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This photograph of Chaplain Calvin S. Smith was taken shortly after the war's end. It is addressed "To Mother."
(Courtesy Calvin S. Smith family.)

CALVIN S. SMITH

“UTAH’S FIGHTING CHAPLAIN”

BY KENNETH L. ALFORD

Calvin S. Smith (1890–1966) of Salt Lake City, Utah, was one of the 4.5 million Americans who served in uniform during the First World War—“the war to end all wars.”¹ Popularly known as “Utah’s fighting chaplain,” his story is unique.² Humble and unassuming, Smith was raised in a polygamous household, and his father became president of the Church of Jesus Christ of Latter-day Saints. While the circumstances of his early life merit attention, Smith’s dedication to his fellow soldiers—living, wounded, and dead—is also a story worth telling.

Calvin Smith was born in Utah Territory, six years before Utah received statehood. His father, Joseph F. Smith (1838–1918), was an apostle and second counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. His mother, Mary Taylor Schwartz (1865–1956), was Joseph’s sixth and last wife. Calvin had forty-seven siblings. Called in 1910 as a Mormon missionary to the French-German Mission, Smith served two-and-a-half years in Germany, living in Hamburg, Chemnitz, Freiburg, Lebach, and Hannover.³ He grew to respect the people and learned to speak German and French—skills that would serve him well when he returned to Europe five years later as an Army chaplain.

At the end of the nineteenth century, the Prussian diplomat Otto von Bismarck predicted that “one day the great European war [would] come out of some damned foolish thing in the Balkans.”⁴ After decades of international tension fueled by nationalism, Europe found itself enmeshed in a complex network of mutual defense agreements likely to escalate even a minor conflict into a general war. The match that ignited the conflagration known as World War I (1914–1918) was the assassination of Archduke Franz Ferdinand, heir to the Austro-Hungarian throne, in Sarajevo, Serbia, on June 29, 1914. A month later, Austria-Hungary declared war on Serbia. In rapid succession, the major European powers mobilized their armed forces to meet their respective treaty obligations or to protect themselves, allying Great Britain, France, and Russia (the Allies) against

Germany and Austria-Hungary (the Central Powers). The conflict became international in character when non-European powers entered the fray: notably, Japan and the United States on the side of the Allies and Turkey on the side of the Central Powers.⁵ Before the war's end four years later, over 59 million men had been mobilized in more than fifty countries, and tens of millions of soldiers and civilians had died.⁶ The world war began one year after Smith completed his missionary service.

The United States declared its neutrality on August 4, 1914, and during the next three years endured a series of challenges to that position, including the sinking of the *Lusitania* in 1915, the sinking of the *Sussex* in 1916, the Zimmermann telegram in January 1917, and Germany's declaration in January 1917 regarding unrestricted submarine warfare on the open seas, followed by the sinking of the *Laconia* and three American steamships—the *Illinois*, the *Memphis*, and the *Vigilance*—shortly thereafter.⁷ American neutrality ended on April 6, 1917, when the United States declared war on Germany.⁸

President Joseph F. Smith set the tone for the Mormon church's response to the war. During the April 1917 general church conference, he declared, "Let the soldiers that go out from Utah be and remain men of honor. And when they are called obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them . . . with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the bloodthirsty desire to kill and to destroy."⁹ Regarding America's declaration of war, Calvin said, "We all drew lots to see who was going into the war and wasn't going into the war. I was labeled 4-F. I didn't think I would have any chance of getting into the war."¹⁰ He married his sweetheart, Lucile Dimond, on September 28, 1917, unaware that he would soon be called to military service.¹¹

One meaningful way for religious denominations to support the nation and its soldiers was to provide military chaplains.¹² General John J. Pershing, commander of the American Expeditionary Force, observed that chaplains "are very important influences in the highest efficiency of the army. The men need them for



Lucile Dimond Smith, as pictured in the 1920s. She married Calvin Smith in September 1917, just six months before he began serving as an Army chaplain. (Courtesy Calvin S. Smith family.)

all kinds of help. They sustain the men especially at the most critical times."¹³ World War I (WWI) marked the first time the United States government invited the Church of Jesus Christ of Latter-day Saints to provide military chaplains, a practice that continues to this day.¹⁴ The church received an invitation to fill three chaplain positions.¹⁵ Joseph F. Smith and other senior church leaders wanted to ensure that each appointee would represent their church well. They selected Herbert B. Maw, a future governor of Utah, whose father was a close friend of senior church leaders; Brigham H. Roberts, a church general authority who was over sixty years old; and President Smith's son, Calvin, who was teaching college English in Salt Lake City.¹⁶

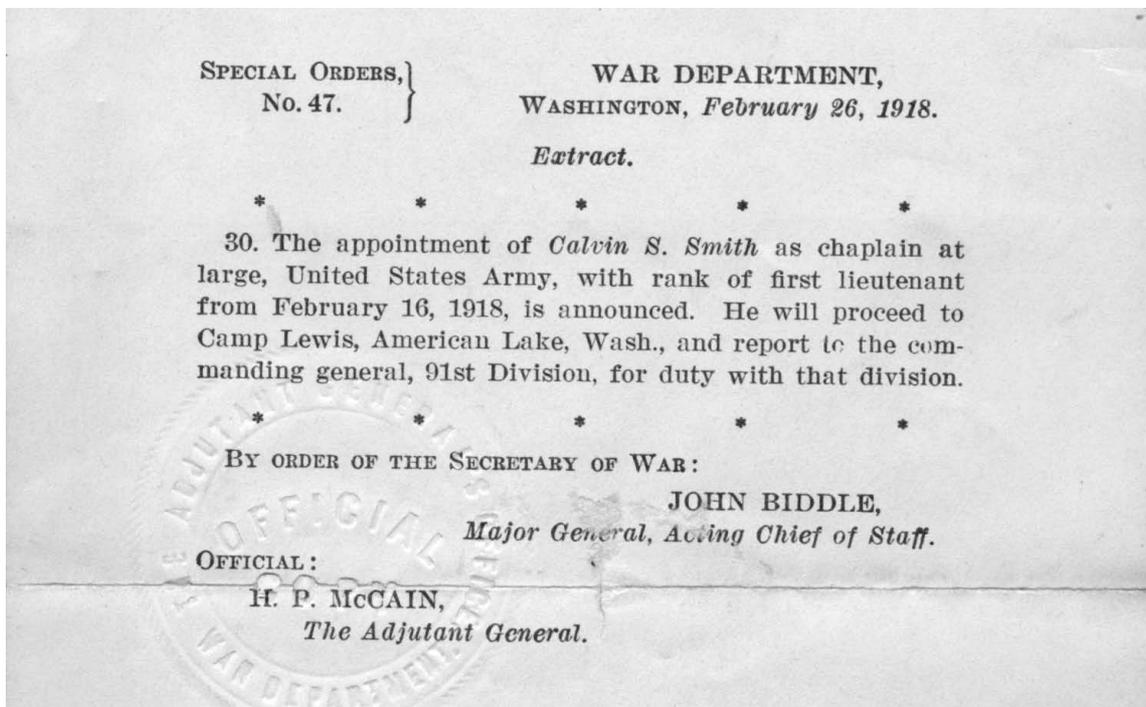
A 1918 military history noted that "requirements at Washington D.C. for chaplains are rigid, and a local army board passes besides, upon their personality and ability to deal with men."¹⁷ The church notified the War Department regarding Smith's selection on January

5, 1918. Smith was directed to appear before a chaplain examination board at Fort Douglas, Utah. The board determined he was qualified to become a chaplain on February 7, 1918, and it recommended to higher authority that he be commissioned as such.

