

- UNA VISITA A CALLES -

Cara a Cara con el Presidente de México

Por
William Monroe Balch
Profesor de la Universidad de Baker, Baldwin,
Kansas.

"Señor Presidente, allá en los Estados Unidos, nos cuenta - Henry Ford que la política de usted para con la Iglesia se debe - a que es usted un callado y vengativo judío. ¿Es cierto eso?" --

La pregunta fue dirigida al Presidente Calles de México, --- habiendo sido formulada por un jovial rabí de Nueva York, durante una entrevista concedida por el Presidente, el día 8 de Enero de 1927, a un grupo de cuarenta norteamericanos que se hallaban entonces en la ciudad de México.

Con un parpadeo de sus penetrantes ojos y suavizando un poco su faz de acero, el Presidente exclamó lentamente: "No, los judíos están en Nueva York."

Con eso se dió un alegre toque final a una entrevista que - había asumido un carácter imponente y de ansiedad. En esos momentos las relaciones entre México y los Estados Unidos se hallaban - muy tirantes, casi a punto de romperse. Nuestro grupo ignoraba - a punto fijo cuál era la causa: si el petróleo, Nicaragua, o, tal vez, el bolshevismo; pero sí estaba seguro de una cosa: que ninguno de nosotros deseaba la guerra o la intervención. Sin embargo, no sabíamos lo que iba a venir. La zona de la tormenta abarcaba - todo el hemisferio occidental, y el centro de esa tormenta era --- aquel hombre de macidez de roca.

Lo habíamos estado esperando en uno de los magníficos salo-

nes del Palacio Nacional, de cuyas paredes pendían los retratos heróicos del sacerdote Hidalgo y del patricio Madero, mártires de México. Frente a nosotros se hallaban las puertas enormes y doradas del salón, las cuales se abrieron para dar paso al amo de todo aquello, en quien vive el espíritu de Hidalgo, de Madero y de todos los que pelearon y murieron por dar a México un nombre entre las naciones. Calles, en sí, no es imponente. Apareció con un traje de diario, color gris y de buen corte. Avanzó sin contoneos y luego se detuvo, manteniendo el cuerpo erguido; atrayéndonos la benevolencia que demostraba, pero también deteniéndonos la dignidad que irradiaba. Cuando ya se había concluido la audiencia formal y todos le habíamos estrechado la mano, nos dimos cuenta, por una sensación interior que no se reveló exteriormente, que nos habíamos acercado a él por su propia iniciativa y no por la nuestra.

Su rostro se asemeja al bronce en tono y en firmeza, y su expresión contiene esa rara combinación de severidad y bondad que caracteriza a los dominadores de hombres; su cuerpo es de mediana estatura, pero de solidez más que mediana; su voz tiene modulaciones agradables y una ligera, pero segura indicación de resonancia que le permitiría, en caso dado, lanzar un grito de guerra. Su actitud nunca es fingida y se halla tan seguro de sí mismo que no piensa en su persona. Posee ese rasgo a que con tanta frecuencia se alude, pero que raras veces se ve: una mirada de águila.

CALLES Y ROOSEVELT: UNA COMPARACION

¿A quién se parece? Por supuesto que a Roosevelt, pero no. Tiene una constitución como la de Teodoro Roosevelt, con -

una cara que tiene la misma forma, y un cuerpo y un aspecto que indican al hombre de acción. Al observar una fotografía de cualquiera de los dos, no se puede uno imaginar que sea de los que se cansen o se aturdan. Se dice que Roosevelt murió hace varios años, pero no ha muerto. Calles puede fallecer algún día, pero no morirá. A los hombres de esa clase se les conoce cuando se les ve.

No se puede uno imaginar un Roosevelt quieto, ni tampoco se puede uno figurar fácilmente un Calles bullicioso. Roosevelt era un volcán en erupción, mientras que Calles sugiere un poderoso terremoto.

Sus potencialidades sísmicas ratifican su papel de "coco". El mundo mira a Calles, y una mirada asegura al mundo que Calles se encuentra a punto de hacer algo prodigioso; pero ¿qué es ese algo? Los grandes intereses de negocios y los políticos norteamericanos gritan: "¡Bolshevismo!", que es una palabra fácil de emplear cuando se tiene el hábito. Pero el mundo dirige una segunda mirada a Calles, quien evidentemente se muestra firme y sereno: el tipo de hombre que puede suscitar nuevas civilizaciones, aunque no de la clase del dinamitero temerario. Aunque México, para él, esté antes que todo, ello no sugiere al demente que engrandecería a México prendiendo fuego a todo el hemisferio occidental.

