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A CRITICAL EVALUATION OF HANDWORK IN THE  
CURRICULUM OF DAILY VACATION BIBLE SCHOOLS, ON  
THE BASIS OF INVESTIGATION AND EXPERIMENT.

By

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## INTRODUCTION

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## INTRODUCTION

## I. STATEMENT OF THE PROBLEM:

One of the chief elements of the program offered in the Daily Vacation Bible Schools throughout the world is handwork. In most of these schools from one-third to one-half of the time is devoted to handwork. This handwork might be termed manual arts. Leading religious educators state that the purpose of using manual arts in teaching religion is to provide an opportunity for the pupils to learn by doing, to acquire new truths and to express concretely that<sup>1</sup> which they have already gained through the experience of that truth. The problem then, is to evaluate handwork to see if the time devoted to its use is justified and if the purpose is being fulfilled by its use.

## II. THE IMPORTANCE OF THE PROBLEM:

For thirty years the Daily Vacation Bible School movement has been spreading into all sections of the world. It is a movement which influences many lives and is a vital part in the program of religious education in our churches today. Such a program must be one which definitely contributes the highest values possible for the furtherance of Christian education. Within the last few years a number of religious educators have questioned the use of one apparently

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1. Cf. Betts and Hawthorne, Method in Teaching Religion, p. 383

important element in the curriculum, namely handwork. Schools which are being conducted without handwork are growing in number. Leaders of the Daily Vacation Bible School movement, despite this opposition, continue to advocate the use of handwork in the schools. It is therefore important to see how handwork contributes toward religious growth and to know whether or not this contribution is all that it might be in order to justify its use as a vital element of the curriculum.

### III. THE MODE OF PROCEDURE:

In our investigation of this problem, three phases will be considered. Chapter I will be a study of the curriculum of the Daily Vacation Bible School movement. In this study a brief history of the movement will be given in order to more fully understand the objectives of the movement. The place of handwork in the curriculum throughout the history of the movement will be studied as well as its status today. In Chapter II a study of the theoretical values of handwork as they are set forth by certain modern religious educators in their writings will be given. In so far as it is possible this study will be arranged chronologically thus concluding with the new trends regarding handwork. In contrast with Chapter II, Chapter III will be a study of the practical values in one system of Daily Vacation Bible Schools. While the results of this investigation may not be comprehensive, they may be indicative of results in many other schools conducted under similar conditions. The study will close, Chapter IV, with a summary consisting of a comparison of the practical values with the theoretical values and conclusions drawn from the study.



## CHAPTER I.

# A STUDY OF THE DEVELOPMENT OF THE CURRICULUM OF THE DAILY VACATION BIBLE SCHOOL MOVEMENT.

## CHAPTER I.

A STUDY OF THE DEVELOPMENT OF THE CURRICULUM OF THE DAILY  
VACATION BIBLE SCHOOL MOVEMENT.

## I. THE OBJECTIVES OF THE MOVEMENT, AS REVEALED IN ITS HISTORY.

## A. A Brief History of the Daily Vacation Bible School Movement.

## 1. Reasons for the Development.

Perhaps no movement of the church has made such notable progress within so short a period of time as has the Daily Vacation Bible School movement. The origin of schools which meet real needs of humanity can always be traced to the realization of these needs on the part of leaders. So it is in this case. Every year thousands of children throughout the world were being dismissed from the public schools in the early summer. Glad as they were to have a vacation, the novelty of the freedom soon wore off, for many found themselves with nothing to do. Opportunities for development were very limited. In fact, in many instances undesirable traits developed. Leaders noted this idleness among children and saw in the situation a great need for purposeful activity. Co-existing with this need was a condition heretofore ignored. During the summer months church attendance regularly decreased and many church activities ceased entirely, so that for a period of about eight weeks, the church buildings were being used but little. In this, leaders saw a second factor in the situation. A third factor, moreover, was seen in another significant circumstance, namely, that at about the same time that thousands of children were being dismissed

from the schools for a period of freedom in the summer, thousands of young college students, likewise, were facing a two or three months' vacation. Many of them, for the sake of the experience to be gained, were eager for work with children or for an opportunity to do social service.

The leading factors, then, which led to the beginning of the Daily Vacation Bible School movement were:

Idle children freed from school responsibilities during the summer, and therefore in need of opportunity for directed, purposeful activity.

Idle churches due to the cessation of the usual activities for the summer months.

Idle college students eager for constructive employment.

Many vacation days which should be used for the upbuilding of God's kingdom in the hearts of boys and girls.

Added to these factors, the religious education given by the Sunday School was inadequate, for only about one-half hour weekly was given toward religious instruction.

Out of this situation, therefore, came the schools now generally known as the Daily Vacation Bible Schools. The purpose, from the beginning, was to supplement the religious education of the church with Christian training in the Bible Schools. Through a program of various activities meeting the needs and the interests of the children, leaders sought to stimulate and direct the growth of Christian character in the boys and girls of the community. The supreme need of the children, it was felt, was practical religious training and a knowledge of the Bible. It was the aim of leaders to bring the children into living contact with the Bible and the Christ of the

Bible, because through these contacts, they believed, Christian character would develop. Because of the children's love for making things handwork served as a means of attracting the children to the schools. With the above factors in mind: idle children, idle churches, idle college students, and free time for the promotion of the highest type of education and for interesting, worthwhile activities, it behooved those interested to utilize the resources available, and to meet the needs. Throughout the history of the movement the original purpose has been kept in mind, although from time to time the programs designed to carry out that purpose have been changed. The great purpose of the movement, under the guidance of various associations, has been to promote Christian education through Daily Vacation Bible Schools in all parts of the world.

## 2. Beginnings of the Movement.

It was in the last half of the nineteenth century that the first steps were actually taken and a few scattered schools were established. These pioneer schools--the one held in 1866, under the auspices of the First Church of Boston--the one held in 1877, in Montreal, Canada, with a program similar to that used in Daily Vacation Bible Schools today, and the parochial schools of the Lutheran and the Reformed churches--these schools may be considered as forerunners of the Daily Vacation Bible Schools of the twentieth century. Very little is known of them, however, although we do know that they were independent units, with no attempt at unity with respect to the length of term, the programs used, or the standards maintained.

With a program similar to that given in the Montreal School in 1877, a program consisting of a combination of Bible instruction and handwork, the first Vacation School in New York City was organized

in 1898. It was held in the Epiphany Baptist Church on the east side of the city with Dr. Howard L. Jones, the pastor, and Mrs. W. A. Hawes in charge. The work was so well received and its benefits were so evident that the school was reopened during the next summer. Interest grew and each year additional schools were established. The work was originally started for tenement children, and the influence of the schools for the first three years was limited to the confines of the one parish.

The results of the work in this one parish, however, were so manifest in the changed lives of boys and girls that others soon became interested. The Baptist Board of City Missions, seeing the inherent possibilities of the Daily Vacation Bible Schools, became active in their promotion. Dr. Robert G. Boville, then the secretary of the Society, and known today as the founder of the movement, immediately bent his efforts to the establishment of schools for Christian education. In 1901, then, under his leadership, the movement was launched with the organization of five schools by the Baptist Society. About one thousand children from the east side attended the schools daily and received instruction in worship, health, Christian training, manual work, and play.

Year by year the number of schools conducted by the Society grew in number. More and more the movement gained in favor. It was welcomed by secular, as well as religious, institutions as a constructive piece of work in a crowded city where, for many children, wholesome opportunities for the development of Christian character were necessarily limited.

### 3. Further Developments of the Movement.

The identification of Dr. Robert G. Boville with the Federa-

tion of Churches in 1905 led to further promotion of the movement, along interdenominational lines. Before long it had spread into six communions in New York, with an increase in the number of schools.

In 1906 appeals came from other cities that the movement be extended to include them. Dr. Boville's chief interest, from then on, shifted to promotion on a larger scale to include other cities. Beginnings in Bible School work were made in 1907 in Chicago and Philadelphia, where great interest was shown and has been shown ever since. In 1907, also, a National Committee of one hundred members, representing fifteen cities, eight denominations, and thirty colleges was chosen to promote Daily Vacation Bible Schools throughout the country. Its purpose was to encourage the organization of Daily Vacation Bible Schools in every community and church. Dr. Boville was made the National Director of this National Committee. During the next few years Dr. and Mrs. Boville visited many cities and organized numerous committees for the promotion of the work. In this way the National Committee sought the help of Christian forces to bring the twenty million idle children of the land into its one hundred seventy-eight thousand churches in order to train them for the highest kind of living.

While the Baptists in New York City started the Vacation school movement, the Presbyterian Church in the U. S. A. was the first denomination to incorporate the Daily Vacation Bible Schools into its national program. This was done in 1910. The work was carried on, principally as a missionary proposition, through the Immigration Department of the Home Missions. By the creation of a Department of Vacation Schools in the American Baptist Publication Society in 1915, the Northern Baptists began active promotion. The National Committee, which became the Daily Vacation Bible School Association by incorporation under the laws of the State of New York in 1911, greatly appreci-

ated the cooperation of the denominations in the promotion of the schools. The increased interest in the new movement was especially noticeable because of the increase in the number of schools from one hundred two in 1911, to two thousand five hundred thirty-four in 1922. The aims of the Daily Vacation Bible School Association, which had provided for the growing responsibilities of the work, were gradually but steadily being realized, for trained men and women were ministering to the needs of the children of nearly every communion in the country.

#### 4. Expansion of the Movement to the Present Time.

To relate the many changes in organization from 1911 to 1931 for the furtherance of Daily Vacation Bible Schools, though interesting, would require a great deal of time. For our purpose, therefore, it is sufficient to list the important changes which have contributed toward more efficient service year by year. In the years following 1911 the denominations became more interested in the Daily Vacation Bible Schools than they had been heretofore. Because of the increase in the number of schools, not only in the United States, but in other countries as well, the International Association of Daily Vacation Bible Schools came into existence in 1916. Due to the interests of the denominations in the Daily Vacation Bible Schools we find the International Association of Daily Vacation Bible Schools gradual-

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1. The sources of the historical facts stated up to this point are as follows:  
 Conferences with Dr. Robert G. Boville, founder of the Daily Vacation Bible School Movement.  
 Boville, Daily Vacation Bible Schools 'Round the World.  
 Amentrout, The Vacation Church School. Chapter 1.  
 Grice, Homer L. Daily Vacation Bible School Guide. Introduction.  
 Gage, Albert H., How to Conduct a Church Vacation School.  
 International Handbook of Vacation Bible and Church Schools. 1926
  2. Cf. Boville, Daily Vacation Bible Schools 'Round the World. p.5

ly becoming more closely allied with the International Council of Religious Education. In this way the interests of the International Association of Daily Vacation Bible Schools were enlarged. Working along similar lines for the promotion of Daily Vacation Bible Schools, the World Association of Daily Vacation Bible Schools has been active since 1922.<sup>1</sup>

The latest move for the efficient organization was the creation of the Department of Vacation and Week-day Church Schools in the International Council of Religious Education in 1926. The work of promotion, conducted by the International Association of Daily Vacation Bible Schools, had been carried on as a missionary enterprise in many instances. It was welcomed by missionaries in many lands. By the creation of the Department of Vacation and Week-day schools in the International Council a union of two allied associations was attained.<sup>2</sup> This was the culmination of a movement consisting of a number of changes throughout the years. The Secretary of the International Association of Daily Vacation Bible Schools became the Director of the new department of Vacation and Weekday Church Schools of the International Council of Religious Education. An assistant aids the director and both are under the direction of the General Secretary of the Council. Much of the work of the department is accomplished by committees appointed by the Council. The leading duties of the department have to do chiefly with the promotion of the schools. Much of the guidance as to curricula to be used in the Daily Vacation Bible Schools has been left to the respective denominations. However, the International Council of Religious

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1. Opus. Cit. p.6

2. Cf. Magill, Hugh S. "The New Department of Vacation and Weekday Schools", International Journal of Religious Education.  
July-August 1926 pp.8-9



Education publishes bulletins from time to time giving suggestions as to ways of organizing schools, the programs to be used and the like. In Educational Bulletin No. 602,<sup>1</sup> the last one to be published, books are listed which serve as courses of study or curriculum guides for the teachers or supervisors. Practically all the texts listed are denominational publications and no evaluation of the texts is given. The suggestions given are sources of hand-craft manuals and supplies, worship guides, games and nature study manuals, and the like.

