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AN ANALYSIS AND EVALUATION
OF
RELIGIOUS EDUCATION SUMMER
CAMPS

by
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(Submitted in partial fulfillment of the requirements
for the degree of Master of Religious Education
in Biblical Seminary in New York, 1929-30)

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AN ANALYSIS AND EVALUATION OF RELIGIOUS EDUCATION

SUMMER CAMPS

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CHAPTER I. INTRODUCTION

I. The Problem of the Study. The problem involved in the study is the analysis of the aims, programs and accomplishments of Religious Education camps in the United States and Canada with a view to evaluate them constructively and in this way to make a definite contribution to the camps of the future.

II. Importance of the Study. Because of the comparative recent date since the Summer camp movement along religious educational lines began, there is a great dearth of available material on the subject. This study is made that those who are interested in making the Religious Education camps of the future better than those of today may be guided by the analysis and constructive evaluation contained herein.

III. Method of Procedure. The year book of⁽¹⁾ the International Council of Religious Education lists all of the state, city and county councils of Religious Education in the United States, together with⁽²⁾ a few located in Canada. In the World Almanac

(1) Year Book of the International Council of Religious Education, 1928, pages 154-170

(2) World Almanac, 1928, page 137

of last year are listed the Protestant denominations in the United States. To all of the councils and to the leading denominations (according to size) were sent letters requesting data on summer camps, or requesting the names of those who could furnish data. Data in the form of pamphlets, posters, etc. was received. The names and addresses of one hundred and forty-five camps were thus ascertained, along with the dates of the camps. While the camps were in session, letters were sent to the camp directors asking for the names and home addresses of five representative campers. Shortly after camp closed letters were sent to the campers asking them to fill out a questionnaire, a copy of which is attached hereto, based on camp activities and the campers' reaction to them. The questionnaires when returned were analyzed, and this analysis made the basis of chapter three of this study. On the basis of the analysis, evaluations were given and conclusions drawn, and on this basis, an ideal camp program may be set up.

IV. Interpretation of word "camp". In this study the word "camp" means any summer conference which lasts one week or more. It may be held in the open or in buildings. For this reason we have in this study Summer Schools of Religious Education, Epworth League Conventions, and the truly strict type of outdoor camp.

The study of all of these various types of camps and conferences shows that though different designations are used, they are united in their purposes. For these reasons, they are all classed together as "camps".

The following is a copy of the questionnaire sent out to the representative campers.

QUESTIONNAIRE

Name _____

1. Do you consider your camp to have been predominately: religious, recreational, social, intellectual, equal balance of all. (underline one or two)
2. Did you have any Bible classes? _____ (yes or no) What part of Bible studied? _____
3. Of the following underline the three which you enjoyed most in camp and mark them in 1, 2, and 3 order: Swimming, Bible, Nature Study, Arts and Crafts, Hikes, Problem Discussions, Athletic Games, Vesper or other devotional services, evening social programs, camp singing.
4. Did you get any new insight into Christian living? _____ (yes or no) In what respect? _____
5. Did your camp lead you to make any new resolutions along the line of Bible Study? _____ (yes or no) Nature of Resolution _____ Are you finding it possible to carry it out? _____

6. Use of Bible in camp (underline) 1. By self: much, frequently, occasionally, practically not at all. 2. By leaders: much, frequently, occasionally, practically not at all.

7. Did your camp lead you to make any new resolutions along the line of prayer_____ (yes or no) Nature of Resolution_____ Does your resolution still hold good in practise?_____

8. Use of prayer in camp: (underline) 1-Campers: much, frequently, occasionally, not at all. Leaders: much, frequently, occasionally, not at all. Campers encouraged to pray alone each day_____ (yes or no) Opportunities given to campers to pray in groups_____ (yes or no) Meaning of prayer explained_____ (yes or no) Prayer spirit good, bad, indifferent (underline).

9. Did you receive any training in good sportsmanship?_____ (yes or no) How?_____

10. Underline in 1, 2 and 3 order the lines along which you learned the most: playing games, swimming, nature study, camp craft, Bible study, archery, social relations or _____

11. How much did the camp teach you about your own self? (write in: nothing, or a little, or much) a. Revealing talents or abilities you were not aware you had _____ b. Health habits _____ c. Understanding of Bodily functions _____ d. Controlling or removing bad habits _____

12. Did camp help you break any really bad habit?_____
13. Did camp result in your taking any new responsibilities
in your home church?(yes or no)_____What are they_____
14. Do your parents think camp was well worth the time
and money_____(yes or no) Why?_____
15. Do you want to go another summer_____(yes or no or
not sure) Why or why not_____

CHAPTER IV. SURVEY OF LEADERS' AIMS IN RELIGIOUS EDUCATION CAMPS

I. Introduction

The list of state, county and city councils mentioned in the introduction contained forty-seven state councils, and fifty-six city and county councils, or a total of one hundred and three councils. The World Almanac listed twenty-one leading denominations, according to size. Adding these to the total of councils indicated above gives a total of one hundred and twenty-four sources of information, regarding summer camps, as these are the organizations, most likely to be holding summer camps of this type.

A. Representative nature of returns.

A letter was sent to each one of these councils and denominations with a request for data on summer camps which they were promoting, or for the names of those who could furnish such information. In reply material was received consisting of leaflets, posters or other camp propaganda. Ninety-one per cent of the sources written to sent in replies. Their replies indicated the type of material which was

being sent to those promoting summer camps in the various churches or sections of the country, or to prospective campers.

B. Main Points. In the analysis of the above mentioned material, the main points were found to be as follows: (1) Aims of the camps; (2) Ages attending; (3) Relative cost; (4) Suggested curriculum.

II. Analysis of Aims

A. Study of Objectives. The main points were each taken separately and analyzed. The aims of all the camps were listed. Those which were most closely related were put in columns until the column headings (indicative of the most important elements in the aims) naturally grouped, were found to be as follows: (1) Leadership training; (2) Inspiration; (3) Character building; (4) Service training; (5) Four-Fold Development; (6) Physical Health; (7) Increase of Knowledge; (8) Recreation; (9) Fellowship; (10) Mission Study; (11) Settlement of Problems of Youth, each one being given in the order of its relative importance.

These terms have been explained by the various leaders as follows:

B. Leadership Training. According to the leaders, leadership training was defined as "training of teachers and church workers," "training of young people for their tasks," and "to furnish leadership training."

C. Inspiration. The various types of inspiration included "leading boys and girls to make Christ their friend and helper," "enlargement of vision," "teaching how to live practical Christianity," "an adventure in living," "inspiring young people to devotion, respect, discipline and love of nature," "development of spiritual lives," "to widen sympathies," "to provide spiritual refreshment" "to create desire for spiritual growth," and "spiritual uplift."

D. Four-fold development. The leaders defined four-fold development as "building of total life," "self-improvement," "developing of mental, social, religious and physical self."

E. Service Training. From the leader's viewpoint, service training consisted in "training for service," "training in methods and Bible," "development and enrichment of lives with a view to service in the church and community," and "development of competent

leadership for local church," "training in Epworth League methods," "training for definite tasks in the local church," and "training for more effective Christian service."

F. Character building. The various definitions of character building were "development of Christian loyalties," "building Christian character," "increasing of Sabbath loyalty," "development of Christian personality leading to high ideals and virile Christian character."

