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Jesuit Educational Quarterly

JANUARY 1955

BASIC FUNCTIONS OF COLLEGE THEOLOGY

JESUIT HIGH SCHOOL VOCATIONS

ANALYSIS OF NATIONAL STATISTICS 1954-1955

HIGH SCHOOL GUIDANCE

Vol. XVII, No. 3

(FOR PRIVATE CIRCULATION)

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Jesuit Educational Quarterly

January 1955

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THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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ADDRESS COMMUNICATIONS TO THE EDITOR

49 East 84th Street, New York 28, N.Y.

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JESUIT EDUCATIONAL QUARTERLY

Basic Functions of College Theology

GERALD VAN ACKEREN, S.J.

The finality of the college religion course has nearly always been expressed in terms of a deeper understanding and appreciation of Catholic truth which will issue in the formation of the "genuine and finished Christian man." Divergence of opinion begins when one tries to pin down the precise meaning of this deeper understanding and appreciation of Catholic truth and to determine the orientation of this intellectual grasp of truth to the spiritual formation of the student for his role in the Christian world. In this paper I would like to give a brief summary of my understanding of present-day views regarding the objectives of the religion course in Jesuit colleges in the United States. Then I will try to evaluate them from the point of view of a theologian, and finally draw some conclusions.

PROGRESSIVE PROGRAMS IN THE EAST

Father John Courtney Murray begins his discussion of the finality of the college religion course by defining theology as "the science of the faith in the service of the Church." Theology when taught to laymen remains theology but its method of presentation should be determined according to the service of the Church for which theology must prepare the layman.

The function of the laity in the Church, as described by Father Murray, is to cooperate with the hierarchy in accomplishing the re-Christianization of the whole life of man, not only through strictly spiritual action which aims at the religious and moral renewal of society, but through strictly social or temporal action which aims at the reform of the institutional structure of society in order that the full re-Christianization of human and secular life in all its forms may be achieved. Formation for the achievement of this special function calls for a specialized pedagogy. Theology must put the layman in the way of gaining an insight into Christian truth as an harmonious ordered organic whole, whose parts are all illumined by reference to a single interior principle of intelligibility. Moreover, this organic whole must be referred totally to the sanctification of the total life of man. The master idea giving unity to

the whole should be the *Christus totus*. The structure should center about the whole Christ and its order should be psychological rather than logical. The general quality of thought will be biblical rather than scholastic. Emphasis will be put on the communication of a total idea of Christian lay life, the layman's dedication to the full vocation of contemporary Christian man. The method of presentation will be that of pacific and total exposition rather than of analysis and argument in theses, of explanation of natural and scriptural analogies rather than of exhaustive conceptual analysis in terms of philosophical categories.

According to Father Murray, then, lay theology would abandon the "scientia Dei et beatorum" standpoint of Thomistic theology in favor of the *Christus totus* formula of Augustine and the unction of St. Bonaventure. The objective of teaching lay theology should be to give an intelligent insight into Catholicism as an organic whole, as really one truth which is the mystery of Christ which will make the student conscious of, and equipped for, his responsibilities as a layman and as a member of the elite among the laity, in our contemporary world.

Emphasis is on communicating the vital, concrete, inspiring, integrating idea of the supernatural, which is Christ. Living the idea will be the hoped-for result. "We can only give them the Word," says Father Murray, "and trust that the Word will make them live." We must aim "so to present the Word that they will see It demands an answer from them. We can help in showing them the answer in terms of life, but they have to furnish the answer themselves."

THE LEMOYNE PLAN

In the LeMoyne plan, Father John Fernan also insists on communicating a deeper understanding of Catholic truth as an organic whole whose central point of reference is Christ, but he differs from Father Murray in being preoccupied with bringing the truth to bear more immediately on the students' life. This pre-occupation with the immediate psychological effectiveness of the truth reveals itself in many ways in the LeMoyne plan. For example, in the statement of objectives, Father Fernan says that the Catholic truth is to be presented in such a manner that the students be impelled to live out intelligently their functions as members of the Mystical Body. We find the expressions, "impelling motivation," "Ignatian realization," "Ignatian objective." The course is lined up according to the fundamental principles of the Spiritual Exercises. It would seem that the finality of this course is as much like an Ignatian retreat as is possible for the classroom.

While Father Murray is certainly occupied with the problem of orient-

ating the truth toward Christian living, Father Fernan is pre-occupied with this function of the course. With Father L. A. O'Connor of Holy Cross College, Father Fernan would say: "If what you teach in the religion class is not motivating, then toss it out." Father Murray is one step removed from the immediately practical order. He says: Give them the Word; the Word will make them live.