The War Department issued Special Orders No. 47 on February 26, 1918, announcing the “appointment of *Calvin S. Smith* as chaplain at large, United States Army, with rank of first lieutenant.” Smith received a telegram from the Army the same day notifying him of his appointment as an officer and chaplain and ordering him to report to Camp Lewis at American Lake, Washington. The newly appointed lieutenant wired his acceptance to Washington, D.C., and left for Camp Lewis the following day.¹⁸ Regarding his call to serve as a chaplain, Smith said, “If I’d have had my own choice of a position in the Army, it wouldn’t have been [as a] chaplain.” He was concerned that he “had no training whatever” and “didn’t know what was expected of a chaplain. I got a book which explained the duties of a chaplain and among the duties was taking care of the post office and the post exchange, the selling and buying of

goods for the organization, and taking care of the recreation.”¹⁹

Upon reporting to Camp Lewis, Chaplain Smith was assigned as one of ten chaplains in the Ninety-First Infantry Division—the Wild West Division—which was composed of soldiers from Utah, Idaho, Montana, Washington, Oregon, Alaska, and northern California. “All Utah men inducted into the service through selective enrollment [the draft] were sent to this camp for training.”²⁰ Smith’s appointment as an at-large chaplain meant that he was to “look after the members of the LDS Church in the division as a whole.”²¹ (A WWI division could contain up to 28,000 men.) “The work of the chaplain,” Smith noted, “was not alone in the realm of religion, but meant looking after such work as education, recreation, athletics, illness, mail and canteen service.”²² Having received no formal chaplaincy training, he explained that “[I] had to find my own way. Because of that, I acquired a good dose of ulcer. I thought that I would have to be operated on. But, fortunately, that ulcer cleared up.”²³ Hard working and enthusiastic, Smith quickly figured out how to be useful.



This notarized extract from War Department Special Orders No. 47, dated February 26, 1918, appointed Calvin S. Smith as a “chaplain at large” in the U.S. Army with the rank of first lieutenant and ordered him to report to Camp Lewis, Washington for duty in the Ninety-First Division. (Courtesy Calvin S. Smith family.)

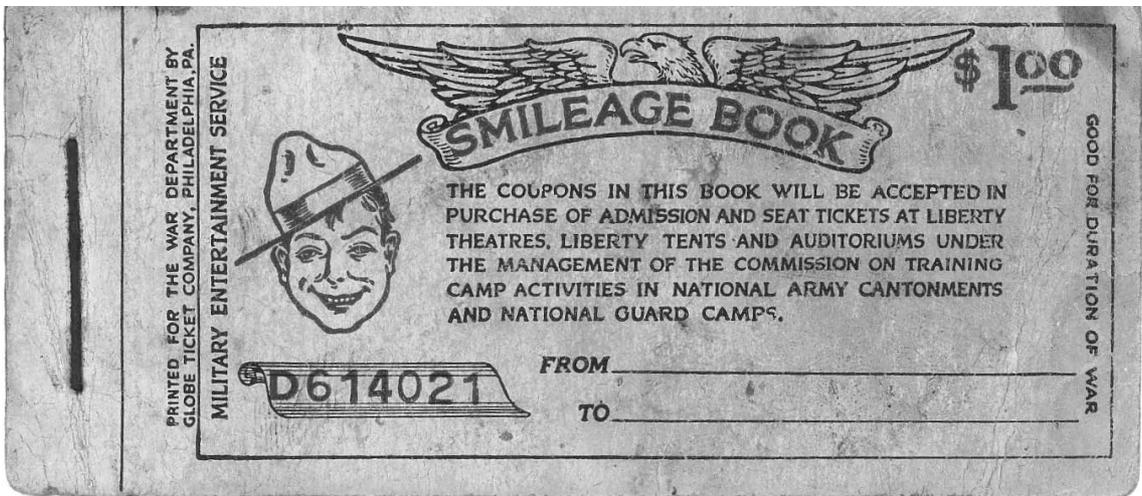
A series of letters sent between Calvin and his older half-brother David A. Smith, who was serving as a counselor in the church's Presiding Bishopric, provides insights into his life at Camp Lewis.²⁴ The nation found itself unprepared to enlist, equip, train, and transport large numbers of soldiers to fight in Europe. Calvin quickly learned that even seemingly routine actions, such as purchasing a complete military uniform, could be challenging. He wrote home that when it came to obtaining parts of his uniform, he "couldn't get anything through the army." He wore a military overcoat that David gave him and told his brother that he was "sorry I didn't bring your trousers along too." He remained optimistic, though, and wrote David that "I think I'll get along fine. I expect to make good if the Lord will help me." Life as an Army chaplain "agrees with me," he added.²⁵

Smith quickly grew to believe that "the Chaplain's job is one of the most important in the army and it is fraught with the greatest of opportunities." He taught Sunday services in a YMCA building, and while chaplains were supposed to preach nonsectarian sermons, Smith confessed that "I don't know any of that so they'll find L.D.S. [doctrine] creeping out all the time." He added, "I feel as if I can give them straight L.D.S. doctrine and no camouflage. I feel quite at home in the work. About 75-100 were at service last Sunday."²⁶ Smith felt needed and respected, reporting to his brother

that "the officers of the 362nd Infantry are the finest group of men I have ever met." They were, he said, courteous and only "moderately profane."²⁷

Chaplain Smith took seriously his responsibility to support "the Utah boys," which required significant effort on his part.²⁸ He complained to his brother that "all Utah Smileage books go to Camp Kearney" in California, where Chaplain B. H. Roberts and Utah soldiers in the 145th Field Artillery Regiment were stationed for training. Smileage books were published by the federal government and often purchased for soldiers as a gift. Sold in one- and five-dollar denomination booklets, they contained five-cent coupons that could be redeemed at the Liberty Theaters located at most military training camps. "How can I get some of the Smileage books to come this way?" he asked David.

Smith also noted that the Utah soldiers "resent the fact that no Salt Lake newspaper is delivered to Camp Lewis. They feel neglected here." He wrote to the newspapers, asking them to send courtesy copies to Camp Lewis. He asked for David's help in receiving monthly issues of the church's *Improvement Era* magazine as well as "any good text books on American history, geography, English grammar or other subjects." With his brother's assistance and the kindness of Utah's citizens, Salt Lake City newspapers, church publications, Smileage and other books



The five-cent tickets in \$1.00 and \$5.00 Smileage books could be redeemed at Liberty Theaters at military camps, such as Camp Lewis, where Chaplain Smith was stationed prior to being deployed to France during WWI. (Courtesy Kenneth L. Alford.)

