. Maurer, Division  
Chaplain, 3rd Armored Division.

Chaplain (Lieutenant Colonel) Edmund G. Murphy, Assistant  
Corps Chaplain, XII Corps.

Chaplain (Lieutenant Colonel) Lawrence M. Nelson, Division  
Chaplain, 2nd Armored Division.

Chaplain (Lieutenant Colonel) Aubrey J. O'Reilly, Division  
Chaplain, 26th Infantry Division.

Chaplain (Lieutenant Colonel) Mitchell W. Phillips,  
Division Chaplain, 10th Armored Division.

Chaplain (Lieutenant Colonel) John I. Rhea, Senior  
Chaplain, Headquarters United Kingdom Base Section.

Chaplain (Lieutenant Colonel) Walter H. Ruth, Division  
Chaplain, 16th Armored Division.

Chaplain (Lieutenant Colonel) Kenneth M. Sowers, Division  
Chaplain, 84th Infantry Division.

Chaplain (Lieutenant Colonel) William E. Swoope, Division  
Chaplain, 94th Infantry Division.

Chaplain (Lieutenant Colonel) James T. Wilson, Division  
Chaplain, 90th Infantry Division.

Chaplain (Major) Richard L. Alexander, I Military  
Railway Service.

Chaplain (Major) Max A. Braude, Assistant Army Chaplain,  
Seventh U. S. Army.

Major James F. Bursch, Specialist Reserve, Education and  
Religious Affairs Officer, Military Government  
Detachment ELA2, Neustadt-an-der-Weinstrasse.

Chaplain (Major) Stephen K. Callahan, Assistant Division  
Chaplain, 65th Infantry Division.

Chaplain (Major) Edward J. Comer, Assistant Division  
Chaplain, 80th Infantry Division.

Chaplain (Major) Richard T. DuBrau, Assistant Chaplain,  
Headquarters Delta Base Section.

Chaplain (Major) Albin L. Fortney, 242nd General Hospital.

Chaplain (Major) Ira C. Frazier, Assistant Chaplain,  
Southern District, United Kingdom Base; Assistant  
Chaplain, Headquarters Normandy Base Section;  
Assistant, Personnel Branch, Office of the Theater  
Chaplain.

Chaplain (Major) Richard S. Grady, Assistant Chaplain,  
Headquarters Seine Base Section.

Chaplain (Major) Arthur J. Heamer, Senior Chaplain,  
12th Reinforcement Depot.

(Appendix 2, continued)

Chaplain (Major) Harry L. Huss, Assistant Chaplain,  
Headquarters Channel Base Section.

Chaplain (Major) Alvin A. Katt, Assistant Division  
Chaplain, 100th Infantry Division.

Chaplain (Major) John A. Keegan, Headquarters Command,  
European Theater of Operations, United States Army.

Chaplain (Major) Henry P. Mannion, Assistant Division  
Chaplain, 94th Infantry Division.

Chaplain (Major) Walter T. McNamara, Assistant Army  
Chaplain, Fifteenth U. S. Army.

Chaplain (Major) Matthew H. Meighan, Chief, Personnel  
Branch, Office of the Theater Chaplain.

Chaplain (Major) Judah Nadich, Adviser to the Theater  
Chaplain on Jewish Matters and Assistant, Supply  
Branch, Office of the Theater Chaplain.

Chaplain (Major) John A. Olschewski, Assistant Chaplain,  
Headquarters 179th Infantry, Delta Base Section.

Chaplain (Major) Merlin C. Probst, Assistant Division  
Chaplain, 9th Infantry Division.

Chaplain (Major) William S. Walsh, Assistant Chaplain,  
Headquarters United Kingdom Base Section.

Chaplain (Major) Edmund W. Weber, Assistant, Planning and  
Training Division, Office of the Chief of Chaplains.

Chaplain (Captain) Lawrence R. Akers, 42nd (Infantry)  
Division Artillery.

Chaplain (Captain) Frank A. Anderson, 53rd Field Hospital.

Chaplain (Captain) Donald J. Backenstoss, 24th Evacuation  
Hospital.

Chaplain (Captain) Ralph R. Bailey, 214th AAA Gun Battalion.

Chaplain (Captain) Joseph W. Bean, 184th General Hospital.

Chaplain (Captain) Eli A. Bohnen, 42nd Infantry Division.

Chaplain (Captain) Theodore P. Bornhoeft, 6th Engineer  
Special Brigade; 2nd Tank Destroyer Group.

Chaplain (Captain) William R. Boyle, 12th AAA Group;  
509th AAA AW Battalion.

Chaplain (Captain) Julius K. Braun, 58th Evacuation  
Hospital; 104th Evacuation Hospital.

Chaplain (Captain) Eugene E. Campbell, Special Troops,  
71st Infantry Division.

Chaplain (Captain) Ralph L. Cannon, 309th and 310th  
Infantry.

Chaplain (Captain) Kermit G. Canterbury, 1142nd Engineer  
Combat Group.

Chaplain (Captain) Thomas S. Clarkson, 83rd Infantry  
Division.

Chaplain (Captain) James A. Connert, 222nd Infantry.

Chaplain (Captain) William J. Crowley, 113th Cavalry  
Group; 459th AAA AW Battalion; 115th Infantry.

Chaplain (Captain) Robert J. Curtis, 259th Infantry.

Chaplain (Captain) Thomas G. Delaney, 232nd Station  
Hospital.

Chaplain (Captain) Douglas A. Dickey, 7th Infantry.

Chaplain (Captain) Joseph D. Duchek, 1st Airborne Task  
Force, 550th Airborne Infantry Battalion; 17th  
Airborne Division.

Chaplain (Captain) Richard J. Egan, 46th General Hospital.

Chaplain (Captain) Floyd H. Engstrom, 26th Infantry  
Division.

Chaplain (Captain) Henry R. Fell, 2nd Tank Destroyer  
Group.

(Appendix 2, continued)

Chaplain (Captain) Flavius F. Gamache, 144th Field Artillery Group.  
Chaplain (Captain) Paul Gebauer, 14th Armored Division.  
Chaplain (Captain) H. L. Gillenwaters, 71st Infantry Division.  
Chaplain (Captain) George N. Gilligan, 55th Ordnance Group.  
Chaplain (Captain) Alfred A. Gillighan, 162nd General Hospital.  
Captain Robert A. Goetcheus, Field Artillery, Headquarters 2nd Military Government Regiment.  
Chaplain (Captain) Henry D. Goodwin, 347th Station Hospital.  
Chaplain (Captain) Paul Gorin, Assistant Chaplain, Headquarters United Kingdom Base.  
Chaplain (Captain) Frederick A. Graef, Headquarters Special Troops, 80th Infantry Division.  
Chaplain (Captain) Ulrich F. Groth, 1st Tank Destroyer Group.  
Chaplain (Captain) Robert J. Hargraves, 734th Railway Operating Battalion.  
Chaplain (Captain) John V. Harris, 194th General Hospital, 535th Military Police Battalion.  
Chaplain (Captain) Thomas H. Harvey, 27th Evacuation Hospital.  
Chaplain (Captain) Gordon G. Hawley, 413th AAA Gun Battalion.  
Chaplain (Captain) Jerome J. Healy, 314th Infantry.  
Chaplain (Captain) Carl A. Heckmann, 314th Infantry.  
Chaplain (Captain) Francis L. Hickey, 45th General Hospital; 69th Station Hospital; 7th Station Hospital; 74th AAA Battalion; 1175th Engineer Combat Group.  
Chaplain (Captain) Emanuel Holmberg, 609th Medical Clearing Company.  
Chaplain (Captain) Sidney M. Hopson, 302nd Station Hospital; 38th Station Hospital.  
Chaplain (Captain) Kenneth L. Hubler, 63rd Field Hospital.  
Chaplain (Captain) Joseph T. Kasel, 301st Medical Battalion.  
Chaplain (Captain) David E. Kinsler, 11th Armored Division.  
Chaplain (Captain) Otto E. Kohn, Prisoner-of-War Enclosure Number 1.  
Chaplain (Captain) Mitchell Koprowski, 1104th Engineer Combat Group.  
Chaplain (Captain) Clarence L. Lecrone, 398th Infantry.  
Chaplain (Captain) Lyndal D. Logee, 14th Armored Division.  
Chaplain (Captain) Ernest M. Lorge, Headquarters Special Troops, 69th Infantry Division.  
Chaplain (Captain) Anders S. Lunde, 53rd AAA Brigade.  
Chaplain (Captain) Grant E. Mann, 222nd Infantry.  
Chaplain (Captain) Paul J. McGovern, 6th Engineer Special Brigade.  
Chaplain (Captain) James J. McManus, 7th General Hospital.  
Chaplain (Captain) Carl V. McMillan, 103rd Evacuation Hospital.  
Chaplain (Captain) Cheney Meiere, 115th Station Hospital.  
Chaplain (Captain) Levi R. Mellin, 11th General Hospital.  
Chaplain (Captain) Raymond B. Meyer, 163rd General Hospital.  
Chaplain (Captain) Joseph W. Mulloy, 179th Field Artillery Group.  
Chaplain (Captain) George L. Murray, 316th Station Hospital.  
Chaplain (Captain) Thomas W. Nelson, 542nd AAA AW Battalion.

(Appendix 2, continued)

Chaplain (Captain) C. L. O'Brien, 707th Railway Grand Division.  
Chaplain (Captain) Martin J. O'Donnell, 136th Station Hospital.  
Chaplain (Captain) James R. O'Neil, 1302nd Engineer General Service Regiment.  
Chaplain (Captain) William F. Overhulser, 2nd Armored Division.  
Chaplain (Captain) Joseph Raimondo, 101st Infantry.  
Chaplain (Captain) Osro W. Randall, 560th Quartermaster Battalion.  
Chaplain (Captain) Raymond O. Rhine, 332nd Engineer General Service Regiment.  
Chaplain (Captain) Hughes A. Robinson, 96th Quartermaster Battalion.  
Captain Toby E. Rodes, Psychological Warfare Detachment, Twelfth Army Group.  
Chaplain (Captain) Ben L. Rose, 113th Cavalry Group.  
Chaplain (Captain) Donald A. Ross, 1st Armored Division.  
Chaplain (Captain) Luther G. H. Schliesser, 17th Airborne Division Artillery.  
Chaplain (Captain) John G. Schultz, 5th Engineer Special Brigade; 1119th Engineer Combat Group; Assistant Chaplain, Seventh U. S. Army.  
Chaplain (Captain) Frances C. Sheedy, 185th General Hospital.  
Chaplain (Captain) Albert M. Shoemaker, Headquarters Command, Headquarters United Kingdom Base Section.  
Chaplain (Captain) Meredith P. Smith, Combat Command "A" 5th Armored Division.  
Chaplain (Captain) James R. Smith, 1167th Engineer Combat Group.  
Chaplain (Captain) Wayne E. Soliday, 328th Infantry.  
Chaplain (Captain) Stephen F. Sullivan, 14th Port Battalion.  
Chaplain (Captain) Edward F. Talbot, 187th General Hospital.  
Chaplain (Captain) Marvin E. Utter, 7th Armored Division.  
Chaplain (Captain) Clyde J. Verheyden, 41st Evacuation Hospital.  
Chaplain (Captain) Raymond E. Vint, 29th Infantry.  
Chaplain (Captain) John Walsh, 4th Armored Division.  
Chaplain (Captain) Michael J. Walsh, 185th General Hospital.  
Chaplain (Captain) John J. Weaver, Headquarters Command, United Kingdom Base Section.  
Chaplain (Captain) Celsus R. Wheeler, 315th Station Hospital.  
Chaplain (Captain) Frederick H. Wielage, Chief, Supply Branch, Office of the Theater Chaplain; Assistant Chaplain, Headquarters Central District, United Kingdom Base Section; 106th General Hospital.  
Chaplain (Captain) Clyde D. Williams, 84th Infantry Division.  
Chaplain (Captain) Luke C. Ziegler, 231st Station Hospital.  
Chaplain (1st Lieutenant) Joseph L. Rice, 112nd Evacuation Hospital.

2. Accomplished questionnaires were received from the following:

Chaplain (Colonel) Patrick L. Cronin, Corps Chaplain, III Corps.

(Appendix 2, continued)

Chaplain (Colonel) Hamilton H. Kellogg, Corps Chaplain  
XVI Corps; Army Chaplain, First U. S. Army.  
Chaplain (Colonel) Herbert F. Moehlmann, Corps Chaplain,  
VII Corps.  
Chaplain (Colonel) Christian A. Wachter, Corps Chaplain,  
VIII Corps.  
Chaplain (Lieutenant Colonel) John W. Early, Division  
Chaplain, 79th Infantry Division.  
Chaplain (Lieutenant Colonel) Thomas E. Hayes, Assistant  
Corps Chaplain, V Corps.  
Chaplain (Lieutenant Colonel) John W. Hollister, Division  
Chaplain, 14th Armored Division.  
Chaplain (Lieutenant Colonel) Homer C. Milford, Division  
Chaplain, 6th Armored Division.  
Chaplain (Lieutenant Colonel) Burleigh A. Peters, Division  
Chaplain, 28th Infantry Division.  
Chaplain (Lieutenant Colonel) Peter J. Quinn, Division  
Chaplain, 69th Infantry Division.  
Chaplain (Lieutenant Colonel) William J. Reiss, Division  
Chaplain, 101st Airborne Division.  
Chaplain (Lieutenant Colonel) Robert L. Schock, Corps  
Chaplain, XVIII Airborne Corps.  
Chaplain (Major) Marvin D. Brown, Assistant Chaplain,  
Headquarters Continental Advance Section.  
Chaplain (Major) John W. Hardy, Senior Chaplain,  
10th Reinforcement Depot.  
Chaplain (Major) Charles W. Lovin, 297th General Hospital.  
Chaplain (Major) Gerhard L. Luecke, Assistant Chaplain,  
Headquarters Advance Section.  
Chaplain (Major) C. S. Morawski, 6832 Prisoner-of-War  
Overhead Detachment.  
Chaplain (Major) Andrew G. Solla, 93rd General Hospital.  
Chaplain (Captain) George T. Baggs, 306th Station Hospital.  
Chaplain (Captain) Nelson B. Baker, 107th Evacuation  
Hospital.  
Chaplain (Captain) Clarence W. Baldwin, 109th General  
Hospital.  
Chaplain (Captain) Horace R. Bennett, 105th Evacuation  
Hospital.  
Chaplain (Captain) John E. Berkstresser, 159th General  
Hospital.  
Chaplain (Captain) John Bright, 563rd AAA AW Battalion.  
Chaplain (Captain) Charles L. Brown, 517th Parachute  
Infantry Regiment.  
Chaplain (Captain) Douglas C. Burt, 232nd Station Hospital.  
Chaplain (Captain) Clovis G. Childers, 92nd Bombardment  
Group.  
Chaplain (Captain) Aubrey B. Chase, Reinforcement Battalion,  
Base Air Depot Area.  
Chaplain (Captain) Carroll B. Cloyd, 38th Station Hospital.  
Chaplain (Captain) Robert L. Cochran, 16th Tank Destroyer  
Group.  
Chaplain (Captain) Joseph N. Collins, Eighth Air Force.  
Chaplain (Captain) Walter C. Daib, 36th Engineer Combat  
Group.  
Chaplain (Captain) Leslie G. Deinstadt, 304th Medical  
Battalion.  
Chaplain (Captain) William H. Dickinson, Jr., 179th Infantry.  
Chaplain (Captain) Richard R. Diede, 80th Infantry Division.  
Chaplain (Captain) Charles O. Dutton, 6836th Guard Over-  
head Detachment.

(Appendix 2, continued)

Chaplain (Captain) Ellis B. Evans, 38th Engineer  
General Service Regiment.  
Chaplain (Captain) James M. Hamilton, 358th Infantry.  
Chaplain (Captain) Harold D. Hayward, 15th Infantry.  
Chaplain (Captain) Rexford C. Holmes, 2nd Evacuation  
Hospital.  
Chaplain (Captain) Raymond D. Huttner, 703rd Railway Grand  
Division.  
Chaplain (Captain) Timothy H. Irons, 3rd Armored Division.  
Chaplain (Captain) Frithof A. Johnson, 109th Evacuation  
Hospital.  
Chaplain (Captain) Stanley G. Johnson, 1110th Engineer  
Combat Group.  
Chaplain (Captain) Robert L. Jones, IX Troop Carrier  
Command.  
Chaplain (Captain) Leon W. Kidd, 232nd Infantry.  
Chaplain (Captain) Frank C. King, 163rd General Hospital.  
Chaplain (Captain) Logan L. Kuhns, 186th General Hospital.  
Chaplain (Captain) Kenneth M. Lindner, 23rd Tank Destroyer  
Group.  
Chaplain (Captain) Edmund L. Malone, Jr., 555th AAA AW  
Battalion.  
Chaplain (Captain) William E. Maher, 23rd Tank Destroyer  
Group.  
Chaplain (Captain) Homer B. Massie, 67th General Hospital.  
Chaplain (Captain) George R. McCahan, 473rd Air Service  
Group.  
Chaplain (Captain) Daniel I. McDermott, 825th Convalescent  
Center.  
Chaplain (Captain) Harold A. Mercier, 393rd Engineer  
Special Service Regiment.  
Chaplain (Captain) William J. Monahan, 486th Bombardment  
Group.  
Chaplain (Captain) Carl H. Napier, 187th General Hospital.  
Chaplain (Captain) John H. Olsen, 141st General Hospital.  
Chaplain (Captain) Halbert J. Rasmussen, 173rd Field  
Artillery Group.  
Chaplain (Captain) Charles J. Reardon, 15th General  
Hospital.  
Chaplain (Captain) Richard A. Risser, 9th Armored Division.  
Chaplain (Captain) Joseph W. Ruane, 6th Major Port.  
Chaplain (Captain) Frederick C. Sears, 520th Medical  
Clearing Company.  
Chaplain (Captain) Arnold L. Simonson, 217th AAA Battalion.  
Chaplain (Captain) Albert M. B. Snapp, 186th General Hospital.  
Chaplain (Captain) Earl C. Stemple, 56th General Hospital.  
Chaplain (Captain) Richard L. Sturgis, Base Chaplain,  
Fighter Base, Station 486.  
Chaplain (Captain) George T. Sullivan, 1141st Engineer  
Combat Group.  
Chaplain (Captain) Winnett E. Sutterfield, 306th Bombardment  
Group.  
Chaplain (Captain) Albert B. Wagner, 373rd Engineer General  
Service Regiment.  
Chaplain (1st Lieutenant) Paul W. Cavanaugh, 422nd Infantry.  
Chaplain (1st Lieutenant) Benjamin H. Gorrelick, Headquarters  
Chanor Base Section.  
Chaplain (1st Lieutenant) Herman L. Heide, Task Force Linden.  
Chaplain (1st Lieutenant) Alfred S. Kramer, 22nd Quarter-  
master Group.  
Chaplain (1st Lieutenant) Raymond T. Mattheson, 322nd  
Ordnance Battalion.

