

WOMEN and MISSIONS

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Shut That Door!

Whereupon We Tell Europe to Keep Out

By William P. Shriver

Dr. Shriver, as Director of the Department of City, Immigration and Industrial Work of the Board of National Missions, is one of the best informed church men of this country about newcomers to our shores.

YOU will remember how, before the Great War which shattered the routine of what we were disposed to believe was an established world order, we used to talk about the "immigrant tide" and measured that apparently unending flood of human life in the terms of "a million a year." You will recall that high-water mark of 1907 when 1,285,000 immigrant aliens came to America, and how on the very eve of the Great War, in 1914, that record was almost matched. But even then we used to wonder when the tide would turn. We asked each other such questions as these: When will the saturation point in America's industries be reached? How much longer can our already congested city communities stand the strain? Having packed four thousand Italians into a single city tenement block in New York, had the limit been reached? When we knew that for thousands upon thousands America meant only disillusion and frustrated hopes, was it a kindness to these European peasants to permit them to keep on crowding through our wide open door?

The inevitable has happened. We have banged the door in Europe's face, and told her peasant populations to keep out. With a complete reversal of our national policy of an unconditional welcome to all strangers of a healthy body, sound mind, and peaceable intention, this is what we have garnered to ourselves in the brief

space of five years: A restriction measure put into effect with the 3rd of June, 1921, which set the total number permitted to come to this country in any one year at 355,000 (compare that, please, with the 1,218,000 of the year before the War); a quota arrangement designed to set up a new policy of "selection," which definitely favored the north and west of Europe as against the countries of the south and east, from which the major share of our recent immigration had been coming; the popularizing in the American mind of the Nordic superiority myth; the act of May 26, 1924, which still further reduced the quota admissible in any one year to 164,000; and now at this time various bills before Congress which propose the registration and re-registration annually of the 7,000,000 aliens now in this country, and the immediate deportation of all those aliens unlawfully here—when caught in the registration net.

HOW IT CAME ABOUT

It would be difficult to untangle the various purposes which have brought about this drastic reversal of America's open door policy in the matter of immigration. Much of it was born of the hysteria that followed the war and in the minds of those who saw in every foreigner a radical agitator. On the part of other more serious-minded folk, there was the grave concern that our grand old American stock would be absolutely lost

Our Concern in European Protestantism

By Tertius van Dyke

Pastor Park Avenue Presbyterian Church, New York, and Chairman of the Board of Foreign Missions' Committee on Work in Europe. This work of coöperation with Protestant churches in Europe is one of our newest foreign mission enterprises, and every woman should read carefully Mr. van Dyke's statement of its importance and its need.

BY order of the General Assembly in 1923, the work for Protestant churches on the continent of Europe, formerly conducted by a special committee, was laid upon the Board of Foreign Missions with the special injunction that Europe was not to be considered a foreign mission territory. Thus our work is directed to helping the Protestant churches which are native to Europe—a policy which we all feel is a fine, disinterested way of working for Protestant unity throughout the world. Our pitifully small appropriation of \$40,000 for the tremendous need requires that we should pay particular attention to informing our Presbyterian churches concerning the very serious situation in which European Protestantism finds itself in the present moment, in order that we may enlarge this appropriation soon.

I. Some Americans are inclined to forget the influence of European Protestantism, its contribution to European civilization and culture, and even its extent. Dr. Adolph Keller, secretary of the Central Bureau for the Relief of Evangelical Churches of Europe, points out that there are four main phases of European Protestantism: (1) Germanic Lutheranism, centering in the Wartburg. (2) Calvinistic or Western Protestantism, centering in Geneva. (3). Scandinavian Lutheranism, centering in Upsala. (4) Eastern Protestantism, centering in Hungary.

In addition, there are such groups as the Waldensians in Italy, the oldest Protestants in Europe, and the groups in the new reformations in Czechoslovakia, a renewal of the Hussite movement, and that in the Ukraine, Ruthenia and Galicia.

The call to help these European Protestants by no means originates in feelings of antagonism to any churches or governments. It is based on the immediate and dire needs of a body of faithful

Christians to whom we are bound by many strong, though often unrecognized, ties. Witness to this is borne by such ministers of our church as Dr. George Stewart, Dr. Charles Herron, Dr. Sylvester W. Beach, all of whom visited the field last summer, and may be supplemented by the statement of Bishop Brent of the Episcopal Church, who has said of European Protestants that they are Christians of high type and their churches have a right to live.

