

How long can the commerce of any city withstand such conditions? How long can a decent citizenship live under such conditions? We would better ask these questions while the city is still in the vigor of its youth and its people still cling to some of their illusions.

What is the remedy for all this? Speculative thought and practical contact with racketeering have brought me to a few rather definite conclusions. First of all, I think we have been attacking our crime problem backwards. We have been treating effect rather than cause. A physician cannot well cure a violent skin eruption until he has first purified the blood stream. The blood stream in our crime problem is our political situation. Just so long as crime is politically protected, just that long will we have crime. We have seen well-intentioned approaches made toward the abatement or elimination of crime by a number of agencies during the past few years. But organized crime has gone on entrenching itself under our very noses. What does it profit us to ferret out conspiracy and apprehend criminals of every description if there is no will to prosecute? If we are up against a weak or venal judiciary? If the jackals of the legal profession are in league with criminals against society? If the very defense of our social structure are the strongholds of the criminal?

We have been content to delegate our civic responsibili-

ties to professional politicians who for their own gain have made politics rotten and have by their treason to the people given us our heritage of crime. The time has come to turn our organizing genius toward effective political action. We don't need further reports. We need action.

In 1910 "Bath Room" Bob Wilson, under indictment for bribery, was renominated for the legislature in the Evanston district by the votes of 937 citizens, while 24,036 registered citizens did not vote. In the same year, J. M. Kittleman, one of the most valuable men in the legislature, could have been renominated by three votes, yet 20,950 citizens stayed away from the polls! In 1916 John B. Northrup, whose honesty and ability all Illinoisians respect, was defeated for state's attorney of Cook County by 20,775 votes, 325,376 citizens failing to vote. In 1915, Judge Harry Olson was defeated by William Hale Thompson for mayor of Chicago by 2508 votes, while 307,842 registered voters did not go to the polls. The inference of that failure to vote is quite plain.

Of course, we have gangsterized industry. What else can we expect? And until we organize for intelligent and effective action toward purifying our political blood stream, we will continue to have gangsterized industry as well as all other forms of crime. Chicago may—or may not—be an extreme case, but in the last analysis the causes and cure for racketeering are the same for any city in the country.

The Churches in Their Blindness

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FOR more than a century American Christians have been making amazing personal sacrifices in order to support foreign missions. The high point of their giving came between 1921 and 1925, when seventeen major denominations contributed about \$30,000,000 a year to the cause. Since 1921 to 1925, however, gifts to foreign missions have steadily declined in all denominations. In part this has been due to declining incomes on the part of the persons whose aggregated small gifts made up the major part of the total gift to foreign missions. But also and far more significantly, this decline in giving has been due to a growing suspicion on the part of the givers that foreign missions were not making much real impact upon the Oriental peoples; that there was a horrifying amount of division, overlapping and wasted effort in administration both here at home and on the foreign field. They came to wonder if the typical holier-than-thou attitude of the American Christian toward a Chinese or an Indian was a very Christ-like attitude after all.

These suspicions crystallized in 1930 into a Laymen's Inquiry, made up of outstanding persons from seven major denominations. Their purpose was purely objective. They wanted to evaluate foreign missions; to see how much effect and what sort of effect missions have had upon the life of Oriental peoples; and to make such specific recommendations as might point to needed changes in both policies and methods. The investigation was under the direction of the Institute of Social and Religious Research of the Federal Council of Churches. The Commission which undertook the task of reducing the data to a report includes such names as William E. Hocking of Harvard; Frederic C. Woodward, vice-president of the University of Chicago;

Clarence A. Barbour, president of Brown University; and twelve other educators, doctors, economists, business men and engineers, all of national prominence. It is difficult to imagine how any part of the inquiry could have been put into more competent hands.

Now their report is ready.¹ It is a large volume, 349 pages of small type. And it shows beyond question that the suspicions that made the missionary donors give less and less money to foreign missions from 1921 on, were well-founded suspicions. A sincere, detailed, pointed, and insistent demand for a complete overhauling of the entire missionary enterprise, at home and abroad, leaps to meet the eye in every line. The Commission has not dealt in generalities. They offer both favorable and unfavorable comment in detail. Their recommendations and findings are presented in a straightforward one-two-three fashion that makes one hope that this report gets the attention and the successful application that it deserves.

The Commission recommends, unequivocally; the continuance of missions. But what missions! The business of the missionary, from now on, is not to be the task of "expounding the Christianity and culture of the West" but rather the task of "preserving what is valuable" (in the native Chinese, Japanese, or Indian religion and culture) and "seeking to minimize the danger of an abrupt break with [native] tradition." The missionary enthusiast of a century or less ago sang lustily about the heathen in his blindness and felt himself to be one whose soul was lighted with wisdom from on high. Try to imagine such a person sending out a missionary whose task it would be to prevent

¹RETHINKING MISSIONS: A Laymen's Inquiry After One Hundred Years. Harper. 349 pp. Price, \$2 postpaid of The Survey.