began arriving at Camp Lewis within a short time.²⁹

In March, Calvin wrote to David that “we need a social center for our Utah boys here” and promised “I can secure rooms” if funds from Utah could be provided to purchase reading tables, easy chairs, phonographs and records, sports equipment, “little knick-knacks for our sick boys,” and “if we have enough, to give some little token of remembrance from the state to boys leaving for the front.” He concluded, “I could use several hundred dollars to good advantage.” Not content to wait for David to take action, Calvin also wrote to the managing editors of the *Deseret News*, *Salt Lake Telegram*, *Salt Lake Tribune*, and *Salt Lake Herald* newspapers and “asked for four inches in two columns on the second or third page of their papers” to run advertisements during the week of April 1, 1918, requesting donations from readers for his “Chaplain’s fund,” as he called it. Smith wrote to Utah’s governor, as well as to George A. Smith, Heber J. Grant, other Latter-day Saint church authorities, and “everyone else I can think of to get this fund.” He concluded his appeal to David by observing that “it seems to me that this cause might justify an appropriation both from the State and the Church. I would appreciate it if you would take charge of this and not let this fall through. I may have rushed in where Angels fear to tread, but I’ve got to succeed here, because our boys need this place.” He wanted to “make it a quiet and very attractive place for them. We can do wonders with six-hundred dollars if we can’t get more.”³⁰

In April, Smith received a \$600 donation from Utah’s Council of Defense. The LDS church also authorized him to “spend from \$500.00 to \$600.00 in this work. . . . [w]e will send you the necessary funds up to this amount.” He used the money to furnish and equip the promised social and recreation center for Utah’s Camp Lewis soldiers. In a letter of thanks to the defense council, he wrote: “This hall will be a very useful and very pleasant place for the soldiers and will afford them much comfort.”³¹ The center, a 100-by-30-foot hall located in the regimental area of the 346th Machine Gun Battalion, was also used for Sunday church services.³² His wife, Lucile, visited Camp Lewis in June and attended church meetings there.³³ Shortly after

her departure, his division received orders to deploy to France.

As secretary of the division chaplain’s organization, Smith wrote a letter to the editor of the *Army and Navy Journal* explaining that “the general impression seems to be that the duties of the army chaplain are confined to the holding of religious services. The fact of the matter is that this phase of his work occupies but a very small portion of his time. At Camp Lewis, Wash., eight army chaplains fitted out their regimental halls as libraries and restrooms with easy chairs, writing table, paper, ink, and other equipment. Three of these halls were provided with pool tables, pianos, phonograph and games.” Additionally, chaplains served as athletics officers, post office managers, entertainment coordinators, and

the defending attorney for all prisoners who come up for court-martials. It is the chaplain’s business to counsel with the prisoners, so that they know their rights. The sick and the down-hearted of a regiment are the chaplain’s special charge. He visits them as often as possible. He answers all inquiries from friend and relative about the men and frequently writes and helps them. On the hike and in the field the chaplain is supposed to be a jolly, good fellow.³⁴

He arranged for band concerts, dances, boxing contests, movie nights, theatrical plays, inter-company athletic competitions, and other recreational activities.³⁵ Speaking from personal experience, Smith added that the chaplain was “the one officer who ‘mixes’ and gets personally acquainted with as many men as he can. He goes with them to the rifle range, to the machine gun schools, and the gas schools. He hears troubles and becomes a confidant. He is frequently able to lend his entire salary, if he doesn’t need it.”³⁶

Chaplain Smith further explained that “the chaplain is supposed to teach the common branches of English education to the illiterate, and the foreign-speaking elements of his regiment. These schools convene daily, usually in the morning” and attendance was compulsory.

He organized classes for soldiers on numerous subjects: ethics, languages, agriculture, history, business, first aid, sanitation, and martial law. Any time that "a group of ten men wanted any technical subject taught the chaplain found a teacher." He also sent "Camp Lewis Notes" to Salt Lake newspapers to keep family members informed, and he invited "Utah boys who are to be assigned to that camp in the next draft [to] communicate with him" so that "he may be of service to them in helping them to get acquainted in camp and becoming initiated into national army life."³⁷

Three Western Union telegrams sent by Smith in April 1918 shed light on another aspect of his responsibilities. He sent all three messages to Amos Sargent in Hoytsville, Utah, regarding the health of his soldier son, Wilford. The first telegram informed Amos that "Wilford N. Sargent critically ill pneumonia. Has fair chance. Will telegraph tomorrow." The second sounded optimistic: "Wilford is somewhat better." But the third, signed "Chaplain at large," carried the solemn announcement: "Shipment of Wilford[']s body delayed until Monday at six P.M."³⁸

As the division's deployment to France grew near, the military reassigned large numbers of Utah soldiers to new units. Referring to the 362nd Infantry Regiment, Smith wrote: "Our regiment has been broken into very heavily and large numbers of the boys have gone to the front from here. One company in this regiment was composed almost entirely of Utah boys. There are five of that company here now."³⁹

The Wild West Division embarked for Europe on July 6, 1918. Smith sailed aboard the RMS *Empress of Russia* as part of the largest convoy that had ever crossed the Atlantic.⁴⁰ During the voyage, he organized French lessons for the soldiers.⁴¹ He also spent many hours working as a military censor. While it was "a tedious job because the letters were so much alike," it did lead to at least one humorous experience. A sergeant in the 362nd Infantry "wrote to his fiancée in Los Angeles, his 'best girl' at Tacoma, his 'only beloved' at Olympia, and the 'only girl he truly loved' at Seattle." After reading the letters, Smith "inadvertently" switched the letters and the envelopes and always wondered "what happened as a result of that."⁴²

(FOR OFFICIAL CIRCULATION ONLY) HQ. 91ST DIV. A.E.F. Aug. 23, 1918.

SPECIAL ORDERS:
No. 34.

1. The following officers, in addition to their other duties, will assist in censoring Headquarters Troop and Detachment mail:

Chaplain Calvin S. Smith,	1st Lieut. N. A.
Chaplain Louis I. Egelson,	1st Lieut. N. A.

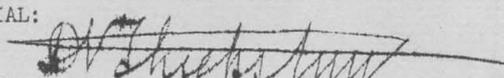
DJC * * * *

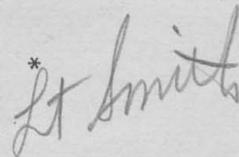
2. Pvt. Daniel J. McCarthy, (2781547) Hq. Co., 362nd Infantry, is transferred to Headquarters Detachment, 91st Division, appointed Private 1st Class, and assigned to G-3 section for duty.

CL * * * *

BY COMMAND OF BRIGADIER GENERAL FOLTZ:

OFFICIAL:


(D. W. Thickstun)
Major, A.G.R.C.,
d Acting Adjutant.


H. J. BREES,
Colonel, General Staff,
Chief of Staff.

This extract from Special Orders No. 34, Headquarters, Ninety-First Division, assigned Chaplain Smith to temporary duty as a mail censor. (Courtesy Calvin S. Smith family.)