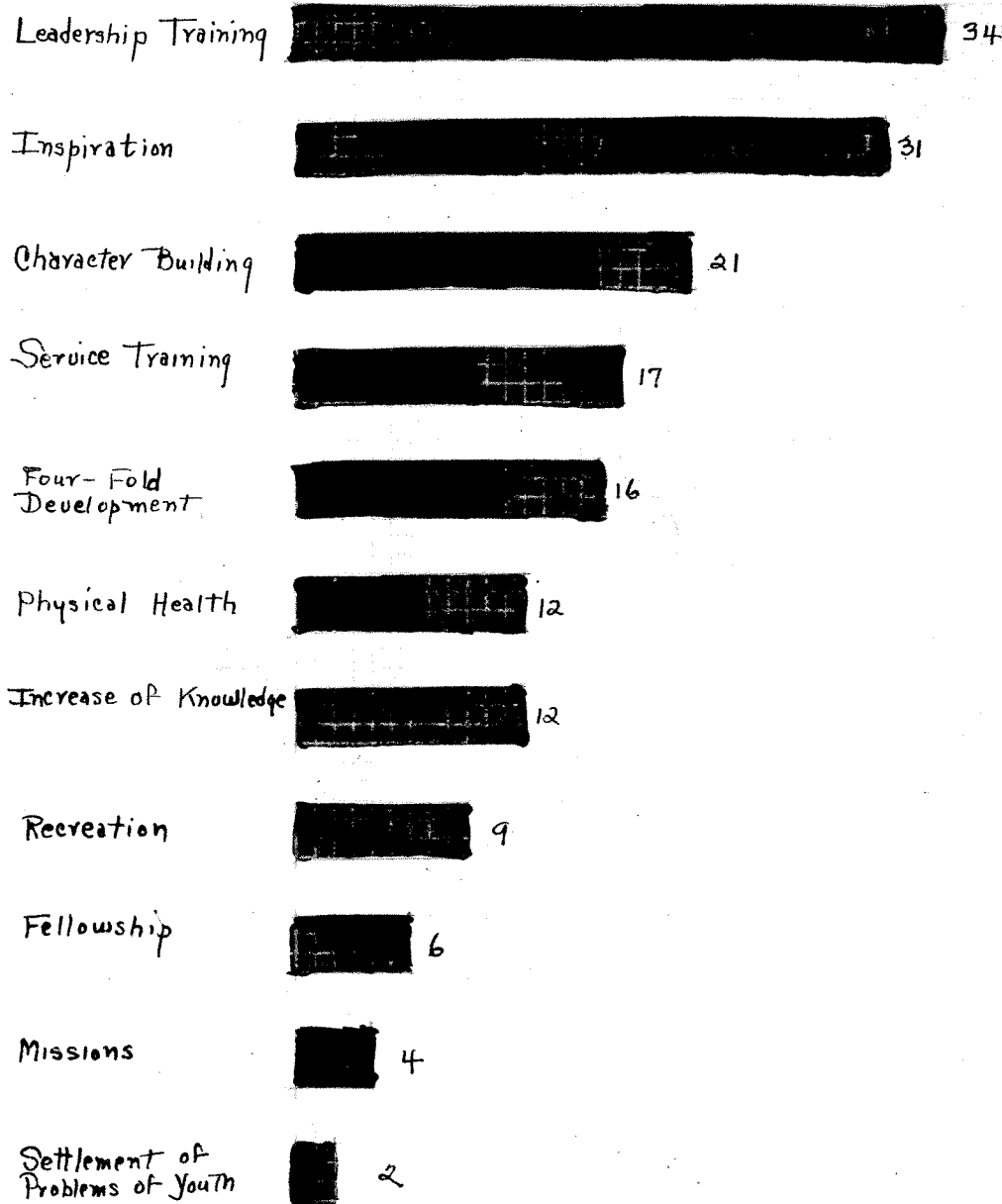
G. Physical Health. Physical health was described as "promoting happiness," "receiving benefits of camp life," "refreshment of out-of-doors," "a healthy, happy vacation," "providing physical refreshment," and "developing of strong bodies."

H. Increase of Knowledge. Increase of Knowledge was defined as "training in scouting," "Knowledge of self," "better understanding of Christian education," and "education and methods."

I. Fellowship. The various definitions of fellowship included "revealing the joy of Christian fellowship," "cultivating friendship," and "christian fellowship."

J. Missions. Missions included "training for the world mission of Christianity," and "~~inspiration~~" "inspiring or training in missions."

Figure I
Leader's Aims For Religious Education
Summer Camps



K. Aim Survey. The following tabulation shows the aims in order of their relative importance, the latter based on the number of camps having that particular phase as a part of their aim.

34-----Leadership Training
 31-----Inspiration
 21-----Character Building
 17-----Service Training
 16-----Four-fold Development
 12-----Physical Health
 12-----Increase of Knowledge
 9-----Recreation
 6-----Fellowship
 4-----Missions
 2-----Settlement of Problems
 of Youth

L. Summary . . . On the basis of the above study of aims, the following conclusions may be drawn: The majority of camps are vitally interested in training youth for leadership. Inspiration is a necessary part of training. Character-building is the basis for many camp programs. The leaders of today want young people to be well-rounded, healthy in mind and body and in right relationship with God and man. They desire youth to be furnished with the right kind of knowledge. The leaders of today believe that Christian fellowship brings results. The problems of youth are discussed in some camps. A few camps have the missionary emphasis.

III. Analysis of Ages of Campers

A. Introduction. The total number of camps studied was one hundred and forty-five. Forty-five

of this number were boys' camps, forty-seven were girls' camps and fifty-three camps were for mixed groups.

B. Ages in Boys' Camps. In the boys' camps there were eleven camps that set only one age limit. This is shown in the following tabulation:

<u>No. of camps</u>	<u>Age limit</u>	
1-----	9 up	
1-----	11 up	
1-----	12 up	
1-----	14 up	Average
3-----	16 up	
1-----	17 up	15 up
3-----	18 up	

In the other thirty-four boys' camps, the average number of years covered was found to be six years, and the average age attending fifteen years of age.

C. Ages in Girls' Camps. Twelve of the forty-seven girls' camps gave only one age limit, as will be seen in the following diagram:

<u>No. of camps</u>	<u>age limit</u>	
1-----	12 up	
3-----	16 up	Average
4-----	18 up	
1-----	17 up	17 up
3-----	19 up	

In the remaining thirty-five girls' camps the average number of years covered was found to be seven years and the age of the camper attending averaging nineteen.

D. Ages in camps for Mixed Groups. Twenty out of the fifty-three camps for mixed groups gave only one age limit. The following chart will show the proportions:

<u>No. of camps</u>	<u>age limit</u>	
5-----	15 up	
10-----	16 up	Average
4-----	17 up	
2-----	18 up	16 up

Twenty-two out of the fifty-three did not give any definite age grouping but mentioned the fact that their camps were for "young people." In the remaining ten camps the average range of years was five and a half years and the average age attending seventeen years.

E. Summary In the light of the above study of ages in Religious Education camps, the final average age of the camper was found to be seventeen years. The camps conducted for boys were, in the main, for boys in early adolescence. The camps conducted for girls were, in the main, for girls who were in middle adolescence. The camps for mixed groups were in the main for later adolescents.

IV. Analysis of Camp Term and Relative Cost.

By adding together the length of each camp session and dividing by the number of camps studied, it was found that the camps had an average term of twelve days. By the same process it was found that the average daily cost of the camps was two dollars per day. One camp in Canada had for its weekly cost thirty cents, but each camper provided his own food for the entire camp term. The most expensive camp was a private camp at Chataqua, New York, the cost being six dollars and seventy-five cents per day.

W. Analysis of Camp Curriculum

A. Introduction. By the use of the column method of analysis, as described in the analysis of aims, the camp curriculum naturally divided itself into the following columns: (1) Bible and the Christian Religion; (2) Vocational Guidance; (3) Missions; (4) Methods and Organization; (5) Personal Enrichment; (6) Psychology and Pedagogy; (7) Church History; and (8) General Courses.

