

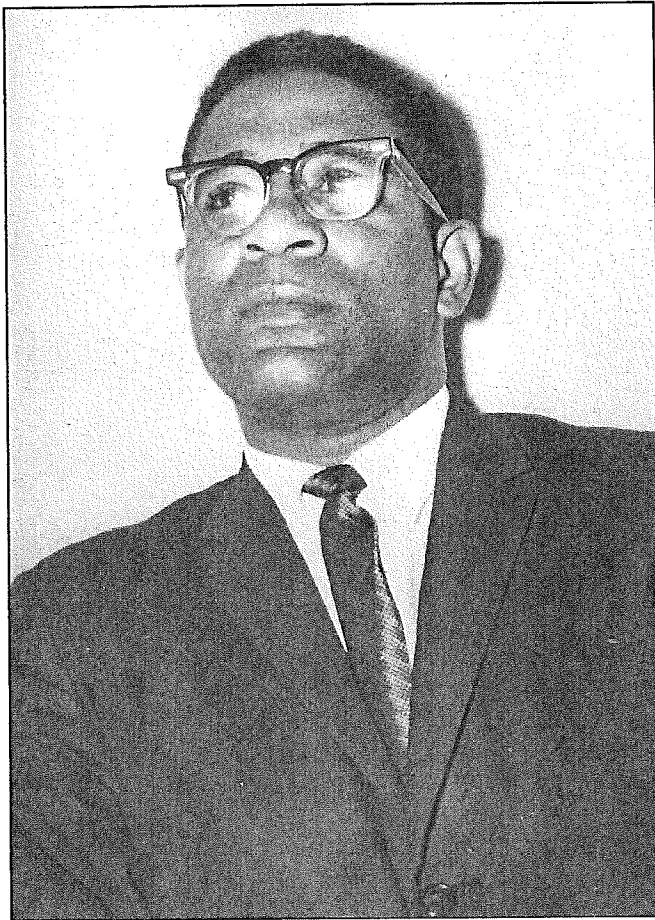
At a plant making electric motors, Moderator Scott (right) and seminar members watch a drill press guided electronically by punched tape. The group studied problems of automation, which reduces manufacturing costs as well as the number of workers (*Presbyterian Life*, December 1, 1962).

George Todd, who served as director of the Office of Urban and Industrial Ministries in the United Presbyterian Church (1963–72), remembers conversations with Scott in the 1960s:

Marshal was, by and large, certainly a critic and, by and large, opposed often to community organizing programs. On the grounds that it was confrontational. That it generated conflict. I remember Marshal talking to me several times, saying: “I don’t see why the Woodlawn Organization and other community organizations in Chicago insist on these demonstrations and confrontational approaches. I have been working here now for twenty-five to thirty years, and I know Mayor Daly well, he is my friend. If they come and talk to me, I could go and explain to Mayor Daly about the issue and I am sure there would be ways that we could work it out and it would not involve putting people in the streets.”²⁷

VII

It was, however, Marshal Scott’s wide influence in awakening the Church to industrial change—and PIIR’s track record among ministers and laity alike—that brought him to candidacy for moderator of the 174th General Assembly meeting in Columbus, Ohio, in 1962. It was in the Columbus of the 1940s that Scott had been initiated into the practical implications of a ministry among industrial workers. In the Columbus of 1962, Scott was elected moderator on the first ballot in a field of three candidates. He attributed his election to “the Church’s [desire] to express its determination to fulfill its mission in a rapidly changing technological society.”²⁸ The overseas agenda for Scott’s moderatorial year was to visit members of the growing industrial-mission movement in North, East and Southeast Asia, many of whom had been part of PIIR’s training program.²⁹ This was a follow-up to an earlier visit Scott had made to Asia in 1957 at the request of Henry Jones, an industrial missionary working with the United Church of Japan.