The soldiers arrived at Liverpool “slushy and wet.” They marched four miles to the Knotty Ash Rest Camp (where they spent two nights), after which they traveled by rail to the port of Southampton on the southern coast of England.⁴³ They sailed to Le Havre, France, on 22 July.⁴⁴ After six weeks of training near the village of Montigny le Roi, 300 kilometers southwest of Paris, they were sent 100 kilometers north to join the war at St. Mihiel.⁴⁵ Visiting a regiment near the front, Smith watched soldiers line up for food outside a mess tent. As German bombs exploded nearby, a sergeant yelled, “Take Cover!” but no one moved because they wanted to keep their place in line for food.⁴⁶

In a letter sent to his father shortly after arriving in France, Chaplain Smith wrote, “I have never felt so vigorous and happy as I do at the present time. Yesterday I walked about seven kilometers to see some of our men at a near-by city. . . . I am told that the men feel glad to have me here.” He added, “We have seen very little of war so far, but we have done a good deal of playing at it.”⁴⁷ That would change as his division “soon got into the thick of the fighting.”⁴⁸

By the fall of 1918, the opposing armies continued to suffer across a stalemated front that stretched from the North Sea to the Swiss border. The Allies hoped that the arriving doughboys would turn the war’s tide in their favor, and they were anxious to give the Americans an opportunity to prove their battlefield mettle. One of the first opportunities came on September 12–16, during the St. Mihiel Offensive.

Shortly after arriving at St. Mihiel, Smith wrote that “hundreds of planes flew overhead carrying loads of bombs on the enemy. Fortunately for us we were entirely out of range of the guns of the enemy. It was our first experience of war and it reminded us of a big Fourth of July celebration.”⁴⁹ Initially assigned to work in the division headquarters, Chaplain Smith believed he could serve soldiers better if he was attached to a smaller unit, such as a battalion or regiment. Therefore, he attached himself to the 346th Machine Gun Battalion briefly and then worked with soldiers in the 362nd Infantry Regiment, which had about 500 Latter-day Saints, and “tried to be generally useful.”⁵⁰ The Ninety-First Division was part of the reserve

as the Allied forces successfully attacked.⁵¹ In talking with the soldiers he served, Smith was “surprised at their cheerfulness under the conditions. The mud was ankle deep and the trees were dripping with water. . . . They were all anxious to get out of the mud and into the fight.”⁵²

The day before a major attack was scheduled, a French unit stationed on the 362nd Infantry’s flank invited Smith and the regimental intelligence officer to join a reconnaissance mission in which Smith’s knowledge of French and German could prove helpful. He went to a nearby French dugout and dressed in a French uniform—presumably so that French soldiers would not accidentally shoot him.⁵³

The next major action in which the Ninety-First Division participated was the Meuse-Argonne Offensive, which involved over 1.2 million soldiers and was the largest military offensive in American history. The 362nd Infantry received orders to march to the Argonne just four days after the Battle of St. Mihiel ended.⁵⁴ Shortly before his unit launched its offensive in the Argonne Forest, a young soldier came to Chaplain Smith and said, “I think you ought to call all of the men of the division together, and let’s have prayer before we go over the top.” According to Smith’s own account of the incident, he replied, “Well, I think that it wouldn’t be appropriate. I’m not sure that the men feel the same way as you do about it. It isn’t the right time. It wouldn’t do you any more good for me to pray for you, than it would for you to pray for yourself.” The soldier reported in a letter home, though, that Smith had said, “There’s a time to fight and a time to pray, and this is the time to fight.” That rephrasing was picked up by the Utah press, and Calvin Smith became known for the rest of his life as “Utah’s fighting chaplain.”⁵⁵

Chaplains do not carry weapons and therefore seldom attack with frontline soldiers, but Smith went “over the top” with his division on September 26, 1918, the opening day of the Meuse-Argonne Offensive, as the soldiers attacked entrenched German units across no man’s land. He commented that it “looked like a field where fire had passed over, leaving only barbed wire on ground that looked like a rough sea of dirt.”⁵⁶ Of that experience, Smith wrote,

We waited in the dugouts with considerable curiosity for the zero hour. . . . It was a cold clear night, we all were shivering. At zero hour the sky was lighted up by our guns and pandemonium had broke[n] loose. It was a beautiful, but fearful and awful sight. . . . One shell fell short. It exploded in front of the dugout where I was; a brick and some dirt fell on my head.⁵⁷

Smith “expected to see men fall immediately. But they did not. . . . The first resistance was after going half a mile.”⁵⁸ He was with a medical detachment of stretcher bearers to care for the wounded. “We stretcher-bearers were ignorant of where the German line was and were going where not even the infantry was going,” he said. They worked until exhaustion forced them to stop. “We tried to sleep, we nearly froze. No one had a blanket. We had nothing to keep us warm . . . I had several narrow escapes.”⁵⁹

Few people owe their life to a can of beef, but Chaplain Smith did. Passing by a German military cemetery during the attack on September 26, he realized that someone was shooting at him. “Every time I lifted my head a bullet would whistle by. I would have given all I had for a rifle to shoot back with,” he wrote later.⁶⁰ Smith “flattened out on the ground” and waited while the enemy “shot two or three times” and then stopped. That evening at dinner, he discovered that a bullet had “gone through the top of the can” of beef he carried in his mess kit and “part way out of the back. . . . I nearly cracked my teeth because it was dark when I ate that. I bit down on the bullet. It was in the mess kit. It saved me from being wounded in the back.”⁶¹

After a sleepless night, Smith carried wounded soldiers off the battlefield the entire following day. “Shells and machine gun bullets are absolutely without mercy,” he observed. Loading and unloading hospital wagons, they established a



The American Expeditionary Forces identity card carried by Calvin Smith during World War I. (Courtesy Calvin S. Smith family.)

makeshift aid station only to have an artillery shell “dropped in the station. Thirteen helpless men never drew breath again. We could not do better than we did by the men.”⁶² When several wounded German prisoners were captured, he served as their translator.⁶³

A few soldiers, including Chaplain Smith, dug shallow holes in which to sleep. During a German artillery barrage, one shell exploded nearby, and he “felt as if someone had lashed me with a whip and blood began to run down my trousers.” He was lying face down, and shrapnel tore into his backside. His wound was dressed at an aid station, and he returned to his foxhole. “I lay on the hill all night and shivered,” he said. “The next day I was very stiff. I walked as if an accident had happened. I was able to help bring in wounded and all day I worked.” Despite his wound, Smith “got up many times during the night to help carry wounded to the automobiles.” The next day, most likely September 29, he was in charge of a company of stretcher-bearers who scoured the woods looking for wounded soldiers.⁶⁴ Joseph Timmons, a reporter from the *Los Angeles Examiner* attached to the Ninety-First Division, reported that during the Argonne fighting, “Lieut. Smith was always with the troops during battle and was of inestimable value in helping care for the wounded.”⁶⁵

Smith’s desire to serve the soldiers who were living in trench networks at the front nearly cost him his life several times. One morning, for example, “the Germans threw [poison] gas into the valley” on top of his position, and he was forced to walk “through that gas barrage.”⁶⁶ During the Argonne Offensive, Smith teamed up with another chaplain to search for wounded men on the battlefield. They unwittingly found themselves at the very front lines, “exposed and immediately subjected to machine-gun fire.” While passing through a forest, they came under another artillery barrage. He said, “I got behind a tree and hugged the ground. Three or four shells exploded and threw dirt on me. . . . For several [more] days I assisted in carrying back wounded from that front. When our division was relieved, we were all relieved, you may be sure.”⁶⁷

On October 3, when the 362nd Infantry was withdrawn from fighting in the Argonne for a

brief period of rest and recuperation, “its dead were left behind unburied on the field of battle because the regimental chaplain [Smith] was wounded and in the hospital.” After resting only one day, Chaplain Smith was sent back to bury the dead. His division was placed in reserve and ordered to Flanders, where they would participate in their final offensive between the Lys and Scheldt Rivers in Belgium.