II. Let me describe some of the difficulties under which they labor and also the new opportunities which we may help them to meet.

1. In Transylvania the religious minorities which include the Lutheran, Reformed, Unitarian and Roman Catholic Churches (Roumania itself belonging nationally to the Eastern Orthodox Church) are in great distress. As in similar cases in many other countries, they have been deprived of certain state revenues, have lost considerable property under state reforms and have suffered under the depreciation of endowments that has swept all over Europe since the war. In addition, according to the careful reports of two American and British commissions that investigated and published findings in 1922 and 1925, they are suffering under many unjust government restrictions.

2. The losses from actual war-destruction of property have been great. In old German-Poland alone, 105 evangelical churches and 23 school buildings were destroyed in the war.

In Germany, during the one year 1924, 85 evangelical institutions had to be closed for lack of proper support—and, by contrast, in the six years beginning 1919, 711 new Catholic churches and other institutions have been opened.

3. Take the matter of the maintenance of intellectual life in the church and the

education of the ministry. What could be more pitiful than the well-authenticated stories of undernourished students working all day to earn money and trying to study at night with underpaid professors? Small wonder that the question of a trained and adequate ministry is becoming a serious one. In France last year 148 Protestant pulpits eager for trained ministers were vacant. They will be difficult to fill while salaries are, as Dr. Keller puts it, "less than that of the man who cleans the streets." Can you wonder that parishes in Austria, Czechoslovakia and Russia have vainly sought for years for ministers, or that German theological students in 1924 numbered one-third those of 1914?

And yet it is reported that in Poland last summer were found forty men eager to prepare themselves for the ministry if adequate means for their support could be found. In our own Bloomfield Theological Seminary there are now eight Ukrainian students preparing for ministry among their own people in Europe.

4. In that portion of Russia known as the Ukraine and in Galicia and Ruthenia, there is a reformation taking place among the Ukrainians in the Greek Catholic or Uniate Church. Many priests and congregations, impelled by what is described by Dr. Beach (who visited this region last summer for us) as "a prevailing intellectual, ethical and spiritual reaction," have left the old church and are looking for a church home. It is estimated that no less than 100,000 persons, many of whom are students and persons of the intelligentsia, have seceded. A small but ancient Protestant church known as the Evangelical Church of the Ausburg and Helvetic Confessions, composed of Lutheran and Reformed Christians now federated and formerly belonging to the Austrian National Church, is laboring heroically under the leadership of the wise and kindly Dr. Theodor Zoeckler to meet the unprecedented opportunity.

5. A second great reform movement begun several years ago in Czechoslovakia, continues with apparently unabated vigor. Estimates are made that 1,000,000 people have left the Roman Catholic Church because of dissatisfaction and that many of them are appealing to the

evangelical churches to guide them. According to Dr. Bednar and Seignor Soucek, in a period of six weeks last summer 80,000 people renounced their old church allegiance and came to the doors of the evangelical churches.

To meet the challenge afforded by such situations by no means argues a hostile attitude toward other churches. To turn away would be the traitorous action of leaving the people without a shepherd.

6. Furthermore, Europe needs its Protestant Church to meet both the social-democracy's swing towards economic determinism and the so-called upper classes' development of scientific intellectualism and the "Youth Movement's" more or less idealistic criticism of the church. Doubtless all churches have their contributions to make to our common Christianity. But I submit that on the basis of its qualifications to meet the crying needs of our day the Protestant Church in Europe has a part to play in spiritual leadership that can never be judged in terms of statistics.

III. We Protestants of America have a special obligation and privilege before us. At the instigation of the Federal Council of the Churches of Christ in America, a beginning of federation in European Protestantism has been made in the formation of the Central Bureau for the Relief of Evangelical Churches in Europe, whose secretary is the learned and industrious Dr. Adolph Keller of Zurich.

By action of our Presbyterian Board of Foreign Missions, this Central Bureau in matters of finance "sustains toward the work of the Board in Europe substantially the same relationship as the missions sustain in the case of the work in other fields." Thus we obtain the benefit of experts on the field in the administration of our undesignated contributions, and have the blessing of knowing that the distribution of our gifts through the Bureau contributes to the highly desirable unification of European Protestantism.

We submit to our Presbyterian churches in America that the Macedonian cry of our European brethren deserves our prompt and hearty response in prayers and support.