

THE CHURCHES OF THE CAPTIVITY IN MALAYA

BY

THE REV. J. N. LEWIS BRYAN, M.A.

Formerly A.C.G. Far East

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DEDICATION

To the Chaplains of all Denominations—C. of E., C. of S., Methodist, United Board and Protestant Reformed Church of Holland—British, Australian and Dutch—who worked in No. 1 P.O.W. Camp, Changi, Singapore, from February, 1942, to September, 1945, in splendid co-operation in the Service of the Master, and His Church on earth—and in memory of those who laid down their lives during our years of captivity, whose names are herein recorded

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*Errata.—These two plates have been printed with the titles transposed.

FOREWORD.

The Word of God is not bound. The Book of Revelation came from a prisoner on the Isle of Patmos, and Pilgrim's Progress from Bedford Gaol. There is a Word of a different kind but of the same spirit in this Book. It is more than a record of what was done in the Name of God in the prison camps of Malaya. It is evidence written for our learning that faith in God supports men in all dangers and carries them through all temptations. It goes forth upon a work of witness.

What was going on in the silence of the Far East? How many relatives were asking that, and praying and hoping that all was not tragedy and despair? This lifts the veil to show the courage and the triumph of the Cross.

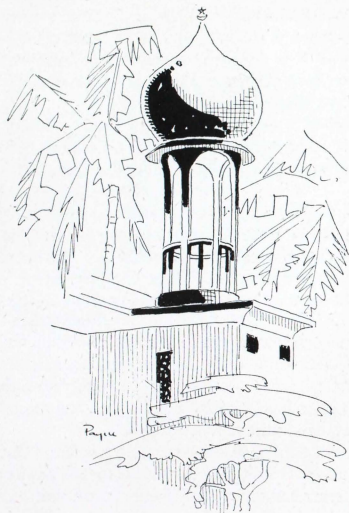
Men who are employed in forced labour and growing weak through insufficient food do not build Churches and worship in them unless they are persuaded that there is real value in such toil. This is a record of how strong that conviction was and how repeatedly they toiled.

The "Churches of the Captivity" witness to faith in the Companionship of Christ, in the resources of the Unseen Kingdom, in the power of corporate prayer and worship. The constant repetition of church-building zeal, as time after time camps were moved, is proof that this faith was not found vain. At the last Thanksgiving Service men in thousands thanked God for His Grace and power, and passed through the gates to Freedom with a true experience of both.

I hope many will think over this book—a record of "Out of the deep have I cried unto thee, O Lord" and a witness to God's swift and gracious answer. As "*servus servorum Dei*" Padre Bryan writes this tribute to brethren and companions in tribulation.

F. LL. HUGHES,

Chaplain-General.



INTRODUCTION

IN adversity men turn to religion for moral support. The officers and men who fell into Japanese hands at Singapore in February, 1942, and those who joined them later in the prisoner of war camps from other parts of the Far East were no exception to this rule. Very soon churches began to appear. In some cases the ruined remains of existing buildings were adapted for this purpose; in others new buildings were erected with such material as could be found. In the grossly over-crowded camps building material was scarce and many of the churches seemed, as it were, to grow out of nothing. Under the direction of the chaplains they were built by the willing hands of voluntary workers—and there was never any lack of volunteers. But the churches were but the visible sign of the religious revival which was taking place. In those dark days, when news of the outside world was scarce and when most of what there was came from enemy sources, there could be in those prison camps little of that national fervour which impels the peoples of belligerent countries in times of stress. Something else was needed to take its place. It was found in the development of an implicit faith in the ultimate triumph of right over the forces of evil which was threatening the very existence of peace-loving and God-fearing people. Every Sunday the churches were filled, and, where there were no churches and no chaplains, services were held in ordinary buildings or in the open air and were conducted by the prisoners themselves. In the main camp at Changi on Singapore Island a large number of officers and men were confirmed by the Bishop of Singapore, who himself set a wonderful example of courage and endurance under torture and privations. Wherever possible, Communion services were regularly held and were always well attended.

Inspired by faith, the British soldiers in these camps displayed some of the finest qualities of their race. Courageous under oppression and starvation, patient through the long years of waiting, and cheerful and dignified in face of adversity, they steadfastly resisted all the efforts of the Japanese to break their spirit—and finally conquered. That was an achievement of which all may be proud.

The churches themselves may disappear, but this book will remain as a record of work well done by a devoted and tireless band of chaplains, and of the triumph of the Christian Faith over the forces of evil.

A. E. PERCIVAL,

Major-General.

Formerly C.-in-C. Malaya Command.

December, 1945.

“THE CHURCHES OF THE CAPTIVITY IN MALAYA.”

FEBRUARY 15th, 1942.

ONE of the darkest days in British Military History — for it saw the Capitulation of Singapore, the end of the Malayan Campaign, the beginning of the onward sweep of the Japanese Forces across the fabulously wealthy Islands of the South Seas, and the beginning of three and a half years of captivity for 52,000 British and Australian Troops.

It is not my purpose to enter into any details of our experiences as Ps. O.W. Much has been written, and will still be written, about our conditions — the grim tragedies which cost so many gallant men their lives — the courage with which they met every misfortune.

The purpose of this book is to show how the Churches got down to their task of providing spiritual and moral uplift for their people—kept them in living touch with the one Power which alone could lift them above the immediate present, and gave them hope and encouragement for the future — whether of life or of death.

We tried to build not only for ourselves — to develop and offer every means of Grace the Sacraments and Services of our Churches can give — but to send officers and men back to their home parishes with new life and enthusiasm, consecrated to the Service of God and of His Church on earth.

Time alone will prove how far we succeeded in our second endeavour. Here is recorded something of what we were able to do, in the immediate circumstances, and the measure of God's blessing on our work.

It deals only with the Church of England (although a painting of the Jewish Synagogue in Changi Gaol has been incorporated as a token of our co-operation). The paintings and sketches are exclusively of that Denomination — but I would here pay a tribute to the work of the Chaplains of all Denominations — British, Australian and Dutch, who worked in splendid harmony and co-operation, and all with the same ends in view, and whose work was equally blessed.

The Changi Area, where all Ps. O.W. were concentrated in February, 1942, was divided into Sub-Areas as follows: —

1. Command H.Q. and Third Indian Corps.
2. Southern Area (late Singapore Fortress).
3. 18th Division Area.
4. 11th Division Area.
5. A.I.F. Area.

All Indian Troops had been concentrated in a separate area — but officers and British personnel of Indian Units remained at Changi.

The opening Sunday saw Services of all Denominations being held in every area, with enormous congregations. From the first the I.J.A. placed

no restrictions upon Religious activities, and of this we took the fullest advantage.

Sites were selected for Church buildings and construction at once put in hand. Officers and men offered their services willingly. Each Church had its own peculiar design—each was planned with the greatest care and foresight. An Indian Muslim Mosque, a N.A.A.F.I. Refrigeration building, a bombed 30 yards rifle range, a large garage—amongst other buildings—were reconstructed. Architects designed Altars, and Church furniture was made from all kinds of materials.

Hymn sheets were compiled, which later proved of immense value, as paper soon became short.

There was a limited amount of Bibles and Prayer Books brought into the camp at the beginning—later on increased by a small quantity from the American Red Cross. It can safely be said that had 10,000 Bibles been available, they could have been given away inside a month of our captivity. It was the one request of all ranks. At a later date they were loaned out for seven-day periods as though they were library books and a copy was kept in each Church for general use, but not to be removed. They were in constant use.

By the middle of 1942 the following Churches were in operation.—The Volunteer Church at Fairy Point, the British Battn. Church in Changi Village—the Glade Church in 1st M.I.B. Area—St. George's—St. Edmund's and the Garage Church in 18th Div. Area—the Church of St. Barbara in the 11th Div. Area, and many sites were being used regularly for open-air services in all parts of the camp.

Daily celebrations of Holy Communion, Week-day Services, Confirmation Classes, Choir practices, Soldiers' Guild of St. George, Toc H Branches, etc., were in full operation.

University Schemes were started in Southern Area and 18th Div. In each a Theological Faculty was incorporated and a full course of instruction up to Part 1 G.O.E. given by Chaplains. Twenty-four officers and men attended in all, with the definite intention of taking Holy Orders. Many others attended the lectures for instructional purposes (including Major-General Beckwith Smith, G.O.C. 18th Div.). The Chaplains of other Denominations also had their training scheme under the able guidance of Rev. J. Foster Haigh, C.F. (U.B.), who later died a gallant death in Thailand.

Although the University Scheme later lapsed, continuous preparation for Candidates for Holy Orders was carried out to the last day under the inspired leadership of the Rev. E. W. B. Cordingly, C.F.

In April, 1942, the first overseas party left for Saigon, but many parties in addition had been drafted to town camps. Wherever possible Chaplains accompanied these parties, and carried on their spiritual work,

though working hours interfered in many cases with regular services.

On 20th July, 1942, our first Confirmation Service was held in St. George's Church and 179 candidates were confirmed by the Bishop of Singapore at a most impressive Service, followed afterwards by the Ordination to Priest of a serving Officer who had been ordained Deacon on the Friday prior to our capitulation. The Bishop was able to hold smaller Confirmations in town camps before he himself was taken by the "KEMPIE" (the Japanese Gestapo) and suffered eight months of imprisonment and torture at their hands.

On August 16th, the Generals, Brigadiers and Colonels left for Japan, but not before they had completed the building of Command Church in Temple Hill.

In September, we evacuated Changi Village and many of our Churches had to be left behind, as we closed in to a more constricted area, in Selarang.

Before we left an incident occurred which I feel I must tell here, in order to keep faith with four very gallant men to whom I gave the promise that their names would never be forgotten.

On September 2nd I was ordered to meet the Commander and the four area Commanders at a given R.V. We were taken by a lorry to a spot near the sea and told that we were to witness the execution of four of our men. They were Cpl. Brevington, A.I.F., Pte. Page, A.I.F., Pte. Walters, East Surrey Regt., and Pte. Fletcher, R.A.O.C. They had been taken by the I.J.A. after attempting to escape in the first few weeks after capitulation.

Cpl. Brevington and Pte. Fletcher were taken from Roberts Hospital—the former suffering from dysentery and malaria, only able to walk with the aid of a stick, and clad in hospital pyjamas. Pte. Page was wearing a pyjama jacket. The other two men had been brought up from Outram Road Gaol.

They were paraded before the I.J.A. Commander and told (through an interpreter) that they had been condemned to death and would be shot in five minutes. They were then handed over to me. I spoke to them for a few moments. They then knelt down and I gave them Absolution.

Cpl. Brevington said to me, "I have my New Testament here, sir, and I am going to read it while they shoot me." I shook hands with them commending them to the care of the One who would walk with them through the Valley of the Shadow—for them so near at hand.

Cpl. Brevington tried to take full responsibility on himself and get his companion off. It brought no response.

They were lined up before an Indian Viceroy's Commissioned Officer and three Indian soldiers who had gone over to the Japanese. They refused to be blindfolded and faced their murderers without a sign of fear—Cpl.

Brevington reading the New Testament open in his hands. I will not go into the gruesome details of that scene. Four heroes had won the Crown of Life.

By October more parties had left for up country and overseas, again accompanied by Chaplains.