In addition to providing care and support for the living, military chaplains also buried the dead and recorded gravesite locations. As a division burial officer, Chaplain Smith and his burial details found conditions on the battlefield as they had left them a few days earlier. “On Gesnes hill the dead lay in rows and heaps. . . . Thirty men and several officers were carried to the valley south of Gesnes and were buried in a long grave there. It was but a rude grave and poor, but it was the best that we could give. Several times the stretcher-bearers were forced to lay down their burden and run for their lives” because of German artillery attacks. “Thirteen men were buried in one grave. . . . Three were buried in another grave. Five were buried in the open place. . . . Because of the stress of circumstances the burial services were short and simple—a prayer, and in some instances a few words. This was all that could be done for these men.”⁶⁸

Chaplain Smith’s burial record book provides insight into his character. He meticulously recorded details regarding the burials of American soldiers, such as in this entry: “Wilson 2261528 Orson P. Mech. Co. L. 362 Inf. Date of burial Nov. 1. 100 meters west from Heirweg to small road running south from the main road. Grave 200 meters south main road. Grave on east side of road. . . . Single grave Peg marker One tag on body one on marker.” As busy and overworked as Smith and his burial team were, he still took sufficient time to record the names and locations of German grave sites as well.⁶⁹

Regarding this burial duty, Smith wrote: “For eight days I was busy. There was almost constant shell fire all the time. I joined the division two hours before it started for the Belgian front. I found that I had been assigned to the 362nd Infantry [for] ten days and did not know it. . . . I was told that the Colonel had recommended me for promotion, which pleased me greatly.”⁷⁰

U. S. ARMY FIELD MESSAGE

TIME FILED	NO.	SENT BY	TIME	RECEIVED BY	TIME	CHECK
THESE SPACES FOR SIGNAL OPERATORS ONLY						1+

From _____

At _____

Date _____ Hour _____ No. _____ HOW SENT _____

To _____

*Wilson 2261528 Orson P. Mech.
Co. L. 362 Inf. Date of burial Nov. 1.
100 Meters west from Heirweg to small
road running south from the main
road. Grave 200 Meters south main road
Grave on east side of road. Co. Quartermaster
No. 29. Single Grave. Peg Marker
One tag on body one on marker.*

UHG I VOL. 86 I NO. 3

A page from the U.S. Army Field Message Book that Calvin Smith used as a burial record and graves registration book. This page lists the interment details for an American soldier, Orson P. Wilson, who had been killed in France. (Courtesy Calvin S. Smith family.)

He did not receive the recommended battle-field promotion, however. As he explained in a letter home: "There is an order against promotion of chaplains except by years of service. A chaplain serves seven years as a first lieutenant and then is automatically promoted. That is why this recommendation may never be acted on. I feel satisfied, however, that I did the best I [k]new at all times."⁷¹

The Ninety-First Division was next sent to Ypres in Belgium, which had been under siege for almost four years. Smith observed that it was even more desolate than the battlefields in France. "There was not an American soldier who would have owned a foot of it for anything," he wrote. "Truly no grass will grow here for a thousand years." He was asked to assist some wounded men near Ypres. On the way to

pick up stretchers, he was wounded a second time by shrapnel—this time in his right arm. Of the two soldiers who were with him, one was killed and one was wounded.⁷² Nevertheless, he "got a stretcher and with a group of men we went after the wounded men."⁷³

The day before the war's end, the 362nd Infantry received orders to march to the town of Audenarde and "take [a] position for an immediate attack on the Germans who were occupying strongly entrenched positions on the west side of the Scheldt river." It was November—cold, with a light snow on the ground. Years later Chaplain Smith remembered that "great fatigue soon brought oblivion and quiet" as they bedded down for the night on piles of straw in a Catholic priest's home. The following morning, November 11, 1918, was strangely

calm. He explored the town's ruined cathedral, which had a great hole in its roof. "As we were returning to our quarters we saw a French soldier mounted on a horse riding toward us. He was unsteady in his saddle as though he had been drinking." Waving his hand as he passed by, he "called out to us 'Le guerre est finis!' (The war is over!) and rushed on. . . . In this manner we learned of the armistice."⁷⁴

After the Armistice, Smith felt "happy to be alive and safe" and looked forward to going home.⁷⁵ With peace restored, "rumors were as numerous as squads in the regiment."⁷⁶ Together with other army chaplains, his mission now was "to locate the graves of men who had been killed in action. I had buried many of them. We covered the whole battlefield."⁷⁷

Calvin's father, Joseph F. Smith, "regretted the outbreak of war, and the necessity of the United States entering the conflict," but he encouraged Utahns, including his own sons, to be loyal to their country because their cause was just.⁷⁸ Serving as a chaplain was certainly not Calvin's first choice for military service, but he accepted promptly after receiving a call to serve.

Smith was not a self-promoter, but the soldiers and officers he served with were "loud in their praise of [his] valor." Lieutenant H. F. Weyerstall from Butte, Montana, wrote that "Chaplain Smith was the most popular chaplain in the whole Ninety-first division. For bravery and daring he was unequaled by any chaplain in France." He reported that "Chaplain Smith was twice wounded during the fighting, once in



Chaplain (First Lieutenant) Calvin S. Smith's Ninety-First Division identification tag. Aluminum "dog tags," such as this, were issued to soldiers in 1918. "N.A." is an abbreviation for "National Army." (Courtesy Calvin S. Smith family.)

the Argonne and the second time in Belgium. Both times he was out in No Man's Land carrying back wounded soldiers, exploding high-explosive shells wounding him, but he refused to stop on his errand of mercy, even, though he was suffering from wounds." According to Regimental Sergeant-Major Davis of the 362nd Infantry, Smith "did not know what fear was." Davis observed that "every time we saw him while we were in action, he was out in the thick of it. He made his way along the line, slapping the boys on the back with a cheery word and a few minutes later he would be seen crawling toward some wounded or dying boy. The spirit he showed had much effect on the rest of us and he made us feel like better fighters and better men."⁷⁹ For his battlefield bravery, Smith received the Distinguished Service Cross.⁸⁰

In a letter to his parents, Gaylen S. Young, a private who served in the 362nd Infantry, painted a clear picture of Chaplain Smith. Young wrote that his chaplain "showed himself to be a brave and courageous man. He is a 'brick.' I cannot say enough good about him. He gave first aid and helped the wounded of our division in every battle of any importance. . . . All of the boys know Chaplain Smith. He is of a very quiet disposition, but certainly shows what he is by his work."⁸¹ *Utah in the World War*, a state-sponsored history of Utah's participation in World War I, confirmed Young's observations by noting that in the 362nd Infantry "there was no more popular man in the division than the chaplain, who never considered personal risk when he could serve his comrades."⁸²

In a letter written to his father four days after the Armistice, Smith summarized his attitude regarding war: "My sympathy goes out to those who will never go home and for those who expect to see friends and relatives who will never come back. I have come to the conclusion that life is a precious gift and is worth living, no matter what the difficulty[.] . . . it is not worthwhile to consider our health and happiness and comfort above that of others. It is worthwhile sometimes to die, if death will serve to help others. When we think too much of our comfort we expose ourselves to more danger . . . than we do when we make a brave fight and face every danger and exposure."⁸³

At the conclusion of his last letter to his father, he wrote, "I am happy to say that peace seems to have come. . . . I hope I come home from this war more of a man than I went into it. If I don't, I'll feel that I have not played my part." Unfortunately, Joseph F. Smith never had the opportunity to read his son's letter. He died on November 19, four days after the letter was written.⁸⁴

In a unit history of the 362nd Infantry Regiment, Chaplain Smith wrote, "Our dead have more than paid their debt to humanity. We owe it to them to pay our debt in living 'lives of service and usefulness.'"⁸⁵ In spring 1919, the army sent Chaplain Smith to Leeds, England, for three months of vocational schooling.