B. Number of Courses. The total number of courses given in the entire one hundred and forty-five camps was one thousand seven hundred and forty-four. The

average number of courses given by each camp was ten.

The following table will show the distribution of courses:

<u>Type of Courses</u>	<u>Number-Percentage of Total</u>
Methods and Organization-----	684-----39.22
Personal Enrichment-----	321-----18.40
Bible and Christian Religion-----	297-----17.02
Psychology and Pedagogy-----	188-----10.77
Missions-----	184-----10.55
Vocational Guidance-----	41----- 2.35
Church History-----	19----- 1.08
General-----	10----- 0.57

C. Courses in Methods and Organization. The

courses in methods and organization were analyzed as follows:

<u>Number- dealt with--subject</u>	
281-----	specified courses in methods
36-----	Unspecified courses in methods
80-----	Religious Drama
75-----	Recreational Leadership
71-----	Worship
63-----	Leadership
39-----	Administration
24-----	Religious Education

The courses in methods dealt with graded departmental methods, Epworth League Methods, Vacation Bible School methods, and church school methods. Leadership courses included "Principles of Leadership," "Song Leadership," "Leadership of Boys' Work," "Leadership of Girls' Work," "Science of Leadership," "Projects in Leadership." Courses in administration included "Administration of Elementary Work," "Administration of the Church School,"

Administration of the various departments of the Church School, "Administration of Church Finances," "Administration of the Week-Day School," "Administration of the Daily Vacation Bible School." Religious Education courses included "Music in Religious Education," "Art in Religious Education," "Story Telling in Religious Education," "Curriculum of Religious Education," "Councils of Religious Education," "Religious Education in the Home," "Religious Education in the Local School."

D. Courses in Personal Enrichment. Personal Enrichment courses include courses which are concerned with no special method or technique, but which would give enrichment personally, such as nature study, music appreciation, forestry, and craftwork. The courses as given by most camps were as follows:

<u>Name</u>	<u>No.</u>
Nature Study-----	59
Handiwork-----	40
Life-Saving, And	
Aquatics----	35
Music Appreciation	30
Campercraft-----	27
Fine Arts-----	24
Outdoorscraft-----	9
Woodcraft-----	9

Other courses of this same type included first aid, outdoorsports, knot tying, rythmical dancing, free-hand sketching, metal, plaster work, wire work, soap sculpture and whittling. One camp gave a course in tin-can craft.

E. Courses in Bible. The following courses were those given in the majority of camp programs:

<u>No.</u>	<u>Subject.</u>
71-----	Bible(unspecified)
42-----	Life of Christ
33-----	Jesus the Master Leader
24-----	Jesus and Problems of Society
20-----	Old Testament
19-----	New Testament
10-----	Origin of Bible
13-----	Message and Program of Christian Religion

The Bible courses naturally divided themselves into the following divisions: (1) Courses concerned with the New Testament; (2) Courses concerned with the Old Testament; (3) Courses concerned with the Life of Christ and His relation to men today; (4) Courses about the Bible; and (5) Courses about Religion. The New Testament courses included New Testament study itself, Four-fold Life, Teaching values of the New Testament, New Testament background, The Gospel of John, and Heroes and Heroines of the New Testament. The Old Testament Courses included the study of the Old Testament itself, The Heroes and Heroines of the Old Testament, The Teaching Values, of the Old Testament, The Great Characters of the Old Testament, Outline of Old Testament History, and Studies in the Prophets. Courses on the Life of Christ included the study of the Life of Christ itself, Jesus, the Master Leader, Jesus and Problems of Society, and Christ and Youth. Courses about the Bible included the study of the Bible itself, Introduction to

the Bible, Bible Geography, Bible Orientation, How to Study the Bible, Bible Appreciation, Bible Dramatics, Lives of Bible Leaders, and The Bible as Literature. The courses in Religion included the Philosophy of the Christian Religion, Ethics and Attitudes, Ancient Homes and Modern Home Makers, The Message and Program of the Christian Religion, and Christian Ideals and Beliefs.

F. Courses in Psychology and Pedagogy. Out of the hne hundred and eighty-eight courses given in Psychology and Pedagogy, the following courses were given in the largest number of camps:

<u>No.</u>	<u>Subject.</u>
44-----	Principles of Teaching
43-----	Science of Leadership
38-----	Life in the Growing

Some of the other courses of this type were "Study of Early Childhood," "Study of the Primary Pupil," "Study of the Junior Pupil," "How to teach Juniors," "How to teach Primary Children," "How to teach Seniors and Young People," "The Psychology of Youth," "Elementary Pedagogy," "Psychology of Religious Experience,"~~x~~ and "How to teach Religion."

G. Courses in Missions. Out of the one hundred and eighty-four courses in missions, forty two camp leaflets described their missions course simply by the word "Missions.## The following table will show the courses

given in specific phases of missions:

<u>No.</u>	<u>Courses</u>
23-----	Christianity and World Needs
20-----	Growing a Christian World
16-----	Foreign Missions
6-----	Home Missions
8-----	Evangelism

Other courses in Missions were Missionary Biography, Romance of Missions, Missionary Education through Dramatics, Religions of the World, and World Relations.

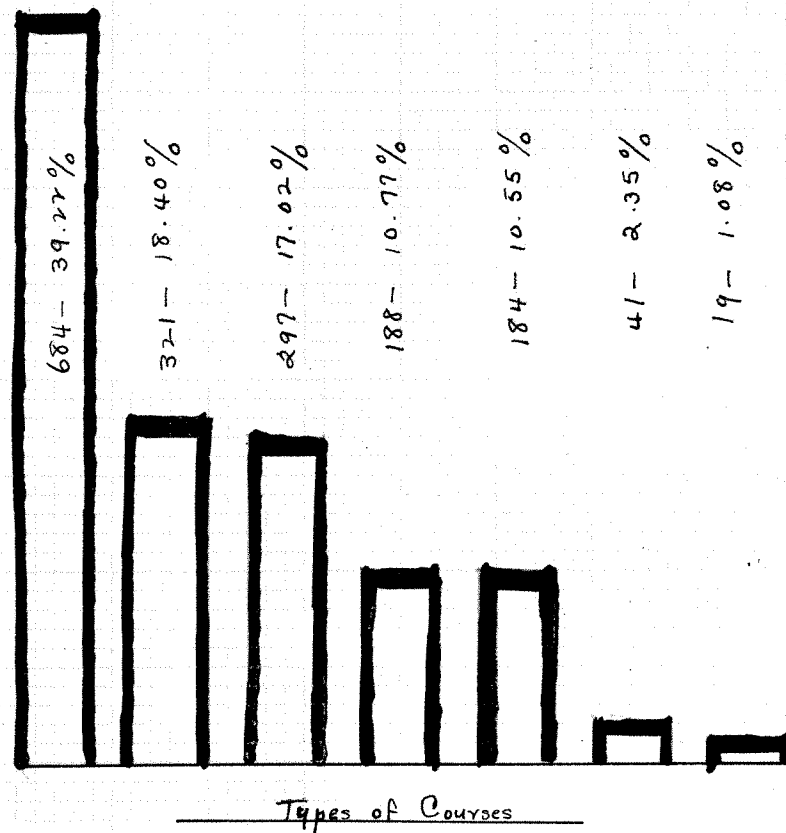
H. Courses in Vocational Guidance. Forty-one camps included a course in vocational guidance.

I. Courses in Church History. Out of the nineteen courses offered in church history, eight of the camps did not specify what they meant by "Church History," while the other eleven specified as follows:

<u>No.</u>	<u>Courses</u>
1-----	History of Disciples
5-----	Methodism
1-----	Denominational Principles
2-----	Presbyterian History
2-----	Congregational History

J. General Courses. Among the courses which did not seem to fit any of the above classifications were the following: "Building the City of God," "Americanization Seminar." "Creative Play," "Charting," and "Social Life, Education and Relations."