Xmas 1942. Permission was given by I.J.A. for "Lights Out" to be extended to 0100 hrs. 26.12.42. Midnight Celebrations of Holy Communion were held and in all 2,475 C. of E. officers and men made their Xmas Communion. Carol Services were held in all Churches, and decorations (as far as possible) were put up. The Dutch Forces who by now had joined us, were very conspicuous at all our Services.

Easter Day, 1943, saw the biggest party to leave the camp on its way to the ill-fated labour camps in Thailand where so many thousands lost their lives. Four Chaplains died, but a wonderful work was done—the one bright spot in that ghastly tragedy. I would mention one item only in that connection. Hundreds of men had attended Confirmation Classes since the Confirmation Service of the previous year. These had been given a slip of paper stating that they had received instruction, been admitted to Holy Communion, and would apply for Confirmation on their release from captivity—in their home parishes, if they survived.

It was reported to me on the return of the survivors to Changi, that in scores of cases, men who had died under the awful conditions prevailing, had two or three possessions in the world—a pair of shorts in rags and tatters, perhaps a photo of their wife or mother, AND the slip of paper—guarded and preserved to the end. "They held fast that they had, and no man could take their crown."

With the departure of this party, the area again closed in. St. George's Church was abandoned, but all furniture and fittings moved, and handed over to the new Church of Holy Trinity, and the Gymnasium Church, Selarang Area. Holy Trinity was built from the materials brought across from the Garden and Wood Area Church which also closed down.

During the early months of captivity in the Hospital Area, the Chapel of St. Luke had been erected in the Dysentery Wing, adorned by magnificent life-sized figures in panels painted by a patient as his thank-offering for recovery from the D.I. List.

In September, 1943, the Hospital moved into the Selarang Area, and with it the Church, to be rebuilt in a converted bandstand. The Methodists used the Dining Hall of the Officers' Mess for Evening Services, and the C. of S. built their Church close to Command H.Q.

In May, 1944, came a final move to the Gaol Area. Again all our Churches had to be abandoned, but an altar was erected in a glade by Holy Trinity Church and left with a notice in Japanese requesting that it might be preserved as a memorial to our dead.

By June the move was completed.

We set about the task immediately of finding sites for our Churches. Inside the Gaol, the Courtyard between the Isolation and Punishment Blocks was taken over. This had been used by the Civilian Internees, but nothing had been done towards making it into a Church. A site for the Hospital Church was chosen. No. 2 Area (South of the Gaol) was chosen for St. George's (Mark III) and the Officers' Area took over the use of the open-air stage in their area. The C. of S. also found a site. Other Denominations combined their Services in the New Theatre Area inside the Gaol. A Jewish Synagogue was also constructed.

From this time to the end of our captivity, Australian and British Chaplains combined and all the religious work of the camp was centralized under one administration. Once the Churches were built there came a re-awakening of the spiritual life of the camp.

Communicant numbers were doubled within a month. Holy Communion Services were held daily in all C. of E. Churches. Mattins and Evening Prayers were held each day. Additional Services and meetings were arranged, until the number weekly reached 103 (excluding R.C.). Sunday evening Services in every area were filled to capacity. Personnel were not asked to come to Church—we brought the Church to their doorsteps.

Xmas Eve, 1944. Midnight Services were again arranged—the only stipulation being that only one light was allowed (on the altar), to conform with I.J.A. A.R.P. rules, as all sanctuary Churches were in the open air, and no singing. All Churches were crowded. No holiday was allowed as in previous years, but Evening Services were held. In all there were 836 Communicants, excluding C. of S., Methodist and R.N.F. Services.

By this time, the creepers planted around the sanctuaries had grown, and each was a mass of flower and leaf; adding most effective natural decoration and covering the beams of the structures.

In the Gaol Church (St. Pauls') a "Question Hour" had been carried on since the Sime Road Camp was moved into the Gaol Area and every Monday evening, fifty, and often more, O.R.'s. attended to hear Chaplains answer the many and various questions previously handed in in writing—all having something to do with Religion in its many forms and aspects.

Harvest Festivals were held each year. It gave us an opportunity of singing the Harvest Hymns and feeling in touch with the Churches at home. An effort was made always to add some kind of decoration. Altar Flowers were provided each week by men on working parties outside the camp. Candles were not procurable after the early days, but in each Church, electric bulbs from torches were fixed up in home-made candlesticks and lit from the main.

Communion Wine presented a great difficulty. We were able to pro-

cure a few bottles from time to time, but in addition various expedients had to be tried. Black currant jam was boiled in the early days and bottled. Raisins were treated in the same manner, and even Gula Malacca. "Intinction" was used throughout, not only as a method of conserving our supply, but as a means of preventing infection. Breads were made from rice flour, maize flour and tapioca as available.

The Armistice Day of Remembrance was kept annually—in 1943 and 1944—by United Services of all Denominations. In the former year, the Service was held in Selarang Square—in 1944 in the Gaol Theatre, when 1,600 officers and men were packed into the Theatre which normally sat 900. The "Last Post" and "Reveille" were forbidden by the I.J.A., but this in no way detracted from the solemnity and inspiration of the service.

Thanks to the wireless, which was operated at great personal risk, and functioned throughout our captivity, we had advance news of all National Days of Prayer. In each C. of E. Church, the following scheme was adopted. The day was divided up into "watches" of fifteen minutes. A spaced form was placed on each notice board, and officers and men were asked to be responsible for one or more periods throughout the day. Holy Communion was celebrated at the usual time—Mattins as on ordinary days—a Chaplain would take a form of Intercession at 12 o'clock. Periods were allotted to the other Denominations and Royal Netherlands Forces for a Service during the afternoon, and at 9.30 p.m. Family Prayers. So it was, that throughout the whole day from dawn until 10 p.m., continuous Intercession was going up from our prison camps, as every watch was invariably filled—in many cases by several at a time. In this way again we felt we were one with the Churches at home and throughout the Empire.

For some months before our release, Sunday had become a full working day—the only holiday allowed being Wednesday afternoon. This, however, in no way affected our work. Evening Communion made up the numbers of those who had previously been unable to attend the early morning services, and evening services were as well attended as ever. It speaks volumes for the keenness and enthusiasm of the O.R's. that, having returned from a hard day's work in the open, and living on starvation diet—instead of lying up—had their meagre meal, and at once came on to Church. Officers were not affected by working parties except in small numbers on supervision duty.

When No. 2 Area (South of the Gaol Building) was taken over as H.Q. of the town working ("X") parties, and removed from Camp control, St. George's (Mark III) was moved into the officers area and re-erected. The officers themselves completed the entire work, and built for themselves a Church of which they could be justly proud—a Church in which a grand

spiritual work was done right up to the end of our captivity.

There was freedom of access to all areas, with the exception that officers could not enter the Gaol except on duty. O.R.'s. had th choice of any of the Churches for their Services. Some went around Sunday by Sunday—but the majority became regular attendants at one particular Church, and joined in its weekly activities.

Choirs were formed, and did valuable work, not only in leading the singing, but also affording the only opportunity for men to sing when this and the playing of all musical instruments was stopped by the I.J.A. order for the whole camp, some months prior to our release. Evensong was fully choral in each Church.

The Royal Netherlands Forces had the use of our Churches and availed themselves of them to the fullest extent. It will be remembered by many that when they first arrived, they joined in with us, and the Lesson was read in English and Dutch, and their National Anthem was sung together with ours at the end of the Services. This was later forbidden by the I.J.A., as was the use of National flags, and pictures of reigning monarchs.

I have been particularly requested to include in this volume the Final Thanksgiving Service—held on August 27th. I do so because it seems to form such a fitting conclusion to our work. It was in every sense an "United" Service—unity of nationality and denomination—unity in the deep sense of Thanksgiving to Almighty God for our safe deliverance.

* * * *

The paintings, photographs and sketches included in this book represent but a small number of the Churches which were built and the sites used in the various areas of Changi Camp, and elsewhere. It has been found impossible to include sketches so kindly submitted by other artists on account of space. I would ask them to accept my deepest regrets, together with my thanks.

There is one sketch which I would particularly have liked to have been included. It was the site of the Evening open-air Services held in the first months of captivity in front of the Officers' Mess in Temple Hill for Command and Third Indian Corps. Many officers spoke of these Services in the after years, and they stand out in my own mind with vivid memories—particularly that Service on Easter Sunday Evening, 1942, when the rays of the setting sun turned the empty Cross on the Altar into a blaze of gold, as we thought and sang of a Risen Christ, and His glorious victory over the powers of evil.

To those whose contributions are published herewith, particularly Lieut. E. Stacy, R.E., who devoted much time and care not only to the painting, but to the actual construction and planning of our Churches, I would express on behalf of all, our deepest and most sincere appreciation. As also to Lieut.-Col. C. H. Withers-Payne.

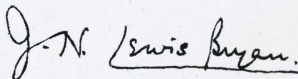
A few notes on the work done in the Churches appear opposite each sketch. Those who worshipped in these buildings will have their own memories—ones which I am certain will remain with them while life shall last.

* * * *

This account is, of necessity, brief and utterly inadequate. So much more could be written did space permit. How many officers and men openly stated that it was their Religion—the Sacraments and Services of their Churches, which kept them sane, when everything men hold dear, was lost. For many, it was their first experience of the saving and keeping power of a living Christ. For many it was a re-union in the fellowship and service of their Church. For *all* it was a knowledge deep and abiding that Christianity WORKS. No mere theory could have survived the experiences of those years of captivity.

The dark days are over. We have passed into the light of freedom. May that Vision which kept us through the darkness, be our guide and inspiration through the years to come.

Singapore
London. 1945.

A handwritten signature in dark ink, reading "J. N. Lewis Bryan." The signature is written in a cursive style with a horizontal line underlining the name.

Assistant Chaplain General, Far East.

NOMINAL ROLL OF CHAPLAINS

BRITISH—Royal Army Chaplains Department.

IN CHANGI

REV. J. N. LEWIS BRYAN, A/Assistant Chaplain-General, Far East.
REV. G. W. YOUNGE, S.C.F., C. of E. S.C.F. 18th Div.
REV. M. McCLEOD, S.C.F., C. of S.
REV. L. V. HEADLEY, C.F.
REV. E. W. B. CORDINGLY, C.F.
REV. J. N. DUCKWORTH, C.F.

AT KRANJI

REV. H. F. DANIELS, C.F. (M)
REV. E. C. C. WEARNE, C.F.

LEFT CHANGI

REV. H. C. BABB, C.F.	Left for BANGPONG, "Q" Party, 1st November, 1942.
REV. P. C. CAZALET, M.C., C.F.	Left for JAPAN, 16th August, 1942.
REV. G. E. McNEILL, C.F.	Left for BANGPONG, 20th June, 1942.
REV. P. HARPER, C.F.	Left for SAIGON, 5th April, 1942.
REV. T. J. PUGH, C.F.	Left for Overseas, 20th October, 1942.
REV. C. ROSS, C.F. (M)	Left for BANGPONG, 16th August, 1942.
REV. R. W. PRIDMORE, C.F. (M)	Left for BANGPONG, October, 1942.
REV. V. S. ROBERTSON, C.F.	Left for BANGPONG, October, 1942.
REV. C. E. ALCOCK, C.F.	Left for BANGPONG, October, 1942.
REV. D. E. DAVISON, C.F.	Left Party "R" 31st October, 1942.
REV. F. H. STALLARD, C.F.	Left for TAIWAN, 16th August, 1942.
REV. H. W. NESTLING, C.F.	Left for BANGPONG, October, 1942.