(Appendix 2, continued)

Chaplain (1st Lieutenant) Hubert C. McCarren, 12th Tank  
Destroyer Group.

Chaplain (1st Lieutenant) Frederick C. Sears, 520th  
Medical Clearing Company.

Chaplain (1st Lieutenant) James W. Wachtor, 376th  
Engineer Battalion.

Mr. C. B. Debuskey, Field Director, American Red Cross,  
Headquarters 100th Infantry Division.

Mr. Alexander G. Fontas, Field Director, American Red  
Cross, Headquarters 3rd Armored Division.

3. After-action reports, combat interviews, section journals,  
and histories containing information about the organization and  
operation of the chaplain sections of the following headquarters in  
the European Theater of Operations:

First United States Army  
Third United States Army  
Seventh United States Army  
Ninth United States Army  
Fifteenth United States Army

V Corps

VI Corps

VIII Corps

XIII Corps

XVI Corps

XIX Corps

XXIII Corps

1st Infantry Division

3rd Infantry Division

4th Armored Division

7th Armored Division

8th Armored Division

9th Armored Division

9th Infantry Division

13th Airborne Infantry Division

13th Armored Division

17th Airborne Infantry Division

20th Armored Division

35th Infantry Division

36th Infantry Division

44th Infantry Division

45th Infantry Division

63rd Infantry Division

89th Infantry Division

100th Infantry Division

101st Airborne Infantry Division

102nd Infantry Division

103rd Infantry Division

The Office of the Theater Chaplain, Communications Zone

Advance Section, Communications Zone

Channel Base Section, Communications Zone

Delta Base Section, Communications Zone

Normandy Base Section, Communications Zone

Oise Base (later Intermediate) Section, Communications Zone

Seine Base Section, Communications Zone

Western Base Section, Services of Supply

4. The Office of the Chief of Chaplains provided photostatic  
copies of "Overseas Observations" questionnaires filled out at the  
Boston Port of Embarkation by the following chaplains returning to

(Appendix 2, continued)

the Zone of the Interior from service in Europe:

Chaplain Harvey E. Carrell  
Chaplain Josue R. Castro  
Chaplain James E. Conway  
Chaplain Anthony F. De Laura  
Chaplain Alex E. Falk  
Chaplain Ward E. Gage  
Chaplain James W. Gardner  
Chaplain Alfred J. Guenette  
Chaplain Patrick J. Hagarty  
Chaplain John M. Haight  
Chaplain Robert B. Herndon  
Chaplain James P. Hornbuckle  
Chaplain Oakley Lee  
Chaplain Glen W. Marshall  
Chaplain William P. Maxwell  
Chaplain Karl Olsson  
Chaplain Boleslaus Parzych  
Chaplain Cyril J. Potocek  
Chaplain Doyle T. Rowe  
Chaplain Elzie E. Smedley  
Chaplain Elbert E. Sullivan  
Chaplain Warren C. Vining, Jr.

5. Permission was granted by the Chief of Chaplains to study the reports (including Monthly Reports accomplished on W.D., Ch. Form No. 3) of the following chaplains of the European Theater who had been detained by the enemy:

Chaplain Harry W. Alexander  
Chaplain Raymond S. Hall  
Chaplain Edward J. Hurley  
Chaplain Alan P. Madden  
Chaplain Ralph E. Maness  
Chaplain Mark R. Moore  
Chaplain Samuel R. Neel, Jr.  
Chaplain Francis L. Sampson  
Chaplain Gunnar J. Teilman

### APPENDIX 3

#### DISTRIBUTION BY GRADE AND ORGANIZATION OF CHAPLAINS IN GROUND AND SERVICE FORCES IN THE EUROPEAN THEATER (MAY 1945)

	Col	Lt Col	Major	Co Gr	Total
GROUND FORCES	18	74	64	1513	1669
(6th Army Gp)	(0)	(0)	(0)	(1)	
(12th Army Gp)	(1) <sup>1</sup>	(1)	(1)	(2)	
(First US Army)	(3)	(13)	(10)	(262)	
(Third US Army)	(4)	(12)	(12)	(249)	
(Seventh US Army)	(3)	(16)	(14)	(277)	
(Ninth US Army)	(5)	(24)	(21)	(542)	
(Fifteenth US Army)	(1)	(7)	(6)	(151)	
(XVI Corps)	(1)	(1)	(0)	(29)	
SERVICE FORCES	1	12	56 <sup>2</sup>	714	783
(Com Z Hq)	(1)	(1)	(4)	(0)	
(Normandy Base)	(0)	(3)	(11)	(86)	
(Channel Base)	(0)	(2)	(3)	(51)	
(Delta Base)	(0)	(2)	(2)	(45)	
(United Kingdom Base)	(0)	(1)	(9)	(193)	
(Seine)	(0)	(0)	(4)	(40)	
(Oise Intermediate)	(0)	(0)	(11)	(125)	
(Advance)	(0)	(1)	(1)	(82)	
(Continental Advance)	(0)	(1)	(1)	(20)	
(GFRC)	(0)	(1)	(10)	(72)	
TOTALS <sup>3</sup>	19	86	120	2227	2452

1. Attached unassigned.
2. Includes 8 majors in Transportation Corps installations and 21 majors in general hospitals.
3. Theater air forces exhibit the following proportions for the entire period of this study: 4 colonels (1.2%), 10 lieutenant colonels (3.0%), 31 majors (9.3%), 290 captains (86.5%); total: 335.

APPENDIX 4

LETTER FROM THE NATIONAL JEWISH WELFARE BOARD

10 February 1944.

MEMORANDUM TO: Deputy Commanding General, ETOUSA.

SUBJECT : Jewish Chaplains.

The Jewish Presidential Religious Mission wishes to express its thanks to the Deputy Commanding General of ETOUSA for the opportunities afforded to travel through the United Kingdom in order to meet with the Jewish men and Chaplains in the Command. In accordance with the expressed wishes of the General, the following observations and recommendations are made.

Observations.

1. In general the maximum opportunity afforded a Jewish soldier to see his chaplain is once a month. In too many instances our trip was the first occasion for such a meeting with a Jewish chaplain.

2. Our Jewish Chaplains, because of their small number, are forced to cover vast geographical areas carrying on schedules which permit for only one visit a month to only the larger installations. Visitations at hospitals are few and far between. No follow up work is possible and no real pastoral work with the individual can be carried on, because of the "hit and run" schedule.

3. In the States many complaints have been received from soldiers in this Theater pertaining to the indifference on the part of the Rabbis to volunteer as Chaplains and come to serve them. This criticism is most unfair, inasmuch as Jewish Chaplains have always been available to be sent overseas. They merely were not requisitioned in sufficient numbers and at the right time. At present 30 Jewish Chaplains are available to come over upon request and granting of priority.

4. The Secretary of War, through the Public Relations Office of the War Department, has made a statement to the effect that Jews are represented in the U. S. Army in accordance with their percentage in the general population. This percentage is 3.7. The Chief of Chaplains has accepted this figure as the basis for commissioning Jewish Chaplains.

5. This is the only Theater in which a Jewish Chaplain is not represented on the staff of a higher echelon so as to act as coordinator and advisor on Jewish matters. Jewish Chaplains in such echelons can do the regular administrative functions as well as any other chaplain, and at the same time conduct religious services for Jewish men in their area.

Recommendations.

1. It is recommended that a total of 13 additional chaplains be immediately requisitioned and distributed as follows. In each instance the Commanding General and Senior Chaplain have concurred.

a. Southern Base Section - additional 3 Chaplains

1. SBS - Salisbury (one assigned)

2. G25 - Aschurch

[REDACTED]

(Appendix 4, continued)

3. G45 - Thatcham
4. G75 - Plymouth
- b. First Army - additional two chaplains
- c. 8th Air Force - additional four chaplains
  1. Hq 8th Air Force (one assigned)
  2. 3 Bomber Command
  3. 2 Fighter Command (one assigned)
- d. 9th Air Force - additional two chaplains
  1. 9th Air Force Hq
  2. 9th Fighter (one assigned to Bomber)
  3. 9th Service
- e. BADA (one assigned) - additional one chaplain
- f. NIBS - additional one chaplain

2. In addition to the above it is desired that a Jewish Chaplain be attached to the office of the S.O.S. Chaplain at Cheltenham.

3. In future requisitions of chaplains every effort should be made to provide Jewish Chaplains on the basis of 4% of the Chaplains Corps.

4. Where Tables of Organization do not permit the assignment of a Jewish Chaplain, and one is needed, special authorization should be made to provide for a Chaplain by carrying him as surplus or by some other method approved by the Commanding General.

5. Even with the recommended additional Chaplains, coverage of Jewish men cannot be assured unless every effort is made to provide them with proper transportation so that they can travel from organization to organization to meet their men.

/s/ Barnett R. Brickner  
BARNETT R. BRICKNER  
Administrative Chairman

# APPENDIX 5

## DISTRIBUTION BY DENOMINATION OF FIELD GRADE CHAPLAINS OF GROUND AND SERVICE FORCES IN THE EUROPEAN THEATER (MAY 1945)

Denomination	Cols	Lt Cols	Majors	Total	% of Fld Gr Chs	% of Chs <sup>1</sup>
ROMAN CATHOLIC	6	31	42	79	35.11	35.24
JEWISH	0	0	4	4	1.78	2.73
PROTESTANT	13	55	74	142	63.11	62.03
(Baptist)	(1)	(6)	(13)	(20)		
(Congregational)	(1)	(6)	(6)	(13)		
(Disciples)	(0)	(5)	(4)	(9)		
(Episcopal)	(3)	(8)	(10)	(21)		
(Evangelical)	(0)	(1)	(1)	(2)		
(Lutheran)	(4)	(10)	(17)	(31)		
(Methodist)	(0)	(9)	(15)	(24)		
(Nazarene)	(0)	(0)	(1)	(1)		
(Presbyterian)	(4)	(8)	(6)	(18)		
(Reformed)	(0)	(0)	(1)	(1)		
(United Brethren)	(0)	(1)	(0)	(1)		
(Universalist)	(0)	(1)	(0)	(1)		
TOTALS	19	86	120	225	100.00	100.00

1. Progress Report, Ch Sec, Com Z, 30 Apr 45

# APPENDIX 6

## DISTRIBUTION BY DENOMINATION OF FIELD GRADE CHAPLAINS OF AIR FORCES IN THE EUROPEAN THEATER (AUGUST 1943 TO MAY 1945)

Denomination	Cols	Lt Cols	Majors	Total	% of Fld Gr Chs	% of Chs
ROMAN CATHOLIC	0	5	7	12	26.7	30.1
JEWISH	0	0	2	2	4.4	3.5
PROTESTANT	4	5	22	31	68.9	66.4
(Baptist)	(1)	(2)	(6)	(9)		
(Congregational)	(1)	(0)	(2)	(3)		
(Disciples)	(0)	(1)	(0)	(1)		
(Evangelical and Reformed)	(0)	(0)	(1)	(1)		
(Lutheran)	(1)	(0)	(5)	(6)		
(Methodist)	(1)	(2)	(5)	(8)		
(Nazarene)	(0)	(0)	(1)	(1)		
(Presbyterian)	(0)	(0)	(1)	(1)		
(Unitarian)	(0)	(0)	(1)	(1)		
	4	10	31	45	100.0	100.0

APPENDIX 7

HEADQUARTERS XXIII CORPS  
APO 103 U. S. Army

MEMORANDUM)

29 January 1945

NUMBER 7)

CHAPLAINS AND RELIGIOUS ACTIVITIES

1. Insignia of rank. -- a. Chaplains will wear the Chaplains insignia, i.e., the Cross or the Tables of Law, on the cap, garrison, OD, when worn, in lieu of their insignia of rank.

b.

b. Chaplains of units authorizing the wearing of officer rank insignia on steel helmets, will, in lieu thereof, wear their branch insignia on their helmets, i.e., the Cross or the Tables of Law.

c. The size of such branch insignia will be as prescribed in AR 600-35.

d. Authority: Sec. III, Cir. 79, ETOUSA, 10 July 1944.

2. Use of churches. -- a. Churches, cathedrals, shrines, and other houses of worship (including rooms and buildings furnished, blessed, and formerly used, as chapels), and their adjacent facilities, will not be used for secular purposes, except to provide temporary shelter, in emergencies, for wounded personnel awaiting evacuation. Under no circumstances will they be used for aid stations, quarters, messes, storehouses, or theaters.

b. By local arrangement, churches may be used for religious services of the creed or faith to which they have been consecrated.

c. Halls, buildings, and adjacent facilities, other than the church building itself, may be used for religious services by other than the faith or creed to which the church has been consecrated, but only with the approval of the appropriate local ecclesiastical authorities.

d. Authority: Sec. III, Cir. 85, ETOUSA, 7 August 1944; and par 4, Sec. IV, Cir. 106, ETOUSA, 24 October 1944.

3. Letters of Condolence. -- Following the death of an officer or enlisted man, an appropriate letter of condolence will be written to the emergency addressee or the next of kin. Commanders are responsible that such letters are written but may designate either unit or hospital personnel or chaplains to prepare them. In order to insure that the letter of condolence does not precede the official War Department notification, it will be submitted through casualty report channels to Headquarters ETOUSA, Attention AG Casualty Division, APO 887, in triplicate, for review and dispatch, accompanied by a franked official envelope to the addressee. No letter of transmittal or indorsement is required in forwarding the letter to ETOUSA. (See Cir. 104, ETOUSA, 1944, and Circular Letter 290, Office of the Chief of Chaplains, 1 November 1944).

4. Status of Non-Combatants. -- a. Chaplains will be habitually unarmed and will not wear on their uniforms expert or combat infantrymen badges, badges denoting qualification in arms, or combat

(Appendix 7, continued)

flyer's wings.

b. Immunity from attack or capture is forfeited by chaplains if they engage in combat or commit acts injurious to the enemy. If they do so while wearing the Red Cross brassard, they expose themselves to punishment by the enemy if captured. All chaplains will therefore be instructed to refrain from engaging in combat and from the commission of any act injurious to the enemy. Troop officers will be instructed not to order or permit chaplains to engage in such actions. No citations of chaplains will be published except for service in the line of their non-combatant professional services. (Ltr., Hq. 15th Army, file 384 GNMMA, subject "Rules of Land Warfare," dated 22 January 1945.)

5. Equipment and Supplies. -- a. Each chaplain is authorized the equipment listed in this paragraph. Where the applicable T/O and E has not been revised to include these items, Sec. I, Cir. 81, W.D., 23 February 1944, is authority for issuing this equipment.

(1) The Chaplain's Outfit consists of the following components:

- (a) Field desk;
- (b) Organ, folding, field;
- (c) Hymnals, Ship and Field (1 set, 150 per set);
- (d) Chest, steel, hymnal;
- (e) Flag, chaplain's;
- (f) Flagstaff, wood, automobile (authorized by Sec. II, Cir. 333, W.D., 1944)

(2) 1 Typewriter, portable, with carrying case.

(3) 1 Truck,  $\frac{1}{4}$ -ton, 4x4, with trailer,  $\frac{1}{4}$ -ton.

b. Each chaplain is also authorized a scarf, chaplain's, by ASF Supply Catalog QM 4. This scarf is expendable.

c. The status of the chaplain's outfit, portable typewriter, vehicles, and scarf will be reported separately each month in paragraph 6b of the chaplain's Monthly Report (W.D., Ch. Form No. 3).

d. Attention is directed to the fact that each chaplain in the Army of the U. S. is authorized a personally assigned truck,  $\frac{1}{4}$ -ton, 4x4, with  $\frac{1}{4}$ -ton trailer either by the applicable T/O and E, or by Sec. 1, Cir. 81, E.D., 23 February 1944, so that the chaplain will not be dependent upon organic transportation from unit motor pools and so that he can travel with his equipment and assistants independently of pooled transportation. When these vehicles have been drawn by the organization, their use by other persons than the chaplains for whom they were drawn, or for purposes other than chaplain's activities, should be only at the discretion of the chaplain to whom the respective vehicle is assigned. The same principle applies to other items issued to chaplains, such as typewriters and field desks.

e. Requests of chaplains for chapel equipment, or for the

(Appendix 7, continued)

purchase of other chaplains' supplies and equipment through the Chaplains' Activities Fund of the Chief of Chaplains, will be indorsed by their commanding officers to this headquarters, attention Corps Chaplain.

6. Monthly Report of Chaplains (W.D., Ch. Form No. 3). -- a. Chaplains' Monthly Reports will be submitted as prescribed in paragraph 4h, AR 60-5. They will be prepared in strict compliance with the Instruction Sheet and John E. Doe model report, Office of the Chief of Chaplains, 1 July 1944, and with letter, Hq. ETOUSA, file AG 319.1 OpGA, subject "Monthly Report of Chaplains," 13 January 1945.

b. Such reports will be indorsed to the Commanding General, XXIII Corps, APO 103, U. S. Army, and will be forwarded so as to reach this headquarters by the eighth of each month. The commanding officer having direct contact with the reporting chaplain will include in his indorsement informative comments designed to assist this headquarters in supervising religious work in this corps.

c. The reports will not be classified unless such action is deemed necessary by the officer accomplishing the first indorsement thereto. When both the unit's APO number and geographical location are indicated in the report, it will be classified as CONFIDENTIAL or higher (Cir. 37, ETOUSA, 9 April 44). Reports containing entries referring to deaths or burials will be classified as RESTRICTED (Sec. V, Cir 173, W.D., 27 July 1943). To avoid the necessity for classifying chaplains' reports, chaplains will, except in paragraph 7, use such terms as "this station," "nearby town," "local community," etc., to designate localities within a radius of 25 miles of their respective stations.

d. Reports submitted by chaplains to their respective denominational authorities will be sent as officer mail, not as official mail. In such reports the designation of the unit's station, as well as mention of burials, wounded and other details which might indicate casualties, will be avoided. (Ltr., Hq. ETOUSA, file AG 311.7 OpGB, subject "Censorship of Chaplains' Reports," 21 March 1944.)