The increase of the means of administering the Daily Vacation Bible Schools shows the result of active promotion of the schools into all sections of the world. Through the efforts of consecrated leaders who labored incessantly, schools have been organized in many countries. Today, it is not only the people of the United States who have a share in the promotion of Daily Vacation Bible Schools through their offerings, but, the children in other lands also, who give that those in more remote places may share with them the benefits of Daily Vacation Bible Schools. China leads in the number of schools in the far east. Schools are conducted annually in Palestine, Egypt, Burmah, France, Mexico, Korea, India, Liberia, Philippines, Syria, Czechoslovakia, South America and in other countries. Thus we see that Daily Vacation Bible Schools have practically encircled the globe within a short period of time. The total number of Daily Vacation Bible Schools reported in the world in 1930 is ten thousand one hundred thirty-one. Of this number eight thousand eight hundred fifty-seven schools were reported as being held in the United States and

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1. Cf. Settle, Myron C. The Vacation Church School. pp. 26-28

Canada. The remainder were conducted in other sections of the world. No doubt schools were held that were not reported to the International Council of Religious Education or to the World Association of Daily Vacation Bible Schools.<sup>1</sup>

##### 5. Present Status of the Movement.

It is interesting to note that the Vacation School movement is not retarded by the Weekday work in religious education. The Vacation School has become practically an intra-church agency.<sup>2</sup> In the large denominations the Daily Vacation Bible Schools, or Vacation Church Schools, the term now used by many denominations, are being promoted as an integral part of religious education. Practically three-fourths of the schools held are denominational schools. The number of interdenominational schools may be greatly reduced in the future.<sup>3</sup> Although thus far only the large denominations have directors giving special time to the Daily Vacation Bible School work, the smaller denominations are beginning to promote the work as well.

There is still a lack of standards as to the length of terms for the schools. Reports received by the International Council of Religious Education indicate that the majority of schools are held for two or three weeks, while, as yet few, if any, last six weeks. In order that the schools may be worthy of a vital place in the church program, the term should be lengthened according to the proposed International Standard for Vacation Church Schools. In 1929 the Committee on Vacation and Weekday Church Schools resolved: "that we favor the organization of vacation church schools according to a standard program of six-

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1. Cf. Boville, Daily Vacation Bible Schools 'Round the World. p. 17  
Cf. International Council Yearbook. 1930
2. Cf. Settle, Myron C. "Vacation Church School Statistics for 1928"  
International Journal of Religious Education. April 1929
3. Ibid. p. 17

ty hours, preferably of six weeks' duration, and strongly recommend that leaders consider four weeks as a minimum length of term for effective work<sup>1</sup>.

From a study of bulletins issued by various denominations and in particular by the International Council of Religious Education, it is evident that emphasis is being placed on the training of teachers<sup>2</sup> for the Daily Vacation Bible Schools. The first and most important qualification for teachers is that they should be consecrated and imbued with a deep Christian purpose and with a spirit of enthusiasm and optimism. The chief source of leadership suggested is from the group of Christian public school teachers, for they have been trained in the methods of teaching. Beyond this, however, administrators are urging that specific training be given to teachers in preparation for the Daily Vacation Bible School teaching. The training suggested varies in different communities. In some places a two-day institute, at which time demonstrations of worship programs, group activities, departmental work, and the like are given. Opportunities for discussions of various phases of the curriculum as projects, service activities, methods of teaching, the use of the story, pictures, drill, etc., are provided. Methods of craft-work, play and recreation are demonstrated. In certain centers it is possible to arrange a Spring Training School which meets for three or four hours each Saturday morning for a period of from five to twelve weeks at which time the above named subjects and others can be studied intensively. The Spring Training School in New York City, for example, meets for ten sessions. One of the main topics to be stressed in the

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1/ Cf. Opus. Cit. p. 17

2/ Cf. Settle, The Vacation Church School, pp. 33-39

Cf. The Vacation Church School, Board of Christian Education of the Presbyterian Church in the U.S.A. March 1930

Spring Training School in 1931 is that of "objectives". About one hour daily is to be allowed for the setting up of objectives and for discussing ways of carrying them out. Another period among others is to be devoted to religious education through meaningful activities, namely, music, dramatization, and handwork.<sup>1</sup> As many of the college students teach in Vacation Church Schools, courses in curriculum making, worship, child psychology, play and recreation, dramatization, and other subjects of value in Daily Vacation Bible School teaching are being offered in some of the colleges. Some training can be given through conferences during the Daily Vacation Bible School term from time to time.

Programs for each of the respective departments are suggested in a bulletin published by the International Council of Religious Education.<sup>2</sup> The curriculum includes conversation and fellowship in preparation for worship, exercises, Bible stories, Bible memory work, handwork and service activities, dramatization, and salutes to the flags. Textbooks are suggested by various denominations for use in the Daily Vacation Bible Schools. In the textbooks listed by the Board of Christian Education of the Presbyterian Church in the U.S.A. for the Kindergarten, Primary and Junior Departments, complete programs for the term's work containing Bible lessons, memory work, suggestions for handwork and other activities, and hints for the teacher's guidance are given.<sup>3</sup> Only Bible lessons are given in the Intermediate textbooks.

From leaflets and bulletins issued by various denominations we can see that leaders are encouraging better schools, as well as

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1. Cf. Leaflet issued by Metropolitan Federation of Daily Vacation Bible Schools. New York City. 1931
2. Cf. Settle, The Vacation Church School. pp. 41,42
3. Cf. The Vacation Church School. Board of Christian Education. pp. 27-28

stimulating an increase in the number of schools.

A growth such as this—from five schools in 1901 to over ten thousand in 1930 is truly phenomenal! Since attendance is not compulsory, the children must come, on the whole, of their own accord. The only way to account for this growth is that in some way these schools must meet the natural interests of the children and must fill some need.

#### B. A Summary of the Objectives Revealed in This History.

Retracing our steps, by way of summary, we find that throughout the history of the movement these objectives are revealed:

(1) The original objective, namely the desire to conserve vital forces which would otherwise be wasted, that is; children, students, and churches all idle during the vacation period, has greatly spurred the movement in many cities. Idle children needed to be kept from the negative influences of the street and to be given an opportunity for constructive directed activity. Idle students needed to be given a chance to try themselves out and so gain practical experience and to know the thrill of service. Idle church buildings, if they were to be a paying proposition, needed to be used to the fullest extent.

(2) From the beginning, too, the evangelical objective has been prominent. Through the founding of such schools many children could be reached who otherwise were entirely outside the sphere of the church's influence. In foreign countries the schools provided a means for the extension of missionary work into new districts. In our own cities they were the means for reaching many in the slums and other untouched sections.

(3) A third objective has been to supplement the work of the Sunday School through further Christian training, more intensive and

more far-reaching, because of longer hours and consecutive daily sessions, than the work of the Sunday School could possibly be. Because they are seen as a means of building Christian character, the Daily Vacation Bible Schools are becoming an integral part of the religious education programs in many churches.

## II. THE PLACE OF HANDWORK IN THE CURRICULUM, IN THE COURSE OF THE MOVEMENT.

### A. In Early Days.

To realize the leading aim of the Daily Vacation Bible Schools, that is the development of Christian character, the program of the schools has been arranged. Bible study has always held a central place. The program of the first "Vacation School" held in Montreal, 1877, consisted of hymns and songs, Scripture reading, stories, military drill, Bible memory work, calisthenics, manual work, and patriotic exercises.<sup>1</sup>

Again in 1898, the records show that a program of much the same type was given in the first school in New York City.<sup>2</sup> Today, if one should visit an average Daily Vacation Bible School, the program would still be made up of practically the same elements.

Through the years, however, changes have been made. At first the schools aimed to keep the children off the streets as well as to give them Christian training. In order to do that every effort was made to make the program attractive and interesting and yet to instill Christian ideals into the lives of the boys and girls. Handwork held a prominent place in the program because the children enjoyed making

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1. Cf. International Handbook of Vacation Bible and Church Schools. 1926.
2. Ibid.

things. From minor reports and ideas given by leaders, it would seem that the handwork of the early schools was entirely separate from the other parts of the program. Without being unjust, we can say that without a doubt there was but little, if any, correlation involved in the program given. The handwork for the day had no relation to the story or to the Bible work. While we now use the term in a broader sense to cover a variety of activities, such as writing, drawing, and making scrapbooks, handwork, in the history of the Daily Vacation Bible Schools, meant almost without exception, manual work such as carpentering, basketry, and sewing. Boys were kept busy with saws, hammers, and tools, making things either for themselves or for the home. Girls delighted in sewing. The articles made varied from year to year. At times weaving, raffia work, chair caning, carpentry, and the like were taken up.<sup>1</sup> Testimonies have been given to the effect that handwork in many cases led to greater interest in the Scriptures; also that because of the articles taken home the interest of the parents in the school was won. About one hour daily was given to handwork. Skill was developed, as well as other values, such as accuracy, neatness, persistence, and the ability to cooperate. The children loved to make things and were attracted to the school because of that. In practically all Daily Vacation Bible Schools handwork has been given an important place. In nearly every case at least one-third of the session has been given to handwork.

#### B. Status of Handwork Today.

Within recent years, however, religious educators have tried

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1. Cf. Bowille, Manual of Handwork for Use in Daily Vacation Bible Schools.

to augment its value by correlating programs around definite themes. It is believed by some educators that the handwork should given expression to or deepen the impression of the lesson brought out by the story. This theory has resulted in the practice of making buildings, scenes, and places as featured in the story. Projects such as the construction of miniature villages, of the tabernacle, or of a large map, are carried out. Seasonal activities are suggested by many publishers. The aim is to justify handwork in the course as contributing more fully to values in religious education.

Many, on the other hand, have questioned the values of handwork in religious education. Through the years changes have been made in the public school curriculum. Crafts are taught and an opportunity for the development of skills is presented. Thus in many places there is no need to give handwork in the Bible Schools in order to develop skills. Handwork must be justified for other reasons. To fulfill the aim of Daily Vacation Bible Schools, which, as we have seen, is the development of Christian character, handwork should make its contribution to character building.

Owing to the belief that handwork has no values which justify its place in the Daily Vacation Bible Schools, schools called Summer Bible Schools have been organized as a protest. These schools were started by Dr. A. L. Lathem of Chester, Pennsylvania, in 1912, and are advertised as "The All-Bible School that Uses No Handcraft". These, too, have had rapid growth until today there are graded schools of this type in nearly every state in the union. "It is a school without handcraft, focused Scripture upon Jesus, is systematic and progressive, beginning with kindergarten work and after a thirteen years' course of five weeks each year culminates in graduation at the end of the twelfth grade. The school is of a high order, and credits, according to the time occupied,



is given in colleges the same as is done with high school work. The methods are the same as in public schools, and the teachers are the trained teachers who are Christians and who make special study of the work they teach.<sup>1</sup>"

However, as opposed to the Summer Bible Schools, the International Council of Religious Education and various denominations continue to make suggestions regarding handwork. Textbooks and manuals are recommended by them. This reveals that some leaders consider handwork as essential to character building.

#### C. Summary of the Place of Handwork in the Curriculum.

In conclusion, handwork has held a prominent place in the programs of the Daily Vacation Bible Schools. Handwork is still recognized as a valuable asset in the curriculum and a means to character building. Vacation Schools noted for the omission of handcraft from the program are found in all parts of the country and are highly approved by many.

Some leaders are trying to have handwork correlated with other parts of the program. It is a part of projects in some instances. At other times the handwork serves to add to the lessons learned in the Bible period. In some schools the handwork itself has no relation to other parts of the program excepting as the conversation during the period may be the result of the early part of the program, thus leading to the formation of high ideals.

### III. CONCLUSIONS.

Having reviewed the place of handwork in the curriculum,

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1. From letter received from Dr. A. L. Lathem

we find that it has had a prominent place in the Daily Vacation Bible Schools from the beginning. About one-third of the time spent in the school has been and is being given over to handwork. Although schools of another type which use no handcraft flourish, many leaders continue to advocate the use of handwork as a part of the curriculum of the Daily Vacation Bible Schools. We shall now see why leaders recognize in handwork values which contribute toward the development of Christian character.