Rev. Gayraud S. Wilmore (Records of the Council on Church and Race, United Presbyterian Church in the USA, 1963–1971. RG 301.9-14-61, Presbyterian Historical Society, Philadelphia).

At the end of his moderatorial year, at the 175th General Assembly meeting in 1963, Scott showed his attentiveness to the events of the day. His opening sermon called for action on the racial-justice front in celebration of the 100th anniversary of the Emancipation Proclamation. The General Assembly established the Commission on Religion and Race “to assure full rights for all citizens and move toward the reality of an integrated Church in an integrated society.”³⁰ The General Assembly designated a budget of \$500,000 to carry out the program and named Marshal L. Scott chair, with Furman L. Templeton—executive of the Urban League of Baltimore—as its vice-chair, and Gayraud S. Wilmore as executive secretary. Scott, in outlining the program’s agenda, said:

We haven’t the resources to solve all the issues in the racial situation. This means that we must find the way to involve the greatest number of our people toward the most

progress. We know that this will lead us into the issues of employment, education, housing, and social freedom.³¹

The immediate agenda of the commission was to encourage the urban presbyteries with the largest Afro-American populations to move toward programs to integrate their local congregations and to pay attention to community racial problems. Staff appointments within presbyteries and synods were to give priority to interracial work.

VIII

Again the experience of the PIIR program contributed to the insights Scott brought to his leadership of the Commission on Religion and Race. With Chicago as his domain, Marshal Scott drew heavily upon the economic, political and racial struggles that made up the city’s day-to-day transactions to provide an assessment of the larger issues. His regular PIIR newsletters, which he employed to keep in touch with alumni of the program, were his means of communicating the social, economic, and political issues facing the United States. In each letter, Scott surveyed the current industrial landscape, adding insights into the local and national economic issues PIIR alumni were facing in their ministries.

In his six-page Christmas letter to PIIR alumni on December 20, 1963, Scott reflected on the 100th anniversary of the Emancipation Proclamation in light of the current movements for racial justice in urban centers across the nation.

The era of gradualism is dead....The era of white paternalism and benevolence is ended....In the new economy of abundance the position of the Negro has, in many instances, been worse than better and he will no longer tolerate this downgrading in an already intolerable situation. Neither can white Christians tolerate this basic violation of human worth, of men made in the image of God....The more Negroes have success in moving toward freedom and equality the more frustrated they will become at those injustices which remain. Whites will have to learn that reluctant concessions will not bring satisfaction and peace....³²

Scott tapped into his twenty extensive years of work and research in the postwar U.S. economy to analyze

the central issues for racial equality: employment, education, and housing.

In his role as chair of the Commission on Religion and Race (CORAR), Marshal Scott worked with Gayraud S. Wilmore, who had attended an early session of PIIR at the Labor Temple. Wilmore wrote in 1999:

Like many others, my whole perspective on ministry in the Presbyterian Church was changed by the summer session I spent as a seminarian with Marshal at Labor Temple in New York. He was, without a doubt, the most informed person in our church on the relationship of Christian theology and ethics to the world of commerce, industry and trade unions.³³

Regarding Marshal Scott's role in CORAR, Wilmore wrote:

At first I thought our church was playing the game of White superiority in putting Marshal over Edler Hawkins, but I soon discovered that Marshal really respected Black people as equals and was not ashamed to defer to Edler and me when it was clear we were right about how CORAR should move. Eventually Edler was to take over what became the Council on Church and Race, but it was Marshal's cool, analytic sensibility about the role of Whites in the racial justice struggle that got us off the ground. Marshal was the first in the church to recognize that Blacks needed to be in the driver's seat in the struggle, both in the church and in non-church civil rights organizations.³⁴

IX

By the time of Scott's election as moderator in 1962, industrial mission had become an international movement, and PIIR and Marshal Scott's influence were recognized for their part in its development. Scott's journey to Asia during his moderatorial year had been at the behest of Henry Jones, who had in 1957 invited him to visit Japan and the Philippines to assess the industrial changes taking place there. During that trip, Scott spent three months in Japan, visiting "churches, factories, homes, and inns that tourists never see," and lectured at three theological seminaries. He spent another week in the Philippines, attending the

first national conference on the Church and labor-management relations. He met leaders in management, labor, the university, and theological education, and learned of the United Church of Christ's plans for a program of industrial mission.