7. Other duties. Chaplains will not be appointed as graves registration officers (Par. 3a, Part I, SOP 26, ETOUSA, "Army Burials, Graves Registration and Disposition of Effects") nor will they normally be employed on any duties other than those required of them by law or pertaining to their profession as clergymen (par. 4g, AR 60-5).

8. Services. -- a. Religious services will be provided for all faiths and denominations to the fullest possible extent, either through the personal ministrations of the unit's assigned chaplain personnel or through the cooperative effort of other chaplains, civilian clergymen, or qualified military personnel.

b. While a chaplain's first duty is to his own unit, it is desired that chaplains provide services, each according to his denomination, not only for their own organizations, but also, as their respective commanding officers may approve, for such neighboring units as are within reach, and all unit commanders will cooperate with their chaplains to the maximum extent in achieving this end.

c. The religious convictions and the freedom of conscience of all personnel will be respected. The holding of joint religious services participated in by chaplains of various denominations will not be required. If on patriotic and national occasions, such as Armistice Day,

(Appendix 7, continued)

Memorial Day, and Thanksgiving Day, it is deemed desirable for chaplains of various faiths to participate together in a ceremony, the programs should be essentially patriotic rather than religious in character. (Ltr., Hq. ETOUSA, file AG 211 OpGA, subject "The Army Chaplain," 7 June 1944.)

9. Marriages. -- a. Chaplains will familiarize themselves with the provisions of Letter, War Department, file AG 291.2 (11 Sep 43) OB-S-S GAL-M, subject "Overseas Marriages of Military Personnel," 24 November 1943, and with Cir. 41, ETOUSA, SUBJECT "Marriage," 17 April 1944.

b. Chaplains will report overseas marriages of military personnel in their commands in paragraph 7a of their Monthly Reports, giving the name of the local civil or ecclesiastical authority by whom the marriage was performed.

10. Requisitions for chaplains. -- In compliance with Letter, Hq. ETOUSA, file AG 200.3/3 RCGA, subject "Requisitions for Chaplains," 12 January 1945, requisitions for chaplains will:

a. Specify the grade, and faith (Protestant, Roman Catholic, or Jewish) of the chaplain being replaced and the Table of Organization grade vacancy for which each chaplain reinforcement is requisitioned.

b. Be submitted for chaplains in the same grade as those being replaced where appropriate grade vacancies exist.

c. State in detail the reasons for requisitioning a chaplain of a faith other than that of the chaplain being replaced, when such a request is made.

By command of Brigadier General BALMER:

W. B. TUTTLE,  
Col., G. S. C.,  
Chief of Staff.

OFFICIAL:

/s/t/ K. E. THIEBAUD,  
Col., A. G. D.,  
Adjutant General.

APPENDIX 8

HEADQUARTERS SECOND ARMORED DIVISION  
Office of the Division Chaplain

20 February 1945  
APO 252, U. S. Army

SUBJECT: Venereal Disease Control.

TO : The Commanding General, Second Armored Division.

1. In compliance with the request of the Commanding General that the chaplains of the Division take an active part in the program to combat venereal disease, the following action was taken:

a. A conference of all chaplains was called at which all possible means of meeting the problem were thoroughly discussed.

b. A committee of three, Chaplains Griscoll, Corl and Walstad, was appointed to formulate suggestions and recommendations to further solve this problem.

c. Individual chaplains had conferences with their unit commanders or executive and venereal disease Control officers. They gave sex morality lectures to companies, held open forums with enlisted men, had interview with men going on pass, and included the subject in Sunday sermons.

d. Written and verbal reports were rendered to the Division Chaplain of the action taken, the results, and the recommendation by unit chaplains.

2. As a result of this program several factors contributing to delinquency and promiscuity were noted:

a. That immorality and venereal disease are closely related. There is a lackadaisical attitude among officers toward immorality and in several cases men were encouraged to sexual intercourse as they left on pass, which is contrary to War Department Circular 410, 19 October 1944. Men will follow the leadership of their officers, even if contrary to social and moral standards. Soldiers are given the impression that high moral standards are not essential to good conduct. Men cannot be encouraged in immorality and expected to be kept free from venereal disease; unless the general attitude toward promiscuity is changed, the venereal disease rate will continue.

b. Inhibitions were destroyed by intoxication. Almost all cases of venereal disease admitted drinking at the time. Several were so drunk that they were unable to properly care for themselves.

c. Men have been overseas so long under abnormal conditions that social standards and home ties have become vague. They need recreational and social diversions to counteract the experiences of combat.

3. The following recommendations are submitted to supplement the Division program:

(Appendix 8, continued)

- a. A program to change the attitude which regards immorality as a part of any life.
- b. The soliciting of cooperation of the Provost Marshal and civilians authorities for the control of prostitution in pass towns.
- c. The encouraging of broader and more intensified recreation programs in pass towns as well as in rest areas.
- d. The chaplain should have opportunity to interview all men going on pass from his unit.
- e. All sex morality lectures should be given in accordance with AR 40-235, which requires the presence of a chaplain. This has not been adhered to at all times.
- f. That a "Chaplain's Forum" be included in the weekly G-3 training schedule for units. This forum, conducted by the chaplain, is for the purpose of discussing and hearing the collective problems of the men. This plan is sound and has met with success where it has been used and properly followed up.
- g. The rotation program should be revised to include only personnel who have efficiently served two years or more overseas. Under this plan our quota would be increased and the deserving veterans would be assured of receiving consideration.
- h. That furloughs, other than those granted under the rotation plan, be granted to men having problems of a sufficiently urgent and compassionate nature.

/s/ Lawrence M. Nelson,  
/t/ LAWRENCE M. NELSON,  
Chaplain (Major), USA,  
Division Chaplain.

APPENDIX 9

SUBJECT: Recommendations of the Chaplains in conference of the Military Railway Service and Security Section, Paris, France, 11-13 September, 1945.

TO : The Chief of Chaplains  
Army Service Forces  
War Department  
Washington, D. C.

At a conference of Military Railway Service and Security Section Chaplains held in Paris, France, 11-13 September 1945, the work of the individual Chaplain and the Chaplains' Corps was discussed.

It is the suggestion and recommendation of this conference to the Chief of Chaplain's Office of the United States Army, that more interest, creative support, and direction in the moral and social life of the American soldier be manifested by a further consideration of these problems if possible, in keeping with the policies governing the Chief of Chaplain's Office.

We refer specifically, as examples, to the following situation and problems:

1. The possibility that a representative of the Chaplains Corps be placed on the board of review for recreational publications; i.e., The Council on Books in War Time and periodicals sent to servicemen and an effort be made to effect a more sacred conception of sex in all Army publications.

2. That there be a representative from the Chaplains Corps assigned to the Board of Censorship of USO shows, Army Jeep Shows, and all other shows or entertainments provided for servicemen and women.

3. Because of the moral and social problems arising from the large number of troops awaiting return to the States, that the Chief of Chaplains' Office do all it can by recommendations to the Chief of Staff, to speed the return of men to the United States; that provisions be made, if possible, for those in the Occupational Forces and the troops necessarily remaining outside the continental limits of the United States, to have a speedier or more expeditious consideration for visits of their families to them. We believe that this will help alleviate a great many of the problems of the soldier at this time and certainly for the immediate future.

/s/ Stanley Wilson  
CHAPLAIN STANLEY WILSON

/s/ Val B. Strader  
CHAPLAIN VAL B. STRADER

/s/ Alison R. Bryan  
CHAPLAIN ALISON R. BRYAN

/s/ Conon L. O'Brien  
CHAPLAIN CONON L. O'BRIEN

APPENDIX 10

HEADQUARTERS  
EUROPEAN THEATER OF OPERATIONS  
UNITED STATES ARMY

RFF/GHS/bf

AG 211 OpGA

AGO 887  
77 June 1944

SUBJECT: The Army Chaplain

TO : Commanding Generals:  
First US Army Group  
US Strategic Air Forces in Europe  
Each Army, ETOUSA  
European Wing, Air Transport Command  
Advance Section Communications Zone, ETOUSA  
Forward Deputy Commander, Communications Zone, ETOUSA  
Base Section Commanders, ETOUSA  
Commanding Officers:  
5th Army Airways Communications Wing  
Military Intelligence Service, ETOUSA  
Replacement System, ETOUSA  
Commandant, American School Center  
Headquarters Commandants, ETOUSA, APO 887 & 871

1. Responsibility for religious and moral matters within a command devolves upon the commanding officer as completely as does that for strictly military matters. Commanders will afford chaplains serving under them such available facilities as may aid them in the performance of their duties and detail such assistants as may be needed.

2. It is believed unnecessary to remind commanders and chaplains that the soldiers of the Army today are their immediate trust and accountability. The fruits of what they do day by day will mature in the years to come and upon it will depend in great measure the future complexion of our culture and civilization.

3. Chaplains are commissioned in the Army in order that duly authorized clergymen, approved by their various churches, may be the means of bringing religious and moral services and teaching to all personnel. Chaplains are required by law to conduct appropriate religious services for the commands to which they are assigned. Commanders will give these responsibilities due share of their attention and will insure their effectiveness by rendering every practicable aid to chaplains. In order that chaplains may devote themselves entirely to the religious and moral needs of the command, chaplains will not normally be employed on any duties other than those required of them by law or pertaining to their profession as clergymen.

4. The duties of chaplains are closely analagous to those performed by clergymen in civilian life, modified only by the special conditions incident to military life. Each chaplain will, so far as possible, serve the moral and religious needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the cooperative efforts of others. Thus chaplains, are held responsible to the commander for the religious

(Appendix 10, continued)

welfare and the moral good of the entire command, without regard to race, creed, or sect of the individual personnel concerned. The appropriate religious service for all will be provided; through the personal administration of the chaplain for those of his denomination or group of churches, or, where possible, through the aid of other chaplains or civilian clergy for the religious needs of other groups. When clergymen of the different groups - Protestant, Catholic, Jewish - are not available, chaplains may then be expected to administer to other than those of the own religious groups. The military service respects the religious convictions of all personnel, and safeguards the religious liberty and freedom of conscience of all (Par 37, TM 16-205). Holding of common religious services participated in by chaplains of the three groups is not practiced in the Army because such may be considered as not in accord with the definite tenets of the churches concerned; on national and patriotic occasions, such as Armistice Day, Memorial Day and Thanksgiving, chaplains of all groups units in a common service which is essentially national or patriotic rather than religious. (Par 48, TM 16-205).

5. Commanders, consistent with local conditions, will give permission to their chaplains to provide services in neighbouring units, and will encourage chaplains to be alert to this responsibility. Chaplains, as clergymen and ministers of God, should be most zealous in bringing their services to all within access. Present conditions, in which large numbers of small units are without chaplains, require the utmost on the part of chaplains and the wholehearted cooperation and assistance of commanding officers. In caring for the religious needs of personnel, chaplains will not confine their efforts to Sunday services, but will provide religious services on weekdays as the military situation permits. This is especially true when chaplains care for several units other than their own.

6. At this time, it is well to remind commanding officers and chaplains that the American principle of religious liberty and respect for individual conscience will be present in the countries of the continent and great care will be exercised not to offend and violate the inalienable rights of those people to worship God. We must enter those countries as the exponents of true human liberty.

7. For the guidance of chaplains later caring for individual personnel, when unit or other chaplains administer a sacrament or other religious rite to sick and wounded, notation of this will be made on the bottom of the Emergency Medical Tag or the Field Medical Record, for the information of other chaplains coming in contact with the individual. For convenience this information, which will be placed in such a manner as not to interfere with the recording of information needed by the Medical Department, will be indicated by abbreviations:

Ex - Extreme Unction has been given  
Cfes - Confession has been heard  
Cmun - Communion has been given  
Adm - Administered to by chaplain --- to be used for all  
faiths to which above entries are not applicable.

By Command of General EISENHOWER:

/s/t/ RICHARD P. FISK,  
Lt. Colonel, A. G. D.,  
Assistant Adjutant General

## APPENDIX 11

### CHAPLAINS AND CLERGYMEN IN THE WEHRMACHT

(NOTE: This is an adaptation of a report prepared and submitted by Chaplain Michael P. Hinnebusch, Prisoner-of-War Enclosure No. 16, APO 513, to the Office of the Theater Chaplain at the request of the Deputy Theater Chaplain. The information contained therein was secured through personal interviews with eleven Protestant and nine Roman Catholic prisoner-of-war clergymen and with two German division chaplains.)

1. The German chaplains' corps was headed by two chaplain-bishops (Feldbischoefe). One administered the Evangelical chaplains and the other the Roman Catholic chaplains. Their relative rank was that of general and each had complete jurisdiction within his sphere. Each possessed a general vicar who acted as his deputy. General Army supervision was exercised by the Wehrmachtdekan, holding the relative rank of colonel. His activities ranged over all the armies in the field. The next lower echelon was Oberpfarrer, who was actively in charge of the chaplains in an army; his relative rank was that of lieutenant colonel. Under him came the division chaplains, with the relative rank of major. Two chaplains, one of each faith, were theoretically assigned to each division (except SS, Luftwaffe, Volksgrenadier, and Volksturm divisions). A Kriegslazarettabteilung, irrespective of size, had eight Protestant and eight Roman Catholic chaplains to cover as many as twenty or more hospitals. There were a few Standortspfarrer (post chaplains), and some civilian part-time clergymen, Standortspfarrer im Nebenamt, who assisted in hospitals. The total number of Army chaplains was about 900, equally divided between the confessions. About 200 belonged to the Regular Army (Wehrmachtspfarrer); the balance were Kriegspfarrer, appointed for the duration. The Navy had about 100 chaplains, the Air Force none.

2. The activities of the entire chaplains' corps were strictly limited to religion. In the beginning of the war, the interpretation of religious activity allowed considerable latitude to the individual chaplain, but as the war progressed this interpretation was restricted to such an extent that chaplains' activities extended merely to the holding of religious services and the administration of the Sacraments. Personal interviews with soldiers were permitted, but any religious indoctrination was forbidden. Religious instructions were prohibited, but the prohibition was not usually enforced. The general consensus was that the chaplains were merely tolerated and only in individual cases were encouraged through the good will of the commanding officer.

3. Communion kits and mass kits were provided by the army to all commissioned chaplains. No chapels were provided except in rare cases. Civilian churches were used when possible. Field hymnals and prayer books were provided. Office supplies were available and in the early stages of the war each chaplain was assigned a clerk, but this provision was later revoked. There was a general decrease in facilities as the war went on. Transportation was furnished in the beginning and later stopped. Sometimes a typewriter was furnished. At the discretion of the commanding officer, chaplains were permitted to have an office, but this was never encouraged. It was the duty of the commanding officer to furnish a location for religious services. The choice of location was his responsibility. The publication of services depended upon the good will of the master sergeant.

[REDACTED]

(Appendix 11, continued)

4. Due to the lack of sufficient chaplains, it was possible for them to visit individual organizations on an average of only about once in eight weeks. Where transportation was inadequate, as was generally the case, this average was decreased. Some non-commissioned officers have stated that it was not infrequent for organizations to have an opportunity for religious service but once in a years time. Attendance of soldiers at civilian services outside of Germany was strictly forbidden and violations of this order strictly punished.

5. In 1942, a personal order was issued from Hitler's headquarters that there would be no further assignments of chaplains to duty in any branch of the service, and in January 1943 the chaplains' school was closed.

6. In the beginning of the war, the chaplains were inducted into the service without any examination as to political leanings. After the party influence became strong, they were mildly examined concerning their political leanings. The reason for this mildness was the inability to procure chaplains who were strict followers of the party line. An incident is cited in which a Roman Catholic Divisionspfarrer was suspected of being lukewarm in his adherence to the party. His records were secretly investigated by German intelligence and he was personally called before a board of high-ranking officers in Berlin. The result of their investigation stamped the chaplain as not being strongly Nazi; he was, however, permitted to function "in spite of the fact that he adhered too closely to his church."

7. All Evangelical clergymen and theological students, regardless of situation, were liable to induction, provided they were physically able to serve. For Roman Catholic clergymen certain exceptions were made under the terms of the concordat made between Pope Pius XI and Hitler. Bishops, their staff diocesan chancellors, pastors of established parishes, and superiors of religious orders were exempted from induction. In 1942 the Jesuits, by secret order of Hitler, were declared "unworthy" for military service. All others who possessed the necessary physical qualifications were drafted. Approximately 70% of the a Evangelical clergy were inducted, and practically all Roman Catholic assistant priests. Theological students enjoyed no exemption whatsoever and were indiscriminately made to carry arms.

8. The Roman Catholic clergymen were generally assigned to duty in the medical corps and as such enjoyed a non-combatant status. No such distinction was made in the case of Protestant clergymen. Clergymen who had been inducted were not officially permitted to conduct services, but individual cases arose where such services were permitted by way of exception. One Evangelical clergyman states that in a period of five years he was not permitted to conduct a service except on Christmas. Services had to be general and were not to partake of any Christian character. By orders, they had to be "ideological."

APPENDIX 12

HEADQUARTERS  
COMMUNICATIONS ZONE, ETO,  
APO 887, U. S. ARMY

Office of the Chaplain

16 Jan 1945

SUBJECT: Religious Ministrations in POW Camps.

TO : Each Base Section Chaplain.