CHAPTER II

A STUDY OF THE THEORETICAL VALUES OF HANDWORK AS SET FORTH  
BY CERTAIN MODERN RELIGIOUS EDUCATORS.

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## CHAPTER II.

A STUDY OF THE THEORETICAL VALUES OF HANDWORK AS SET FORTH  
BY CERTAIN MODERN RELIGIOUS EDUCATORS.

Handwork has been given considerable attention by various authors in their books concerning religious education. These authors are in general agreement as to the phases of handwork discussed. In order to ascertain what the values of handwork are held to be, we shall now proceed to examine the writings of some of the leading religious educators of our day and, in addition, the writings of those dealing specifically with handwork. In general, the values of handwork are discussed under three topics: justification for the use of handwork, objectives to be sought in the use of handwork, and principles to be followed in the use of handwork. All authors, however, do not deal with all three phases, as will be seen from the following findings.

## I. JUSTIFICATION FOR THE USE OF HANDWORK IN THE CURRICULUM.

## A. Milton S. Littlefield.

The following reasons for handwork in religious education<sup>1</sup> are given in Handwork in the Sunday School by Milton S. Littlefield.

(1) Handwork is justified because it is a form of self-

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1. Cf. pp. 1-11

expression. It is a method for the development of a child's powers by exercise. Education has for its aim the putting of the individual into possession of his powers. Self-expression is the motive and method of all culture.

(2) The environment of the Sunday School is conducive to spiritual growth and the development of high ideals through the use of handwork.

(3) The Sunday School provides an adequate environment for social activities such as exist when handwork is used.

(4) Handwork is justified, for the hand is the brain's best medium of expression. In all occupations of life handwork is practiced, whether it be in the use of tools or of the pen.

(5) "Handwork is one of the methods of the recitation and is to be used in connection with all other methods".<sup>1</sup> It will become a way of expressing that which lies deeper than the facts, for spiritual impressions will be recorded.

B. Addie Grace Wardle.

In Part I of her book entitled, Handwork in Religious Education,<sup>2</sup> Addie Grace Wardle gives some of the reasons for handwork in religious education.

(1) "In a physical-sense experience, one may find an inner spiritual message."<sup>3</sup> Religions have always used material objects to represent the divine, as, for example, trees, stones, images, the ark, and the cross. So truths may be made more vivid if materially represented.

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1. Opus. Cit. p.19

2. Cf. pp. 3-6; 14-22

3. Ibid. p. 3

(2) For the development of one's own life, self-expression is necessary. Symbols must be used for self-expression and these symbols are evidences of development.

(3) Handwork satisfies the impulse of creativeness. Every child desires to make something.

(4) "Each individual must have a work to do and the sense of the divine assignment of life to that task as his mission in and to the world."<sup>1</sup>

(5) Through handwork a new sense of joy comes in the fellowship with the Creator. The child is giving expression to the inner self in this sharing with God.

(6) Truths will be remembered longer after being represented in material form.

(7) Through handwork, a high conception of industrial life will be formed.

(8) "The child who is taught to use his hands creatively, to make even in weak imitation in manual arts what men spend a life time in doing will enter with deeper sympathy into a common consciousness of human life. The vision of life's goal is of men as workers together with men and as workers together with God."<sup>2</sup>

C. Josephine L. Baldwin.

The chapter entitled, "The Value of Handwork," in The Junior Worker and Work,<sup>3</sup> by Josephine L. Baldwin, opens with the statement, "We learn by doing". She continues to write that it is the pupil that must be taught rather than the lesson. In order to have the pupil gain

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1. Opus. Cit. p. 14

2. Ibid. p.22

3. Cf. pp. 91-98

anything from the lesson the pupil must do something with it. The truths of the lessons need to become a part of the pupil. Only as the truth is lived will it become a principle to guide the child in his daily life. There is a necessity for action.

The hand is the brain's best medium of expression. Because children, especially of the junior age, are full of muscular energy and high-power activity and are anxious for work, handwork is extremely valuable. A chance for expression is thus given. Ways of expression suggested are writing, drawing, modeling, sewing, illustration work and coloring.

"Handwork is not mere busy work; it is indispensable in any system of religious education which aims to provide the highest mental, moral, and religious training for the boys and girls."<sup>1</sup>

D. Albert H. Gage.

In view of the fact that handwork is popular in the Church Vacation School, Albert H. Gage in How to Conduct a Church Vacation School,<sup>2</sup> gives seven reasons why handwork should have a large place in the program of the Vacation School.

(1) "The boys and girls love to make things."<sup>3</sup>

(2) "Many things can be made to illustrate the general theme."<sup>4</sup> As one example, the author cites the making of a model of the Temple in connection with a series of Temple stories. It would take the form of a group project and many values should be derived from such an enterprise.

(3) "Many special stories can be illustrated by handwork,

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1. Opus. Cit. p. 98

2. Cf. pp. 115-118

3. Ibid. p. 116

4. Ibid. p. 116

such as clay models, posters, cut-outs, drawings, colored work, paper models, etc.<sup>1</sup> This type of work is more interesting to primaries, yet other groups also may be interested when handwork is taught thus.

(4) "The spirit of altruism can be taught."<sup>2</sup> By making things for others, such as scrapbooks for children in mission schools, clothing for poor children, and the like, children learn to be interested in others. The same spirit may be taught by having the children make things for their parents or other members of the family.

(5) "Handwork is of value in itself, even though it does not illustrate a lesson or is not for some one else."<sup>3</sup> The child is working with others and under supervision. By learning to do the simple things well, by being neat, accurate, and by trying to do the work as Jesus would have it done, the child learns to live and work with others as a Christian.

(6) "All handwork is under the direction of Christian leaders. Character is caught, not taught."<sup>4</sup> All leaders in the Vacation Schools are expected to live the Christian life. The Christ-like way of living and doing is seen and children often catch the Christian spirit of their teachers.

(7) "The craft articles, after they have been finished and after the exhibit day, are taken home."<sup>5</sup> The parents thus see the work of their children and their interest in the work and in the influence of the school are quickened.

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1. Opus. Cit. p. 116.
2. Ibid. p. 116.
3. Ibid. p. 117.
4. Ibid. p. 117
5. Ibid. p. 117



E. Marie Cole Powell.

In giving a reason for using handwork as compared with former demands for reasons for not having it, Miss Powell, in her book entitled Junior Method in the Church School,<sup>1</sup> suggests that now it is the development of an all-round personality that is desired. Educators are seeking the best means of realizing this. Handwork as a part of a purposeful activity is to employ the entire personality. Several definite reasons for handwork in the curriculum are given.

(1) Handwork is used to afford an outlet for physical energy. Beyond this, however, Miss Powell emphasizes the fact that handwork, while satisfying the longing for muscular activity, must contribute toward the development of Christian character. It must be more than mere "busy work".

(2) Handwork is given in the curriculum to maintain interest. Boys and girls receive a great joy when they feel that they are "making things". The sense of ownership resulting from the creation of something gives the children pleasure.

(3) A third reason for handwork is to insure the study of the lesson. When handwork is assigned, a definite piece of work is required which cannot be easily avoided. While the study of the lesson may thus be insured, other important results should come forth. Work for the love of the work itself should result when the child becomes proud of his achievement. Rewards need not be offered, for the completed piece of work should in itself be sufficient reward.

(4) Handwork is an aid to the fixing of ideas. "The more avenues through which knowledge can be presented to the child, the

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1. Cf. pp. 233-235

more sure is he to retain that knowledge.<sup>1</sup> The child who makes a plastecine map of Palestine in connection with the study of the life of Jesus will remember facts much longer than if the map is only studied as a part of the class work.

(5) Another convincing reason for handwork in religious education is that instead of merely studying about life, the pupil is participating in life. Out of cooperative endeavor, such as in the dramatization of a Bible story or in the putting on of a church school exhibit, real character develops. Such endeavors represent types of work in which the children will be engaged in later in life. Ideals which develop out of such experiences in handwork will be of great value later.

(6) "The work of our hands helps to unify all methods of learning."<sup>2</sup> Character is made by what we do as well as what we think and desire. Reliability of conduct, clearness of thinking, the ability to judge results, and the responsibility for doing one's best as a member of a group, result when a piece of work is done neatly, beautifully, accurately, and on time. Thus true character is developed.

F. Meme Brockway.

One paragraph is devoted to the values of handwork in Church Work with Juniors<sup>3</sup> by Meme Brockway. In it she gives five reasons why it is justified in the curriculum.

(1) "Handwork aids the memory."<sup>4</sup> A clearer impression results when the hands work to express a lesson or truth.

(2) "Handwork brings accuracy of knowledge."<sup>5</sup>

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1. Opus. Cit. p. 234
2. Ibid. p. 235.
3. Cf. p. 128
4. Ibid. p. 128
5. Ibid. p. 128

When a story is illustrated, the territory described becomes much more vivid to the child. The facts are made clearer to the child when he works with his hands. More study may be required which assures the gaining of the truths taught.

(3) "Handwork intensifies the teaching. Expression deepens<sup>1</sup> impression."

(4) "It makes more real the facts taught."<sup>2</sup> In consequence, proper attitudes are more apt to result. Here the writer cites an example. She tells of entering a room once, where three junior boys were finishing a large relief map of Palestine. It represented hours of volunteered effort. As the boys finished, one of the boys, unconscious of Miss Powell's presence, said softly, "It makes you feel as if you had been there, doesn't it?" That boy had learned of the reality of the footsteps of Jesus.

(5) "It uses energy, the chief capital of our boys and girls, and turns it into channels of self-instruction and service."<sup>3</sup>

G. George Herbert Betts and Marion O. Hawthorne.

<sup>4</sup>  
In Method in Teaching Religion, Betts and Hawthorne state that the use of handwork, as a basis of teaching is justified in the pupil's native equipment and his environment. The chief characteristic of childhood is growth in every direction, that is, physically, mentally, morally, socially, and religiously. The child needs to be given opportunities to express or exercise the innate tendencies toward physical activity with which he is endowed. In the educating of the child the teacher must seek from the child's environment those things

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1. Opus. Cit. p. 128
2. Ibid. p. 128
3. Ibid. p. 128
4. Cf. pp. 378-381

which will serve to stimulate the child to make use of his abilities in such a way that this expression may be purposeful and progressive.

Another basis, according to these authors, is the fund of energy in children which is displayed by pulling, squeezing, throwing, grabbing, rubbing, or patting objects within their reach. This energy can be used and should be utilized for varied types of action which will be of great educational significance.

Handwork can be justified because the children exhibit a desire to make things, to create, and to express in tangible form that which they feel or hear. These desires need to be directed so that the creation becomes purposeful. After the children have learned to make things well other impulses enter in and influence their work. They desire the approval of parents and teachers. Their desire for the ownership of finished products influences their work. Besides this thrill of possession, rivalry in the group leads to better work, whether in a group project or in individual tasks. In the final estimate, an interest in the aesthetic values of the work enters in. This is exceptionally valuable in religious education.

H. Nell I. Minor and Emily F. Bryant.

Handwork as an activity is justified according to Minor and Bryant, in Through the Church School Door<sup>1</sup> (sub-title--Expressional Activity-Including Handwork), by the fact that every act that is performed is an expressional activity. We have always had expressional activity of some kind in the church school. It is manifested as a means of satisfying a desire, a curiosity, or an impulse. Often it

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1. Cf. p. 4

takes the form of wiggling, giggling, and many forms of disorder. The less a child has mastered the art of self-control, the more frequently and unrestrictedly he expresses himself. These desires need to be directed along the right channels. By the use of handwork this energy will be put to better use.

By the use of handwork, also, impressions are deepened.

#### I. Blanche Carrier.

In her book, How Shall I Learn to Teach Religion,<sup>1</sup> Blanche Carrier justifies handwork if it is an activity that is chosen and used intelligently as a means of helping the pupils learn in religion. She maintains that we learn while we are doing. Children, she states, are interested in making the things that they have planned for a special purpose as well as things which are wholly unrelated to life. Handwork becomes thus a part of real experience and may lead to other experiences of vital importance to young lives. Handwork is not an element of the program but an activity growing out of an activity which is purposed by the children rather than entirely directed by the teacher.

