

METHODIST1. THE CHANGING ORDER:

At the outbreak of the war, in September 1939, the ministers of the Methodist Church who held commissions as chaplains, were Padres of the 1914-18 war. Some of these served periodically in camps with Universal Trainees during 1939-40 but younger men were required for the task ahead.

Up to, and during most of 1942, the several Military Districts controlled the units raised within their boundaries, also arranged for the appointment of Chaplains; the State Conference Committees (Naval, Military & Airforce Committees), whose executive officer was the State Senior Chaplain, were invested with the powers of choice and nomination.

When the venue of the war shifted to Australia, Military organisations underwent drastic revision. Military Districts, as such, ceased to exist and many of the existing Military Regulations and orders were suspended for the duration of the war. The whole of the Forces (A.I.F. and A.M.P.) came under one unified control.

The re-organisation necessitated amendments to the Methodist Book of Laws, with the result that the selection and nomination of chaplains became the sole prerogative of the Chaplain General; the Presidents of the State Conferences being vested with the power to recommend the release of Ministers of their respective Conferences for Chaplaincy service; and the State Military Committees participating in an advisory capacity only - with their main work resolving itself into the organisation of amenities and welfare work for the troops.

In 1942, it became obvious that the number of chaplains must be appreciably increased and the Chaplain General circularised chaplains on the R. of O. from the 1914-18 war asking that they voluntarily request to be placed on the R. List. This cleared the way for the 1939-45 Chaplains to be placed on the R. of O. at the conclusion of their active service.

2. NUMBERS:

A total of one hundred and twenty-one Methodist ministers served as Chaplains during the war. The greatest number to serve in the one theatre of war outside Australia was 22; this being in New Guinea between November 1943 - February 1944: when the total chaplaincy appointments was 155 for all denominations, comprising 61 C. of E., 59 R.O., 22 Methodists, 18 U.C., and 15 Presbyterians.

3. AWARDS, CASUALTIES, SERVICE:

The following Military awards were made to Methodist Chaplains:-

M.C. Chaplain E. Archbold; 2/48 Bn. - Western Desert.
M.D. Chaplain F.J. Hartley; 7th Aust. Div. Cav. - New Guinea.

Casualties amongst Methodist Chaplains were, thank God, exceptionally small. They were:-

Chaplain F.J. Lanham R/7 A.G.H. Died of illness - Middle East.
Chaplain A.W. Pedarick 56/59 Bn. Wounded in action - New Guinea.

The record of Methodist Chaplaincy administration is a creditable one. Harmony between the Chaplain General and Senior Chaplains of Formation and Status, and individual chaplains characterised the war years. In fact, the degree of efficiency manifested throughout was possible only by the devotion and unselfish service of the Chaplains whom the Methodist Church was proud to commission.

4. AUXILIARY:

Early in 1940, the Methodist Padres Auxiliary, consisting of women of the Methodist Church, was formed with a view to providing Methodist Chaplains on Active Service with amenities for officers and men to whom they were ministering. This Service continued throughout the war years and is being sustained during the post-service continued throughout the war years and is being sustained during the post-service period on a modified scale. The large quantities of testaments, writing materials, reading matter, toilet requisites, food and sweets which have been distributed by the M.P.A. through Methodist Chaplains made a worthy contribution to the welfare of service personnel but no item was of more value from a chaplain's point of view than the compact Holy Communion set, supplied to all chaplains in a strong leather case, with the particular chaplain's name inscribed thereon.

5. DEMobilIZATION:

With the cessation of hostilities in the Pacific, the policy of the Methodist Chaplain General relative to demobilisation of Methodist chaplains was to expedite it, in keeping with chaplaincy requirements from time to time, in order that the chaplains who served during 1939-45 might, through the Church at home, exert the same influence amongst returning servicemen as that which gained for them a high place in the esteem of the officers and men of the Australian Military Forces throughout World War II.

A.A. C. D.

1890

UNITED CHURCHES

1. NAME. For Army Chaplaincy purposes, the Churches other than C. of E., R.C., Pres. and Meth. were officially named "Other Protestant Denominations" (unofficially, "United Board") until August, 1943, when the Chaplains-General in Conference agreed that the name should be changed to "United Churches". Until 1943 the Salvation Army Chaplains were in a separate group.
2. CHAPLAINCY BOARDS. In 1940, a Federal Chaplaincy Board was organised in Melbourne, with official representatives appointed from the Baptist and Congregational Churches, Churches of Christ and the Salvation Army. This Board acts in consultation with Denominational Executives throughout Australia in nominating the Chaplain-General (U.C.). State Boards, with similar representation, were organised by the Chaplain-General (U.C.) at the end of 1942 to regulate the supply of Chaplains for active duty and for consultation about the appointment of State Senior Chaplains.
3. CHAPLAINS-GENERAL (U.C.). The Rev. N.V. Hansen, E.D. (Baptist, Victoria) was appointed the first Chaplain-General (O.P.D.) in August, 1940. He was succeeded by The Rev. Allan Brooke (Churches of Christ, Qld.) in September, 1942. The Rev. Jss. E. Thomas, E.D. (Churches of Christ - Senior Chaplain, Victoria) was Acting Chaplain-General for 3 months in 1942 after Mr. Hansen's departure to South Australia.
4. NUMBERS. The 1939-46 complete list shows 174 commissioned United Churches Chaplains (55 Baptists, 49 Congregationalists, 38 from Churches of Christ, 40 Salvation Army Officers, 5 Lutherans and 1 Christian Scientist), of whom 104 rendered full-time duty (37, 29, 24, 12, 3 and 1 respectively). In addition, 156 Ministers (including 128 commissioned Salvation Army Officers, rendered full-time service as Welfare Officers with the Y.M.C.A. and Red Shield. The total of 232 ordained men away from their pastorates serving the troops represents a worthy ministerial manpower contribution from the United Churches.
5. CASUALTIES. The Rev. Horace Willings (Congregational, N.S.W.) died on service in New Guinea in August, 1943. The Rev. Alan Garland (Churches of Christ, Vic.), unofficially appointed a Chaplain among prisoners-of-war in Malaya in February, 1943, died in Borneo in March, 1946.
6. HONOURS AND AWARDS. Senior Chaplain H.H. Ballard (9 Div. Cav. Command Sgt.) was awarded the Military Cross in 1943 for service at Fuhuan South on 16th June, 1943, and Senior Chaplain J.O. Mathew (H.Q., 6 Aust. Div.) was mentioned in dispatches for service in New Guinea in 1945. All U.C. Chaplains rendered commendable service.
7. LITERATURE. In connection with the special moral and Anti-V.D. campaign conducted throughout Australia in 1944, literature costing 2400 was supplied by the Churches for free distribution to troops by U.C. Chaplains. "The Chaplain", a magazine published in America for Protestant Chaplains, was sent to H.C. Padren ^{Library} ; -45246 as a gift from the State Boards.
8. APPRECIATION. Chaplain-General Brooke desires to record his deep appreciation of (1) the magnificent unity and loyalty evidenced by all U.C. Chaplains; (2) the fraternal spirit constantly shown by all Chaplains-General and the Honourable Senior Chaplain; and (3) the courtesy and help of the D.A.A.C. and staff of the A.A.C.D. It has been an honour to co-operate with them all in worthwhile service.

AUSTRALIAN ARMY CHAPLAINS' DEPARTMENT

HISTORY 1939-46

HEBREW DENOMINATION

In September, 1939, the following Hebrew Chaplains were available for military duty:

- 1st Military District - Chaplain J. Wolman (4th Class)
gazetted 9.10.37
- 2nd " " - Chaplain Rabbi L. A. Falk (4th Class)
gazetted 7. 6.35
- 3rd " " - Chaplain Rabbi J. Danglew (1st Class)
gazetted 30.11.08
- 5th " " - Chaplain L. Rabin Zacks (4th Class)
gazetted 28. 9.37
- Rabbi Dr. H. Freedman was gazetted Hebrew Chaplain A.I.F. 1.6.43
gazetted 22.11.39, 3rd Military District
and
- Rabbi L. K. Goldman was gazetted as Hebrew Chaplain A.I.F. (4th
Class) 13.11.39.

On 7.12.42 Rabbi J. Danglew was appointed "Senior Hebrew Chaplain for the Commonwealth" and, in January, 1943, he convened a conference in Melbourne of all Australian Military Chaplains of Jewish Denomination, at which matters affecting the spiritual welfare of Jewish service personnel were discussed and determined. In May, 1943, Senior Chaplain Danglew began a 3 1/2 months' itinerary of visits to all military areas throughout the Commonwealth, including the Northern Territory and Central Australia Areas, and also visited New Guinea, during which period he contacted all accessible Jewish service personnel in military camps and at R.A.A.F. and R.A.E. Stations.

Among his responsible duties were the compilation of complete nominal rolls of Jewish men and women in the Fighting Services, the preparation of special Prayer Books and addresses for the latter, correspondence with individual Jewish soldiers, as well as with the Jewish Chaplains and also general supervision of Jewish religious services conducted in military areas.

Owing to the wide distribution of Jews serving in the various units of the A.I.F. and to the limited number of Australian Jewish Ministers available for overseas duty, only two A.I.F. Hebrew Chaplains could be appointed, viz Chaplains L. K. Goldman and L. Rabin-Zacks.

Chaplain (4th Class) Rabbi L. K. Goldman of the Melbourne Hebrew Congregation, who commenced full time duty on 2nd February, 1940, sailed for overseas on April 15th, 1940, served in the Middle East until March 1st, 1943, when he returned to Australia. After performing duty in N.E.W. and Queensland Camps and also in Northern Territory and Central Australia, he proceeded to New Guinea, returning to Australia 10th March, 1945. Later that year he served in various areas in New Guinea (Lae, Finckhafen) and in Solomons, Bougainville, Siak, Morotai and Borneo and was invalided to Australia in October, 1945, being discharged from the A.I.F. on 2nd May, 1946.

He served throughout the above long period with outstanding efficiency and devotion.

On 1st May, 1943, Chaplain L. Rabin Zacks, Minister of the Perth Hebrew Congregation, left for New Guinea, where he served with great zeal and energy until he became ill, when he was invalided back to Australia. On 16th September, 1944, he was placed on the Retired List.

Chaplain Rabbi L. A. Falk of the Great Synagogue, Sydney, actively carried out his duties, which included visits to the internment camps in N.S.W.

Chaplain Rabbi Dr. H. Freedman, Senior Minister of the Melbourne Hebrew Congregation, included among his chaplaincy activities, visits to the internment camps at Tatura and to the employment camps at Albury and Poomul, N.S.W., where he conducted services.

Chaplain J. Wolman, Minister of the Brisbane Hebrew Congregation, did especially good work on conducting services and providing hospitality for large numbers of both Australian and American service personnel located in his area.

I wish to express my deep appreciation of the valuable assistance so readily accorded me by the Military Chaplains of all other denominations in connection with the completion of the nominal roles of Jewish personnel serving in the A.I.F. I am also grateful to them for their cheerful co-operation in the arrangements made for religious services conducted by Jewish servicemen in distant areas where there were no Jewish Chaplains. In some cases where no Jewish Chaplain was available for administering the last rites for fallen Jewish soldiers, Christian chaplains, who had been thoughtfully provided by their respective Chaplains-General with copies of the Jewish burial service, fraternally performed this solemn duty.

Finally, I cannot speak too highly of the great assistance in the form of wise counsel and sympathetic interest invariably extended to me by the Chaplains-General and the D.A.A.B., Major Hodgess and his staff in my efforts to deal with the many special problems which confronted me in my work as Senior Hebrew Chaplain.

THE STORY OF
CHRISTMAS
IN MIMIC
WITH BIBLE WORDS AND SAYINGS
(ARRANGED AND EDITED BY H. CAROL BROWN)

ACT I

PREFACE

In miming, the careful timing of actions to correspond with the words they illustrate is vital. Exact indications are given in the script, and must be scrupulously followed. The reader can help by careful spacing of his sentences, and by emphasising the words suggesting action. He should read as if the story were new, exciting and joyful. A rose taken by an actor should be held until the next one is adopted; for in mime, only those alterations of position are effective which have a definite purpose.

Choir sings off stage "He Who by a mother's love."

After a pause, the choir, still hidden from view, shall sing:

"O come, O come, Emmanuel," (A. & S. 49).

PROLOGUE

During the last verse, Isaiah the Prophet, clad in sackcloth with a rope around his waist, shall appear from the back centre and walking down the stage shall with fervour address the people, saying:

- 1 He stretches forth his arm.
- 2 He stretches wide both his arms.
- 3 He closes his arms upon his breast, bending forward as though to tell a secret, softly:

SCENE 1

He goes away, head bowed (not wentre back), as if lost in a dream.

The Reader takes up his position, as the choir begin "I sing of a Nation" 243 (OCE) 3 verses.

During the second verse Mary, in gown without cloak, appears upon the platform and kneels in prayer facing slightly to the R. During the last verse she weeps, in ecstasy and in humility.

1 The Angel Gabriel comes appears centre.
(3 steps forward only)

2 Mary draws away from him in wonderment.

3 Mary is reassured.
(Sinks to her knees).

4 Gabriel stretches both arms down and forward.

5 Mary bows forward enquiringly.

6 Gabriel stretches both arms down and forward.

7 She bows head and crosses hands on bosom.

8 Gabriel takes three steps back and disappears.

The Choir repeat first and second verses of "I sing of a maiden".

Mary stands in ecstasy till line 4 of the second verse, when two maidens come to her from the vestry and put upon her a blue cloak. She sits. Kneeling at either side of her they sing alternate verses of:

"I sing of a maiden" (O. 9...135)

During the last verse, which they sing together, they raise her and lead her off the platform.

SCENE 11

Meanwhile, Elizabeth comes.

Mary and her maidens return; Mary mounts the platform and kneels Elizabeth.

Amazed, her eyes aflight, she draws back to regard Mary.

They take one another by the hands.

Mary, or a woman's voice for her, sings the Magnificat.

Mary standing in exultation.

Mary and Elizabeth go off together arm in arm.

SCENE III

Choir sing "A Little Horn of Riches"
(Lyrics A 51642) while they sing verse 1, the Innkeeper meets the
pilgrims holding lanterns. Joseph and Mary slowly reach the
platform, while the Reader says the second verse. Mary looks
nervily at Joseph, read on his shoulder, his arm about her.

1 Joseph kneels on the platform.

2 Joseph kneels again; the Innkeeper approaches, Joseph kneels.

3 Innkeeper shakes his head.

4 Joseph again calls Innkeeper's attention, still kneeling, the Innkeeper
wearily.

5 Innkeeper shrugs shoulders and gestures off to street. Joseph
takes posture of assent. Innkeeper bows and they follow him off.

the choir sing "Wills shepherds watched" (A.L.62) 4 verses.

SCENE IV

During this, torches appear and come round lanterns, some lie,
one stands leaning on his staff on watch.

1 Gabriel appears centre back arms outstretched as in annunciation.

2 They start back in attitude of terror, shielding eyes from
light. Shepherd boy falls prostrate on his face.

3 Gabriel vanishes.

4 They recover from their fright and gather to their possessions
and prepare to depart.

Choir commences "Angels from the realms" (A.L. 119), three verses
or more if required to take shepherds off.

The shepherds depart during singing of "Angels From the Realms of Glory" (A & M 400).

SCENE V

DARKNESS.

Curtains part to reveal the Holy Family, Mary seated beside the manger - a light shines on her face from torch hidden in the manger. Joseph stands behind her.

Shepherds and Kings come down from opposite side aisles of the hall as they sing "O Come all ye Faithful", 2 verses. Kings and Shepherds kneel left and right of the manger. The Kings kneel with their foreheads on the ground.

Verses of "O Come all ye Faithful" are spaced to bring Kings and Shepherds in, and to follow the reader's words.

x (A & M 50)

Curtain falls on the Holy Family - Kings and shepherds return as they have come to last verse of "O Come all ye Faithful", "Hail, Lord, We Greet Thee".

If Kings bring gifts they must be laid so that when curtain falls they are within manger recess.

Lights fade as Kings depart.

1st Asst. Army Junior Staff School Accompanied by Lieut. Torpie A.W.A.S. P.A.A. saw C.I. and arranged for chaplains from Enogera to visit, regularly.

Enogera - Conference Camp Cdt. A.W.S. Officers including Asst. Controller, Officers from Amb. Car. Coy., A.W.S. Training Coy and Holding Coy., G.D.D. L.F.D. and Chaplains - R.C. & C. of E. Chaplains not satisfied with Amb. Car Coy contacts. Lieut. Jangley agreed to look into this. Lieut. Eastman at A.W.A.S. Barrack to be sent list of readings and prayers. U.C. Chaplain has made good contacts with personnel in Barrack on Tuesday evenings. Chaplains from Enogera will be ready to interview A.W.S. personnel awaiting discharge and Barrack officer will contact them when personnel going through G.D.D. Will Asst. Controller and Senior Chaplains ascertain that Amb. Car. Coy arrangements are more satisfactory?

A.A. Group H.C. Ozley Major Steindl had arranged for Officers and H.C.O's from all gun sites in Brisbane area to come to a conference. H.C.O's stated that on some heavy gun sites arrangements for church attendance not satisfactory particularly for C. of E. or R.C. girls who wished to go in the morning. A.C.G. (B.C.) First Asst. Army has just completed a 2 days visit to all these sites and A.C.G. (C. of E.) was asked to do the same. Major Steindl also agreed to investigate the matter and to see that each gun site had a girl representing three different denominational groupings who would see that her denomination had access to services. H.C.O's agreed to consider methods of arranging their recreation focus suitably for holding of services and Brig. Heylan D.M.A. S.A.A. First Asst. Army has stated that he will ensure that every facility is given to personnel on gun sites for spiritual observance. Will Asst. Controller First Asst. Army confer with A.C.G. P.A.A. re this please?

Cherryvale - Conference with Brig. Heylan, Camp Cdt, Officer from A.W.A.S. Hqs., Matron from Camp Hospital, G.S. Cooking School, C. of E. & O.F.D. Chaplains - C. of E. Chaplain not satisfied with attendances from A.W.A.S. Barracks and to confer with Lieut. Spiers re their transport to services and whether the times are inconvenient for attendance of girls. Will Asst. Controller L. of C. inquire later re C. of E. position please? L.O. subsequently visited Hospital and A/A Hqs.

Hodbank Asst. Controllers A.W.A.S. & A.A.M.W.S. accompanied L.O. Conference with Lt. Col Woodrow. (G.D.D.) Major Bennett (Proc.) from G.D.D. & A.W.A.S. Officer, Capt. Jones (R.S.D.) Major Bennett (Proc.) ~~from G.D.D. & A.W.A.S. Officer, Capt. Jones (R.S.D.)~~ Matron Some, C. of E. R.C. and U.C. Chaplains from S/A, Matron Marks, Lieut. Singleton (7 A.G.H.) Matron Hanrahan, Lieut. Hase (A.A.M.W.S.) from 2 A.W.R., Capt. Archibald and Methodist Chaplain from Camp Staff. Matrons felt unofficial representatives were not required from Camp Staff. Matrons felt unofficial representatives were not required for A.A.M.S., A.A.M.W.S. Officer said that an approach from the chaplains to A.W.S. officers would be appreciated. Matron felt that all knew where chaplains tent was located and that if they wished staff could make further contacts in the wards. Matron Hanrahan later agreed to see whether an unofficial representative from the staff might be considered. A.A.M.W.S. officers also agreed to finding representatives amongst their personnel. Chaplain Hadley (Proc.) has study groups amongst A.W.A.S. & A.A.M.W.S. of 20 at a time. Chaplains asked what spiritual contact made with personnel about to be discharged. L.O. explained that this is under consideration and that interior arrangements have been made at Enogera.

H.Q. First Asst. Army Conference with A.A.G. Arranged for transport to be detailed for use of Chaplains at Townsville, for personnel on A/A sites to be given better opportunities for spiritual observance; discussed provision of chaplains for Orthopaedic Hospital and improvement in facilities for personnel at Somerset Dam. Conference with A.C.G. (C. of E. & O.F.D.) away, A.C.G. (C.F.D.) in hospital. Would Asst. Controller P.A.A. please ensure that arrangements at Somerset Dam are satisfactory? Meet with A.A.M.S. at Orthopaedic Hospital and met some of A.A.M.W.S. It is hoped to erect a chaplains tent where girls may visit chaplains.

Brisbane - Evening conference with A.W.A.S. officers in the area called by Asst. Controller. Several asked for readings and books of prayers.

H.T.F.D. Gravelly - Visited units but unable to contact chaplain.

28 Feb. Conference of A.W.A.S. Officers in Area - A.A.W.W.S. unable to attend
Lieuts. McMillan, Duggan, Morris, Taylor, Breezy to the area. Lieut.
Breeze did not consider more could be done in A.W.A.S. Barrack.

65 A.W.A.S. Barrack - Spoke to 20 O.Ns.
Conference with Chaplain Sullivan.

Y.W.C.A. Called on Miss Olsen. She goes to Tolga once a week to take
typing classes and will endeavour to start a choir there. Y.W.C.A.
rooms open from 2-9.30. Average attendance that week 143 including
male personnel. Rooms to be extended shortly - local women will help
with refreshments etc.

