

Toward Worldwide Industrial Mission: The Presbyterian Story, 1945-1975

by *Richard P. Poethig*

PRESBYTERIAN INDUSTRIAL MISSION has its roots in the turn-of-the-century response of socially conscious pastors to the impact which immigration and industrialization were making upon the people and cities of the United States. Historically, industrial mission has been categorized as the "social gospel" in action.¹ America's drive to become an industrial nation had created a growing industrial class of people in its steel towns, mining camps, and manufacturing-dominated cities. Clergy serving churches in these communities, and those who went as evangelists among the industrial workers, were among the first to recognize the impact which an industrial way of life was having upon workers and their families. They saw the need for reaching this new group of people within the context of their working lives.

Among Presbyterians, Charles Stelzle set the stage for the work of industrial mission in the twentieth century. His appointment as director of the Workingmen's Department of the Presbyterian Church, U.S.A. in 1903 was the first official recognition of industrial ministry by a U.S. denomination.² Stelzle carried out many imaginative industrial mission programs in his ten-year service

to the national church, but the one that most symbolized his ministry was the creation of Labor Temple on the lower East Side of New York City.³ While his own relation to Labor Temple was short-lived, the ministry he began went on to become the basis of the Presbyterian Church's engagement with the changing industrial scene in the United States. The purpose of this article is to look at the continuing stream of industrial mission as it evolved in the Presbyterian Church in the World War II era and afterwards through the creation of the Presbyterian Institute of Industrial Relations in 1945 and later the Institute on the Church in Urban-Industrial Society in 1966.

I

During the 1930s the Board of National Missions was the locus for much of the Presbyterian Church's involvement in industry and the cities. The network of settlement and neighborhood houses related to the work of National Missions continued to be the front line of involvement with the ethnic working class in the urban neighborhoods of U.S. cities.⁴ It was for this reason that Charles Stelzle had originally established Labor

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Temple, which continued to fulfil this function throughout its existence. Neighborhood houses had been the main avenue of contact for many of the larger urban Presbyterian congregations with the ethnic working class. In some cases, local foreign language congregations grew out of the programs of the neighborhood houses. Very often the sponsor congregation's relationship to the neighborhood house provided the chief experience for its membership's understanding of the problems of the urban working class. Pastors assigned to neighborhood house programs became intimately involved with the social and economic issues facing the constituencies which their programs served. In Detroit, for example, Henry D. Jones, director of Dodge Community Center, who was later to become a major figure in overseas industrial mission, became actively engaged with those involved in the organization of the United Automobile Workers.⁵

One of the other streams which came to play a major role in alerting the Presbyterian Church to its responsibility for ministry within industrial society was the educational program of the church. The Board of Christian Education had in its structure a major instrument for change within the local congregation—the Department of Social Education and Action.⁶ It was the purpose of this department to produce the study materials on social issues for use in local congregations. The study materials became the means for engaging the membership in the social implications of the Christian faith.

By the mid-1930s the consequences of a faltering economy could no longer be avoided. Discussion of the premises underlying the U.S. economy became more possible within local congregations. The General Assembly's social pronouncements passed in response to the problems of the economy provided a body of material for study and action

within local congregations. The participatory process of study, discussion, and reflection opened up church members to a new perspective on the church's role in the economy.

Under Cameron Hall, who in 1939 became director of the Department of Social Education and Action, this process continued. Under his leadership the department took a more active role in dealing with industrial concerns. Hall paved the way for the department's publication *Social Progress*, which had focused on the issues of gambling and alcohol, to include articles on industrial relations and international affairs.⁶

During World War II, Cameron Hall called for the creation of an advisory group of the Social Education and Action Department to develop a policy paper dealing with the church's role in the industrial economy. Wartime government policy urged cooperation between management and labor in pursuit of victory. Could these cooperative relationships be continued after the war? The Advisory Committee explored this question in their paper on labor and management relations. The committee, composed of three clergy and thirteen lay people representing business, labor, and the public sector, produced the document "The Church and Industrial Relations." The 156th General Assembly meeting in Chicago in 1944 affirmed the report and passed it on for study and action within the congregations of the Presbyterian Church, U.S.A.⁷

At the same time as the Division of Social Education and Action was working on its report, "The Church and Industrial Relations," the Department of City, Immigrant, and Industrial Work in the Board of National Missions was also preparing for postwar change. William Shriver,⁸ who had headed the department since 1910, retired in 1941. Immigrant work, which had dominated the industrial and urban work of the board for a generation, was dropped from the

department's name. The work was now continued in the Department of City and Industrial Work.