#### J. Ethel L. Smither.

In Teaching Primaries in the Church School,<sup>2</sup> Ethel Smither states that an activity is one method through which the child grows in his ability to understand and use a Christian value in daily life. Handwork thus is justified if it is an activity which gives practice in the Christian ways of thinking, feeling, and acting.

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1. Cf. pp. 129-131

2. Cf. pp. 102-103

### K. Summary.

Summing up these views, now, we have found that handwork is justified in the curriculum of religious education according to leading educators and those who specialize in this field, for the following important reasons.

- (1) The boys and girls love to make things and to express themselves thus.
- (2) It uses up energy which might be otherwise be misdirected.
- (3) Handwork may be used to illustrate the themes and to deepen the impressions of the lessons.
- (4) By handwork various types of special lessons may be made more interesting.
- (5) Handwork is justified because it may be used to develop the spirit of altruism.
- (6) Handwork is of value in itself for children are working together in a Christian atmosphere.
- (7) The leaders or instructors of handwork are Christians, and the handwork period presents an opportunity for close, personal contacts in which a vital influence may be exerted.
- (8) The interest of the parents in religious education may be gained through an interest in the handwork of the children.
- (9) Handwork as a part of a real experience may lead to other experiences of very vital significance.
- (10) Handwork is justified if as an activity it gives practice in Christian ways of thinking, feeling, and acting.

## II. OBJECTIVES TO BE SOUGHT IN THE USE OF HANDWORK IN THE CURRICULUM.

A. Milton S. Littlefield.

In the last two chapters of Handwork in the Sunday School<sup>1</sup> by Milton S. Littlefield, the relation of handwork to two aims, the social aim and the spiritual aim, are discussed.

(1) Handwork and the social aim. By the use of handwork the opportunities of developing the social and altruistic aim are increased. Many projects for use are group enterprises. Thus the gang instinct is utilized in ways which shall be uplifting. Through this unity of the group the individuals are spurred to do better work. Often the completed products may be for the use of the entire school. In this way service will be rendered. By the giving of service to others not only knowledge is gained but happiness and character growth may result.

(2) Handwork and the spiritual aim.- "Spirituality is contact with the unseen, higher world."<sup>2</sup> Life and power should result from teaching. The facts which are taught should be reproduced in the child's own life. Handwork may be the best way of presenting facts and leading to the interpretation of the spiritual truths. Moral lessons may be gained by the doing of common tasks. In the same way, habits of regularity, concentration, obedience, and love for the work should grow out of the experience. Handwork should have as its goal the giving of inspiration of effort in a task, and the strengthening of habits of diligence and faithfulness.

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1. Cf. pp. 102-115.

2. Ibid. p. 111

B. Addie Grace Wardle.

In Handwork in Religious Education by Addie Grace Wardle  
no objectives for the handwork are given.

C. Josephine L. Baldwin.

<sup>1</sup>  
In The Junior Worker and Work, Josephine L. Baldwin has  
written a paragraph on "Results". These results reveal what are to  
be the outcomes of the use of handwork in religious education. She  
states that through handwork the super-abounding activity of the child  
is directed into useful channels. Such activity, -which is first under-  
taken because of the social and competitive element in it, and for  
the sake of the results to be attained; and which is later undertaken  
because of the enjoyment of work for its own sake, - such activity will  
have a definite influence upon the child.

Handwork furnishes the means of ascertaining the child's  
understanding. The sense of the beautiful and a knowledge of what  
work is well done should be gained. Many gains for the children  
should come from meeting with and working in a group. Unconscious-  
ly while in contact with their teachers children form habits of right  
conduct, good manners, truthfulness, kindness, cleanliness, promptness,  
willing cooperation, and regard for the rights of others.

Miss Baldwin states that there is a definite connection  
between handwork and growth in the religious life. One superintendent  
said concerning the work in a Methodist Church in Ottawa, Canada, "The  
results spiritually, we find, closely parallel the handwork record."<sup>2</sup>  
This should influence the teachers very much and urge them on to great-

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1. Cf. pp.97-98  
2. Ibid. p. 98



er results.

D. Albert H. Gage.

Objectives or specific aims are not given by Albert H. Gage in How To Conduct a Church Vacation School.

E. Marie Cole Powell.

While definite objectives for handwork are not given by Miss Powell, in her book entitled Junior Method in the Church School,<sup>1</sup> she discusses the motives which find expression when suitable handwork is given.

First, the appeal to the competitive motive is discussed. Children, especially juniors, love to compete with one another and with their own previous records. This leads to the desirability of rewards for good work. The writer concludes that if rewards or gradings are used they should be accompanied by notes from the teacher explaining the reason for giving them and also suggestions for improvement. The most satisfying reward of all, which the children should learn to value, is the satisfaction of accomplishment.

A worthy motive to be appealed to is the satisfaction derived from the skill. The attaining of skills prepares for work in later life. This appeal will attract juniors for they receive joy in a task carried through to a victorious completion.

The use of the creative motive should have an important place in the handwork period. An example of this was cited by the author. On a table all sorts of tools and working materials were placed. When the boys entered the room each one was given a chance

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1. Cf. pp. 241-243

to choose his own medium of expression for a certain lesson. The lesson was thus made a part of the child experiences.

An important appeal for handwork is the service motive. This means the making of things for others, first, perhaps for the department and the church. This should lead to the desire to help others, among them children in foreign lands as well as those near home.

F. Meme Brockway.

No objectives or aims for handwork are given by Miss Brockway in Church Work with Juniors.

G. George Herbert Betts and Marion O. Hawthorne.

In order to fully understand the aims and uses of handwork as a method of teaching religion, Betts and Hawthorne, in Method in Teaching Religion,<sup>1</sup> state that the relation of handwork to personality must be understood. "Activity is the mode of expression for the whole personality and manual activity is just one phase of the larger activity, motivated and dominated by the same basic drives that motivate and dominate the entire personality."<sup>2</sup> In educating the hand, that which lies back of the hand must be educated as well.

The general aim for using handwork in teaching religion is "to provide an opportunity for the pupils to learn by doing, to acquire new truth, and to express concretely that which they have already gained through the experience of that truth."<sup>3</sup>

Besides the general aim, as stated above, five specific aims are given.

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1. Cf. pp. 382-387
2. Ibid. p. 383
3. Ibid. p. 383

(1) "To broaden and enrich the pupil's knowledge and appreciation of the life situations out of which the manual arts project has developed."<sup>1</sup> Children should be led to relive the experiences of the heroes of whom they are studying. This will lead to the learning of the life situations involved. The customs, education, and other things about the people will need to be studied. This may lead to the construction of a map, or a village, an activity which should greatly add to the knowledge already gained and should tend to make the stories told more real.

(2) "To crystallize knowledge already gained by providing a means for its concrete expression."<sup>2</sup> Impressions gained by the children will be deepened if they are given opportunities to express themselves. After a story has been told, the children should be given an opportunity to express what they have heard or felt. This may take the form of illustrative work. Ideas are fixed and often the lessons will be made more real.

(3) "To cultivate an interest in and an appreciation for aesthetic values to be found in art, sculpture, and nature."<sup>3</sup> The desire for the best in life may be created by bringing the children into contact with the master-pieces in art and sculpture. For the same reason, the beauties about the children, including nature and the works of man, should be pointed out. An example given of such a project is the collecting and choosing of good pictures illustrating the life of Jesus in order to make an illustrated story. The stories were sent to a mission school.

(4) "To cultivate within the pupils, ideals and habits of

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1. Opus Cit. p.384
2. Ibid. p.385
3. Ibid. p.385

accuracy and neatness as they develop skill in doing their work."<sup>1</sup>  
 Habits used in handwork may carry over into the activities of later life. Thus it is well to develop good habits. Habits of cleanliness, orderliness, accuracy, carefulness and skill may be cultivated through handwork as a method of teaching religion.

(5) "To cultivate social attitudes within the group."<sup>2</sup> As the children work together they should learn to help each other and to share with one another. When a group works, the individuals are given practice in cooperative thinking, planning, and acting. Rivalry becomes a stimulant to a high grade of work. When the finished products are given to children in some mission station, either nearby or in a foreign land, the children should share in joys which are immeasurable.

H. Nell I. Minor and Emily F. Bryant.

Two aims for handwork as a phase of directed expressional activity are given in the introduction to the well-organized course of activities by Minor and Bryant, Through the Church School Door.<sup>3</sup>

(1) One object of the activity is to deepen an impression, strengthen a thought, or arouse and cultivate an emotion. By the drawing of a picture of food, the impression of God's goodness toward us may be strengthened.

(2) The second objective is to form or strengthen a habit. Opportunities for the formation of habits present themselves at every session to the teacher who is alert. The child should be given chances "to express himself in every sort of activity, song, prayer, play, service, handwork, bodily activity and attitude."<sup>4</sup>

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1. Opus Cit. p. 386.
2. Ibid. p. 387.
3. Cf. pp. 4-5
4. Ibid. p. 5

### I. Blanche Carrier.

To secure religious value through activity, Miss Carrier in <sup>1</sup>  
How Shall I Learn to Teach Religion states that the teacher must be constantly on the alert. The following things should be kept in mind as objectives in the teaching.

(1) The activity should never become an end in itself. It should arouse in the children the desires to discover, to work happily together, to share, and to learn something of value. Values should come forth which should be permanent and help the children to lead Christian lives.

(2) The activity must be one which contributes definitely to the development of the pupils. The outcomes of the experience should be such as to warrant its use.

(3) The activity should influence the lives of all members of the group. Too often in group activities only those who are the most capable profit well from the experience and some develop negative attitudes. The attitudes formed in the group represent ways of thinking and living that will go on in the lives of the pupils.

### J. Ethel Smither.

In the chapter entitled, "Guiding the Purposeful Activity of Primary Children" of <sup>2</sup>  
Teaching Primaries in the Church School Ethel Smither indirectly implies certain objectives for activities, as follows:-

(1) Purposeful activity must cause the children to grow religiously by engaging them in plans which stimulate them to think,

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1. Cf. pp. 121-125
2. Cf. pp. 102-108

feel, and act in more Christian ways.

(2) Activities, including handwork-such as the making of an Oriental village, for example-may have religious values if properly directed. These values should be brought out and lead to an expression of the sense of beauty, wonder, or reverence on the part of the children.

(3) Activities should help the children to get a clearer grasp on some knowledge, appreciation, or skill of value to him religiously.

#### K. Summary.

By way of summary, then, the leading objectives of handwork in the curriculum of religious education should be according to religious educators:

(1) To make more efficient boys and girls.

(2) To make handwork genuinely expressive and thus crystallize knowledge already gained.

(3) To unconsciously form ideals and habits of right conduct, good manners, truthfulness, kindness, cleanliness, promptness, willing cooperation, and regard for the rights of others.

(4) To broaden and enrich the child's knowledge and deepen his appreciation of life situations from which the handwork project developed.

(5) To cultivate social attitudes within the group so that there will be a fine cooperative spirit within the group to work happily together, and to lead Christian lives.

(6) To influence the lives of all members of the group so that the ways of thinking and living will definitely influence them in later life.

### III. PRINCIPLES TO BE FOLLOWED IN THE USE OF HANDWORK IN THE CURRICULUM.

#### A. Milton S. Littlefield.

No list of principles for the use of handwork are given in <sup>1</sup>  
Handwork in the Sunday School by Milton S. Littlefield. Certain suggestions are given in the discussion, however, which may be used as guides. They are as follows:

(1) The handwork must be adapted to the child in the different periods of his life because he is a different being in each period.

(2) The social element in education must be recognized in the use of handwork. Interests in the work may be more readily aroused if the appeal is made to the group as a whole.

(3) A powerful motive to be kept in mind in the use of handwork is that of loyalty, especially for the adolescent.

(4) The teacher must follow the lead of the child to a certain extent, in the selection of material and in the manner of its presentation.

(5) The materials and the method of teaching must be adapted to the child's interests and needs.