VOLUNTEER COMMISSIONS

REV. L. ST. G. PETTER, S.C.F.	
REV. G. THOMSON.	Left for BANGPONG, 20th August, 1942.
Rev. A. Webb (C. of S.)	Party "V" overland, 28th October, 1942.

AUSTRALIAN IMPERIAL FORCES

IN CHANGI

SENIOR CHAPLAIN	REV. M. K. JONES, A.I.F.
CHAPLAIN (M)	REV. S. M. BARRETT, A.I.F.
CHAPLAIN (M)	REV. J. J. BENJAMIN, A.I.F.
CHAPLAIN	REV. C. E. USSHER, A.I.F.
CHAPLAIN	REV. G. POLAINE, A.I.F.
CHAPLAIN (P)	REV. A. R. MACNEILL, M.C., A.I.F.

AT KRANJI

CHAPLAIN	REV. A. W. PAIN, A.I.F.
CHAPLAIN	REV. H. JONES, A.I.F. (C. of S.)

WITH "A" FORCE

CHAPLAIN REV. W. I. FLEMING, A.I.F.
CHAPLAIN REV. F. H. BASHFORD, A.I.F.
CHAPLAIN REV. H. CUNNINGHAM, A.I.F.

WITH "B" FORCE

CHAPLAIN REV. H. WARDLE-GREENWOOD, A.I.F.
CHAPLAIN REV. A. H. THOMPSON, A.I.F.

AT BLACKANG MATI

CHAPLAIN REV. K. F. SAUNDERS, A.I.F.

LEFT WITH "F" FORCE

CHAPLAIN REV. A. R. DEAN, A.I.F. (Died on journey)

CHAPLAINS—R.A.F.

SQUADRON LEADER THE REV. J. WANLESS (M) (Java-Changi-Overseas) (Deceased)
SQUADRON LEADER THE REV. J. J. TUCKER (Changi from Java)
SQUADRON LEADER THE REV. T. A. GOSS (Changi from Java)

ROYAL NETHERLANDS FORCES

CAPT. THE REV. C. A. VAN WYCH JURRIANCE (Protestant)
LIEUT. THE REV. V. E. SCHAEFER (Protestant)
CAPT. THE REV. D. M. VAN HAMEL (Protestant)

SERVING OFFICERS APPOINTED O.C.F.

CAPT. REV. L. E. ANDREWS (Gen. List)
MAJOR REV. H. W. K. SANDY (Gen. List)
LIEUT. REV. J. B. LEECH (C. of S.)
i/c JEWISH FAITH. DOCTOR NUSSBAUM (R.N. Forces)
i/c SALVATION ARMY. L/CPL. J. OXENBRIDGE
There were in addition 17 Chaplains (R.C.)
(6 British, 9 A.I.F. and 2 R.N.F.)

CASUALTIES OF CHAPLAINS

DEATHS.

REV. R. C. CHALK, C.F.	Wounded in last week of fighting in Singapore Island. Died in Roberts Hospital, Changi, 21st March, 1942. Buried by S.C.F. 18th Div. A/A.C.G., represented C.G., 22nd March, 1942.
REV. J. O. DEAN, C.F.	Died Roberts Hospital, Changi, April 18th, 1942, from Dysentery. Buried by S.C.F. 18th Div. A/A.C.G., represented C.G. 18th April, 1942.

REV. J. F. HAIGH, C.F.	(U.B.) Died of Cardiac Beri Beri 23rd September, 1943. Buried at Sonkurai Thailand, Cemetery 11, (Two) Block A, Row 5, Grave 3.
REV. J. SMITH, C.F.	Murdered by I.J.A. with other patients and staff of Alexandra Hospital, 13th February, 1942. Grave unknown.
REV. J. PARR, C.F.	Volunteer Commission as Chaplain S.S.V.F. Died of Amœbic Dysentery at Kanu Thailand, 24th June, 1943.
REV. G. J. H. CHAMBERS, C.F.	Died of peritonitis due to acute hæmorrhagic pancreatitis, 13th July, 1945, at Kranji, Singapore. Buried Kranji Cemetery.
REV. J. SHORT, C.F.	Died of Septicæmia at Tarsao (Thailand) 25th October, 1943. Buried at Tarsao.
SQUADRON LEADER THE REV. J. WANLESS, R.A.F.	Died at Sandakan, Borneo, 27th January, 1945.
	WOUNDED.
REV. J. P. WARD, C.F. (R.C.)	Leg removed by operation, May, 1942.

COMMUNICANTS

WITH

ANALYSIS OF CAMP STRENGTH DURING 1942—1945

Numbers in Areas and Hospitals.

BRITISH AUSTRALIAN DUTCH HOSPITAL COMMUNI-				CANTS		
				(incl. Br., Austr. & Dutch)	British only	TOTAL
1942						
28 Feb.	52,000*	—	—	—	4,744	52,000
31 Mar.	45,562	—	—	—	3,211	45,562
30 April	19,466	8,264	—	4,267	4,644	31,997
31 May	16,818	—	—	—	4,071	16,818
30 June	15,445	—	—	—	3,494	15,445
31 July	11,811	1,561	—	3,656	4,623	17,028
31 Aug.	12,828	1,958	—	4,004	4,514	18,790
30 Sept.	14,501	2,283	—	4,370	4,363	21,154
31 Oct.	4,522	2,237	5,221	3,764	3,733	15,744
30 Nov.	3,053	2,801	2,331	2,739	1,762	10,924
31 Dec.	9,791	8,300	5,406	2,877	1,635	26,374
					<small>XMAS</small> 2,475	
1943						
31 Jan.	9,721	8,463	4,374	2,949	2,566	25,507
28 Feb.	9,904	8,359	6,993	2,951	2,563	22,207
31 Mar.	6,651	5,679	6,974	2,907	2,644	22,211

30 April	3,910	2,029	1,973	2,652	EASTER 1,152	10,564
					1,817	
31 May	1,476	985	420	2,669	869	5,550
30 June	1,618	1,120	497	2,114	747	5,369
31 July	1,702	1,167	564	1,948	634	5,381
31 Aug.	1,643	1,163	595	1,906	615	5,307
30 Sept	1,709	1,215	646	1,762	483	5,332
31 Oct	1,735	1,290	2,045	1,809	788	6,879
30 Nov.		No figures available			470	
31 Dec.	2,578	2,904	597	2,394	355	8,473
					XMAS 538	

1944

31 Jan.		No figures available			716	
28 Feb.	2,632	3,027	607	2,296	697	8,562
31 Mar.	2,610	3,046	587	2,318	640	8,561
30 April	2,829	2,887	690	2,448	635	8,584
					EASTER 646	
31 May		No figures available			475	
30 June	4,648	4,349	1,128		606	10,125
31 July	4,528	4,399	1,156	From May, 1944, the Hospital figures were not recorded separately, but included in the other totals.	1,231	10,082
31 Aug.	4,620	4,311	1,171		1,211	10,102
30 Sept.	4,660	4,340	1,129		1,254	10,189
31 Oct.	4,670	4,362	1,233		1,560	10,265
30 Nov.	4,659	4,375	1,345		1,376	10,379
31 Dec.	4,647	4,363	1,328		1,579	10,338
					XMAS 836	

1945

31 Jan.	4,756	4,299	1,290		1,450	10,345
28 Feb.	4,702	4,303	1,259		1,521	10,264
31 Mar.	4,173	4,120	1,260		1,539	9,553
					EASTER 507	
30 April	3,798	3,310	993		1,195	8,101
31 May	3,390	3,000	1,963		1,530	8,893
30 June	3,597	2,907	1,215		1,413	7,719
31 July	3,040	2,308	1,191		1,605	6,534
1-19 Aug.					1,014	
20-26 Aug.					501	12,005
2-9 Sept.					450	

*An approximate figure, British 37,000, A.I.F. 15,000, marched into captivity.

Other Nationalities, i.e. American, French, Italian, Danes, etc., are shown as British in all above.

IN ALL **79,646** British Communicated in CHANGI C. of E. Churches (as above).

8,506 A.I.F. (numbers only from June, 1944, at Changi)

11,807 KRANJI, RIVER VALLEY ROAD, BUKIT TIMAH and No. 2 AREA.

9,414 "F" and "H" Parties (in THAILAND) and KUALA LUMPUR only.

109,433

This figure is the number recorded and takes no account of the many other camps up-country and overseas, the Chaplains of which had no opportunity of sending in their numbers to the A.C.G. in Singapore, and therefore cannot be included.

A complete record would undoubtedly show a phenomenal total.

TEMPLE CHURCH

Originally a 30 yards Rifle Range, which had been severely bombed prior to the capitulation.

Services for Command H.Q. and Third Indian Corps were held during the opening months in front of the R.A. Mess on the top of Temple Hill. Later on this site was handed over as a church and office for A.C.G.

The firing point was filled in with cement and the concrete seating chipped away by hand.

The Altar was designed by an architect, and completed in the R.E. Workshops. The altar rails were made from materials collected from previously occupied officers' quarters.

Three Colonels cut out all the glass panes required and fitted them in the windows which had been destroyed.

The Church was completed entirely by the voluntary work of Officers and O.R's. of Command and Third Indian Corps H.Q.

The opening service was held on the morning when the General's Party (comprising all Generals, Brigadiers and full Colonels) left for Japan in August, 1942.

In September the Church was closed as the area had to be evacuated and all material was removed to St. Edmund's Church.

Chaplains—REV. J. N. LEWIS BRYAN, A.C.G.

REV. MAJOR H. W. K. SANDY, O.C.F.



TEMPLE CHURCH.

Photograph by the Rev. L. V. Headley, C.F.

BRITISH BATTN. CHURCH, CHANGI VILLAGE

One of the first Churches to come into operation at the beginning of our captivity. Fitted up by officers and men of the combined Battn. of East Surrey and Leicester Regiments, who were first engaged against the Japanese in N. Malaya.

This Church was the centre for the Ordinands Training Classes in Southern Area University.

Memorial window later removed to Selarang Area.

Chaplain—REV. H. C. BABB, C.F.

GLADE CHURCH, CHANGI

This was an open-air Church, the site being cleared by officers and men of 1st Malaya Inf. Brigade, and 9th Coast Regiment R.G.A., in February, 1942.

A Cross was erected at either end, and an Altar permanently erected.

Seating accommodation was brought from barrack rooms and officers brought their own stools.

For inclement weather a tent was provided later and Holy Communion celebrated there.

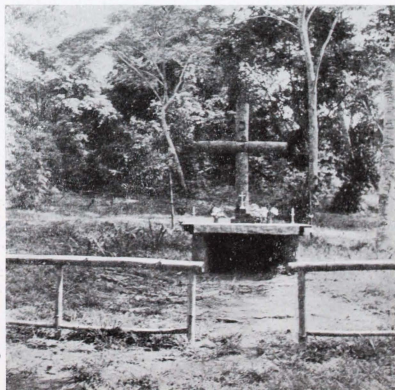
Site later abandoned when area was evacuated.

The Crosses were left, but were destroyed when building of the aerodrome began.