Jacob A. Long was called to head the department in 1944. Long had started his work life as a building contractor in Philadelphia. His desire for education pressed him on, first to complete college and then to enter Princeton Theological Seminary. After finishing seminary he was called to a new church development in Norristown, Pennsylvania. From there he went on to become a member of the executive staff of the Presbytery of Philadelphia.⁹

Jacob Long knew the war had brought great changes within U.S. cities. He was convinced that after the war the church would need to deal with two major urban concerns: (1) the reviving of the inner city churches, which were being vacated by members moving to the new suburbs, and (2) the organizing and building of new churches in the suburbs. His consuming concern, however, was the fear of a revival of the struggles between organized labor and corporate management which had dominated the history of the 1930s. Long recognized that once the war was over, wage controls would be removed and industrial strife over wages and working conditions would again come into play. Faced with this scenario, Long foresaw the need for church workers to be knowledgeable in industrial relations and especially to be trained to minister in situations of conflict.¹⁰

Upon assuming responsibility for the Department of City and Industrial Work, Long immediately initiated action to establish an in-service training program to prepare church workers for the new industrial reality. As the report, "The Church and Industrial Relations" was passing the General Assembly in May 1944, Long was recommending to the national church that an "institute" be created at Labor Temple in New York City for the training of ministers, lay

workers, and theological students in the field of industrial relations. At its June 15, 1944 meeting the Executive Committee of the General Assembly gave support to Long's proposal and called for programs to reach blue collar workers through new techniques of evangelism.¹¹ On November 30, 1944, the Board of National Missions voted to establish the Presbyterian Institute of Industrial Relations (PIIR) at the Labor Temple in New York City.¹²

Jacob Long promptly began the search for a director of the new institute. His search brought him to Marshal L. Scott, a pastor at First Presbyterian Church in Columbus, Ohio. Scott had been active in a religion and labor fellowship which he helped initiate in Columbus.¹³ One of the co-sponsors of the group, John Ramsay, a fellow Presbyterian and an organizer for the United Steel Workers, had helped Scott make contact with labor leaders in the city.¹⁴ Scott had also begun study of industrial relations on his own. He had taken courses under Rhea Foster Dulles at Ohio State University and had written a major paper on "The Effects of Industrial Expansion on Protestant Churches in America from 1875 to 1914."

Marshal Scott's first response to the invitation to become director of the nascent "Institute" was negative. "I told him," Scott recalled of his conversation with Long, "I wasn't interested in directing it, but I certainly would be interested in teaching. I told him that though I thought it was a great idea, I didn't know enough to teach regularly. I remember his answer very plainly: 'I know you don't, but nobody else in the Presbyterian Church does, and I've got to start somewhere.' That's exactly what he said!"¹⁵

Marshal Scott accepted the invitation and became director of the Presbyterian Institute of Industrial Relations on January 1, 1945. The movement for an industrial ministry begun over forty

years before with the creation of the Workingmen's Department in 1903 had been reestablished. Labor Temple again became a laboratory for the Presbyterian Church's exploration of ministry in a rapidly changing industrial society. Industrial mission had returned to the roots from which it had sprung.

II

Seminar programs at Labor Temple began immediately. Space at Labor Temple was converted into a library and seminar room. Housing for participants was provided. Additional teaching staff were engaged. Chief among the lecturers was Liston Pope, Christian ethics professor from Yale Divinity School. Pope had distinguished himself with a groundbreaking book, *Millhands and Preachers*, an investigative study of the churches' relationship to labor in the textile mill town of Gastonia, North Carolina.¹⁶ Marshal Scott quickly expanded his own syllabus of topics which he taught in the program.

Ministers came for four-week seminars, later cut down to three. A major theme posed by Scott was their churches' involvement in the community. Early experience revealed that the ministers often did not distinguish between their congregations and the community. The ministers' experience was so focused on being pastors that they did not see the importance of the church's relationship to the community. The program set about broadening the ministers' experience: teaching them "how to's" on engaging and learning about the people and the organizations of the city. Field trips to industries, labor unions, and community institutions became a major thrust of the seminars.

Early in the life of PIIR, Marshal Scott had a meeting with James Myers, the Industrial Secretary of the Federal Council of Churches.¹⁷ Jim Myers had been a stalwart in keeping alive concerns for

industrial issues initiated at the creation of the Federal Council in 1908. Myers suggested to Scott that one task of PIIR should be a program of summer fulltime employment of theological students in industry. Scott began the program in June 1945 with a four-week seminar for seminarians. It was patterned on the PIIR program being conducted for ministers. He soon learned that the four-week program did not meet the seminarian's needs. By 1950 he had set up, with the help of John Ramsay and a representative from the National Association of Manufacturers, a "Ministers-In-Industry" summer seminar in Pittsburgh.¹⁸ The program was to employ seminarians in full-time jobs in steel or related industries. Their identity as seminarians was to be concealed, so as not to prejudice the attitude of their fellow workers. Eighteen students from six seminaries worked in Pittsburgh industries that summer as the first in a long line of successful summer work and study programs.¹⁹

The early years of the Ministers-In-Industry program challenged seminarians to see their ministry in a new dimension. The worker-priest movement in Europe had been going on for almost a decade. The theological premise of the worker priest was that if the working class were to be reached by the gospel then God's love needed to be incarnate in their working situation. Some participants in the summer program were moved to enter into a "worker-priest" ministry.

