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"LISTENING IN" ON THIS ISSUE

Allow me once more to introduce myself! I am the *International Journal.*

* * * * *

How is the Eighteenth Amendment getting along in your community?

* * * * *

I wonder if you have noticed an interesting fact about those three articles on temperance by Winchester, Hartshorne, and Hayward. Each one of them starts out by referring to the temperance pledge card he signed, or knew about, when he was a boy! Evidently temperance education in those days was much the same everywhere. No one of them knew what the other was to say, but I am leaving all three statements in so that the men can laugh at each other. Miss Moody, who writes the fourth article on temperance, either did not sign any pledge card when she was a youngster, or, for some strange reason did not talk about it! Read all the articles, anyway.

* * * * *

At last, one dream of mine is fulfilled! I have two articles that take opposing views on a problem! Not violently, of course, but with dignity, as befits religious educators. Read Mr. Councilor on the Junior Church and then read Mr. Powell. Then write me a letter *out of your experience* telling me what you believe, *and why.*

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A member of my board ate lunch today with two pessimists who do not believe in *democracy.* If they had read Mr. Burkhart's article on A Project in Boy Life they would have been better company. * * * *

Vacation school workers? I am not overlooking you. Try Mr. Blashfield's feet to sit at and learn this month. He has been through it all.

* * * * *

Workers with children will have a good time reading that article on a Cradle Roll Experiment and that Holy Land hand-work project. You are entirely welcome!

* * * * *

Shall the size of a classroom be determined by the size of the church pocket-book, by the number of cubic feet of air needed by a dozen youngsters in thirty minutes — or how? Talk it over with Dr. Tralle.

* * * * *

How are your worship programs working out? Temperance (pardon me, *self-control*) is prominent in my programs this month.

* * * * *

Did you see that International office family toward the back of the magazine? That is the group I have to live with all the time, so I will not say anything about them.

* * * * *

Oh yes, I will see you in Los Angeles at the World's Convention next July.

The International Journal

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Practical Methods of Temperance Education With Children

By MILDRED O. MOODY*

WE ALL BELIEVE in the unity of the educative process. If this principle of unity is applied to our efforts in the way of temperance training, it means that this phase of education can not become simply another drive under the name of education when it is in reality nothing more nor less than propaganda. It means that it must be truly educational, gearing into the regular program, taking its place as an integral part of a total program of religious education for any age group. It means, too, in all probability that the task of temperance education must be accomplished by the religious educational groups if accomplished at all.

Can we define what temperance education is for children? Does it mean describing the hideous effects of alcohol upon the organs of the human body, showing the various stages of degeneration resulting from the use of the poison? Does it mean a review of the history of the open saloon of past days with all its attendant evils? Does it imply a study of the movements which wrote the Eighteenth Amendment into the Constitution of the United States of America? What does it mean? We are interpreting it to mean a program of health education plus a program of moral training which helps to solve the problems of self-control, respect for law and obedience in the different areas of child life.

These problems will be found largely in the life situations in which children find themselves, and the program of religious education needs to help boys and girls respond to these "Temperance" situations in a Christian way. Our objectives, then, become: (1) a growing, developing relationship between the child and God; (2) a training in responses in health and citizenship situations which are conditioned by moral and religious training.

Kindergarten

FROM OBSERVATION of child life it is not difficult to discover some of the situations and responses which reveal problems to be solved by temperance education. Live with a kindergartner and eat three meals with him daily. Likes and dislikes have formed very early and they are perfectly obvious in his little turned up nose, his averted face, the violent shake of his head when spinach is offered, or milk is urged upon him, or he is left in his little chair all morning until the oatmeal is gone. In situations of this kind self-control slips gradually, tears come, unhappy scenes result which upset digestive systems and raise at least temporary barriers between parent and child. It's a temperance problem, and before we can determine practical methods which will help in such situations, we must think through what would be the desired response on the part of the child, the Christian response. Would we say that in these "eating" situations we could wish for the following responses?—A cheerful willingness to eat what mother says is best for the sake of keeping well and growing strong; a desire to eat a wide variety of foods in the interest of keeping well so they can play; showing an appreciation for mother's and father's work in providing and preparing the food; showing an appreciation for the heavenly Father's planning which gives many different kinds of food to all. These responses become, then, some of the objectives of a program of temperance education for kindergarten children.

With the problem of our group discovered and the desired responses in mind, the next step is to determine the possible procedures which might be followed in helping the child respond in a Christian way.

Procedure—List the breakfast menus which the children give to you. Build a picture chart together showing one of the best kinds of breakfasts for little children. Show pictures of vegetables and fruits suitable for children. Let the group identify them. Let each choose one he wants and pantomime his choice while the others guess. If orange is chosen, pick it from the tree, squeeze out the juice, drink it. If milk is chosen, pour it into a glass, and drink it. If potatoes are chosen, dig them, peel them, mash them. Sing songs about the various choices. Through conversation get group judgment on one item of diet. If milk is chosen, show a picture of a cow. Let the group tell who brings their milk. It may be father brings it from the barn, or the hired help, or the milk man, or the grocery man. Count how many people help them have milk to drink. Sing the "Everyday Helpers" in the *Little Child and the Heavenly Father.*

Tell the story of "Bread and Milk" in Danielson's *Object Lessons for the Cradle Roll* or a story about "Good Things to Eat." Dramatize the story. Show the picture "We give Thee Thanks," Jessie Wilcox Smith. In conversation let the children interpret the picture. Learn the grace from the picture,

"God is loving, God is good.
And we thank Thee for this food."