Chaplain—REV. P. CAZALET, M.C., C.F.



BRITISH BATTALION CHURCH,
CHANGI VILLAGE.



GLADE CHURCH, CHANGI.

ST. GEORGE'S CHURCH, INDIA LINES

(Mark I)

Originally a mosque and converted into a Church by 18th Div. R.E's. By taking in the verandahs seating accommodation was 600. Opened on first Sunday after capitulation and was throughout its existence the centre of a deep spiritual life and tremendous activity.

The Sapper and Ordnance Workshops produced materials, and the Church was soon lavishly furnished. The English Altar had four wrought iron riddel posts with curtains made from a torn marquee. The reredos was a painted and carved plaque of St. George and the Dragon.

The Altar Cross was made from a 4.5 howitzer shell and gun parts engraved with the badges of the Regiments and Corps in the area. The Priests' stall had a large carved panel of the badge of the Royal Army Chaplain's Dept. Lighting and flood-lighting were possible by tapping batteries from broken lorries.

On July 20th, 1942, the Bishop of Singapore confirmed 179 officers and men in St. George's, followed by an Ordination Service of a Deacon, and at the Communion Service which followed Holy Communion was received by a Christian Japanese officer, an Indian Canon from the Cathedral, a Dutch General from Java, as well as British and Australian officers and men.

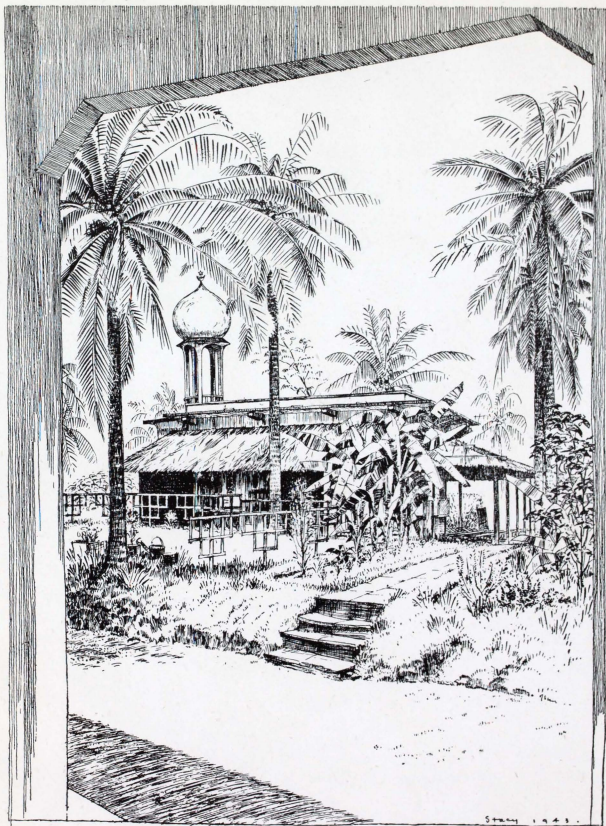
Holy Communion, Mattins and Evensong held daily and the Church was in constant use from dawn to "Lights out."

Closed down April 1943 when area was evacuated but all furniture not taken to Thailand removed and used in Churches built later in other areas.

Communicants, over 15,000.

Chaplain—REV. E. W. B. CORDINGLY,, C.F.

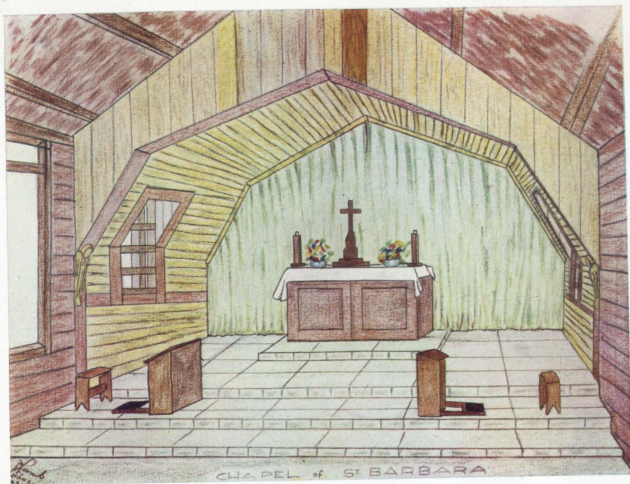
Sketch and painting by Lieut. E. Stacy, R.E.



ST. GEORGE'S CHURCH, INDIA LINES.
(EXTERIOR)



ST. GEORGE'S CHURCH, INDIA LINES.
(INTERIOR)



CHAPEL OF ST. BARBARA.

CHAPEL OF ST. BARBARA

(Patron Saint of the Gunners)

11TH DIV. AREA, CHANGI

This Church was an army hut in Birchwood Camp which was handed over to the Chaplains for their work.

The Church was divided into two parts, two-thirds as Church and the remainder as a Reading Room.

The Sanctuary (as shown) had a depth of 17 feet, and the design was extremely effective.

All furniture was made by volunteers.

Later on when the arrival of large forces of Dutch Troops from Java made accommodation very difficult the Church was dismantled and handed back.

Had the Camp remained, a new Church had been designed and would have been erected.

Chaplains—REV. J. H. SHORT, C.F. (Deceased)

REV. T. J. PUGH, C.F.

Crayon sketch by Lance-Bdr. Lumb, R.A.



CHAPEL OF THE TRANSFIGURATION KUALA LUMPUR, 1942

In May, 1942, the photographic room of the Gaol was allocated to Ps.O.W. as a Chapel and all religious bodies combined to turn it into a place of worship, and it was used by all.

It was opened on Ascension Day, 1942, and continued in use until the day of departure for Changi on October 18th, 1942.

Holy Communion, Morning and Evening Prayers were held daily. On Sunday two Celebrations and Mattins were held. The Evening Service was held in a large open hall.

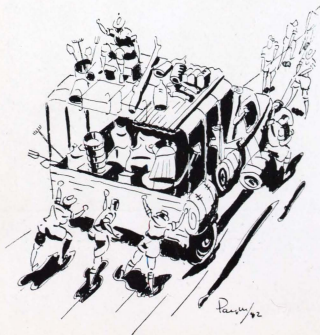
Two activities may be specially mentioned—the Padre's Fellowship, which numbered 600 out of a total of 800 Ps.O.W., which met for devotion and discussion of spiritual problems. The other was the Fellowship of Prayer consisting of 30 members, who bound themselves to pray every day for specific requests. Many miracles resulted from this effort.

All funeral services were held here prior to interment.

The Chaplain, Rev. J. N. Duckworth, C.F., was assisted by Rev. Burr Baughman (American Methodist Minister—an internee), also by a Tamil Priest, Rev. A. Jesudiam, who was of outstanding help to all Ps.O.W.

Chaplain i/c—
REV. J. N. DUCKWORTH, C.F.

Painting by Lieut. E. Stacy, R.E.





CHAPEL OF TRANSFIGURATION, KUALA LUMPUR.



ST. EDMUND'S CHURCH, CHANGI.

ST. EDMUND'S CHURCH, CHANGI

This building was originally converted into a Church by the 18th Div., under Rev. F. H. Stallard, C.F.

The Church as seen in the painting is as it was when it became Command Church. The Altar and rails were brought from Temple Church when the latter had to be abandoned.

The choir stalls were made out of the swinging doors of officers' bungalows. The pulpit was the gift of the A.I.F.

The Cross was rescued from the Lady Chapel of Tanglin Garrison Church. Earlier it had been brought to Singapore when Shanghai was evacuated and the Garrison services ceased.

This Cross and the larger one in St. Paul's were all that the I.J.A. left of the furnishings of Tanglin Garrison Church when they turned the Church into an ammunition dump.

The floor was paved and the whole fabric of the Church made by the officers of Command H.Q.

Later this Church was shared by the 18th Div. again, and Evensong was held twice each Sunday evening—always with packed congregations. The second service always providing a queue before the first was over.

Holy Communion, Mattins and Family Prayers held daily.

Chaplains—

REV. J. N. DUCKWORTH,
C.F. (18th Div.)

REV. H. W. K. SANDY,
O.C.F. (Command H.Q.).

*Drawn by Capt. J. R. Crickmay.
Painted by Lieut.-Col. Withers-Payne.*



SINGAPORE RACE CLUB CHURCH

This Church was erected in the box of H.E. the Governor in the Singapore Race Club Grand Stand by the S.S.V.F., under the command of Lieut.-Col. Newey, in May, 1942.

The shell hole in extreme top right hand corner is stuffed up with a mattress.

The Altar is part of the original bar.

It was only possible to hold services here on alternate Sundays, the Chaplain coming up from the Great World Camp.

The Evening Services were attended by an average of 100, and between 30 and 40 remained for Communion.

Chaplain—

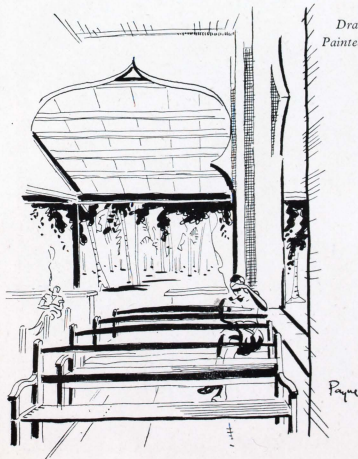
THE REV.

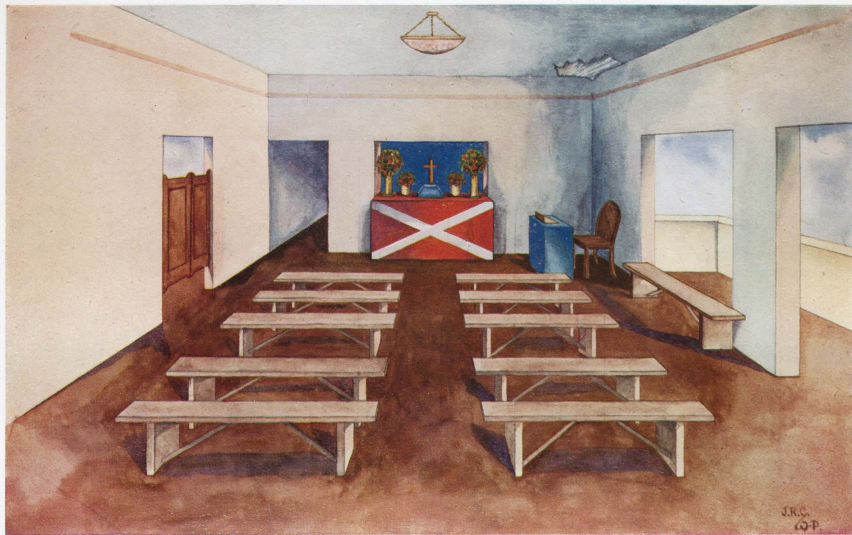
J. G. M. CHAMBERS, C.F.