Among these Presbyterian "worker-priests" was Donald Mathews, a participant in the first Ministers-In-Industry program, who worked in the open-hearth labor gang at U.S. Steel in Braddock, Pennsylvania in the summer of 1950. His general foreman had been killed on the job that summer. His experience as a steel worker in a risky job, alongside other men who were risking their lives, convinced him that he needed to see his

ministry in a new way. He left Pittsburgh that summer to serve a small Presbyterian working-class congregation in Kalamazoo, Michigan. It was a congregation that had not had a regularly installed pastor for twenty-five years. He decided to serve that congregation as their pastor, but would earn his money by working in industry in the same way they earned their living. In explaining his decision he wrote in January 1951:

Statistics indicate that the church and the working man don't know each other very well. Our experience suggests that the minister and his people don't know each other very well. To the degree that is true then it becomes increasingly difficult for the minister to mediate between the questions of life and the answers of the Christian faith...particularly in a workingman's community. I am working in industry in an attempt to bridge the gap.²⁰

Mathews was hired at Fuller Manufacturing, a truck motor builder with seven hundred workers. He worked for six months as a sweeper, then in the gear-cutting department for six and a half years. During that time he married and had two children. Under time pressures he finally quit the shop and took on a more traditional role for another six years in the congregation. During his time the congregation grew and took on greater presbytery responsibilities. It participated alongside two other larger Presbyterian churches in a joint diaconate program which resettled in Kalamazoo six coal-mining families from Jack Weller's Presbyterian mission in West Virginia.²¹

Another industrial mission experiment, the Ecorse Project, based in Detroit, developed out of the Ministers-in-Industry program. A group of Princeton seminary classmates, influenced by the PIIR experience, carried on a three-year correspondence as "the industrial ministry group." Out of their discussions Detroit was chosen as the site of an industrial team ministry experiment. In March 1956 Detroit Presbytery voted to

pursue what became known as the Ecorse Project. A Detroit newspaper told the story in this way:

Ecorse Presbyterian Church, located in one of the largest industrial areas in the country, was selected as the ideal church by the Board of National Missions to try a plan for three ministers to be united with one church for the purpose of determining how the church can most effectively minister to people in an industrial society. The Ecorse church will be the first in the nation in which the experiment will be conducted by the national board.²²

Two members of the "industrial ministry group," James Campbell (a PIIR alumnus from the summer of 1952) and Jesse Christman, were part of the Ecorse Project, which was later named the Presbyterian Industrial Project. In 1956 the project assigned three ministers to one parish. Two of the team were to work on the assembly line in the automotive industry. Accordingly, Campbell and Christman worked on the General Motors Cadillac assembly line for five years. The stated purpose of the project was "to analyze the present relationship of a local parish to its surrounding industrial community, to analyze the industrial environment and its impact on a local church, to recommend modifications in the church's organizational and ideational structures and to project a program that might be adaptable to other parishes."²³

In May 1958 the Ecorse project decided to restructure the church phase of the ministry. The triple pastorate was dissolved. One person was to remain as minister of the Ecorse congregation and the other two would continue at their jobs in industry. Campbell and Christman remained at Cadillac Motors until the early 1960s, when they became part of the staff of the Detroit Industrial Mission (DIM). DIM had been initiated in 1956 through the efforts of Hugh C. White, a priest of the Episcopal Church, who drew heavily upon the Church of England's experience of industrial mission.²⁴

Campbell and Christman brought to the DIM practical "on the line" experience which helped that project carry out the "dialogue" phase of its work. The dialogue program brought together in homes leaders from both labor and management to talk about the human and ethical dimensions of "on the job" issues.

The Detroit Industrial Mission was to encourage a number of industrial mission projects across the country. At the height of the movement in the 1960s there were as many as eighteen projects associated with industrial mission. Those with direct connections to the DIM were the Flint Industrial Mission, the Boston Industrial Mission, and the Cincinnati Industrial Mission. The Cicero Business-Industrial Mission, based in Berwyn, Illinois, grew directly out of Presbyterian involvement, as did the Chicago Business-Industrial Project.

Other ministries which came into existence in the 1960s were the Wall Street Center, the Business-Industrial Focus in Rochester, New York, the Airport Ministry at Kennedy Airport, the Metropolitan Associates of Philadelphia, and the Puerto Rico Industrial Mission. National Industrial Mission (NIM) was organized in 1966 under the leadership of Hugh White to coordinate the work of the industrial mission projects nationally. By the late 1960s, the efforts of industrial missions projects had waned and the NIM closed in 1970.²⁵

The most enduring of the churches' efforts at industrial mission was the Presbyterian Institute of Industrial Relations. Its modest task was as a training program for pastors, seminarians, and laity to study the nature of industrial society. Through the thirty years of the institute's existence, its programs reached some three thousand people. Participants came to a new understanding of the impact which the industrial process was having upon people and their communities. This awareness reached into different corners in the life of the Presbyterian

Church, whether in a ministry within a congregation, or in a presbytery's commitment to sponsor an industrial project, or within the studies and policies proposed by task forces of the General Assembly.