Figure 2

Curriculum of Religious Education Summer Camps

1. Methods and Organization	684 - 39.22%
2. Personal Enrichment	321 - 18.40%
3. Bible and Christian Religion	297 - 17.02%
4. Psychology and Pedagogy	188 - 10.77%
5. Missions	184 - 10.55%
6. Vocational Guidance	41 - 2.35%
7. Church History	19 - 1.08%

K. Summary. The average number of courses given by each camp was ten courses. Of the total number of courses given by all the camps, there was the following proportion of types of courses:

Methods and Organization-----	39%
Personal Enrichment-----	18%
Bible and Christian Religion-----	17%
Psychology and Pedagogy-----	10%
Missions-----	10%
Vocational Guidance-----	02%
Church History-----	01%
General-----	03%

Ninety-one camps, or sixty-two per cent of the total number, used all or part of the Standard or High School International Curriculum.

- L. Conclusions.
1. The leaders' main emphases in aims centers on making all-round young people, and fitting them to serve in their environment. The first five aims in the list are: (1) Leadership Training; (2) Inspiration; (3) Character Building; (4) Service Training; (5) Four-fold Development.
 2. The average age of the campers centered in middle adolescence. The boys' camps earliest possible entrance ages centered in early adolescence, and the camps for mixed groups in later adolescence.
 3. The average length of camp was ten days.
 4. The average cost per day was two dollars.

5. The leaders' aims are shown in their curriculum. They have a variety of courses to develop the camper in an all-round way.

6. The curriculum of the camp provides for personal growth in courses such as nature study, handicrafts, aesthetic dancing, etc.

CHAPTER III: QUESTIONNAIRE STUDY OF REPRESENTATIVE CAMPERS

I. Introduction. The above mentioned questionnaire was sent to representatives of one hundred and forty-five camps. In the returns, there were one hundred and three camps represented by at least one camper or an eighty-seven per cent representation. Forty-four per cent of the original number of questionnaires were returned by the campers.

II. Analysis of Questionnaire. The answers given by the campers on the questionnaire are the basis for the study of this chapter.

1. Question One: Do you consider your camp to have been predominately: religious, recreational, social, intellectual, equal balance of all. (underline one or two)

One hundred and thirty campers, or fifty-nine per cent of the total number of campers who filled out the questionnaire replied that their camp was predominately "an equal balance of all." Seventy-three campers, or thirty-three and one-third per cent replied that their camp was predominately "religious". Three said that their camp was predominately recreational

and two said that their camp was predominately social and intellectual. The following table will show the results:

Equal Balance of all-----	130-----	59%
Religious-----	73-----	33 1/3%
Recreational-----	3-----	
Social-----	2-----	
Intellectual-----	2-----	

2. Question Two: Did you have any Bible classes? What part of Bible studied?

One hundred and eighty campers out of the two hundred and nineteen, or eighty-two per cent, answered in the affirmative and ten per cent in the negative. The New Testament was studied by one hundred and twenty-three of the campers and the Old Testament by sixty-four of the campers. Thirty-five of the courses in Old Testament were designated by "Old Testament" alone, while the specific courses mentioned were studies in "Nehemiah", "The Major Prophets", "The Minor Prophets", "Literature of the Old Testament", "Old Testament History". The course mentioned specifically by the most campers was "The Minor Prophets". Sixty-one of the New Testament courses were designated by "New Testament" generally, while the specific courses named totalled sixty-two. These were designated "New Testament Leaders," "Life of Paul", "Gospels", "Pauline Epistles", and "Life of Christ". The Life of Christ was mentioned by the most

campers, viz thirty-two. Other courses in Bible were "Study of Bible as whole", "Introduction to the Bible", "Bible Geography", "History of the Hebrew People", "Women of the Bible", "Bible studied topically."

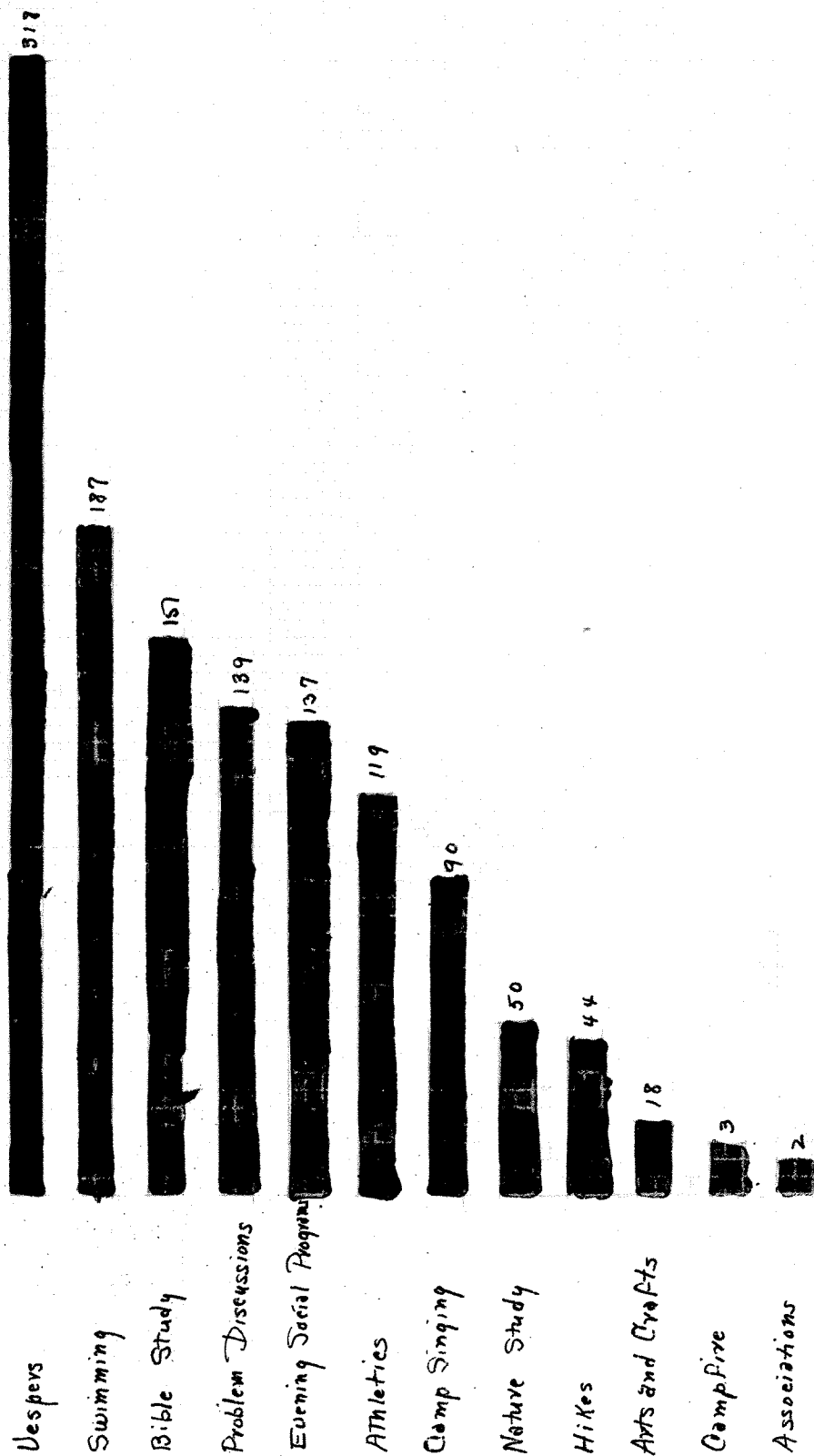
3. Question Three: Of the following underline the three which you enjoyed most in camp and mark them in one, two and three order: Swimming, Bible study, Nature study, arts and crafts, hikes, problem discussions, athletic games, vesper or other devotional services, evening social programs, camp singing.