#### B. Addie Grace Wardle.

Very few principles to be followed in the use of handwork are given in <sup>2</sup>  
Handwork in Religious Education by Addie Grace Wardle. Her ideas in this respect may be summarized as follows:

(1) The handwork must be adapted to the individual's interests and ability. This adaptation must be made in the materials used,

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1. Cf. pp. 5-11  
 2. Cf. pp. 39-40

the methods of teaching, the goals chosen, and in the judging of results. "Motor-minded individuals will excel in the technique of physical expression, the sensory minded in the meaning, the interpretation<sup>1</sup> of that activity."

(2) The teacher's training in expression must greatly excel the demands made upon the pupils.

C. Josephine L. Baldwin.

In The Junior Worker and Work by Josephine L. Baldwin no principles or suggestions for the use of handwork are given.

D. Albert H. Gage.

Although a definite list of principles which should govern the use of handwork in a Vacation School are not given in How to Com-<sup>2</sup>  
A Church Vacation School by Albert H. Gage, a list of rules for handwork is suggested. From the list a few principles may be cited.

(1) An attractive model for each article to be made should be constructed, if possible, before the school begins.

(2) New features in handwork should be introduced each year. This adds interest to the work.

(3) The handwork must be adapted to the interests and abilities of the children.

(4) It is better to make a few things well than to attempt many different things.

(5) A high standard for all craft-work should be held. Neatness and accuracy should be encouraged.

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1. Opus. Cit. p. 39

2. Cf. pp. 118-120



(6) Suggestions and ideas should be received from the boys and girls occasionally. These may add interest to the work.

(7) The children should do the work alone under the supervision of the teacher. It is unwise for the teacher to finish a piece of work for any child. Many bad habits may be formed if the actual work is done by the teacher in place of the children.

E. Marie Cole Powell.

While Marie Cole Powell in Junior Method in the Church School<sup>1</sup> does not give definite principles to be followed in the use of handwork, yet in the course of her discussion on handwork, certain definite statements are made, setting up ideas to be kept in mind in connection with the use of handwork. These are as follows:

(1) "The more often handwork can be the outcome of real motives, the greater will be its educational possibilities."<sup>2</sup>

(2) "The appeal should not be made only to personal advancement."<sup>3</sup> The appeal should be that of meeting some need or serving a purpose, because they love the joy of the work and are especially interested in it.

In the previous chapter of this same book Miss Powell lists some tests for activities which might be used as principles governing the use of handwork. These are in the form of questions as follows:

(1) "Is it purposeful? Does the plan allow for some contribution on the part of the children? Is the work the result of group participation or is it all planned by the teacher?"<sup>4</sup>

(2) "Is it worthwhile?"<sup>5</sup> Considering the many needs of the

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1. Cf. pp. 239-246  
2. Ibid. p. 239  
3. Ibid. p. 246

4. Ibid. p. 230  
5. Ibid. p. 230

children the projects should serve desirable ends.

(3) "Is it self-directed?"<sup>1</sup> The activity or handwork in order to produce effective results must not only grow out of the child's own interest, but he must choose to work on it and actually do the work himself. Thus self-reliance and dependability should be developed.

(4) "Is it yielding Christian results?"<sup>2</sup> In these experiences children should learn the best ways of working together. Children under the direction of Christian teachers should learn to be considerate of their fellow-workers. They should be neat and particular in their manual work. Children should act rightly. A Christian spirit should pervade the enterprise.

F. Meme Brockway.

In a section dealing with general rules for handwork, books which give suggestions regarding the use of handwork are listed in Church Work with Juniors<sup>3</sup> by Meme Brockway. Other suggestions which may be considered as principles are:

(1) Models should be made so that the class will see what is expected of them.

(2) The teacher should aim to have the handwork correlate with the lesson whenever possible.

(3) It is well to have a display of handwork from time to time to encourage the children to better work.

G. George Herbert Bette and Marion O. Hawthorne.

In order that handwork may contribute effectively to the

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1. Opus Cit. p. 230
2. Ibid. p. 231
3. Cf. pp. 129-130

religious development of children, Betts and Hawthorne, in Method in Teaching Religion,<sup>1</sup> state that certain guiding principles must govern its use.

(1) "The materials and technique of the manual arts employed must be adapted to the interests, needs, and capacities of the pupils."<sup>2</sup> Methods of expression by the children vary according to their ages. In the early years, children are content to build with blocks and the like, but later they are eager to work with real things. Teachers need to understand their pupils, in order that the manual activity may mean much in the religious development of the boys and girls.

(2) "The manual activity must be inseparably correlated with the lesson being studied."<sup>3</sup> If connected with the lesson being studied, the handwork is allied with the problems of daily living. Handwork may have intrinsic values in itself, but for purposes of religious instruction it is valueless unless used as a mode of teaching a lesson.

(3) "The activity must be educational, purposeful, and be governed by a service motive."<sup>4</sup> As a result of the activity such attitudes and ideals should be developed as to fit the pupils to live better lives and to do better work in the world.

(4) "The teachers must know and understand the educational values inherent in handwork as a method of teaching religion, being thoroughly familiar with the manual arts and skilled in their use."<sup>5</sup> The teachers must know the objectives of handwork and the ideals to be developed therewith. A realization of the needs and abilities of

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1. Cf. pp. 399-402  
2. Ibid. p. 399  
3. Ibid. p. 400

4. Ibid. p. 401  
5. Ibid. p. 402

the children will give to the teacher a sympathetic attitude in dealing with the group. An interest in manual arts is strengthened for the teacher as he learns to know and appreciate the arts. Teachers need to be highly skilled in the use of the manual arts.

(5) "Adequate equipment and sufficient time are required for the work."<sup>1</sup> Such things as proper light, adequate working space, necessary tools, tables, cupboards and the like must be provided in order to do good work. Plenty of time should be allowed so that the project can be well done.

H. Nell I. Minor and Emily F. Bryant.

From suggestions given for the use of the book, Through the Church School Door<sup>2</sup> by Minor and Bryant, certain principles may be inferred.

(1) Remember that the activity is a means to an end and not an end in itself. It is not the aim to produce a perfect object but to have the object the result of the honest and happy effort of the child, even though it may be crude.

(2) Be sure that the handwork is not too difficult for the children. Handwork that is too difficult is apt to bring a train of evils, such as "waste of time, outraged nerves, discouragement, lack of interest, the habit of failing and the habit of permitting someone to do the work for the child, thus encouraging laziness and dishonesty."<sup>3</sup>

(3) "Generally speaking it is better to illustrate and emphasize the truth taught by a Bible story than the incidents of

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1. Opus Cit. p. 402

2. Cf. pp. 6-8

3. Ibid. p. 7

the story itself!"<sup>1</sup>

# I. Blanche Carrier.

Five steps or principles to follow in creative work are listed by Miss Blanche Carrier in How Shall I Learn to Teach Religion.<sup>2</sup>

(1) The first step is called 'preparing'. This means, first of all, that the teacher has a purpose in mind for the group; as for example, the developing of a sense of loyalty and responsibility to the church. The teacher with this purpose in mind lists possible activities. From this list a few are chosen to suggest to the group with which the teacher works.

(2) Secondly, purposing by the group gives added value to the enterprise. If the children share in the purposing of a project they sense a real value in it.

(3) The third step is planning. The planning of the activity should be done by the teachers and the pupils together if the enterprise is to have the greatest value.

(4) Having planned the experience the children and the teacher should go forward to the fourth step, that is, executing it together. The teacher should have in mind the outcomes of character value, knowledge, worship, and attitudes to be derived; and should control situations so that she may lead in the right direction.

(5) The children should be given an opportunity to evaluate the results of their experience. In this step the teacher will suggest, question, and encourage.

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1. Opus. Cit. p.8

2. Cf. pp. 126-129

J. Ethel Smither.

In Teaching Primaries in the Church School by Ethel

Smither, four steps in a teaching unit are listed. These are similar to the five steps, just considered, which are given by Miss Blanche Carrier as steps in creative work. Both of these are directly traceable to Kilpatrick's discussion in Foundations of Method.

<sup>1</sup>

The four steps are as follows:

(1) The first step is called purposing. This is to be the result of thinking on the part of the children. The teachers may tell of some incident to provoke interest in an enterprise and thus lead the children to purpose. Another suggestion given is to place pictures, record books, or other things about the room to arouse interest on the part of the children.

(2) An enterprise chosen leads to the second step, planning. This too, is to be carried on by the children guided by the leader who is alert with valuable suggestions.

(3) The third step, then, is the executing or the carrying out of the plan. The process, in order to be valuable, should call into action all the children in the group.

(4) The last or fourth step is judging. In carrying out this part of the unit the children should be guided in frank criticisms of their work and be led to make valuable suggestion for improvement leading to growth in the future.

In comparing the steps suggested by Miss Smither with those given by Miss Carrier we note that the first one, preparing, is omitted by Miss Smither. Preparation on the part of the teacher

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1. Cf. pp. 88-91

which will lead the children to purpose is combined with the step, planning. The four steps given by Miss Smither are practically the same as the last four given by Miss Carrier.

Beyond the steps in creative work stated by Miss Carrier the following principles regarding activities are suggested by Miss <sup>1</sup>Smither.

(1) Activities should be determined by the class purposes and no unrelated activities should be brought in merely in order to interest the children.

(2) Activities should involve all of a child's ability, challenging him to creative mental, as well as manual work.

(3) Freedom of thought and action should be given in activities.

(4) The activity should be such as to challenge the children to religious growth and to the practicing of Christian attitudes and Christian conduct.

#### K. Summary.

To summarize once more, the principles to be followed in the use of handwork, according to leading educators, are:-

(1) The handwork should be adapted to the interests and abilities of the children.

(2) The handwork should be correlated with the lesson being studied.

(3) The handwork should be educational, purposeful, and be governed by a service motive.

(4) The teachers of handwork should understand the values

.....

inherent in handwork as used in the teaching of religion.

(5) Adequate equipment and time should be provided.

(6) Growth of the children is the first consideration in the use of handwork, and the activity should involve all of their abilities.

(7) Freedom of thought and action should be given in the activities.

(8) The activities should be purposed, planned, executed, and judged by the children and the teacher.

(9) The activity should be such as to challenge the children to religious growth and the practicing of Christian attitudes and Christian conduct.

#### IV. CONCLUSIONS.

We have seen that certain leading religious educators realize sufficient values in handwork to justify its place in the curriculum of religious education. Some of the most recent authors consider handwork as one of many activities, including dramatization, excursions, play, memory work, and stories. The various activities are used to enable the child to learn by doing and thus handwork becomes for them not an element in a program but one means of learning through activity. It is considered sufficiently important to suggest definite aims to be kept in mind while using it. To realize these objectives by the use of handwork they have listed principles which should govern its use. Having thus viewed the theoretical values of handwork as set forth by certain modern religious educators, we shall now proceed to study the practical values which leaders in one system of schools actually found in handwork as used there.



CHAPTER III.

A STUDY OF THE PRACTICAL VALUES OF HANDWORK IN ONE SYSTEM  
OF DAILY VACATION BIBLE SCHOOLS.

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## CHAPTER III.

A STUDY OF THE PRACTICAL VALUES OF HANDWORK IN ONE SYSTEM  
OF DAILY VACATION BIBLE SCHOOLS.

## I. BACKGROUND OF INVESTIGATION AND EXPERIMENT.

## A. Reasons for the Investigation and Experiment.

## 1. Time and Energy Expended in Preparation of Handwork.

Daily for a period of nearly ten weeks during the summer of 1929 the writer, as teacher and supervisor in Daily Vacation Bible Schools, in Southeastern Ohio, prepared materials for the handwork period. Day by day children worked eagerly at their pieces and always wanted to do more. To meet this demand for more to keep the boys and girls busy, many hot summer afternoons and evenings were spent in cutting, sawing, and the like. The part of the teacher at times became very monotonous. One could not help wondering whether the values received from the handwork were such as to justify the efforts put forth by leaders. Hours had been spent by the administrators of the system in planning the work for the schools. Much more time was then required to get all the necessary material and arrange for its distribution. Then followed many hours of preparation on the part of the teachers, and finally, an hour each day was spent by the children making the articles. The leaders in the movement, however, felt that such handwork did meet a need and should therefore be included in the program.