1. Many German clergymen, serving as soldiers in the German Army, are being captured and held as Prisoners of War. These clergymen, unless they are commissioned Chaplains, are not protected personnel in the technical sense, and the Geneva Convention permits the use of these clergymen in caring for the religious needs of their own nationals.
2. It is the responsibility of the Prisoners of War Enclosure Chaplains, or the Chaplain of the Unit which is responsible for these clergymen Prisoners of War, to determine the validity of the status of the clergymen. The Protestant Chaplain will determine the validity of the religious status of Protestant Prisoner-Clergymen, and the Catholic Chaplain the validity of Catholic Prisoner-Priests. If only one Chaplain, American, is in charge of these prisoners, he will consult the Base Section Chaplain for the assistance of another Chaplain, either Protestant or Catholic, in determining the validity of clergymen in the custody of his unit.
3. A report will be made monthly to the Base Section Chaplain by all Chaplains of units having custody or administration of Prisoner of War clergymen, giving the name, serial number, denomination and location of each such Prisoner of War clergyman in the custody of this unit.
4. Religious services conducted by Prisoner-Clergymen should be reported in Paragraph 3 of the regular Monthly Report form, giving the name and number of the clergyman, denomination, and attendance. If the space provided in the Monthly Report form is insufficient, additional sheets may be inserted as required and the same general form followed.
5. Supplies for these Prisoner of War clergymen will be obtained by US Army Chaplain making request on the Base Section Chaplain for such supplies, giving the name, serial number, denomination, and location of each such Prisoner of War for whom supplies are needed.
6. It will be the responsibility of the Base Section Chaplain to furnish this headquarters monthly with a complete list of all clergymen Prisoners of War in the Base Section, giving name, serial number, denomination, and location of each such Prisoner-clergyman.
7. Communion Sets, when available, for Protestant clergymen Prisoners of War, and Mass Kits for Catholic clergymen Prisoners of War, will be obtained by Base Section Chaplain making request on this office, giving name, serial number, denomination, and location of clergymen for whom requested. This equipment, when issued to a clergyman Prisoner of War, will be left in his custody for his use in caring for the religious needs of his own Nationals, even though such clergyman Prisoner is changed from one unit to another.

/s/ L. Curtis Tiernan  
/t/ L. CURTIS TIERNAN  
Theater Chaplain

# APPENDIX 13

## COMPARISON OF CASUALTIES IN THE CORPS OF CHAPLAINS AND OFFICER CASUALTIES IN THE ARMS AND THE MEDICAL DEPARTMENT IN THE EUROPEAN THEATER

	Killed in Action		Died of Wounds		Wounded in Action		Missing in Action		Total Casual- ties	
		%		%		%		%		%
Inf	4107	10.66	668	1.74	15262	39.52	1934	4.94	21303	55.38
Cav	322	9.36	59	1.72	937	27.30	119	33.38	1378	40.04
FA	631	4.29	122	0.83	2132	15.08	335	2.34	3098	21.06
AC	5636	4.65	117	0.10	3147	2.60	9775	8.06	24659	20.54
CE	234	1.51	43	0.29	765	4.94	141	0.91	1140	7.28
CWS	28	0.91	7	0.23	90	2.86	10	0.26	128	4.16
Ch	<u>23</u>	<u>0.78</u>	<u>5</u>	<u>0.17</u>	<u>58</u>	<u>1.98</u>	<u>24</u>	<u>0.81</u>	<u>105</u>	<u>3.64</u>
CAC	65	0.75	15	0.17	199	2.29	29	0.34	293	3.38
MD	59	0.34	19	0.10	248	1.38	101	0.47	408	2.26

Note 1. % = Percent of officers of the branch named in the European Theater on VE-Day.

Note 2. Sources of Data: War Department General Staff.

a. Battle Casualties of the Army, European Theater of Operations, Cumulative to 31 May 1945, Officers, dated 1 June 1945.

b. Strength of the Army, 1 June 1945, Officers, dated 1 June 1945.

Note 3. In the absence of exactly comparable figures, it is assumed that on VE-Day the world-wide strength of the U. S. Army was about 7,970,000, and that there was a normal distribution of officers of each arm and service in the European Theater as of that date.

Note 4. In interpreting these figures, it should be remembered --

a. That the Corps of Chaplains has no second lieutenants and very few first lieutenants, the two grades that comprise the largest proportions of officer casualties in combat.

b. That the basis on which the percentage is calculated includes in the case of the Chaplains' Corps a large number of officers in the relative safety of the Communications Zone, whereas all but a very small minority of the officers of the arms are in the combat zone. A comparative grade-by-grade analysis within the theater ground forces is unfortunately not possible with available data.

APPENDIX 14

RELIGIOUS SURVEY IN THE 41ST ARMORED INFANTRY

1. After VE-Day Chaplain (Captain) W. F. Overhulser, regimental chaplain of the 41st Armored Infantry, 2nd Armored Division, conducted an informal survey of the command to which he was assigned. A total of thirty-nine replies to the religious questionnaire which he circulated were made available to the Chaplain Section of the General Board for study. Twenty-six of the replies came from Protestants, thirteen from Roman Catholics, two from Jews, and one from a soldier expressing no religious preference. Twenty-three of the respondents stated that they had become more religious as a result of their war experiences. Six declared that they had become less religious and ten that their attitude toward religion had not been changed. With reference to the adequacy of the manner in which the Corps of Chaplains met the religious needs of army personnel, twenty-eight responded that the provisions had been adequate, eight declared that they had been inadequate, and three were non-committal and should therefore probably be counted with those who stated that the provisions had been inadequate. Among the suggestions made for improving religious ministrations were a demand for more chaplains by six respondents, most of them Roman Catholic; more services on the part of four; more sermons by two Roman Catholics; and one each for more communion services and better music.

2. The response to the questionnaire is not as significant as it might be, because not all the replies were available for study, and because the tendency in informal questionnaires of this type is for them to be answered by the more religious personnel in an organization, tending to weight the findings. More significance attaches to individual replies, some of which are subjoined.

a. A Protestant first lieutenant: "I believe individual chaplains should urge church attendance more actively. Most chaplains appear content with a meager congregation. Something more by way of church advertising should be added. If a man is contacted immediately on leaving combat and urged to join a church, or go more regularly, or pray more often, results then would be particularly successful. At that time a man's mind receptive religiously is especially; this feeling, like fear in combat, eventually wears off, and perhaps he soon forgets how near death he was and also forgets to thank God for helping him".

b. A Protestant first lieutenant: "I have prayed more while in combat than ever before in my life. I do not attribute this to any increase in religious belief. Chaplains were not available in combat except in static situations. In battle, keep the chaplain at the battalion first aid station."

c. A Protestant second lieutenant: "Chaplains do not spend enough time with men at the front. Men on the front need the chaplain more and he can be of greater help there. When men see the chaplain up with them, they feel more religious and they know the chaplain is doing all he can. I heard many of my men say that when a man is dying a word or two from the chaplain might help more there than all he can do in the rear."

d. A Protestant technical sergeant, with thirty-two-months of overseas service: "In the 41st Infantry we have always had good chaplains, but in other outfits they were very poor in my estimation. I think that they should be more careful in choosing chaplain."

(Appendix 14, continued)

e. A Protestant staff sergeant: "More chaplains are needed so that more services could be given for all faiths."

f. A Protestant private first class: "With all the temptations that there are over here, I think that the chaplain needs to be very close to his men. A chaplain has too much territory to cover to be as close to the men as he should be. What we need is more chaplains."

g. A Protestant private first class: "At home I went to church every Sunday and during the week. Here in the service you plan on attending and sometimes get details which upset everything and you tend to drift from religion."

h. A Jewish private first class: "It is very difficult to attend Jewish service, as I can't seem to locate where to go."

i. A Roman Catholic first lieutenant: "I believe the chaplain's place should be with the men who are fighting and not with the rear area troops. Rear area troops don't need the chaplain. The men who are fighting need his blessing more. In static situations the chaplain is always available! My suggestion is that while the unit is in combat the chaplain should be at the most forward aid station, giving courage to the wounded and dying. With the chaplain present and near the men their morale increases and they know that the Lord is much nearer them."

k. A Roman Catholic first lieutenant: "Normally chaplains were unavailable except in static situations. Chaplains should be present in battalion aid and forward clearing stations and should visit troops of their unit even under adverse and dangerous circumstances."

l. A Roman Catholic staff sergeant: "Before I came into the army I always went to church, but after coming overseas I have slacked up a little."

m. A Roman Catholic private first class: "Army chaplains set a better example for me to look up to than civilian priests in the church back home."

n. A Roman Catholic private first class: "The chaplains should go out among the men in the companies more often."

o. A Roman Catholic private first class: "Military religious services lack reality and appear too artificial. The ironic practice of carrying weapons to the service is hardly a means of promoting sincere spiritual worship. The entire set-up appears to be too mechanical and optional."

## APPENDIX 15

### WHAT RETURNEES SAY ABOUT RELIGION IN THE ARMY

By Chaplain (Major) William Glasby, Army Air Forces redistribution Station, Santa Ana, California, and Chaplain (Lieutenant Colonel) Thomas M. Carter, Staff Chaplain, Army Air Forces Personnel, Distribution Center, Atlantic City, New Jersey.

#### I. INTRODUCTION

Much speculation has been indulged in relative to religion in the Army and what effect the experience of soldiers will have on their religious life when the war is over. Material herein set forth will not settle these questions but will, we believe, throw a considerable light on them.

In the following paragraphs are revealed the reactions to questions relative to religion of 2985 returnees passing through the AAF Redistribution Station at Santa Ana, California. Seven hundred fourteen of these returnees were officers while 2273 were enlisted men. The returnees came from five separate theaters of operation: China-Burma-India, European, Pacific, Mediterranean, and Alaskan. The Chaplain Corps is greatly indebted to the Chaplains of the AAFRS and also to the returnees who voluntarily and willingly supplied the data here set forth.

No claim is made that the results of this survey speak with complete accuracy for the entire personnel of the Army Air Forces since the sample represented is not large. However, the Chaplains at the base report that toward the end of the survey there seemed to be little, if any, change in the general trends of the reactions and very few new types of comments were being received.

#### II. DISCUSSION

\* \* \* \*

##### 4. Influence of the Army Life on Religious Proclivities

Many conflicting reports have been circulated as to whether or not Army life has been helpful or a hindrance to attendance at religious services. Table IV throws light upon this problem.

Table IV

##### EFFECT OF ARMY LIFE ON ATTENDANCE AT RELIGIOUS SERVICES

Effect	Catholic	Jewish	Protestant	No Preference
Helpful	50%	31%	35%	40%
Hindered	25%	22%	33%	15%
No Change	25%	47%	32%	45%

Different influences on different groups appear in this table. Those of the Catholic faith were rather considerably helped in their

(Appendix 15, continued)

religious attendance by Army life. The Protestants were hindered about as much as they were helped. The Jewish and those of no preference were helped much more than they were hindered. The group that was helped most is the one comprised of those individuals that say they have no religious preference. Probably the reason for the last mentioned result is the fact that these persons were thrown into more intimate relationships with the Chaplains than they had had with civilian clergy before entering the Army.

5. Favorable Effects of Army Life on Religious Observances

The soldiers were asked to state why or in what way life in the Army had helped attendance at religious services. A number of different replies were given to the request.

Table V

HOW LIFE IN THE ARMY FACILITATED ATTENDANCE AT RELIGIOUS SERVICES

Helpful Influences	Catholic Jewish Protestant		
Services more convenient	40%	57%	42%
Services directed toward personal needs	33%	30%	30%
Sobering effect of combat experience	13%	13%	7%

A number of other reasons were given, but no sufficiently frequent to warrant tabulating. Some of these are as follows: Relation with the Chaplain more frequent and intimate than with civilian clergymen; religion was emphasized in the Army more than it had been emphasized in civilian communities; some said they had nothing else to do so went to church; others alleged their increased attendance was due to influence of friends. Some said that the religious services in the Army were more attractive, while quite a number stated that attendance at religious services offered a retreat from the disquieting influences of other experiences in the Army.

6. Unfavorable Effects of Army Life on Religious Observances

Referring back to Table IV, it will be observed that a considerable proportion of the returnees state that Army life had interfered with and lessened attendance at religious services. Of those stating that Army life had hindered attendance at religious services the four reasons that were stated most frequently are set forth in Table VI.

Table VI

HOW ARMY LIFE HINDERED ATTENDANCE AT RELIGIOUS SERVICES

Unfavorable Influences	Catholic Jewish Protestant		
Other duties	34%	9%	42%
Inconvenient, lack of time	24%	-	21%
Army environment	24%	-	7%
No interest	14%	9%	11%

(Appendix 15, continued)

Data are lacking relative to the reactions of the no-religious preference group of returnees with respect to the tabulated reasons why or how army life had hindered attendance at religious services. It is likewise noteworthy that so few of the Jewish personnel mentioned one or more of the tabulated ways in which Army life had been found unfavorable to attendance at religious services. Other duties and no interest seem to be the only unfavorable influences of which they are aware. Some of the other reasons that were stated are as follows: Away from home influences; objected to the kind of services provided; didn't like the Chaplains who conducted services; and no facilities for religious services available.

7. Availability of Religious Services in the Theaters of Operation

The Commanding General of the Army Air Forces, the Chief of Chaplains, and others are greatly interested in knowing to what extent religious services are being made available to men in overseas theaters. Considerable light is thrown on this question by Table VII.

Table VII

AVAILABILITY OF RELIGIOUS SERVICES TO MEN OVERSEAS

Availability	Catholic	Jewish	Protestant	No Preference
Regular	77%	52%	84%	85%
Occasional	21%	38%	14%	14%
Not at all	2%	1%	2%	1%

The facts set forth in this table compare favorably with the rationing of Chaplains for overseas services. Inasmuch as there are more Protestant Chaplains in the Army, it is to be expected that more Protestant men would be provided with religious services of their faith than would personnel of the Catholic or Jewish faith. The group that reports the highest degree of availability of religious services is the one that has no religious preference. The reason for this is undoubtedly due to the fact that those with particular religious affiliation often considered that religious services were not available unless the services represented their own particular faith.

8. Effects of Army Life on Attitude toward Religion

A great deal of interest has been manifested in the question as to whether or not military experience, particularly in overseas theaters, had changed the attitudes of military personnel toward religion, and if so, whether for better or worse. The data in Table VIII throws light on those questions.

(Appendix 15, continued)

Table VIII

CHANGES IN ATTITUDE TOWARD RELIGION AS RESULT OF OVERSEAS EXPERIENCE

Attitude	Catholic	Jewish	Protestant	No Preference
Changed	45%	41%	39%	32%
No change	47%	54%	46%	51%
No comment	8%	5%	15%	17%
Favorable	98%	91%	99%	100%
Unfavorable	2%		1%	

It will be observed that not all religious groups were equally susceptible to influence that changed attitude toward religion in the same degree, nor were the effects upon these respective groups equally favorable or unfavorable.

9. Why Attitude Toward Religion Changed

The returnees who reported changes in attitude toward religion were asked to state why or in what way the changes were effected. Table IX shows the four most frequent replies.

Table IX

WHY ATTITUDES TOWARD RELIGION WERE CHANGED

Reasons for change in Attitude	Catholic	Jewish	Protestant
Army life brought new appreciation and understand of religion	54%	54%	39%
In combat zone one feels closer to God	-	-	18%
Danger brings a sense of reality to religion	7%	17%	11%
Army life emphasized a need for the church	26%	25%	7%

Some of the other ways in which life in the Army had affected the religious experiences and attitudes of the personnel are as follows: - revitalized prayers; confirmed belief in God; new tolerance toward others religious beliefs; a heightened interest in religion but no sectarianism. It is interesting to note that all those who stated that they had been brought closer to God through Army influence are Protestants. On the other hand, the Catholic and Jewish personnel to a very much larger extent than the Protestant felt the increased need for the church. A possible explanation for this is that the Catholic and Jewish personnel more closely identify relations to the church with relations to God than do the Protestants.

10. What Returnees Think of Army Chaplain

Of particular interest to Chaplains are the replies to the question: "State briefly your general reaction to the work of the Army Chaplains."

Table X

REACTIONS OF RETURNEE PERSONNEL TO CHAPLAINS

Reactions	Catholic	Jewish	Protestant
Favorable	76%	66%	60%
Unfavorable	8%	10%	6%
No comment	16%	24%	34%

Favorable Reactions. It will be observed that the answers for the most part were predominantly favorable. Most of the favorable answers were expressed in superlative terms, such as "The Chaplain was swell"; "Very excellent"; "Chaplains are doing a grand job"; "Chaplains are OK". These replies are fairly typical and are most common. Other more descriptive replies were recorded. The following are some of them: "The Chaplain made an important contribution to morale"; "The Chaplain served as a substitute for parents"; "his friendship was valuable"; "he was able to straighten out many problems for the men"; "his religious leadership was important"; "he helped to relieve anxieties and fear of combat"; "his prayers at briefing and at the take-off were greatly appreciated"; "his visits at the hospital were welcomed"; "he gave help when no one else would, or could"; "he was always willing to listen"; "he treated every soldier as a man and not as a war machine"; "he provided the link between soldiers and their home".

Unfavorable reactions. One criticism which was expressed more frequently than any other is in a way complimentary to the Chaplains, but is an unfavorable reaction toward higher authorities or on the over-all Chaplaincy program, namely that there were not enough Chaplains. More specific unfavorable reactions to the Army Chaplain were expressed as follows: "Narrow-minded"; "Selfish"; "For themselves first and the man last"; "More interested in promotion and returning to the United States than in the men and their problems"; "sincere but futile"; "Good fellow but too shallow"; "he was suited to the boys, but not to men"; "too young and inexperienced". Some personnel objected to the Technique used by Chaplains. Following are some of the more frequent expressions: "Tried to force religion and worship on men"; "Too much idealizing and not enough sound preaching"; "Didn't mix with men enough"; "Didn't visit the hospitals enough"; "No awareness of the meaning of war"; "Partial to men of their own religious denomination".

\* \* \* \* \*

III. CONCLUSIONS.

1. About two thirds of the returnees gave the Protestant faith as their religious preference. However, many of these were not members of any religious communion. Twenty one per cent expressed preference for the Catholic faith. Most of these were affiliated with the Catholic church. Two per cent expressed preference for the Jewish faith. Most of these are identified with the Jewish religious communion.

2. Only a little more than half of the combined group of military personnel expressing preference for the Catholic, Jewish and Protestant faiths come from a religious background defined as good.

[REDACTED]

(Appendix 15, continued)

3. Religious practices of soldiers are very largely the reflection of their religious practices before they entered the Army.

4. A much larger portion of returnees say that Army life facilitated rather than hindered attendance of religious services.

5. The three most prevalent reasons alleged as to why Army life facilitated rather than hindered attendance at religious services are:

- a. Services more convenient
- b. Services directed more toward the personal needs of the individual
- c. The sobering effect of combat service.

6. The four most prevalent hinderances to attendance at religious services by military personnel as stated by the returnees are;

- a. Conflicts of other duties
- b. Inconvenience and lack of time
- c. The negative effect of Army environment
- d. Lack of interest.