1 April Conference with D.A.Cs.G. Hulse-Moir and Ashgrove, Fidd, O'Donoghue
and later with A.A.G. A.I.G. agreed to allow W.O. Winstanley (A.R.D.
3 Div.) to assist with unit choirs for church parades in Atherton Area,
but not in Cairns. Mixed choir on tableland should arouse interest in
female units. A.A.G. hopes chaplains will assist him with music.
Officers Club - Spoke to A.D.C.S. personnel. Release for Church services
Father Infinite so requested Lieut. McMillan and W.O. newly appointed
there to look into it. Unofficial representatives to be appointed and
Lieut. Breeze to give names to D.A.Cs.G. at 1 Corps. Could Asst.
Controller follow this up?

Returned to Cairns

Evening - Spoke to all A.W.A.S. at Barrack and to A.W.A.S. Officers.
Agreed to send music, books, hessian etc.

Innisfail - Owing to failure of 1 Asst. C.W.R.E. Section to notify Lieut.
McMillan of change of date in an excursion, L.O. was unable to visit
them.

2 Apr. Returned to Townsville

0930 hrs. left for Charters Towers.
116 A.O.H. Conference with C.O. Matron, Capt. Baker (A.A.W.S.) R.C.
& Methodist Chaplain. All these officers saw no necessity for any
further liaison as spiritual welfare of the unit was looked after
perfectly. The C.O. stated he had two fine chaplains who required no
further co-operation and that there was no need for any inquiries,
L.O. requested to see C. of E. Chaplain. He was located at Sellheim and
had not been called to the Conference, as there appears to be some doubt
as to whether he has any official connection with the Hospital. L.O.
called on him and subsequent interview with him reported to A.C.G.
Saville on L.O.'s return to F.A.A. Chaplain Evans (C. of E.) stated
that C. of E. attendance poor at services but L.O. later met Chaplain
St. George at Charaside who had just left 116 A.O.H. and who explained
that All Saints School Chapel at Charters Towers sufficiently near to
attend to requirements of staff at hospital. Before leaving Charters
Towers L.O. had another interview with C.O. and requested information
as to whether he was acquainted with the object of her visit.

3 Apr. Called on Lt. Col. Carr and reported on matters in Townsville Area.
He will arrange for regular conferences between A.W.S. Officers and
chaplains to be posted with information re A.W.S.
Returned to Brisbane.

4 April Rest day.

5 April 0900 Conference with G.O.C. Qld. L. of C.

1000 Hrs Called on Deputy S.O.-in-C Adv. L.H.Q. Visited L.H.Q. Sigs.
Indoorcopilly. Conference with C.O. and A.W.S. Officers. One Chaplain
(Methodist) for the unit. Asked C.O. re C. of E. & R.C. Chaplains
visiting and unofficial representatives to contact them. He felt chaplain
already in the unit could put them in touch with their own denominations.
However, L.O. explained she would ask Senior Chaplains to request one of
their own denomination to visit and also informed Deputy S.O. In-C
who agreed. Senior Chaplain L. of C. will need to provide for this
visiting and Asst. Controller L. of C. will please enquire re its
progress.

A.W.S. N.C.O. School - Spoke to school. No Chaplain visits. School has leave
always on Sundays. Staff able to attend nearby churches. These
arrangements insufficient. L.O. to suggest better contacts to Asst.
Controller.

C.O.s views re C. of E. Church Parades and Combined Parades passed to D.A.C.G. Hulme-Moir and to C.G. Riley - C.G. anxious to secure hut for use as a chapel to accommodate 250. No provision on W.M. for a tent. (See note re this later). All agreed that unofficial representatives would be welcomed by chaplains. L.G. mentioned kneelers, hangings, music, plays etc. Mess with Matron Oddie who had unofficial representatives from sisters to meet L.O. R.C. representative does flowers, tells chaplain re new orders etc. L.O. discussed play readings with Sisters and promised to send "Man born to be King", for reading over broadcast system in the camp. L.O. can obtain more reading of this type and materials for hangings in chapels if women in the unit care to make use of them. Report from Frine. Matron will be awaited.

15 A.O.D. Folga Called on C.O. Lt.Col. Gale. Spoke to all personnel as it was closed camp night. Question was raised as to what constituted conscientious objectors - Lieuts. Morris and Taylor agreed to look for suitable unofficial representatives. One officer mentioned desirability of chaplains visiting personnel during working hours. This comment passed on to chaplains. On following morning Conference with Lt.Col. Gale Chaplains Farquhar (U.C.) and Lake (R.C.) Chaplains will have one evening a week with their different groups before all joining together for community singing. R.O.s have hut set aside for chapel. C.F.D. use Y.M.C.A. hut for services. Lt. Col. Gale agreed to provide another tent for use as a quiet room for C. of E. and C.F.D. and C. of E. visiting chaplain will use it when he comes for evening instructions. Tent was erected that night and Chaplain Farquhar promised to take an interest in furnishing same. L.O. had conference later with Chaplain Lake and matters discussed passed to C.G. McCarthy and the Controller A.W.A.S. Reports from Asst. Controller will be welcome re chaplains hour on the closed camp night, work of unofficial representatives and furnishings and use of tent.

2/8 A.O.N. - L.O. returned after Folga to speak to A.A.N.W.S. on their closed camp night. Discussed interest they could take in own services, promised to send them music and plays - Confirmation preparation discussed. Following the discussion, a group waited who offered to act as unofficial representatives. Several A.A.N.W.S. remarked that recognition of spiritual welfare as part of army life made their own particular interest in it easier. Asst. Controller A.A.N.W.S. will be informed when music, books and plays sent to Chaplain in this unit and a report on the interest shown in them will be welcome.

29 Feb. 2/8 A.G.H. Conference with C.O. Chaplains Calderwood C. of E., Bourke (R.C.) Paulkner (P) Matron & Lieut. Hind (A.A.N.W.S.) Chaplains did not wish for unofficial representatives. Did not consider more could be done in way of liaison with A.W.S. C.O. suggested calling a Church Parade possibly once a month, as at present notices in R.O.s are only official recognition of Church Services. All agreed this desirable. C.O. will commence it after his return from leave in March. C.O. requested that A.A.Ch.D. take action to secure a chapel (See note later.) Lunched with Matron Roe and A.A.N.W.S.

1400 Spoke to as many A.A.N.W.S. as were free. Plays, music, hangings for chapels discussed. One asked whether possible to arrange for a service for women in Atherton at the Anglican Church which would mean a change from the Unit. D.A.C.G. Hulme-Moir has since arranged this. If women welcome it, this service can be held regularly. Since Chaplains & A.W.S. Officers did not consider there was more need for stimulation of spiritual welfare in the unit, nothing more would be done. Later - Discussion with A.A.N.W.S., however suggests that they would be interested in reading, and D.A.Cs.G. at 1 Corps have been asked to see if more can be done in this way. L.O. will work through D.A.Cs.G. at 1 Corps and books, music etc. sent to them will be for use of all units in Atherton area.

1600 Tea with Maj/Gen. Savage. Met Q.M.G. and spoke to both about Chapels at 2/8/ and 2/6. Q.M.G. agreed to look into matter and next day informed L.O. that he had signed authority for them and that they would be given reasonable priority and that a signal had been sent to L.H.Q. for plan for combined chapels used in base hospitals. This plan will be adopted probably in form of log huts. L.O. asked Q.M.G. re provision of tents on W.M.T. and he agreed to look into this. Said if A.A.Ch.D. wish to take action it can be referred to him from A.G. Will C.G. follow this up?

1. 0 hrs L.O. spoke to all A.W.A.S. officers in Townsville area at the Recreation Hostel.
Dinner at W.A.A.P. Mess.
20.21.22 - Off Duty.

23 Feb. - Sub Area H.Q. Col. North. He inquired on what W.E. Chaplains borne. Since they are detached from some other W.E., no provision is made for transport, batmen or drivers. This reported later to Cn.G. L.O. inquired re cost of production if A.W.S. wished to perform a play in the C. of E. Cathedral. Col. North said should be no difficulty provided costumes sent from Melbourne. This later mentioned to C.O.C. Qld. L. of C. who said necessary labour for erection of stage and lighting could be arranged. Col. North thought that a visit from Qld. L. of C. Band to Townsville would be of assistance at Church Parades, and was asked to arrange for a female church parade - he agreed, provided the band was obtainable. C.O.C. Qld. L. of C. promised to provide the band in two months time.
P.M. Called on Chaplains Bendall, McCoy & Ramsay; discussed Master Play with the first and contacts with civilian churches with all three.

25 Feb. Called on Rev. McKay (Pres.) Rev. Freston (Meth) in Rev. Frouse's absence, Fr. Vandalour (R.C.) List of Sunday services obtained from all and Lieut. Janssen arranging for them to be posted in all units. Townsville churches have been very hospitable to members of Army Womens Services. Some from 58 A.W.A.S. Barrack have been assisting at St. George's Club for poor and destitute on Sunday evenings. All clergy spoke highly of personnel in this Barrack.

P.M. A.D.C.G. Offrs. Club - Mess orderlies unable to go to morning service unless they attend a 9.30 service for Anglican & Roman Catholics. 9 Mess orderlies in dining room unable to go in morning. A.D.C.G. Officer promised to look into this and Lieut. Janssen to follow it up. Personnel agreed re unofficial representatives; Report on this will be appreciated.

1600hrs - Dept. for Cairns

Cairns - called on Col. Cook. Called on Rev. Norton (C. of E.) Fr. Hunt (R.C.) Rev. Henry (Pres.) Rev. Rowley (Meth) and Rev. Fletcher (Baptist).

5 Aust. Camp Hospital C. of E. have services in nearby church. R.C.s requested provision of a chaplain for the hospital - at present civilian priest takes Mass on Saturday morning. Matron reported to C.O. McCarthy. Matron suggested that one A.A.W.S. and one A.A.M.W.S. responsible for reminding patients and staff re times of services. One sister offered to do the flowers for services and to get assistance from A.A.M.W.S. also. L.O. spoke to all A.A.M.W.S. who agreed to form a choir and music has been sent to C. of E. Chaplain for Easter Services. It is hoped that A.A.M.W.S. and A.W.A.S. will be able to form together for choirs, plays, music etc. and Lieut. McKinnon is to follow this up with the Chaplain. Matron & Sisters at hospital inquired re vases, hessian etc. and details to be sent them later re furnishings for a chapel tent. Princ. Matron and Asst. Controllers requested to report re progress in Cairns.

1/4 307 Gun Site Lieut. Rosenberg accompanied L.O. & Lieut. McKinnon to site. Personnel expressed wish to attend their own churches instead of weekly service at Barrack and this was arranged. Weekly C. of E. Communion and R.C. Mass given at site. Lieut. Richardson and personnel to consider making kneelers, hangings etc. for these services.

A.W.A.S. Barrack Chaplain Waitney will be commencing discussion groups shortly. Chaplain Haddin asked to visit there.

A.A.D.C. Called on Lt. Col. Young and suggested altered times to release personnel to attend own churches on Sunday mornings.

26 Feb. Left for Atherton
Contacted A.A.S. 1 Aust. Corps

27 Feb. Rest day

28 Feb. Lunch with A.A.S., 3 D.A.C.S.G. and Lieut. McKinnon. Visited 2/2/
A.G.M. Conference with C.O. Matron A.A.M.W.S. Offr, Chaplains O'Donoghue (C. of E.) Prinxell (R.C.) Knight (M) . Conference a lengthy one.

choir group formed for a second. Chaplains were to be invited to mix with personnel occasionally. Chaplains felt that conference helped them through discussion of ways by which contact could be made. In some units times of picnics clash with Church parades and affect attendance. Lieut. Janssen to look into this. Chaplains have found C.A. Missing Pt. H.Q. extremely helpful. Chaplains requested that more information concerning A.W.S. be made available to them as frequently they are asked question on policy re transfers, discharges of unmarried personnel for pregnancy reasons, and A.W.S. treatment of various social problems. Lieut. Janssen was requested to remind chaplains of any new instructions re A.W.S. which they might overlook and Lt. Col. Carr later agreed to mention distribution of G.R.O's at Weekly Conference with Chaplains. Regular conferences of chaplains with A.W.S. Officers will also be arranged in Townsville. [These points mentioned to Asst. Controller on return to Brisbane]. Chaplains requested that information re conditions of marriages with Americans be printed and posted in every A.W.S. Barrack in order that personnel might be aware of what was involved before they formed attachments. This matter taken upon return to L.H.R. with C.S.G. A.A.G. (W.S.) and Controller A.W.A.S. - C.S.G. to take necessary action.

A.A.D.C. H.Q. - 17 Feb. called on Lt. Col. Tenniswood who mentioned that only H.C. Chaplain had called on him since he came to the area. (This was passed on to Chaplains Kendall and Ramsay). He offered to take L.O. to visit 4 gun sites.

Mass at A.W.A.S. Barrack Mundungurra.

18 Feb. Accompanied Lt. Col. Tenniswood to 7 Bty. H.Q. Lieuts. Stevenson and Anshew contacted also. Services at 349 (Fellazarda) are taken by Chaplains from 8/14 A.S.H. Small adjustments discussed for services at appropriate times, names of unofficial representatives to be given to Chaplains, rooms where services taken to be arranged by personnel before hand and a planiste to be found if Chaplain requires one. C. of E. Chaplain would probably find some on these sites prepare to commence Confirmation classes as greatest number C. of E., yet a number not confirmed. (This mentioned to Chaplain Kendall). It is requested that Asst. Controller First Aust. Army follow this up. Consider A.A. Stye. require special consideration by Chaplains and hope A.W.A.S. officers will be able to give chaplains necessary support.

Missing Point - A.A. & Port Sigs. - Saw Lt. Col. Heward, Capt. Clarke, Lieut. Gaddas, Lieut. Crawford. Lt. Col. Heward ready to give any help required. Unofficial representatives to be appointed. Magnetic Island discussed. H.C.'s visited once a week by Chaplain McCoy who takes Mass at L. Bty & Hellie Bay. Every Sunday evening a Protestant Service is held, occasionally taken by an Air Force Chaplain. Chaplain Kendall visits C. of E. when possible. L.O. had heard that C. of E. service seldom held. This mentioned to Lt. Col. Carr and to Chaplain Fidd before leaving. Asst. Controller P.A.A. requested to inquire re progress of unofficial representatives at Missing Point and Asst. Controller L. of C. re Magnetic Island.

18 Feb. 0830 hrs. - Missing Point All A.W.A.S. were paraded and L.O. spoke to them.

1000 hrs. L.H.Q. Sigs. Rosemeath - Saw C.O. Maj. Webb and A.W.A.S. C.P.F. Lieut. Walsh. Chaplain Ramsay takes C.P.F. service once a fortnight. Not well attended, partly owing to shift work rest day etc. (There are 158 A.W.A.S. on strength). R.C.s go to nearby Church. No provision for C. of E.)

Maj. Webb asked to arrange transport into Cathedral once a week. Agreed to investigate whether unofficial representatives could be found and promised the use of an office for interviews. Should more interest be shown at Stewart, Lieut. Janssen might suggest provision of a hut or tent for this purpose later. Maj. Webb agreed that C. of E. group not looked after and offered to call on S. of E. Chaplain any time convenient to them. Chaplains Kendall and Fidd both informed of the position. A.W.A.S. officers said prayers, readings etc. might be required later. Report on progress at Rosemeath will be awaited with interest.

REPORT ON VISITS TO A.W.A.S. UNITS IN Q'LAND 9 FEB-11

Adv. L.H.Q. -10 Feb. Called on Maj.Gen. Chapman, Lt.Col. Bennett and Maj. Smith. Lunched with officers at A.W.A.S. Barrack. In their opinion A.W.A.S. personnel do not require anything further, but request made that the same Chaplain should take the combined service each week as there is no continuity of contact with a chaplain. L.O. was unable to arrange a meeting with R.C.Os & C.Rs on her return to Brisbane in March. Consider present arrangements unsatisfactory. Reported it to A.C.G. First Aust. Army who felt nothing further could be done at present as Adv. L.H.Q. do not want their own chaplain.

Conference L. of C. - Capt. McParlane "A" Branch presided at Conference. All Chaplains present except U.C. Frine, Matron away and a representative sent. L.O. explained object of visit. Senior Chaplains stated that shortage of chaplains in area prevented spiritual welfare of male personnel receiving due care apart from caring for female personnel. Overlapping of First Aust. Army's L. of C. Units also created difficulties, and chaplains work should be based on the area basis. Monthly conference with heads of W.S. agreed to. Chaplains to be supplied with lists of Barracks and units in Brisbane area which require visiting. Asst. Controller A.W.A.S. invited all denominations to visit at Emmanuel College for evening mass any evening convenient to them. Presbyterian Sen. Chaplain is the only contact at present.

H.Q. - First Aust. Army -11 Feb. Conference called by A.A.G. All A.C.G. and Asst. Controller present. Itinerary for Toowoomba, Warwick, Tenterfield, Somerset Dam Units. General matters discussed re entrance of Chaplains to Barracks, ways of contacting O.Rs, necessity for provision of some room for chaplain to use when visiting a Barrack. Reports to hand were discussed.

A.W.A.S. Barrack Conference - 3 A.C.G., Camp OGD., Asst. Controller, C.G. Ek. Lieut. Anderson and 2 H.C.Os present. Better arrangements for chaplains to meet groups of A.W.A.S. discussed and Camp OGD. agreed to secure hut for use of chaplains at Eke. R.C. Chaplain would find this useful for a weekday Mass. Chaplains Jessop has slides which can be used in conjunction with records from the Crucifixion and these will be considered for Easter season. Chaplains suggested addressing A.W.A.S. on Chaplains duty in a Unit.

Orthopaedic Hospital - Conference with C.O., Matron, A.A.M.W.S. Officer, C. of E., H.C., and Meth. Chaplains. Unofficial representatives would be welcomed by all - Part time chaplains not satisfactory from C. of E. and C.P.D. view. Patients require all their attention. C.O. inquired re provision on W.E. for chaplains as considers it necessary. Will a Chapel building be provided? If A.C.G. First Aust. Army could visit hospital regularly staff might then feel they had a regular contact. Could C.G. look into this?

Weapon Trg. School Somerset Dam - C. of E. Service held every three weeks. R.Cs are freed for Mass when Priest visits. C.I. willing to arrange suitable times for any services visiting clergy may require. Weapon Trg. School requested posting of a chaplain to the unit. Called on R.C. priest. At final conference with A.A.G. P.A.A. it was suggested that transport to local churches on Sunday evenings be arranged and this was agreed to. Asst. Controller P.A.A. asked to see how this works.

Signals P.A.A. Called on C.S.G. who indicated that arrangements satisfactory. Later conference with A.C.G. Saville and Collins.

Tenterfield - Feb.16 Camp Hospital. Saw C.O. and Matron. A.A.M.W.S. H.C.O. on leave. Both said staff had all facilities necessary owing to proximity to town churches and felt unofficial representatives unnecessary.

H.Q. 6 Ede. Saw Maj. Sibson (Adm. Comd.) & A.W.A.S. H.C.O. Chaplain Sutton had just marched out. A.W.A.S. walk into Tenterfield for evening services.

H.Q. 7 Ede. Lt.Col. Sparkes and Ch. Thomson. Former said that A.W.A.S. were released when possible and R.Cs drove Sunday trucks into Tenterfield so that they might attend Mass. Others could usually be released at night. L.O. queried whether C. of E. could be released similarly in the morning for Communion. The reply was in the affirmative, provided they were not required for duty purposes, in which case no denomination could be released. Since there is no C. of E. or R.C. Chaplain in the area it is suggested that Asst.

Controller First Aust. Army inquire from time to time whether personnel at 7 Bde. (augmented since L.O.'s visit by those at 6 Bde.) are in close touch with representatives of their own denominations and whether unofficial representatives have been appointed.

2/5 Bde. Arrangements satisfactory. Personnel given transport to morning services in Warwick.

H.Q. H.H. Reinf. Erg. Centre. Called on Brig. Whigley. Called on Lt. Col Jones. He was considering a performance of the Crucifixion or some special Easter music, by the D.H.O. choir. Unofficial representatives were discussed and considered necessary. Combined Church Parades for women in area was recommended. Reports on progress will be welcome.

A.W.A.S. Barrack Lieut. Cole to arrange for unofficial representatives to consider the idea of an occasional church parade.

2/19 A.G.H. - Conference with C.O., Matron, A.A.M.W.S. Officer and 3 Chaplains. Chaplains did not consider unofficial representatives necessary. All members of the unit present including the chaplains were of the opinion that further liaison was unnecessary. L.O. suggested that women from different units might join in a combined service in Warwick.

108 Con. Depot Saw C.O. and A.A.M.W.S. officers and Chaplain James (H). Chaplain Livingstone (R.C.) out. Officers all most interested and helpful. Saw R.C. Chapel where A.A.M.W.S. (R.C.) attend daily services and saw hut being erected as chapel for C.F.D. C.O.'s idea of spiritual centre interesting. Flowers are being planted round huts and every effort made to make it important feature in the life of the unit. C.O. considers that adequate arrangements for celebration of the Sacraments are not made for G. of E.-

A.C.G. (G. of E.) F.A.A. asked to arrange for this and A.A.G., F.A.A. agreed to detailing a vehicle from R.Q. H.H. Reinf. Erg. Centre to enable Chaplain Moralee to visit from 2/18 A.G.H. Asst. Controller A.A.M.W.S. could inquire whether G. of E. are now being looked after.

8 Camp Hospital

Saw Sister Jenkins, Sister i/c. Chaplains visit once a week and Chaplain Moralee holds a combined service on Sunday. As he comes some time before the service private interviews are possible with staff as required.

Townsville 17 Feb. Called on Lt. Col. Carr. He spoke of necessity for truck and batmen for chaplains as mobility necessary when chaplains cover such a scattered area.