## 2. Apparent Lack of Correlation in the Work.

In spite of this, no attempt was made to correlate the handwork with other parts of the program. One hour daily seemed to be just busy work. Was the handwork included merely to attract the children to the school? What values were gained by the handwork? Could the time spent in the preparation and in the actual doing of the handwork be better spent in other ways?

## 3. The Opportunity for Further Service.

The above thoughts and questions concerning handwork led to a serious consideration of this problem. With a knowledge of the conditions in the mining districts of southeastern Ohio and an opportunity to serve there again in the summer of 1930, the writer decided to study the values of handwork there.

## B. The Area of the Investigation.

### 1. The Daily Vacation Bible School Movement in the District.

The beginnings and the development of the Daily Vacation Bible Schools in the mining districts of southeastern Ohio are similar to those in other districts of the world. No definite statistics are available, but undoubtedly this work which brings joy and is an inspiration to those who give willingly of their time and energy year after year, has influenced the lives of many residents in that section of the state. The present superintendent of religious work among the miners started Daily Vacation Bible Schools there by organizing two schools in 1915. This number has steadily increased, until in 1930 the plans formulated by him and his co-workers were used in eighty-seven schools in that district and in other sections of the state.

These schools have been conducted by teachers from various schools and colleges. Under their leadership, several theological students, many college men and women, public school teachers, high school students, and local helpers as well, have been teaching a large number of children during the hot summer days. It is interesting to note that many are now teaching, who formerly were themselves pupils in the Daily Vacation Bible Schools in these districts.

## 2. Conditions Under Which the Schools Are Conducted.

The educational program for the schools is worked out yearly by permanent workers and Christian social service directors in the district to meet the needs of the children in those districts. The lessons and stories are in most instances written by ministers and other consecrated leaders in the district. The handwork for the boys and girls is worked out by the administrators of the system. In making plans for the handcraft to be used in the schools which dot the area near the Ohio River, certain factors have had to be kept in mind. Most of the schools are held in one or two-room buildings, such as village churches, school-buildings, town halls, and store-buildings. With such a variety in the types of working space it is difficult to count on adequate equipment. Moreover, because of a lack of funds, which results in an inadequate teaching force, it is impossible to carry on an elaborate program of handwork. Of necessity, because of the limited time for training, teachers need to learn the technique of the handcraft quickly. In these districts where there are many children who do not come under Christian leadership regularly, administrators feel that it is best to reach many children with a simple program of essentials, rather than to have an elaborate program for a smaller number.

### 3. The Program Used in the Schools.

The program given and followed in nearly every school, unless hindered by local circumstances, last two and one-half hours. The first one and one-half hours are devoted to the opening period of worship, including the salutes to the flags, hymnology, stories, (Biblical and secular), and memory work mainly, with rest periods of cheers or exercises or both. In these schools it is necessary, because of the lack of teachers, to have the junior and intermediates meet together for the first part of the program. The last hour is devoted to the handwork and the closing exercises, which usually consist of a hymn and prayer. The classes often meet in the same room for their handwork. Although the handwork for the two classes is usually similar, such as sewing for the girls and woodwork for the boys, the handwork for the juniors is more simple than that for the intermediates. Most of the schools are conducted in places where neither music nor handcraft is taught in the public schools and thus it furnishes new and attractive experiences for the children. Before the schools begin the supervisors, teachers, and many local helpers meet annually for a two-days' conference. At this conference, administrators explain the various parts of the program and demonstrate the methods of teaching to the teachers. Opportunities are given to learn the handcraft and even to make a few samples.

## II. A REPORT OF THE INVESTIGATION AND EXPERIMENT.

### A. Preparation of the Questionnaires.

In the spring of 1930, when the problem was definitely taken as one for detailed study, the district just described-the mining districts of southeastern Ohio-was selected to make the study.

The field was chosen because of the writer's acquaintance with leaders in the district. Conditions of foreigners in this district who are reached through Daily Vacation Bible Schools are similar to those in many other foreign districts throughout the world. The program prepared for them, however, is identical with that for children in some of the prospering communities in other parts of the state, for leaders in other churches received the same programs for use in their respective churches.

Although the writer planned to attend the annual conference for leaders held in Steubenville, Ohio just before the schools started, it was felt that the desired information could hardly be gained from leaders and workers during that time through personal conferences only. Leaders were to be interviewed whenever possible and the attitudes of the teachers regarding handwork were to be noted. Beyond this however, it was felt that in order to receive a fair estimate of the practical values of handwork, questionnaires filled in by the teachers would aid considerably.

The questionnaires were then prepared to be distributed among the leaders during their service on the field.

#### B. Attendance at the Conference.

While at the annual conference, or "two-day institute", in June, the writer met and talked with a number of the leaders. All were present, preparing for teaching in the Daily Vacation Bible Schools in the district. During the four sessions the various elements of the program were demonstrated and discussed. The teachers were urged to be familiar with all phases of the program to be used daily. The last part of every session, which amounted to at least three-fourths of an hour, was given over to training for the handcraft period in the Daily Vacation Bible Schools. Most of the teachers were

encouraged to learn how to teach all the handcraft given. The handwork for girls eight and nine years of age was the hemming and embroidery of dish towels, while girls ten years and over were to make either nightgowns or pajamas. Directions for the sewing were dictated by the supervisor and samples of the finished articles were shown. The teachers who did not know how to make some of the stitches required were allowed to practice on sample materials in order to be better prepared to teach the sewing. Patterns to be used were laid on the material so that the teachers would know how to use them in their schools. All materials, patterns, and the like were sent to the schools beforehand. The boys' work consisted chiefly of stippling on wood, for the making of such articles as picture frames, match boxes, neck-tie holders, comb and brush holders, letter-holders for desks, and flower stands. The smaller boys were to make the more simple pieces. Manuals describing all the articles suggested for the boys' work were distributed. In these manuals pictures of the articles and full directions for making them were given. During the institute all the teachers made at least one article which could be used as a sample to show to the children. The handwork for the kindergarten consisted of coloring pictures, folding paper into various forms, and pasting. For them, the handwork often represented some lesson or some feature of the secular story told. Directions for the handwork for the kindergarten children were included in the regular manual of the daily programs. Along with it, an envelope containing samples was given to each teacher.

With this preparation as a background the teachers then scattered to their respective places of service. Most of them were to teach for five weeks. Inspired for service and longing to help the children, the teachers eagerly sought to carry out a well-planned

program. All the teachers were to do the same piece of work in the same way. Although most of the communities had similar needs, no provision was made to meet the needs of special individual communities. No consideration was made of the special interests and abilities of children in the various towns. Few, if any, knew of the conditions in the districts in which they were to serve. Upon reaching their places of service the materials to be used were to be given to them, so that they might prepare for the work in the schools.

### C. Conducting Schools.

#### 1. Introduction.

With this same preparation, the writer was ready to serve as teacher and supervisor in the schools in the district. During the term of ten weeks the writer had the privilege to serve in four schools. Because of her realization of the problem and her eagerness to make a study of the values of handwork, the experiences were found to be exceedingly interesting. While aiming to make handwork very worthwhile there was the constant desire to test the handwork as to its values in the program.

In the district in which the writer was privileged to serve, that is in the Steubenville and St. Clairsville Presbyteries, most of the children come from very poor homes. Many of the parents are indifferent to better ways of living, to higher ideals, and to religion. The children represent a number of nationalities. Many are Italians, some Hungarian, Polish, Armenian, Slavish, Austrian, as well as some from other countries. In some of the centers there are many negroes, while in others children come from poor American homes. The religious training of the children, other than that given in the Daily Vacation Bible Schools, is decidedly limited in most cases. In a



few of the towns no church exists, and in many other there is no resident pastor.

## 2. The Four Schools.

### a. Steubenville.

In the first school, the Steubenville Italian, practically all of the children were Italian. Many of them came from Catholic homes, while a number represented homes where the parents were antagonistic toward the Protestant religion.

The writer arranged the handwork for the boys daily. Each afternoon pieces of wood for the articles were marked off ready for sawing the next day. The designs which were to be used were transferred on the wood for the little boys and on heavy paper for use by the older boys, who could put their own designs on the wood. In this school the handwork proved to be an attraction for the children. They were enthusiastic about their work and in the minds of most of them handwork was of the greatest importance. The boys, in particular, were eager to make many things and thus worked constantly and often hurriedly. The task of the teacher during the handwork period was to show the boys how to stipple the wood and to encourage neat work. Many desired to make things hurriedly, rather than to make a few things well. Samples of work that was well done were shown to encourage them to try to be neat about their work. Because of this eagerness there was very little conversation during the handwork period. Interest in the work was an important value developed along with persistence, promptness and accuracy. It was evident, during this period, that a respect for the rights of others and a habit of neatness were developing despite the apparent impatience of the children at first. In this school, though handwork was an attraction, it seemed to be worth-

while, for many children, once in the school, became interested in other parts of the program as well as in the handwork.

b. Fernwood.

For the first time, in 1930, the children of poor Americans in Fernwood were privileged to have a Daily Vacation Bible School. The entire program was new to them and they were intensely interested. To think that the girls and boys were really going to make things thrilled them. On the first day when the kindergarten children went out to play, one of the older boys remarked, "We will play when we use our hammers". To them handwork was a diversion and in most instances it was secondary in importance to the other parts of the program. Although to these children the work was enjoyable, the teachers were kept very busy during the first week of the term. For the girls' sewing all of the nightgowns had to be cut out within the first three days in order that they might have work to do. The towels for the junior girls had to be cut into the proper lengths, but the stamping of designs on them was left until later in the term. Handwork for the boys meant the sawing of some wood or the stamping of designs nearly every day during the term. Often the handwork period seemed too long to the children. However, the enthusiasm for the work as a part of the program apparently contributed values of vital importance in Christian living. It was truly a joy to work with the children as they tried to be neat, kind to one another, helpful, and to be more like the Christ of whom they were learning through the Bible stories.

c. West Point.

Some of the children at West Point had attended the Daily Vacation Bible School which the writer had started the year before.

It was encouraging to see that in the summer of 1930 the enrollment was nearly doubled. Approximately one-half the children were foreigners and most of them did not attend Sunday School regularly. In the minds of most of them handwork was of great importance in their Bible School. A few were indifferent and preferred to watch others or to help with the work in the kindergarten. The handwork was preferred over that of the former year, when the girls made dresses and the boys knotted hammocks. Many of the children, in fact, were most enthusiastic. For the girls in this school and in the one to be described later over sixty yards of muslin were cut up into night-gowns and pajamas. Most of this cutting was done during the first week by the writer and one assistant. The work was of such a nature that but two could work at one time. Towels were cared for as described above. The handwork for the boys was prepared as it was required to keep them busy. Handwork in this locality helped greatly in attracting the children to the school, for they were eager for it. Nevertheless, it was interesting to note that some of the children who had been especially interested in the handwork the summer before seemed, this summer, more interested in other parts of the program. Skill was developed. Cooperation among the children was especially noted. The older children were happy to help the younger ones and a fine Christian spirit seemed to exist among all during the handwork period. In this locality the parents became interested in the school through the handwork of the children. Because of this interest indifference toward the Christian work is gradually being replaced by loyalty in supporting the work.

#### d. Hammond.

In a new school, Hammond, held in a one-room public school building, and attended chiefly by children of Christian parents, the

first part of the program consisting of Bible memory work, stories, hymns, etc., seemed more attractive to the children than the handwork. The period allotted for the handwork seemed too long, and only because of the influence of the teacher and because of the required home work, the articles were completed for the commencement exercises. Despite this lack of interest, cooperation, some skill, and a degree of unselfishness were developed. In this case the school might have been conducted with intense interest without having handwork.

### 3. Summary.

The experiences of the writer were in schools, some of which were attended chiefly by foreigners while others were attended wholly by Americans. In all cases the children came from either average or poor homes. Conditions were such that the children were deprived of the opportunity to make things in their homes or in the public schools. Consequently the handwork as a part of the program appealed very much to the children. In some instances the children worked enthusiastically while in others the time allotted seemed entirely too long. The writer noticed that where the schools were started for the first time it seemed as though handwork was given a secondary place in the minds of the children. The preparation of the materials and the planning for the handwork period required a great deal of routine work at each of the places described. Although at times the work appeared monotonous still the realization of the joy as well as other values which the children should receive was encouraging. The values, which, in the estimation of the writer, were developed through the use of handwork will be discussed later.