7. Generally speaking, the degree of availability of religious services to the 2,985 returnees, while they were overseas, was high.

8. A considerable portion of these returnees report a change in their attitude toward religion as a result of overseas experience. However, the changed group is not as large as the non-change group. Approximately 98% of those reporting changes in religious perspectives, characterizes the change as favorable.

9. A number of reasons were given by returnees as to why their life in the Army had changed their attitude toward religion. The most frequent mentioned one is that life in the Army brought new understanding and appreciation of religion.

10. The reaction of returnees to Chaplain is predominately favorable. Reasons given for unfavorable reactions to Chaplains should cause them to scrutinize their professional activities and also their personal conduct as representatives of religion.

s & t/ GYNTHOR STORAASLI  
Chaplain (Col.) USA  
Air Chaplain

Source: Demobilization Bulletin No. 10, Service Commission, National Lutheran Council, Minneapolis, Minnesota, dated 12 July 1945.

APPENDIX 16

SOLDIER COMMENTS ON CHAPLAINS AND RELIGION IN THE ARMY FROM THE ETOUSA  
G-2 SEMI-MONTHLY CENSORSHIP REPORTS FOR THE PERIOD  
16 FEBRUARY TO 15 AUGUST 1945

1. Introduction.

a. Eleven of the semi-monthly Censorship Reports prepared by the Assistant Chief of Staff G-2, Headquarters ETOUSA, were available for study. Of the sixty-five references to chaplains and religion in the army therein contained (all of which are here reproduced verbatim), twenty-three are favorable to chaplains, twelve are critical of chaplains, while the remainder are classified as miscellaneous comment.

b. Among the favorable comments, the commendation is based on edifying services and helpful sermons in twelve cases, on the chaplains' courage in sharing the dangers of the front line with the troops in five cases, on the "good job" the chaplains are doing and their helpfulness to the men each in three cases, on their personal character and their general value to the unit or to the Army each in two cases, with individual references to the chaplain's tolerant willingness to be of assistance without distinction of creed and willingness to put forth his best even for a congregation of two.

c. The critical comments are directed against chaplains' sermons - described as being poorly prepared, inhibited, or bigoted - in three cases, and against their absence from the front lines in combat and their theology each in two cases. One soldier refers to his chaplain's laziness, another to his chaplain's inconsiderateness. Protestant inactivity is individually compared with the activity of the Roman Catholic church by one writer. A white officer slurs the morals of the colored unit chaplain. A chaplain expresses his disagreement with the non-fraternization policy and deplores the militancy of some of his colleagues.

d. The miscellaneous comment includes nine predominantly critical references to the lack of religious services; eight descriptions of religious services in fundamentally favorable terms, three of them from chaplains' pens; three statements on the general availability of services and a like number of expressions of gratitude for the opportunity to attend divine worship and to receive the Blessed Sacrament; and two expressions of amazement at the ubiquity of the evidences of religious life in Germany. One soldier comments acidly on the failure to coordinate the religious and special service programs, since he must forego merited recreation to attend church. Another notes the presence of a general officer in the service. A Japanese-American reports the chaplain's counsel on racial discrimination. A technical sergeant complains that the non-fraternization policy deprives him of the opportunity to attend church. A parachute chaplain wryly describes his dislike for jumping, while another chaplain deplores the let-down that has affected the whole Army, himself included, since the end of hostilities.

2. Comments Favorable to Chaplains.

a. "....I just returned from chapel services which were enjoyable. That's one point the Army never fails to provide religious facilities for the men...." (T/4 - Reinf) (Report of 6 March 1945)

(Appendix 16, continued)

b. "....Our chaplains did a whale of a job and are always in the thick of it doing more than their share. We now have regular church services and Bible study each evening in the chaplain's tent...." (Pfc - Inf - A/B) (28 Feb 45)

c. "....The Army also helps comfort our weary nerves by having Chaplains hold services for us as often as they are able. So far I've been able to hear from a minister at least once a month. We have Catholic priests who sometimes give services in the village church but our Protestant Chaplain usually uses a cleaned out left...." (Pfc - Inf - AT) (20 Feb)

d. "....Yesterday I was fortunate enough to attend church service again. The chaplains really do wonderful work here - they come forward a lot, comfort men at Aid Stations and conduct many, many services. They hold services wherever, whenever and to whomever they can. We have two Protestant chaplains with us and they're 'tops'...."

e. "....Last night we had Jewish services... only another man and myself were able to attend... the Chaplain preached just as though we had 50 men there. It really was nice...." (Capt - FA) (10 Mar)

f. "....Yesterday I went to worship services. There was large crowd and the service was very good. Of course the Chaplain always has an excellent program prepared and a large percentage of the boys attend ...." (Cpl - Glider Inf) (19 Mar)

g. "....Thursday nite I went to a Seder. The first one in several years. It was held at ASCZ Hq and was really a fine job well done. There were easily 1000 or more in attendance and I enjoyed it. The Jewish Chaplain handled the affair and if all over the Seders were handled as well, then the Jews in the Service were adequately taken care of...." (S/Sgt - Com Z - Med) (31 Mar)

h. "....did you know that we have jumping chaplains in our Division?? By 'jumping', I mean Parachute jumping. They're wonderful men and a great help to our morale...." (5040063 - 25 Mar) (Sgt - Prcht FA)

i. "....Perhaps you would be interested to know that the Chaplains are doing a very good job over here. They conduct worship services whenever possible and help the boys out in many little ways regardless of creed, which is as it should be...." (5040157 - 4 Apr) (S/Sgt - Inf)

j. "....This morning I stayed here for services and helped in the choir. Yes, I know I wasn't much help but I made a joyful noise unto the Lord anyway. Being Palm Sunday, we had some pretty tall plants on either side of the Altar. Our Chapel is a large tent where they show movies in the evenings. Our Colonel read the Scriptures and said a few words. The whole service was music; choir, quartet and solo. I missed a good sermon, especially being it was Palm Sunday. Chaplain baptized two men today too. That was a thankful sight to see. Chaplain has done a lot for the Regiment, that's for sure...." (5040160 - 25 Mar) (Sgt - Gli Inf)

k. "....The last time I was able to go to church was Easter Sunday and then it was in a beer hall. That was the only place left to use. We have some wonderful chaplains, too. They come right up to the front lines and talk with the fellas...." (5050230 - 13 Apr) (T/5 - Armd - Tank)

(Appendix 16, continued)

l. "....It was the first time that I had been to services conducted by a Negro chaplain, and he really delivered an inspiring sermon...." (5050232 - 22 Apr) (Sgt - Reinf)

m. "....A chaplain is a soldier's best friend. We have a very fine one with our outfit...." (5050787 - 27 Apr) (Pfc - Inf)

n. "....I do go to church every chance I have, over here. There are many fine men serving as chaplains over here. They hold services whenever they can but sometime it is just impossible...." (5050788 - 6 May) (Sgt - Inf)

c. "....I spoke to the chaplain today....He's a nice man you know he's only about 25 and all the time we were fighting he made very frequent visits right to the front lines so you have to like a priest like that and all the boys regardless of religion have the highest respect for him...." (5060210 - 27 May) (Cpl - AIB)

p. "....Guess I told you before about the new chaplain we have - the services are swell since he's been here. I get a lot of enjoyment out of every word he says...." (5060635 - 12 June) (Pfc - Base Sect - Eng)

q. "....This morning after a swell breakfast - I went to the 'amphitheater' with two of the boys to hear the Protestant Services. The amphitheater is a huge natural bowl, set in a canyon - and as one approaches the theater from above it makes a breathtaking sight. The place seats thousands, (and the climb to get out of the bowl is almost as breathtaking). The Services were very nice, complete with six chaplains and a colored choir - (they sang Finlandia and 'Let my People Go' or 'Go Down Moses' - beautifully). All in all, it was the nicest Service I've seen and heard here in the ETO. The chaplain is really an important cog in this gigantic wheel of men and equipment that we call the A.E.F...." (5060636 - 3 June) (Cpl - Corps - Eng)

r. "....Went to a service in a different church this morning ....We have a grand Chaplain and he's a great worker with us. You can well imagine how hard it is to enlighten a bunch of soldiers about Christian living, but I got a lot out of his teaching...." (5070190 - 17 June) (? - Inf)

s. "....I've mentioned before how this unit is blessed with not one, but two good Chaplains, equal to any civilian preacher I've ever heard in their ability to deliver good sermons...." (5070444 - 15 July) (Lt - Gen Hosp)

t. "....We had communion in church this morning. Our chaplain is quite good. The Army Book Service is conducted along the same lines as our services at home, so it is doubly enjoyable for me to go to church. For, a building we use a circus tent. All through the week it is used for movies, band practice, USO shows, and just about everything else. But that doesn't matter on Sunday-all that is needed is the right spirit, and we have that...." (5070445 - 8 July) (Maj - Base Sect - Eng)

u. "....Church was wonderful today; we as yet have no protestant chaplain so the Catholic chaplain held evening services. He was wonderful; everyone left commenting on his interesting sermon...." (5070446 - 8 July) (Cpl - Bomb Gp)

(Appendix 16, continued)

v. "....Last night we went to the Protestant service held in the open air stage theater. It was very good. A Lutheran Chaplain had a very impressive service and sermon. A lot of men were there...." (5080126 - 24 July) (Pfc - SF - Ord)

3. Comments Critical of Chaplains.

a. "....Sometimes I got rather tired of this out and dried Army preaching. I'd like to hear the Chaplain just turn loose once and preach a real sermon. It seems that they have to make everything special for the soldiers, even the religion...." (S/Sgt - Med) (Report of 6 March 1945)

b. "....You ask me if we have a Catholic Chaplain here with us. Not actually with us he's in back of the front lines. He is there seven days a week. We don't see him often, only when we go back for a couple of days' rest...." (15 Feb 45) (Pfc - Inf)

c. "....Tomorrow is Sunday, and I'm hoping that somehow or other we'll have a Protestant church service. I'm already about fed up with the lack of Protestant activity in contrast to the quite Catholic religious picture. I wonder if the Council of Churches has made a study of this strange picture, and why is it?...." (17 Feb 45) (Lt - Inf)

d. "....Last Thursday night was the first anniversary of the battalion, and so the boys had a dance at the colored Red Cross, which all officers were ordered to attend by the battalion commander. It was a pretty disgusting affair for us to have to swallow, watching these men dancing with the lowest of class of whores in all of England (white), and the chaplain taking his white 'girl friend' around introducing her to the officers. This was more than we could take, so we lit out and crashed some college staff dance...." (Lt - Engr)

e. "....I regret to state that the amount of cooperation from the Jewish Chaplain is negligible and we have had quite a bit of trouble due to his negligence and laziness...." (Sgt - Armd - Inf) (25 Mar)

f. "....I simply love my work and hope I can find a permanent place in Red Cross. Any number of high ranking officers have told me they feel our overseas program has done more to preserve the moral and spiritual value in the men, thus extending their fighting strength, than all the organized religious' and Chaplains...." (ARC) (22 Mar) (UK)

g. "....Had a full day yesterday and finished the day by attending services last night. A very poor sermon that may cause some dissent on board as it was a very biased report on other forms of religion. Sometimes I wonder what preachers have in their minds but guess I am not one to judge. Bigotry should have no place in the world today but nothing much we can do at the present time to change peoples view of living and their thoughts...." (5050792 - 30 Apr) (Col - USAHS)

h. "....Civilians were in charge of the music dept. and apparently the Chaplain never bothered to check the music end of it. This is notoriously true of Chaplain. They think the only important part of the service is the sermon I guess. A full Colonel preached

[REDACTED]

(Appendix 16, continued)

this morning. I don't believe he has done much preaching of late. With his rank he's probably tied up with administration. He read his prayer too which didn't impress me very well either...." (5050791 - 12 May) (H/Sgt - Gen Hosp)

i. ".... We cannot complain too much about the attendance at our services considering the circumstances under which we must work and serve in the army. But in all the time I've been with Chaplain \*\*\* he has never given an invitation. He has never been able to account for any new conversions. He is a bit modernistic in his theology and definitely is not evangelistic in his preaching. Still in all he is very sincere conscientious and a hard worker. He has the will but lacks the message...." (5060633 - 11 June) (T/5 - Reinf)

j. "....I have a big gripe against the chaplains. When we were in the front lines we didn't see the chaplains for months. We needed them Babes the comfort that only they can give. I'll never forget or forgive the lousy job they did...." (5070193 - 7 June) (S/Sgt - Inf)

k. "....From my viewpoint I am constantly asking where is the Church and what is it doing? I wish I knew more of Protestantism in this area of Europe. My frank opinion is this: we cannot leave the work of reconstruction of the Church in Europe to the nations in central Europe. I'm of the opinion USA or England are the only answers in which the spirit of Christ will be interpreted without prejudice and that will take all the energy and patience of Job. When I hear of some of the things some of my Chaplain colleagues are preaching I get sick at heart. God grant that I shall never weaken in my attitudes towards the relationships and worthiness of mankind! I disagree with the non-fraternization policy...." (5070194 - 18 June) (Chaplain - Army Gp Hq)

l. "....The chaplain is as I have told you before. I was talking with one of his assistants one day and he told me that he found the chaplain to be very inconsiderate of him and other people too. That is exactly what I told you before. Also he is very very liberal for a chaplain. The things he says and does sometimes would be enough to give people a bad impression. He wants to get home but can't so he hasn't much interest in his work. We've tried to have devotions at night but it was hard only one or more came. He went away and I had them. One of the Sergeants asked me to read parts of the New Testament to him every night so I did and we had 4 - 5 each night for several nights. Then this fellow went on pass and the chaplain came back and hasn't the interest, so we don't do it anymore. The men particularly told me they'd rather have me read to them than the chaplain. He reads verses but makes no good explanation so it is just a bunch of words...." (5080218 - 18 July) (Cpl - Army - Ord)

#### 4. Miscellaneous Comment.

a. "....We are going to have movies and church today but I will only go to church because they so smartly have them at the same time. Some special service men I guess is asleep on the job...." (Pfc - Inf) (25 Feb)

b. "....This afternoon we had a company memorial service for the men in the Company who had been killed in past action. It was impressive and brief and I think the men appreciated it. I've been trying to get a chance to hold it for quite some time. Now I want to send a short note to all their families to let them know

R [REDACTED]

(Appendix 16, continued)

about it. I wasn't just sure how the Company would react to it. I talked it over with several of my old NCO's and they were all for it. So we arranged it and made attendance optional. I don't think a man in the outfit missed it. I have a pretty tightly knit outfit now. They really think a lot of each other...." (Capt - Army - Tank) (20 Feb)

c. "...The German prisoners-of-war sang all thru their Mass this morn. It was truly beautiful. They have 10 times more hymns than we have and even so far and so long from home, they know the words of every single hymn. Some look terribly sad and dejected. A look of despair is on some faces, realizing that their homes and folks back home are suffering so intensely and being killed hourly. Last Sunday before Mass I told them to make this a good lent and pray hard to bring peace into the world by Easter...and then we said 3 Hail Mary's for all the dead and dying thru out the world. Several broke out crying and one poor fellow cried in loud sobs all thru the Mass. It was touchingly sad...." (Chaplain 1st Lt - Sta Hosp) (18 Feb 45)

d. "...The Chaplain comes around and holds protestant services then catholic services. We have them in an old barn or house...." (T/5 - Inf) (1 Mar)

e. "....Mass was said by an Army Chaplain and there were plenty of G.I's who attended. We even had a one star General there and I think I noticed one civilian. Yes, your soldier boy is a regular church member and I'm keeping it up so don't worry about my slacking...." (Pvt - Cav) (12 Mar)

f. "....The Chaplain's view is this. In going back to normal life, we should think of the democratic ideals more. In trying to bring the Japanese up to the level of the haoles, we should bring up the other minorities. As you know, America considers herself a democratic country, but is it really so? He mentioned this fact too. We're not in this war to prove that us niseis are Americans. No matter what the others say, if you feel you're an American, then you're one...." (Cpl - Army - Inf) (6 Mar) (NISEI)

g. "...I've only gone to church 5 times since I came overseas, but they always have service for those who want to go...." (Pvt - Prcht FA) (30 Mar)

h. "....Well mama I just got Back from Church Service we had a Good Service I go every chance I get and wish I could go every day if they had it every day they let the Boys that wanted to go leave the Line for Service they are really Good about everything like that...." (Pfc - Inf) (9 Mar)

i. "....We had two unusual services recently. The first was coming up from camp on the train. We held church services in one of the train cars. The other service was the one we held out of the deck aboard ship. It is quite a lifting experience to see nothing but men assembled on deck for a worship service and then to administer the Sacrament of Holy Communion to men of all faiths...." (Ch - Engr) (Mar)

j. "....I have now completed my training and jumps; six times I have jumped out of one of those stinking C47's I used to think were a graceful cargo plane; I didn't know that I could dislike a piece of machinery so much. Actually, if a man wants to know if he

(Appendix 16, continued)

has heart trouble he can sure find out by taking a jump. He can test himself better if he is the No. 1 man to jump and must stand in the open door looking for the marker on the ground. That is lovely. I was No. 1 man five times!!....." (5040064 - 28 Mar) (Chaplain - Precht)

k. "....Our Chaplain \*\*\* is always on hand after briefing to administer Holy Communion and give General Absolution. Also there are two Masses on the field one in the morning and one in the late afternoon. This makes it possible for the ground men as well as the flying personnel to attend Mass...." (5040159 - 26 Mar) (S/Sgt - Air Div - Bomb Gp)

l. "....We celebrated our first seder on German soil last night. We had 350 boys up there. The general was there to say a few words...." (5040159 - 30 Mar) (Pvt - Inf - Med)

m. "....Attended a lovely Easter service yesterday. Oh my how I did enjoy it, we even had communion. It was the first opportunity I have had to attend service for quite some time and I am thankful to at last be so privileged...." (5040161 - 30 Mar) (Pvt - Inf)

n. "....The only one thing I don't like about the non-fraternization plan, is that we can not even go into their churches if our own chaplain isn't there to have mass. We had no chaplain around on Easter and therefore, did not get to go to church...." (5040261 - 4 Apr) (T/Sgt - Inf)

o. "....One thing I can't understand for years we have been under the impression that religion was dead in Germany-I've yet (that goes for all the rest of the fellows) to go into any house or building that there isn't some sign of religion. Crosses etc., all over. Maybe they have been feeding us a lot of propaganda...." (5040298 - 12 Apr) (Sgt - Inf)

p. "....It is a mistake about the people not being religious. I believe they are more religious than the people back home...Every home....religious pictures hanging on every wall and you can see them going to church...." (5040299 - 4 Apr)

q. "....It sure is a great help to be able to go to Mass and to receive Communion - like getting a new lease on life...." (5050231 - 12 Apr) (Pfc - Inf)

r. "....Had a protestant Church service today. It's too seldom that we get to have one. We had a G.I. as a minister...." (5050233 - 23 Apr) (Sgt - Inf)

s. "....Well, today was Sunday but we couldn't have church services. I guess we will hold them in the morning. That's one thing the fellows really look forward to...." (5050234 - 22 Apr) (Sgt - Inf)

t. "....Did you attend church today? I did for my first time in 7 or 8 weeks. We don't get a chance to go to church every-time Sunday comes...." (5050235 - 29 Apr) (? - Inf)

u. "....we haven't had Sunday services for four weeks now ...." (5050236 - 13 Apr) (Pfc - Inf)