BOSTON COLLEGE PROGRAM

Father William J. Casey of Boston College stresses the point that college theology is an intellectual discipline to be distinguished from the moral discipline of religion. He would appeal primarily to the intellect. First, the truth is to be demonstrated. Secondly, the truth is to be realized. Therefore, no arid intellectualism like the theology of the seminary, but a dynamic grasp of the real which by its own power moves the student's will and heart. The appeal to the will is indirect. We can only give the Catholic vision; we cannot give them the Catholic life nor make them live it. This spiritual formation must be given through information, not through a devotional approach to the subject. "In the long run," says Father Casey, "the historical and chronological, the dogmatic and scientific approach is safer and more effective for the majority of students." Father Casey perhaps leans more to intellectualism in college theology than Father Murray, but, as he says, it is a vital intellectualism.

In the above-mentioned programs insistence is put on totality of view, on the insight into Catholic truth as an organic whole, in which the inter-related parts are united into one vision of reality in virtue of a single integrating principle. For Father Fernan (also for Father Casey) the focal point is Christ the Life of the World, the *Christus totus*. At Holy Cross College the master idea of the curriculum is rather "God's plan for man" in which the *Christus totus* takes its proper place.

In the method of communicating this deeper understanding of Catholic truth as an organic whole, Fathers Murray and Fernan follow the psychological approach, sometimes called the historical approach or the order of discovery as opposed to the logical, argumentative approach. At Boston College Father Casey combines the historical approach in the first two years (where Holy Scripture and the Church in History are taught) with the logical approach in the third and fourth years (where dogma is taught). The scholastic method which proceeds by theses, analysis, and argument is generally rejected.

Significant also in these programs is the use made of Sacred Scripture. The Le Moyne plan uses the New Testament as the fundamental source from which Catholic doctrine is to be drawn. The Boston College pro-

gram uses both New and Old Testament in the first two years but gives emphasis to tradition and to the teaching authority of the Church in the third and fourth years. Father Murray demands an abundant use of the New Testament for the concrete historical introduction to Catholic truth, but is equally insistent throughout the course on the tradition and teaching authority of the Church for the development of the dogmatic formulation of the truth. It was Father Murray's wish from the beginning that a collection of documents representative of Christian tradition should serve as a companion volume to the New Testament.

THE ACADEMIC MIDWEST

Religion departments in the Midwest have not formulated objectives with the same precision and detail as the Progressives of the East. Reference is frequently made to the Academic Midwest, with overtones indicating that the religion course is regarded primarily as an intellectual discipline designed to give the student that intellectual grasp of his faith which will equip him for an intelligent Christian life. Departmental offerings are presented in view of teacher differences and student variations in order that the student may be led to select the courses best suited to his individual needs.

Hence, there is no special emphasis put on the "framework" of the religion course to provide for a unified and total view of Catholic truth as an organic whole. This does not mean that the system in the Midwest is merely a haphazard stringing together of courses, but that the needs of the particular student body are taken into account. For example, in one school half the entering freshmen either transfer or leave school by junior year. Pre-professional courses and the draft have been important factors in this exodus, and have forced the development of a program which will attempt to help these students during the two years they are with us. The large percentage of non-Catholics in some Midwest schools has brought about further adaptations. An examination of the various curricula shows that in comparison with the East, the Midwest curricula are heavy with courses in apologetics, character education, and Christian morality, especially marriage and family life. In some Midwest colleges a student may never have a formal course in the dogmatic teachings of the Church. Still for the most part we find an underlying conviction that a taste for the speculative is within the scope of the educated layman and that at least the opportunity should be provided to acquire it.

As a matter of fact, the new programs in the East are much indebted to the conferences that began at Campion. For example, Father Murray seems to have been greatly influenced by the Campion Report on Col-

lege Religion of 1938. His principle of presenting religion psychologically instead of logically was clearly stated in that conference by Father Bakewell Morrison. Also presented there was the idea of abandoning the thesis method for total, global exposition of Catholic truth as well as the notion of teaching from a social point of view.

The aim of the religion course in the Midwest appears to be the communication of that understanding and appreciation of Catholic truth which will equip the college student to lead an intelligent and apostolic life in the world. More exactly the objective is a pattern of mental and moral habits that form the genuine and finished Christian man. This objective is not as "intellectual" as that of the Boston College program, nor is it the classroom version of the Spiritual Exercises. Its achievement depends very largely, if not entirely, on the teachers' individual proficiency and initiative.

In the Midwest and South, owing largely to regional problems, greater stress seems to be put on giving the students an apologetic of the faith and providing helps toward the formation of a truly Catholic conscience in a non-Catholic pagan world.

THE TRADITIONALISTS

The traditionalist view of college theology, as represented for example at the University of San Francisco in the West and at Fordham in the East, is a rejuvenated seminary theology abbreviated and adapted to the college student. In the Far West a traditionalist curriculum still prevails with certain modifications in individual schools. Notable is a trend toward courses in Scripture and Church History. A four-year syllabus drawn up by the academy of college theology at Alma according to the principles of kerygmatic theology was presented and discussed at the California Province Institute on College Religion in December 1952. The central theme of this syllabus is expressed in the following statement: God has become man out of love for us in order to call us to a new life in Him. Thus in the West the movement away from the traditionalist view seems to be gathering momentum.