Marshal Scott's regular PIIR letter, which went out to the network of those who had participated in the institute's seminars, provided an up-to-date analysis of the industrial issues which the nation was facing. His careful critique of the people and the forces shaping the economy was well received by hundreds of pastors and church members. Scott's leadership in the church was recognized in 1962 when he was elected moderator of the 174th General Assembly. The industrial ministry of the Presbyterian Church had come a long way since the first decade of the century.

Even in his more sanguine moments, however, Marshal Scott recognized the limitation of the church's commitment. Twenty years after the creation of the PIIR he reflected on the belatedness with which the church participated in industrial problems:

In the matter of human relations in industry, we (the church) missed the boat. The labor-management battle had been fought in the 1930's and the Protestant churches, with a few exceptions, had been indifferent or had supported a now-discredited system. On that issue P.I.I.R. came too late. Roman Catholics had a better record and right after World War II had an outstanding record in helping unions get free of communist confusion—through their Labor Schools.... Probably the most permanent work was that of Henry Jones in China and Japan, and his later influence in other countries of Asia and Africa. But on the whole, the churches came with too little and too late. P.I.I.R. did help many churchmen in understanding the post-war situation.²⁶

III

As Scott stated, it was on the international scene that the Presbyterian Church was to make a significant contribution

to industrial mission. The overseas mission work of Henry Jones was one of the more lasting impacts of Presbyterian involvement.

As the tide of industrial change was unleashed in the United States at the close of the Second World War, a parallel movement for social and economic change was occurring in the newly independent colonial nations of Asia. Most of Asia, with the exception of Japan, had depended upon agricultural and natural resources as the basis of their economies. The former colonial powers had encouraged their client countries to be suppliers of raw materials and agricultural products in exchange for manufactured products. The indigenous Communist movement in Asia had built its case for revolution on this unequal relationship. The new nations of Asia, recognizing their dependent situation, moved immediately toward industrialization of their economies.²⁷

The Christian mission movement, whose emphasis was upon church planting, had slowly awakened to the dramatic social and economic changes moving across Asia. The rapid movement of the People's Red Army across China after the defeat of Japan alerted the Christian churches in the West of the need for a new strategy. As the war in Asia ended, the mission boards of the U.S. denominations sent a delegation to meet with church leaders in China. At the initial meeting, the Chinese church leaders raised questions about the future of mission. They recognized that a new approach to China was necessary, and pointed to the industrialization which had taken place in China in the last decade. The Japanese had built many factories along the east coast of China. These were now in Chinese hands and the workers were being organized. The Chinese Christians requested that the U.S. churches provide missionaries with a knowledge of industry and the labor movement.²⁸



Henry D. Jones in 1985

At the time only the Presbyterians were prepared to act on this request. Lloyd S. Ruland, China Secretary of the Board of Foreign Missions, accepted the assignment. He was already aware of the work of Henry D. Jones in Detroit and decided to present him with the work in China. Upon returning to the United States Ruland attended the 1947 General Assembly meeting in Grand Rapids, Michigan. Here he met with Jones, who had been director of Dodge Community Center in Detroit since 1935 and had recently been elected moderator of the Detroit Presbytery. Jones had been active in Detroit during the organizing campaign of the United Auto Workers in the mid-1930s. He had been supportive of the union, knew many of its leaders, and had opened up the Dodge Community Center to meetings of the Plymouth local of the U.A.W. When presented with Ruland's invitation to work in China, Jones raised the possibility with his wife, Maurine. She agreed, and in May 1947 the Board of Foreign Missions appointed Henry Jones to serve

in China in the field of industrial evangelism. It was the first appointment by a Protestant mission board to the field of industrial mission. Jones was assigned to the National Christian Council in Shanghai as Industrial Relations Secretary.

Upon his arrival in Shanghai in the summer of 1947, Henry Jones was assigned to a study commission whose responsibility was to investigate working conditions and the rights of workers in the factories which had been taken over from the Japanese. Wherever there were Christian workers—in factories, banks, or post offices—Jones helped organize workers' groups around the core of Christians in these institutions. As the People's Army moved into Shanghai, the U.S. embassy called for all "non-essential" residents to return home. Jones's family left for the U.S., but he continued with his assignment until the middle of 1951. In the next year and a half he organized students who had been forced out of the Bible Schools in the countryside and had emigrated to Shanghai. Jones's committee took on the task of getting them jobs in factories. The committee used a Baptist settlement house in the south end industrial area of Shanghai to house the students. In the evenings they discussed what it meant to be a Christian among fellow-workers in a factory.

Henry Jones returned in 1951 to the U.S., where he served a two-church parish in Iowa for a year. Charles T. Leber of the Board of Foreign Missions called for the Joneses to return to Asia to continue the work of industrial evangelism. In 1952 the Jones family set sail for India by way of Geneva, Switzerland, where they had to wait because the Indian government would issue no visas. Finally the Board of Foreign Missions decided that the Jones family should go to Japan. In 1953, Henry Jones was assigned to work with the industrial evangelism committee of the Kyodan, the

United Church of Japan. His home base was Osaka, a major industrial city. For five years he traveled up and down Japan, visiting with the presbyteries (*kyoku*) in the industrial cities. His presence strengthened already existing industrial work. Where there were individual pastors carrying out work among workers, Jones gave his support. Where there was a tendency to intellectualize the church's involvement in technological change, Jones emphasized the human and practical aspects of industrial evangelism.