- LA LEYENDA Y LA VERDAD ACERCA DE CALLES -

Son pintorescos sus antecedentes. ¿Qué hay de cierto, por ejemplo, en aquello de que Calles sea un "callado" judío? Como sucede con casi todas las ocurrencias de Henry Ford, éste no se ha dado cuenta de que ha dicho una ocurrencia. Para averiguar la verdad sobre el particular, me dirigí al historiador oficial de una de las dependencias del Gobierno - un eminente sabio euro-

peo que forma parte del gran sistema educativo tan característico de la Administración "con alma" que tiene México, quien me informó que Calles descende de una antigua familia española, que vino a México en el siglo dieciséis. En la rama hispana de su linaje, existió un miembro de apellido Elías, apellido que tiene mucho sabor a "Viejo Testamento" y a hebreo. Y como en -- aquellos tiempos vivían tantos judíos en España y salían también de ella muchos para todas partes del mundo, existe una tradición evidente e inevitable en esta familia Elías que uno de sus antecesores, que existió hace tres o cuatrocientos años, fue judío. -- Muy probable es que muchos de nosotros tengamos sangre hebrea.

Hay otras leyendas en México acerca del árbol genealógico de Calles. Viven muchos mercaderes sirios en México, que con razón o sin ella, son altamente impopulares en el país; de modo que los enemigos del Presidente han soltado el rumor, de Sonora a Yucatán, de que él es sirio, y como prueba positiva hacen alusión -- al apellido de "Elías". Otra fábula consiste en que Calles es -- mitad indígena, hijo de madre yaqui. (Con frecuencia se lee esto en publicaciones bien acreditadas.) Esto podría ser cierto; pero no lo es, según me lo aseguró el historiador a que hago mención. -- Es una lástima que no lo sea, porque entre más sangre india tiene un político de qué jactarse, mucho mejor. El "indianismo" es la moda social y política, y no sólo eso sino que actualmente forma un antecedente histórico. Sin embargo, Calles tiene algo de sangre indígena en sus venas.

Se dice algunas veces en México que todos los hombres que ocupan lugares prominentes nacieron en una posición elevada, o -- subieron como "cohetes" hasta ella, y Calles, según se cuenta --

es de los que subieron como "cohetes", basándose esta opinión, sencillamente, en el hecho de que es "General". Ciertamente ha sido guerrillero, pero no "tirador"; y aunque su carrera militar es bastante distinguida, la mayor parte de su labor la llevó a cabo siendo Jefe de los Departamentos de Comisaría y Ayudantía, donde dió pruebas de ser un mago de eficiencia. Solamente hay un episodio guerrero a su favor: la defensa victoriosa de una ciudad del norte, que sufrió un penoso y prolongado sitio. Calles no fue el "Cromwell" de la última revolución, pues ese papel lo desempeñó Obregón, sino el "Carnot" de México porque "organizó la victoria". Quizás sea esa una de las causas de la cooperación sin igual entre Calles y Obregón, puesto que ninguno de los dos se hacen la competencia en sus respectivos campos de acción.

EL MAESTRO

Calles ascendió a la cúspide al igual que muchos Presidentes de los Estados Unidos. Habiendo nacido hace cincuenta y tres años, de padres pobres, tuvo la lucha típica de los muchos de la frontera, para educarse. Llegado el momento oportuno logró llenar los requisitos necesarios para conseguir el puesto de maestro en las escuelas públicas, donde obtuvo muy buen éxito. Más tarde se dedicó a la vida de negocios y fue en Sonora, cerca de la frontera internacional, donde animado por la actividad norteamericana, llegó a ser un próspero comerciante. Luego vino el llamado a la vida pública, habiendo llegado a ser Gobernador de su Estado, su parte en la revolución, el desempeño de puestos ministeriales en los Gabinetes de varios Presidentes, y por fin la Presidencia misma. No vemos al "hombre de armas", pero sí al maes-

tro de escuela, en su celo por la educación universal, por la emancipación espiritual de su Patria, que forma uno de los -- puntos principales del programa de su Gobierno.