[REDACTED]

(Appendix 16, continued)

v. "....I just got back from church. Now that I'm over here, its not always that we can have services so I certainly go whenever I can...." (5050789 - 22 Apr) (Pfc - Inf)

w. "....Missed Mass again today but as usual it wasn't our fault. There is only one Chaplain to each Bn which really isn't enough. He usually get around every Sunday but has missed the past two weeks. I really look forward to going over here...." (5050790 - 29 Apr) (Pfc - Inf)

x. "....The men were in pretty bad spirits because of this seven day work week. Then on top of that they clamped on a no church rule which didn't set too well - especially with some of the catholic boys. It is somewhat justified during this rush period, but it did cause some bad feelings. Sunday is past now and things have returned pretty much to normal. We continue on our seven day week...." (5060211 - 26 May) (Lt - SOS - Ord)

y. "....Went to church at 10 this morning, at the amphitheater; and it was indeed an inspiring and interesting thing to participate in. There were perhaps three thousand men, who sang old favorites, like, 'Stand Up, Stand Up for Jesus', and 'The Old Rugged Cross'. They had seven Chaplains, all of whom participated in the services, each one taking a certain part. The sermon was given by a Chaplain of the Baptist Church, from Texas, a rugged individual, if I ever saw one, who was intent on converting the men to better living. He I think would cheerfully use a club to get a man to come to his church on a Sunday morning, and was very vigorous in his method of speaking. Dynamic is the word that describes him best, I guess. A man like that is liked by many, and disliked equally as strongly by others. There is no happy medium in the matter. When we repeated the Lord's Prayer together, it rolled up and filled the entire rocky bowl in which the amphitheater is situated, much as the olden services by Moses, with responses by the multitudes, must have sounded, in his march across Egypt...." (5060034 - 10 June) (Lt - Base Sect - Eng)

z. "....Well this is Sunday and once more there is no opportunity to go church...It can not be blamed on anyone as we are spread all over creation and of course there is a shortage of chaplains. They sent a truck to pick up the boys for protestant services, and only two showed up and they left when they found out that they were the only ones going, so you can see what effects the army can have on men...." (5070191 - 17 June) (Lt - Inf)

aa. "....I had four services today and they were all very well attended I had not planned but three until last night, and one of the officers brought a message from fifty men who are on special duty about 60 miles from here that they wanted a service, so I held my morning service here, ate early lunch, and drove down there and out of the fifty men, 43 were present...." (5070192 - 2 July) (Chaplain/Capt - Base Sect - Eng)

ab. "....We havn't had no church services since our Chaplain left us so it's quite some time now since I heard a church service...." (5070447 - 8 July) (Cpl - Army - Med)

ac. "....Have been to Mass and received Communion. That is enough, regardless of all else. Yes, Joe, to me the Army, the G.I., the stuff called War is all right just give me that wonderful

[REDACTED]

(Appendix 16, continued)

privilege of Mass and Communion and we have no reason to complain or fret too much. Today's Mass was wonderful...." (5080215 - 25 July) (Pvt - Reinf)

ad. "....Visited around the work area this afternoon, where we're making crates. Gets very tiring. There's nothing to talk about. You go about exchanging a few words here and there but you really don't know them individually like you would get to know your own people of your own church in a civilian pastorate. Guess I'm just getting tired of it after three years of this touch and go type of contact. There is hardly anything more exhausting nervously or mentally than forced conversations. You see, its war weariness on the part of everyone. I can recall when, if we'd pick up a strange soldier in our jeep we'd start a conversation about this and that. Now, I just sit. I'm too tired of it all and so is almost everyone else to act interested, not to mention enthused, about anything...." (5080217 - 2 Aug) (Chaplain/Capt - Base Sect - Eng)

APPENDIX 17

EXPRESSIONS OF OPINION ABOUT THE EFFECT OF  
SERVICE IN THE EUROPEAN THEATER ON THE RELIGIOUS  
AND MORAL LIFE OF MILITARY PERSONNEL

The following expressions of opinion are quoted from answers received to the question in the Chaplain Section Questionnaire: "On the basis of your experience, would you say that service in the European Theater has greatly helped, helped somewhat, left unchanged, impaired somewhat, or greatly impaired the moral and religious life of military personnel serving therein?" While in general they reflect the distribution of the replies received, the median being between "left unchanged" and "impaired somewhat," the statements quoted were chosen primarily for their intrinsic importance as expressions of opinion.

a. Chaplain (Major) C. S. Morawski, 6832d Prisoner-of-War Overhead Detachment: "Service in the European Theater has greatly impaired the moral and religious life of military personnel because it has thrown them into an environment of loose living and taught them disrespect for life and property and individual rights. The army's program of curbing vice has been material and pagan, rather than moral, and has given men the idea that the only thing that counted was physical health".

b. Chaplain (Lieutenant Colonel) John W. Early, Division Chaplain, 79th Infantry Division: "The moral and religious life of personnel serving in the European Theater has been impaired somewhat, because of the close association with all types of men, the increased opportunities for misuse of sex and alcoholic liquors, and the hatred and contempt that was encouraged for the rights of conquered individuals. Evidence of this is to be found in the number of rape cases reported or noted, the shipment of loot by all grades of personnel, the size of PTA accounts and money orders sent, the operations of Civil Affairs Groups in liberated and occupied countries, and the unchristian motivation of Psychological Warfare Division personnel."

c. Chaplain (Lieutenant Colonel) Homer C. Milford, Division Chaplain, 6th Armored Division: "Service in the European Theater has impaired somewhat the moral and religious life of military personnel. Most devout men were shocked by the open looseness of the moral standards exemplified by their leaders and comrades, and a large group of weak men were dragged down by the mass looseness of morals."

d. Chaplain (Captain) Richard A. Risser, 9th Armored Division: "I should say that service in the European Theater has somewhat impaired the moral and religious life of military personnel. The long separation from home and family finally becomes too much for some of the men, and they break morally. With others, this same separation deepens their spiritual life, but this does not happen too often. The presence of death in combat has helped still others to realize their own need, and thus deepened their religious life. But by and large, the long separation from home, combined with the ever present temptations which follow in the wake of large bodies of men, makes inroads on the moral and spiritual life of the troops. "

e. Chaplain (Captain) Walter C. Daib, 36th Engineer Combat Group: "I believe that military service in the European Theater impaired somewhat the moral and religious life of the military personnel. Those with strong religious convictions were not harmed; those, however, with weak convictions and character followed the line of least resistance and thus suffered some damage. It was my observation that "foxhole religion" had no lasting effect upon the religious or moral life of the individual."

[REDACTED]

(Appendix 17, continued)

f. Chaplain (Captain) Harold A. Mercier, 393d Engineer Regiment: "In general, moral and religious values have been impaired in the European Theater. War destroys a man's sense of values, and this is reflected in venereal diseases rates, drunkenness, and the like. It is too easy for the men to put the blame on the Army for loose living, drinking and gambling, but there is at least some basis for this claim."

g. Chaplain (Lieutenant Colonel) Thomas E. Hayes, Assistant Corps Chaplain, V Corps: "Naturally, the moral lives of many men were adversely affected through service in the European Theater by the very nature of existence under combat conditions with its lack of companionship with wives and sweethearts and contact with undesirable European elements. It is not believed that the religious life of military personnel changed in any appreciable degree due to service in the European Theater."

h. Chaplain (Lieutenant Colonel) Burleigh A. Peters, Division Chaplain, 28th Infantry Division: "One cannot turn the thinking and actions of an individual into channels of destruction and hope not to have the moral and spiritual life impaired, neither can one try to re-convert the mind and soul into ideals of construction over night. But I do think that what impairment has occurred is only temporary. Returning the soldier to his home, community, church, family, and friends, will aid greatly his return to normalcy and his war experience will be but a page in his total life's history."

i. Chaplain (Major) Gerhardt L. Luecke, Deputy Senior Chaplain, Headquarters Advance Section: "I do not hope for much from "fox-hole conversions," and the like. Some men, a considerable number in the aggregate became more religious. By and large, however, war makes a person more what he was before he entered the service. It strengthens the religious, it makes the critical and sceptics more critical and sceptical, and the men without any principles slide down all the way."

j. Chaplain (Captain) C. L. Brown, 517th Parachute Infantry: "The effect of service in the European Theater is not to be judged entirely by the reaction of the men at the moment. The impact of a different social and moral attitude for which they were unprepared left most of them in a state of suspended judgement, experiment, or honest confusion. The question cannot be answered until the men return home and either reject or adopt the morals they observed in Europe."

k. Chaplain (Captain) Kenneth M. Lindner, 23d Tank Destroyer Group: "Many may have had seeds sown for later fruition, but my objective judgment is that religion and morality were minor things in most soldiers' lives, religion perhaps meaning a little more, and morality a little less to a soldier overseas than they would to the same individual as a civilian."

l. Chaplain (Captain) Daniel I. McDermott, 825th Convalescent Center: "To those who were in combat, I believe, in the majority of cases, service helped. To those in rear echelons, I believe it impaired somewhat, in most cases, the moral and religious life. Week-end passes, and the prevalent idea that Saturday night and Sunday are days "off", explain a great part of it."

m. Chaplain (Colonel) Hamilton Kellogg, Army Chaplain, First U.S. Army: "Service in the European Theater has helped somewhat: It has shown them that religion is a twenty four hours per day, seven day per week matter, not merely a Sunday affair."

[REDACTED]

(Appendix 17, continued)

n. Chaplain (Colonel) P.L. Cronin, Corps Chaplain, III Corps: "On the basis of my experience, I should say without hesitation that service in the European Theater has helped somewhat the moral and spiritual life of the men. There may be a few exceptions, but the average picture is a healthy one. I have talked with practically all the priests in the diocese since I was discharged and they have found the returned veteran to be spiritually and morally sound. I have also talked with at least six Protestant clergymen and they too are well satisfied."

o. Chaplain (Major) John W. Hardy, 10th Replacement Depot: "Many officers and men have had an awakening of their religious life that will have a lasting influence. Many have seen that the moral and religious standards of the United States and many of the countries visited are very different. Many feel that ours are higher and more wholesome, and, since we are so much more fortunate than people in the European Theater, they will be impressed I believe, generally speaking, that morally and religiously they will be helped somewhat by serving in the European Theater."

p. Chaplain (Captain) Arnold L. Simonsen, 217th AAA Gun Battalion: "Men who were moral and religiously-minded before entry into the service usually remained so. Few conversions, I believe, will be of lasting significance. Whether influence of chaplains will carry over into civilian life is questionable; fox-holes do not exist on "Main Street."

q. Chaplain (Captain) Ellis S. Evans, 353d Infantry: "Considering the percentage of men who attended church in civilian life, I do not believe European Theater service has impaired the moral and religious life of religious men. Many men became very religious in combat. Men who entered the service lacking a moral and religious foundation have, in many cases, degenerated. I think most of them are not beyond repair. I think that many men have learned, for the first time, that all Christians can work together in harmony. Certainly the nation, and the world, should benefit by this."

## APPENDIX 18

### PARTICIPATION OF THE CHAPLAIN'S OFFICE, WESTERN BASE SECTION, IN OPERATION "OVERLORD"

The Corps of Chaplains was given a specific and important duty in the planning of the invasion of Europe. Recognizing morale and the spirit of the men as vital factors in the success of the mission, the Western Base Section Chaplain's office developed a plan which was far reaching in scope and direct in service. Religion was made available to the men both prior to and during the period of actual embarkation to Europe.

Specifically, the mission of the Western Base Section Chaplain's office was to coordinate the work of the religious forces in the marshaling areas; to assist all chaplains in the area and to ascertain their material needs; to be consultants for the commanding officers on matters pertaining to religious life; to offer any facility to men in the areas and render any personal service possible and to clarify the reason for the entire campaign by presenting a series of talks, "Why We Fight," an outline suggested by General Lee and presented to all troops by representatives of the Catholic, Protestant and Jewish faiths.

Planning by the Corps of Chaplains in the operation was coordinated with that of other sections. Teams of two chaplains, one Catholic and one Protestant, were placed on detached service in the XXIXth District. These chaplains were under the administrative control of the XXIXth District Chaplain. Men were selected on the basis of ability, particularly that of giving personal service to the men. Relieved of all special services to their units, they were able to give full time to this particular assignment. The original plan was developed by the base section, and then assigned to the districts with full power to act. Splendid coordination was manifest and the base chaplain was advised of activities of movements through daily reports.

Each team was composed of one Catholic and one Protestant, with the Jewish chaplain available in the marshaling areas. Teams reported to the commanding officer of the camp, notified him of their intent and requested his advice on matters relative to religion in their areas. Every assistance was given these chaplains and all means placed at their disposal. If chaplains were in the area, teams would report to them, and render every assistance possible. These teams were powers of coordination, and not, in any sense, dictatorial in program or policy. Their approach, as well as their services, was exemplary.

It was known that unit chaplains would arrive without sufficient materials. This occurred because organizational equipment had been stored and in many cases was not available. This was offset by the team chaplains carrying special material for the men and the chaplains. Teams were completely equipped for field services. A sub-depot was set up in the XXIXth District by the Base Chaplain, and wine, elements for the Sacrament, and other materials needed were provided. As far as can be ascertained, units and chaplains were supplied with all needed equipment prior to their leaving. Individual needs of the soldiers were recognized and Testaments of all faiths were provided on request.

Source: History of the Western Base Section, APO 515, U.S. Army  
(manuscript).

APPENDIX 19

INTER-OFFICE ROUTING SLIP  
HEADQUARTERS SERVICE OF SUPPLY  
EUROPEAN THEATER OF OPERATIONS,  
U. S. ARMY

SUBJECT: CHAPLAINS AND GRAVE REGISTRATION.

No:	From:	To:	Date:
1	Chg. Sec. Hq. SOS	G-1 ETO Thru C/Adm 887	14 Jan 1944

1. Subject: Chaplains and Graves Registration

2. Question: Should Chaplains be appointed Graves Registration Officers?

3. Action:  
a. Recommend that Chaplains should not be so appointed.

b. Recommend that directive, setting out principles outlined in p.4, be published to all concerned down to and including divisions.

4. Remarks:  
a. It is contrary to the letter and spirit of p. 4 g, AR 60-5, that Chaplains should be assigned as Graves Registration Officers.  
b. While the duty of Graves Registration is not such as is forbidden by the Geneva Convention, and hence Chaplains in an exigency may be assigned as Graves Registration Officers, this expediency should be resorted to only in case of gravest necessity.  
c. The assignment of a Chaplain as Graves Registration Officer means that that Chaplain ceases to be of value to his Unit as a Chaplain, and, in fact, becomes a G.M. Officer under Graves Registration Service. No unit can afford to be deprived of the services of any one of the very limited number of Chaplains assigned to duty.

[REDACTED]

(Appendix 19, continued)

d. Paragraph 11, AR 60-5 is a warning to Chaplains that they must familiarize themselves with the rules and regulations concerning Graves Registration; because of the close connection with the burial of military personnel in order that such religious rites may be provided. It is imperative, therefore, that a Chaplain be thoroughly familiar with the regulations of Graves Registration that he may act intelligently and in cooperation with the Service.

e. Supplying religious services and taking part in burials is a very different thing from being assigned as Graves Registration Officer and having the obligation of establishing cemeteries, keeping all records of burials, and having the responsibility of making reports and caring for property of deceased personnel.

f. This question is raised at this time because of discussion of this question at Conference of Senior Chaplains, 5 January 1944, and in order that plans be made to avoid the mistakes and errors which were experienced in North Africa.

/s/t/ L.C. TIERNAN  
(Ext. 214)

APPENDIX 20

I.

HEADQUARTERS  
COMMUNICATIONS ZONE  
EUROPEAN THEATER OF OPERATIONS  
Office of the Chief Quartermaster  
APO 887

RGD/cid

Q-GRE 293.9

17 April 1945

SUBJECT: Location of Isolated Graves of U. S. Army Personnel.

TO : Chief of Chaplains, Com Z, ETO, APO 887, U. S. Army.  
(Attention: Chaplain L. C. Tiernan, Colonel).

1. The Chief of Graves Registration (Chief Quartermaster) is endeavouring to locate all graves of deceased U. S. Army personnel in the European Theater of Operations who are buried in other than American Military Cemeteries.

2. This office is confronted with the problem of covering the entire areas of France, Belgium, Holland, Luxembourg, and Germany, which is a tremendous task. The Air Corps of the U. S. Army has lost many planes over these countries while they were occupied by German troops. These planes have fallen at isolated and scattered points.

3. This office is cognizant of the care and services rendered in the past by the French people and the Parish pastors of the Catholic Church in France. Many last rites and services for deceased U. S. personnel were conducted in the strictest confidential nature, in many instances known only to those participating.

4. This office must enlist the aid of a far reaching and well-organized organization to aid in locating all previously unknown graves of U. S. personnel in all of France. The Catholic Church of France is undoubtedly the only such organization available to accomplish this objective within a reasonable period of time. The Parish priests are in all probability the best informed persons on information of this nature, or are in such a favourable position that they can obtain this data from their parishioners in a comparatively easy manner if their good services are solicited.