The answers can best be shown in the following chart: In this table three points were given to the first choice, two to the second and one to the third, so that the activity having the most points is the one enjoyed best by the 1929 campers.

<u>Rank</u>	<u>Points</u>	<u>Activity</u>
1-----	318-----	Vespers
2-----	187-----	Swimming
3-----	151-----	Bible Study
4-----	139-----	Problem Discussion
5-----	137-----	Evening Social Program
6-----	119-----	Athletics
7-----	90-----	Camp Singing
8-----	50-----	Nature Study
9-----	44-----	Hikes
10-----	18-----	Arts and Crafts
11-----	3-----	Campfire
12-----	2-----	Associations
13-----	2-----	Enjoyed all, could not decide

Figure 3

Enjoyment of Camp Activities by Campers



4. Question Four: Did you get any new insight into Christian Living? In what respect?

Eighty-three per cent of the campers answered in the affirmative. Their answers fall under three topics. Although these topics overlap, they seem quite distinct as follows:

- A. New Insight as to relationship with God
 - 1. Devotional Life strengthened-----27
 - 2. Appreciation of out-of-doors----- 2
- B. New Insight as to relationship with others
 - 1. Confidence gained from other Christians-----15
 - 2. Every Christian a missionary----- 1
 - 3. Tolerance-----
 - a. For other people and faiths---12
 - b. For other races-----11
 - 4. Friendship and comradeship----- 5
- C. New Insight as to self
 - 1. Christianity more practical-----24
 - 2. Higher ideals-----22
 - 3. ~~Fuller~~ understanding of Christian Life-----15
 - 4. Life of service way to happiness-13
 - 5. Four-square life----- 8
 - 6. New desire to be a missionary---- 4
 - 7. Responsibility of Christian Leadership----- 4
 - 8. God's will as one's life work----- 2
 - 9. Christianity concerned with youth 2
 - 10. Thinking stirred up----- 1

5. Question Five: Did you camp lead you to make any new resolutions along the line of Bible Study? Nature of Resolution? Are you finding it possible to carry it out?

One hundred and fifty-three or sixty-nine per cent were led to make new resolutions. Twenty-six

per cent were not. Five per cent did not answer. Fifty-three per cent of the one hundred and fifty-three who made resolutions made them along the line of regular daily devotions, twenty-four per cent resolved to read their Bible more, and three per cent resolved to read it more carefully. The following table will show the proportions:

Regular daily devotions-----	53-----	53%
Read Bible more-----	38-----	24%
Read more carefully-----	6-----	3%
Miscellaneous answers-----	56-----	30%

The following table will show how it was possible to carry these resolutions out:

Wholly possible-----	119-----	77.77
Not at all possible-----	6-----	3.93
Partly possible-----	21-----	13.63
Not answered-----	7-----	4.67

6. Question Six: Use of Bible in camp

(underline) 1. By self: Much, frequently, occasionally, practically not at all. 2. By leaders: Much, frequently, occasionally, practically not at all. The following table will show the results:

	Much-Frequently-Occasionally-Not at all				Not Ans.
Self	; 89	83	40	6	1
	: 40%	37%	18%	2%	
Leaders	: 122	77	15	4	1
	: 55%	35%	6%	1%	

7. Question Seven: Did your camp lead you to make any new resolutions along the line of prayer? Nature of Resolution? Does your resolution still hold good in practise?

One hundred and fifty-five campers or seventy per cent answered positively. Fifty-three campers or twenty-four per cent answered negatively. The following table will show the nature of their resolutions:

Pray more often-----	43-----	19%
Pray more in public-----	18-----	11%
(Get over fear of public prayer)		
Pray more earnestly-----	17-----	11%
To study meaning of prayer	12-----	8%
To pray more for others--	8-----	5%
Trust more in prayer-----	5-----	3%
Closer relation to God---	5-----	3%
Make up own prayers-----	3-----	1%
Miscellaneous-----		39%

The following table will show how these resolutions were carried out:

Resolutions still hold good---	134---	86%
Partly possible-----	41---	14%

8. Question Eight: Use of Prayer in camp
(underline) Campers: much, frequently, practically not at all. Leaders: much, frequently, occasionally, practically not at all. Campers encouraged to pray alone each day? (yes or no) Opportunities given to camper to pray in groups? (yes or no) Meaning of prayer explained(yes or no) Prayer spirit good,bad or indifferent(underline).

The following table will show the results:

	Much-frequently-Occasionally-Not at all-Not answered				
Self	: 107	83	22	5	2
	: 48%	37%	10%	2%	
Leaders	: 142	51	10	2	14
	: 64%	23%	4%	.91	

Eighty-three per cent of the campers said that in camp the leaders encouraged them to pray alone. Fourteen per cent of the campers said that they were not encouraged to pray alone. Eighty-two per cent of the campers replied that they were encouraged to pray in groups and ten per cent said they were not. Seventy-four per cent of the campers said that they had the meaning of prayer explained to them while nineteen per cent said they did not. In regard to the prayer spirit in camp, the following table will show the results:

Prayer spirit good-----	198-----	90%
Prayer spirit bad-----	000-----	00%
Prayer spirit		
indifferent-----	13-----	5%
Not answered-----		5%

9. Question Nine: Did you receive any training in good sportsmanship? How?

Eighty-three per cent of the campers replied in the affirmative to the first question, and nine per cent in the negative. Three per cent answered in the affirmative but gave no explanation of their answer. Five per cent did not answer the question. The sources through which the campers learned good sportsmanship

may be seen from the following table:

<u>Source</u>	<u>No.</u>
Games and sports-----	104
Entire activities-----	39
Classes-----	20
Example-----	16
Association and Fellowship-----	9
Influence of leaders-	7

10. Question Ten: Underline in one, two and three order the lines along which you learned the most: Playing games, swimming, nature study, camp craft, Bible study, archery, social relations or_____.

The analysis of this question is based on the point system, as explained in connection with question three. The following ~~table~~ will indicate the points:

<u>Rank</u>	<u>Points</u>	<u>Subject</u>
1-----	363-----	Bible
2-----	323-----	Social Relations
3-----	159-----	Aquatics
4-----	126-----	Games
5-----	85-----	Nature Study
6-----	67-----	Campcraft
7-----	16-----	Missions
8-----	11-----	Program of Church
9-----	10-----	Archery
10-----	7-----	Worship

11. Question Eleven: How much did camp teach you about your own self(write in: nothing, or a little, or much) a. Revealing talents or abilities you were not aware you had_____bHealth habits_____c. Understanding of Bodily Function_____d. Controlling or removing bad habits _

The following table will show the results:

	<u>Much</u>	<u>Little</u>	<u>Nothing</u>
Talents	40%	35%	11%
Health Habits	38%	27%	15%
Bodily Functions	26%	27%	29%
Bad Habits	57%	21%	16%

12. Question Twelve: Did camp help you break any really bad habit ?

Sixty-six or thirty per cent answered "yes", but gave no explanation of their answer. Ninety-nine or forty-five per cent said "No" . Of the few who explained their answer, there was no outstanding habit mentioned. Those mentioned were "slang", "temper", "smoking", "less selfishness", "spasmodic prayer", "fast eating", "forgetting to clean teeth", "poor sportsmanship", "being smarty", "jealousy", "gossip", "looking upon the church too lightly". Seventeen campers did not answer this question.