Henry Jones's methods of inquiry and organization were exceptional. He became acquainted with the labor movement in Japan and encouraged relationships between pastors and labor leaders. He urged the development of programs with workers in factories. From his Welsh background he encouraged the organizing of singing groups among workers. In cooperation with Japanese leadership, he promoted worker's education programs in the Kansai area which includes the Osaka, Kyoto, and Hyogo districts. He fostered a program for the training of seminarians and lay leaders in urban and industrial ministries within the theological seminaries at Kobe, Osaka, and Kyoto.

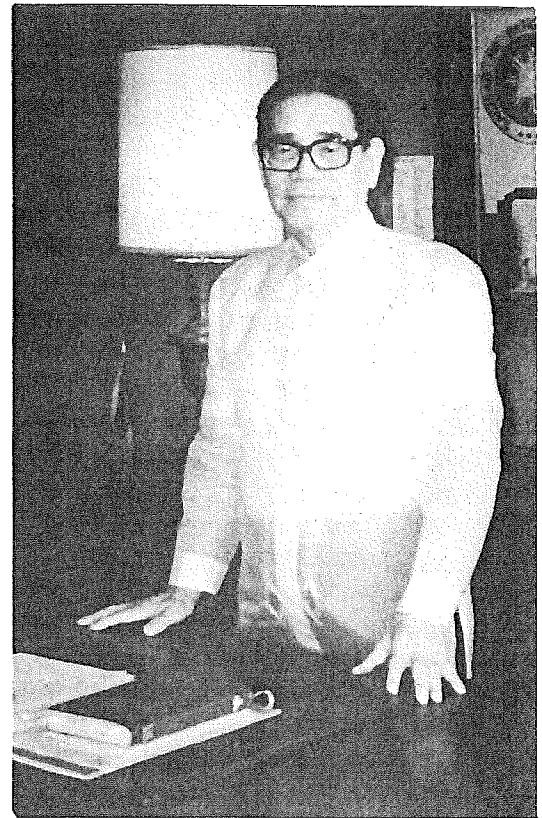
Jones was to move between Japan and other regions of the world during a twelve-year period from 1953 to 1965. The Commission on Ecumenical Mission and Relations (COEMAR), formerly the Board of Foreign Missions of the Presbyterian Church, U.S.A., sent Jones on exploratory trips on behalf of industrial mission throughout Asia and to Latin America and Africa.²⁹ His work encouraged the indigenous movement of industrial mission within the countries of these regions.

The role of the Presbyterian Church, U.S.A. (after 1958 the United Presbyterian Church, U.S.A.) was a major factor in the development of industrial mission overseas. This was true not only of as-

signments in the field, but also in the financial support for the work of industrial mission throughout the world. After Henry Jones's trips through Southeast Asia in 1955-56, COEMAR made appointments in industrial mission to the United Church of Christ in the Philippines, the Presbyterian Church of Taiwan, and the Church of Christ in Thailand.³⁰ In several of these appointments, previous experience at the Presbyterian Institute of Industrial Relations was a contributing factor in the appointees choosing to work in industrial mission. Among the early assignments to industrial mission Bryce Little, who served in Thailand, Donald Mathews who served in Kenya, and the current writer, who served in the Philippines; all were alumni of the PIIR Ministers-in-Industry program.

One of the fruits of Henry Jones's efforts in Asia was the first Asian Conference on Industrial Evangelism held in June 1958 in Manila. This was one of the first meetings sponsored by the still forming East Asia Christian Conference (EACC). The EACC would be officially organized in May 1959. The First Asian Conference on Industrial Evangelism was the beginning of the ecumenical stream of the urban-industrial mission movement in Asia. Representatives from Australia, Burma, Hong Kong, India, Indonesia, Japan, Korea, Pakistan, the Philippines, Taiwan, Thailand, and New Zealand were in attendance. Country reports made by the delegates showed only three official industrial evangelism programs sponsored by national churches.

The general tenor of the meeting was one of exploration. There was a realization of the dramatic, and often traumatic, social and political changes which had overtaken former colonial countries. The Philippines was indeed the right choice for this first meeting. That nation's predominantly agricultural character and its early experience with industrialization represented the situation of most of



Cipriano Malonzo, Representative of Labor to the Social Security Commission of the Philippines, under President Aquino.

the countries attending the conference.