2/14 Conference with Matron A.A.M.W.S. Officer and Chaplains Tracey (G. of E.) Peters (R.C.) Chaplains have own tents but there is no "chaplains tent" in the unit - G. of E. Chaplain has a marquee which could be erected if C.O. agreeable to using unit labour to erect same. Matron feels 12 1/2 hours work per day makes it difficult for staff to take part in anything more than Church Parades, and if unofficial representatives of denominations were provided that they would not have time to do any active work for their denomination. One Chaplain stated that he was inclined to think that times so difficult that one wonders how much religion people want. L.O. explained that this was not an effort to force religion upon A.W.S. but to see that all facilities were given those desiring them. Chaplains General might follow up question of the tent.

A.W.A.S. Barrack - Conference with Chaplains Kendall (G. of E.) (P.D.) McCoy (R.C.) Ramsay (C.F.D.) Lieuts. Janssen and Wright (A.W.A.S.). Chaplains consider that the large area they cover makes holding of special classes very difficult. All chaplains have great difficulty in making contact with personnel in Barracks. One Chaplain had to use his car when giving some personnel private instruction owing to the lack of a room for such use in the Barrack. All considered that unofficial representatives would be of assistance, particularly on the gun sites. Chaplains would appreciate opportunities to visit Barracks at times when a number of personnel available. Lieut. Wright to arrange this and on L.O.'s return through Townsville, three groups had already met their chaplains on a week night. Instruction had been given one group and the nucleus of a

115th A.S.H. (Greenalopes) Conference with C.O., Matron A.A.M.W.S. Officer and Chaplains (C. of E. and U.C.) R.C. absent at H.O.S. Conference. Asst. Controller A.A.M.W.S. accompanied L.O. This unit appears to be exceptionally well looked after but all officers were interested in any suggestions made re Spiritual Welfare. L.O. promised to send list of books of more serious nature for inclusion in unit library which is large and extensive.

C. of E. Chaplain asked re marriage with Americans and matter has been referred to C.S.G. Chaplains also asked re inclusion of church newspapers in unit library. This will be referred to C.S.G.

L.O. had final conferences with Senior Chaplains Dickinson (U.C.) and Daly (R.C.) Senior Chaplain Daly has arranged with Chaplain O'Sullivan to cover all barracks in metropolitan area. Provision of a new U.S.A. hostel mentioned and this referred to C.S. McCarthy. Chaplains Brunwall (M) was contacted by telephone.

L.O. called on D.D.M.S. & A.A.G. and had final interview with G.O.C. at which he agreed to allow expenditure of a sum from his Amenities Fund for purchase of books. L.O. subsequently with assistance of Brisbane Y.W.C.A. secretary purchased books costing £13.18. which were dispatched through Amenities to Lieut. McKinnon for use in Cairns area, to D.A.C.G. Mulwa-Moer for use at Tolga, 2/2 & 2/6 A.C.H.

L.H. Jacey Major,
L.O. (A.W.S.) to A.A.Ch.D.

Chaplain-General
C. of E. *CLB. 2/4/44*
R.C. _____
Pres. _____
Meth. *T.R. 22/7/44*
U.C. _____
D.A.A.G. _____
L.O.-A.A.Ch.D. _____

CHRISTMAS DECORATIONS

THE ORIGIN AND MEANING OF CHRISTMAS SYMBOLS

(These drawings might provide useful matter for wall or programme decorations at a Church Evening. The explanations could be lettered beside them or read aloud. Some of the symbols may give you ideas for decorations.)

ANGEL



As the shepherds were abiding in the field the night Christ was born "the angel of the Lord came upon them" and told them of the birth of Christ in nearby Bethlehem.

ASS



typical of the animals which were kept in the stable where Christ was born. Mary probably rode to Bethlehem on an ass, so did Christ when he made his entry into Jerusalem at the close of his earthly ministry.

BELLS



Two thousand years before Christ was born, bells were used in the Orient for joyful as well as sad occasions. Since Christ was born they have been used in many countries to announce his birthday. They are used to announce the hour of twelve on Christmas Eve in Spain. In some places bells are rung as the crèche is lighted. In others, bells chime as the "Golden Star" procession is moving. (See the paragraph under Star.) In some places Saint Nicholas carries a bell in one hand and switches in the other. Santa Claus' reindeer wear sleigh bells.

CAMEL



The wise men who visited the infant Christ probably travelled on camels. In Puerto Rico the children have a gift for the camels of the wise men on January 6, "three kings' day". Often the gift is a basket filled with flowers.

CHERRIES



The cherry tree card tells the legend of the journey of Mary and Joseph to Bethlehem. Mary saw a tree laden with ripe cherries. When she asked Joseph to get some for her he refused, whereupon the branches bent down so she could reach the fruit. When Joseph, now ashamed of himself, attempted to reach the fruit for her, the branches flew back so that he could not reach them.

CANDLES



Before the Christmas era, candles were used at the time of the Saturnalia to light the young pine tree which sprang up as the Thunder Oak fell. After Christ's birth when the mid-winter festival became a celebration of Christ's birth, candles were used for many purposes. There are several legends centering about the candle which lighted the way of the lonely child to the home where he was kindly received. After leaving the home

some evidence of his identity was discovered and ever after a light was placed in the window on Christmas Eve to light his way should he return to the home.

In some countries it is the Virgin who is guided by the lighted candle in the window.

Tri-coloured candles are sometimes used in honour of the Trinity, one lighted on Christmas Eve, another on Christmas Day and the third on New Year's Eve.

Candles were used by Martin Luther on his Christmas tree to represent the stars shining through the evergreens in the forest on Christmas Eve. Many candles are used in the procession on Candlemas Day.

CAROLS



Carols originated in the custom of joyfully celebrating various festivals which have been held through the centuries. As the mid-winter observance of the Roman Saturnalia gave way to the more universally observed Christmas, a great wealth of songs with the Christmas theme sprang into being. Some of these carols, of course, are of "folk song" origin, which like Topsy, just grew. They came from the hearts of those who

wanted to express their emotions in song, yet did not put them on paper. They were recorded on paper for permanent use at a later date by those who were interested in preserving them.

A far greater number of Christmas songs have been composed by great writers, for almost every creative poet and musician has made a contribution to this type of musical literature. All of it comes as a result of the great announcement made by the joyful angels to the humble shepherds watching their flocks on the lonely Judean hillside the night Christ was born.

To St. Francis of Assisi is given credit for the impetus to use carols widely since he used them largely in the services around the crèche.

CHRISTMAS TREES



has a fascinating background of legends some of which briefly are as follows:-

1. On the night of Christ's birth all the trees in the forest blossomed and bore fruit.
2. All the trees went to the manger where the tiny evergreen was crowded into the background by the larger trees. Stars from the sky settled on the tiny evergreen and it received a smile of benediction from the Babe.
3. Angels chose the evergreen for the Christmas tree because it symbolized the ever-lasting life of Christ.

4. A child wished to be carried across a stream. The man who carried him across felt the burden grow heavier and heavier until he reached the opposite bank where he discovered he had been carrying the Christ. From that time on he was called Saint Christopher or Christ Bearer, Christ Bearer. He was instructed to plant his staff in the ground and it became an evergreen which is the type of tree most used for Christmas.

CRèche



Credited to St. Francis of Assisi whose first crèche, or Christmas crib was a simple manger with a doll in it, to which children brought their gifts and offered their prayers.

Beside this crèche Francis and his brethren sang Christmas carols. Later, animals, borrowed from neighbours, were added to the scene, until today in homes and churches in many countries, we find the scene of the nativity depicted. The crèche may be a tiny home made shoe box affair or a gorgeous display of exquisite art, but each one points to the lowly babe in the manger.

During a recent Christmas season one great metropolitan store attracted an unusually large crowd of interested spectators in front of a window where the nativity was beautifully portrayed while Christmas songs filled the air.

CROSS



More appropriately used as the Easter symbol, but in some countries a cross, made of straw, is placed in front of homes to keep evil away. Lighted crosses, indicating the living Christ as the light of the world, are used on many churches in the United States.



EDELWEISS

The beautiful star-shaped pure white blossom of the Alps is used in homes there as the Christmas flower. No doubt the star shape gives special meaning to it as a Christmas flower, as well as the white representing the purity of Christ.

FEAST



Christmas feasts seem to be popular in all lands. In some countries the feast consists of twelve courses representing the twelve apostles of Christ. It is becoming increasingly popular for those who have much, to share with those who have little, thus symbolizing the gifts of the Wise Men.

FIREPLACE



In England and America children hang their stockings by the fireplace and Santa Claus (the spirit of giving) enters the house by the chimney and fills the waiting stockings with gifts. It is also the gathering place for fellowship of family and friends especially at Christmas time.

GIFTS



Christ is the "Gift of God" to the World. The Wise Men came bearing gifts to the Babe.

Through the ages people have given, on the birthday of Christ, gifts to those they love, in his honour and also in honour of the wise Men, the first gift bearers in the Christian era.

HOLLY



which grows in some form in almost every country has been used for festival decorations for centuries. In connection with Christmas it has come to represent the crown of thorns worn by Christ when he was executed, the red of the berries representing his blood.

Legend attributes to holly the power of keeping away witches and bringing charm wherever it is used. In many yeaticid songs it was spoken of as the male while ivy was considered the female.



IVY

the female, while the holly is considered the male. The one which was brought into the house first indicated which sex would rule the house that year.

MANGER



"And they came with haste and found Mary, and Joseph, and the Babe lying in a manger." Luke 2:16.

The manger probably was carved from Judah stone. In Norway, straw is laid under the tree in memory of the stable and manger. In some countries straw is laid under the table cloth symbolizing the straw on which Christ was laid at his birth.

PLUM PUDDING



Centuries ago the King of England was caught in the woods where he had been hunting with his friends on Christmas Eve. The cook put everything he had in the pot for the simple feast and made the first plum pudding. The ingredients used on that occasion are said to have formed the basic recipe for plum puddings to this day.



REINDEER

Said to be the animals used by Santa Claus to pull his sleigh as he visits the homes on Christmas Eve.

ROSE



The "Christmas Rose" is often used to decorate homes and trees in Central Europe. Several beautiful legends make the use of the rose significant. One states that there was a miraculous growth of roses where Good King Wenceslaus walked in the snow to help a poor old man. Some of the roses were white as snow and some were red as drops of blood. Another legend says that a shepherdess stood weeping at the manger in Bethlehem because she had no gift for the Christ Child, and that an angel stooped down and crushed away the snow at her feet disclosing some very beautiful roses in full bloom. Again, a family had snatched an unknown straying child on Christmas Eve and found upon the departure of the child an evergreen covered with roses growing beside the door. To some, the use of the "fairest flower that blows" is a fitting symbol for "the fairest babe ever born". Others liken the Virgin Mary to a rose.

Christ was called the "Rose of Sharon".
In the United States there is a winter blooming shrub called the "Christmas Rose".

SANTA CLAUS



The fat, jolly, red robed figure who represents the spirit of giving at Christmas time in America has an interesting heritage. As enters the home, where he leaves the gifts, preferably by the chimney of the fireplace, though the absence of a chimney does not exclude Santa Claus. Usually stockings are hung on the mantel piece and gifts placed in them as well as under the tree. One woman

now grown, remembers with pleasure the manner which her father and elder sister always prepared for the reception of the gifts, thus tying up the gift with the original Christmas gift giver, the wise man.

Santa Claus is undoubtedly descended from Saint Nicholas of European origin. Saint Nicholas was always kind and thoughtful, doing good deeds to rich and poor alike. It is easy to believe that careless pronunciation of Saint could become "Santa" while Nicholas could easily become Nicklas, Kias and finally Claus, thus Santa Claus. It is the Christ Child (Christ Child) who brings gifts in some countries, and Kris Kringle undoubtedly had some connection with the same idea.

In Sweden it is Jul Tonten or Tontejubba, a tiny old man, who leaves gifts. A bowl of bread and milk is always left for him to enjoy, though the family eat as often accused of doing the act for him.

SHEPHERDS



"And there were shepherds abiding in the field, keeping watch over their flock by night. And lo the angel of the Lord came upon them, and the glory of the Lord shone round about them." Luke 2:8-9.

"And they came with haste and found Mary and Joseph, and the Babe lying in a manger." Luke 2:15.

STAR



The wise men followed a star to Bethlehem. In some countries the appearance of the first star on Christmas Eve is the signal for lighting the lamps and beginning the Christmas Mass or festivities. In Sweden the "Star" children with silver stars pasted on tall white hats visit the homes of friends. Each group makes one large silver or gold star, trimmed with tinsel and a tiny bell fastened to each point of the star.

WISE MEN



were the kings, or Magi, who followed the Star to Bethlehem bearing precious gifts for Christ. In contrast to the humble shepherds, the wise men came gorgeously robed bearing gifts of great value. In Spain it is supposed that the wise men are the ones who leave gifts at Christmas time.

CHRISTMAS DECORATIONS



What was the first prophetic word that rang,
When down the starry sky the angels sang?
That night they came as voyagers of the birth—
What word but peace, "peace and good will on
earth"?

And what was the last word the Master said,
That parting night when they broke brother
bread?
That night He knew men would not let Him live—
Oh, what but "peace I leave" and "peace I give"?

And yet behold: near twice a thousand years
And still the battle wraith, the grief, the scorn!
Let mercy speed the hour when swords shall cease
And men cry back to God, "There shall be
peace!"

EDITH KATHAM.



—but stay: what light is that loath stream
And drop here in a gilded beam?
It is Thy star runs sage, and brings
Thy tributary Eastern kings.
Lord! grant some light to us, that we
May with them find the way to Thee!
Behold what mists eclipse the day!
How dark it is! Shed down one ray,
To guide us out of this dark night,
And say once more, "Let there be light!"

LENNY VAUGHAN.



Light looked down and beheld darkness,
"Thither will I go" said Light;
Peace looked down and beheld war,
"Thither will I go" said Peace;
Love looked down and beheld hatred,
"Thither will I go" said Love.

So came Light—and shone,
So came Peace—and gave rest,
So came Love—and brought life.

"And the Word was made flesh and dwelt among us."

— L. ROUSSEAU.

L0120/44

CHRISTMAS 1944.

Controller
ANAS

Copies for Information to.- AAG (WS)
Educ Offr (WS) D of K

Further to our Memo L0120/44, requests have been received for suggestions for an evening when suitable music apart from Carols could be included in the entertainment.

2. Programmes could be designed for guests, each programme bearing an illustration in the corner of the Virgin and Child, or the three Kings or the Shepherds. Many girls will have learned how to do line-outs through ANAS, and attractive programmes could be sent home as mementoes of Christmas in the Army.
 3. Decorations. Felt pictures of Nativity Scenes could decorate the walls and be sent to children afterwards. On the wall, a large silhouette cut out of black paper and placed on a white background could depict the Virgin and Child. A suitable verse could be lettered beside or below the silhouette. Two poems which might be of interest are enclosed. One of these could be used on the programme. Stars could be used for decorations. If Christmas lilies are unobtainable, there might be coloured lilies growing in the area suitable for decorations.
 4. A Christmas Story is attached which might be read by one of the girls.
 5. A Short Paper on Christmas Carols is attached which might be read. Reference could be made at the end to the carols which the choir will sing.
 6. Candles could be carried by the singers. If paper is placed in cup shape fashion round the top of the candles, the light is thrown upwards on the singers faces.
 7. Music. We are forwarding you copies of :-
 Jeau, Joy of Men's Desiring
 The Decant Carol Book
 Brother James Air (Set to the words/Psalm 23) /of
 O Brother Man
 Jerusalem
 The Fellowship Song Book
 Christmas Carols
 Love Came Down at Christmas
 A Virgin Unspotted
- This music might fill in the rest of the programme. We regret that we have no more supplies of this music. This information and supplies of music have been forwarded direct to Asst Controller ANAS, Rear Echelon, First Aust Army (AIF).
8. Records. Suitable gramophone records might form part of the musical programme.

37 Nov 44

L. K. Kealey
.....Major
L.O. (WS) to A.A.Ch.D.

5

Chaplain General.

AUSTRALIAN ARMY CHAPLAINS DEPARTMENT.

Survey of Liaison Duties performed for Army Women's Services by Liaison Staff attached to A.A.Ch.D.

Events Leading to appointment of Liaison Officer (A.W.S.) to A.A.Ch.D.

Two factors would appear to have led to the appointment of a woman to perform liaison duties between the three Army Women's Services (A.A.W.S., A.W.A.S. and A.A.M.W.S.) and the Chaplain-General of the Church of England, Women Catholic, Presbyterian, Methodist and United Churches.

Consequent upon the growth in numbers of A.W.S. (approx. 28,268), women officers had been posted to "A" Branch, "Q" Branch, D.M.T., Mil. Sec. and A.S.S. and A.A.A.S., to represent the heads of the Women's Services concerned in Branches, Directorates and Services dealing with their requirements. Hence a precedent existed, but as the C-in-C. pointed out when the appointment was requested by the Chaplain-General, appointments to the Chaplaincy Department involving any responsibility towards spiritual welfare were normally made by the denominations concerned from persons outside the Army. The appointment of an officer of the A.W.S. to perform liaison duties was an innovation (Appendix "A", Serial 1).

An important factor, however, was the growing agitation led by influential women in Victoria for the appointment of women assistants to Chaplains (Ch. Files 88/1/143 and M.56/701/224 refer).

Considerable correspondence between a Committee of representative women of the Churches and authorities in the Army then ensued. The Chaplain-General, while noting the appointment in England of women assistants to Chaplains, were not in favour of a similar move in the Australian Army.

The Controller A.W.A.S. pointed out the view of Senior Officers of A.W.A.S. on the matter (Appendix "A", Serial 2).

By 3rd June, 1943, a Conference had been held between the Chaplain-General, Staff Chaplains, R.A.A.F., and two women representatives from each of the Governing bodies of the Churches. After consulting the heads of the A.W.S., the Chaplain-General requested the Controller A.W.A.S. to attach to the Chaplain-General for one month a senior officer of the A.W.A.S. to investigate conditions in units of the Women's Services on behalf of the Chaplain-General and to make a report (Appendix "A", Serial 3).

Captain Alma Hartshorn was attached to A.A.Ch.D. on 14th July, 1943 for one month. In Captain Hartshorn's report 21st June, 1943 (Appendix "A", Serial 4), concluding paragraph states, "The foregoing summary of conclusion indicates in my opinion, that the consensus of opinion is against the appointment of women in the special role of Chaplains' assistants, on the ground that the work is already being covered by the present set-up, or where that is not so it is the fault of local circumstances rather than of the machinery provided".

Request for Liaison Officer.

On 10th August, 1943, Chaplain-General, following Conference with A.A.G. (W.S.) and heads of A.W.S., recommended to A.A.G. (W.S.) that senior officer of A.W.S. be attached for duty as Liaison Officer for Army Women's Services to A.A.Ch.D. (See Appendix "A", Serial 5). A.A.G. (W.S.) recommended to Adjutant-General 25th August, 1943, that Major Kathleen Deasy (A.W.A.S.) be attached to A.A.Ch.D. from 1st October, 1943 (Appendix "A", Serial 6). On 25th August, 1943, A.A.G. (W.S.) informed D.A.A.G. (Ch.S.D.) that Adjutant-General had approved attachment .../

attachment of Major Kathleen Deasey (A.W.A.S.) to A.A.Ch.D. as from 1st October (Appendix "A", Serial 7). However, Mil. Sec. advised Adjutant-General on 29th September, 1943, that Appointments and Promotions Committee had not approved the recommendations as it was considered that there was not sufficient justification for this posting in rank of Major (Appendix "A", Serial 8). Chaplains-General in minute to A.A.G. (W.S.) on 14th October, 1943, detailed proposed duties of L.O., stressing that a senior officer be delegated to this particular duty as her personal contacts would in many instances be made with senior officers (Appendix "A", Serial 9).

19 Oct. 43

C.-in-C. gave interview to Chaplain-General Rantoul and approved the appointment (Appendix "A", Serial 1).

1 Nov. 43

Transfer of Major Deasey approved by Mil. Sec. (Appendix "A", Serial 10).

B. Liaison Duties

22 Nov. 43

L.O. commenced duty. At first Conference with Chaplains-General, method of work discussed and 4 files re Women Assistants to Chaplains were handed over.

Chaplains-General gave L.O. freedom to determine her own method of work. They suggested that a preliminary survey of contacts between A.W.S. officers and O.Ns. in areas be made. L.O. and later Assistant L.O. attended Chaplains-General Conference whenever matters pertaining to A.W.S. were under discussion.

30 Nov. 43

Advice of appointment of L.O. was given in Staff Instruction signed by Adjutant-General. All formations and areas were on the distribution (Appendix "B", Serial 1A). The Matron-in-Chief and Controllers A.W.A.S. and A.A.M.W.S. also advised their senior officers of L.O.'s appointment (Appendix "B", Serial 1B).

Christmas Greeting, 1943.

L.O. suggested to Chaplains-General that a message in keeping with spirit of Christmas be compiled for members of Army Women's Services and that it should be circulated over the signature of the heads of A.W.S.