Volviendo a hacer referencia a la entrevista del día 8 de Enero, diré que las declaraciones de Calles en aquella hora extraordinaria, que fueron dadas a conocer al día siguiente -- por todo el mundo, pueden transformarse de pasajeras en históricas; por lo menos dos de ellas: Una consistió en la insinuación que hizo de que al aceptar las compañías petroleras las -- concesiones mexicanas para trabajar durante cincuenta años, podrían obtener una prórroga de treinta años para los depósitos -- que no estuvieren agotados, con lo que quedó explicada la insinuación anterior de que se daría "otro nuevo plazo". Esto, incidentalmente, sirvió para indicar al pueblo norteamericano que, después de todo, el permitir la explotación de un pozo petrolero durante ochenta años, no equivalía a una confiscación.

Más memorable todavía resultó la otra declaración que hizo respecto del arbitraje, la cual en substancia fue ésta: "Cuando un país pone en vigor ciertas leyes con el fin de tener dominio sobre sus propios recursos naturales, y discute con otras naciones la conveniencia de tales leyes, compromete su soberanía. La historia nos enseña, además, que en los tribunales de arbitraje domina, generalmente, el punto de vista del más fuerte; pero -- cuando es necesario evitar serias dificultades en las relaciones internacionales, es preferible someterse al arbitraje: de dos males, se debe escoger el menor."

Esta honrosa declaración llegó por conducto nuestro y de la

prensa al Senado de los Estados Unidos y existe actualmente la esperanza de que conducirá a una conciliación entre las dos Repúblicas. Haya sido o no técnicamente diplomática esta manera de obrar, sí parece haber resultado atinada y prácticamente diplomática.

Hacemos votos porque nuestra actitud nacional no desconcierte el gran programa de Calles, relacionado con la educación universal, la salubridad pública, el renacimiento artístico, la irrigación, los buenos caminos, y la devolución del suelo de México al pueblo mexicano.

Have Faith In China

By Mrs. Thomas Nicholson, President, Woman's Foreign Missionary Society, and
Dr. John R. Edwards, Corresponding Secretary, Board of Foreign Missions

OUR missionaries are not fleeing from China. They are not being driven out of China. They are not being recalled by the Board of Foreign Missions. Their work is far from finished.

Christianity and Christian missions are not dead in China. There have been no known deflections of Christian Chinese to other faiths. Our investments in churches, in schools, in hospitals still stand. Colleges and universities are generally maintaining normal enrollment.

We are in constant touch with our bishops and our missionaries by cable and by letter. How do these men appraise the situation? What do they say of the status of our mission work in China? Do their facts bear out or refute statements of mission collapse coming from a few newspaper sensationalists in China? Here are the facts:

The Board of Foreign Missions of the Methodist Episcopal Church has 326 missionaries to China; the Woman's Foreign Missionary Society has 224.

Of this number 450 are in their usual places of service.

Eleven missionaries of the board and six women of the society are now en route to the United States. They are coming home this year on furlough. They are not refugees. They expect to return to China after furlough.

Twenty-two missionaries of the board have gone to Manila. They are mostly mothers with children. Most of the husbands and fathers are remaining at their posts in China. Nine women of the society are in Manila. They all hope to return.

Thirty-six missionaries of the board and nine of the society from the interior towns of isolated West China have temporarily gone to Shanghai on the advice of American consuls. They were at remote centers where lawlessness might not be easily controlled by Chinese authorities. They await favorable opportunity to return to their posts.

We know of no missionary who has left a station because of opposition to him or her personally, or because of opposition to Christianity in general, or to his or her church or institution or service in particular. In certain instances services are being carried on, schools conducted, and clinics operated by Chinese men and women who have been trained by missionaries. These difficult times are proving the deep-seated spiritual strength of Chinese Christians. They are holding steadfast to the highest teachings of Christ.

Briefly stated, the political-military situation is this: For years China has been controlled by contending war-lords; on the whole they have not disturbed mission work, but China herself could never develop under them. Then there arose around Canton—guided by Sun Yat Sen, a Christian—the Southern Army, which plans to free China from the war-lords. Unfortunately, since the death of Sun Yat Sen there have been two groups in the Southern leadership—one of them greatly influenced by Russian Bolshevism.