The conference format called for sharing of information on the economic situation confronting each country. More important was the "story telling" of the churches' earliest engagements with industrial change. The stories included the experiments being pursued in countries like Korea, Japan, and Australia in reaching working people caught in the midst of these changes. At all points there was a sensitivity to the dangers inherent in unbridled economic change. Exploitation of working people was already evident in the first flush of industrialization. Concern for social justice remained a focus throughout the conference. The struggle for justice was viewed against the background of the minority status of the Christian church in Asia. This recognition galvanized a spirit of solidarity among the delegates. One

sensed from this meeting the beginning of a network of people who would engage the issues and continue to share information and resources across the region.³¹

Eight years after the Manila conference, the Second Asian Industrial Mission Conference was held in Kyoto, Japan, in May 1966. The work in Asia had expanded exponentially. Masao Takenaka of Japan had been in attendance at that First Asian Conference and was now one of the major voices at the Second Conference in Kyoto. Reflecting on the period between the two meetings he wrote in 1969:

Returning from Manila the conference delegates not only spoke widely of the challenge but began to respond in action. Here and there new experiments in urban-industrial mission began to take shape. The number of people involved was small and they struggled with differing outlooks and sparse resources. By the time a second conference was held in Kyoto, Japan in 1966, it was encouraging to recognize concrete developments in urban and industrial mission in the various countries of Asia. We discovered that some two hundred people were engaged directly in these experiments on a full-time, part-time or voluntary basis.³²

One of the parallel themes which concerned the Kyoto Conference was the role of the laity in the changes evolving in Asia. One section of the conference was given over to the discussion of training the laity both for the inner life of the church and for their work in the world.³³ It had been recognized early in the work of urban-industrial mission that the laity were the main actors in the witness of the Christian faith within society. It was the laity who were on the front lines of decision-making in all areas of societal change.

Representative of the laity at the Kyoto Conference who played a role in social change in their countries was Cipriano Malonzo, president of the Mindanao Federation of Labor in the Philippines. His story captured the attention of the delegates. Educated at

Silliman University, a Presbyterian-related school in Negros Oriental, he began his work as a seminarian during the Japanese occupation of the Philippines in World War II. His involvement in the struggles of the plantation workers during this period awakened in him a deepening concern for the rights of workers. After the war he became an organizer of the unorganized and a spokesperson for worker issues among those in the lumber camps and on the plantations of Mindanao. Malonzo was one of the first to respond to the call for the church to take an active role in urban and industrial centers of the Philippines. He joined the Committee on Industrial Life and Vocation as it was organized by the United Church of Christ in the Philippines in the mid-1950s. He was one of the main supporters of efforts to educate the clergy in the issues of industrial change, and was a strong preacher for reminding seminarians and pastors of the roots of social justice in the scriptures.³⁴

Also in attendance at the Kyoto meeting was Paul Loeffler, a German missionary and secretary of the World Council of Churches Advisory Group on Urban and Industrial Mission, which had been created in July 1965.³⁵ He brought back from the conference a sense of the need for communicating between the different urban-industrial mission projects and the regions for which his committee was responsible. In considering Loeffler's request the advisory group urged "that greater priority should be given to the development of co-operation, cross-fertilization and above all the building up of systematic channels of communication within the different regions of the world."³⁶ The advisory group then gave immediate attention to lines of communication between projects. It began the search for a place which would become a center for the gathering and exchange of information. During the early history of urban-industrial mission many of those

who had taken leadership in urban and industrial ministries in their own lands had been part of the summer program carried out by the Presbyterian Institute of Industrial Relations. Masao Takenaka, for example, had been an early PIIR participant. A review of the history and program of PIIR convinced those on the advisory committee to approach Marshal Scott, dean of PIIR, in early 1967 with a proposal to use his institute's resources as a center to provide "information and advice on urban-industrial mission training facilities and a service of reference and information on literature."³⁷

IV

In September 1967, the Advisory Group on Urban and Industrial Mission met at the Wingspread facility of the Johnson Foundation in Racine, Wisconsin. The meeting then traveled to Chicago in order to provide members of the advisory group an introduction to the offices and the work of the Presbyterian Institute of Industrial Relations within its McCormick Seminary context in Chicago. At the meeting in Chicago, Marshal Scott provided a memorandum on the development of the center visualized by the advisory group. As the discussions continued at Wingspread, the World Council of Churches' Advisory Group took action to recognize "The Institute on the Church in Urban-Industrial Society" (ICIUS) 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."³⁸ The advisory group entered into a full cooperative relationship with the institute in developing the two services for ecumenical use.

Thus the line begun by the Presbyterian Church, USA, in 1910 at the Labor

Temple among the immigrant working people in the New York tenements, and continuing in 1945 in the work of the Presbyterian Institute of Industrial Relations, formally entered into the international ecumenical stream in 1967. The Institute on the Church in Urban-Industrial Society officially began its work in Chicago on January 1, 1968. Its facilities were coterminous with the PIIR which had a seminar room in McGaw Memorial Library at McCormick Seminary. Its initial financing came through the United Presbyterian Church and its first administrator was Bobbi Wells. In 1972, upon returning from fifteen years in urban-industrial mission in the Philippines, the current writer became director of the institute.