L.O. drafted the greeting for folder which was approved by Chaplains-General of all denominations and by heads of A.W.S.; a message from the C.-in-C. was added and on 6th December, C.-in-C. gave approval for the folder to be issued to every unit with women on strength, the cost being borne by a grant from his Special Amenities Fund (Appendix "B", Serial 2). Owing to restriction on paper, A.A.Ch.D. was not permitted to arrange for issue to one per every member of A.W.S.: 3,000 were printed and distribution made as follows :-

Gld. L. of C. Area	425
New Guinea	50
N.T. Force	100
First Aust. Army	200
Adv. L.H.Q.	10
3 Aust. Corps	160
W.A. L. of C. Area	300
Second Aust. Army	425
N.E.W. L. of C. Area	400
Vic. L. of C. Area	400
S.A. L. of C. Area	120
Tas. L. of C. Area	60

A Staff Instruction signed by the Adjutant-General advised distribution to all areas (Appendix "B", Serial 3, Copy of greeting attached). The Christmas Greeting was the first

tangible product of liaison work issued from A.A.Ch.D. and embodied three characteristics which were stressed in the future. It had been approved for circulation to all denominations by Chaplains-General, the three Women's Services combined in its issue: distribution was made through women officers. All consignments to remote areas were forwarded by Direct Bag and according to reports the Greeting arrived in time for Christmas.

Personnel in units expressed pleasure at reception of the greeting: many remarked that it made a surprising impression as it was the first time in the Army they had received a Christmas message with a spiritual content.

Nativity Play 23rd December, 1943.

L.C. had initiated a Nativity Play in Vic. L. of C. Area in December, 1942. This had been performed by A.W.A.S. at A.S.S. "Ben Ledi" in the garden.

With concurrence of heads of A.W.S., approval was obtained from Chaplains-General for its performance by members of A.W.S. on 1st December, 1943. Officers and O.N.C. at L.E.Q. and Vic. L. of C. were invited to take part and in spite of the short time for preparation, a beautiful performance was given at "Ben Ledi" before a large audience: all senior male and female officers of L.E.Q. and Vic. L. of C. were present.

The Play aroused interest in the civilian community since properties were lent by many representative groups: the shrubs provided by the Melbourne City Council, some of the costumes by Geelong Grammar School (G. of E.) and the Ladies of the Grail (N.C.), and the Hammond organ by the Methodist Ladies' College.

The Nativity Play was representative of the religious drama which liaison work stressed through the next two years. Such a play was approved by Chaplains-General for performance by all denominations. The play was adapted for performance by an all female caste, having regard to paucity of time in preparation and production and need for simplicity in an A.W.S. programme. All units within reasonable distance of the performance were encouraged to send representatives to form the caste. Costumes were made out of American materials from designs supplied by A.A.Ch.D. Those who volunteered for the performance were all employed either in acting, arranging properties setting or helping to form the choir.

Choral work formed a large part of the programme. Necessity for reverence, omission of applause and preservation of anonymity of performers in order to avoid distraction from the theme presented, were stressed.

The programme cover was designed by a member of A.W.S. (Appendix "D", Serial 4).

Preparation for visits to areas.

After consultation with heads of A.W.S., Chaplains-General and A.A.G. (W.S.) re visits to areas, L.C. drafted a preliminary questionnaire for discussion among Chaplains and A.W.S. officers. It was considered that this would avoid waste of time in explaining liaison work on L.C.'s arrival and might enable lack of contact between Chaplains and A.W.S. officers to be corrected by use of suggestions contained in the memo.

A Staff Instruction was issued (Appendix "D", Serial 5). Some replies were sent direct to A.A.Ch.D., others were held till L.C. arrived in areas. The first method was the better as in some cases the heads of Women's Services concerned deferred action on points raised in replies from units, thus occasioning an unfortunate delay.

Replies .../

Replies revealed interesting points: the most outstanding being:- an occasional lack of contact between Chaplains and A.W.S., the necessity for providing members of Church of England and Protestant denominations with suitable volumes of Readings and Prayers which could be used for voluntary unit devotions; the necessity in some units for provision of a room which could be used by Chaplains for interviews.

The reply to questionnaire from units with A.W.A.S. on strength in Qld. L. of C. Area is included in Appendix "B", Serial 6, and it is considered that this is a fair cross section of survey of opinion re spiritual welfare of A.W.S. at this period.

It will be noted that attention was drawn in the questionnaire to G.R.O. 131/44 wherein responsibilities of A.W.A.S. officers for spiritual welfare of their women is stated. G.R.O. 27/35 makes similar provision in regard to the A.A.W.S. This clause has been used as a foundation for liaison work throughout. The Department considers this clause one of the most important foundations in liaison work with A.W.S.

Feb & Mar 44

Report on visit to Qld. L. of C. Area is attached (Appendix "B", Serial 7) as a specimen of work in an L. of C. Area and attention is drawn to conclusions set out at commencement of the report.

Proposals made to Director of Education, confirming verbal proposals made to him.

On 12th January, 1944, a memo was sent to D. of E. (Appendix "B", Serial 8 Education Service and Spiritual Welfare A.W.S.). It had been suggested that a wide field of cultural activity might be opened to members of A.W.S. through close co-operation between A.A.Ch.D. and A.R.S. in provision of a programme of Drama, Music, Art and Literature of a religious nature.

D. of E. however held that the Education Service was deterred from promoting any activities with a religious significance because of sectarian differences. Experience of liaison staff during years in A.A.Ch.D. has been that differences in doctrine have never prevented Chaplains-General from united action in any policy which would promote spiritual welfare of A.W.S. More will be said of this later.

Proposals made to D. of E.

After the first visit to Areas in L.O's. tour of duty, it was realized that proposals in para. E, section "Literature" (the range of books of a semi-religious nature included in box libraries might be further extended from a list submitted by A.A.Ch.D. to D. of E.), must be carried through if personnel of A.W.S. were not to suffer from a narrowing of the field of reading matter supplied through A.R.S., with exclusion of so-called religious books. As will be seen later, steps were taken to correct this gap in educational literature by commencing our own library financed by Church Funds. G.A.D. Educ. (W.S.) helped in production of Nativity Play in Melbourne in 1943 and A.W.S. A.R.S. officers and K.C.Os. were able to render outstanding assistance in producing plays (of Perth Easter Festival 1944, L.N.R. School of A.R.S. (W.S.) Nativity Play Keller 1942) but it is considered that both A.A.Ch.D. and A.R.S. would have benefited had the initial planning and execution of all education along religious lines not been restricted to the Liaison Staff at A.A.Ch.D.

It will be seen that A.A.Ch.D.'s eventual gain of a grant of £1,000 from the C.-in-C's. Special Amalities Fund for the purchase of books selected and despatched by Liaison Staff partly alleviated the responsibility which A.A.Ch.D. later requested Church Committees to shoulder in regard to the expense of religious

educational projects for A.W.S., but the pioneering work in this effort could never have been done had A.A.Ch.D. relied on Army channels.

Inauguration of Libraries.

Following a grant made by the G.O.C., Qld. L. of C. Area from his Special Amenities Fund for the purchase of books selected by L.O. for Chaplains to lend to A.W.S., the Chaplain-General (C. of E.) agreed to recommend to League of Soldiers' Friends (the Victorian C. of E. Association inaugurated during last war for providing funds for the work of Chaplains with members of the Armed Services), that a special grant should be made by their Committee to A.A.Ch.D. for this purpose.

A.A.Ch.D. acknowledges the great debt owed by liaison work to this Association and to the C. of E. Federated War Work Council. All A.W.S. units appeared to be short of reading matter and thousands of books paid for by the Church of England and later by the Presbyterian and Methodist Churches were despatched by the liaison staff to units which invariably welcomed their arrival. Reference will be made later in history to grant from C.-in-C's. Special Amenities Fund for this purpose.

Through the generosity of the Churches, and particularly through the interest of the Archbishop of Sydney (Right Rev. H.W.L. Mowll) who placed this development before the C. of E. Federated War Work Council, 8,300 books were despatched as gifts to units from A.A.Ch.D.

Total grants for this period through 8 years were :-

Church of England	£1,210
Presbyterian	2450
Methodist	2450
Jewish War Effort Circle (for books of general nature)	1200
	<hr/>
	22,310

Attached reports in Appendix "B", Serials 9 and 10 give an indication of the areas covered.

Catalogue of libraries (Appendix "B", Serial 11) gives an indication of the type of books despatched.

May 44

Designs for improvisations of accommodation used for Church Services.

Owing to absence of chapel accommodation in the majority of units, with the assistance of Design Div. L.N.Q. sketches for above, approved by Chaplains-General and heads of A.W.S. were despatched to women officers and Chaplains throughout New Guinea and the Commonwealth. These were based on sketches drawn by an A.S.A.S. in a remote area and supplied by a civilian friend of A.A.Ch.D. Areas were asked to arrange for the colouring of their own folders and members of A.W.S. obtained hangings and dyes from the Amenities Service, L.O. securing the assistance of the A.W.S. officer at L.N.Q. A.A.A.S.

A sample of the folder and instruction accompanying it is attached (Appendix "B", Serial 12).

Many requests were received from areas for these folders and suggestions contained in them were implemented in remote A.A. Gun Sites and in huts where normally, surroundings were not conducive to worship.

Women were able to use their natural gifts for the artistic arrangement of hangings and made kneelers, stained floors

and .../

and hung pictures in these improvised chapels.

Pictures.

Pictures and suitable quotations were purchased from Church Funds and despatched for chapels and quiet rooms. These proved so popular that many were despatched for individual use. Copies of illustrated periodicals showing General Montgomery reading the Lesson at a Service in France were much in demand and were hung in many camp huts by A.W.S.

Further Supplies of popular quotations and poems (Appendix "B", Serial 14).

So great was the demand for these when samples purchased from Church Funds had been circulated that Design Division agreed to print some thousands. By the beginning of 1945, approx. 10,000 had been despatched to Borneo, N.G. and the Islands and throughout Australia. Samples are attached. "Desiderata", the "Divine Office of the Kitchen", "Courtesy" and "Life says to Youth" were unfailingly popular. It is considered that this branch of liaison work was greatly appreciated by the A.W.S. Many asked for copies to pass on to friends and in many cookhouses "The Divine Office of the Kitchen" was hung.

Visit of Mrs. Arthur Grenfell.

On 28th January, 1944, L.C. met Mrs. Arthur Grenfell in Sydney. Mrs. Grenfell, who was on a goodwill visit to Australia, represented the Ministry of Information, the British Y.W.C.A. and Mrs. Winston Churchill and had met heads of A.W.S. and Chaplain-General (Methodist) when in Melbourne. She had requested these senior officers to give consideration to the appointment of women assistants to Chaplains since the Y.W.C.A. were prohibited from conducting religious Services in the Army. Chaplains-General felt that it was essential that Mrs. Grenfell should be informed of Australian Army system; that A.W.S. Administrative Officers under G.R.Os. 151/44 and 27/44 were by charter of their appointment responsible for spiritual welfare of their women, that in the majority of cases by natural inclination and genuine desire for the welfare of those under their care they were sympathetic towards the work of Chaplains; and that liaison work had by reason of the strong backing of the heads of Women's Services and the stimulation of a new educational approach given them a practical guidetowards fulfilling their responsibilities.

A.A.Ch.D. and A.W.S. wished to point out to Mrs. Grenfell that the function of Y.W.C.A. representatives in the Australian Army was entirely different from her conception, as they were engaged to work under the Director of Amenities for purposes of general recreation and individual welfare, with no responsibility for spiritual welfare.

In this connection Captain Harteborn's report 21st July, 1943 (Appendix "A", Serial 4) is referred to. Mention is made of her interview with Mrs. Johnson, Y.W.C.A. War Services Commissioner. When spiritual welfare was discussed on 17th June, Mrs. Johnson is reported to have stated that, "In her opinion, the Y.W.C.A. representatives are not filling the type of role suggested; (a) because they are too few in number to get to know many of the servicewomen individually, and (b) because they are expressly instructed not to do any religious teaching, and are consequently not chosen for their qualifications to do such work."

A.A.Ch.D. had no knowledge at any time of any approach being made directly by Y.W.C.A. to the Army to alter this state of affairs.

Mrs. Grenfell was interested in samples of material sent out from A.A.Ch.D. and the report sent to her in London amplifying information given her in Sydney interview (Appendix

"B" .../

"B", Serial 15).

Request to Adjutant-General for grant from C.-in-C's. Special Amenities Fund.

30 Mar 44

Chaplain-General submitted above, following interview with D.A.G. III when they were informed that amenities for spiritual welfare, at the time being financed by the Church of England, did not come within scope of C.-in-C's. Fund (Appendix "B", Serial 15).

24 Jul 44

Request for Grant and Additional Liaison staff (Appendix "B", Serial 17.)

This request was renewed later and in addition a proposal made that additional liaison staff of Captain, Sergeant and Typists be posted to A.A.Ch.D.

31 Jul 44

C.-in-C. approved additional staff (Appendix "B", Serial 18).

Liaison Staff.

By 18th October, 1944, the full liaison staff had taken up duty. Lieut. M.McC. Burns, an A.A.M.W.S. officer who had unit experience in hospitals at 105 Gen. Hosp., Bonegilla, and 181 Gen. Hosp., Northfield, was found to be capable of deputising for the L.O. in every respect, and was later promoted Captain. Varied denominations were represented now as L.O. was an Anglican, Captain Burns a Presbyterian, and the office staff were Roman Catholic. From the initiation of liaison work the necessity for scrupulous attention to the needs of all denominations was felt to be necessary and although the liaison staff worked throughout for all denominations without consideration for their own particular religious background, a varied representation was found to be extremely helpful. The Ladies of the Grail (L.O.G.) were asked to recommend a member of A.W.S. to act as Sergeant and Spl. Cecily Roach from D.P.C., N.S.W. L. of C. Area was nominated. Pte. Maclean, formerly at L.S.R., O.C.T.U. in S.A. L. of C. Area joined the staff as Typists. Sgt. Roach had complete responsibility for financial side of the Department - keeping accounts in connection with Church Funds and C.-in-C's Special Grant and rendering regular reports for expenditure of same. Captain Burns and Sgt. Roach were able to assist L.O. with selection of books, their work in this regard taking them to N.S.W. as well as Victoria. Pte. Maclean was placed in charge of all despatch of books and costumes, copies designs for religious play costumes and typed all circulars, articles and plays despatched. Captain Burns visited Victoria, Qld. L. of C. Area and Tas. L. of C. Area on liaison duty to units. Her tactful approach to C.Os., A.W.S. officers and C.Ks. were favourably commented on and liaison work increased in scope rapidly with the assistance of these three A.W.S. who proved to have a flair for work for which there was no precedent in the Army.

1 Sep. 44

Renewal of Request for Grant.

Submission for grant from C.-in-C's Special Amenities Fund was renewed and A.G. called for further particulars. These were supplied.

28 Sep. 44

Lt.-Col. Crisp (Hospital and Amenities Visiting Officer) visited A.A.Ch.D. on behalf of C.-in-C. inspected the libraries purchased from Church Funds and his recommendations were as follows :-

Liaison work A.A.Ch.D. - Amenities for

Adjutant-General.

1. As directed I have perused the attached file 339/1/466, have interviewed the Chaplain-General and their Liaison Officer (Major Densay) and am of opinion that some action is required

hereon .../

Person.

2. I recommend that -

- (a) Army Education Service extends the box library service by instituting a special box library for Women's Services;
- (b) The books to be included therein be selected by the Liaison Officer, A.W.A.S., A.A.Ch.D.
- (c) Distribution of such box libraries be directed by Liaison Officer, A.W.A.S., A.A.Ch.D.

(Sgd.) A.P. CRISP Lt.-Col.
Hospital and Amenities Visiting Officer.

28 Sep. 44 D.A.G. 3.

C.-in-C. has seen and approved these arrangements. Would you ask Major Deasy to settle the details with you.

(Sgd.) C.E.K. LEYD A.G.

Liaison with D. of E. and D. of A. followed and it was decided that a box library be purchased from the gift of £1,000 from the C.-in-C's. Special Fund for the purchase of box libraries for Women's Services known as "A.A. Amenities Service - Chaplains Library for A.W.S.": that the Liaison staff should select same, and be responsible for delivery to units whilst payment be effected through D. of E. whilst advice be given to A.A.Ch.D. as to progressive expenditure. (Appendix "B", Serials 19 and 20). The books in the libraries were clearly stamped "A.A. Amenities Service Chaplains Library for A.W.S." and a special label designed by Design Division placed in each. The libraries were selected by Liaison staff, packed in consignments of 40 in special boxes (priced at approx. £1 each) and cost of which was deducted from £1,000 grant and despatched to units through M.F.O.

Working of Scheme.

Books were purchased at retail stores in all States (since wholesale stocks in small quantities were not available, and A.R.S. were able to arrange for discount on retail sales) by L.O., Asst. L.O. and Sgt.: accounts were rendered in triplicate; Sgt. checked same and furnished duplicate copies to Amenities Service for payment and information given by Sgt. Rosch.

19 Oct. 45. Staff Instruction.

A staff instruction with an appendix denoting units to which consignments were sent was issued through D.A.G. 1 to all areas, advising despatch of these libraries through M.F.O. (Appendix "B", Serial 21). Unlike the books purchased from Church funds, these libraries were taken on charge of units and were to be returned to D.A.G. Amenities of the formation after they had been read. They were to be distributed by the Chaplains to A.W.S. A further staff instruction was issued on 24th January, 1946, in same terms (Appendix "B", Serial 22). In all, approximately 8,000 books were despatched. Titles are included in catalogue in Appendix "B", Serial 11.

Lectures to L.H.Q. A.W.S. Senior Adm. Schools, L.H.Q. A.W.S.O.S. and subsequent contacts with A.W.S. officers.

L.O. was given two forty minute periods at every course in above schools for a lecture on spiritual welfare A.W.S. In period prior to her appointment (before the initiation of L.H.Q. A.W.S. Senior Adm. Schools) the period at A.W.S.O.S. had been taken by her when she was Asst. Controller, Vic. L. of C. Area and when she was transferred to the appointment of Asst. Controller, First Aust. Army, the period was taken by Controller A.W.A.S.

Asst. .../

8.
Liaison Area

Asst. ~~Controller~~ usually accompanied L.O. to these lectures, taking with her samples of material despatched from A.A.Ch.D. In the absence of L.O. on visits to formations and areas, Asst. L.O. delivered the lectures - précis of lecture is attached in Appendix "B", Serial 83).

The points at conclusion of précis, stressing need for co-operation of A.W.S. officers with Chaplains were found to be particularly helpful and copies of these were given to Asst. Controllers.

The contacts made with A.W.S. officers at these schools were invaluable: any difficulties in individual units regarding liaison with Chaplains were raised, helpful suggestions were frequently given to L.O. by officers and many of them visited the Department subsequently to select books for their units and discuss production of plays, furnishings for chapels and quiet rooms. Through A.W.S. officers on staff of D.M.T. it was arranged that Chaplains in areas should give lectures at M.C.C. Schools on functions of A.A.Ch.D., and Senior Chaplains were forwarded copies of précis compiled by liaison staff.

Compilation of Book of Readings and Prayers.

Immediately liaison work commenced, L.O. began above. In every visit to formations and areas it was clear that a book to assist A.W.S. officers holding informal morning and evening prayers in units for C. of E. and R.D. was required: that supplies of suitable anthologies of readings and prayers from A.A.Ch.D. were insufficient, and that a pocket-size edition devised to meet the particular needs of Australian servicewomen, particularly those in forward areas, was required urgently. In reply to questionnaire (Appendix "E", Serial 3) sent at outset of liaison work, innumerable units asked for anthologies of prayers. Report from Queensland A.W.A.S. in Appendix "E", Serial 6 demonstrates this clearly.

The work was necessarily many months in compilation owing to absences from H.Q. of L.O., but with increase of staff, assistance was given in typing, checking references and indexing of matter for the book and L.O. was relieved from more detailed administration of the Department. The Chaplains-General and Reads of A.W.S. agreed to a request being made for recognition of the book as an official Army publication and a draft was submitted to C.-in-C. in March, 1946. (Reads of A.W.S. had been asked for recommendations for material to be included in this book and a few were received).

Steps leading in publication will be found in Appendix "B", Serial 84.

Approval was given for 50,000 copies, the distribution to be one to every officer and C.S. of A.W.S. belonging to C. of E., Free., Meth. and United Churches requiring same.

Approval for use of copyright material had to be sought from U.K. and U.S.A. This was done through Asst. Army Staff, London and Washington and the approval readily given. Months elapsed before material could be used however, as so many firms had to be contacted. Many in London had been blitzed.

The book was classified as an Australian Army book issued under the authority of the C.-in-C. and given the number A.A.R.25. A request was then made to Adjutant-General that H.R. H., The Duchess of Gloucester, as Honorary Colonel in Chief of A.A.W.S., A.W.A.S. and A.A.W.W.S. might graciously agree to write a foreword. H.R.H. agreed to do this and it is felt that this message, as a reminder of the lead in spiritual matters given to the Empire by the Royal Family, helped the publication very much indeed. Copy of the message is attached: (Appendix "B", Serial 84).

8 July 45.

Staff Instruction re A.A.B.35.

The Book had been eagerly anticipated by A.W.S. for months and in July a staff instruction was issued concerning its distribution and despatch (Appendix "B", Serial 27). Distribution was made in the main through D.F.S.S. although liaison staff despatched consignments to forward areas through M.P.O., and also arranged for Chaplains C. of E. and P.D. to receive individual copies immediately.

The consignments for A.W.S. were addressed to Senior A.W.S. officer in a formation or area with largest number of personnel under control or command, and she allocated numbers to other two women's services as required. Each Principal Matron and Asst. Controller was informed of the number sent to each formation and area and was advised of method of despatch so that no delay ensued. Many copies of explanatory memo (Appendix "B", Serial 28) were sent direct from liaison staff in order that women in every unit should realise the history and purpose of the publication.

Reception of A.A.B.35.