After returning to the United States in July 1919, Smith was officially discharged from the Army at Camp Albert L. Mills on Long Island. He quickly returned to Utah and his family.⁸⁶ After teaching English in Salt Lake City for a few years, he earned a master's degree in educational administration at the University of Utah and served as superintendent of schools in Nephi, Utah. He later earned a doctorate in educational administration from the University of Chicago and served as school superintendent of the large Granite School District in Salt Lake City. He and Lucile raised a large family of ten girls and three boys. He remained active in the American Legion and veteran affairs throughout his life and helped organize a Salt Lake chapter of Alcoholics Anonymous to assist World War I soldiers—doing work he might have viewed as a continuation of his duties as a chaplain. He ended his working years as a regional education and vocational administrator in the Veterans Administration.⁸⁷ He died in Salt Lake City on June 15, 1966.

A few months after the war's end, Major General William H. Johnston, commanding general of the Ninety-First Division, praised the chaplains who served the soldiers in his division. "Chaplains representing Protestants, Catholics, Jews, 'Mormons' and other religions and sects," he said, "worked side by side with the men for the common cause of virtue, and I never heard the word theology mentioned by any of them. Our Christianity consisted of offering lives for our country, for the common good of all mankind."⁸⁸

Many military chaplains, such as B. H. Roberts, received schooling at Camp Zachary Taylor near Louisville, Kentucky, to prepare them to serve in the chaplaincy. Smith received no formal military training; he was self-taught and learned on the job. Like other military chaplains, Smith was unarmed throughout the war. But unlike many chaplains, Calvin Smith continually and purposefully placed himself in harm's way in frontline trenches, during battlefield attacks, and when removing the wounded from no man's land. His dedication was extraordinary. Even receiving battlefield wounds did not deter him from continuing to serve his fellow soldiers.

Chaplain Calvin S. Smith was a war hero, although he most certainly would have cringed to hear himself portrayed as such. He served during the war and throughout his life with honor—continually doing more than was required—and he set an exemplary standard of service and integrity for the many men and women from Utah who have followed him into military service.

Web Extra

At history.utah.gov/uhqextras, we present a photo gallery illustrating Calvin Smith's experiences in WWI and throughout his life.

Notes

- 1 In August 1914, H. G. Wells published several articles in London newspapers, which he soon collated into *The War That Will End War* (New York: Duffield, 1914). As that phrase began to be used by others, it was often altered to "the war to end all wars" and was quoted by President Woodrow Wilson. Kathleen Hall Jamieson, *Eloquence in an Electronic Age: The Transformation of Political Speechmaking* (New York: Oxford University Press, 1990), 99.
- 2 "Fighting Chaplain to Speak Tonight," *Salt Lake Herald*, August 3, 1919; see also "Fighting Utah Chaplain Home: Tells of Heroic Ninety-First Division," *Salt Lake Tribune*, September 26, 1919. The author wishes to thank the descendants of Calvin S. Smith who graciously donated Chaplain Smith's papers and ephemera to the L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah (hereafter HBL).
- 3 "Messages from the Missions," *Improvement Era*, April 1911, 6; "Get Busy," *Improvement Era*, March 1912, 5; "Messages from the Missions," *Improvement Era*, January 1913, 3; Claudia Landro, ed., *Calvin S. Smith: A Biography* (n.p., undated), 3 (copy in the author's

possession). Smith was set apart as a missionary by Heber J. Grant on July 12, 1910, and returned from his mission on March 23, 1913. *Missionary Register*, vol. 4, p. 89, line 466, Missionary Department Missionary Registers, 1860–1959, CR 301 22, LDS Church History Library, Salt Lake City, Utah (hereafter CHL).

- 4 Colin Bingham, *Wit and Wisdom: A Public Affairs Miscellany* (Beaverton, OR: International Scholarly Book Services, 1982), 118.
- 5 See, for example, Richard S. Faulkner, *Pershing's Crusaders: The American Soldier in World War I* (Lawrence: University Press of Kansas, 2017); Barbara W. Tuchman, *The Guns of August* (New York: MacMillan, 1962); and John Spencer Bassett, *A Short History of the United States, 1492–1920* (New York: Macmillan, 1921), 873–78.
- 6 Statistics regarding civilian and military death tolls from World War I vary widely. Some totals include deaths from the Russian Revolution and the Spanish influenza; others do not. Martin Gilbert, *The First World War: A Complete History*, 2nd ed. (New York: Henry Holt, 1994), xxi.
- 7 Noble Warrum, *Utah in the World War: The Men Behind the Guns and the Men and Women Behind the Men Behind the Guns* (Salt Lake City: Utah State Council of Defense, 1924), 11, 444–48.
- 8 Woodrow Wilson, "Proclamation 1364—Declaring That a State of War Exists between the United States and Germany," April 6, 1917, *The American Presidency Project*, accessed August 29, 2018, presidency.ucsb.edu/ws/?pid=598.
- 9 In 1917, almost two-thirds of Utah's population consisted of Latter-day Saints. Utah received an initial enlistment quota of 872 men. With the approval and encouragement of President Joseph F. Smith, almost five thousand men enlisted during 1917. In 1918, nearly twenty thousand additional Utah men volunteered to serve in the Army, Navy, and Marines. By the end of WWI, over 5 percent of Utah's population was serving in the military. See Joseph F. Smith, *Eighty-Seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints*, April 1917 (Salt Lake City: Deseret News, 1917), 3–4, and B. H. Roberts, *A Comprehensive History of the Church of Jesus Christ of Latter-day Saints: Century I*, 6 vols. (Provo: Brigham Young University Press, 1965), 6:455–56.
- 10 Calvin S. Smith, interview by Calvin S. Smith, Jr., December 29, 1965, MS 23095, CHL. Having been categorized in a 4-F status meant that Calvin would not have been required to enter military service. Current records are unclear regarding why Calvin received a 4-F designation.
- 11 Lucile was born in Taylorsville, Utah, on 31 July 1897. "He met Ethyl Lucile Dimond at a church function [in 1917]. She was playing the organ and he was impressed by her musical talents. . . she also impressed him with her practicality. . . Lucile graduated as valedictorian of her class at Granite High School. . . She went on to study English and Music at the University of Utah. . . One of her professors commented that he thought that marriage had spoiled a brilliant music career." Claudia Landro, *Calvin S. Smith: A Biography* (n.p., n.d), 3–4 (copy in the author's possession). Lucile was selected as the "Utah Mother of 1962." See also, Lucile Dimond Smith, "Patterns of Family Life and Organization," *Relief Society Magazine*, October 1962, 722–28.
- 12 Coincidentally, Calvin's father, Joseph F. Smith, had served as a chaplain twice during his life—once as chaplain of a Utah territorial militia regiment during the

Utah War (1857–1858) and once as an unofficial chaplain for an 1863 pioneer company bound for Utah. See Joseph Fielding Smith, *Life of Joseph F. Smith* (Salt Lake City: Deseret Book, 1969), 204, 481.