In his letter to PIIR alumni dated May 1, 1957, and sent from Tokyo, Scott expressed his enthusiasm for the pastoral and lay leadership he found both in Japan and in the Philippines. He came away from this 1957 Asian visit with greater confirmation of the wider role PIIR could play in the international development of industrial mission. It was here that Henry Jones was to become a major influence in encouraging the Presbyterian Church's support for the development of urban-industrial mission.³⁵

Jones, who had been a minister in U.S. industrial cities, had been called from his position as director of the Dodge Community Center in Detroit to develop a program of industrial ministry with the National Christian Council in Shanghai, China, in 1947. The victory of the People's Army and the fall of the Chiang Kai-Shek government ultimately forced Jones's return to the U.S. in 1951. The Jones family returned to Asia in 1953 when Henry Jones was assigned to work with the industrial evangelism committee of the United Church of Japan. When Jones arrived in Japan, there were six PIIR alumni—three of them Japanese—already developing a program of occupational evangelism, the terminology used for industrial mission in Japan.

One of Jones's major efforts was to promote the first Asian Conference on Industrial Evangelism, held in Manila in June 1958. Out of this gathering of nationals from twelve Asian countries, the groundwork was laid for the urban-industrial mission movement in Asia.³⁶ By the early 1960s, the world's emerging cities and industrial areas had caught the churches' attention as a special field of ministry. The international influence of Marshal Scott and PIIR was to be continually apparent. People from overseas churches and U.S. mission personnel would be part of the summer Ministers-in-Industry program over the course of PIIR's existence.

X

The role of industrial mission as an integral part of the Church's larger mission became clear in 1963 as the World Council of Churches' Division of World Mission and Evangelism (DWME) met in Mexico City. The gathering recognized industrial mission as a worldwide phenomenon and created an Office of Urban and Industrial Mission.

In 1965, that office was designated as an Advisory Group on Urban and Industrial Mission within the DWME and Paul Loeffler, a German serving on a special industrial mission in India, was called to be its first secretary.³⁷ The rapid expansion of urban-industrial missions in the developing world challenged Loeffler to seek avenues for encouraging training opportunities for newcomers and to develop means of communicating between the now-global network of mission projects.

Early in 1967, Paul Loeffler approached Marshal Scott with a proposal to employ the resources of PIIR. The advisory group's third meeting was planned for September 1967 in Racine, Wisconsin, to provide an opportunity for members to visit the PIIR offices and discuss its work at McCormick Theological Seminary in Chicago.³⁸ Scott was ready for the visit and presented a memorandum outlining how a center might operate in the context of the PIIR experience. On its return to Racine, the advisory group accepted Scott's memorandum and voted to establish the Institute on the Church in Urban-Industrial Society (ICUIS) as "the one Centre mandated by it to provide worldwide information and consultation on training facilities for urban and industrial ministries as well as an international reference centre for literature and programme information in this field."³⁹

ICUIS expanded on work begun in January 1967 as a parallel organization to PIIR. Bobbi Wells was the first administrator, with Mary Kirklin as librarian. The relationship between ICUIS and PIIR was symbiotic, as many of those who were serving in the international urban-industrial mission network had taken training at PIIR. Scott continued PIIR through the late 1960s, expanding its seminars in the South in cooperation with the Presbyterian Church, U.S., and giving more responsibility for the program to Bob Whitcomb and Jim Armstrong. Jim Armstrong continued to administer PIIR until 1972. That year, upon this author's return from urban-industrial mission work with the United Church of Christ in the Philippines, he became director of ICUIS, and, at the same time, dean of the PIIR program.