The Southern Army, officered largely by able and patriotic and earnest young men (many of them mission-school products), is now marching northward and appears able to defeat the war-lords. As the Southern Army controls new counties and towns in its march local governing committees are placed in control. In Nanchang, for exam-

ple, two men with Ph.Ds from Columbia University, and a third who is a graduate of the University of Paris from the governing committee; elsewhere there may be coolies in control. Sometimes these committees have an anti-Christian bias and make unreasonable demands upon churches and schools; sometimes they co-operate in friendly manner.

In general the Southern leaders demand that mission schools have a majority of Chinese on the governing body, that the president or principal be a Chinese, that Bible study be voluntary and not compulsory, that obeisance be made to a picture of Sun Yat Sen displayed in the school, and that his three principles of action—self-determination of nations, sovereignty of the people, government control of economic factors—be studied. To most of these demands many schools give ready acquiescence. Some hesitate to bow to Sun Yat Sen, interpreting it as idolatry; others think of it as we think of saluting the flag.

But there is no attempt here to wipe out Christianity or Christian institutions, or to dismiss the missionary. It is an outgrowth of a new national consciousness—a consciousness that China has greatly needed and one with which almost all missionaries are in heartiest sympathy and understanding. Missionaries see in it new hope for China, new opportunities for Christian service, new Chinese leaders. The Soviet influence—uncomfortable here and there—is regarded as but a temporary feature against which the better sense of normal China will eventually recoil.

We need to remember what Bishop Wallace E. Brown says: "China's millions do not hate foreigners, nor do they hate Christianity. They are keenly aware of the great contribution that Christianity has made to China's life. They want justice. This is what the larger and saner group of young China is demanding.... The movement is not anti-Christian; it is anti-unchristian. It is a call for sincerity and reality in religion expressed in international and interracial living."

No, missionary work has not collapsed in China. It has larger opportunities ahead of it—just as it multiplied after the Boxer Rebellion. The missionaries know it: four hundred and fifty are on the job; the others are waiting to go back to their stations. Many of our churches and people in America realize it: Treasurer Morris W. Ehnes of the Board of Foreign Missions (150 Fifth Avenue, New York) has had recently a gift of \$3,000 for the increased medical needs; and one gift of \$2,000 and several of smaller amounts for the added costs which come through the travel and care of missionaries in Manila and Shanghai. Gifts in any amount to either the Board or the Society will be welcome for these added costs and they will be a testimony to all of American Methodism's faith in the purpose of our missionaries and Christian institutions in China. We must not abandon our missionaries—they are not abandoning us who sent. Our gifts are more needed for China than they were ever before.

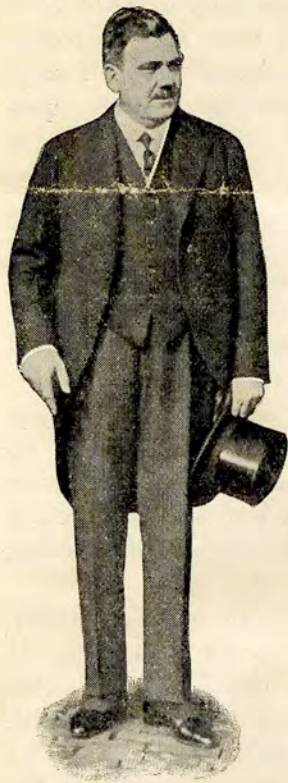
Have faith in the ultimate good of China. It has persisted through the centuries. She has weathered the fiercest and worst storms. And so has the

Calling on Calles

Face to Face With Mexico's President

By William Monroe Balch

Professor in Baker University, Baldwin, Kansas.



"MR. PRESIDENT, over in 'the States' Henry Ford is telling us that your policy toward the church is due to your being a secret and revengeful Jew. Is that true?"

The question was addressed to President Calles of Mexico. The questioner was a jolly rabbi from New York. The occasion was the interview given by the president to a company of forty North Americans in the city of Mexico, the eighth of January, 1927.

The president's keen eyes twinkled and his iron visage relaxed a little as he answered slowly, "No, the Jews are in New York."

It was the cheerful close of a stately and somewhat anxious interview. The relations between his country and ours were strained, at that hour, almost to the breaking point. Oil, Nicaragua, maybe Bolshevism—our party was unsure about all that, but we were sure of just one thing—we didn't want war or intervention. Yet we weren't sure what was coming. The storm area covered the whole Western Hemisphere. And this square, rock-like man was the center of the storm.