13. Question Thirteen: Did camp result in your taking any new responsibilities in your home church?_____ (yes or no) What are they?_____

Fifty-three per cent of the campers replied in the affirmative and thirty-nine per cent in the negative. The nature of the new positions assumed may

be seen from the following table:

Teaching in Sunday School-----	44
More active in Christian	
Endeavor-----	39
More active in church work-----	13
Young People's counsellor-----	9
Choir work-----	4
Recreational Leadership-----	4
Organization of Young People's	
Department in Sunday School-----	3
Sunday School Superintendent----	2
Teaching Mission Study Class----	2
Junior church aid-----	2
More faithful to old responsibil- ities-----	2
Assistant Superintendent of	
Sunday School-----	1

14. Question Fourteen: Do your parents think
camp was well worth the time and money____(yes or no) Why?

Eighty per cent answered in strong affirmative
terms. Six campers said, "I don't know". Twelve campers
did not answer the question. The reason for the strong
affirmative answers may be seen table form below:

Christian training received-----	35
Pleased with changed results----	26
Recreational-----	24
Spiritual Uplift-----	19
Increase of Knowledge-----	12
Realize all-round benefit-----	11
Self-reliance-----	8

15. Question Fifteen: Do you want to go
another summer____(yes or no or not sure) Why or why not?

Ninety-three per cent of the campers wanted to
come back to camp. Less than one per cent gave no reason

as to why they wished to return. Seven per cent did not answer the question. The reasons why the majority wish to return will be seen in the following table:

Inspiration-----	49
Associations and Fellowships-----	48
Enjoyment-----	35
Instructive-----	24
Leadership Training---	22
Recreation-----	14
Worthwhile, invaluable-	8

16. Question Sixteen: List the names of your chief courses of study.

These courses were analyzed on the same basis as were the courses from the Leader's viewpoint in chapter one. The following table will show the results of the study.

Methods and Organization courses---	236
Bible and Christian Religion-----	235
Personal Enrichment courses-----	132
Missions-----	70
Psychology and Pedagogy-----	31
Vocational Guidance-----	17
Church History-----	17
Miscellaneous-----	14

Ninety campers designated their Bible course simply as "Bible". The courses mentioned most in this section were "Life of Christ", "Fourfold Life", "Life of Paul". The most prominent courses in Methods and Organization section were "Young People's Work", "Social and Recreational Leadership", and "Worship and Devotional Life".

The most prominent courses in Personal Enrichment group were "Nature Study", "Dramatics", "Principles of Teaching" and "Arts and Crafts".

III. Correlation of Camper's response with Leader's aims. The results of camp in the lives of the campers check up with the aims of the leaders in two ways:

A. Correlation in aim. The aims of the leaders are practically the same as the reasons why the campers wish to return to camp. The following ~~table~~ will show the close resemblance:

<u>Leader's aims</u>	<u>Camper's reasons for returning</u>
1. Leadership training	1. Inspiration
2. Inspiration	2. Association and fellowship
3. Character building	3. Enjoyment
4. Service training	4. Instruction
5. Four-fold development	5. Leadership training
6. Physical Health	6. Recreation
7. Instruction	7. Invaluable-worthy
8. Recreation	
9. Fellowship	

One of the questions on the questionnaire was "Do your parents think camp was worth the time and money? Why?"

The parent's reasons for thinking camp worthwhile form an interesting comparison with the leader's aims also.

<u>Leader's aims</u>	<u>Parent's reasons</u>
1. Leadership training	1. Christian Training received
2. Inspiration	2. Pleased with changed results
3. Character building	3. Recreation
4. Service training	4. Spiritual Uplift
5. Four-fold development	5. Increase of knowledge
6. Physical health	6. Self-reliance
7. Increase of Knowledge	7. All-round benefit realized
8. Recreation	
9. Fellowship	

One of the outstanding aims of the leaders was to develop the camper in an all-round development. The majority of the campers in their characterizations of the camp said that fifty-nine of the camps could be characterized by "an equal balance of all." The leaders according to their aims, wished to give spiritual uplift to the campers. Thirty-three per cent of the campers characterized camp as having a predominate "religious" atmosphere.

B. Correlation in Curriculum. There was practically the same distribution in percentage of the types of courses by leaders and campers. The following table will show the close resemblance:

17595

<u>Leaders</u>		<u>Campers</u>	
Rank	Course	Rank	Course
1----	Methods and Organization	1----	Methods and Organization
2----	Personal Enrichment	2---	Bible and Christian Religion
3----	Bible and Christian Religion	3---	Personal Enrichment
4----	Psychology and Pedagogy	4---	Missions
5----	Missions	5---	Psychology and Pedagogy
6----	Vocational Guidance	6---	Vocational Guidance
7----	Church History	7---	Church History

The courses that were named by the leaders in the majority of camps, as the courses given most, were the same courses mentioned by the camper as given most. These were "Recreational Leadership", "Worship", "Dramatics", "Nature Study", "Life of Christ", and "Principles of Teaching".

IV. Conclusions

A. Camp was an enjoyable experience. The additional notes attached to the returned questionnaires showed that the campers wanted to talk about camp. They were almost unanimous in saying that they would be glad to give further information of any kind concerning camp.

B. Religious camps are promoting all-round development, although they have the religious emphasis. Fifty-nine per cent of the campers described their camp as an equal balance of mental, social, physical and religious activity.

C. This study refutes the current idea that modern youth is not religious. The event or activity enjoyed by the most campers was the vesper service or other devotional services.

D. Camp gives an inspiration to better Christian living for the entire year. Many campers who have attended camps before testified to this and the new campers stated that thus far the camp experience was an inspiration to better living.

E. Camp is challenging to the best there is in modern youth. When the campers were asked if camp was influential to making new resolutions, fifty-three per cent replied that they were stimulated to make resolutions

along the line of Bible study and seventy per cent replied that they were stimulated to make resolutions along the line of prayer. Seventy-seven per cent of the resolutions concerning Bible Study and eighty-six per cent of the resolutions concerning prayer are being kept to date.

F. Prayer is a vital part of camp. The high percentages of use in camp by leaders and campers show this to be true.

G. Camp stimulates the prayer life of young People.

H. Definite training in good sportsmanship is being given Through the channels of sports, example of other campers and leaders and through theory in class work.

I. Camp teaches young people about themselves and their relations to other people.

J. Camp teaches young people about the Word of God and stimulates desires to know it better.

K. Camp is a definite factor in forming good habits and overthrowing bad ones.

L. Camp results in service to other people, after the camp term has expired.

M. Parents notice a change in their children after the camp term has expired. They are more self-reliant, more all-round.

O. Campers want to go back to camp. There is a great drawing power.

On the basis of these conclusions, it is fair to maintain that camp is a very worthwhile experience and that it carries over into life in a very definite way.

CHAPTER IV SUMMARY AND CONCLUSIONS: OUTLINE
PRINCIPLES FOR A SUMMER CAMP

I. Principles Underlying Religious
Education Summer Camps

Out of the foregoing study have grown the following principles, which appear to be important in the establishment of Religious Education Summer Camps and which would seem to be basic.

A. Religious Education Summer Camps should provide all-round benefit to the camper, physical, social, mental and religious.

B. Religious Education Summer Camps should develop and train young people for more effective Christian service in the home, school, church and community.

C. Religious Education Summer Camps should give the camper an increased knowledge of himself, his talents and capacities, and of his relation to other social beings.

D. The aims of Religious Education summer camps should include (1) Leadership training; (2) Inspiration; (3) Character Building and (4) Service training.

E. Ideally, Religious Education summer camps should average approximately two dollars per day.

6. Courses of instruction in Religious Education Summer Camps should include courses in Bible and Christian Religion, Vocational Guidance, Missions, Methods and Organization, and Personal Enrichment. If possible, Psychology and Pedagogy, and Church History should be included.