(Deceased)

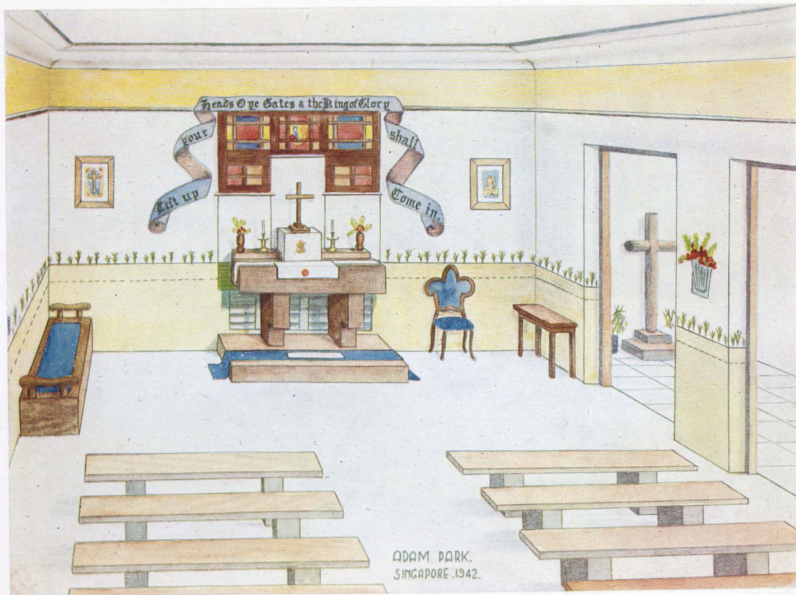
Drawn by Capt. J. R. Crickmay.

Painted by Lieut.-Col. Withers-Payne.





SINGAPORE RACE CLUB CHURCH.



ADAM PARK CHURCH.

ADAM PARK CHURCH

This Church was erected on the upper floor of a bombed house in Adam Park, and opened on Whit Sunday, 1942.

The Cross on the Altar was brought from the Mortuary Chapel at Alexandra Hospital, Singapore.

The Cross seen through the doorway was erected as a memorial to the Fallen during the Malayan Campaign.

Sunday evening congregations averaged 175.

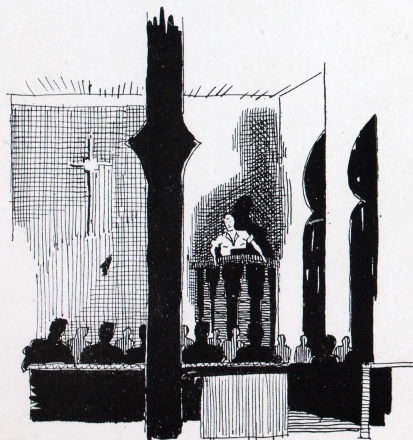
Communicants totalled 1,150.

Presbyterian Services for the Gordons were held weekly.

Chaplain—CAPT. THE REV. E. L. ANDREWS (Gen. List), O.C.F.

Painted by Lieut.-Col. Withers-Payne.

Drawn by Lance Bdr. Lumb, R.A.



CHURCH OF THE ASCENSION, GREAT WORLD

Among the first parties to leave Changi was one composed of A.I.F. with some British personnel. This was billeted in the Great World—a former amusement park in Singapore town. To this camp on May 9th, 1942, was posted the late Rev. G. J. M. Chambers, C.F.

He at once started to find a site for a Church. The interiors of four shops were demolished to form one building. The one on the extreme left of the painting had been a Chinese beauty parlour.

The hangings and furnishings were “scrounged” from various empty shops inside the park and adapted. Most of the rest was made on the spot by the O.R's. The Reredos was made from a showcase, the interior of which was painted white, with two polished floorboards nailed on to form a Cross. The two tall candlesticks were cut and adapted from chromium plated ladies' hatstands. The Church was opened on Ascension Day, 1942.

Padre Chambers later told me that on one occasion a Japanese officer and a party of men came into the Church and for a moment there was imminent risk that it might be demolished. The Communion Vessels were laid out under a square white cloth on the Altar, but thinking this was an urn containing the ashes of one of our dead, he saluted and withdrew the party without further incident.

The Church was the centre of splendid work and activity throughout the occupation of this camp, with daily Holy Communion, Mattins and Family Prayers at night, and packed Sunday Services.

Chaplain—REV. G. J. M. CHAMBERS, C.F. (Deceased)

Painting by Lieut. E. Stacy, R.E.



CHURCH OF ASCENSION, GREAT WORLD.



ST. LUKE'S, SELARANG.

ST. LUKE'S CHAPEL, SELARANG

When Roberts Hospital moved into Selarang Area, the Chapel in the Dysentery Wing was cleared, and all furniture carried by trailers to the new area.

A Bandstand Practice Hut was handed over as a Church, and British and A.I.F. personnel at once transformed it into a very well appointed building.

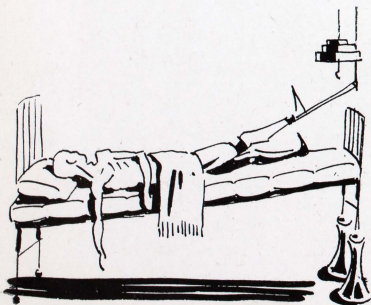
The Opening Service was held on August 29th, 1943.

The Chapel was the centre of Toc H work, and the World Chain of Light was held there on Saturday, December 10th, 1943.

Holy Communion, Mattins and Evening Prayers held daily. Royal Netherlands Forces used the Church for their Protestant Services. Methodists also held weekly meetings here.

Communicants—British	-	-	1,618
Australian	-	-	762
Easter	-	-	183
			<hr/>
			2,563
			<hr/>

This Church was dismantled and taken to KRANJI when the Selarang Hospital was moved to the new camp in Singapore, June 1944.

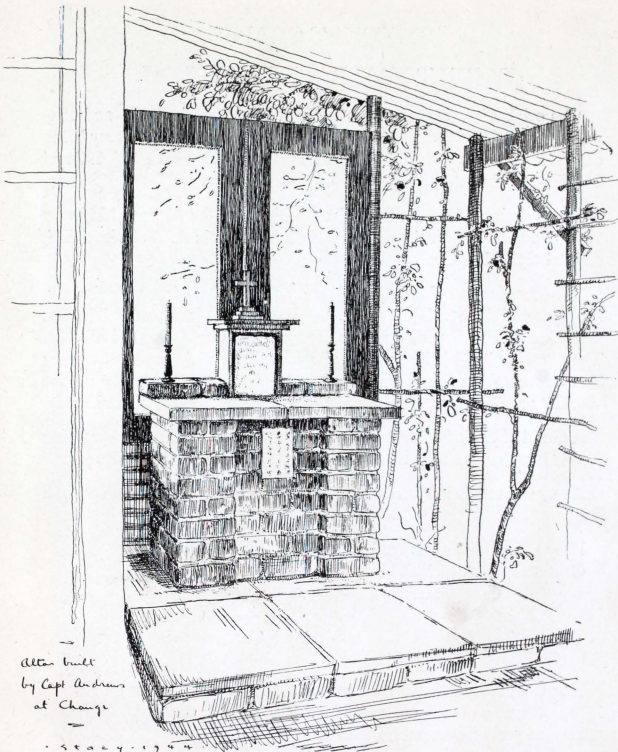


Chaplains—

REV. J. G. M. CHAMBERS, C.F.
(Deceased)

REV. E. C. C. WEARNE, C.F.

Painting by Lieut. E. Stacy, R.E.



MEMORIAL ALTAR

When Selarang was evacuated in June 1944, and all Churches in that area were dismantled for removal to the Gaol area, a Memorial Altar was built by Rev. Capt. E. L. Andrews (Gen. List), close to the old site of Holy Trinity.

He left a scroll in Japanese with the following wording:

"This Altar has been erected as a Memorial to the fallen.
Of your charity please retain this building unbroken, until
the end of the war." (Translated.)

This is the sole surviving landmark of the many Churches built in Changi area prior to our final move to the Gaol. As far as is known it is still standing.

ST. LUKE'S CHAPEL, ROBERTS BARRACKS HOSPITAL

Was originally a room on ground floor of a Barrack Block, and converted into a Chapel by Rev. F. H. Stallard, C.F., in the Dysentery Wing of the Hospital, for patients and in particular for the staffs of 196, 197 and 198 Field Ambulances R.A.M.C.

It was designed by an officer of 18th Div., and the Altar rail built by 18th Div. R.E. Opened July 12th, 1942. Chaplain A. W. Pain, A.I.F., assisted throughout.

The great feature of this Chapel was the collection of mural paintings, the work of Bdr. Stanley Warren, 135 Field Regt., R.A., who did these magnificent paintings as his thanksgiving for recovery from the D.I. List. They consisted of Nativity Scene ; The Institution of the Last Supper ; The Descent from the Cross ; Christ's Commission " Go ye into all the World " ; and St. Paul dictating to the beloved physician, St. Luke.

A Guild of Church Workers, Toc H, production of a Church Magazine for the Wards, were only some of the uses to which this chapel was put.

A font was made and presented to the Chapel by Capt. Cook, 5th Suffolk Regt.

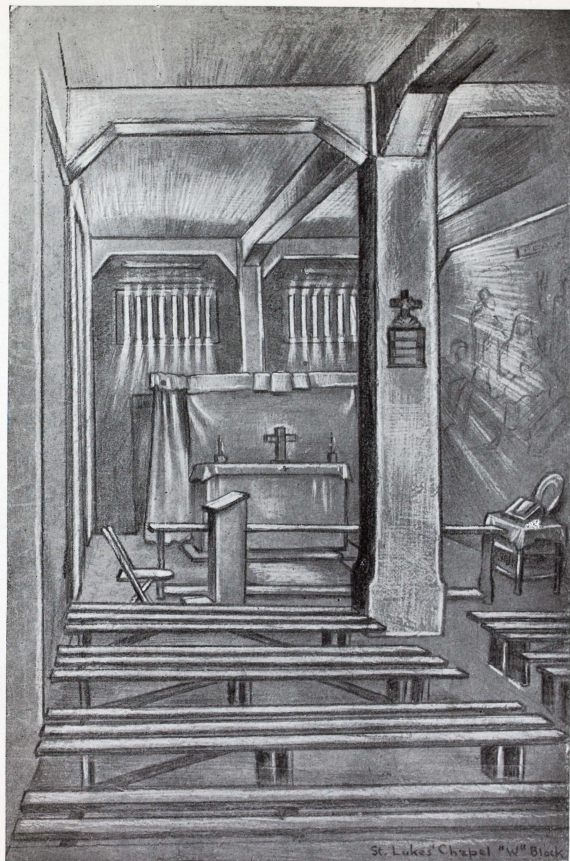
Holy Communion was held daily.

Communicants—British	-	-	2,602
A.I.F.	-	-	1,010
			<hr/>
			3,612
			<hr/>

The Chapel furnishings were moved to Selarang Barracks on August 27th, 1943, when the Areas closed in, and was finally destroyed by I.J.A., to become part of a hangar for their Air Force.

By a strange coincidence, the only surviving relic of the Chapel is the inscription over the " Descent from the Cross " panel, " Father, forgive them for they know not what they do."

Chaplains—REV. G. J. M. CHAMBERS, C.F. (Deceased)
REV. F. H. STALLARD, C.F.
CHAPLAIN A. W. PAIN, A.I.F.



Drawn by Bdr. Stanley Warren, R.A.

ST. LUKE'S CHAPEL, ROBERTS HOSPITAL.

ST. GEORGE'S CHURCH, TANJONG PRIOK, JAVA

This Chancel of a small Church was constructed by Ps.O.W. at the above camp and dedicated on July 12th, 1942.