A.W.S. officers reported that every member offered one of these books took one. Many regarded it as a special memento of Army life and were pleased that the book was an individual issue. A few of the comments received are shown in Appendix "B", Serial 28. Hundreds of letters from Senior A.W.S. officers, C.Os., Chaplains and A.W.S. officers and G.Ns. were received at A.A.Ch.D. Requests were made for its publication for sale to civilians.

Copies were sent to U.K. and U.S.A., to affiliated Services and interested persons.

Offer of A.A.B.35 for use of W.R.A.N.S. and W.A.A.A.F.

The Book was offered to Senior Chaplain, R.A.W. and Staff Chaplains, R.A.A.F. (Appendix "B", Serial 27). Chief Officer, W.R.A.N.S. and Director, W.A.A.A.F. were consulted prior to this action. Although Chaplains at Conferences appeared desirous of using the book no action was taken by them, R.A.A.F. Staff Chaplains informing A.A.Ch.D. that with cessation of hostilities (which came before a decision was reached) they felt the book was not required for W.A.A.A.F.

(For copy of A.A.B.35 see Appendix "B", Serial 28).

Christmas and Easter Seasons.

It was considered that special reminder of significance of above should be sent from A.A.Ch.D. In December, 1943, this was done in the form of the Christmas Greeting from Heads of A.W.S. (Appendix "B", Serial 3).

Later memos were sent by L.O. to Heads of A.W.S. before Easter and Christmas (Appendix "B", Serial 28).

By 1944 A.A.Ch.D. had definite programmes for Christmas and women officers expected assistance with materials. Consequently in addition to advice to Service Heads from A.A.Ch.D. a Staff Instruction (Appendix "E", Serial 30) went to all areas.

This was considered a definite development in liaison work as no comparable instruction is known to have been issued previously. Specimen reply from an area is shown in Appendix "B", Serial 31.

Carols were purchased through a grant from A.A. Amenities Service in 1944, but for Easter and for Christmas 1945 all supplies were purchased through a grant from the League of Soldiers' Friends (Church of England, Victoria).

For .../

For samples of Christmas and Easter material (See Appendix "B").

Explanatory memos 1944 and 1945 Points for Production of Nativity Plays	Appendix "B", Serial 22			
Paper on Carols	"	"	"	33
Christmas Precis	"	"	"	34
Designs for Nativity Play Costumes	"	"	"	35
Nativity Plays - Outside the Stable	"	"	"	36
Story of Christmas	"	"	"	37
in mime	"	"	"	38
A Christmas Play	"	"	"	39
Everyman of Sycamore Street (Modern Play)	"	"	"	40
Easter Plays - Simple Easter Tablesaux	"	"	"	41
Christ Crucified	"	"	"	42
Directions for costumes for Christ crucified	"	"	"	43
Programmes - Carol Evening at AWS Convalescent Home Melb., 1944	"	"	"	44
Nativity Play AWS Hobart, 1944	"	"	"	45
Nativity Play AWS Townsville, 1944	"	"	"	46
Nativity Play AWS Melbourne, 1944	"	"	"	47
Nativity Play AWS Hobart, 1944	"	"	"	48

The following list demonstrates the widespread appeal that suggestions for performance of religious drama have evoked. Plays were performed as follows:-

- Easter Plays - 5-6 April 1944 Townsville AWS at St. James Cathedral
- 3-4 April 1945 Perth AWS (Assembly Hall)
- Nativity Plays - 23 Dec 1943 Melbourne AWAS (prior to Mission work) (out of doors).
- 18 Dec 1944 Adelaide AWAS - at Barracks
- 19 Dec 1944 LEQ Army Education School (out of doors).
- 20 Dec 1944 Hobart (AWS) - in Drill Hall
- 21 Dec 1944 St. James Cathedral Townsville
- 22 Dec 1944 Balcombe (Victoria) AWAS Sign.
- 22 Dec 1944 Melbourne - Out of doors
"Wrong Wrong"
- 24 Dec 1944 2/7 AGH (New Guinea) AAWNS
- 24 Dec 1944, AWAS joined civilians in Nativity Play arranged by Army Chaplain in Marree, Church of England, Rth. Qld.
- 19 Dec 1945 Melbourne (AWS) - Out of doors
- 19-20 Dec 1945 Darwin (AWS) in RAAF Recreation hut
- 21 Dec Hobart (AWS) - Indoors
- 23 Dec Isa (AWAS) in N.Q. Chapel

In Appendix "B", Serial 47 are comments on some of the plays. The two Mission Officers have found that it is possible to stimulate AWS interest in religious drama provided plays may be adapted for an all female Army caste. Accordingly all plays sent out were adapted, reworded in sufficient quantities to provide adequate script for rehearsals and were accompanied by designs for costumes and explicit instructions on performance. Books such as "Children in the Market Place", "Costuming the Biblical Play" were sent to units anticipating these productions.

A list of religious plays which were kept at A.A.Ch.D. is attached (Appendix "B", Serial 50).

Close .../

Close liaison was kept with A.W.S. - A.A. Auxiliaries Service assisted greatly with arrangements for dyeing hessian and other Auxiliaries materials. Great interest was evoked in units when girls proceeded to make their own costumes and after the plays had been performed many units sent costumes to Liaison Staff to use as a pool for the Commonwealth. These costumes made in Townsville for the first Passion Play travelled to Perth for the Easter Festival and later to Darwin for the Nativity Play.

Outdoor performances were found to be excellent for maintaining reverence although weather conditions cause anxiety. Names of players were not given on programmes: all rehearsing was done in their spare time and much co-operation was given by civilians, e.g. the choir conductor at Easter Festival in Perth was a civilian and in Townsville many properties were lent by civilians. The outstanding achievements were probably the early Nativity Plays in Melbourne: the Passion Play in 1944 at Townsville, the Perth Easter Festival and the Darwin Nativity Play. The conception of the Passion Play sprang from a suggestion during the L.C.'s visit to Townsville and an enthusiastic A.A.W.S. Auxiliaries Officer and the Senior A.W.A.S. Officer of the Sub-Area worked untiringly. The performance was a pioneering step as apart from the Nativity Plays in Melbourne, no religious plays had been performed in the Army. The Easter Festival in Perth aroused interest in every unit in the area and men and women - Army and civilian - packed the Assembly Hall on two nights. The tableaux were exceedingly beautiful.

At the Darwin Nativity Play there was an attendance of 800 men on two successive nights. Considering the remoteness of the area and the fact that costumes and lights had to be flown from Melbourne, the organisation was excellent. No-one in Melbourne will forget the plays in the gardens of "Ben Ledi" and "Grong Grong" when players and background blended into perfect harmony.

Dramatic work involved liaison staff in much detailed preparation as all areas producing plays required help, but it is considered that those who saw or took part in these performances will take useful knowledge back to civilian life.

Material of special interest to individuals.

Articles and pamphlets which were of interest to women were read and despatched through the Heads of A.W.S. The S.O.A. publication "Facing Suffering" was read and 200 copies despatched (September 45 Appendix "B", Serial 51).

In June 45 200 copies of "The Finest Job in the World" - a B.E.C. talk of interest to officers - were despatched (Appendix "B", Serial 52).

The Grail Movement (K.C.) prepared an article and questionnaire on Marriage which was sent to all formations and areas - July 1944 (Appendix "B", Serial 53).

Many copies of "The King's Call to Prayer" and miscellaneous prayers later included in A.A.R.35 and articles such as "Passion Play in F.O.W. Camp" were sent to officers and O.Ms. who were interested (Appendix "E", Serial 54).

Information was sent concerning the A.B.C. broadcast of Dorothy Sayers "Man Born to be King" (Appendix "B", Serial 55), and many units were able to listen in. The books were very much in demand as a consequence.

Church of England and Roman Catholic Publications.

Two pamphlets on preparation for women's church work in the post-war period were despatched (100 C. of E., 200 R.C.) through Heads of A.W.S. Covering memos stated that they were for circulation to denominations specifically named.

(Samples of this material are attached (Appendix "N", Serial 55 and 57)).

Literature on Training of Children.

Children's books of prayers, G. of E., R.C. and P.D. were sent in all selections of books purchased from Church funds. These were paid for by denominations named and were invariably well received; they were beautifully illustrated and many enquiries concerning cost and piece of purchase were made by A.W.S. who wished to buy copies to send to small relatives.

So great was the interest in this form of literature that it was decided to ask the Church of England to make available the pamphlet "Spiritual Parentcraft".

The League of Soldiers' Friends printed at their own expense for A.W.S. 8,000 sets of this publication and they were distributed to G. of E. and P.D. A.W.S. throughout the Commonwealth and Islands.

A covering memo accompanied the pamphlet explaining that it should be distributed with discrimination, that those interested should probably come within the following categories - women awaiting discharge in order to set up homes of their own, certain personnel with whom welfare officers in L. of C. Areas were in touch, and personnel anticipating civilian occupation connected with youth work (Memo and pamphlet are attached, Appendix "B", Serial 58).

Special consignments of books for welfare officers.

In August, 1945, liaison staff requested Church Committees to make special grants for purchase of books for following :-

- (1) Sick personnel confined to hospital for periods as long as twelve months;
- (2) Sick personnel in hospitals visited regularly by Army Women's Services Welfare Officers and whose circumstances necessitated special consideration owing to absence from their home States, personal anxieties, etc.
- (3) Personnel discharged on special grounds, cared for by Department of Social Services and with whom contact was maintained by A.W.S. Welfare Officers. Frequently their circumstances prevented their having funds with which to purchase helpful reading matter of a spiritual nature.

It was felt that a donation towards purchasing books for these girls would be a very suitable method of employment of funds, provided by Church people.

The Committee approached immediately subscribed as follows :-

League of Soldiers' Friends (G. of E.)	£100
Soldiers' Welfare (Presbyterian)	£80
	<hr/>
	£180

Books on religious themes, travel, hobbies (incl. gardening and needlework) and books of illustrated matter suitable for invalids were selected. Good novels were put in each consignment. In Qtd. L. of C. Area, A.W.A.S. and A.A.E.W.S. framed the set of attractive pictures sent for distribution in their Area and they obtained a grant from the U.C.U's. Special Amenity Fund for this purpose.

Chaplains-General inquiries re supply of liquor to A.W.A.S. and A.A.E.W.S.

On 8th July, 1946, the Chaplains-General sent an inquiry to Controllers A.W.A.S. and A.A.M.W.S. re supply of liquor to members of their Services, asking for information in order to satisfy occasional inquiries from outside sources. Correspondence is attached - Appendix "B", Serial 50. No queries were ever received by liaison staff on this subject.

Dec. 46

Rehabilitation.

Following a Conference between Chaplains-General, A.A.S. (W.S.) and Heads of A.W.S., a staff instruction was issued advising all Areas that personnel on discharge should have the opportunity of meeting Chaplains attached to R.R. & C.D.Ds.

In the case of female personnel the senior representative of the appropriate Women's Service in the Area was to exercise discretion as to whether information in particular cases should be passed to civil clergymen (See Appendix "B", Serial 60).

Postwar Plan.

In February, 1946, liaison staff drafted a folder which was designed to consolidate connection formed between A.W.S. and Chaplains into a personal link in civilian life. The Adjutant-General when approached stated that it would have to be circulated from the Chaplains-General and not as an official Army publication.

The Chaplains-General accordingly arranged for the expense (Approx. £100) of 30,000 copies to be met by their respective Churches and it was circulated through Women Officers in February, 1946. Demobilisation had commenced in October, 1945. Copies were sent to all Chaplains, clergy and ministers throughout Australia and to all A.W.S. personnel discharged since October, 1945. This involved a heavy burden of clerical work, but was considered worth while as it was necessary for clergy and ministers to know about the folder they had received. Copies of the folder were also sent to Heads of Schools and Church groups. Reception of the folder was excellent. Normally the distribution was made through units, but arrangements were also made for all members of A.W.S. on termination of appointment or discharge to receive a copy if they had not already done so. Many A.W.S. were seen reading it and expressed pleasure at the attractive form in which it was compiled. The illustrations were drawn by an A.A.M.W.S. Cpl. at 115 Gen. Hosp.

Liaison staff considered that the folder is a summary of all suggestions made to women from A.A.Ch.D. For folder and sample of memo sent to Heads of A.W.S. in Areas see Appendix "B", Serial 51.

Re-allocation of books and pictures from Church Grants.

Material despatched from Church funds had been an outright gift to members of A.W.S. However it was thought that some units might not wish to retain books. Accordingly Heads of A.W.S. were requested to inform units that they could be returned to A.A.Ch.D. if other units in the area did not require them (See Appendix "B"). Approximately 400 were returned and these were forwarded to the Committees concerned.

Aust. Army Amenity Service - Chaplains' Library for A.W.S. of course remained the property of the Amenity Service.

Samples of material from A.A.Ch.D. sent to all Churches.

Folders containing samples of all material despatched from A.A.Ch.D. was sent to Heads of Churches and Youth Organisations throughout the Commonwealth. It was felt that this would give them an idea of the work which the Department had proved successful with women between the ages of 18-45. (See

Appendix .../

CONCLUSIONS.

The appointment of a liaison staff for A.W.S. to A.A.Ch.D. would appear from results to be the most satisfactory method of presenting feminine needs to the Chaplains. On the whole A.W.S. officers were found to be alive to spiritual welfare of their personnel and only required tangible assistance in the form of lectures, suggestions for creating a sympathetic atmosphere for Chaplains to work in, and material amenities such as music, books, pictures not normally supplied through other Army sources. The interest which A.W.S. officers showed in the voluntary holding of morning and evening prayers in units, their visits to A.A.Ch.D. to obtain assistance which could be offered there, their frequent requests for amenities, and their enthusiastic response to any suggestions made to them were spontaneous and encouraging. Extracts from correspondence in Appendix "C" will demonstrate these points.

Liaison with Heads of A.W.S.

Frequent Conferences were arranged between A.A.G. (W.S.) Heads of A.W.S. and Chaplains-General and material despatched from liaison staff was sent through Heads of A.W.S., or by arrangement with them, direct to areas, formations or units concerned. They requested that regular reports be sent them on spiritual welfare and these were forwarded by L.C. In a similar manner any reports from Chaplains bearing on A.W.S. were conveyed by liaison staff to Heads of A.W.S.

One of the most encouraging features in liaison work was the virile support given by Heads of A.W.S. who were behind every new step. Opportunities to meet Principal Matrons and Asst. Controllers at H.Q., A.W.S. Conferences were of great assistance. It is considered that spiritual welfare of A.W.S. owed a great deal to personal leadership of A.A.G. (W.S.) and Heads of A.W.S.

Staff Procedure.

L.C. was permitted to correspond direct with Chaplains. D.A.Cs.G. and A.Cs.G. and Senior Chaplains were informed of any action taken which would be of interest. Heads of A.W.S. were informed regularly of consignments of amenities sent direct from A.A.Ch.D. to A.W.S. and of any direct correspondence with A.W.S. officers. In many cases it was essential to correspond direct with A.W.S. officers as details concerning consignments of books, costumes, etc. did not concern Heads of A.W.S.

On matters such as Publication of A.A.B.35, advice to areas of impending liaison visits (for which his authority was given) and grant from C.-in-C's. Special Fund for libraries, L.C. was permitted to contact Adjutant-General Direct.

Liaison with Church Committees and procedure with accounts.

All accounts rendered for payment by Church Committees bore the signature of appropriate Chaplain-General. Liaison staff opened accounts, checked accounts, but at their own request, did not handle money. Regular reports in receipting of amenities, selection of books, etc. were furnished to Church Committees. They were invariably most generous and no request for additional expenditure was ever refused. In this connection the Church of England was particularly helpful.

Liaison with Women's Church Groups.

It was felt advisable to invite women of representative denominations to visit A.A.Ch.D. to see work done

there .../

there for A.W.S. The Girls' Friendly Society (C. of E.), the Women's Inter-Church Council and Inter-Church Girls' Committee (C. of E. and P.D.), the Soldiers' Welfare Association (Pres.), The Ladies of the Grail and the National Catholic Girls' Movement (R.C.). Y.W.C.A. Assistant Commissioners and Y.W.C.A. Women's Services representatives also visited A.A.Ch.D. and L.C. gave lectures on liaison work at their training courses in Melbourne. L.C. also visited the Grail ladies at "Tay Craggan" from time to time and addressed the Women's Inter-Church Council.

Material used by liaison staff was generously supplied as follows :- books of Children's Prayers by Mothers' Union (C. of E.), pamphlet entitled "Spiritual Parentcraft" by League of Soldiers' Friends (C. of E.) and Home and Family Exhibition Folder by Ladies of the Grail (R.C.). Y.W.C.A. also sent sample of their youth leadership courses.

In return, liaison staff sent these groups samples of all their work (A.A.B.35, Plays and directions for production, music, catalogues of books, folder on Planning For the Future).

As previously stated, A.A.Ch.D. arranged distribution of material which the Churches wished to give to their women (C. of E. publication).

Co-operation between all Denominations.

No instance of lack of co-operation for any denominational reason was ever noted. The liaison staff worked equally for Chaplains-General of all denominations and their own representation of different Churches was found to be useful when gathering material to send out. A.W.S. officers were reminded of their equal responsibility to all denominations notwithstanding their own opinions.

With exception of A.A.B.35 which was for C. of E. and P.D. only, two publications circulated at request of C. of E. and R.C. Churches, and certain books of readings and prayers, all material issued from A.A.Ch.D., was all sent for distribution to all denominations and was approved by all Chaplains-General.

Liaison Officers.

Functions and qualifications of Liaison Officers were not in any way comparable to those of Women Assistants to Chaplains in England, nor is it considered that such a scheme would work in the Australian Army at this juncture. Liaison Officers require a knowledge of Army life and conditions and outlook of women whose viewpoint they are appointed to represent: their approach to units is very much facilitated by the possession of previous experience in another branch of Army life than that of the A.A.Ch.D. They require a tolerant outlook in order that they may give all denominations equal consideration and also require a strong sympathy for the work of Chaplains. A good educational background is necessary if the work is to proceed along lines laid down in this war. Liaison staff found it necessary to provide a constant stimulus to A.W.S. officers by giving them suggestions, new books, libraries, plays, etc. A practical approach through these materials is necessary and the need for replying to requests promptly and satisfying demands for material cannot be stressed too much - unless this is done confidence is lost in the organisation.

Liaison staff endeavoured to keep needs of women in forward areas to the forefront and supplies were always sent there first.

Liaison staff require initiative as they were required to initiate all policy.

Emphasis on feminine needs.

This was maintained in selection of books which related lives of famous women, e.g. Five Marys, Women of the Bible, the Hospitals Under Fire, Women in Warfare. In selection of books dealing with gardening and sewing, in adoption of plays to suit a female taste, in the encouragement in units of use of female talents to stain floors for quiet rooms and chapels, to make kneelers and hangings. Several proposals which failed to arouse male interest were singularly successful with women.

Liaison with Chaplains.

This was successful once the purpose of the work was realized. An article on Liaison work published in the C. of R. Chaplains' Magazine "Capellanus" was helpful. Chaplains corresponded regularly with L.C. and welcomed all supplies. In visiting units it was often found that Chaplains were unaware of provisions made for feminine welfare and well-being and A.W.S. Adm. Officers were asked to show Chaplains any new instructions concerning women which might assist in maintenance of morale. Chaplains consulted Liaison staff occasionally on individual problems of welfare but fortunately these cases were few as the majority were adjusted locally between the A.W.S. officers and the Chaplains concerned.

In many cases Chaplains in male units wrote to Liaison staff for supplies and these were forwarded.

A.W.S. officers were asked to see that Principal Matrons and Asst. Controllers met Chaplains on visits of inspection and A.C.C., D.A.C.B. and Senior Chaplains were asked to contact women officers also.

Visits to Areas.

Visits of Liaison Staff.

Visits of Liaison staff were as follows:-

Liaison Officer

Vic L of C Area (Old L of C Area (First Army	20 Jan - 7 Feb 44	19 days
MT Force	8 Feb - 11 Mar 44	31 days
(New L of C Area	10 Jun - 28 Jun 44	18 days
(Second Army	14 Sep - 28 Sep 44	15 days
Western Comd	3 Apr - 10 Apr 45	8 days
SA L of C Area	8 May - 12 May 45	5 days
Old L of C Area (MT Force, Morotai, Borneo	9 Jul - 16 Jul 45	10 days
(New Guinea and Rabaul	14 Nov - 23 Dec 45	40 days
		<u>139 days</u>

Asst. Liaison Officer.

Vic L of C Area	14 May - 5 Jun 45	22 days
(Old L of C Area (8 Div	27 Aug - 12 Sep 45	17 days
Trn L of C Area	18 Dec - 22 Dec 45	5 days
		<u>48 days</u>

In every case a staff instruction signed by the A.S. preceded visit. (See Appendix "B"). When visit was paid to Borneo, E.G. and the Islands a special submission was made to A.S. owing to war restrictions on members of A.W.A.S. leaving Australia. The Chaplains-General and Heads of the A.W.S. wrote to their respective representatives asking for their co-operation. On arrival in an Area, and after L.C. had called on appropriate

Senior .../

Senior Staff Officer, a Conference was arranged between Senior Chaplains, Heads of A.W.S. and a representative of "A" Branch.