### III. A SUMMARY OF FINDINGS OF THE INVESTIGATION AND EXPERIMENT.

#### A. Information Gained From the Administrators of the System.

The writer had hoped that it would be possible to have interviews with the administrators during the conference. However because of the many demands made upon them in order to have the teachers properly assigned for their work it was impossible to have lengthy interviews. The one dominant emphasis placed on the handwork to be used was the wish that it be practical.

##### 1. Information from the Supervisor of the Girls' Handwork.

When the supervisor who was responsible for the girls' work was questioned as to why handwork was used and why the one type was chosen, she replied that she really did not know, except that it gave the children something to do which was interesting and practical.

##### 2. Information from the Organizer of the Boys' Handwork.

The minister who planned the boys' work was one of the teachers and his report of the values will be included with the reports later. He stated at the conference that the type of boys' work to be used had been used successfully a few years before. As he worked with the teachers, showing them how to make the articles, he emphasized the need of demanding neat and accurate work from the boys in order that it be very worthwhile.

##### 3. Information from the Superintendent of the Schools.

While it was impossible to find sufficient time during the conference, really to learn the reasons for and the value of handwork from the Superintendent of the Schools, he was very much interested in

the study. Later a lengthy letter was received from him giving his opinions regarding handwork. His opinions may be summarized as follows:

(1) Handwork is of value because the girls and boys receive much joy in doing it. The instinctive craving to make things is satisfied by the use of handwork. Many of the boys in particular do not have the opportunity of using tools and making things in their own homes, because of poverty and ignorance as to methods of making things. Because girls and boys over eight years of age are interested in making real things, they have been given the opportunity to make practical things for their homes or for themselves.

(2) Beyond the joy which comes to the children by making things, the children receive training which trains not only their hands but also their heads. There is a three-fold development-(a) the ability to use the hands,-(b) the stimulation of an interest in making useful and beautiful things,-and (c) the development of mental powers.

(3) Handwork is of value because it makes an appeal to parents who have no idea of the worth of spiritual training, but are anxious to have their girls and boys do things. This is especially true in mining districts where many are not only indifferent but even antagonistic toward religion. The support of such parents has been won in this way.

(4) The handwork period provides a time when the teachers and pupils may make closer contacts. The closer contacts result in greater interest on the part of the pupils in the religious teaching. On the part of the teacher a greater realization of the children's needs and abilities grows and results in a finer fellowship.

(5) With reference to correlation, Rev. John Sharpe, the

superintendent, states that if the handwork is worthwhile it can always be correlated. If handwork must go along with the daily Bible lessons, he says that he has failed. In his estimation he feels it much more important to give the children real worthwhile projects in which they will be interested and from which they will gain real values. (The use of the term 'project' here is to be questioned).

(6) Another value comes with the exhibit of handwork prepared for the commencement exercises. Many people may be drawn to the school because of their interest in the handwork. The superintendent states that he has seen villages enthused over religious education and the values of the Bible training given in the Daily Vacation Bible Schools, as a result of being drawn to the commencement exercises by the children.

#### 4. Summary.

By way of summing up the values of handwork as expressed by the administrators we notice that the practical value is stressed. It was the desire that values such as neatness, accuracy, and self-development should result. Besides these values and the joy which the children received in the handwork, it made an appeal to many parents who were indifferent toward religion. While correlation with the Bible lessons was missing, the administrators considered of greater value to have worthwhile, interesting handwork carried out under the leadership of Christian teachers.

#### B. Information Gained From Teachers Throughout the System.

##### 1. Distribution of the Questionnaires.

Near the end of the fourth week of the five-weeks term of Daily Vacation Bible Schools, the questionnaires prepared were, at the

request of the writer, mailed to the teachers by the Superintendent. No record of the exact number sent was kept. However from a list of the schools conducted during the first term and the number of teachers in each school, fifty-two paid teachers were sent to twenty-six schools in the district. We can assume that most of them received questionnaires. From the chart to follow we may note that thirty-two reports were received from twenty schools. The writer worked in three schools which are not included in this report. Of the fifty-two teachers, a few were kindergarten teachers who probably did not report, because the survey did not concern the kindergarten work as much as the junior and intermediate work. On the whole the reports represent the estimates of a large percentage of the workers in the district.

A copy of the questionnaire is attached.



## QUESTIONNAIRE

A STUDY OF THE VALUES IN HANDWORK IN DAILY VACATION BIBLE  
SCHOOLS.

NAME \_\_\_\_\_ ADDRESS \_\_\_\_\_

PERMANENT ADDRESS \_\_\_\_\_ NAME OF SCHOOL \_\_\_\_\_

NUMBER OF CHILDREN \_\_\_\_\_ TYPE OF CHILDREN(nationality) \_\_\_\_\_

1. Was the handwork adapted to your group? \_\_\_\_\_
  - a. Was it too easy? \_\_\_\_\_
  - b. Was it too difficult? \_\_\_\_\_
  - c. Was it neither too easy nor too difficult to challenge the group to better work? \_\_\_\_\_
2. What was the attitude of the children toward the handwork? \_\_\_\_\_
  - a. Were they interested and enthusiastic? \_\_\_\_\_
  - b. Were they indifferent to it? \_\_\_\_\_
  - c. Were they antagonistic to it? \_\_\_\_\_
3. What was the relation of the handwork to the other work in the school? \_\_\_\_\_
4. How important a part in the school did the handwork have? \_\_\_\_\_
  - a. Was it more important in the minds of the children than the Bible lessons, etc.? \_\_\_\_\_
5. What values were gained through the handwork? \_\_\_\_\_
 

Skill _____	Persistence _____
Unselfishness _____	Interest in work _____
Service _____	Neatness _____
Accuracy _____	Cooperation _____
Giving _____	Promptness _____
Other characteristics _____	
6. Kindly note any interesting incidents or topics of conversation during the handwork period. \_\_\_\_\_

## 2. Synthesis of the Teachers' Estimates of the Value of the Handwork.

## a. Replies to the Questionnaires.

The following chart summarizes the estimates of the teachers, as indicated in the questionnaires returned.

Table I.

## A SYNTHESIS OF THE TEACHERS' ESTIMATES.

	SCHOOLS	No. of Chi'n	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	Glen Robbins	46	X	X	No.	1	X					X	X	X	-	X
2.	Hollister	40	X	X		2				X		X	X	X		
3.	Cross Creek	30	X	X	Int	2		X		X		X	X	X	X	
4.	Two Ridges	42	X	X		2	X	X		X	X	X	X	X	X	X
5.	Irondale	175	X	X	No.	2	X			X		X	X	X	X	
6.	County Home	35	X	X	Int	-	X		X	X		X	X	X	X	X
7.	Connerville	20	X	X	Lit	3				X	X	X				
8.	Crescent	62	X	X	No.	2	X	X	X	X	X	X	X	X	X	X
9.	Dogtown	16	X	X	Dr.	2	X	X	X	X	X	X	X	X	X	X
10.	Dogtown	11	X	X		1	X	X	X	X			X		X	
11.	Dogtown	14	X	X	Dr.	1	X	X	X	X	X	X	X	X	X	X
12.	Warnock	41	X	-	Dis	1	X			X	X	-	X	X	X	X
13.	Warnock	-	X	-	Int	1	X					-	X	X	X	X
14.	Haydenville	110	X	X	Int	1	X			X		X	X	X		
15.	Steubenville	96	X	X		1	X					X	X	X	X	X
16.	Steubenville	-	X	X	Dr.	1	X	X	X	X		X	X	X	X	X
17.	Duncanwood	61	X	X	-	1	X	X	X	X	X	X	X	X	X	X
18.	Duncanwood	-	X	X	-	-	X	X	X	X	X	X	X	X	X	X
19.	Ramsey	14	X	X	Int	1	X			X		X	X	X	X	X
20.	Ramsey	21	X	X	Int	-	X	X		X		X	X	X	X	X
21.	Ramsey	19	X	X	Imp	-	X	X	X	X		X	X	X	X	X
22.	Piney Fork	14	X	X	Dr.	-	X			X		X	X	X		X
23.	Piney Fork	45	X	X	No.	-	X	X		X		X	X	X	X	
24.	Piney Fork	60	X	X	No.	2	X	X		X		X	X			
25.	Webb Mine	17	X	X	Dr.	-	X	X	X	X		X	X	X	X	X
26.	Dillonvale	34	X	-	Dr.	2	X	X	X	X		X	-	-		
27.	Dillonvale	35	X	X	Dis	2	X	X	X	X	X	X	X	X	X	X
28.	Dillonvale	43	X	X	No.	2	X			X		X	X	X	X	
29.	Harregette	5	X	X		2	X					X	X	X		
30.	Harregette	29	X	X	Int	2	X	*	-	-	-	X	X	X	X	X
31.	Canton	150	X	X	Imp	1	X			X		X	X	X	X	X
32.	Diamond	30	X	X	Dr.	1	X	-	X	X	-	X	X	X	X	X

Explanation of Table I. The crosses in the various columns represent favorable estimates regarding the following values, and answers to the questions in the questionnaires. The dashes indicate estimates suggesting only the partial realization of the values listed.

The numbers at the top of the columns, both in Table I and in Table II, stand for the following:

1. Adaptation of the work.
2. Attitude of the children toward the work.
3. Correlation of the handwork with the other work.
4. Place of the handwork in the school.
- 5-14. Values gained through handwork.
  5. Skill.
  6. Unselfishness.
  7. Service.
  8. Accuracy.
  9. Giving.
  10. Persistence.
  11. Interest in work.
  12. Neatness.
  13. Cooperation.
  14. Promptness.

Table II.

A BRIEF SUMMARY OF TABLE I.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
32 reports														
20 schools														
1,315 children														
Favorable reports	32	29			29	15	13	27	9	28	30	29	24	20
Values partially realized		3				2	1	1	2	2	1	1	1	
Number not checked					3	14	18	4	21	2	1	2	7	12
Total	32	32			32	32	32	32	32	32	32	32	32	32

Column # 3 Correlation of the handwork with the other work in the school may be summarized as follows:

No----Six reports definitely stated that there was no correlation.

Lit---One stated that there was a slight relation to the other work.

Int---Seven reporters regarded handwork as just an interesting part of the work.

Dr----Seven reported handwork as a drawing card for the schools.

Imp---Two simply stated that handwork was an important part of the program.

- ---Two regarded handwork of equal importance with the other parts of the program.

(These replies, on the whole, indicate a lack of appreciation of the possibilities of correlation).

Column #4 Place of handwork in the schools may be summarized as follows:

- 1----In eleven reports handwork was ranked as being first in importance.
- 2----In twelve reports handwork was ranked second. In these instances Bible work or singing was put first.
- 3----One report placed handwork third in the program of the school.
- ---Eight teachers stated that handwork was of equal importance with the Bible and other parts of the program.

Of the one thousand three hundred fifteen children who had handwork under the supervision of the teachers whose estimates are considered, six schools were reported as having all American children. Some of the schools were held in districts where there are many nationalities represented. Of the nationalities mentioned often, the Italians rank first. Others reported are Hungarians, Slovaks, Slavish, Austrian, and Prussians. One teacher reported a large number of negroes. Some in making their reports, wrote that the children were of foreign nationalities without mentioning the respective nationalities.

In reply to question number six, regarding interesting incidents or other values, the following reports were made. Other values of handwork listed are humor, honesty, satisfaction, patience, industry, pride, concentration, willingness to please, and aspiration. Five reports, in answer to this question, stated that handwork was considered an attraction or 'drawing card' for the school. One teach-

er made the statement that handwork was a waste of time and material. Another reported that the children felt that they quit work too soon. According to one report the children were eager to make difficult things.

As to conversation or activities during the handwork period, singing, the discussion of a game called Bible base-ball, and the telling of stories were reported. One teacher stated that handwork provided a means of expression for timid girls. Christian ways of living were practiced in the handwork period in the estimation of one leader.