- 13 “Chaplains Needed, Minister Cables,” *Salt Lake Telegram*, July 12, 1918.
- 14 The first active duty chaplain from the Church of Jesus Christ of Latter-day Saints was Elias S. Kimball, who served during the Spanish-American War. Elias Smith Kimball, *Journal*, June 14, 1898, MS 13348, CHL.
- 15 In June 1919, Heber J. Grant, suggested that the Church of Jesus Christ of Latter-day Saints should have been “entitled to twenty chaplains,” but he did not disclose the calculations that led to that conclusion. In July 1918, there were “approximately 900 regular chaplains in the army and navy, and the number is rapidly being increased.” See Heber J. Grant, *Eighty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints*, June 1919 (Salt Lake City: Deseret News, 1919), 110; David A. Smith, *Eighty-ninth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints*, October 1918 (Salt Lake City: Deseret News, 1918), 153; and “What the Church Is Doing for Uncle Sam’s Soldiers,” *Salt Lake Telegram*, 20 July 1918.
- 16 “Calvin Smith to Be Army Chaplain,” *Salt Lake Telegram*, February 28, 1918; see also “Calvin Smith Made Chaplain at Camp,” *Salt Lake Herald*, February 28, 1918. See Susa Young Gates, “Joseph Smith, His Country and His God, Part IV,” *Juvenile Instructor*, November 1926, 602–609. According to Gates, Calvin was one of the church president’s six sons who “joined the Utah Division in the late World War.” In her article, though, Gates mentions the military service of only five sons: David A., Calvin S., Samuel, Silas, and Andrew K. For information about the WWI military service of B. H. Roberts and Herbert B. Maw, see Kenneth L. Alford, “Joseph F. Smith and the First World War: Eventual Support and Latter-day Saint Chaplains,” in *Joseph F. Smith: Reflections on the Man and His Times*, eds. Craig K. Manscill, Brian D. Reeves, Guy L. Dorius, and J. B. Haws (Provo, UT: Brigham Young University Religious Studies Center and Deseret Book, 2013), 434–55; and James I. Mangum, “The Influence of the First World War on The Church of Jesus Christ of Latter-day Saints” (master’s thesis, Brigham Young University, 2007), 112–33.
- 17 Alice Palmer Henderson, *The Ninety-First: The First at Camp Lewis* (Tacoma, WA: John C. Barr, 1918), 121.
- 18 U.S. Army, Calvin Schwartz Smith Service Record, U.S. Army Chaplain Corps Museum, Fort Jackson, South Carolina. In the First World War, military chaplains were commissioned as first lieutenants—bypassing the rank of second lieutenant.
- 19 Calvin S. Smith, interview, December 29, 1965.
- 20 Warrum, *Utah in the World War*, 47.
- 21 Henderson, *The Ninety-First*, 121. An undated WWI roster indicates that Utahns were assigned to the following Ninety-First Division units: 361st, 362nd, 363rd, and 364th Infantry Regiments; 346th, 347th, and 348th Machine Gun Battalions; 346th, 347th, and 348th Field Artillery Regiments; 316th Engineers; and the 316th Sanitary Train. Calvin Schwartz Smith Papers, MSS 8922, HBLI (hereafter MSS 8922).
- 22 “Says Pact Will End Bloodshed,” *Salt Lake Tribune*, August 4, 1919.
- 23 Calvin S. Smith, interview, December 29, 1965.
- 24 David Asael Smith (May 24, 1879–April 6, 1952) was a son of Joseph F. Smith and Julina Lambson. David joined the Presiding Bishopric in 1907, at age 28. *2012 Church Almanac* (Salt Lake City: Deseret News, 2012), 146. David and Calvin’s correspondence is available in box 1, David A. Smith Collection, 1856–1968, MS 23339, CHL (hereafter MS 23339).
- 25 Calvin S. Smith to David A. Smith, March 7, 1917 [sic], box 1, fd. 2, MS 23339. The 1917 date on this letter is in error and should be 1918. In March 1917, the United States had not yet declared war on Germany, and Calvin was living in Salt Lake City without any idea that he would soon be called upon to serve as a U.S. Army chaplain. See also Calvin S. Smith to Bishop David A. Smith, undated, box 1, fd. 4, MS 23339; the date for this letter is presumably March 1918, as Chaplain Smith mentioned that “I hold my first service next Sunday.”
- 26 Calvin S. Smith to David A. Smith, March 15, 1918, box 1, fd. 4, MS 23339.
- 27 Calvin S. Smith to Bishop David A. Smith, March 7, 1917 [sic], box 1, fd. 2, MS 23339.
- 28 Calvin S. Smith to Bishop David A. Smith, March 15, 1918, box 1, fd. 4, MS 23339.
- 29 Calvin S. Smith to Bishop David A. Smith, undated, box 1, fd. 4, MS 23339; see also Charles Kalmen Horwitz, “Buy Smileage Books,” *Harvard Crimson*, March 1, 1918, accessed September 4, 2018, thecrimson.com/article/1918/3/1/buy-smileage-books-pbwe-invite-all/.
- 30 Calvin S. Smith to Bishop David A. Smith, March 20, 1918, March 21, 1918, and April 3, 1918, box 1, fd. 4, MS 23339.
- 31 “Defense Council Provides Comfort for Utahns,” *Salt Lake Herald*, April 21, 1918; “Chaplain Writes Thanks for Funds for Utah Troops,” *Salt Lake Telegram*, April 26, 1918; “Provide Place for Utahns at Lewis,” *Salt Lake Herald*, June 26, 1918; “Camp Lewis Men Attend Services,” *Salt Lake Tribune*, March 12, 1918; and Calvin S. Smith to Bishop David A. Smith, April 3, 1918, box 1, fd. 4, MS 23339.
- 32 David A. Smith to Chaplain Calvin S. Smith, April 4, 1918, box 1, fd. 4, MS 23339.
- 33 Landro reported that “Joseph F. Smith paid for Lucile to visit Calvin with the idea that she would write to him her observations of Calvin’s Army Camp just before he was to leave for Europe.” *Calvin S. Smith: A Biography*, 3.
- 34 “Army Chaplain More Than Spiritual Advisor Says Utah Lieutenant,” *Deseret Evening News*, July 20, 1918, in *Journal History*, July 20, 1918, 4, CR 100 137, CHL (hereafter *Journal History*). This letter to the editor, which Lieutenant Calvin S. Smith wrote prior to deploying to France, originally appeared in the July 20, 1918, issue of the *Army and Navy Journal*.
- 35 Harold H. Jensen, “Utah’s Three Latter-day Saint Chaplains,” *Juvenile Instructor*, October 1919, 521–22.
- 36 *Journal History*, July 20, 1918, 4.
- 37 “Chaplain Wants to Hear from Men,” *Salt Lake Telegram*, March 25, 1918; “Chaplain Asks Utah Boys to Write Him,” *Salt Lake Tribune*, March 25, 1918. Chaplain Smith took similar actions after his division deployed to France, except this time he offered “to furnish friends and relatives of Utah men with the ninety-first division any information he can concerning the welfare of the men.” See “Chaplain Smith Ready to Advise,” *Salt Lake Tribune*, November 4, 1918. The Selective Service Act of 1917 initially organized the U.S. Army into the Regular Army, the National Guard, and the National Army. As the war progressed, much of those identities had disappeared. “By mid-1918 the War Department changed the designation of all land forces to one ‘United States