XI

At the reunion of PIIR alumni held in Chicago in April 1999, sufficient time had passed to reflect on the role Marshal Scott and the Presbyterian Institute on Industrial Relations had played in individual lives and in the history of the Presbyterian Church. The testimonies of those who gathered at the event—and

those who sent letters expressing their indebtedness—provided a kaleidoscopic view of the life and times of Marshal Scott. Carl Dudley, professor at both McCormick Seminary and Hartford Seminary, remembering his late-1950s PIIR experience, best summarized Scott's special contribution to the Church's life:

In that era of the cold war, Sputnik, and Kennedy's Camelot, Marshal Scott at first seemed a most unlikely mentor to introduce us to a changing world. He was rooted in a theology of personal salvation and a nostalgia of Midwestern American agrarian Christendom. Yet perhaps he was the best possible mentor, since he was not a romantic crusader for the new age in the urban metropolis, but a down-home Presbyterian struggling with the massive impact of so many trends that exceeded our collective capacity to comprehend. More with amazement than fear, he would push us to explore the future, offering glimpses of alternative worlds despite our mutual entrenched beliefs. In PIIR, Marshal had the rare gift to transcend himself, to engage the world without becoming captive to particular ideologies or militant organizing procedures.⁴⁰

Such was the contribution of Marshal L. Scott to the ministry of the Presbyterian Church in the post-World War II generation. Marshal Scott's training as an educator and his "participant observer" approach to industrial life were essential in alerting seminarians and pastors to the issues that dominated the lives of working people. He encouraged those who participated in PIIR to keep themselves open to the experience of the workplace and to view workplace issues as central to the Church's concern. Many of Scott's students moved on to urban-industrial ministries in the United States and around the world. Some, as they grappled with persistent hardcore poverty in urban centers and the loss of industrial jobs in a changing economy, moved beyond Scott's mediatory approach to support strategies that called for direct confrontation with the social inequalities in society. Whichever road they took in their engagement with urban-industrial change, they recognized the opening Marshal Scott's work had created to widen the Church's perspective on its role in a growing technological age. **P**

Notes

¹“From college I went to McCormick Theological Seminary, but I switched my denomination my senior year in college. I was impatient with the old UP Church. I became a Presbyterian USA. I chose McCormick instead of Princeton, because I wanted to get into a city. I felt I was too much of a rural, small-town person. Chicago in the Depression years, 1931–1934, was a tremendous educational experience for me and McCormick was a good school, better than I realized.” from Daniel W. Nelson, “A Hoosier in Megalopolis: A Conversation with Marshal L. Scott,” in *American Presbyterians* 71:1 (Spring 1993): 2 ff.

²“It was a declining church by the time I got there, and a church community that was typical of inner-city churches. I didn’t know that when I got there. I became interested in everything about the city; and it was not a big city, but it was a good place to learn. I got very much involved in the racial thing, the Negro situation...” Ibid., 3.

³“Anson and I discussed the union situation at various times and both of us wanted to talk to some union people to see if we could get along. And then into Columbus came a fellow from the Steelworkers’ union, and he wanted to do the same thing. And so we were introduced to each other, and we started a program by which once a month we got a group of ministers and a group of union leaders together, and we would have lunch together and talk.” Ibid., 3.

⁴See Charles Stelzle, *A Son of the Bowery: The Life Story of an East Side American*, (New York: George H. Doran Co., 1926); also Richard P. Poethig, “Charles Stelzle and the Roots of Presbyterian Industrial Mission,” *Journal of Presbyterian History* 77:1 (Spring 1999): 29–43.

⁵155th General Assembly Minutes (1943), Part II, p. 25.

⁶Poethig, “Cameron Hall, Economic Life, and the Ministry of the Laity,” *American Presbyterians* 72:1 (Spring 1994): 36.