native Chinese from making too abrupt a break away from Buddhism or some other "heathen" religion! But that is exactly what this report specifies. It also specifies far fewer missionaries, but of much better quality; highly trained specialists in medicine and education and nursing and agriculture and child guidance and recreation. It specifies that in general even these high-grade missionaries shall stay here at home until they are invited by some Chinese college or hospital or church to come over and lend a hand. And when they do go—on invitation—this report specifies that their salaries should be paid not from America but from the group that calls them to come. It specifies a time limit within which subsidies to churches in China and India and elsewhere shall be reduced year by year and finally stopped entirely. It specifies a rapid handing over to Chinese and Indians and Japanese of the churches and hospitals and other missionary enterprises. It specifies that appointments to faculties of Christian missionary colleges shall be in the hands of nationals, and not in the hands of American boards in New York. It specifies a drastic reduction in the number of theological seminaries in mission fields and a corresponding raising of educational standards in the seminaries that are left. It recommends a standard for mission hospitals, colleges and other institutions, that will command the respect and confidence of nationals, and the prompt closing of all mission institutions which cannot be made to reach these standards. It specifies that the purpose of the missionary is to be cultural, social, educational, rather than evangelistic.

Just how much chance does this report have of being put into practical effect? I think it stands a very good chance

indeed. Not because mission authorities will welcome the proposed changes; the new standards—though many of them will; but because mission gifts will continue to fall off year after year until some such reorganization as this shall come along to restore the faith of American Christians in the purpose and work of missions and missionaries. The churches really have no choice in the matter. They can go along as at present, clinging to sectarian set-ups, demanding statistical results of missionaries, interpreting religion in terms of theological orthodoxies—and every year they do this they will have to operate on shrinking budgets until at last the whole thing collapses. Or—they can reorganize, reinterpret, unite; they can present religion as a living thing, making a paramount difference in real issues—and find people once more willing to support it with sacrifice.

Pearl Buck, who is a missionary to China and whose novel *The Good Earth* is an amazing best-seller, said recently: "I do not believe that Christianity has touched the average man and woman in China at all. We have no assurance that if we withdrew from China today there would be any more permanent record left of our presence there these hundred and fifty years than there is left of the old Nestorian church, a windblown, obliterated tablet upon a desert land." So our present methods of giving our religion to the Orient just do not work. They will work less and less effectively, the longer we continue on our present basis. If our American Christianity has anything of genuine value in it, and we wish to share that value with the Orient, we shall have to reorganize our mission movement somewhat along the lines indicated in this report.

Let Them Talk It Out

A "GARGANTUAN TASK" like that of the war doctors dealing with "shell-shocked" soldiers confronts the social and relief workers, public health nurses and others who daily must look into the anxious faces of the unemployed. Their job is twofold in the words of Dr. George K. Pratt, associate medical officer of the National Committee for Mental Hygiene: first, "the provision of shelter and the filling of empty stomachs, but along with this material relief (indeed, in the very methods by which this relief is administered) is the equally vital task of recognizing signs of flagging morale and ministering in some measure to the security of these men and women." In the cloud of frustration with which the start of the new year is veiled at times for even the more fortunate, the National Committee offers real and timely help in a new pamphlet by Dr. Pratt, *Morale: The Mental Hygiene of Unemployment* (price 25 cents, discounts on quantity orders, of the National Committee, 450 Seventh Avenue, New York City).

In chapters on *How We Act in the Face of Adversity*, *The Conditions Necessary for Good Mental Health*, and *What The Depression is Doing to Family Life*, Dr. Pratt outlines in broad human strokes patterns of feeling and action to which none of us is alien. Insecurity, he reminds us, comes both from without and within. It awakens not only the reverberations of the actual conditions which surround a person at the moment but echoes from old battles, long gone and now irrelevant. "The modern conception of mental health may be summed up as the adjustment of

one's self to inner and outer strains in a manner that will be reasonably satisfactory, both to the individual and to the customs of the society in which he lives." Some people, naturally more free than others from inner stresses, are better able to withstand the outer ones, but experiences "like mortal danger, war, grave illness and, just now, the economic crashing of our times" may be so severe or prolonged that even the sturdy falter and at last surrender. When this happens mental health suffers, perhaps only to such a degree that the individual seems moody or irritable, perhaps more seriously as is shown by black spells of depression, extravagant behavior, the delusion that others are bent on harming one's self, substitution of "sterile daydreams" or even death for the harsh world of reality.

Mental health descends by a series of small gradations, with no sharp dividing lines, from the minor lapses to which everyone is prone to the depths of frank mental disease.

Fortunately statistics so far available do not seem to indicate that serious mental disease has increased as a result of the suffering caused by our times. However suicide unmistakably has grown more frequent and a great many lesser departures from average mental health are being observed. It is especially these latter unhealthy attitudes which so frequently pass unrecognized as types of mental ill-health with which social workers are daily forced to contend. . . .

When, having lost his job, John Jones or his wife comes to a relief bureau seeking aid and when either of them is noted on the record as acting surly, defiant, bitter, suspicious, cocky, depressed, hopeless or in any of the dozens of other ways to which people