7. Prayer and Bible Study should have a prominent place in the camp program. Individual prayer and Bible study should be encouraged by the leaders.

8. Religious Education Summer Camps should fix habits of daily devotions and Bible Reading.

9. Religious Education Summer Camps should demonstrate the practical application of Christian principles to every day life, so that it actually becomes part of daily life of every camper.

10. Religious Education Summer Camps should teach good sportsmanship.

11. Religious Education Summer Camps should be a definite factor in habit formation.

12. Religious Education Summer Camps should lead to the assumption of definite responsibilities in the home, church and school (or wherever the camper spends the better part of the year.)

II. Suggested Outline of Religious Education Summer Camp. From the study of the viewpoints of the leader and the camper, the latter as shown in the questionnaire, the following is suggested as a possible outline for a Religious Education Summer Camp.

A A. Aims of Religious Education Summer Camp

The aims should include (1) Leadership training; (2) Inspiration; (3) Character Building; (4) Service Training. The outstanding aim should be to provide an all-round benefit to the camper.

B. Ages in Religious Education Summer Camp

The ages in a boy's camp should be fifteen years and up, in a girls' seventeen years and up, and for a mixed group, sixteen years and up.

C. Cost of Religious Education Summer Camp

The average cost should not exceed two dollars per day.

D. Curriculum of Religious Education

Summer Camp. In the light of the previous study, the following curriculum is suggested.

Methods and Organization Courses:

Recreational Leadership

Worship

Principles of Teaching

Science of Leadership

Personal Enrichment course:

Nature Study or Camp Craft

Aquatics

Bible and Christian Religion Courses

New or Old Testament or

Jesus the Master Leader or

Life of Christ

Psychology and Pedagogy: Life in the Growing

Missions: Perhaps use of latest text book, such as "Blind Spots"
Course in Vocational Guidance. Church History course may
be given as an elective.

E. Program of activities in Religious Education

Summer Camp. The Program should include some mental activity, such as classwork. It should have a social element in it, such as evening social programs, stunts, campfires, etc. The Vesper, or other religious service should be characteristic of the religious element in camp. Athletics and aquatics might well represent the physical activity.

III. Suggested Score Card for Religious Education

Summer Camps. In the light of the principles mentioned in the first part of this chapter and the outline which is based on the main points suggested by the leaders and campers, the following score card is presented, by which Religious Education Summer Camps may be measured. The highest possible score is one hundred. Each of the five sections totals twenty.

Aim

1. Does it aim to make an all-round camper?
2. Does it include inspiration in its aim?
3. Does it include Leadership training in its aim?
4. Does it include Character building in its aim?
5. Does it include Service training in its aim?

5
3
3
3
3

20

Age

1. For Boys' camps- Is the minimum age fifteen or over?
- Is the range of years six or less?

10
10

20

- | | | | |
|---------------------|-------------------------------|----|----|
| 2 For girls' camps- | Is minimum age 17? | 10 | |
| | Is range of years 7 or less? | 10 | 20 |
| 3 For mixed groups- | Is minimum age 16? | 10 | |
| | Is range of years 5½ or less? | 10 | 20 |

Cost

- | | | |
|---|----|----|
| 1. Is cost two dollars per day or less ? | 20 | 20 |
| (For each additional dollar subtract five points) | | |

Curriculum

- | | | |
|--|---|----|
| 1. Does it include courses in methods? | 4 | |
| 2. Does it include courses in Personal Enrichment? | 4 | |
| 3. Does it include courses in Bible? | 4 | |
| 4. Does it include courses in Psychology and Pedagogy? | 4 | 20 |
| 5. Does it include courses in Missions? | 4 | |

Activities

- | | | |
|--|---|----|
| 1. Are there mental activities on camp program? | 5 | |
| 2. Are there social activities on camp program? | 5 | |
| 3. Are there physical activities on camp program? | 5 | 20 |
| 4. Are there religious activities on camp program? | 5 | |

100	100
-----	-----

On the basis of the foregoing study, the camp having a score of one hundred points would be considered an ideal camp. By ideal we mean it measures up to the emphases indicated by the leaders and campers on the phases of camp life and activities brought out by this study. The weighting of the above score card is the writer's interpretation of these emphases of the leaders and campers.

List of Councils of Religious Education in the United States

and Canada
STATE

Alabama Council of Religious Education, Birmingham
 The Religious Education Council of Alberta, Calgary, Alberta
 Arizona Sunday School Association, Los Angeles, Cal.
 British Columbia Council of Religious Education, Vancouver
 North California Council of Religious Education, Berkeley
 South " " " " " , Los Angeles
 Colorado Council of Religious Education, Denver
 Connecticut Council of Religious Education, Hartford
 Sunday School Council of Religious Education, District of Columbia
 Georgia Sunday School Association, Atlanta
 Idaho Council of Religious Education, Boise
 Illinois Council of Religious Education, Chicago
 Indiana Council of Religious Education, Indianapolis
 Iowa State Council of Religious Education, Des Moines
 Kansas Council of Religious Education, Topeka
 Kentucky Council of Religious Education, Louisville
 Louisiana Council of Religious Education, New Orleans
 Maine Council of Religious Education, Portland
 Religious Education Council of Manitoba, Winnipeg
 Maritime Religious Education Council, New Brunswick, Canada
 Maryland-Delaware Sunday School Association, Baltimore
 Massachusetts Council of Religious Education, Boston
 Michigan Council of Religious Education, Lansing
 Minnesota Council of Religious Education, St. Paul
 Mississippi Sunday School Association, Jackson
 Missouri Sunday School Council of Religious Education, St. Louis
 The Nebraska Council of Christian Education, Lincoln
 New Hampshire Council of Religious Education, Manchester
 New Jersey Council of Religious Education, Newark
 New York State Sunday School Association, Albany
 North Carolina Sunday School Association, Raleigh
 North Dakota Council of Religious Education, Fargo
 Ohio Council of Religious Education, Columbus
 Oklahoma Council of Christian Education, Oklahoma City
 Ontario Religious Education Council, Toronto, Canada
 Oregon Council of Religious Education, Portland
 The Pennsylvania State Sabbath School Association, Philadelphia
 Rhode Island Council of Religious Education, Providence
 South Carolina Sunday School Association, Spartanburg
 South Dakota Council of Religious Education, Mitchell
 Tennessee Sunday School Association, Fayetteville
 Vermont Council of Religious Education, Burlington
 Virginia Council of Religious Education, Bridgewater
 Inland Empire Council of Christian Education, Spokane
 Western Washington Council of Christian Education, Seattle
 West Virginia Council of Christian Education, Charleston
 Wisconsin Christian Education Council, Oshkosh