⁷“The Church and Industrial Relations: a report by the Division of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the U.S.A.; with a guide for study and action,” (Philadelphia, Division of Social Education and Action, 1947).

⁸See Richard P. Poethig, “William Shriver and the Immigrant Fellows: A Presbyterian Response to Early Twentieth-Century Immigration,” *Journal of Presbyterian History* 80: 3 (Fall 2002): 135–152.

⁹Jacob A. Long, “A Challenge to City Missions: An Address Delivered before Presbytery of Detroit, November 2, 1942” (New York: Unit of City and Industrial Work, Board of National Missions, PCUSA, 1942), 7.

¹⁰Ibid., 8.

¹¹Ibid., 9.

¹²Ibid., 10.

¹³Ibid., 10.

¹⁴“Labor Temple: A Study and Recommendations,” submit-

ted by Jacob A. Long, Unit of City and Industrial Work, The Board of National Missions, The Presbyterian Church in the U.S.A. (New York: Board of National Missions, April 27, 1944) 7ff.

¹⁵From Richard P. Poethig, “The Life and Times of Marshal L. Scott,” in *A Retrospective on the Presbyterian Institute of Industrial Relations and the Ministry of Marshal Logan Scott*, (Chicago: published for the PIIR Reunion, 1999), 69. Richard Poethig papers, Box 17, Presbyterian Historical Society, Philadelphia.

¹⁶Ibid., 69.

¹⁷Marshal Scott reports: “Liston Pope was our primary teacher. I didn’t have enough stuff yet to start teaching what was needed. Liston came down every week and would teach of Thursday and Friday evenings....I gave a little talk about labor union history and a little bit about church and labor.” From Nelson, “A Hoosier in Megalopolis,” 6.

¹⁸Poethig, “The Life and Times of Marshal L. Scott,” (June 24, 1982 interview) 76.

¹⁹Ibid., 76.

²⁰Elizabeth Fones-Wolf and Ken Fones-Wolf, “Lending a Hand to Labor: James Myers and the Federal Council of Churches, 1926–1947,” in *Church History* 68:1 (March 1999): 62–86.

²¹Jake Long had not been in favor of the summer program, nor was there support from the Board of National Missions. Scott recounts, “The way I did it was: There was no secretary for the City and Industrial Work that year, so I went ahead with the program because there was nobody to tell me ‘no.’ I worked it all out and the National Association of Manufacturers helped me out. We used to visit their offices in New York, and their man Tausig, who was much interested in this program, gave me a boost. It was his job to keep track of programs like ours and made sure the NAM got their licks in. I buddied along with him. I took him and John Ramsay to Luchow’s Restaurant on 14th Street....That’s how we got the program going in Pittsburgh. At the time I had a bunch of minister alumni to help with the program. We did it there for two years.” From Poethig, “The Life and Times of Marshal L. Scott,” (June 24, 1982 interview) 70.

²²From *A Retrospective on The Presbyterian Institute of Industrial Relations and the Ministry of Marshal Logan Scott*, Poethig papers, 95. Gayraud Wilmore, former executive director of the Council on Religion and Race, PCUSA, who participated in one of the earlier PIIR programs, wrote: “When we have a definitive picture of the ministry of Northern Presbyterians in the 20th Century, the strategic advice and counsel of Marshal L. Scott on social witness will stand out as one of the single most important factors in convincing the conservative, Republican majority of the church that it had to change. Not only did the PIIR curriculum represent a new maturity in social analysis ground on the gospel and a new understanding of the rights of the poor, marginated people, but its alumni all over the nation—inspired by the example of their Dean—was to provide an effective network of clergy and laity, particularly in

the Midwest, to support a bold foray of the denomination into the center of the struggle as the civil rights movement became more oriented to the confrontation with White power in the urban centers of the North." Ibid., 97. James H. Costen, president of Johnson C. Smith Seminary, summarized Marshal Scott's influence on his ministry: "I believe that had it not been for PIIR, I might have become a fairly parochial kind of preacher doing parochial kinds of things, but as a result, I have had a very full ministry. A ministry I feel good about. Basically, that is my story." Ibid., 35ff.