### 3. Summary and Interpretation.

The thirty-two reports indicate the estimates made by teachers of one thousand three hundred fifteen children. Reading between the lines of these reports, we are able to see the conception of teachers regarding the values of handwork. It is apparent from the reports given that some of the reports may have been filled in hurriedly. Because of the variety of answers received to certain questions, it seems as though some of the teachers did not understand the inherent values possible in handwork through relation to other parts of the program. While these reports may not be fully reliable the findings represent opinions which are probably typical of the majority of Daily Vacation Bible School teachers. For this reason, they are of decided value in this study.

Reviewing the estimates made on the questionnaires we see that, all considered, the teachers considered the handwork adapted to the needs and abilities of the children. As to the attitude of the children toward the handwork, most of the teachers reported that the children were interested and enthusiastic. In answer to the question regarding the correlation of the handwork with the other work in the

school a few definitely stated that there was no correlation while others replied in ways which seemed unrelated to the question. This, as already suggested, indicates a narrow conception of handwork. There was disagreement as to the place of handwork in the program of the schools. Only one-third placed handwork first in the program. The remainder stated that it was of equal importance with the other parts or of a secondary nature. Looking over the list of values checked we find that the following were checked most often, which would indicate that they are foremost: interest in work, neatness, skill, persistence, accuracy, and cooperation. Statements that the handwork served as an attraction to the children and that Christian ways of living were practiced during the handwork period reveal impressions which the teachers received in their contacts with the children. The estimates made, on the whole, are favorable regarding the use of handwork in the Daily Vacation Bible Schools in the district.

#### C. Information Gained Through Personal Experiences.

The values for handwork which the writer found as a result of the summer's experiences are similar to those which other teachers found. Handwork served as an attraction in two of the schools in particular. In the other schools, conducted for the first time in the summer of 1930, the handwork seemed to be of much less importance than the other elements of the program. In instances where the handwork did attract the children, their parents like-wise became interested in the handwork and often in the rest of the program as well. During calls at the homes, for example, mothers related that the girls practiced sewing on scrap materials during the afternoons. Beyond this interest in the work which manifested itself thus, similar interest in the en-

tire program of the school was reported. Some of the mothers stated that they knew just what went on in the school in the morning, for during the afternoon or early in the evening the children would play Bible School. Besides the interest in the work, which was apparent during the handwork period, as well as from these reports given by the parents, values as skill, neatness, persistence, and unselfishness were developed.

There was no correlation of the handwork with the rest of the program in the schools. The work as planned was worthwhile, so far as it went, in that persistence was required for a period of time in order to complete the work. The handwork period provided opportunities for the development of fine Christian ideals. Although there was no definite correlation, the writer found that she could lead the children in their conversations to talk of Jesus and of fine ideals.

Over against these favorable impressions received regarding the handwork, the writer found that it was necessary to spend a vast amount of time preparing for the handwork especially during the first week. Part of this time might have been better spent in arousing interest in the school. The writer found also that the time used for handwork tended to minimize the time which should have been used to prepare for the other parts of the program.

On the whole, however, handwork as a part of the program seemed to meet a real need, not the least of which was the interesting of the parents in the religious work of the community.

#### IV. CONCLUSIONS.

The realization of the problem, that is the evaluation of handwork in the Daily Vacation Bible Schools, which was formulated on the basis of experiences in the summer of 1929, led to its serious con-

sideration in 1930. The area of the investigation, the mining districts of southeastern Ohio, is one in which the writer served as teacher and supervisor. Being familiar with conditions there and with the administrators and many of the teachers it was felt that greater interest in the problem would be taken there than elsewhere. The conditions under which the schools were conducted were far from ideal. Nevertheless the administrators engaged not only Christian workers, but teachers who had some knowledge of methods of teaching as well. Beyond this the administrators conducted a two-day conference to give special training for teaching in the Daily Vacation Bible Schools. The program which had been prepared for use in all the schools, was explained at the conference. Opportunities for practice in the technique required for the handwork were given. Thus the teachers went out to their respective schools specifically trained to carry out a definitely planned program.

The investigation and experiment were carried on by the use of questionnaires distributed among the teachers, by participation in the conference, and by actual personal experiment with handwork while conducting four schools.

Findings as a result of the investigation represent the opinions of more than half the workers in the district. In many respects the reports from the administrators, the teachers, and the personal findings are similar. They indicate that many worthwhile values such as neatness, interest in work, cooperation, accuracy, and persistence are developed. One outstanding value of handwork, according to the reports, was that it served as an attraction to the children and to many parents. A few objections to its use were given, among them the chief being the vast amount of time necessary to prepare for the work.

With these findings before us, we are now ready to compare



the values in this investigation and experiment with the theoretical values set forth by certain modern religious educators and to draw conclusions as to the value and the place of handwork in the Daily Vacation Bible Schools.

CHAPTER IV.

SUMMARY AND CONCLUSIONS.

## CHAPTER IV.

## SUMMARY AND CONCLUSIONS.

I. COMPARISON OF THE PRACTICAL VALUES OF HANDWORK, FOUND  
BY INVESTIGATION AND EXPERIMENT, WITH THE THEORETICAL  
VALUES OF HANDWORK, SET FORTH BY CERTAIN MODERN  
RELIGIOUS EDUCATORS.

As a basis for our comparison of the theoretical and practical values of handwork, we have the views of two groups of individuals. In the second chapter, the opinions of a highly trained group are listed. The values stated by these modern religious educators, while termed theoretical values, have been formulated only after careful experimentation. In the third chapter, we have the opinions of a group trained specifically to carry out a special piece of work. In contrast to the first group, these, for the most part, have had no special training in religious education and have therefore, in all probability, no conception of the possibilities of purposive activity as set forth by educators. Their reports, of necessity, must therefore have been based upon subjective opinion. These facts must be kept in mind as we make our comparison.

A. Summary of Theoretical Values.

In order to facilitate this comparison, we shall again list the theoretical and practical values of handwork found in our study thus far. The theoretical values, it will be recalled, are as follows:-

(1) The desire of the children to make things and to express themselves is satisfied.

(2) Energy which may otherwise be misdirected is used up.

(3) Impressions of lessons may be deepened by the use of handwork.

(4) Special lessons may be illustrated by handwork.

(5) Handwork may be used to develop the spirit of altruism.

(6) Handwork in religious education is of value in itself because the children are working together in a Christian atmosphere under Christian leadership.

(7) The interests of the parents may be gained through the use of handwork.

(8) Handwork as a part of a real experience may lead to other experiences of vital significance.

(9) Handwork gives practice in Christian ways of thinking, feeling, and acting.

(10) Ideals and habits of right conduct, good manners, truthfulness, kindness, cleanliness, promptness, willing cooperation, and regard for the rights of others should be formed through handwork.

(11) Social attitudes within the group, as the members work happily together, should be cultivated.

(12) Influences for right living which will carry over into later life should result.

#### B. Summary of Practical Values.

Looking back over the practical values included in our findings, we note the following:-

(1) The desire of the children to make things and to express themselves was satisfied.

(2) The handwork given was of a practical nature rather than ornamental.

(3) The children received joy in the handwork.

(4) Energy which might be misdirected was used up.

(5) The interests of the parents was gained by the use of the handwork.

(6) Handwork served as an attraction to gain attendance in the Daily Vacation Bible Schools.

(7) The values of handwork considered foremost by the teachers are interest in work, neatness, skill, persistence, accuracy, and cooperation.

(8) Unselfishness, service, a spirit of giving, promptness, humor, honesty, satisfaction, patience, industry, pride, concentration, the willingness to please, and aspiration were values seemingly gained by some children through the handwork.

(9) Opportunities for Christian living were given in the handwork period.

#### C. Points of Similarity and of Difference Between the Two.

Comparing the two lists we find that there is some similarity between them, namely: the desire of children to make things was satisfied; energy was used up; the interest of the parents was gained; practice in Christian ways of thinking, feeling, and acting was given; values such as unselfishness, patience, kindness, neatness, skill, cooperation, and regard for the rights of others were developed. Some of the values which it is claimed should result from the use of handwork, however, were not realized according to the second list. These were: impressions of lessons may be deepened by the use of handwork; special lessons may be illustrated by handwork; handwork may be used

to develop the spirit of altruism; handwork as a part of a real experience may lead to other experiences of vital significance; influences for right living will carry over into later life should result. Recognizing these points of difference, we are now faced with the question, Why were these values not realized? It may be that certain principles which the educators suggested were not carried out. Let us review the principles suggested to see whether we can account for this lack.

#### D. A Review of the Principles.

(1) The handwork should be adapted to the interests and abilities of the children.

(2) The handwork should be correlated with the lesson being studied.

(3) The handwork should be educational, purposeful, and be governed by a service motive.

(4) The teachers of handwork should understand the values inherent in handwork as used in the teaching of religion.

(5) Adequate equipment and time should be provided.

(6) Growth of the children is the first consideration in the use of handwork and the activity should involve all of their abilities.

(7) Freedom of thought and action should be given in the activities.

(8) The activities should be purposed, planned, executed, and judged by the children and the teacher.

(9) The activity should be such as to challenge the children to religious growth and the practicing of Christian attitudes and Christian conduct.

### E. A Testing of the Handwork in the Light of the Principles.

From the results of the investigation we note the following:-

(1) The handwork, according to the statements made by the administrators and teachers, was adapted to the interests and abilities of the children. However, in view of the fact already pointed out, that every group had exactly the same handwork to do, there may be a question regarding this point.

(2) The handwork was not correlated with the lesson being studied. The program given in the schools consisted of a series of separate elements rather than of a group of elements unified about some center of interest.

(3) The handwork was educational. The children from all accounts did seem to derive some benefit. However it was planned by the administrators and, one might say, it was an end in itself rather than a means to an end, which would contribute toward religious growth.

(4) The teachers were trained well for this specific piece of Daily Vacation Bible School work. Nevertheless, their special training was given to them hurriedly and no conception of the underlying objectives and principles, nor of the possibilities of purposive activity was presented.

(5) The equipment was inadequate, but there was plenty of time.

(6) The handwork did not involve all of the abilities of the children.

(7) Freedom of thought and action was not given in the activities.

(8) The activities were not purposed, planned, executed, and judged by the children and the teachers. The handwork was

planned by a few administrators.

(9) The handwork was not such as to challenge the children to religious growth and the practicing of Christian attitudes and Christian growth.

On the one hand, then, we have the failure of the administration to provide for the application of all the principles held to be fundamental in the direction of activity; and on the other hand, we have the failure of the particular handwork investigated to realize all the possible values set forth. In the light of our study, it is surely safe to assume that there is a vital relation between these two failures.

## II. CONCLUSIONS.

From the beginning, we have seen, handwork has had a definite place in the program of the Daily Vacation Bible Schools. In order to hold the prominent place and emphasis given to it, certain modern religious educators have found definite contributions which handwork should make toward the program of religious education. The handwork or activity should be planned by the teachers and pupils together rather than by outsiders. The project or activity should grow out of life experiences and add to them. Then the life situation with which the children will come in contact with will be increased and made more real. It will add to their knowledge and appreciation as well.

In the use of handwork in one system of Daily Vacation Bible Schools we found that certain worthwhile values were realized. We cannot fail to recognize the enthusiasm for it and the possibilities of development through its use. The actual values developed seem to be but partial in the light of what might be accomplished.



The study shows us clearly that values which are very worthwhile can be realized by the use of handwork. Because of the values realized we are led to conclude that handwork has a definite place in the program of the Daily Vacation Bible Schools in this district. Nevertheless, in the light of the failures noted we conclude that changes should be made in order that the fullest possible values may be realized. This necessitates educating the corps of Daily Vacation Bible Schools teachers so that their conception of handwork may be broadened and their understanding of the principles underlying handwork may be deepened.

The handwork undertaken must be made a part of a larger activity in a unified program, in order to fully contribute the highest and best toward religious growth. More than this, it must be purposeful, <sup>if</sup> initiated by the children, at the direction and under the guidance of the teacher, for some cause which they have made their own. Throughout this process, those who teach must consistently strive to link the activity with definite Christian motives, in order that the children, too, may be conscious that it is important not as an activity in itself, but as a part of the plan and purpose of God. If these conditions are met, handwork will continue to have a decided place in the program of the Daily Vacation Bible Schools, because it will lead to definite ways of Christian living, because, in fact, it is itself an experience in Christian living.

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