General points on Liaison were then discussed and an itinerary drawn up. Liaison staff were given an opportunity to meet and address women officers and inform them of any new work initiated at A.A.Ch.D. Plans for co-operation between Chaplains and A.W.S. officers were then discussed. These meetings were very useful. On visits to units, liaison officer called on C.O. and had Conference with women officers and Chaplains which C.O. or his representative sometimes attended. Points raised were usually similar to those enumerated in original questionnaire sent from A.A.Ch.D. Samples of material sent from A.A.Ch.D. were shown and these invariably aroused interest at unit Conferences and at Discussion Groups with C.Re. An opportunity for addressing C.Re. was always asked for and object of liaison work was then explained, samples of material were passed around in an informal manner and officers endeavoured to stimulate interest in plays, books or furnishings.

Liaison visits need to be approached with tact. It is regretted that more time could not be spent visiting as out of visits came the Passion Play at Townsville, the idea of a publication such as A.A.B.35, the scheme of circulating libraries and pictures.

It is recommended that if this Department should be renewed an adequate staff be appointed immediately. It was considered better to work with a small, carefully chosen staff at H.Q., A.W.S. (for this staff had specialised knowledge of supplies required) rather than to request representatives in areas (as in the case of other Directorates with A.W.S. representation). Should supplies be sent out in any large quantity, however, the liaison staff will be hard-pressed if they are to continue essential task of visiting as well.

(Signed) *H.K. Jersey, Major.*
 L.O. (WS) to AA Ch.D.
 17 April 1946.

CHRISTMAS 1945.

Christmas Books already Despatched from AA Ch D.

A small number of books containing carols and Christmas illustrations were despatched this week to chaplains at the following:-

Adv HQ	2/11 Aust Gen Hosp
First Aust Army	2/8 Aust Gen Hosp
2/1 Aust Gen Hosp	2/9 Aust Gen Hosp
2/4 Aust Gen Hosp	2/11 Aust Gen Hosp
2/5 Aust Gen Hosp	2/14 Aust Gen Hosp
2/6 Aust Gen Hosp	

Carols.

The League of Soldiers Friends (C of S) has generously donated funds for the purchase of carols for use in AWS units. Carol booklets, collections of Czechoslovak Carols and Oxford books of Carols are forwarded. The last two collections will be of use to units arranging Christmas entertainments when Carols of different nations are sung or Nativity Plays performed.

It is requested that all units receive one copy of the Carol booklet. If number of copies sent from this Department is insufficient to cover every unit, the Heads of AWS in appropriate areas can remind their officers in metropolitan units this month that carols are now on sale in city stores.

Information on Carols.

Copies of a paper on carols are attached. These might be used by the member of a carol singing group when wishing to give the audience a description of the numbers to be sung.

Christmas Decorations.

Copies of a 4-page précis are attached. The suggestions might provide ideas for programme illustrations or wall decorations if there is any artistic talent available in a unit. They will help to create a Christmas atmosphere.

Nativity Plays.

Designs for costumes and directions for performances will be provided direct from AA Ch D on application from any unit which has decided to perform a play. A limited supply of simple but beautiful costumes is available at AA Ch D, and any unit requiring same may have them on application direct. To ensure prompt delivery, AA Ch D should be notified by signal W2 end of second week in November. AWS officers are reminded of the excellent use to which Amenity materials may be put in provision of costumes.

Attached are copies of "A Christmas Play" (Play "2" despatched last year), copies of "Everyman of Everystreet" (a more elaborate play) and "Outside the Stable" (a very simple play).

It is suggested that all units receive copies of these. We would recommend "Everyman of Everystreet" to the attention of AWAS in Western Command and AWAS at 27 AWAS Barrack, Yabbera.

Additional plays which might be useful for play reading evenings are attached for the following units:-

AWAS First Aust Army	The Cradle King (2 copies)
AWAS NT Force	The Cradle King (2 copies)
AWAS Qld L of C Area	The Cradle King (2 copies)

Nativity Plays (Cont'd)

AWAS Qld L of C Area	The Cradle King (2 copies)
AWAS Vic L of C Area	The Cradle King and They Saw a Star (2 copies)
AWAS SA L of C Area	A Great and Mighty Wonder (3 copies)
AWAS Western Comd	and Cradle King
AWAS Tas L of C Area	The Cradle King and How Far

If AWAS in Townsville area contemplate another play in the Anglican Cathedral, they would be interested in "The Story of the First Christmas".

For AWAS who have already performed plays and are interested in simple tableaux, the following are attached:-

2/7 Aust Gen Hosp	How Far and Adeste Fideles
2 AWH	Adeste Fideles (2 copies)

Areas Interested in Performances.

AWAS Qld L of C Area

Asst Controller will recall that inquiries concerning Christmas plays were made by Captain McKinnon 27 AWAS barracks, Yeronga, Cpl Richards 1 Aust Composite Unit, Cpl Frederick AES, and Cpl Zolner 96 Aust Wireless Section.

AWAS SA L of C Area

Asst Controller will recall that personnel at 118 (Brisbane) Mil Hosp Greenalopes requested that plays be sent them as one of their NCOs was experienced in play production. Personnel at 2 AWH may contemplate another religious play performance.

AWAS NSW L of C Area

Asst Controller will recall that personnel at 115 (Concord) Mil Hosp performed a religious play this year and they may contemplate performing a Nativity Play.

AWAS Vic L of C Area.

Asst Controller will recall that Capt Roberts and Lt Robertson requested that Christmas plays suitable for performance at 118 (Heidelberg) Mil Hosp be sent them.

Dates of Performance and Record of Success.

It is requested that IO be advised of dates of any performances of plays. AA Ch D would appreciate receipt of any photographs of the performances. If there is no Mil History photographer available, arrangements can usually be made in a metropolitan area for a civilian firm to take the photographs. These are best taken at rehearsals as the atmosphere of a final performance is destroyed by flashlights and the noise of camera clickings.

Liaison with Chaplains.

All chaplains will be advised of goods despatched and it is requested that AWAS officers consult them about the arrangements for Christmas services, carol singing and play performances. AWAS officers in charge of metropolitan barracks are requested to see that personnel, particularly those in transit, are aware of times for church services.



DEPARTMENT OF THE ARMY

A. A. Ch. D.
477 St. Kilda Road Melbourne

(ADJUTANT-GENERAL)

ALLIED LAND FORCES HEADQUARTERS,
VICTORIA BARRACKS

Quote in

Reply _____

Melbourne, S.C.1, 27th June, 1945.

Senior Chaplain, R.A.N.			
Staff Chaplain (C. of E.), R.A.A.F.			
"	"	[redacted]	"
"	"	(Meth.)	"
"	"	(Pres.)	"
"	"	(O.F.D.)	"

BOOK OF READINGS AND PRAYERS.

Further to the Conference held at A.A.Ch.D. 7th June re Book of Readings and Prayers for members of Army Women's Services compiled by L.O. (A.W.S.) to A.A.Ch.D.

2. It is advised that A.A.Ch.D. would be glad to make the book available for use of service women in R.A.N. or R.A.A.F. should the Senior Chaplain or Staff Chaplains and heads of Women's Services in the R.A.N. or R.A.A.F. so desire.

3. In the book as it will be issued to members of A.W.S., on page 1 the cover design will be repeated. Page 2 is blank, page 3 contains the foreword from H.R.H., the Duchess of Gloucester, and page 4 is blank.

A copy of the message from H.R.H. to Army Women's Services is attached for your information. You may wish to apply to Canberra for your own foreword or for permission to use this message with minor alterations.

It is requested that the matter of this message be regarded as confidential as it has not yet been passed on to officers and other ranks of Army Women's Services.

4. Owing to the nature of the publication and the authority for use of copyright material obtained for A.A.Ch.D., the use of the book by members of other services would require to be subject to the following conditions :-

(a) No alterations or additions whatsoever to be made in the existing text and set up except as set out in sub-para. (d).

(b) The following acknowledgment to be made :-

"This book, which is in the form compiled for members of Army Women's Services has been made available for the use of (term designating women serving in the R.A.N. or R.A.A.F.) through the Australian Army Chaplains Department."

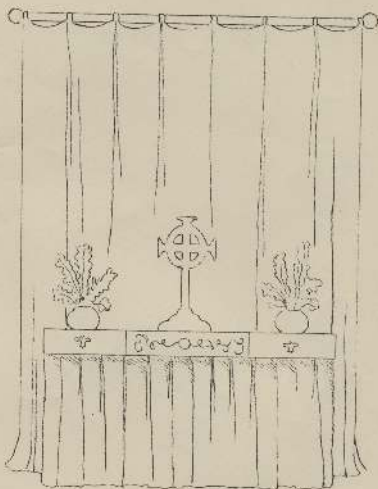
This acknowledgment to appear on page 4, the page immediately following the message from H.R.H. (should one be obtained for women serving in the R.A.N. or R.A.A.F.). Should the message be omitted the acknowledgment should appear on page 2.

(c) Cover design and wording to be retained, substituting R.A.N. or R.A.A.F. badges and terms for Army badges and terms. A different colour could be used for the cover.

(d) .../

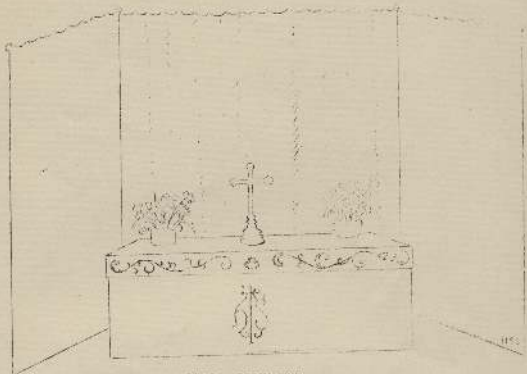
The sketches contained in this folder were issued under the authority of the Chairman-General and recommended to the attention of members of A.S.S. by the Chairman-in-Chief and the Controller A.S.S. and A.A.S.S.

They are intended as suggestions whereby members of A.S.S. may assist Chairman in improving surroundings in which services are currently held by use of material available through his source. They are designed with a view to encouraging individual effort rather than uniformity of design.



PERMANENT - With Hanging Dressal.

- Curtain - Blue hessian 6'6" x 8'0" Hung from height of 7'9" from floor.
- Frontal - Folded natural hessian 5'0" x 3'6" or shorter if this is too full.
- Super-Frontal - Natural hessian 4'0" x 6" embroidered in blue to tone with curtain, deep orange to match brass, green and yellow.
- Grass - Wood, painted or lacquered if necessary to tone with super-frontal.
- Curtain Rod - Unstained wood with brass rings and ends.



SEMI - PERMANENT

Screen may be reversed to cover table.

Screen - Back 7'0" x 5'0" Wings 7'0" x 5'0" Wings hinged.

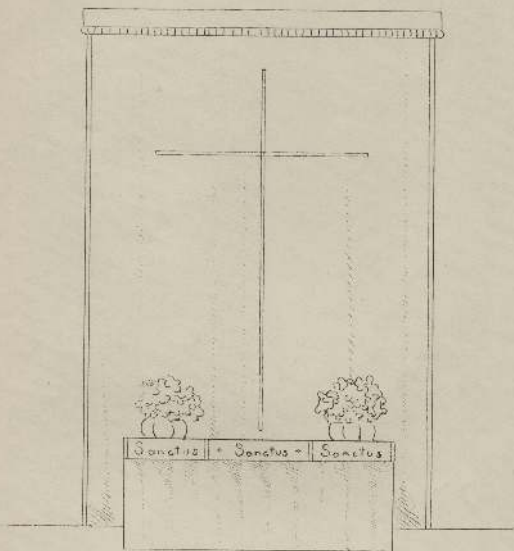
Curtains - Undyed heasin. Dross taut on wings, hanging in folds on back. Folds tucked at bottom on back. Lengths - sides 7'0" x 3'0". Back 7'0" x 6'6".

Frontal - Undyed heasin worked in deep crimson and gold. 3'6" x 4'0" tacked taut to frame.

Sugar Frontal - Crimson dyed heasin worked in yellow, green, blue and purple. 4'0" x 6"

Cross - Painted deep crimson.

Vases - Shell cases cut down and polished.



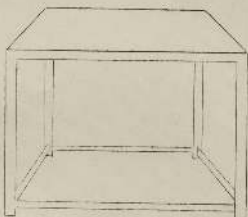
PERMANENT - With tab. dossel.

3. Sides - Wood flush with ceiling line finished with boarding. Slightly wider than ceiling by no more than 2". Canopy 6" to 8" deep extending three to four inches, one each side and one slightly stronger in center. Glue must be out of sight under canopy. Ceiling of canopy is red or blue wood left unstained; if natural, then stain wood brown.
- SEATING - 6'0" wide and high enough to be covered by canopy. With natural or crimson leather stretched seat. Flare 1" or 2" outside down sides of back and across back at floor level. Upholstery dark if natural in crimson, lighter if natural.
- CRACK - Smooth flat timber 2" to 4" thick and approx. 2" wide. Ends of cross consistent from bottom of canopy and sides of canopy (approx. 1 1/2" to 2" in 2'0"). If staining in crimson, cross is light unstained wood, if natural, cross is crimson.
- FRONT - Natural with crimson canopy. Crimson with natural canopy.
- BACK-REST - Natural wooden bordered with light soft yellow or gold. Sashes and areas in crimson.

DIMENSIONS FOR ALTAR

All altars:-

Height 3'-6"
Depth 3'
Length 4'



Minimum dimensions.

May be longer up to 6'.

Frontals:

If hanging 5'-0" x 3'-6" or more for fullness.

If taut 4'-0" x 3'-6" tacked neatly to altar.

Super frontals:

Full length of altar (generally 4'-0" x 6")

Ends of permanent altars should be fully covered with taut material to match frontal.

Note: The colour schemes throughout these designs are merely intended as a guide.
Designs may be embroidered on hessian with coloured wool.
Kneelers may be made with felt or dyed hessian.

B26

Publication of.

L0531/45

COPY WB:KN

P.M. File No. S.7/1/B.

339-1-562

Government House
CANBERRA.

15th March, 1945.

The Secretary,
Prime Minister's Department,
CANBERRA.

Dear Sir,

In reply to your minute S.7/1/B dated 15th March,
I enclose herewith a short foreword which Her Royal Highness
the Duchess of Gloucester has been pleased to give for inclusion
in the publication "Readings and Prayers for Members of Army
Women's Services".

The Book which you forwarded is returned herewith.

Yours faithfully,

(Sgd) D.S. BRACEGIRDLE.

Captain R.A.N.

Official Secretary.

The Secretary
Department of the Army.

Referred, in connection with your memorandum of 15th March, 1945.

(Sgd) F. STRAEM

Secretary.
Prime Minister's Department.

17 March 1945.

(GOVERNOR-GENERAL'S BADGE)

F O R E W O R D

by

HEN ROYAL HIGHNESS THE DUCHESS OF GLOUCESTER

To all Members of the Army Women's Services of the Commonwealth, I commend the Readings and Prayers set out in this publication.

I am sure that great spiritual comfort will be obtained from quiet meditation of its contents, especially by those Members who are serving in areas far removed from their Homes.

(Sgd.) ALICE

OL1837

AUST ARMY STAFF
LONDON

PUBLICATION OF READINGS AND PRAYERS FOR ARMY WOMEN'S SERVICES

1. Approval has been given by the Cin-C for publication of a book of Readings and Prayers for use by members of Army Women's Services.
2. War-time restrictions on the import of books into Australia and the consequent scarcity of suitable collections of readings and prayers, have hitherto prevented AA ChD from meeting demands for them from units to which members of Army Women's Services are posted.
3. It is therefore proposed to print and distribute to members of Army Women's Services a special collection of readings and prayers which has been compiled by AA Ch D from sources not generally available to women on service.
4. Some of the items which it is desired to include are the subject of copyright, and it will therefore be necessary, before they are included, for permission to be obtained from the owners of the copyrights.
5. A draft of the proposed book is forwarded herewith, together with a list of the publishers of copyright matter.
6. It is requested that all the publishers concerned be approached and their permission sought for reprinting the items of which they hold the copyright.
7. No financial profit will be made from the book which will be printed by the Army and distributed free to officers and other ranks of Army Women's Services who may require it. It is expected that the issue will be 25,000 copies.
8. As printing cannot be completed until at least two months after permission to use copyright material has been obtained, it is requested that the matter be treated as one of urgency, and that the decision of the various publishers concerned be advised to LHQ by signal as soon as possible.
9. It is suggested that a Chaplain (preferably QX22689, Chaplain R. M. Park HQ AIF PW Reception Group UK) be detailed to interview the respective publishers and explain the position to them.

Brig

Major-General
ADJUTANT-GENERAL

4544

BY AIR

Australian Army Staff,
Australia House,
Birds,
LONDON, E.C.2.

18 Feb 45.

Headquarters,
Allied Land Forces,
Victoria Barracks,
MELBOURNE.

PUBLICATION OF READINGS AND PRAYERS FOR ARMY WOMEN'S SERVICES

1. With reference to LBY of 1857 (undated) and further to our 2080 of 20 Jun 45, it is advised that action to obtain permission to reprint copyright matter in the proposed book of Readings and Prayers has now been completed.

2. Sources of permission are shown by notation in the list of quotations and publishers forwarded by you, which is attached as Appendix "A". It will be noted that a few quotations are non-copyright, or of such ancient or obscure origin, that no one claiming copyright could be located.

3. Most publishing firms and individuals asked that the source of permission be acknowledged in the book, but it is recommended that acknowledgment be indicated in all cases to the authorities who have been approached, who in each case readily gave permission. Details are set out in Appendix "B" attached.

As some authorities asked that acknowledgment be published in a certain form, it is requested that the wording detailed in Appendix "B" be adhered to as far as possible.

4. A letter of thanks has been sent to all concerned - see Appendix "C".

5. Many firms and individuals requested that file copies be forwarded to them on publication, and list of names and addresses to enable this to be done is forwarded herewith - see Appendix "D".

6. The senior compiler of the St. Andrew's Dictionary, Mr. A.W.YEO, gave permission to reprint only if certain minor alterations and additions, to conform with a revised edition which is at present in course of publication, are made. He also put forward certain suggestions for consideration. A complete summary of correspondence with Mr. YEO is attached as Appendix "E".

7. Permission to use any prayers or quotations from the 1926 Prayer Book was granted by the Prayer Book Copyright Committee of the Church of England Central Board of Finance, subject to the payment of a nominal royalty of 5/-. Arrangements will be made by this HQ to pay this amount.

(Sgd) ----- for
Lieutenant-General.
Australian Army Representative.

NSO/WJA.

Enclosure - 5

Copy.

10367/46

THE NATIONAL BIBLE PRESS

239 South American Street
PHILADELPHIA PENNSYLVANIA
District 5
December 7, 1944.

Australian Military Mission
4516 Munitions Building
Constitution Avenue
WASHINGTON, D.C.

Attention: Major A.N. Whitaker

Gentlemen:

Subject: G110/24/23A

Your letter of November 29th has reached us, and we have carefully read its contents. We shall be very pleased to extend to you our permission to reprint portions of the copyrighted material appearing in the Service Testament that we are making for distribution by The Gideons to be used in a book of READINGS AND PRAYERS FOR MEMBERS OF THE AUSTRALIAN ARMY WOMEN'S SERVICES.

When this book is published, we would be pleased to have several copies of it for our company library.

Wishing you the very best of success in the publishing of this new book, we are

Sincerely yours,

THE NATIONAL BIBLE PRESS

(Sgd) WILBUR M. THOMAS
President

WMT:jas

SPIRITUAL WELFARE - ARMY WOMENS SERVICES.

The Australian Army Chaplains Department is directed by five chaplains General representing the following denominations:-

Church of England
Roman Catholic
Presbyterian
Methodist
United Churches (Baptist, Congregational,
Church of Christ, Salvation
Army, Lutheran).

The Jewish faith is represented by a Senior Jewish Chaplain.
The agreed percentage of Christian denominations based on the last National Census is:-

Church of England	-	48%
Roman Catholic	-	22%
Presbyterian	-	12%
Methodist	-	12%
United Churches	-	8%

Under the new threefold grouping in the Australian Army, all chaplains, other than C of E or P.C. minister equally to all the personnel in the Protestant Denomination Group.

The A A W S is the Senior Army Womens Service, and there has always been a close link between women and chaplains working in hospital units - chaplains speaking highly of the assistance given them by Matrons and Sisters. In the early years of the war the environment of the Middle East with the proximity of Biblical scenes gave unusual impetus to the Bible Study Classes held in many units where A A W S served. Wounded men from the Western Desert will recall the morning Dec 23, 1941 at El Eantara when a cold dawn broke across grey wastes of sand. It became a familiar Christmas morning however, when Australian Sisters muffled in great coats and mufflers, commenced the day by singing carols from ward to ward. Later with white veils and scarlet sashes standing out vividly against the khaki battle dress of their companions they led the Christmas music in the tented chapel. Choir stalls were made from provision boxes draped with sheets, each stall bearing a lighted candle.

Some of that company who were in the heroic struggle on Greece will recall the Easter Services in 1941 at an A.G.H. when a congregation of Sisters at Health, later praised for their coolness during the evacuation of wounded knelt unmoved in a roofless summer house, intent upon the office of the Mass, while an intense air raid proceeded overhead.

When the Controller A W A S was given the task of creating a Womens Army to relieve (to date) 20,000 men for frontline duty, the nucleus of the service was formed in the first Officers Training School held in the hills outside Melbourne. These women agreed that prayers should be held in the early morning out of doors with voluntary attendance. This custom has persisted in officers training schools through which all commissioned members of A W A S & A A M W S pass to appointments in Australia and New Guinea. Young cadet officers at Army Womens Services Officers Schools look through collections of devotions in the library selecting the passages they require for use when taking prayers. In many A W S Recruit and W C O Training Schools and Barracks voluntary morning or evening prayers are held in a similar way.