The site was in the centre of the camp, and facing the Church was a green lawn 50 yards x 20 yards which was carefully tended by the Ps.O.W. and became their favourite meeting place in the evenings.

Commander H. C. Upton, R.N.(M.)V.R., designed and painted the East Window, in which was depicted St. George slaying the Dragon, the flags of the Allies and the badges of the R.N. Army and R.A.F.

All the furniture and fittings were constructed by officers and men under considerable difficulties.

A picture was taken for propaganda purposes by the Japanese Press and printed in the *Nippon Times* (see opposite).

Church work in Java was very different from Malaya, and Holy Communion and Services had to be held in secret and in very small numbers.

Trustees were appointed for this Church, i.e..

COL. C. M. LANE, 15/Punjab Regt.

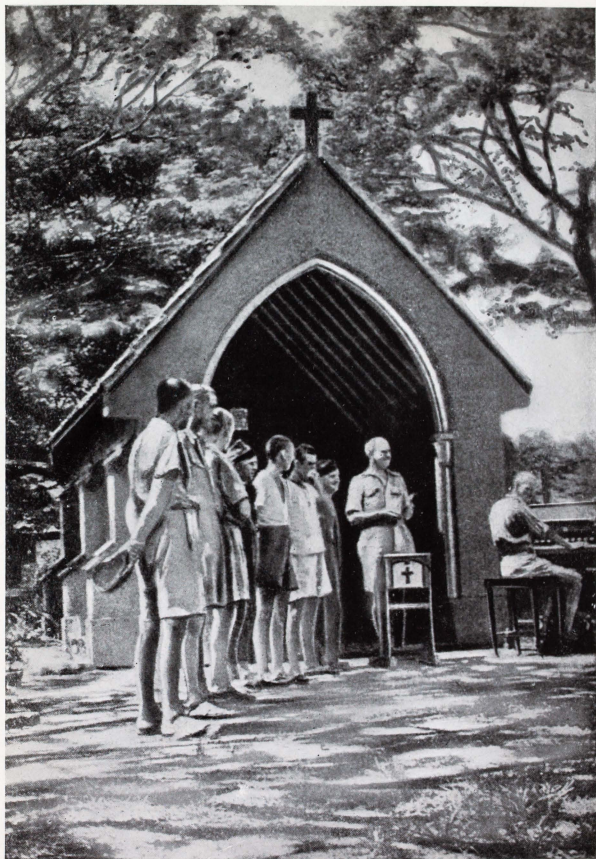
LT.-COL. M. C. RUSSELL, East Surrey Regt. (Deceased).



Chaplains—

REV. H. J. PHILLIPS, S.C.F.

REV. J. HARPER HOLDCROFT, C.F.



HOLY TRINITY CHURCH, SELARANG

This Church was erected from materials brought across by officers' fatigue parties from the Garden and Wood Area, when the Church in that area (and the area itself) was evacuated.

Some of the furniture had been brought from St. George's India Lines after "F" Party had gone up to Thailand.

Structure was corrugated iron and attap.

The Memorial Window was originally in the British Bn. Church in Changi Village, and was the work of Pte. Davies, R.A.O.C. Lieut.-Col. Withers-Payne, J.A.G., Malaya Command, later added the colouring effects to make it into an imitation stained glass window.

Memorial Tablets made in Changi to the memory of officers and men of various Regiments may be seen on the East wall.

First Service held on Sunday, July 4th, 1943.

Holy Communion, Mattins and Evening Prayers held daily.

The Church was used for Lectures and Instructional Classes open to whole camp, when not in use for Services and Church Meetings.

Total number of Communicants, 2,164.

Church dismantled and brought to CHANGI GAOL, June 1944.

Chaplains—REV. G. W. YOUNGE, S.C.F. (C. of E.)
REV. CAPTAIN L. E. ANDREWS (Gen. List), O.C.F.
REV. MAJOR H. W. K. SANDY, O.C.F.

Painting by Lieut. E. Stacy, R.E.

ST. GEORGE'S CHURCH, KANBURI

(Mark II)

For nine months after leaving Changi, the party which had gone to Thailand to make the ill-fated railway had no Church. The story of that grim tragedy has been told elsewhere. During that period Services were held in huts and in the open-air.

Around Christmas 1943, when only 1,000 were left in KANBURI, the second St. George's Church was built. It was a sanctuary only, made of bamboo and mats, put together by the patients.

The Altar, Altar Cross and plaque of St. George had come up from store in BAMPONG and furnished the sanctuary.

Holy Communion and Evening Prayers were held daily, and on Sunday evenings, Evensong was sung by a trained choir, and the attendance averaged three hundred.

At the end of April, 1944, the camp was dismantled and the Church furnishings entrained for Singapore. to be re-erected at Changi Gaol area later as St. George's (Mark III).

Chaplain—REV. E. W. B. CORDINGLY, C.F.

Painting by Lieut. E. Stacy, R.E.





HOLY TRINITY CHURCH, SELARANG.



ST. GEORGE'S CHURCH, KANBURI.

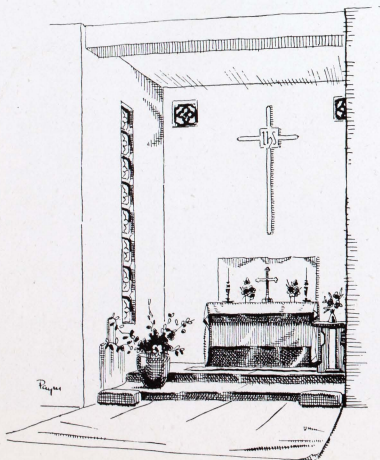
ST. DAVID'S CHURCH, SIME ROAD CAMP, SINGAPORE

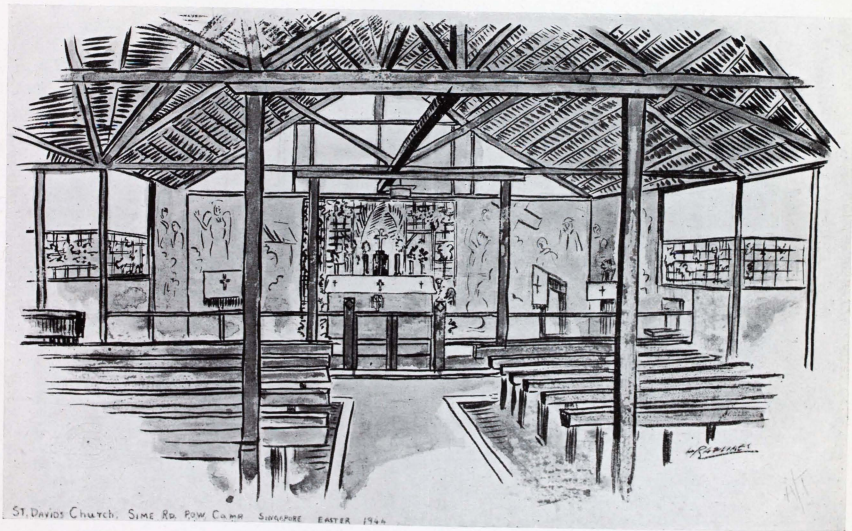
This Church was erected by S.S.V.F. and S.M.F.V.F. under the command of Col. Newey, on the return of these forces from Thailand.

The panels on either side of the Altar were the work of the same artist, Bdr. Warren, R.A., who painted the panels of St. Luke's Church in the Dysentery Wing at Roberts Barracks.

The Church was used by all denominations (less R.C.) and later on passed to the Civilian Internees when they were removed from the Gaol and took over this camp.

Chaplain—REV. L. V. HEADLEY, C.F.





St. David's Church, Sime Rd. POW Camp Singapore Easter 1944

ST. DAVID'S CHURCH, SIME ROAD P.O.W. CAMP.

ST. GEORGE'S CHURCH, CHANGI GAOL AREA.

In June 1944, shortly after the return of the survivors from Thailand reached Singapore, the camp was centralised in Changi Gaol and the area immediately surrounding it.

St. George's (Mark III) was built in No. 2 Working Camp, which was situated immediately to the South, and outside of the Gaol building itself, ministering to 2,500 British and A.I.F. Other Ranks. It consisted of a shelter 14 feet by 10 feet, which was simply a Chancel and cover for the Altar, the rest of the Church being open air enclosed by an attap fence.

Flowers and creepers were at once started and soon covered the structure, and with flower beds the site was most attractive.

St. George's (Mark III) was furnished with the old characteristic features of the earlier Churches of that name.

Permanent benches were fixed to seat two hundred and extra forms were brought in for Sunday Evening Services.

Holy Communion and Family Prayers held daily, and a wide variety of Church organizations were marked features of the work of this Church.

The area was closed by the Japanese in April 1945 and the whole building moved into the Officers' Area to become St. George's (Mark IV) or "St. George's in the Poultry."

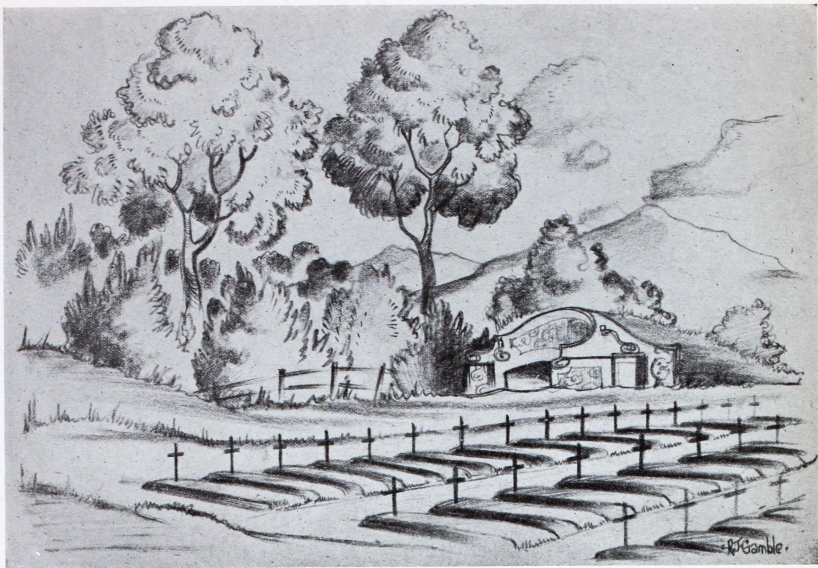
Communicants—British	-	-	3,500	June 1944—March 1945
A.I.F.	-	-	1,224	
			<hr/>	
			4,724	
			<hr/>	

Chaplain—REV. E. W. B. CORDINGLY, C.F.

Painting by Lieut. E. Stacy, R.E.



ST. GEORGE'S CHURCH, CHANGI GAOL AREA.



A sketch of a section of the Cemetery in KANBURI (THAILAND) where so many died in the construction of the Bangkok—Moulmein Railway, 1943—1944.