5. In this respect it is requested that the desires of this office be communicated to the Apostolic Nuncio of the Church of France for dissemination through Church channels, if our plea for aid is favourably received.

6. Replies sent in by the Parish priests should be addressed to:

Graves Registration and Effects Division,  
Office of the Chief Quartermaster,  
49 rue Pierre Charron,  
Paris 8me, France.

and should give the commune, canton, and department of France in which grave is located.

/s/t/ W. H. MIDDLESWART  
Brigadier General, U.S.A.  
Deputy for Administration.

(Appendix 20, continued)

II.

HEADQUARTERS  
EUROPEAN THEATER OF OPERATIONS  
APO 887, U. S. ARMY

Office of the Theater Chaplain

19th April 1945.

The Most Rev. Angelo J. Roncalli,  
Apostolic Nunciature,  
10 Avenue President Wilson,  
Paris, 16.

My dear Monsignor,

I have received the accompanying letter from the Chief Quartermaster, American Army, asking the assistance of the Priests in France in helping us to locate the graves of American soldiers who were shot down over France during the period of occupation. We know that many of the burials in France were kept a secret from the Germans and hence there is no record of these burials, which makes it exceedingly difficult now to locate these graves. Our desire to locate the graves is because we wish to remove the bodies and bury them in American Military Cemeteries.

If your Grace could ask the Bishops of France to request their Priests to announce to their people our desire for this information, and ask that this information be sent to:-

Graves Registration & Effects Division,  
Office of the Chief Quartermaster,  
49 rue Pierre Charron,  
Paris 8.,

it would be most deeply appreciated by myself and the entire American Army.

With sincerest appreciation for your courtesies and assurance of my deep respect,

Your humble servant in Christo,

/s/t/ L. CURTIS TIERNAN,  
Chaplain (Colonel) USA,  
Theater Chaplain.

1 Incl: Ltr fr Ch QM  
dtd 17 Apr 45.

APPENDIX 21

HEADQUARTERS XXI CORPS  
Office of the Chaplain  
APO 101  
U S Army

10 April 1945

Dear Chaplain:

This letter conveys to you a recommended procedure for our dealings with German clergy and religious institutions. This plan has already been very helpful where applied and with modifications, can be used by chaplains of any organization in a community of any size.

On entering a community, let the senior chaplain of all American troops in the town go without delay to the Commander of the Military Government, requesting a conference in the Military Government Headquarters with the ranking Protestant and Catholic clergymen. Name the specific time you will meet them allowing an hour or two for notification. The Military Government Commander will then require the Bürgermeister to secure the clergy for the meeting.

At the appointed time, be present at the Government office. Request a room and an interpreter. Conduct the conference with dispatch and formal courtesy covering essentially the following points:

1. Tell them you are the Senior Chaplain of American forces in the Community; that you are a clergyman serving troops as they are clergymen serving civilians and that maximum religious ministry is desired for both groups.
2. Explain the Supreme Commander's policy: that freedom of religious expression is to be granted to all faiths and that churches and shrines will be respected.
3. Tell them that one Protestant and one Catholic Church will be required for services for troops and it is desired to avoid intruding upon their parish schedules any more than is necessary. Discuss the churches and hours desired for services and arrange a satisfactory schedule.
4. Explain to them the policy that military personnel will not attend civilian services, except in the absence of a chaplain and that when doing so, will arrive, worship and depart as a body. Tell them that civilians will not attend military services. However, request the church caretaker, sexton or other official to be present at the church during the military service. He can assist the chaplains in the use of the building and also inform approaching civilians they may not attend, thus avoiding having an American soldier direct Germans from their own churches.
5. Since in Germany church bells call the faithful to worship, request that they not be rung preceding a military service.
6. If the organ is to be used, request the presence of the organist at military services to instruct our organists.
7. Suggest that as ministers of religion they may exercise a very helpful influence over their people by enunciating the Supreme Commander's policy of religious freedom and urging cooperation with all regulations, to the end that peaceful relations may be promptly established between the military forces and the civilian population.

(Appendix 21, continued)

8. Inform them that you are aware of the shortage of clergy in Germany (some in concentration camps and some in the army) and if they serve more than one congregation, you will inform them of the method for procuring a pass for travel between the towns.

9. By having the clergy meet you at Military Government Headquarters, you avoid any provocation to fraternization which might be occasioned should you call at clerical residences. By diplomatic handling of this topic discreet chaplains may be worth the presence of many MPs in any town and help save American lives.

Fraternally yours,

/s/t/EDWARD L.R. ELSON  
Chaplain (Col) USA

Corps Chaplain.

APPENDIX 22

HEADQUARTERS  
THIRD UNITED STATES ARMY  
APO 403

CIRCULAR )  
)  
NUMBER 22)

7 June 1944

\* \* \* \* \*

II. CHAPLAINS' MOTOR TRANSPORTATION.

1. Attention of all commanders is directed to the provisions of Section I, WD Circular 81, 23 Feb 1944, which, in general, directs:

a. That a truck,  $\frac{1}{4}$  ton, 4x4, with trailer, is issued to 'attached or assigned chaplains'.

b. The chaplain's assistant will be designated as 'driver,  $\frac{1}{4}$  ton truck', in addition to his other duties.

2. Letter, Hq SCS ETOUSA, AG 451, MGD, Subject: 'Motor Transportation for Chaplains', 11 March 1944, authorizes this vehicle and further states that use and maintenance of vehicle issued under the provisions of that letter are the responsibility of unit or installation to which the chaplain is assigned or attached.

3. Except in emergency, commanders are responsible that this vehicle is made available for the exclusive use of the chaplain.

APPENDIX 23

HEADQUARTERS  
GROUND FORCE REPLACEMENT SYSTEM  
ETOUSA

APO 585  
10 Sept 1944

SUBJECT: Assignment of Vehicles to Chaplains.

TO : Commanding Officer, each Ground Force Replacement System unit.

1. Attention is directed to Letter Order, Hq., ETOUSA, 10 July 1944, file AG 475 OpGA, Subject: "Chaplain Equipment," and to Letter Order, this Headquarters, dated 8 Aug 1944, file 451, Subject: "Use of Chaplain Equipment."

2. Vehicles for Chaplains have been authorized by the War Department in order that each assigned or attached Chaplain may be in a position to carry out his professional duties in the most efficient manner possible, thus rendering the highest type of service to all personnel under his jurisdiction.

3. Consistent with the policies set forth in Letter Orders mentioned in par. 1 above, it is directed that:

a. Vehicles authorized for Chaplains will be made available to them as needed, for movement with unit, for purposes of arranging and conducting religious services as scheduled, for the proper performance of pastoral acts (baptism, holy communion, last rites, etc.), and for all normal functions of the Chaplain involving the spiritual and moral welfare of the command.

b. In cases where Chaplains are placed on Detached Service with units whose T/O does not call for a Chaplain, vehicles will accompany the Chaplain for use as indicated above.

c. East 1/4-ton truck authorized to the Chaplain will be marked "CHAPLAIN" in keeping with existing regulations on marking vehicles.

4. When not needed by the Chaplain in the performance of his duties, vehicles can and should be put to general use, following coordination of plans on the part of all concerned.

By command of Brigadier General LAYMAN:

/s/t/ F. G. GARRISON  
Major, AGD  
Acting Adj Gen

APPENDIX 24

HEADQUARTERS  
COMMUNICATIONS ZONE  
EUROPEAN THEATER OF OPERATIONS  
Office of the Chief Quartermaster  
APO 887

CIRCULAR LETTER )  
NUMBER 7 )

13 January 1945

SUBJECT: Chaplains' Supplies.

1. Definition. Chaplains' supplies as referred to in this circular letter are defined as follows:

- a. T/E Items.
- b. Non/T/E Items.
  - (1) Printed Matter.
  - (2) Religious Articles.
  - (3) Expendable Supplies.

2. T/E Items:

- a. T/E Items consist of:  
Flag, Chaplain, Christian or Jewish  
Chest, Steel Container  
Book, Music, Hymnals Song or Service  
Organ, Folding, Chaplains  
Scarf, Chaplain, Christian or Jewish  
Desk, Fibre, Field Co.  
Typewriter, Portable
- b. Theater Supply Procedure:
  - (1) The Chief Chaplain will provide OCQM with an estimate of theater requirements of Chaplains' T/E items sixty (60) days prior to the beginning of normal quarterly requisitioning periods.

(2) OCQM will consolidate requirements for T/E items with those presented for printed matter and religious articles, and submit a requisition to the NYPOE.

(a) Cover letter will contain appropriate distinguishing marking instructions:

(b) Request will be made in cover letter that supplies be shipped in monthly bulk lots on one boat and not in several small scattered shipments.

(3) Tonnage allocation and priorities will be included in Quartermaster overall allocations.

c. Storage:

(1) T/E items will be stored solely at US: Depot Q-177, APO 887.

(2) Depots having stocks of Chaplains' supplies, or inadvertently receiving them in the future, will automatically ship them to Q-177 on first available transportation and will notify Supply Division, OCQM, by telephone or courier letter, of items, quantities, and date of shipment so that a confirming distribution directive may be prepared.

d. Issue:

(1) Sections and Base Sections: Unit requisitions will be processed through normal supply channels to the Base Section Quartermaster. Base Section Quartermaster will forward the requisition to the Base Section Chaplain for approval and forwarding direct to OCQM for supply.

(2) Armies: Organizational Chaplains within Armies will

(Appendix 24, continued)

submit their requisitions through channels to the Army Quartermaster, who will add the items to his next Class II requisition.

3. Non-T/E Items:

a. Printed Matter.

- (1) Printed Matter consists of:  
Scriptures, Protestant  
Scriptures, Catholic  
Scriptures, Jewish  
Prayer Book, Catholic  
Missals  
Tracts, etc.
- (2) Theater Supply Procedure: same as outlined in par 2b above.
- (3) Storage: same as outlined in par 2c above.
- (4) Issue: Chief Chaplain will draw printed matter as required, in bulk, from USA Depot Q-177, and effect distribution direct to unit chaplains in the same manner as prescribed for expendable supplies in par 3c(4) below.

b. Religious Articles:

- (1) Religious Articles consist of:  
Medals  
Rosaries  
Altars, Portable  
Communion Sets, etc.
- (2) Theater Supply Procedure: same as outlined in par 2b above.
- (3) Storage: same as outlined in par 2c above.
- (4) Issue: same as outlined in par 3a (4) above.

c. Expendable Supplies:

- (1) Expendable Supplies consist of:  
Altar Wine  
Hosts  
Candles, 25% Beeswax, etc.
- (2) Theater Supply Procedure: Expendable supplies and all other locally available Chaplains' supplies will be procured by OCQM based on requirements as submitted by the Chief Chaplain sixty (60) days prior to the normal quarterly requisitioning periods.
- (3) Storage: Expendable supplies will be delivered as procured direct to the office of the Chief Chaplain, Hq Com Zone, ETOUSA, IPO 887, where they will be stored by the Chief Chaplain. Any receipts of these supplies in Quartermaster depots will be promptly reported to OCQM so that arrangements can be made to ship them to the Chief Chaplain.
- (4) Issue: Chief Chaplain will distribute stocks of expendable supplies to Base Section Chaplains based on the number of chaplains assigned to the Base Section.
  - (a) Base Section Chaplain will fill from these stocks requisitions received from individual chaplains or from Army or Corps chaplains assigned to him for supply.
  - (b) Army chaplains or Corps chaplains will consolidate requirements of chaplains under their responsibility and arrange for pick-up of supplies from appropriate Base Section Chaplain.

ROBERT M. LITTLEJOHN  
Major General, USA  
Chief Quartermaster

APPENDIX 25

STATEMENTS ON LIAISON BETWEEN CHAPLAINS' SERVICES

I

UNITED STATES FLEET  
HEADQUARTERS OF THE COMMANDER TWELFTH FLEET  
FLEET POST OFFICE  
NEW YORK

MEMORANDUM

28 November 1945

FROM: Fleet Chaplain, Commander Naval Forces in Europe.  
TO : Senior Chaplain, United Kingdom Base, U. S. Army.  
Subj: Liaison between Army and Navy Chaplains.

1. Personnel of the United States Navy in this theater having been greatly reduced, the occasions for corporate effort have been considerably lessened. Previously at nearly all the major ports and bases there have been numerous instances where Army chaplains have conducted services for Naval personnel and vice versa. This has been notably true at Plymouth, Southampton, Rosneath, as well as at the continental bases, especially during the invasion period.

2. Frequently where there has been one chaplain of a particular faith, chaplains from the other service of different faith have conducted divine worship for the personnel concerned. For instance, since there has been no Naval Jewish chaplain in this area Army Jewish chaplains have periodically visited and conducted services for Naval personnel of the Jewish faith.

3. The United Kingdom Base Headquarters has also been most helpful in supplying religious materials and equipment, such as Altar wine, Communion wafers, candles and literature to the Navy.

4. The Fleet Chaplain has been asked frequently to participate in the radio service, broadcast over the American Forces Network.

5. Army chaplains have frequently conducted military funerals for Naval personnel interred in Army cemeteries when no Naval chaplain was available.

6. Army and Naval chaplains have participated together in various ceremonial occasions such as the dedication of gifts given to British organizations, the celebration of victory in Europe and victory over Japan.

7. At the present time joint Army and Navy services are conducted in London with the Fleet Chaplain and the Base Chaplain cooperating.

/s/t/ EDGAR H. S. CHANDLER  
Comdr., ChC., USNR

(Appendix 25, continued)

II

Air Ministry  
Eastbury Court,  
Holland Road,  
London, W.14.

10th December, 1945.

Dear Chaplain Napier,

Now that the major portion of the U.S.A.A.F. has left this country, I should like to express to you my appreciation of the happy relationship which has existed between the Chaplaincy Branch in your Service and in the R.A.F. This friendly spirit of cooperation has been experienced not only by the Headquarters Staff, but it has also on many occasions been brought to my notice by Chaplains serving in the field.

I should be most grateful if you would convey these sentiments to the Heads of your Department, and I should like to express the hope that the happy spirit fostered in time of war may be extended into the years of peace.

Yours very sincerely,

/s/ John A. Jagoe  
/t/ (Rev.) JOHN A. JAGOE.  
Chaplain-in-Chief.

Chaplain Carl H. Napier,  
U.K. Base Chaplains' Section,  
47, Grosvenor Square,  
S.W.1.

(Appendix 25, continued)

III

THE CHAPLAIN OF THE FLEET,  
ADMIRALTY,  
QUEEN ANNE'S MANSIONS,  
ST. JAMES' PARK,  
LONDON, S.W.1.

7th December, 1945.

Dear Chaplain Napier,

\* \* \* \* \*

It gives me great pleasure to record the excellent and harmonious relations which have existed between the Chaplaincy Services of the United States Forces and the Chaplains' Branch of the Royal Navy throughout the period during which the former have sojourned in this country.

It has been natural that our own close associations have been with the Chaplains of the United States Navy. On many occasions we have been able to exchange information concerning the tradition and routine of our respective services. I am very glad that it has further been possible for us at times to supply certain articles of Church furnishing, books and organs which have been urgently required. I think I may say that our liaison has been constant, cordial and mutually helpful, and I am well aware that the same happy state of affairs has prevailed where the positions have been reversed and our Chaplains have either visited or been resident in the United States during the war years.

\* \* \* \* \*

Yours sincerely,

G. K. Wilson.  
ARCHDEACON  
THE CHAPLAIN OF THE FLEET

(Appendix 25, continued)

IV.

The War Office,  
52, Eaton Square,  
London, S.W.1.

15th December, 1945.

Dear Chaplain Napier,

With reference to our recent conversation regarding the state of liaison between the chaplains of the United States Forces and the British Forces, I have discussed the matter with the Chaplain-General, who is of the opinion that whilst relations between the Chaplains are of a very friendly and cordial nature, at all levels, staff and unit, no actual liaison exists in the Commands or elsewhere as each Chaplaincy Service has its own administration.

\* \* \* \* \*

With all good wishes.

Yours sincerely,

/s/

R. C. Rudgard.  
Personal Chaplain  
to  
Chaplain-General

APPENDIX 26

I

CONFERENCE - SENIOR BASE SECTION CHAPLAINS

Wednesday - 4 April 1945

- 0900 - 0930 - Theater Chaplain.
1. Presentation of Agenda etc.
  2. Prisoner of War
    - a. Letter to be given PW Clergymen on change.
    - b. Seminarians to be turned over to French.
- 0930 - 1000 - Reports from Base Section Chaplains.
- 1100 - 1200 - General Discussion of problems.
- 1400 - 1500 - Chaplain Crady.
1. Marriages in France
    - a. Legal requirements
    - b. Ecclesiastical requirements
    - c. Use of French Liaison
  2. In Germany.
- 1500 - 1600 - G-2 Representative
1. Security
  2. Source of information for CIC
  3. Non-Fraternization in Germany

THURSDAY - 5 April 1945

- 0900 - 1000 - Chaplain Meighan - Personnel
1. Overall Chaplain Personnel Picture
  2. Prospects -
    - a. From U.S.
    - b. From Air Force
  3. Distribution
  4. General Hospitals.
- 1000 - 1100 - Chaplain Zorn - Supplies
1. General discussion of new Theater supply plan as to:
    - a. Current effectiveness for individual Chaplain in Ground, Air Force, and Service forces.
    - b. Special adaption of plan to meet the needs of Air Corps chaplains.
    - c. Effectiveness of new printed requisition form.
    - d. Recommendations from the field.
  2. Measures to be observed in handling items in critical supply.
  3. Action taken by Theater chaplain to overcome current shortages
  4. Current status of supplies and general outlook
  5. Supplies for Prisoners of War
  6. Inventories and reports.
- 1100 - 1200 - Miscellaneous
1. Jewish - Chaplain Nadich
  2. Other Matters

A G E N D A

CONFERENCE - SENIOR ARMY CHAPLAINS

Wednesday - 18 April 1945

- 0900 - 0930 - Theater Chaplain.  
1. Presentation of Agenda etc.  
2. Prisoner of War.  
a. Letter to be given PW clergymen on change.  
b. Seminarrians to be turned over to French.
- 0930 - 1030 - G-2 Representative.  
1. Security  
2. Sources of information for CIC.  
3. Non-Fraternization in Germany.
- 1030 - 1100 - Reports from Army Chaplains
- 1100 - 1200 - General discussion of problems.
- 1400 - 1500 - Personnel - Chaplain Meighan.  
1. Overall Chaplain Personnel Picture.  
2. Prospects -  
a. From U. S.  
b. From Air Force.  
3. Distribution.  
4. General Hospitals.
- 1500 - 1600 - Post Hostilities Planning.
- 
- 0900 - 1000 - Supplies - Chaplain Zorn.  
1. General discussion of new Theater supply plan as to:  
a. Current effectiveness for individual Chaplain in Ground, Air Force, and Service forces.  
b. Special adaptation of plan to meet the needs of Air Corps chaplains.  
c. Effectiveness of new printed requisition form.  
d. Recommendations from the field.  
2. Measures to be observed in handling items in critical supply.  
3. Action taken by Theater Chaplain to overcome current shortages.  
4. Current status of supplies and general outlook.  
5. Supplies for Prisoners of War.  
6. Inventories and reports.
- 1000 - 1100 - Special Projects -  
1. Plans for Memorial Day Services  
2. Monthly Reports of Chaplains.  
3. Broadcast of Army Services - Roy Lee, BBC
- 1100 - 1200 - Miscellaneous  
1. Jewish - Chaplain Madich  
2. Marriages in Germany  
3. Other matters.