It has been the policy of the Matron-in-Chief, the Controller A W A S & the Controller A A M W S to direct that care for Spiritual Welfare of all ranks be given the utmost consideration by their Women Officers. The latest instructions on organization of A W A S direct that their women officers will be responsible to commanding officers for their feminine welfare and well-being (including their

Spiritual Welfare). Every woman officer in charge of personnel is expected to give full co-operation and encouragement to the work of chaplains irrespective of the denomination to which she herself belongs, in order that there should be no cessation of religious life once a recruit joins the Army.

With the rapid expansion in numbers of women serving in the Army (now over 30,000) including the formation of the former V.A.D.'s with their tradition of service overseas, into a separate service - the A.A.M.W.S. - women officers were gradually appointed to all branches of the Army controlling the needs of service women, in order that their special needs might be remembered. In Dec 1943 the appointment of a liaison officer between the three heads of A.W.S. and the five Chaplains General, to work in the A.A.Ch.D., ensured that policy governing work of chaplains for Womens Services will take into account any particular considerations arising from Army conditions and the co-operation in Spiritual Welfare which A.W.S. Officers are required to give to chaplains. A definite plan for Spiritual Welfare has now been formulated with the object of achieving:-

- (i) A knowledge on the part of the women in the Army of the objects of the work of the Chaplaincy Service (lectures are given at all Officers Training Schools by Liaison Officer and at Recruit, N.C.O. Schools by specially selected chaplains).
- (ii) The closest liaison between Chaplains and A.W.S. Officers.

In some areas Assistant Chaplains General, Senior Chaplains, Principal Matrons and Assistant Controllers have monthly conferences to discuss matters of common interest. Unit Chaplains, Matrons and Administrative Officers have fortnightly or weekly conferences.

Every senior inspecting A.W.S. officer when visiting a unit is expected, if time permits, to contact the Chaplains who minister to the needs of her women and every A.C.S. or Senior Chaplain is expected in a similar way to contact the women officers concerned.

Monthly or fortnightly reports are sent by all Senior Officers to the Matron-in-Chief and Controllers A.W.S. & A.A.M.W.S. and a section on Spiritual Welfare is included therein. These reports are sent to Liaison Officer, if topics are of special interest.

Personnel on discharge are given opportunities of seeing chaplains so that some link can be established with their home churches on return to civilian life. Women's service officers are reminded of the importance of this in the case of women who are about to commence homes of their own, in order that their children may have the opportunity of Christian education.

A.W.S. Officers are reminded of the importance of informing the unit chaplains concerning matters of interest to them, and they are expected to obtain their assistance if there are cases requiring individual help, which the A.W.S. officer, Y.W.C.A. or Salvation Army welfare worker in a Unit may not be qualified to give.

The Liaison Officer visits every Unit in which women work, and has a conference with C.S., Chaplains and A.W.S. Officers. Assistance which chaplains can give women and the opportunities given the chaplains by A.W.S. Officers are fully discussed. L.O. is given the opportunity of addressing all women in these units and the following matters are discussed:- the necessity for using all the facilities offered for Spiritual Welfare in the Army, and the part of women in the religious life of a unit:- opportunities given for bible study, confirmation classes, instruction for Roman Catholic personnel, morning and evening prayers,

libraries, religious play readings, arrangement of rooms for services where no chapel is built - the making of hangings for nits where accommodation for a service has to be improvised. (See attached folder. An A W A S in a remote area sketched some designs for wool her unit felt was required, and these were adapted for the Commonwealth. It is hoped that women will be given the opportunity of developing their artistic and intellectual interests as part of their normal religious life in the Army).

Reminders are sent out by heads of A W S to all units with which they are concerned on the importance of allowing their women to join in Christian worship on occasions such as Christmas and Easter Services and the King's Day of Prayer. (The Christmas Day reminder will be seen in copy of the Dec 1943 Greeting attached).

The majority of units were able to listen in to the King's broadcast upon the invasion of France, and in some units it has been suggested that our women take their part in the Vigil of Prayer. Many requests have come to A.A.Ch.D for books of scripture readings and prayers, and one specially designed for the needs of servicewomen is in preparation now. Many women have asked for prayers concerning peace, war, the bereaved, relatives and friends in action in N.Z. and overseas, and families.

Play readings are most popular. The Heads of the three A W S have written to different units suggesting that groups be formed for listening to the A.P.C. Sunday night re-broadcast of the B.E.C. production of Dorothy Sayers "The Man born to be King".

One remote group in Central Australia which is thrown on its own resources for recreation (the nearest shops and civilian amenities being 700 miles away) is listening in to these broadcasts. The Sisters and A W S in their little bush hospital care for army personnel, aboriginal men and women and their pleasantries, and have requested that more copies of "The Man born to be King" be sent them. They wish to study the plays to which they and their A W S neighbours have listened with great interest. From Darwin has come a similar request from the Sisters who work in an area which still bears traces of the air raid in which one of the Sisters lost her life.

Supplies of these books are difficult to get with imports from England limited, but one enthusiastic A A W W S employed as a typist in a hospital Orderly Room has made copies of all the parts in order that the play may be read over the broadcasting system in the Camp.

A W A S have been instrumental in producing several plays for servicewomen. Two successive years at Christmas a Nativity Play has been produced out of doors in the lovely garden of one of the metropolitan Barracks (see programme attached). One member of the service compiled the play, two A W A S draughtswomen designed the programme covers, the choir was trained by the brother of one of the members and help was given by many church organisations. Officers and other ranks mingled in the seats, one reader of the scriptural passages being a senior officer responsible for women's quarters throughout the force, the other a corporal employed as a finance clerk. One private employed as a cook in another Barrack made eighteen costumes for the choir of angels. An officer who had been a commercial artist in private life could be seen during her rest days on hands and knees painting the floor covering for the stage. Those who took part or were present at the performance forget for two hours the chaos and sorrow of the present time as the tableaux of the Annunciation, Visitation and Nanger unfolded.

In Townsville, a northern town which for months has been strained to the limits of its peace time accommodation with the influx of army and allied personnel, A W A S & A A W W S had heard of the southern Nativity Plays and asked if they could produce a Passion Play at Easter of this year - An A A W W S Officer with the help of a Chaplain adapted H. H. Benson's "The Upper Room" and members of the two services engaged as gunners on anti-aircraft stations, cooks and nurses in hospitals, operators in signal installations,

- 4 -

clerks and nanteen workers gave up all their spare time during the six weeks of Lent to preparation of the play which was presented on successive nights of Holy Week in the Cathedral. The work exacted a heavy toll of their energy as the climate is trying and properties extremely difficult to obtain. All neighbouring small units however, assisted when the enthusiasm of the girls became apparent - Army Signals arranged the lighting, Army Engineers erected the platform in the Cathedral and a W A & F unit lent curtains. Many men on draft to New Guinea came to the performance in the Cathedral and said it was the most beautiful play they had seen. As religious drama is still in its infancy in Australia, this production which was carried out without any outside professional assistance was an historic event in the story of the Army Womens Services.

Reports from this area are interesting. Chaplains write of the co-operation given by A W S Officers and girls on gun sites where surroundings are not conducive to an atmosphere of reverence during Church Services held in mess and recreation huts. A W S personnel have walked long distances to pick croppers (flowers often being unobtainable) to place on the table used by the visiting chaplain and work has commenced on the dyeing of messian on which woollen designs will be embroidered in accordance with suggestions in the folders already alluded to.

Girls are assisting with cleaning the brass and arranging flowers, even sweeping and cleaning the floors in one Cathedral used almost exclusively by Service personnel. (No hired labour is now available in this area). Church of England personnel are assisting the clergy with St George's Club where meals and recreation are provided in the club areas.

Normal church attendances continue, as in other large towns where personnel are close enough to attend services. It is a common sight to see men calling for their friends at Barracks and taking them to Church on Sunday night. The local church people in many of these towns, particularly the women, have done a great work for girls and men in the services through the hospitality which they provide for them on Sunday night after Church and often during the week as well. A W S Officers are advised to encourage this hospitality for their personnel, through the Chaplains, as soon as they are put in charge of a group.

Church papers in Australia are interested in religious activities of the forces and one recently published an account of the performance of the Korshah at Malta by servicemen and women. An arrangement has now been made for A.A.Ch.D to supply items of news to all the main religious journals of different denominations through the Director of Public Relations.

Choirs have been formed in different areas and servicemen and women from Army Headquarters Choir have given special Christmas and Easter music in churches and camps. One group is at present engaged in learning a Bach Cantata for performance in a metropolitan church. Many Roman Catholic personnel in camps formed choirs to sing at Mass in the Midnight Mass at little country churches nearby.

It was suggested that in one northern area, the services of an Army Education Sergeant, a talented church organist and choirmaster in civilian life, should be used for encouraging the women to take a more active part in Sunday services. The Chaplains and A A W S officer in one hospital unit gathered a large group together to prepare for special Easter Services. Every evening in Holy Week a visiting chaplain came for an address. The A A W S wrote that their Good Friday service was one of the best they had ever attended, in spite of the fact that the blessed chapel shook and quivered with the wind, laden with red dust that coats the area and the lights failed as the choir were singing the Story of the Cross. They produced candles and carried on undimmed. A choral Eucharist was sung on Easter morning and at night the unaccompanied "Thou wilt keep him in perfect peace". Many of the Sisters and male personnel of the Unit joined in this choir practice for these services take much of the spare time of these men and women as they are often understaffed and have heavy responsibilities in caring for wounded men returned from N.G. jungles.

Their nearest neighbors are some hundreds of A W A S working in an ordnance unit where they service vehicles, mail down store boxes, and sort supplies for all the ordnance stores of the Area. One night a week chaplains visit the girls, first to join in their community singing in the recreation hut, and then to take groups for Bible study, confirmation classes and Roman Catholic instruction - the voluntary attendances at these classes is large. Every morning prayers and Roman Catholic Mass are held daily in this unit and personnel welcomed the suggestion of a 'Quiet Hut' to use for quiet reading or small services. Books by H V Morton on Palestine, Dorothy Sayers and other popular writers on religious themes have been sent and Medici prints of a religious nature which the girls have framed themselves. They are also making Hessian hangings according to the design in the folder for improvisations.

Requests for books, pictures and folders are now coming in from Womens Service units throughout Australia and New Guinea - Books are selected by Liaison Officer with approval of Chaplains General.

Quiet tents and huts are encouraged where buildings are available - unfortunately not often. Places of worship vary - from churches in cities to recreation huts temporarily converted for a service and bark and bamboo hatted chapels built by unit labour and with an atmosphere all their own. These usually contain a bare minimum of furnishings as insects destroy hangings, but in many are to be seen humane plants and ferns on each side of the altar watered and tended frequently by the women of the unit. The light in these tropical huts is pleasantly dim - creepers have been grown over the outside to form a protective filter for the burning tropical sun.

One such rustic chapel has been the scene of many events in the religious life of the women of the area. There have been baptisms, weddings and confirmations. Recently the Metron was expecting a visit from the Bishop of Carpentaria and preparing veils for the confirmation of P A W A S who had requested that the service take place in this hospital chapel because of its past associations in the life of servicewomen in the area.

In conclusion, it may be said that women who have never before been in contact with clergy have now come to regard the unit chaplain as their friend - guidance on spiritual matters follows.

Although owing to the rapid growth of A W S, the plan for spiritual welfare is still in its infancy and the results far from the ideal, it is considered that the work will expand only by fostering it from within - by an awareness on the part of the women's services officers of their great responsibilities in this connection; by friendly contact with chaplains, by the use of resources available in reading art and music.

If this can be attained, religion will then be regarded as part of the normal life of the women in the Army.

SPIRITUAL WELFARE AUS

Prints for Officers

- (a) See that all women in your unit have the opportunity of regarding the chaplains as friends even if they do not wish to discuss spiritual welfare with them. Informal contacts are important and your ingenuity will be tested in arranging suitable times for shift workers to meet chaplains.
- (b) Have regular weekly, fortnightly or monthly conferences with your chaplains concerning welfare of your women.
- (c) Inform Principal Matrons and Assistant Controllers of items of interest concerning spiritual welfare as they require these for reports to LHQ.
- (d) When Principal Matrons and Assistant Controllers visit you, see that they have opportunities of discussing matters concerning your women with chaplains. Similarly ACo G. and Sar. Chaplains will be interested to meet you when visiting their chaplains.
- (e) Arrange a suitable place where chaplains may interview women for private instruction or classes.
- (f) Many in your unit will be interested in reading and music. Supplies of play readings, books and music (including carols) can be obtained from A.A.Ch.D. through your Chaplains.
- (g) Consider forming a choir for church parades.
- (h) Inquire whether any of your women are in favour of informal voluntary morning or evening prayers. A book of suitable readings and prayers will be issued shortly by A.A.Ch.D.
- (i) When a woman joins a new unit, one of the duties of the AUS officer in that unit is to assure her that every facility will be given her for the exercise of religious observance.
- (j) If you have a quiet room or chapel in your unit encourage your women to assist by making hangings, kneelers etc. Designs and materials for furnishings of rooms converted for services can now be obtained from A.A.Ch.D. through your chaplains.
- (k) Every encouragement should be given your women to attend their own services. If duty conflicts with them arrange a roster: C of B and RC usually prefer a morning service and ID an evening service.
- (l) Ensure that times arranged for picnics and organised recreation do not conflict with those for church services.
- (m) Where women are dependant on civilian churches for services it may be necessary for you to arrange transport.
- (n) In metropolitan barracks where women attend civilian churches see that times of services are posted clearly. Arrange for an Army Chaplain to visit the barracks at suitable times.
- (o) If in an isolated locality local church people will be glad to arrange hospitality for your women through their clergy.

Remember that the spiritual welfare of the women in your unit will be influenced not only by your particular interest in church parades etc., but by your attitude to spiritual welfare in general and to your individual chaplains in particular.

SPIRITUAL WELFARE

1. Why is it important that suitable opportunity should be provided for the practice of religion in the Army?
2. State the org of the A. C. D.
3. Where would you find 1st, 2nd, 3rd, and 4th class chaplains, and give the rank to which they correspond.
4. You are a barrack offr - your barrack is short of amenities, CO says to you "Get in touch with the padre and tell him he is to produce some stationery for the tps." How would you advise the CO?
5. Apart from the regt offr, with what other offr or reps should the unit chaplain co-operate for the gen welfare of the tps?
6. You are an AWS barrack offr - What lead will you give with regard to the spiritual welfare of your tps?

26 Aug 44.

SPIRITUAL WELFARE

- Morale is a most important factor, and if a soldier is deprived of the right of spiritual exercise, morale will suffer. When he suffers he forfeits many rights and privileges, but surely the least right which he should be called on to forfeit is the right to practice his religion. It is for the preservation of our way of life that the war is being fought, our leaders constantly emphasize the spiritual nature of our cause, and Gen. BORTGORENY even goes to the extent of calling it a "crusade." Freedom of worship is an integral part of our conception of civilization, and every opportunity should therefore be given to the soldier for this phase of his daily round.
- The Lt. Ch D is a part of the AGs Branch, and has a D.M.G. (CSD) who represents the AG in the Department. There is also a LO (AHS) to Lt. Ch D, an Assistant LO and staff to represent needs of AHS to chaplains Gen. The Department consists of qualified Clerks in Holy Orders or ministers from the various recognized denominations of the Christian Faith, and, also Rabbis of the Jewish Synagogue, in accordance with the proportions of the various denominations as given in the Commonwealth Census of 1933. The Control of the Department is vested in a Conference of Chaplains - Gen with the D.M.G. (CSD) as a member. There are 5 Chaplains Gen on LHQ. All matters concerning AHS are discussed with the LO (AHS) to Lt. Ch D.
- | | | | | |
|--------------------|---|---------------------------|---|--------------|
| 1st Class | - | Assistant Chaplain | - | Gen on Army. |
| 2nd Class | - | Deputy Assistant Chaplain | - | Gen on corps |
| 3rd Class | - | Senior Chaplain | | |
| 4th Class | - | Unit Chaplain | | |
| Chaplain Gen | - | Maj Gen | | |
| Chaplain 1st Class | - | Col | | |
| Chaplain 2nd Class | - | Lt Col | | |
| Chaplain 3rd Class | - | Maj | | |
| Chaplain 4th Class | - | Capt | | |
- The barrack offr will tactfully remind the CO that the Padre is NOT responsible for supplying stationery to the tps. This is a matter for the Y.M.C.A. Comforts Fund or other philanthropic orgs. The Padre usually has a small stock of paper, but this he uses to help "break the ice" when he visits the tps in the barrack.
- EMC - important for tps who are ill in barrack or have been evoc to hosp, to have someone to talk to, and help relieve the mental anxiety.

EDUCATION OFFR

Chaplain by co-op with the Education Offr can promote cultural interests among the tps.

AMENITIES OFFR

Chaplain can assist with the organizing of games, hobbies, etc.,

Y.M.C.A. - COMFORTS FUND etc.,

These Offrs are NOT trained for spiritual work, but are of great assistance to the chaplain in the org of recreational facilities for the tps.

ANSWERS - SPIRITUAL WELFARE

6. This question should call forth quite an amount of discussion particularly with regard to Church attendances. The following pts could be brought out:-
- (a) The offr must at all times be an example to the tps.
 - (b) She should attend Church parades.
 - (c) Keep in the minds of the tps the "Why we are fighting" idea Christian world etc.,
 - (d) What type of person do we want to be the mothers of the next generation - if we want a Christian community, now is the time to instil into them a Christian way of life.
 - (e) Invite the padres to the barrack, provide a room where he could talk to those tps wishing to see him, and of course provide some refreshment.
 - (f) Set down a time for prayers giving all tps the opportunity to attend.
 - (g) Foster any interest in play readings, books, choirs, etc.,
 - (h) See that all are aware of the times of Church services either in camp or in the town.

27 Aug 44.

Christmas
1943

"Bid our peace increase,
Thou that madest men;
Bid oppressions cease,
Bid the right be peace;
Bid the day be born!"

A. C. Batters.

Message

From

GENERAL SIR THOMAS BLAMEY
G.B.C., K.C.B., G.M.C., D.S.O.,
Commander-in-Chief Australian Military Forces.

*I send Greetings to all members of
the Women's Services and congratulations on
the efficient and valuable service you are rendering to your
Country in various spheres of duty.*

As we join in the Christmas Services, let us remember all Women serving in the Army.

May those who sorrow gain the faith which looks upward and trusts through silence and suspense.

May those who are sick receive strength in their weakness and serenity from which others may take courage.

May those who are at work know the love which consecrates all service for our fellowmen.

Anne M. Sage.
R.N.C.M.S.

M. P. H. Hourly.
C.A.M.W.S.

May Douglas
C.A.M.W.S.

When the fullness of the time came, God sent forth His Son, born of a woman.—Galatians 4-6.

And the angel . . . said, Hail thou that art highly favoured, the Lord is with thee —blessed art thou among women. . . . Fear not, Mary; for thou hast found favour with God.

And behold, thou shalt . . . bring forth a son, and shalt call his name Jesus . . . And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word.—Luke 1: 28-31.

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.—John 1: 14.

Well I know Thy toil and trouble, often lonely, pining, sore,
I have lived the life of labor, lonely, broken here I bore,
Near to a prince's palace here I slept on golden bed,
Near to a king's court here I came unshod and bread,
Down with a lowly stable, where the colts were led,
Traced a manger in Nazareth, I have labored, and found it good.
When the weary lay together, there art I among thy rest,
Where the tired laborer weeps, there I weep with him often,
I, too know that weary knowledge, shall yield the daily strife;
I, the Bread of Heaven, am broken in the sacrament of life.

Every soul, however simple, sets the seal that says it true,
Every seed of love and mercy, sown to men, is true to you,
Remember that needed was I, I was with the weary,
Save the more and thou shall find Me; cleanse the soul and I am true.

Henry Fox Dale.

OPEN ALONG THE DOTTED LINE

RECEIVED FROM:
Dr. B. S.
No. 117731
100-122 888 | 1130 | ac. 8112
A. W. Fish 112 | 138 | 2

BWM 34

AWM 54

denominational groups - C.E., R.C., Pres., Meth. and U.C. - and one Senior Hebrew Chaplain.

- (b) A D.A.A.G. was attached and was responsible for the administrative functions and general duties.
- (c) When the Department was separated from the Directorate of Education and functioned separately, it came directly under the control of the A.G., and the D.A.A.G. was directly responsible to the A.G. for the carrying out of administrative functions as directed by the Chaplains-General and Senior Hebrew Chaplain.
- (d) Postings and changes of location of Chaplains were made by A.A.Ch.D. direct through Military Secretary.
- (e) O.R.Os. were published dealing with spiritual welfare generally from 1942-1944, and it was considered that some confusion might have arisen by the fact that several O.R.Os. on the one subject were in existence. It was found expedient in December, 1944, to consolidate all previous O.R.Os. on the subject into one Order, thus simplifying administration.

PARA. 5 - MORALE SECTION.

On 2nd July, 1946, A.H.Q. published a General Routine Order, dealing with problems associated with members' home welfare and conditions of service. In short this G.R.O. instituted a "Request Hour" for the benefit of the troops, giving all members the opportunity to discuss with their Unit Officers matters affecting their home life and other problems. In many cases soldiers preferred to discuss their problems with the Chaplain attached to the unit and as a result the General Order directed that a Morale Section be formed under the control of the D.A.A.G., Chaplains' Department, to which reports could be forwarded by the C.O. of the member concerned for investigation and report. This meant that a much more speedy solution could be arrived at in the matter of letting the member have a first-hand knowledge based on the report of a clergyman who would be fully aware of the conditions of the soldier's home life.