We had awaited him in the magnificent Executive Chamber of the National Palace. On opposite walls were the heroic portraits of Hidalgo the priest and Madero the patrician, martyrs for Mexico at intervals of a century, while in front of us were the great, gilded doors of the chamber. The doors opened and into the grandiose apartment stepped the master of it all, in whom lives the spirit of Hidalgo and Madero and all who have fought and died to give Mexico a name among the nations. But Calles himself is not grandiose. He was dressed in a well-fitting business suit of gray, stepped and stood like a soldier but never strutted, attracted us by manifest good will and at the same time stood us off by manifest stateliness. When the formal hearing was over, and we all shook hands with him, we knew, by some inner sense with no outward sign, that we approached him on his initiative, not our own.

His face is bronze alike in its hue and its firmness. Its expression gives the rare blend of sternness and kindness which marks the approved masters of men. His figure is medium in stature but more than medium in breadth. His voice is pleasantly modulated with the suggestion of resonance that could raise a need. His poise is never a pose, so sure he doesn't think of himself. He possesses a named, rarely seen—an eagle eye.

Calles and Roosevelt—A Comparison

Who is he like? Roosevelt, of course. And again, of course not. He is built like Theodore Roosevelt. has a face of the same shape, body and countenance both set for action. Look at either man and you can't fancy him tired out nor bewildered. Roosevelt is said to have died some years ago, but he isn't dead. Calles may die some day, but he won't be dead. You know such men when you see them.

But you can't feature Roosevelt keeping still, and you can't easily feature Calles making noises. Roosevelt was a volcano in eruption. Calles suggests a potential earthquake.

His earthquake possibilities explain him in the part of the bogey man. The world looks at Calles. And one look assures the world that Calles is about to do something prodigious; the question is, What? Big business and American politicians shout "Bolshevism!" It's an easy word to use when you have the habit. But the world takes a second look at Calles. He is evidently calm, steady, solid; the sort that may conjure up new civilizations, but he's no reckless dynamiter. He is for Mexico first, but he doesn't suggest the lunatic who will aggrandize Mexico by burning up the Western Hemisphere.

Legend and Truth About Calles

His background is picturesque. What about Calles as a secret Jew, for instance? Like most of Henry Ford's jokes, Henry doesn't know it's a joke. Wanting the fact about it, I went to the official historiographer of one of the government departments, an eminent European savant who is part of the great system of scholarship so characteristic of Mexico's government-with-a-heart. From him I learned that Calles comes from an old Spanish family which has been in Mexico since the sixteen hundreds. And on the Spanish side of his house one of the ancestral family names is Elias, which sounds rather Old Testamentish, and by inference Hebraic. And since in those days there were many Jews in Spain and also many Jews leaving Spain for all parts of the world, there is an obvious and inevitable tradition in this Elias family that one of its ancestors, three or four hundred years ago, was a Jew. It is rather probable that many of us have that much Hebrew blood.

Down in Mexico there are other legends about the Calles family-tree. There are many Syrian merchants in Mexico, and for some reason or no reason they are definitely unpopular in that land. And so the president's enemies have whispered it from Sonora to Yucatan that he is a Syrian. And for proof positive, there's that name again—"Elias." Another fable is to the effect that Calles is half Indian, the son of a Yaqui mother. One often sees this in well-accredited publications. And it might very well be true. But it isn't. So I am assured by the historian mentioned above. Rather too bad that it isn't true, for the more Indian blood a Mexican poli-



tician can boast, the more to the good. "Indianism" is the social and political vogue. Rather more, it is the historic ground-swell just now. Calles has, however, an Indian strain in his heritage.

It is sometimes remarked of Mexico that all the men at the top were born at the top or else shot their way up. Calles is sometimes pointed out as an example of those who "shot their way up." The ground for that notion is simply his title, "General." He is indeed a fighter, but not a shooter. His military career was distinguished enough, but it was almost entirely in the administrative functions of command, as the commissary and adjutant departments. In such positions he was a wizard of efficiency. To his credit there is just one fighting episode—his successful defense of a northern city against a long, gruelling siege. He was not the Cromwell of the late revolution; that was rather Obregon's part. Calles was Mexico's Carnot; he "organized victory." Perhaps that is one reason for the almost unexampled co-operation of Obregon and Calles—each leaves the other unrivalled in his own field.