²³ John Petrie, trans, *The Worker Priests: A Collective Documentation*, (London: Routledge, 1954).

²⁴ Donald L. Mathews, "Report on a Ministry: Part of a Continuing Conversation on Renewal of the Church in an Industrial Society," January 15, 1958 (Poethig papers, Box 17). See also Henry Shepherd Date, "They Didn't Know I Was A Preacher," *Saturday Evening Post*, January 29, 1955, p. 36ff.

²⁵ "The Ecorse Papers," from a mimeographed report on the project, April 1958 (Poethig papers, Box 17).

²⁶ Marshal Scott goes on to further characterize the nature of the difference: "I found the Action Training Program network, to which the Urban Training Center belonged, kind of amusing. In their initial meetings each guy was always anxious to explain to all the other guys, it was mostly guys, that he really had the original idea for the program....I went through the same thing with the National Industrial Mission meetings. The first two meetings were taken up with each guy trying to explain how he originated the whole idea....Now the guy who really had originated the idea and had something to say was Hugh White. He was the one who never said anything!" From Poethig, "The Life and Times of Marshal L. Scott," 77.

²⁷ *A Retrospective...*, 44 ff.

²⁸ "Urban Life Specialist Becomes Assembly Moderator," *Presbyterian Life* 15 (17 June, 1962): 7f.

²⁹ M.L. Scott reports on his moderatorial year in "The Church Must Lose Its Life To Find It," *Presbyterian Life* 16 (15 May, 1963) 7f.

³⁰ "News/Religion and Race: Commission Heads Named," *Presbyterian Life* 16 (15 August, 1963) 25.

³¹ Ibid., 25.

³² Christmas PIIR Newsletter dated December 20, 1963, p. 1 ff. PIIR newsletters are available in the Richard Poethig papers, Box 8.

³³ Letter from Gayraud Wilmore, March 24, 1999, in the author's possession.

³⁴ Ibid.

³⁵ See also the special issue of *Current News of the Church Overseas* on The Mission of the Workman, which carried the resources of a variety of industrial ministries being carried out globally by the Commission on Ecumenical Mission and Relations, U. Presbyterian Church in USA, May 1966. For further information on Henry D. Jones, see Poethig, "Henry D. Jones, Industrial Missioner: An Oral History Interview," *Journal of Presbyterian History* 78:3 (Fall 2000): 221-241.

³⁶ For the movement's early beginnings, see Hugh Lewin, "A Community of Clowns: Testimonies of People in Urban Rural Mission" (Geneva: WCC Publications), 3.

³⁷ For the early role of Paul Loeffler, see Lewin, "A Community of Clowns....," 9.

³⁸ Scott said, "Paul Loeffler came back two or three times to PIIR. He was the one who suggested that PIIR should be the basis of a world center....Then they had a meeting and had come to Chicago. They had the first meeting of their world committee in Chicago....I had a bunch of people come in from various companies—from the steel companies, union guys, and Frank McCollough from Roosevelt University. Then they went up to the Johnson Foundation Center at Wingspread in Racine." Poethig, *Life and Times...*, 84. For further information on ICUIS, see Poethig, "Telling the Story: The Role of Information-Sharing in Urban and Industrial Mission," *International Review of Mission*, 87:344 (January 1998): 113-122.

³⁹ "Minutes of third meeting, September 8-11, 1967," Advisory Group on Urban Industrial Mission, Division of World Mission and Evangelism, World Council of Churches, p. 4 (Poethig papers, Box 11).

⁴⁰ *A Retrospective...*, p. 96, (Poethig papers, Box 17).