APPENDIX 27

COVERAGE OF RELIGION AND CHAPLAIN ACTIVITIES  
IN "THE STARS AND STRIPES" AND "YANK"

Report prepared by Chaplain (Captain) William M. Ferry,  
Headquarters Fifteenth U. S. Army

1. Overall coverage. On the basis of a survey taken of the London edition of The Stars and Stripes from 2 November 1942 to 8 October 1945 and the European edition of Yank: The Army Weekly from 2 January 1944 to 7 October 1945, it is evident that overall religious coverage left much to be desired.

a. Out of a total of 1071 issues of Stars and Stripes, 374 issues had 467 references to religion; 697, or almost two-thirds of the total number of issues, had no references to religion whatsoever. By comparing the total number of lines devoted to religion (12,694) with the estimated total number of lines of print (2,891,700) during the above period the proportion of space allotted to religion was forty-four hundredths of one percent (0.0044). The percentage of space given to religion in the B-Bag was slightly higher, approximately 1.3%.

b. In 92 issues of Yank published over a period of 21 months, 48 issues had a total of 84 references to religion, leaving 44 issues (48%) with no religious references whatsoever.

2. Coverage by subject matter. The references covered a wide range of subjects.

a. Religion in the United States received the greatest attention, with a total of 109 references. The subjects referred to under this heading ranged from the death of a cardinal to religious snake charmers, with over emphasis upon the spectacular as compared to the significant. This false emphasis may be attributed to religious news coverage by secular newsmen unqualified to judge or select in matters of religion, and points to the need for religious press specialists.

b. Next in number were references to chaplains, including all chaplain activities, contributions by chaplains, and pictures, 105 references in all.

c. Religion abroad (except Germany) polled 81 references, announcement of Army services 76, visits by ecclesiastical dignitaries to troops overseas 54, freedom of religion in and out of the Army 18, religion in war 15, religion in Germany 10, morals in the Army from the religious standpoint 9, prayer 8.

d. There were 65 pictures and sketches and 13 cartoons with a religious bearing; and 9 pieces of religious verse. The editorials and feature articles on religion (including chaplains and religious festivals) totalled 18. Little real religious understanding was revealed in this material.

3. Denominational coverage.

a. Somewhat more than half of the total references in Stars and Stripes and Yank (289 out of 551) had no denominational import. Of the remaining 262 references, 110 were Protestant, 103 Roman Catholic, and 49 Jewish. In Stars and Stripes alone there were 93 Roman Catholic,

(Appendix 27, continued)

90 Protestant, and 46 Jewish references, while Yank made 20 references to the Protestant, 10 to the Roman Catholic, and three to the Jewish faith.

b. Denominational emphasis in pictures and sketches showed the following breakdown: Out of a total of 65, 24 were Roman Catholic, 22 were non-denominational, 17 were Protestant, and two were Jewish in content.

c. It is evident from this survey that publicity disproportionate to its population ratio was given to the Roman Catholic church in general publicity, and particularly in visual presentation, as over against the Protestant churches, and that the Jewish faith was more than equitably represented in printed references and adequately represented pictorially (two out of 65 pictures and sketches).

4. B-Bag. Special attention was paid in this survey to the B-Bag, the letters-to-the-editor column of the Stars and Stripes, as a medium of religious expression.

a. In an interview with the B-Bag editor, Pfc. Barney Grainey, it was learned that letters of any importance dealing with chaplains were referred to the Theater Chaplain's Office for action or comment, answered by that office when necessary, and returned to the B-Bag. B-Bag retained the right of final decision as to publication, both on matters pertaining to chaplains and on general religious subjects. Letters on controversial religious subjects were, as a rule, left unpublished. In the London edition some interchange of such letters did occur, however, on religion in public education (eight letters), morality of USO shows (three letters), and compulsory attendance at services (three letters). In other editions (Paris, Liege, etc.) such subjects as foxhole religion, chaplains, pro and con, and religion at the peace table, were agitated.

b. In this survey the 40 letters bearing on religion published in the London edition were studied, together with 202 letters in the B-Bag files, a few of which were published in other editions, but the majority of which were unpublished.

c. The 40 published letters were found in 38 out of the total of 407 issues of Stars and Stripes published since the time of the B-Bag's inception, 28 August 1944 to 8 October 1945. The letters covered a variety of subjects, with religion in public education calling forth the largest number, eight; chaplains and morals in the Army next with five each; religion in war and religion in Germany with four each; compulsory chapel attendance in the Army, complaints by chaplains, and requests for a "Chaplain's Corner", three each; prayer two; religion in world affairs, religion and race, and reinterment of bodies one each. Chaplains contributed 13 of these 40 published letters, five more dealt with chaplains, and three were answers to chaplains.

d. The 202 unpublished letters are of importance to this report only in so far as they show certain major religious interests not discernible in the limited scope of the London edition's published letters. Thirty men wrote letters for and against foxhole religion in response to a letter captioned "Sceptic" published in the Liege edition, showing wide cleavage of thought on the time-worn question of faith versus reason in religion. A like number wrote long letters on chaplains, 14 of which were unfavorable, although little criticism of chaplains appears in published material. These letters were elicited by a letter criticizing chaplains which was published in the Liege edition. Peace called forth 25 letters, 11 of them centering around a proposal that the Christian forces of the world be represented at the peace table by the

(Appendix 27, continued)

Pope. Stars and Stripes brought down upon itself nine strongly Roman Catholic letters in protest against the publishing of a criticism of the Roman Catholic Church by Metropolitan Benjamin.

e. It is evident from this summary that 5-Bag played a significant role as a medium of religious expression, and that even fuller use might have been made of this means, not for religious controversy, but for religious understanding. It would be well, however, to have more expert religious editorship and control.

5. Recommendations. In line with the above observation, it is recommended that in a similar future situation the Corps of Chaplains in overseas theaters make more and better use of publicity instruments by having a Technical Information Branch in the Office of the Theater Chaplain, with an experienced religious journalist as chief, to provide information about chaplains and religion in the Army to soldier publications like Stars and Stripes and Yank, to act as consultant to the staffs of such publications on all matters pertaining to religious news coverage, to coordinate and oversee religious news releases, to serve as a clearing point for all written material of a religious nature, and to encourage fuller religious expression by chaplains and laymen alike.

APPENDIX 28

FUNCTIONAL CHART OF THE OFFICE OF THE SECTION CHAPLAIN,  
HEADQUARTERS DELTA BASE SECTION

SECTION CHAPLAIN  
(Lieutenant Colonel)

Adviser to Commanding  
General  
Liaison with denomina-  
tional civilian clergy  
and welfare agencies  
Supervision of work and  
supply of chaplains  
and of prisoner-of-war  
clergymen  
Conducts religious ser-  
vices

EXECUTIVE CHAPLAIN  
(Major)

Assists Section Chaplain  
Personnel officer  
Processes reports from  
lower echelons  
Prepares all reports for  
higher echelons  
Liaison with denomina-  
tional civilian clergy  
and welfare agencies  
Conducts religious ser-  
vices

LABOR SUPERVISION AREA  
CHAPLAIN  
(Lieutenant Colonel)

Assists Section Chaplain  
Coordinates and super-  
vises Italian Coopera-  
tor Service Unit chap-  
lains and prisoner-of-  
war clergymen  
Conducts religious ser-  
vices

RIVIERA DISTRICT  
CHAPLAIN  
(Major)

Assists Section Chap-  
lain  
Coordinates and super-  
vises chaplains in  
the Riviera District.  
Liaison with denomina-  
tional civilian clergy  
and welfare agencies  
Conducts religious  
services

SUPPLY CHAPLAIN  
(Captain)

Assists Section Chaplain  
Supply Officer  
Supply recorder  
Section historian  
Liaison with denomina-  
tional civilian clergy  
and welfare agencies  
Conducts religious ser-  
vices

CHIEF CLERK  
(Technician 4th Grade)

CLERK-TYPIST  
(Technician 4th Grade)

FILE AND SUPPLY CLERK  
(Private 1st Class)

CLERK-ORGANIST  
(Technician 5th Grade)

APPENDIX 29

HEADQUARTERS TWELFTH ARMY GROUP

370.2 (G-3)

IMMEDIATE REPORT NO. 43  
(Combat Observations)

This report is transmitted in compliance with paragraph 5a, Training Memorandum No. 1, SHAFF, 17 May 1944, subject, "Battle Lessons".

Submitted by: Lt. Col. M. M. Simons, CAC, Combat Observer with VIII Corps.

Source : Major Otis W. Welch, Assistant Corps Chaplain, VIII Corps

CHAPLAIN SECTION IN FORWARD ECHELON

1. The chaplain section, Headquarters VIII Corps, has become an operational special staff section, rather than an administrative section, as set up in FM 101-5. This was accomplished by making the section a part of G-1 forward echelon and relieving it of administrative duties. Its present function is to supervise and coordinate the activities of chaplains in combat operations. All administrative work goes from division to army, leaving the corps chaplain responsible only for monthly reports and rosters of corps troops.

2. Functions in Combat.

- a. Supervision of all chaplains' activities within corps.
- b. Coordination of chaplains' services to provide Jewish, Protestant and Catholic services for units having no chaplain, and for those having one chaplain and requiring services of other faiths.
- c. To assist in securing casualty replacements for chaplain sections.
- d. To provide burial services for the three major faiths.
- e. Consolidation of requisitions for non T/E chaplain supplies which are submitted directly to the senior chaplain ADSEC.
- f. To provide religious services for corps headquarters personnel.

3. Advantages.

- a. Nearness geographically to unit chaplains.
- b. Access to communication channels at forward echelon of corps headquarters.
- c. Better service to the larger personnel of the forward echelon in a moving situation.

4. Practicability. This has proven to be a very practical and workable arrangement from the standpoint of the corps chaplain.

By command of Lieutenant General BRADLEY:

LEVEN C. ALLEN

Major General, GSC, Chief of Staff

OFFICIAL: /s/ H.B. Lewis

/t/ H.B. Lewis

Brigadier General, USA

Adjutant General

(Pub 3340)

(71)

APPENDIX 30

HEADQUARTERS  
THIRD UNITED STATES ARMY  
Office of the Chaplain

211 Chap GNMCH

APC 403  
21 March 1945

SUBJECT: Supplement No. 19 to TUSA Roster of Chaplains dated  
1 March 1945.

TO : Theater Chaplain, Headquarters SOS, ETOUSA, APC 871,  
U. S. Army.

In compliance with letter Headquarters ETOUSA, AG 330.3 PubGA,  
Subject: Roster of Chaplains and Report of Changes, dated 9 April 1944,  
request that the following correction be made in the roster of chap-  
lains for this command:

NAME: CH (CAPT) HUBERT C. TERRELL, O 404 193  
FROM: 333d FA Gp, Third US Army  
TO: 304th QM Bn, Third US Army  
AUTHORITY: Par 13, SO #73, Hq Third US Army, 15 March 1945.

JAMES H. O'NEIL  
THIRD ARMY CHAPLAIN

APPENDIX 31

NATIONAL JEWISH WELFARE BOARD  
NATIONAL ARMY AND NAVY COMMITTEE  
145 EAST 32nd STREET  
NEW YORK, 16, N.Y.

December 7, 1945.

Chaplain (Lieutenant Colonel) Arthur Carl Piepkorn,  
Headquarters Fifteenth U. S. Army,  
APO 408,  
c/o Postmaster, New York, N. Y.

Dear Chaplain Piepkorn:

We are informed that you are at present on the Theater General Board which is preparing recommendations to the War Department in connection with experiences within the European Theater of Operations. The following are our observations, based on the experiences of the past five and a half years. They are the result of conferences with various observers, chaplains and service personnel who were overseas during this period of time.

1. Overall Proportion of Jewish Chaplains. Current War Department policies, as recommended by the Office of the Chief of Chaplains and approved by the General Staff, call for the establishment of the figure 3.7% as the quota for Jewish chaplains. It would be desirable if that percentage maintain in all theaters of operation and in all the services within the command.

2. Supervision of Jewish Chaplains. The problem of supervision of Jewish chaplains is basically one of effective coordination and assignment so as to derive the most efficient and maximum use of these services. It would be helpful if the Jewish chaplain on staff level would be given the opportunity within Army regulations to recommend shifts of chaplains in accordance with need.

3. Replacement System of Chaplains. The replacement system for Jewish chaplains in this war involved some difficulties. The requisitions to Washington were based on specific requests for Jewish chaplains from service commands and theaters, rather than on a percentage basis of the overall picture. Consequently, there was frequently a lag of many months before all the processing was completed and the chaplain arrived on the scene of operations.

4. Criteria for Jewish Chaplains assistants. To the requirements for all chaplains' assistants should be added the qualifications:

- a. Ability to act as cantor;
- b. A background of formal Jewish religious education of high school level;
- c. Be able to conduct services in the absence of the chaplain.

5. Burials and Cemeteries. There were a substantial number of burials of Jewish personnel without benefit of a Jewish religious service. Whereas it is recognized that it is impossible to have a Jewish chaplain available at all times for battlefield burials, nevertheless, it would have been helpful if at least one had been assigned

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(Appendix 31, continued)

to each of the large cemeteries where the burials were made. In a number of instances also a cross in place of a Star of David was placed over the grave. The Bureau of War Records of the National Jewish Welfare Board, which authenticates the names of Jewish dead, has made available to the War Department many names, as a result of which it has been possible to substitute Star of David markers where necessary. This liaison with the National Jewish Welfare Board has proved to be helpful in what is manifestly a very difficult problem, of great concern to the families of those who were killed in action.

6. Visiting Religious Officials. The program calling for the visiting of Army personnel by officials representing the main currents in American religious life was most satisfactory insofar as the Jewish group was concerned. The rabbi sent in each case was a member of the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board, and thus represented the totality of Jewish religious life in America insofar as the Army and Navy program was concerned. These representatives accomplished the following important results:

- a. Brought encouragement and stimulation to the Jewish chaplain.
- b. Brought a cheerful greeting from home to the Jewish soldiers. Also accumulated lists of their relatives and brought back personal regards.
- c. Met with commanding generals and supervisory chaplains for discussions of special religious problems and methods of solving them which would be consonant with the military exigencies involved.
- d. Recommended Jewish chaplaincy coverage both in regard to number needed and their distribution in the various Commands.
- e. Learned first hand of the need for various religious supplies and the establishment of sources for those supplies and local depots.
- f. Reported to the American Jewish community on the results of the visit and followed through on all the suggestions and recommendations made by chaplains overseas as to how they and the men could best be served along religious and morale lines.

7. Religious Supplies. The National Jewish Welfare Board, as the official agency of the Jewish community of the United States for meeting the religious and related welfare needs of Jewish men and women in the Armed Forces, carried on a comprehensive program in World War II in this country and foreign areas. The experience on the whole was very satisfactory, largely due to the wholehearted cooperation of military authorities on all levels. The National Jewish Welfare Board provided all religious supplies, devotional literature, ceremonial objects and funds for the conduct of religious activities where necessary. Much of the success of the program was due to the development of a system of sending and distributing these supplies, in which the Office of the Chief of Chaplains, service command chaplains and theater chaplains cooperated fully. Systematic shipment was made via Army channels to central supply depots. These depots were located in the office of the theater chaplain, first in London, then Paris, now moved to Frankfurt. Upon requisition from divers sources (Jewish and Christian chaplains as well as other religious leaders within the ranks), distribution was made from the depot. This cooperation included the setting up of central supply depots and depots at ports of embarkation. It is hoped

(Appendix 31, continued)

that these arrangements will be continued, particularly if American forces are located outside continental United States.

8. Source of ritual supplies for Army procurement. In addition, the National Jewish Welfare Board is desirous of continuing cooperation in providing the Army with information regarding sources of supply of all Jewish ritual material which would normally be procured by the Army.

9. Civilian Representative: During the past two years the National Jewish Welfare Board has extended to the Army in the ETO the services of a civilian representative (based on a memorandum of agreement drawn by the War and Navy Departments in January 1943) who was primarily concerned with cooperation to the chaplains for religious and related welfare services. As liaison between the National Jewish Welfare Board and the chaplains, and between the chaplains and the civilian Jewish population, the services of such civilian representation proved most effective and helpful to the chaplains and, in turn, to the men, for specially needed supplies, for arrangement of holiday and religious festival events, for organizational work with the civilian community, for holiday and regular hospitality, and for organization of hospitality centers with civilian participation. In the ETO such representation has proved helpful to the armed forces, first in the United Kingdom, thereafter in France, and now continuing in other parts of Europe.

It is recommended that in the future such civilian representation be directly attached to the Army on a continuing basis in all foreign theaters of operation. This plan is particularly needed by the National Jewish Welfare Board "because of the small number of Jewish chaplains and the absence of any worldwide Jewish religious organization, and because of lack of Jewish community organization in foreign countries." The expense of sending and maintaining such civilian personnel in foreign areas would be borne entirely by the National Jewish Welfare Board.

We hope these remarks are in some measure helpful to you. Should there be any other manner in which we can be of further service, in this or any other respect, do not hesitate to call upon us.

Cordially yours,

/s/t      WALTER ROTHSCHILD  
            Chairman  
            National Army and Navy Committee