Serve graham crackers and milk. Let the group sing the grace. Make record charts. Paste pictures of breakfast diet on heavy card board. Mother will keep record of child's response to eating situations.

Primary and Junior

CHILDREN GROW a bit older with broader experiences, wider contacts. The temperance problems in their lives must be discovered in the same way as outlined for very young life. What are some of their temperance situations? Going to bed on time, insisting on eating same things as adults, refusing to clean the teeth, playing in water and mud puddles, acceptance of what is best for the group, putting aside one's own desires for the sake of the group, getting one's desires by stealth or trickery, using younger brother, losing one's temper when wishes are crossed, respect for those in authority, following

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the rules, obeying the laws in all areas of life, ruthless destruction of life or property.

Obviously much of the training in Christian responses to situations like those must be accomplished by indirect rather than by direct attack. Obviously, too, parents must be enlisted in the enterprise. How can children be trained to make Christian responses in situations requiring respect for those in authority if parents are not consistent and cooperative? How can desired results be obtained if parents through threats, broken promises, and deceit cause their children to lose faith in them? Temperance education for children is a problem of parent education as largely as it is a problem of character training. Let us illustrate the possible procedure in one instance.

Situation—Following the "rules of the game" in the community. Why should I mind? How can I dodge the rules? Is it all right to dodge if I'm not found out?

Desired Responses—Willingness to abide cheerfully by the rules, coming from an intelligent understanding of the reasons for such rules.

Adherence to the rules in face of group opposition growing out of sense of working with God for a better world.

Activities—Taking some community happening in which the boys and girls are interested and about which they are talking, lead them to discover some of the rules of your community. Send them to their parents, the justice of the peace, the president of the village board, any reliable source to discover the rules: traffic rules; moving picture regulations; sanitary rules—back yards, walks cleaned, and so forth. Talk over why we have rules. Organize into a "town council" and play the building of ordinances, the obeying of rules. Let the group tell experiences in obeying or disobeying rules. Get group judgment as to right or wrong. Tell stories leading to necessary decisions on part of the characters. Let the group finish the story. Play games involving doing just what one is told. Compare the "fun" when all follow the rules: the confusion when they don't. Apply to life of the community.

Discuss other rules which may be needed in the community. Forward them to the responsible authorities in the name of the group.

Interpret the place of God in obedience to rules. This may be done through simple stories of natural law and order. The "rule" of the heavens.

Source materials for the teaching and worship programs would need to be selected. They would come from fields of local happenings, art, biography, history, Bible stories, song. Enterprises of the day. Take a block of Sunday and week day sessions to carry out the enterprise which will provide the activities through which this problem will be attacked. Keep careful note of responses.

The following bibliography may be of help:

Books.

Training the Junior Citizen, Forsyth. New York, The Abingdon Press.
The Good American Vacation Lessons, Danielson-Stooker. Boston, The Pilgrim Press.
Learning to Live, Hawthorne. New York, The Abingdon Press.
Rules of Life for Boys and Girls, Colman. New York, Fleming H. Revell.
The Rules of the Game, Lambertson. New York, The Abingdon Press.
Temperance Problems in the *Group Graded Lessons*, Methodist Book Concern, 420 Plum Street, Cincinnati, Ohio.
Revised International Graded Series (Ready October 1, 1928), Methodist Book Concern.

Magazines.

The Young Crusader, National W. C. T. U., Evanston, Ill.
The Elementary Magazine, Methodist Book Concern.
Pilgrim Elementary Teacher, Congregational Publishing Society, 19 So. LaSalle Street, Chicago, Ill.
International Journal of Religious Education, 5 So. Wabash Avenue, Chicago, Ill.

God Bless the Teachers!

IF AS WE view the figures in a hall of fame we could go back of those who are there by virtue of their greatness, to the causes which made them great, what would we find most frequently? At the center of the circles of influence would be found standing the *parents* and *teachers* of those who are great. It is the great ambition of every great teacher to serve, and the greatest joy comes to him in seeing the success of those whom he has helped to succeed. If greatness is measured by service, should not all great teachers have a place in the hall of heroes?

Many who have attained to a vital religious experience can point back to the influence of some godly teacher in their lives. They gladly testify to that influence. Such is the testimonial we print herewith:

The Best Sunday School Teacher I Ever Had

By Mrs. Rudolph Swartout

"The best Sunday-school teacher I ever had was a woman of unusual capabilities and a personality that impressed all with her sincerity. She was very modest in appearance and had a sweet, earnest face. Physically she was not very strong, but she had a strong Christian personality.

"She knew her Bible thoroughly and lived in accordance with her teachings. She read a great deal, keeping in touch with what other Christian teachers and people were doing.

"Her classes were always interesting because she brought in everyday experiences and questions which were common to all members of the class. The girls would readily take part because they were so interested. In discussion she made herself one of us.

"She had a very marked interest in the individual members of her class. She was always helping us to find our places in Christian service, especially in the church. She called on us when we were sick to give some word of encouragement. She often helped the girls when they had problems to discover the right solution.

"As an executive she was unusually strong, which showed in the organization and activities of her class. The girls took part in the class duties in an effective, harmonious way. She helped many to decide for Christ. I remember her as an ideal teacher."

Thousands of others would like to tell similar stories.

The *Journal* invites you to write and submit your own impressions of your best teacher. In a statement not to exceed 250 words in length, tell what it was about your teacher's method or personality which makes you remember him as the best teacher you ever had. The Board of Editors will select a few of the best statements for printing in an early issue. This is another opportunity for every reader to help make the *Journal* more interesting and better.

Send your statement to *The International Journal of Religious Education*, 5 South Wabash Ave., Chicago, by May 1.