By the 1970s the industrial scene in the United States had changed dramatically. The nation's unchallenged economic position, inherited in the post-World War II period, faced new industrial competitors in Asia and Europe. The rise of OPEC, the oil producers' consortium, forced an escalation in energy prices, putting great pressure on the U.S. economy in the early 1970s. The transnational connections of U.S. corporations sped up the downsizing and closure of U.S. manufacturing facilities and the flight of capital overseas. All these events affected the industrial mission of U.S. churches.³⁹

The reorganization of the United Presbyterian Church in 1972 had a direct impact on its commitment to industrial mission. In the restructuring, the Joint Office of Urban Ministry, which during the 1960s was responsible for the cooperative efforts in urban-industrial mission between the Board of National Missions and the Commission on Ecumenical Mission and Relations, was abolished. The newly created Program Agency was to carry over the concerns which had been part of that office. No specific office was created to develop and oversee the programs initiated under the

former Joint Office.⁴⁰ The work of urban and industrial ministry was distributed throughout different portfolios with limited financial commitment. The Institute on the Church in Urban-Industrial Society was the lone urban-industrial mission project to carry a budget line in the Program Agency, and that was considered an ecumenical project. United Presbyterian Church funding continued to be a major factor in the support of the ICUIS program. The institute received grants from the Urban-Industrial Mission Desk of the Commission on World Mission and Evangelism of the World Council of Churches to carry on its worldwide information program, and also sought ecumenical participation from other Protestant denominations in the U.S.

The passing of an era was marked in 1975 when the Presbyterian Institute of Industrial Relations, with its thirty-year history of training in industrial ministry, was incorporated into the Institute on the Church in Urban Industrial Society program.⁴¹ PIIR, which had begun in the flush of the post-World War II era of industrial expansion, had come to the end of the road. The industrial economy of the United States was being replaced, in the job market particularly, by the growth of the service economy. The once agricultural economies of the developing world were now becoming industrial, and industrial mission was now a central issue for the churches overseas.

NOTES

Historical materials on the industrial mission of the Presbyterian Church, U.S.A., are available in several places. The Department of History of the Presbyterian Church (U.S.A.) in Philadelphia is the repository of the records of the Board of Home Missions and its successor agencies, and also holds biographical files on many of those engaged in industrial mission. The library of the Presbyterian Institute of Industrial Relations and the resources of the Institute on the Church in Urban Industrial Society were largely integrated into the Jesuit-Krauss-McCormick Library located at the Lutheran School of Theology, 1100 E. 55th

St., Chicago. Some of the materials of the ICUIS are also available at the library of the University of Illinois, Chicago campus.

1. For the Social Gospel movement, see for example C. H. Hopkins, *The Rise of the Social Gospel in American Protestantism, 1865-1915* (New Haven: Yale U. Press, 1940); H. F. May, *Protestant Churches and Industrial America* (New York: Harper & Row, 1949); R. C. White, Jr., and C. H. Hopkins, *The Social Gospel: Religion and Reform in Changing America* (Philadelphia: Temple U. Press, 1976).

2. See *Annual Report of the Board of Home Missions of the Presbyterian Church in the United States of America* (New York, 1903) 6. Charles Stelzle's autobiography *A Son of the Bowery* (New York: Geo. H. Doran, 1936) tells the story of this early ministry.

3. See James Armstrong, "The Labor Temple 1910-1957: A Social Gospel in Action in the Presbyterian Church", diss., U. of Wisconsin, 1974.

4. Neighborhood or settlement houses became a major means of the churches' ministry to the great influx of immigrants entering U.S. cities beginning in the late nineteenth century. By the 1940s there were 114 neighborhood houses related to the Presbyterian Church, U.S.A. Twenty-three of these were operated by the Unit of City and Industrial Work of the Board of National Missions. See Jacob A. Long, *Scotch, Irish, and—* (New York: Board of National Missions, 1943).

5. Henry David Jones (1900-87) biographical file, Dept. of History, Presbyterian Church, (U.S.A.), Philadelphia, hereafter designated as DOH; also personal interview with Jones, 10 July 1982.

6. Richard Poethig, interviewer, "Cameron Hall, Economic Life, and the Ministry of the Laity" *American Presbyterians* 72 (Spring 1994): 33-47. By General Assembly action in 1936, the Standing Committee on Social Welfare was changed to the Standing Committee on Social Education and Action. By the time of Hall's appointment to the Board of Christian Education in 1939, the title had been changed to Department of Social Education and Action.

7. See *Minutes of the General Assembly of the Presbyterian Church in the United States of America* (Philadelphia: Office of the General Assembly, 1944) 194-220.

8. William Payne Shriver (1872-1957) biographical file, DOH.

9. Papers of Jacob A. Long (1896-1970) are in the H. Paul Douglass Collection, Emory University, Atlanta.

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

11. Jacob A. Long, "Labor Temple, New York, N.Y.: A Study and Recommendations Submitted by Jacob Long, April, 1944," copy in author's collection; Minutes of General Assembly Executive Committee, 15 June 1944: 90, DOH.