The Schoolmaster

Calles made his way to the top much as Presidents of the United States have done. Born of the common people fifty-three years ago, he had the typical frontier lad's struggle for self-education. In due time he qualified as a teacher in the public schools and enjoyed some years of high success in his profession. Then he sought the active adventures of business life. In Sonora, near the international border, animated by North American pep, he was several years a money-making merchant. Then came the call to public life, the governorship of his state, his part in the revolution, cabinet offices under several presidents, and at last the presidency itself. We don't see the gunman. But we see the schoolmaster still. His

zeal for universal education, for the spiritual emancipation of his country, is the outstanding feature of his statesmanship.

Returning to that interview of January 8. What Calles said during that unusual hour was published to the world next day. Since then it has become more than an incident. At least two of his utterances are likely to become historic. One of these was the intimation that American oil companies accepting the Mexican concessions of fifty years' operating rights might depend on another extension of thirty years for unexhausted deposits. This gave definition to the former hint of a "further extension." Incidentally, it suggested to the American public that eighty years' milking of a cow or an oil well might not be quite the same as confiscation after all.

More eventful was what he said to us about arbitration. In substance, it was this: "If a nation has made enactments in control of its own natural resources, to discuss the propriety of such laws with other nations is a compromise of its sovereignty. History also shows that in arbitral tribunals the point of view of the strong usually dominates. But if necessary to avoid exceptional difficulties in international relations, it may be better to submit to arbitration; of two evils, it is better to choose the least." Through our company and the press reports this dignified statement reached the United States Senate, if not the State Department, and there is now fair promise that it will lead to a conciliation between the two republics. Whether or not this way out was technically diplomatic, it seems to have proved tactfully and practically diplomatic.

Here's hoping that our national attitude may not disconcert his great program of universal education, public health, artistic renaissance, irrigation and good roads, and the restoration of Mexico's land to Mexico's people.



A Prayer for the State

By Glenn Frank

President of the University of Wisconsin

Delivered at the Opening Session of the Wisconsin Senate

ALMIGHTY God, Lord of all governments, help us, in the opening hours of this legislature session, to realize the sanctity of politics.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch-words when we should be searching for facts.

"Save us from making party an end in itself when we should be making it a means to an end.

"We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an even finer insight into the meaning of government that we may be better servants of the men and women who have committed the government of this commonwealth into our hands.

"Help us to realize that the unborn are part of our constituency, although they have no vote at the polls.