- Army." Richard W. Stewart, ed., *American Military History, Volume II: The United States in a Global Era, 1917–2003* (Washington, D.C.: Center of Military History, 2005), 21; see also Calvin S. Smith to *Deseret News*, May 14, 1918, MSS 8922.
- 38 Western Union telegrams, Series 1, box 2, fd. 2, MSS 8922.
- 39 Calvin S. Smith to Bishop David A. Smith, undated, box 1, fd. 4, MS 23339.
- 40 T. Ben Meldrum, *A History of the 362nd Infantry* (n.p.: The 362nd Infantry Association, 1920), 8; Warrum, *Utah in the World War*, 47.
- 41 "Chaplain Calvin S. Smith," *Millennial Star*, July 17, 1919, in *Journal History*, July 17, 1919, 7.
- 42 Calvin S. Smith, interview, December 29, 1965; Meldrum, *A History of the 362nd Infantry*, 16.
- 43 Meldrum, *A History of the 362nd Infantry*, 11.
- 44 Meldrum, *A History of the 362nd Infantry*, 8; Warrum, *Utah in the World War*, 47.
- 45 Calvin S. Smith, "Reminiscences of the Great War," Series 1, box 2, fd. 9, MSS 8922.
- 46 *Ibid.*; "Says Pact Will End Bloodshed," *Salt Lake Tribune*, August 4, 1919.
- 47 "Salt Laker Tells of Work Abroad," *Salt Lake Tribune*, September 10, 1918.
- 48 Warrum, *Utah in the World War*, 47.
- 49 Calvin S. Smith to Joseph F. Smith, November 15, 1918, Joseph F. Smith Papers, 1854–1918, MS 1325, CHL.
- 50 Calvin S. Smith to Joseph F. Smith, November 15, 1918; Calvin S. Smith interview, December 29, 1965.
- 51 *Journal History*, July 17, 1919, 7.
- 52 Calvin S. Smith, "'Let 'er Buck'—a Plain Tale of Battle," *Deseret Evening News*, May 17, 1919.
- 53 Calvin S. Smith to Joseph F. Smith, November 15, 1918.
- 54 Meldrum, *A History of the 362nd Infantry*, 19–21.
- 55 Calvin S. Smith, interview, December 29, 1965. Perhaps unwittingly, the young soldier had paraphrased a statement attributed to John Muhlenberg, an eighteenth-century American priest who preached a sermon in January 1776 on Ecclesiastes chapter 3, reportedly telling his congregation: "There is a time to pray and a time to fight, and the time to fight has now come!" See Don S. Armentrout and Robert Boak Slocum, eds., *An Episcopal Dictionary of the Church* (New York: Church Publishing, 2000), 345; and F. F. Sedgwick Martyn, "The Citizen and the Law," *Improvement Era*, September 1932, 11.
- 56 "Says Pact Will End Bloodshed," *Salt Lake Tribune*, August 4, 1919.
- 57 Calvin S. Smith to Joseph F. Smith, November 15, 1918.
- 58 *Journal History*, July 17, 1919, 7.
- 59 Calvin S. Smith to Joseph F. Smith, November 15, 1918.
- 60 Smith, "'Let 'er Buck'—a Plain Tale of Battle."
- 61 Calvin S. Smith, interview, December 29, 1965.
- 62 Calvin S. Smith to Joseph F. Smith, November 15, 1918.
- 63 Calvin S. Smith, interview, December 29, 1965.
- 64 "Fighting Utah Chaplain Home: Tells of Heroic Ninety-First Division," *Salt Lake Tribune*, September 26, 1919; Calvin S. Smith to Joseph F. Smith, November 15, 1918.
- 65 "War Correspondent on Way to Coast Praises Utah Men," *Deseret Evening News* (Salt Lake City, UT), undated, Series 1, box 2, fd. 13, MSS 8922.
- 66 Calvin S. Smith, interview, 29 December 1965.
- 67 Calvin S. Smith to Joseph F. Smith, 15 November 1918.
- 68 Meldrum, *A History of the 362nd Infantry*, 56–57. In the book's introduction, Meldrum notes that Chaplain Calvin S. Smith wrote chapter 17, "The Honor Roll." Chaplain Smith repurposed a standard U.S. Army "Field Message Book" (Signal Corps Form No. 217A, 1917), which included carbon paper for duplicating each page, as his burial book. See "Calvin Schwartz Smith Field Message Book," Series 1, box 2, fd. 14, MSS 8922.
- 69 "Calvin Schwartz Smith Field Message Book," Series 1, box 2, fd. 14, MSS 8922. This type of grave-book information was used after the war to relocate field graves to military cemeteries across Europe.
- 70 Calvin S. Smith to Joseph F. Smith, November 15, 1918.
- 71 *Ibid.*
- 72 "Fighting Utah Chaplain Home: Tells of Heroic Ninety-First Division," *Salt Lake Tribune*, September 26, 1919.
- 73 Calvin S. Smith, interview, December 29, 1965.
- 74 Smith, "'Let 'er Buck'—a Plain Tale of Battle."
- 75 Calvin S. Smith to Joseph F. Smith, November 15, 1918.
- 76 Meldrum, *A History of the 362nd Infantry*, 48.
- 77 Calvin S. Smith, interview, December 29, 1965.
- 78 Smith, *Life of Joseph F. Smith*, 419.
- 79 "More 362nd Utahns Landed on Home Soil," *Deseret Evening News*, April 16, 1919.
- 80 "Extol Chaplain for Brave Acts," *Salt Lake Tribune*, April 16, 1919.
- 81 "Bravery of Chaplain Calvin Smith Praised," *Salt Lake Herald*, January 10, 1919.
- 82 Warrum, *Utah in the World War*, 47.
- 83 Calvin S. Smith to Joseph F. Smith, November 15, 1918.
- 84 *Ibid.* Chaplain Smith learned of his father's death while he was in Belgium.
- 85 Meldrum, *A History of the 362nd Infantry*, 57.
- 86 Calvin S. Smith Journal, Series 2, box 2, fd. 16, MSS 8922; "Utah Soldiers Back from Duty Overseas," *Salt Lake Tribune*, July 19, 1919.
- 87 Calvin S. Smith Journal, MSS 8922. Regarding his involvement in veteran affairs, see, for example, "Buddies Ready for Annual 'Chick-a-Ree,'" *Salt Lake Telegram*, June 6, 1952. For several years, Calvin S. Smith and T. Ben Meldrum also edited the *Powder River Gang*, a bi-monthly newsletter dedicated to the WWI exploits of the 362nd Infantry Regiment (see MSS 8922). The newsletter's title came from a phrase soldiers in the Ninety-First Division yelled as they went "over the top" into battle: "Powder river, a mile wide and an inch deep! Let 'er buck!" See Smith, "'Let 'er Buck'—a Plain Tale of Battle."
- 88 "Maj. Gen. Johnston, Ninety-First Division, Lauds Chaplains' Work," *Deseret News*, May 15, 1919, in *Journal History*, May 15, 1919.