

▶▶ the work towards a just society and by implication away from pastoral work and evangelism. Torry describes the 1980s as a new era for Industrial Mission moving from workplace visiting to issue and project-based ministry. In the 1990s this shifted to a focus on the local economy.

The 1990's saw the decline in the Industrial Mission movement and led to much reflection on the past, present and future of IM. Mostyn Davies' paper on the four 'generations' of Industrial Mission is quoted and is commonly accepted as the yardstick of current workplace chaplaincy. Torry observes that no categorisation is without its problems. The current emphasis in most workplace chaplaincies today seems to be somewhere between the first model, Navy Mission, and the second, the workplace visiting model of Sheffield Industrial Mission. However, the last model of mission to the economy has become commonplace in many chaplaincies including my own.

Torry concludes his history of the movement with descriptions of Faith in Business and the Spirit at Work movement

which has aroused controversy with an article from its leading practitioner David Welbourn in a recent issue of the IMagenda. Missing from this enjoyable book is inclusion of other Christian organisations that are in some sense descendants of Industrial Mission, albeit operating on different models. There is nothing eg on Transform Work UK, Christian Association of Business Executives and Transforming Business.

The title *Bridgebuilders* is illustrated in the growth of the ministry. While the dilemmas and challenges for chaplains are well described, there is nothing about the excitement and passion of bridge building – the breaking down of the barriers between God and those of humankind in the workplace. For me that has been a true experience of evangelism.

However for a comprehensive and up-to-date account of workplace chaplaincy Malcolm Torry's book is required reading for all Christians, as the challenges he poses for us are there for us to wrestle with in our ministry. ■

Chris Savage

Canon Chris Savage is Team Leader of Chaplaincy to People at Work Cambridge-shire. Since his ordination in 1970 he has enjoyed a variety of experiences in workplace chaplaincy in parishes and in full-time Industrial Mission.



Priest in Deep Water:

Charles Plomer Hopkins and the 1911 Seamen's Strike

by R.W.H. Miller

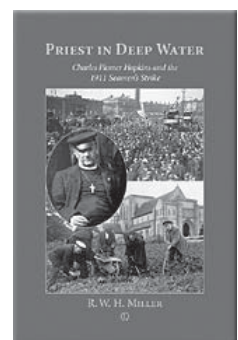
The Lutterworth Press, 2010, paperback, 140 pages, £25.00, ISBN 9780718892326

■ **reviewed by Malcolm Torry**

This meticulously researched biography of Charles Plomer Hopkins (1861 – 1922) holds up a timely mirror to our Church's relationship both to the Gospel and to the society in which we live.

At the age of eight, Hopkins was sent from Burma to England with only his sister for company. It was this voyage which taught him the hard lives which sailors lived.

Following education at Falmouth and at Trinity College of Music in London, Hopkins, back in Burma, became organist at Rangoon Cathedral, and was then ordained and appointed port chaplain. He was soon fighting the injustices suffered by seamen and providing for their welfare. During four months spent in London he joined a religious order, the Society of St. Paul, and on his return to the East, to the port chaplaincy at Calcutta, he established a religious community of his own: the Seamen's Friendly Society of St. Paul.



▶▶ The order established a mother house at Alton Abbey in Hampshire, and its work spread. I was particularly interested in the house established at Greenwich to enable Hopkins and his associates to serve sailors in London’s docks and at the Dreadnought Seamen’s Hospital.

Hopkins was often in court: usually to defend seamen suffering injustice, but sometimes to defend himself against ship owners’ unjust accusations. One result of such unjust accusations was Hopkins’ loss of his chaplain’s position in Calcutta, and another was English bishops’ refusal of permission for him to officiate in England. It was largely the resulting isolation from ecclesiastical authority that propelled Hopkins into working for the National Sailors’ and Firemen’s Union, and into planning and managing the successful international seamen’s strike of 1911.

Miller’s book started life as a Ph.D. thesis, and that rather shows. It might have been a better *biography* if it had omitted the introduction (about shipping legislation, the history of seamen’s unions, and rules on the licensing in England of clergy ordained abroad), if material on sources had been relegated to the endnotes or omitted altogether, and if lists of names had been drastically reduced. It might also have been better if the book had been written from scratch. Lightly edited higher degree theses rarely make for easy reading.

But having said all that, some of the less relevant byways are fascinating (such as the account of the Society of St. Paul’s work in Shoreditch), and, more importantly, the book makes us ask whether our own commitment to making the Gospel relevant to every aspect of life is anything like as thorough as that of Hopkins and of those who joined his order. Hopkins stands in a long and honourable line of activist priest-prophets: a line which includes the Christian Socialists, the French worker priests (there are numerous and detailed echoes of Hopkins’ story in theirs), and, more recently, industrial

mission. Hopkins was in many ways a flawed individual – and Miller’s account of his childhood offers clues as to the roots of some of his flaws – but there is a holiness about his combination of unswerving commitment to Christ, to Catholic Anglicanism, to serving others in their need, and to the pursuit of justice.

An important question which the book sets to anyone wishing to relate the Gospel to a complex secular world is this: Hopkins formed a religious order because he believed it to be the best pastoral and evangelistic strategy for relating the Gospel to seafarers. Industrial mission and some other aspects of the Church’s work can look rather like religious orders; and the Church Mission Society’s small missional communities, and other aspects of the new monasticism, are taking a similar approach. Might a more widespread adoption of such methods be an appropriate strategy as we proclaim the Gospel and tackle injustice in our increasingly secular world? ■

Malcolm Torry

The Rev’d Malcolm Torry is Team Rector in the East Greenwich Team Ministry and Co-ordinating Chaplain of the Greenwich Peninsula Chaplaincy.



1911 - Seven men on strike, loyal to the National Seaman’s Reform Movement. They are barricaded into the National Union of Seamen office and can be seen looking out of a window.