MEMORIAL CROSS IN MALAYA HAMLET, THAILAND

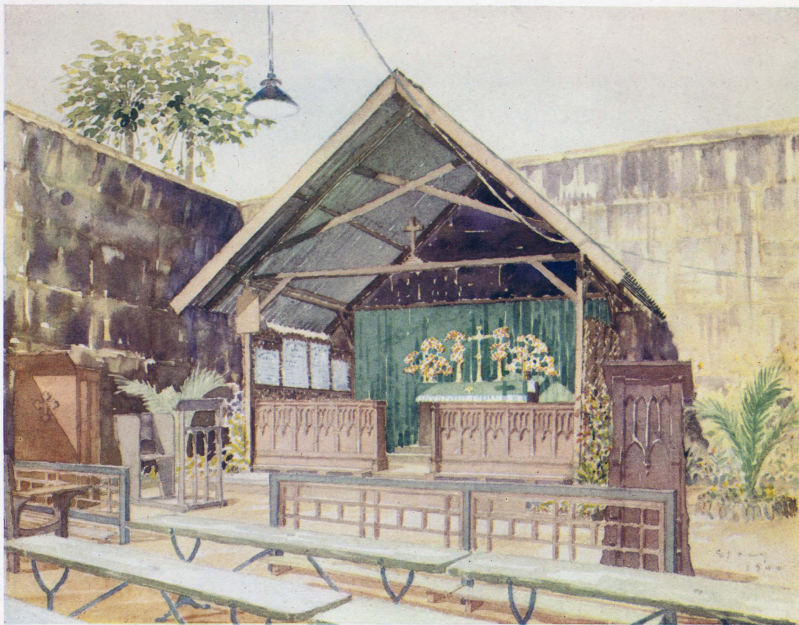
This Cross was unveiled in the Jungle on August 22nd, 1943, by Lieut.-Colonel R. H. Humphries, R.A., Commanding "H" Force, Thailand. It was carved by Lieut.-Col. Oakes, A.I.F.

Inscription reads:

TO OUR AUSTRALIAN AND BRITISH COMRADES

HERE LAID TO REST. 1943.

"AMATOS EORUM DEUS ASCIPAT."



ST. PAUL'S CHURCH.

ST. PAUL'S CHURCH, CHANGI GAOL

This Sanctuary Church was constructed inside the Gaol, in an area between the Punishment and Isolation Blocks. It had formerly been used by the civilian internees for Services but no attempt had been possible to make it into a permanent place of worship. Opened June 1944. It was furnished from materials brought in from the dismantled Churches of Selarang area. Pulpit from St. Edmunds, Altar rails and Lectern from Changi Church room (of pre-war days). The Cross had been rescued from Tanglin Garrison Church. Flower vases made from shell cases, candlesticks fitted with electric bulbs. Hangings made by A.I.F. Frontals made from various materials.

Memorial Tablets in Sanctuary as in Holy Trinity earlier.

Shrubs and creepers were planted and at the end covered the walls and Sanctuary with tropical flowers.

Holy Communion, Mattins, Evening Prayer daily. The Church was in constant use throughout the week, and much used for private prayer by O.R.'s.

Officers were not permitted to enter the Gaol except on duty, so this Church was entirely used by O.R.'s., British and A.I.F., who took the greatest pride in their Church, and kept it in the most efficient manner.

A Question Hour was held here weekly. Centre of Toc H work.

Communicants—

British	-	-	4,982
A.I.F.	-	-	1,984
			<hr/>
Total			6,966
			<hr/>



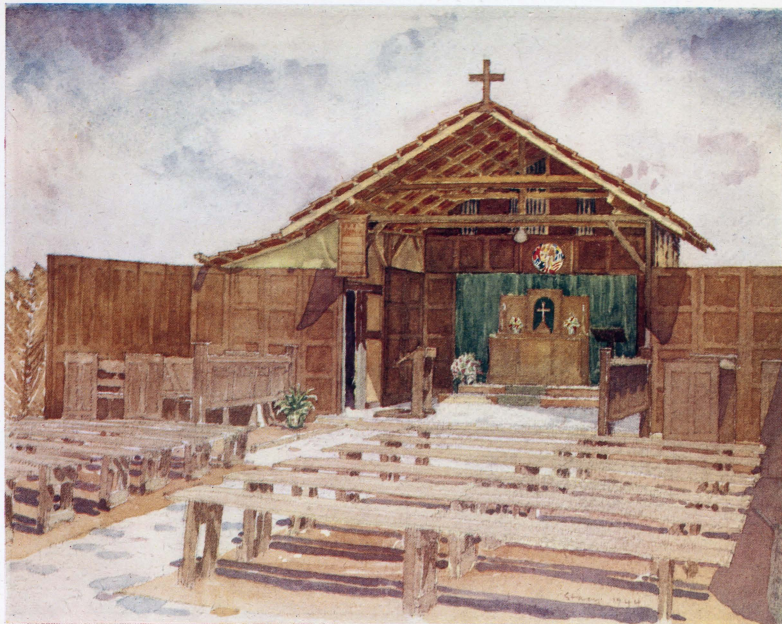
Chaplains—

REV. L. V. HEADLEY, C.F. i/c.

CHAPLAIN E. C. USSHER, A.I.F.

SQ. LEADER REV. C. J. TUCKER, R.A.F.

Painting by Lieut. E. Stacy, R.E.



CHAPEL OF ST. ANDREW AND ST. LUKE.



ST. GEORGE'S OFFICERS' AREA.

CHAPEL OF ST. ANDREW AND ST. LUKE

CHANGI GAOL HOSPITAL AREA

This Church was built in Half-Moon Street for the Hospital area, but was attended by many from other areas, particularly A.I.F. The name is a combination of the A.I.F. Church at Selarang and the old Hospital Chapel from Roberts Barracks and late Selarang areas. The stained glass window, picturing St. Andrew came from the A.I.F. Church.

Although, as in all our later Churches, the only covering was over the Sanctuary, the area was enclosed by a more substantial wall, made chiefly from the doors of old quarters, collected by energetic and enthusiastic volunteers under Padre Duckworth.

The Altar was made in the officers' workshop, as were many of the fittings.

Holy Communion and Evening Prayers were held daily. Chaplains' Study Circle, and A.-C.G.'s Conferences held here weekly and much used by the Dutch Protestant Church. Evensong was attended by an average of 400 officers and men.

The story of the Hospital with its teeming population of starved and diseased men has been told elsewhere. All that can be said here, is that this Church was the centre from which was brought to them the only comfort and consolation they had to know.

Communicants (including ward Celebrations and private Communion)

British	-	-	9,755
A.I.F.	-	-	4,180
			<hr/>
			13,935

Chaplains—CHAPLAIN M. K. JONES, S.C.F., A.I.F.
REV. J. N. DUCKWORTH, C.F.

Painting by Lieut. E. Stacy, R.E.

ST. GEORGE'S OFFICERS' AREA, CHANGI GAOL

ST. GEORGE'S (Mark IV)

In April 1945, when No. 2 Area was removed from Gaol Control, the opportunity was taken to move St. George's (Mark III) into the Officers' Area, which lay to the East of the main Gaol buildings.

This area had previously had no Church building, Services being held in front of the open-air stage—the only unoccupied spot in this very congested area—consisting of 1,200 officers, British, A.I.F. and Dutch.

A volunteer party of 50 officers moved the complete Church from the old site to the new with all its seating in 24 hours—though a longer period and much work was necessary before the site assumed the nature of which the painting gives an excellent representation.

It was surrounded by the poultry runs of the officers' area, hence its affectionate name of “St.-Georges-in-the-Poultry.”

The response of the area to their Church was truly amazing, and it became a wonderful centre of spiritual work during the last anxious months of our captivity.

Holy Communion, Mattins and Compline were held daily, and Even-song on Sunday nights was attended by an average congregation of 400.

An excellent choir of officers, trained by Lieut.-Col. Withers-Payne, led the Evening Services and gave many anthems, whilst a string orchestra under Major Horton were able to play one Sunday evening a month.

The Church was in constant use for various Services and Meetings, including Refresher Courses for Confirmation.

Communicants—April 1945—September 8th, 1945 only.

British	-	-	2,757
A.I.F.	-	-	701
			<hr/>
			3,458
			<hr/>

Chaplains—REV. G. W. YOUNGE, S.C.F.

REV. E. W. B. CORDINGLY, C.F.

Painting by Lieut. E. Stacy, R.E.

SYNAGOGUE OF OHEL JACOB, CHANGI GAOL

During the earlier years of captivity there had been no provision made for a place of worship for the Jewish Community, though various temporary arrangements were made for them to hold their Services. When we moved into the Gaol Area, a definite site was allotted to them and a Synagogue (the interior of which is shown opposite) was erected in a courtyard, inside the Gaol building.

The Dedication Service on September 26th, 1945, was attended by the Representative Officer, his staff officer and the A.C.G., and all available Jewish personnel.

It became the centre of all Jewish activity in the Camp for British, A.I.F. and Dutch Forces and splendid work was done by Dr. NUSSBAUM of the Royal Netherlands Forces who was indefatigable in visiting his men, particularly those in hospital.

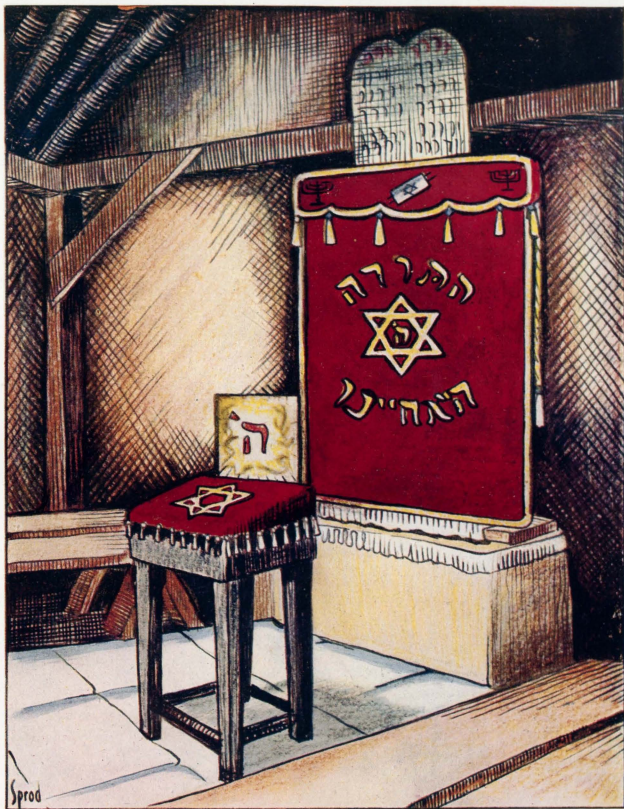
A magazine of a very high literary standard was produced, and everything done to enable those of the Jewish Faith to carry out their Religious duties as in peace time.

SATURDAY EVENING, 7TH ELLUL, 5704.

DEDICATION.

Order of the Service.

1. Ma Tauwu.
2. Ps. 30.
3. Ma'ariv.
4. Prayers for Royal Families.
5. Sermon.
6. Prayer for those fallen in Battle.
7. Prayer for sick and wounded.
8. Prayer for our people at home.
9. Ps. 24.
10. Ps. 117.
11. Oleinu.
12. Adaun Oulom.
13. Hatikvah.



SYNAGOGUE.

CONFIRMATION, SEPTEMBER 7TH, 1945.

Confirmation was administered by the Bishop of Singapore just after our liberation on Friday, September 7th, 1945.