12. Armstrong 146ff.
13. For Scott's background and career, see Daniel W. Nelson, interviewer, "A Hoosier in Megalopolis: A Conversation with Marshal L. Scott," *American Presbyterians* 71 (Spring 1993): 1-15.
14. John Gates Ramsay (1902-91) was named Presbyterian Layman of the Year in 1957. See John G. Ramsay interview, 17-18 May 1976, in oral history files, Ohio Historical Society, Columbus.
15. Information in this and following paragraphs about the beginnings and early programs of the PIIR is from a personal interview with Marshal L. Scott, 24 June 1982.
16. Liston Pope, *Millhands and Preachers* (New Haven: Yale U. Press, 1942).
17. James Myers (1882-1967), Presbyterian minister, was secretary of the Department of Industrial Relations, Federal Council of Churches, from 1925 to 1947.
18. The National Association of Manufacturers was organized in 1895 as a lobbying group to work for industry's national and international concerns within government entities.
19. Personal experience—the writer was among the participants in the first Ministers-In-Industry program.
20. Donald L. Mathews, "Report on a Ministry: Part of a Continuing Conversation on the Renewal of the Church in an Industrial Society," 15 Jan. 1958, 1, copy in author's collection.
21. Donald L. Mathews biographical file, DOH. Jack Weller (b. 1923) was director of the West Virginia Mountain Project from 1952 to 1965; see his biographical file, DOH.
22. David Lowry, *Ecorse Papers*, Letter 15 (30 June 1956): 2, newsletter in author's collection.
23. The material on the Ecorse Project comes from a mimeographed report on the project, April 1958, in author's collection.
24. For a history of the Detroit Industrial Mission see Scott Paradise, *Detroit Industrial Mission: A Personal Narrative* (New York: Harper & Row, 1968).
25. For the National Industrial Mission, see Scott Paradise, "Requiem: A Personal Statement on the Decline and Fall of the Industrial Mission Movement in the United States," microfiche in Jesuit-Krauss-McCormick Library, Lutheran School of Theology, Chicago.
26. *P.I.I.R. Newsletter*, 30 Nov. 1965: 3.
27. *Christians in the Technical and Social Revolutions of Our Time: A World Conference on Church and Society*, Geneva, July 12-26, 1966 (Geneva: World Council of Churches, 1967) 80 ff.
28. Material on industrial mission in China and Japan is from the Henry Jones interview cited above.
29. The Commission on Ecumenical Mission and Relations (COEMAR) replaced the Board of Foreign Missions of the Presbyterian Church, U.S.A., in 1958 and lasted until 1972 when the United Presbyterian Church, U.S.A., was reorganized and the work of mission became part of the Program Agency. See Stanley Rycroft, *The Ecumenical Witness of the United Presbyterian Church*, (Philadelphia: Board of Christian Education, 1968) 157 ff.
30. Early industrial mission appointments to Asia under COEMAR included Richard P. Poethig to the United Church of Christ in the Philippines in 1957, George Todd to the Presbyterian Church of Taiwan in 1959, and Bryce Little to the Church of Christ in Thailand in 1961; see Secretaries' Files, Commission on Ecumenical Mission and Relations, DOH.
31. The First Asian Conference on Industrial Evangelism was the beginning of a growing network of urban-industrial mission workers and ministries which grew into the Urban-Rural Mission committee of the Christian Council of Asia. The current writer was responsible for local arrangements in Manila and an editor of the final report of the conference. See *Report of the First Asian Conference on Industrial Evangelism, Manila* (Manila: n.p., 1958), copy at DOH.
32. *Church Labor Letter* (Kyoto) 100 (1969): 8
33. See Robert M. Fukada, ed., *The Report of the East Asian Christian Conference's Conference on Christians in Industry and Lay Training* (Kyoto: East Asia Christian Conference, 1967).
34. Cipriano Cortez Malonzo (b. 1912), personal interview, December 1992.
35. For the creation of the Advisory Group, see Paul Loeffler, *Urban and Industrial Mission Circular Letter* (London: Division of World Mission and Evangelism, World Council of Churches) 5 (30 July 1965).
36. Loeffler, *Urban and Industrial Mission Circular Letter* 6 (11 Aug. 1966).
37. Loeffler, *Urban and Industrial Mission Circular Letter* 7 (13 Feb. 1967).
38. Minutes of Third Meeting, Sept. 8th-11th, 1967, Advisory Group on Urban Industrial Mission, Division of World Mission and Evangelism, World Council of Churches, p. 4, copy in author's collection.
39. The literature on the loss of U.S. industry during the 1970s is extensive. A perceptive historical analysis of the change is Barry Bluestone and Bennett Harrison, *The Deindustrialization of America* (New York: Basic Books, 1982).
40. For the creation of the Joint Office of Urban Ministries, see *Minutes of the General Assembly of the United Presbyterian Church in the United States of America...1966*, Part 1: 289.
41. The Presbyterian Institute on Industrial Relations shared offices with the Institute on the Church in Urban-Industrial Society and was assimilated in the ICUIS program in 1975 when ICUIS moved to the Chicago Cluster of Theological Schools in Hyde Park, Chicago.