PARA. 6 - PAY OF CHAPLAINS-GENERAL AND OTHER CHAPLAINS.

From January to June, 1942, no pay was drawn by the Chaplains-General. From June to December, only two Chaplains-General, who were A.I.F., were drawing a definite rate of pay. The remainder were on 2 days per week at Major-General rate, plus full-time when travelling on duty. Other Chaplains were paid at the rate of pay of a Captain with the exception of those appointed to a vacancy in a War Establishment carrying higher classification than 4th Class, and these Chaplains were paid at the rate for that of Major.

PARA. 7 - CLOTHING ISSUES CHAPLAINS.

Prior to September, 1944, scales of clothing and necessaries were laid down in various pamphlets and in order to consolidate issues, both for Chaplains on full-time and part-time duty, two Equipment Orders were issued by M.G.C. Branch, showing separately clothing scale for both these categories.

PARA. 8 - GENERAL INSTRUCTION TO CHAPLAINS.

From time to time printed instructions, dealing with various duties of Chaplains in the field and at home, were

issued under the direction of the Chaplain-General (C. of E.) and passed to all Chaplains in the field. The cost of printing was borne entirely by Church funds. These instructions and directions proved most useful to all serving Chaplains and answered many of the queries raised from time to time.

PARA. 9 - REDUCED CLASSIFICATION - SENIOR CHAPLAINS.

When amendments to A.K.R. & Os. were given effect to reducing the classification of State Senior Chaplains from 2nd Class to 3rd Class the new classification was incorporated in the War Establishments of the L. of C. Areas as follows :-

Qld.	- 18 Dec. 44
N.S.W.	- 5 Oct. 44
Vic.	- 27 May 44
S.A.	- 10 Aug. 44
W.A.	- 10 Aug. 44
Tas.	- 10 Aug. 44

PARA. 10 - LIAISON STAFF A.A.M.D.

Representations were made in 1943 by Women's Organisations affiliated with the various Churches to have Women Chaplain's Assistants appointed in the Army similar to that operating in England, but it was found that the Chaplaincy set-up in existence could adequately cater for the Women's Services, but in order to ensure that the policy was carried out a Liaison Officer was appointed to the Chaplain's Department together with a suitable staff.

An outline of the work carried out by the staff is recorded separately.

A.A.CH.D.

BETWEEN WARS.

1. As a Department, A.A.Ch.D. could hardly be said to exist between 1918 and 1939. The Chaplains' Service functioned in each State and later in each Command Area, in as far as Chaplains were supplied for camps and for special occasions by the Senior Chaplain of the denomination concerned at the request of the local Military H.Q. In some States Senior Chaplains were summoned to confer with an "A" Branch officer once a year to help allot and provide Chaplains for annual camps of training. But there was no proper departmental machinery, no Chaplains' staff at H.Q., and the work depended very largely on the goodwill and interest (or otherwise) of some officer at local H.Q.

Typical of Army attitude towards Chaplaincy work is the fact that for many years the Chaplains attending the annual camps were the only people not paid - they drew field allowance only - while all other professional men called in were paid appropriately. In Cavalry and Artillery Regiments no horse was provided for the Chaplains and in very few places was provision made for tentage for his Services.

Army steadily refused to allow Chaplains to be posted to Militia units except for camps, so that any consistent work during the year with the personnel of a unit had to be undertaken unofficially.

Then, too, the Authorized Establishment of Chaplains in each State was nonsensical. Salvation Army with less than 1% of the population was allowed, and had, as many Chaplains as C. of E. with 48%, and each Chaplain was supposed to go to camp at least once every two years.

The appointment and control of Chaplains was casual. Some never did a day's duty and nobody appeared to mind. No officer in some H.Q., ever checked the length of service of Chaplains and so the authorized automatic promotion was often entirely missed for years, causing much discontent later.

In some States, on the other hand, an individual staff officer would be interested and keep things checked.

There were four Chaplains-General - C. of E., H.C., Pres. and Meth. But they had very little scope. Sometimes fresh Senior Chaplains were appointed in the States without the concurrence, and sometimes without even the knowledge, of the Chaplain-General concerned. Occasionally letters were addressed to the Chaplains-General from Army H.Q., but of any real concerted effort there was an almost complete absence. It was mainly by individual requests that anything was done. The Chaplains-General existed, but hardly functioned. Chaplaincy work depended on the interest and goodwill or otherwise of Commandants and subordinate Commanders.

No provision was made by Army for the Chaplain's work except the printing of the Service books for combined Services. No Communion Kit was provided. Wine was usually supplied for Communion by the Officers' Mess. Hymn music for the band was limited and often only in manuscript. The experienced Chaplain, who went out on route march and bivouac with his unit from camp, was apparently expected to carry his food in his pocket and to beg a drink from someone. No provision was made for him to draw haversack or water bottle. A small matter, perhaps, but significant.

War was any attempt made to check the fitness of Chaplains for active service. Consequently many men were too old or too weak to undertake war service in 1939 who should have been retired years before to allow younger men to be trained. That then was the position in September, 1939, and

in one State only two men out of twelve of the denomination were fit for service and the whole of another denominational team was scrapped by the Chaplain-General because no-one had functioned for years.

In the face of all these difficulties, the excellent work done by individual Chaplains is worthy of special record.

B.

A.A.CH.D. - OUTBREAK OF WAR AND THE FIRST PHASE.

With the outbreak of war on September 3rd, 1939, the position was as follows at Army H.Q. :-

Chaplain-General (C. of E.) was the Archbishop of Perth, Dr. H.P. LeFanu (1.6.33) with Bishop C.L. Riley of Bendigo Senior Chaplain for Victoria and allowed by A.R.Q. to act and sign as deputy for the Chaplain-General. Bishop Riley was appointed Chaplain-General on 6.1.42 on his return from the Middle East.

Chaplain-General (R.C.) was Archbishop Mannix appointed 1.6.17. A special Army order enabled Archbishop Mannix to appoint Senior Chaplain Father T. McCarthy as his Deputy Chaplain-General from 3rd June, 1942.

Chaplain-General (Pres.) was The Rev. W. Floyd Shannon who lived at Sale, and for whom Senior Chaplain Irving Davidson acted as deputy. The latter became Chaplain-General on 11.9.42 and was succeeded by The Rev. A.M. Stevenson, M.C. on 15.12.43. The latter resigned on 1.6.46.

Chaplain-General (Meth.) was The Rev. T.C. Rentoul appointed 1.11.38. He died 28.12.45 and was succeeded by The Rev. G.K. Dews on 30.1.46.

Subsequent to the outbreak of war The Rev. N.V. Hansen was appointed Chaplain-General (O.P.D.) in August, 1940, to control Protestant denominations other than Pres. and Meth. He was succeeded by The Rev. Allen Brooke on 14.9.42.

And Rabbi Danglew was appointed Senior Chaplain, Hebrew Faith, from 7.12.42.

In September, 1939, there was no special machinery at Army H.Q. to implement Chaplaincy work. H.Q. in each State asked Senior Chaplains to nominate Chaplains for work in camps as required, but there was no consistent policy as to numbers or denominational representation. When 6 Div. was formed the first 27 Chaplains required were allotted by Colonel Basil Andrew, the Military Secretary, Major C.E.M. Lloyd (later A.G.) and Bishop Riley, and the appropriate Chaplains-General were then asked to nominate the Chaplains required. At this stage Salvation Army were still functioning outside the O.P.D. group and they and the Hebrews were each allotted 1 Chaplain, the C. of E. group being reduced by 1 by Bishop Riley to make this possible. Subsequent A.I.F. requirements were filled similarly, the Commonwealth Census proportions being used as a basis. These were later accepted as C. of E. 45%, R.C. 20%, Pres. 12%, Meth. 12%, O.P.D. 9%.

Apart from A.I.F. appointments the control of Chaplaincy work lay with Senior Chaplains in States and frequently the Chaplain-General was neither consulted, nor

informed of action taken. Any difficulties in the work, any anomalies met, had to be sorted out by the individual Chaplain-General or his deputy going from office to office in the Barracks in Melbourne, to find out who knew anything and who could or would act. The usual Round-Table game was in full swing. Gradually certain staff officers were given authority to deal more specially with A.A.Ch.D. matters, more particularly Major Mitchell who was always most helpful. He was an officer of the D.R.V.T. and so A.A.Ch.D. gradually began to emerge as a dependent section of that Department with the D.R.V.T., Lt.-Col. Madgwick, as officer empowered to sign for Chaplaincy work. Seeing that the Chaplaincy Service is the Senior Service historically in the Army, the position was not satisfactory, but the best had to be made of it until General Lloyd became A.G. and A.A.Ch.D. became a proper entity, answerable directly to the A.G., with its own D.A.A.G. (Ch.S.D.) and its own staff. To begin with, while under D.R.V.T., the Department had the use of part of a room at 59 Queen's Road. A few Conferences were held, but it was still mainly individual work. It was not until A.A.Ch.D. removed to 477 St. Kilda Road and had appropriate quarters and a staff that it really began to function properly.

CHURCH OF ENGLAND.

1. Total Number of Chaplains, C. of E., who served was 341, of whom 8 died on service and 5 in their own States. Of the former 5 were killed in action or on duty, 2 killed as F.O.W., 1 died of wounds, 1 drowned, 1 died of illness. Of the rest 2 were wounded, 2 were F.O.W., M.E. and 13 were F.O.W., Malaya.

2. Honours awarded

C.B.E.	1	Bishop C.L. RILEY	
M.B.E.	3	C.R. WHERREAT W.F. HOHNHOUSE D.LL. REDDING	
M.C.	3	E.A. JAMES E.J. SEATHEE W.F. HART	
Mentioned in Despatches	10	T.B. MACDONALD D.LL. REDDING W.F. HOHNHOUSE (twice) R.M. MORRISON D.LL. REDDING J.D. MCKIE W.R. HOLT H. NORMAN G.T. SAMBELL	Middle East " " " S.W. Pacific " " " "

3. The greatest number on duty at any one time was 245.

4. Of the Chaplains on the Authorized Establishment at the beginning of the war a great many were unfit for active service. In 1938 A.N.Q. had refused a request to have periodical medical boarding of Chaplains to test physical fitness, and consequently when 6 Div. was formed out of the first twelve who were appointed eight were new and untrained as Chaplains.

The method of selection was as follows. The D.C.G. informed the Senior Chaplain in each State how many Chaplains he was to find. If no gazetted Chaplains were available the Senior Chaplain communicated with the Bishops in that State who made nominations to him and he passed names and details on to the D.C.G. who arranged for call-up, medical boarding, gasettal, etc.

5. In the original set-up of 6 Div. there were in each Infantry Brigade 4 Battalions and of these 2 had C. of E. Chaplains, except in 17 Brigade where 2/5 Bn. was handed over to a Presbyterian Chaplain for sentimental, not numerical, reasons, as this Bn. was allied to a Scottish Bn.

For artillery only 2 Chaplains were allowed by W.E. to 3 Field Regiments until late in 1941 the C.-in-C. allowed one to each Regiment in the M.E.

To allow C. of E. to have the proper percentage of Chaplains in the original allocation, there were 2 C. of E. Chaplains at the C.C.B. and 2 at one A.C.B., a wasteful arrangement which was to some extent corrected by chance, as Chaplains were detached for transport duty away from their units and some reached England while their unit landed in M.E.

"Voyage Only" Chaplains were held for duty in M.E. for varying periods to make up shortages.

When later Infantry Brigades were reduced to 3 Battalions, there were in the 3 Divisions in M.E. 2 C. of E. Chaplains left in 4 out of the 9 Brigades. Later still all

Brigades .../

Brigades had only one C. of E. Chaplain.

6. Throughout the war the C.G. worked through the Senior Chaplains of Divisions, D.A.Cs.G. of Corps and A.Cs.G. of Armies in all routine matters. In any matter in which a Priest would normally approach his Bishop all Chaplains had direct access to the C.G. In all other matters their approach was through their immediate Senior.

7. In June, 1944, after two years of endeavour leave was obtained to appoint Deputy Senior Chaplains for the Archbishops of Sydney and Melbourne who were both Senior Chaplains.

8. Chaplains' Note Book. Beginning in June, 1942, the C.G. had a loose-leaf note book printed - 22 items were thus issued - dealing with various matters of routine and with different phases of a Chaplain's work. These proved so useful that the other Cs.G. asked for enough copies for their Chaplains, a request readily complied with.

9. Capellanus. In August, 1944, was begun the monthly issue of a Chaplains' magazine for C. of E. which proved useful in various ways and which it is proposed to continue, perhaps as a quarterly, for the benefit of ex-service Chaplains.

10. Carol sheets for Christmas and Memorial Cards of Easter and Christmas Communion were printed as required in many thousands and distributed through administrative Chaplains.

Stationery printed from time to time included Forms and Cards for Confirmation. Burial Services, Confirmation Instructions, Pamphlets for discussion groups, slips for Hospital Chaplains, Service Notice Cards, etc., Portable Altars, portable organs, projectors and amplifiers were also obtained for Chaplains, specially those in forward areas. Libraries for Chaplains were also purchased and were found valuable. A specially small silver Chalice and Paten were designed and made to fit into a binocular case for Chaplains moving with their unit on foot in jungle areas where weight and size were of paramount importance.

11. The working of so large a team of Chaplains was made possible by the continued efficiency and loyalty of the splendid Seniors in Formations and States, steadily backed by the individual Chaplains and by the friendly co-operation of the Chaplains of other denominations.

12. Demobilisation. Chaplains were "key personnel" and so the normal "points" system did not apply to them. The C.G. consulted the Australian Bishops as to their urgent needs and then agreed with the Staff Chaplain, C. of E., R.A.A.F. on the number of Chaplains of Army and R.A.A.F. to be freed by certain dates for each Bishop. Then the Chaplains were released as required, after each Chaplain had been given the opportunity to express his own wishes for (a) indefinite service; (b) demobilisation in his turn; or (c) accelerated release for special reasons. There were a few cases of hardship, but in the main this worked well and demobilisation continued smoothly and the Bishops' needs were gradually met.

MILITARY HISTORY - A.A.G.H.D.

R.C. DENOMINATION.

Prior to the commencement of war in September, 1939, the spiritual care of R.C. personnel in the Army was rather a haphazard matter and little visitation of militia camps was made throughout Australia. But with the coming of war - this carelessness ceased and priests were commissioned throughout the land from the various dioceses and religious orders.

The first task undertaken was that of the care of the various militia camps that arose all over Australia, but the majority of priests commissioned for this work soon found a way into the A.I.F. for duty anywhere as called upon.

The total number of R.C. Chaplains on duty during the war period was 208 - of whom 177 were on full-time duty, 16 on part-time duty only and 3 on special appointments as honorary Chaplains. Of these, three (Fathers G.W. Cunningham of Perth, P. O'Keefe of Ballarat and D. Earl of the Sacred Heart Order) received the M.B.E. and four others were mentioned in Despatches. Thank God, no casualties were suffered although 23 were P.O.W.s in Malaya during the period of Japanese occupation.

Prior to June 3, 1943 - the administration of R.C. Chaplains in the Army was performed by Monsignor P. Lyons of St. Patrick's Cathedral acting unofficially (as far as the Army was concerned) for the Chaplain-General - His Grace The Most Rev. D. Mannix, D.D. On the above date Father Timothy McCarthy was officially appointed by the Army as Deputy for His Grace with same rank and privileges as the Chaplain-General. This position has since been formally and officially incorporated in A.W.R. & Os. as equally applicable to other denominations.

In conclusion the D.C.G. (R.C.) desires to place on permanent record his deep thanks to the Chaplains-General of the other denominations for their constant and unflinching appreciation of the position caused by the R.C. teaching that its members must possess their own form of worship on all occasions. This involved the grant of a greater number of Chaplains than we would have had were denominational percentage basis adhered to strictly. But such request was given most sympathetic consideration and no request refused and I tender my deepest thanks to all concerned.

PRESBYTERIAN SECTION OF AUSTRALIAN ARMY CHAPLAINCY
DEPARTMENT.

CHAPLAIN-GENERAL

The Rev W. Floyd Shannon, O.B.E., had been Chaplain-General (Presbyterian) in the final years of World War I, and remained as such through the intervening years, so that on the opening of world war II it was to him that Army Headquarters looked for nomination of the first Presbyterian Chaplains required to proceed to the Middle East with the Australian units sent there.

When in 1942 all Chaplain-Generals were called up for full time duty Chaplain-General Shannon found that he could not function as such and resigned from the office. In due course the Presbyterian Church authorities nominated the Rev A. Irving Davidson, E.D. M.A., and he was appointed to succeed. He joined with the other Chaplain-Generals in evolving the lines on which the newly organised department should run, and in common with the other Chaplain-Generals he made tours of inspection of the work of the Chaplains and visited units of 1st and 2nd Army and 3rd Corps as well as various other locations of various army units. These tours extended through Queensland, New South Wales, West Australia, South Australia and Northern Territory as well as visits to several camps in Victoria. Because of advancing years his appointment was terminated in December 1943 and he was succeeded as Chaplain-General by the Rev A.M. Stevenson, M.C.M.A., whose tours of inspection and visitation took him amongst troops in the S.W. Pacific areas. When the war ended Chaplain-General Stevenson was still functioning in that office, but shortly afterwards retired back to civil life.

GROUPINGS

For the simplification of the chaplaincy organisation it was decided towards the end of 1943 to group the work of Chaplains of the Presbyterian, Methodist and United Churches so that one Chaplain of one or other of these functioned for all three. This was done in accordance with regulations drawn up by the three Chaplain-Generals concerned.

LITERATURE

In addition to a set of "Instructions to Chaplains" forwarded to all Chaplains, various booklets and pamphlets for the assistance of chaplains in their work were forwarded to them. These included a "Pocket Companion", thousands of which were issued through the Chaplains for distribution to the troops, and an American publication "The Chaplain" supplied for 12 months to Presbyterian Chaplains. Much of this literature was furnished by the Soldiers' Welfare Association of Victoria.

STATISTICS

During World War II, 127 ministers of the Presbyterian Church of Australia served as Chaplains with the A.M.F., either on full or part time duty, in the various theatres of war and also within Australia -

Victoria supplied	48
N.S.W. "	35
Queensland "	19
West Aust "	9
South Aust "	8
Tasmania "	6
Northern Territory	2
	<hr/>
	127

Died of Wounds

Clive Mortimer Cox

Died while Prisoner of War

Alexander Ross Dean

Harold Wardale Greenwood

Mentioned in Despatches

Clive Mortimer Cox

Donald Macleod.

AWM 54

AUSTRALIAN ARCHIVES
ACCESS STATUS

Accession Number	m. 8. 8.
Date	17/2/11
Accession	893/1-492/11. 09/2.
A. N. S. File	421/25/3

OPEN

AWM 2022.61.36

Military History of the Australian Army
Chaplain's — Part I of 2 Parts

PARA. 1 - FORMATION OF DEPARTMENT.

The Australian Army Chaplains' Department was organized officially from 23rd June, 1942. Prior to this date the functions of the Department were part of the duties of the Director of R.V.A. and the provision of Chaplains was made by the Formation or L. of C. Commander through the Senior Chaplain of the L. of C. concerned.

PARA. 2 - ESTABLISHMENTS.

Lists etc. on which Chaplains were recorded officially were :-

- (a) Authorized Establishments. This was virtually the peace-time Active List from which Chaplains were drawn to perform duty in camps and bivouacs.
- (b) Unattached List. Chaplains not carried on the Authorized Establishment were usually transferred to the Unattached List on ceasing any full or part-time duty which they were undertaking. This list consisted of Chaplains who were medically fit and available to be called up for duty. Amendments to A.N.R. & C. were instituted in April, 1944, deleting the Authorized Establishment and the Unattached List and stating that the Australian Army Chaplains' Department consisted of Chaplains appointed to that Department.

PARA. 3 - AUSTRALIAN MILITARY REGULATIONS AND ORDERS.

- (a) With the introduction of rank badges Australian Military Regulations (Division 8 A.A.Ch.D.) were redrafted and the necessary authority given for a Chaplain to carry the badges of rank appropriate to his classification, i.e. 4th, 3rd, 2nd and 1st Class Chaplains wore the badges of rank respectively of that of Captain, Major, Lt.-Col. and Colonel.
- (b) The classification of a Chaplain-General continued that of a 1st Class Chaplain, but for precedence he was granted the badges of rank of Major-General.
- (c) The Orders set aside the authority for promotion of a Chaplain. Previously recommendations for promotion of Chaplains were made on the recommendation of the Senior Chaplain in a Command or L. of C. Area, on the basis of completion of certain specified periods of service. This proved unsatisfactory and authority was given to the Chaplains-General and Senior Hebrew Chaplain at H.Q. to recommend all promotions.
- (d) A further authority was given in the consolidated M.R.O., dealing with Chaplains, for promotions to be made, in excess of that provided by War Establishment, on the recommendation of the Chaplain-General of one-seventh of the total number of Chaplains in the A.N.F. (excluding Chaplains-General and Senior Chaplains of L. of C. Areas), provided that the Chaplains promoted had 3½ years' continuous service. The distribution of these additional appointments was spread among the various denominational groups of the Department, thus affording the opportunity for a Chaplain to be rewarded for long and outstanding service.

PARA. 4 - GENERAL FUNCTIONS OF DEPARTMENT.

- (a) The Chaplains Department consisted in the main of 5 Chaplains-General, one for each of the following

denominational .../