



Time	Speaker
9.00	Registration/Coffee
9.30	Welcome and Introduction
9.45	Keynote Lecture
	James Hagerty KSG <i>From Cowl to Khaki: Benedictine Army Chaplains on the Western Front</i>
10.45 – 11.00	MORNING COFFEE
11.00 – 12.15	Richard B McCready, <i>Father James Shine, the First World War and the Catholic Community in the City of Dundee</i> Sean Murphy, <i>Father James Shine, 1881-1918</i>
12.15 – 13.15	LUNCH
13.15 – 14.30	Neil Allison, <i>Padre Brown and the British West India Battalions during the First World War</i> Aaldert Prins, <i>Developments in the Chaplaincy of the Belgian Army</i>
14.30 – 14.45	AFTERNOON TEA
14.45 – 16.30	Charles Beresford, <i>The Chaplains who decided to Fight</i> Peter Howson, <i>British Nonconformists and the influence of World War One on their engagement with army chaplaincy</i> Nicola Morris, <i>Irish Methodist Chaplains in the Great War</i>
16.30	Closing Remarks

<http://militarychaplainsofwwi.weebly.com/conference-registration.html>

PROGRAMME

Friday 26th June, 2015
Bath Spa University, Bath

Dr James Hagarty, KSG

From Cowl to Khaki: Benedictine Army Chaplains on the Western Front

Over 40 monks of the English Benedictine Congregation served as British army chaplains in the First World War. Most of them ministered to troops in France and Flanders. After 1915, Fr. Stephen Rawlinson and Fr. Dominic Young – both monks of Downside - became responsible for the deployment of Catholic and other non-Anglican chaplains on the Western Front. Their role was critical in the provision of spiritual support to men in the trenches, in hospitals and at bases.

Drawing upon the Rawlinson archive at Downside Abbey and material in the archives of dioceses and male religious orders, my aim would be to outline the wider contribution of the Benedictines as army chaplains and highlight the importance of the parts played by Rawlinson and Young in the administration and organization of the Army Chaplains' Department on the Western Front.

Dr Richard McCready

Father James Shine, the First World War and the Catholic Community in the City of Dundee

Fr. James Shine was an Irish priest of the Diocese of Waterford and Lismore on loan to the Diocese of Dunkeld from 1912 – 1915, he then joined the army as a chaplain. He died on 21 April 1918 as a result of injuries received at the front.

The Catholic community in Dundee came about in the nineteenth century almost entirely as a result of the immigration of large number of Irish people to work in Dundee's jute industry. This community retained a strong Irish identity well into the twentieth century. The Catholic clergy often had a complicated relationship with that identity, there were on-going disputes about the political priorities of the Catholic community for example, should the main concern be Catholic education or the situation in Ireland.

This paper will consider the reaction of the mostly Irish Catholic community in Dundee to the First World War. It will consider the role of the Irish priest working in Dundee, contrasting Fr. Shine with some of those who came after him. The First World War and Fr. Shine's death came at a turbulent time in the relationship between Ireland and the United Kingdom and this will be examined.

The paper will consider the reaction to the death of Fr. Shine by the Catholic Community in Dundee; it will also attempt to consider the reaction of the non-Catholic community in Dundee to the death of Fr. Shine at a time when the patriotism and loyalty of the Catholic community in Dundee was often questioned. The paper will, further, consider some of the social, political and ecclesiastical reactions to the war amongst a Catholic community which was largely Irish in ethnic origin and identity at this time. This paper will give us

an insight into the changing nature of the Catholic community in Dundee in the first part of the twentieth century.

Sean Murphy

Fr. James Shine, 1881-1918

James Shine was born at Ballylaffin youngest child of Thomas Shine and Mary Anglim. James went to school in the local school at Gormanstown and the Master wanted him to remain and be a monitor. James told the master that he wanted to be a priest and the Master beat him up so severely that James never went back to that school.

He was ordained priest on 21st June 1908 at the Holy Trinity Cathedral, Waterford, for the Diocese of Waterford and Lismore, by Bishop Alphonsus Sheehan.

Rev Dr Neil E Allison

Padre Brown and the British West India Battalions during the First World War

This chaplain demonstrated moral courage to represent the welfare and spiritual needs of his men in France to British authorities. It is not only an interesting history but demonstrates those within and under Empire.

Aaldert Prins

Developments in the Chaplaincy of the Belgian Army

In my paper I will discuss how, just as in the British Army, the Chaplaincy was broadened during World War I. Prior to World War I only Roman Catholic chaplains were active in the Belgian army. Already in 1914 the first Protestant chaplain was appointed. This despite the fact that only 0.5% of the Belgians professed to be Protestant. In 1918 their number had increased to approximately 10. During the War also a Jewish chaplain could have been appointed. The man they had in mind, however, turned down the offer as he preferred to stay with his fellow Jews in Brussels. In the Inter War Period, a Jewish chaplain was appointed. The opening to a protestant military chaplain paved the way for the broadening of the chaplaincy in Belgium, in which now even Humanist Chaplains are active.

Charles Beresford

The Chaplains who decided to Fight

At least 27 ordained clergymen serving as permanent or temporary Army and Navy Chaplains in the Great War took the decision either to resign or not to renew their engagements so that they could take up arms.

They were mostly Anglicans and it was not an easy decision for them to make, particularly in the early stages of the war

when most of their bishops adhered to the guidance from the Archbishop of Canterbury, Thomas Randall Davidson, that the position and duties of a combatant were not appropriate to those who had received Holy Orders.

This paper throws a spotlight on these largely forgotten clerics with surprising results. It considers their motives and subsequent lives as combatants in the infantry, artillery and cavalry. Some of them had been soldiers in South Africa and perhaps believed that with this experience they could serve their country better as fighting men.

One of them reached the rank of Lt. Col. and commanded an infantry battalion on the Western Front. Six died during the war, including one who committed suicide behind the lines.

Revd Dr Peter Howson

British Nonconformists and the influence of World War I

There were no commissioned chaplains from these churches in the regular British army in 1914 but some 500+ by 1918. They had however participated in the formation of the Territorial Force Chaplains' Department and that influenced their decision-making.

Nicola Morris

Irish Methodist chaplains in the Great War.

Irish Methodism entered the First World with only one minister officially recognised as a Chaplain to the Forces, it ended the war with a total of 22 ministers accredited as Chaplains and on active service. This was proportionately more, per head of congregation, than any other Irish Church and constituted over 10 per cent of their active ministerial cohort. These men served with a range of British and Irish Divisions, in every major theatre, defying orders from senior officers to serve their men. Through an examination of the chaplain's correspondence and memoirs this paper will explore how these ministers articulated their vocation as 'spiritual guide and comforter' in the midst of conflict in light of their theological convictions. Chaplains acted as a link between home and the front line troops, often acting as a conduit for gifts and letters, as well as providing a range of material services in addition to their spiritual activities. Methodist journals in Ireland were keen to publish details of clergy activity serving with the Forces and encourage gifts, money and correspondence to be sent to them.

Irish Methodists drew no distinction in religious terms between the Irish Conference and the British, treating British Methodists stationed in Ireland as their own, and deploying ministers through the British Army and Navy Board based in London. However, Irish clergy did have a distinct national identity even when serving with Divisions raised in Britain, and felt 'very much of an exile so far as Ireland was concerned' particularly in the weeks following the 1916 rising. How ministers expressed and mediated their sense of Irishness and Britishness over the course of the war will be

discussed, and how the course of the conflict changed their identification.