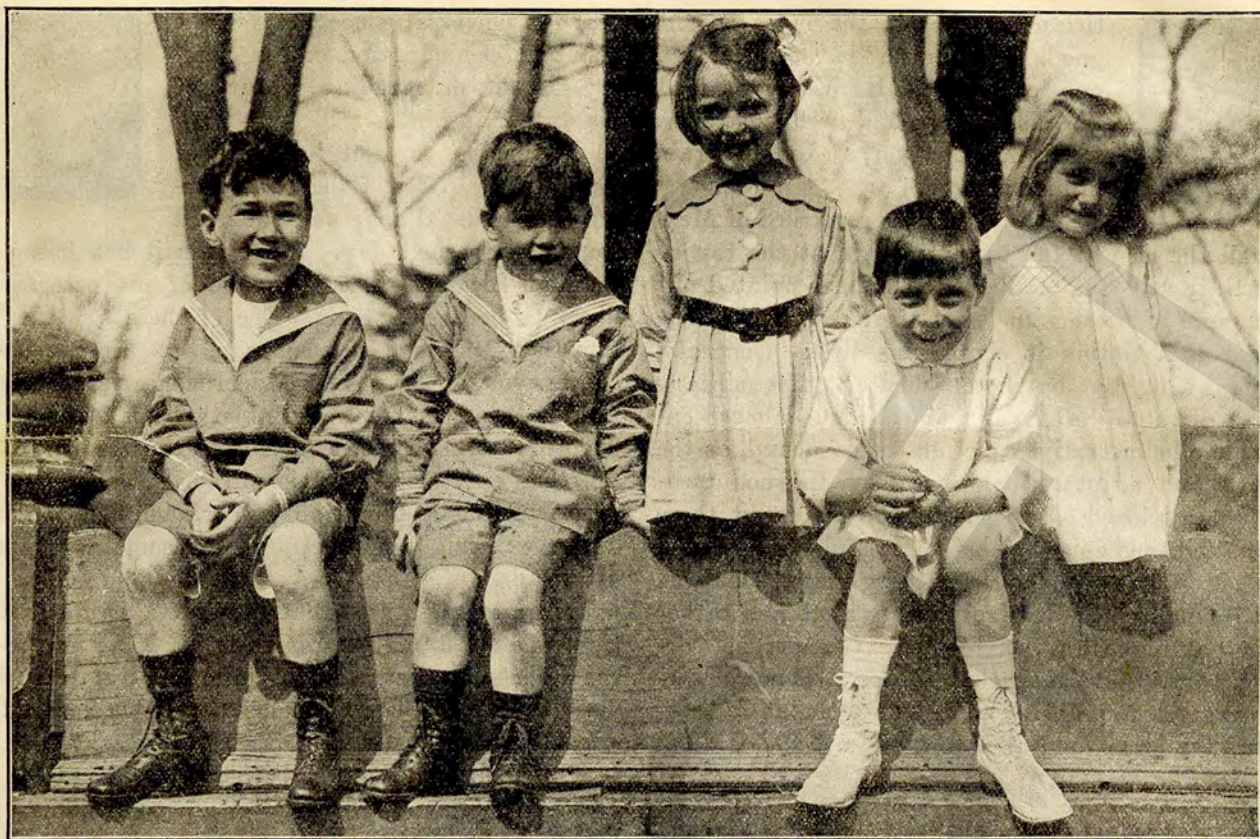
"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know that it profits us nothing to win elections if we lose our courage.

"Help us to be independent alike of tyrannical majorities and tiring minorities when the truth abides in neither.

"May sincerity inspire our motives and form our methods.

"Help us to serve the crowd and believe in it without bowing



"It would pay better in results, in church membership, contributions, attendance, capacity for appreciation of the sermon, fidelity to God and the church, to pay ten dollars a Sunday to a high-grade Christian kindergartner for an hour's real instruction to the babies and near-babies than to devote the same money to a doubtful tenor with a repertoire of ten fairly good and three dozen indifferent solos."

The Prodigal Church

II. How the Sheep Got Lost

By Samuel W. Grafflin

Religious Work Director, West Side Y. M. C. A., New York

IT has always been our belief that the reason the sheep is the world-wide symbol of dullness is because it was early taken for granted that he was dumb. We have spent all of our time in training shepherds and shepherd dogs and perfecting sheepfolds and clean pastures and still waters, but have never acted as though the sheep had one gray cell to rub against another. It has also impressed us that if we spent part of the time which we now devote to training the collie on coaching the sheep, we might at least teach him how to run home when danger is impending. In other and less allegorical language let us say: the reason so many of our young people from the home and from the Sunday school are lost forever to God and the church is because there is not the systematic, careful instruction from babyhood through the kindergarten age during the whole pre-adolescent period in the deep things of God.

Four Ages of Youth

There are four periods at which we deal with boys and girls. Mr. Oscar H. Benson, Dr. Foster, and many others on this subject have pointed out that these

The *Me* Age, in which the selfish qualities are on the ascendent.

The *We* Age, in which the gang spirit is developed in both boys and girls, but especially in boys, and

The *He* and *She* Age: that wonderful period just preceding adolescence during which the "divine urge" impels the opposite sex to "take notice."

If the children in our homes and Sunday schools are not thoroughly grounded in knowledge, faith, wisdom, and the broader aspects of life during these early periods, the church has nothing left but a reclamation project. Perhaps the biggest lie that the devil has ever told the parent and the teacher is that "the child is not yet old enough to understand."

Susannah Wesley, if we remember correctly, indicates in her diary: "I taught all of my children to cry softly and exercise self-control before they were three months old."

It is for this reason that we are trying in our teaching everywhere to have every church install a Sunday kindergarten. It would pay better in results, in church membership, contributions, attendance, capacity for appreciation of the sermon, fidelity to God and the church, to pay ten dollars a Sunday to a high-grade Christian kindergartner for an hour's real instruction to the babies

which every question is settled on me.