City and County Councils of Religious Education

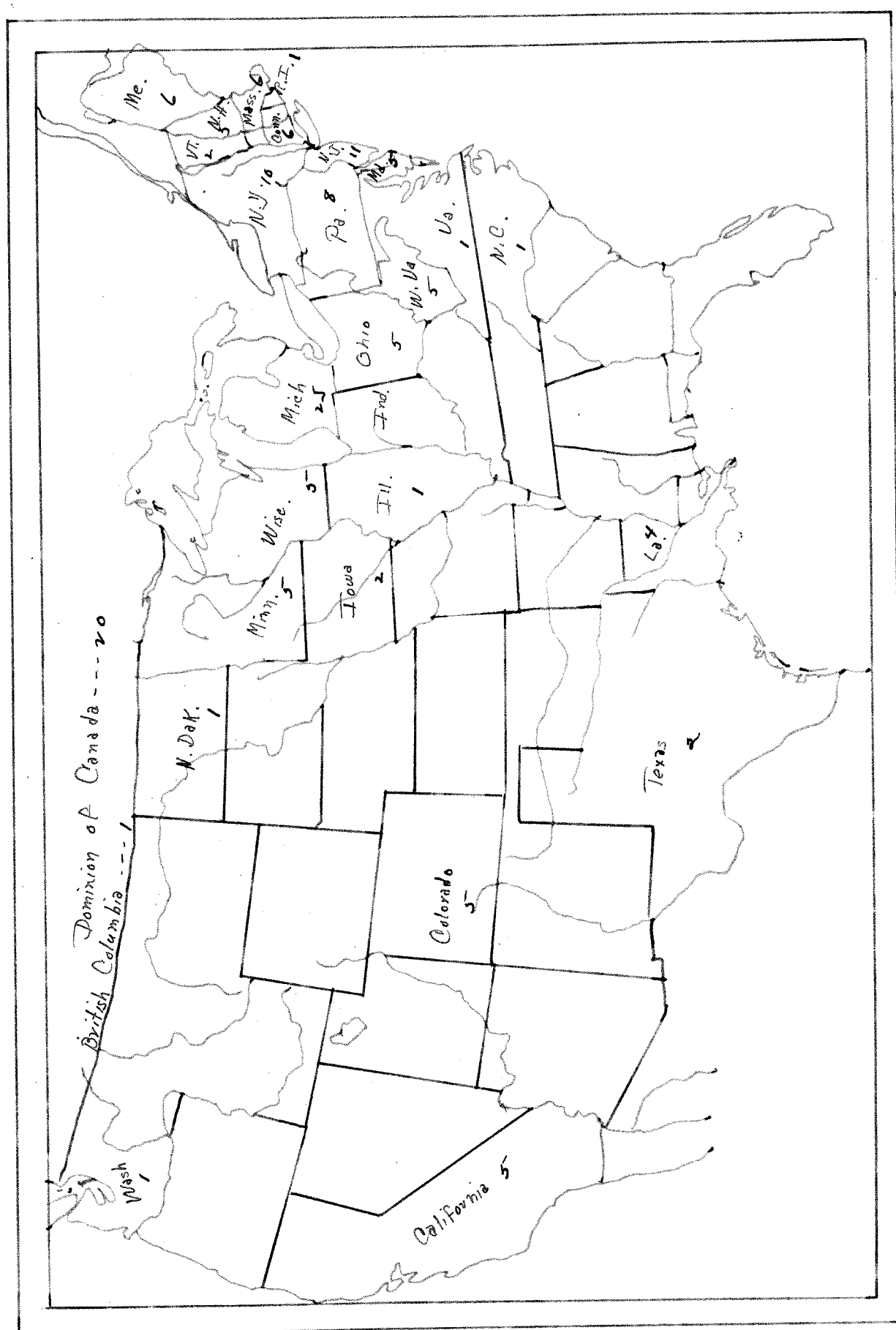
Birmingham Sunday School Council of Religious Education,
 Birmingham, Ala
 Denver Council of Religious Education, Denver, Colorado
 Hartford County Council of Religious Education, Hartford Conn.
 New Haven Council of Religious Education, New Haven, Conn.
 Chicago Council of Religious Education, Chicago, ILL.
 Marion County Council of Religious Education, Indianapolis, Ind
 South Bend-Mishawaka Council of Religious Education and St.
 Joseph County Council of Religious Education, South Bend, Ind.
 Polk County Council of Religious Education, Des Moines Iowa
 New Orleans Council of Religious Education, New Orleans La.
 Baltimore Council of Christian Education, Baltimore, Md.
 Fall River District Sunday School Asso. Fall River, Mass
 Malden Council of Religious Education, Inc. Malden Mass
 Norumbega District Sunday School Asso. Watertown, Mass
 Berrien County Sunday School Asso. Benton Harbor, Mich
 Detroit Council of Religious Education, Detroit, Mich.
 Kent County Sunday School Association, Grand Rapids, Mich
 Ingham County Council of Religious Education, Lansing, Mich.
 Duluth Council of Churches, Duluth, Minn.
 Minneapolis Council of Churches, Minneapolis, Minn.
 Ramsey County Sunday School Assoc. St. Paul, Minn.
 The Commission on Religious Education of the Kansas City
 Council of Churches, Kansas City, Mo.
 Burlington County Council of Religious Education, Mt. Holly N.J
 Essex County Council of Religious Education, Newark, N.J.
 Gloucester County Council of Religious Education, Woodbury, NJ
 Hudson County Council of Religious Education, Somerville, N. J.
 Albany County Council of Religious Education, Albany, N.Y.
 Cattaraugus County Sunday School Association, Salamanca, N.Y.
 Department of Religious Education, Federation of Churches of
 Rochester and Monroe County, Rochester, N.Y.
 Department of Religious Education, The Greater New York Federation
 of Churches, New York City
 Erie County Sunday School Council of Religious Education, Buffalo NY.
 Essex County Sunday School Association, Ticonderoga, N.Y.
 Jefferson County Council of Religious Education, Watertown, N.Y.
 Livingston County Council of Churches, Geneseo, N.Y.
 Rockland, County Council of Religious Education, Spring Valley NY.
 Westchester and Putnam Counties Sunday School Asso. Pleasantville NY
 Cleveland Council of Religious Education, Cleveland Ohio
 Council of Religious Education, Federated Churches of Franklin
 County, Columbus, Ohio
 Dayton Council of Religious Education, Dayton, Ohio
 Hamilton County Council of Religious Education, Cincinnati, Ohio
 Mahoning County Council of Religious Education, Youngstown, Ohio
 Toledo Sunday School Associations, Toledo, Ohio
 Washington County Council of Religious Education, Marietta, Ohio
 Portland, Council of Religious Education, Portland, Oregon

City and County Councils (Continued)

Allegheny County Sabbath School Association, Pittsburgh, Pa
Beaver County Sunday School Asso. Beaver, Pa.
Daughphin County Sunday School Asso. Harrisburg, Pa.
Lancaster County Sunday School Association, Lancaster Pa
Luzerne County Sunday School Association, Kingston, Pa.
Mercer County Sabbath School Association, Greenville, Pa.
Northampton County Sunday School Association, Easton, Pa.
Philadelphia Sunday School Association, Philadelphia, Pa.
Kanawha County Council of Religious Education, Charleston WVa.
Ohio, County Council of Religious Education, Wheeling W.Va.

Religious Denominations

Seventh Day Adventists, Washington D. C.
Anglican Universal, 321 W. 110th St. N.Y.C
National Baptist Convention, Chicago, ILL
Seventh Day Baptist, Plainfield, N.J.
Christian Reformed, Grand Rapids Mich.
Church of God in North America, Mt. Pleasant, Pa.
Congregational, 287 Fourth Ave. N.Y.City
Disciples of Christ, Cleveland Ohio
Evangelical Church, Reading Pa.
Lutheran in America 39 E. 35th St. N.Y.City
Congregational Methodist, Laurel Mass
Methodist Episcopal, Chicago, ILL
Free Methodist, Chicago Ill
Presbyterian Church in the U.S. 156 Fifth Ave New York
United Presbyterian, Pittsburg Pa
Protestant Episcopal 281 Fourth Ave. N.Y. City
Reformed Episcopal, Philadelphia Pa.
Reformed Church in America 25 E 22nd St. N.Y. City
Reformed Church in United States , Phil Pa.
United Brethern in Christ Dayton, Ohio
Universalist, Boston Mass.



Geographical Distribution of Religious Education Summer Camps.

B I B L I O G R A P H Y

A. Primary Sources

1. Letters, pamphlets, etc from Religious Education Councils, Denominations and Leaders
2. Two hundred and nineteen questionnaires from representative campers.

B. Secondary Sources

1. Year Book of the International Council of Religious Education, 1928, Chicago, Ill.
2. The World Almanac, 1928, The World, New York.