One hundred and twenty British and A.I.F. officers and men were presented, all of whom had been prepared for, and received Communion, pending their Confirmation, during our captivity.

Many hundreds had died during the $3\frac{1}{2}$ years of captivity, the majority in Thailand.

The Service was held in St. Paul's Church, Changi Gaol.

The men are wearing newly-issued Japanese clothing, the first they had received for many months.





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CONFIRMATION OF P.O.W., CHANGI GAOL.

BRITISH CEMETERY, CHANGI

This was started immediately we came into Changi, under 18th Div. control. Major Harper, R.E., drew up the original plan and this was adhered to throughout. The area was just waste land, which had to be cleared of scrub and tropical undergrowth, and working parties were at once laid on.

It was decided that each grave should be separate and one type of cross used. A careful record has been kept of every burial.

Provision was made for the erection of a Chapel, which it is hoped the War Graves Commission will later construct as a permanent memorial.

For more than two years Major Breigel, Royal Norfolk Regiment, was in charge. His son was one of the first to be interred as a battle casualty.

On October 30th, 1944, this Cemetery was closed by I.J.A. order, and a new one started near the gaol.

[The A.I.F. had their own Cemetery, laid out on a different plan, but equally beautiful.

During the period February, 1942—October, 1944, their death roll came to 143.]

The Royal Netherlands Forces had a plot in the British Cemetery and their casualties are therefore included below.

BRITISH CEMETERY.

(i) *British Personnel.*

	Offrs.	Nurses	O.R.'s.	Civilians	Totals
Battle Casualties (died of wounds)	10	—	41	—	51
Battle Casualties (lifted and re-interred)	1	1	18	—	20
Sickness and Accident	30	—	407	—	437
Executions	—	—	5	—	5
Shot outside camp perimeter wire	—	—	1	—	1
Totals	41	1	472	—	514

(ii) *Dutch Personnel.*

	Offrs.	Nurses	O.R.'s.	Civilians	
Battle Casualties	2	—	2	—	4
Sickness and Accident	6	—	56	1	63
Totals	8	—	58	1	581

THE DETAILS OF BURIALS IN SECOND CEMETERY

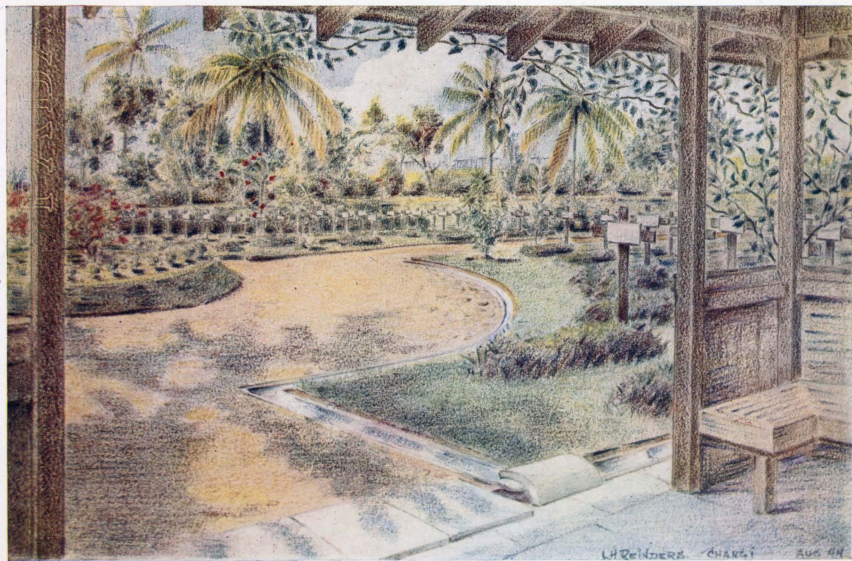
1st July, 1945—8th September, 1945

British		A.I.F.		Dutch		Total	
Offrs.	O.R.'s.	Offrs.	O.R.'s.	Offrs.	O.R.'s.	Offrs.	O.R.'s.
2	15	—	3	1	14	3	32

Total Burials in Changi Cemeteries, up to our relief, are as follows:—

	Offrs.	O.R.'s.	
British	47	502	
A.I.F.	3	162	
Dutch	12	82	
Others	—	1	
	62	747	Total—809 All Ranks

Sketched by Capt. L. H. Reinders, R. Neth. Forces.



BRITISH CEMETERY, CHANGI.

FINAL THANKSGIVING SERVICE

On Saturday morning, August 11th, 1945, as soon as the news came through that the Emperor of Japan had asked for terms, the A.C.G. interviewed the Representative Officer with reference to a Final Thanksgiving Service. It was agreed to hold one as soon as the I.J.A. passed on the news officially.

By Sunday, August 19th, certain information having been volunteered by the I.J.A., it seemed reasonable to put on individual Church Thanksgiving Services that day, but to postpone the main service until later, when we could sing the National Anthem for the first time for many months, and meet in a body without danger of provoking any guards to action.

The choirs of all Churches were massed and a form of service drawn up. Each Denomination took a part. The service was of necessity short on account of the inability of men to stand for any length of time. A string orchestra, which had played once a month in St. George's Church, and a harmonium, played by Lieut.-Col. Withers-Payne, led the service.

A bugler was present to play "Last Post" and "Reveille." Except for funeral parties, no buglers had functioned in the camp for two years. Only Japanese bugle calls were allowed.

On Saturday, 26th August, it was decided to hold the Service on the following day, and to hold it on the Hospital Square—this being less far to walk than the Padang. The R.E. constructed a platform 16 feet by 8 feet. This was draped with the three flags of the Allies—British, American and Dutch.

All Chaplains (less R.C. and 1 Dutch, sick)—16 in number—assembled in St. Andrew's Vestry and moved off to the Square at 7.45 p.m.

The earlier rain had cleared and the evening was fine though cloudy.

The crowds began to flock in from all areas by 7 p.m. Officers, bringing their own stools, were marshalled behind the Altar—all others with the O.R's. The sixteen Senior Officers of Services and Nationalities were seated in front of the Altar.

By 7.45 p.m. it was conservatively estimated that 4,000 were present. Many hospital patients who were unable to leave their wards stood around the doors of their huts and joined in the singing.

It was a service which will long be remembered. The vast body of men singing the hymns—the dull thunder of 4,000 voices and more saying the Lord's Prayer together—formed a most fitting "Nunc Dimittis" to the work of the Churches in Captivity. It was a spectacle of unity in Church and international relationships commented upon and appreciated by all.

Holy Communion was celebrated at each of the three C. of E. Churches at the conclusion of the Service.

ORDER OF SERVICE.

Opening Sentences.

HYMN : "O God our Help in Ages Past."

SCRIPTURE : Read in English by S/CHAPLAIN M. K. JONES, A.I.F.
Read in Dutch by S/CHAPLAIN J. VAN WYCH JURRIANCE, R.N.F.
Jeremiah, Chapter 29, Verses 11-14 inclusive.

HYMN : "Now thank we all our God."

PRAYERS : REV. S. W. BARRET (M), A.I.F.
ONE MINUTE'S SILENCE IN MEMORY OF OUR DEAD.
LAST POST.
"They shall grow not old" etc.—A.C.G.
REVEILLE.

HYMN : "Praise my soul the King of Heaven."

ADDRESS : REV. J. N. LEWIS-BRYAN, A.C.G.

HYMN : "Abide with me."

BENEDICTION.

National Anthems : U.S.A.
HOLLAND.
GREAT BRITAIN.

SERVICE CONDUCTED BY REV. M. McLEOD, S.C.F. (C. of E.)

SERMON BY REV. J. N. LEWIS BRYAN, A.C.G.

(Given at the above Service)

"For three-and-a-half-years we have waited for this hour.

"The hour when we could all meet in heartfelt thankfulness to Almighty God for our safe deliverance.

"We felt that it was only meet and right that we who have borne the burden of these years together should meet at the end in one great united service, in addition to those already held in the churches of all denominations.

"And so we are here to-night.

"There is an old proverb known to us all—'Hope deferred maketh the heart sick'—but has it not been the star of *hope* shining undimmed through the long darkness of our night of captivity, which has led us on unswervingly in trust and confidence to the dawn of our liberation ?

"How long and how dark that night has been is known to us all in a greater or less degree. Those who have survived the horrors of the working camps in Thailand will have the memory of them seared for ever into their lives.

"For all of us there has been the misery and wretchedness, the privations and the sufferings—the awful boredom and frustration—a sense of the wasted years—starvation and disease—and Death the Grim Reaper for ever by our sides.

"But those of us who served in the first World conflict will remember how the experiences of those years of War were slowly—almost imperceptibly—smoothed away by the healing hand of time until the grimmer memories were almost forgotten and only the less unpleasant ones remained.

“ So it will be with us.

“ It is in one sense true that nothing can restore the years which the locusts have eaten, but let us remember that these need not have been wasted years, they can have been redeemed, in part, if only we have made up our minds to go back into the world of free men as those who have seen a vision—a vision of what life may and can be in the future—of what we can make of life and what life, by God’s grace can make of us—and have prepared ourselves for that task.

“ We have learned many lessons in this place—the art of doing without so many things we considered vitally essential—the value of simple things—a greater self-reliance—the ability to turn our hands to fresh endeavours—our minds to new pursuits.

“ For many this captivity has been a time of awakening to the reality of spiritual things—the worth of prayer and sacrament—a deeper faith and trust in God—a fuller knowledge of that glorious heritage of our Faith—the Sword of the Spirit which is the Word of God.

“ For some, there may be dark days still ahead—news of which they know nothing at the moment may await them—news which may tend to shake their faith in God and Man. Remember then, my Brothers, in the darkness of that hour that nothing—nothing—*nothing* can separate us from the love of God—if only we are prepared to acknowledge ourselves to be His children. The fact that we have survived to this hour is surely sufficient proof of that to us.

“ We have met here to-night to thank Him for that crowning mercy. If there is within us one shred of human gratitude, every day of our lives will be an endless thanksgiving. But let us use this service for one purpose more—a solemn reconsecration of ourselves to the Service of God and of our fellowmen.

“ If we are honest with ourselves we must confess, each one, that we have done many things in this place which we ought not to have done, and left undone much that we ought to have done. But let us leave the memory of these things behind us, and the memory of the faults and failings of others because we are only too conscious of the many faults and failings within ourselves.

“ Let us determine that we will be better men, better Christians, better husbands, better fathers, better sons and better citizens—pledged to devote all our skill and energy to the stupendous task that lies before us—the reconstruction of the life and prosperity of those countries to which we are each so proud to belong.

“ A few minutes ago we paused in our hour of rejoicing, to give a thought to those thousands of our comrades whose bodies we leave behind in the soil of Malaya and the islands and seas of the Far East. We stood to attention while the Last Post and Reveille were sounded in their honour—

our last united tribute to the memory of very brave and gallant men : —

‘ But we shall meet and greet in the closing rank
Of time’s declining Sun,
When the bugles of God shall sound the Call,
And the Battle of Life is done.’

THERE IS NO DEATH.

“ One last word. I am told that the peasants of Spain use these words as they part from one another, ‘ Vaya con Usted.’ I pass them on to you to-night, first of all in my Master’s Name as His Command, and then as His Benediction for your homeward journey, and your onward way across the years to be

‘ Go WITH God
GO with GOD.’ ”