THE FOUR BASIC FUNCTIONS OF THEOLOGY

Now does a study of the nature of theology throw any light on the objectives of the college religion course? First of all, we should note that theology can be taken in three senses: 1) as a body of knowledge; 2) as a habit of intellect; 3) as an operation of intellect by which the body of knowledge is communicated and the habit of intellect acquired.

The function of the teacher of theology is to induce in the student through words, signs, and symbols the operation which terminates in theological knowledge to be possessed as a habit. This operation both communicates a knowledge and generates a habit.

How does this operation proceed? The teaching of theology accomplishes its results only in a gradual manner. The operation terminates first in faith on the part of the disciple, who is then led on to understanding and wisdom in a vision of world order, and to the command of wisdom to accomplish this order. St. Thomas describes this process as follows:

Although man has been given a participation of divine goodness by reason of which his ultimate beatitude consists in a certain supernatural vision of God, this gift did not change the manner of his acquisition of knowledge. Man cannot attain the vision of God except by way of being a disciple learning from God his teacher, according to the words of St. John: "Omnis qui audivit a Patre, et didicit, venit ad me." However he partakes of this discipline, not all at once, but gradually, according to the condition of his nature. Every disciple of this kind must first believe in order to arrive at perfect knowledge, just as even Aristotle says that one who is learning must believe. Hence in order that man arrive at the perfect vision of beatitude, it is required that he first believe God as a disciple believes his master.

(*Sum. Theol.*, II-II.2.3c)

St. Thomas further explains why this instruction first terminates in faith on the part of the disciples:

... no subject is reduced from the state of imperfection to perfection except through the action of a perfect agent. But this action is not at once perfectly received by an imperfect subject in the beginning. First it is received imperfectly, and afterwards perfectly, and so finally the subject arrives at perfection. This can be seen in all natural things which acquire some perfection gradually in the course of time. Likewise we see it in all human accomplishment, and especially in the disciplines.

For in the beginning man is imperfect in knowledge. To arrive at the perfection of science he needs some teacher who will instruct him and lead him to the perfection of science. This the teacher could not do, unless he himself possessed the science in its perfection, comprehending the reasons for the truths that come under his

science. In the beginning of his teaching, however, he does not immediately give his disciple the reasons for subtle truths which he is going to teach, because then already in the beginning the disciple would know the science perfectly. Rather he presents some truths for which the disciple does not know the reasons, when he is first being instructed. He will know them later when he has acquired the science perfectly.

And therefore it is said that one who is learning must believe. For otherwise he would not be able to arrive at the perfection of science, unless he believed in the beginning the truths presented; he could not at that time understand the reasons for them.

Now the ultimate perfection to which man is ordered consists in the perfect knowledge of God. Man cannot attain this knowledge except by the operation and instruction of God Who has a perfect knowledge of Himself. However, man is not immediately capable of a perfect knowledge of God from the beginning. He must receive by way of receiving some truths on faith, and through them he is led, by the hand, as it were, to the goal of perfect knowledge.

Some of these truths are such that it is impossible for man in this life to know them perfectly; they entirely exceed the power of human reason. These we must believe so long as we are on earth, but we shall know them perfectly in heaven.

Others, however, are such that we can know them perfectly in this life; for example, those truths about God which can be demonstrated. Yet in the beginning we must believe even these.

(Ver. 14.10c)

St. Thomas also speaks of other truths which can be deduced from those truths which we must believe so long as we are on earth. And these also the disciple can be led to understand (*scire*). Although this knowledge is imperfect in so far as its principles are not self-evident, nevertheless it merits to bear the name science in so far as it is a knowledge of conclusions which are seen to follow from principles and is in continuity with God's own knowledge through principles which are accepted on faith. (Ver. 14.9. ad 3)

The ultimate end of this teaching is the contemplation of divine truth itself, where the imperfection of our knowledge will be resolved in the perfect knowledge which God has of Himself (*In I Sent.*, prol., 2.1, a.3, sol. 1.). The end which this teaching can achieve here on earth is a contemplation of divine truth, that sort of understanding of God in Himself and all things in relation to Him as principle and supernatural end, in so

far as this is possible for reason enlightened by faith (*In I Sent.*, prol., q.1, a.3, sol. 1). Thus the teaching of theology is the generation of the habit of supernatural wisdom, a wisdom which is science par excellence (*Sum. Theol.* I-II.57.2. ad 1).

Hence this instruction begins in imparting knowledge which is accepted on faith, leads on to science and wisdom, and has its ultimate term and resolution in the vision of God Himself.

The *first function* of the operation of Theology is to communicate knowledge of what God has revealed which is to be accepted on faith. This function of theological teaching can be carried on at various levels of instruction. At the graduate level it is accomplished through the scientific exegesis of Scripture, positive theology making use of all the scientific techniques of historical investigation, and strictly dogmatic theology involving a scientific study of the documents of the Church.

The *second function* of theological teaching is to communicate an understanding of these truths in so far as that is possible, showing the relation of one revealed truth to another, of revealed truth to naturally acquirable truth, and especially of all truth to the supernatural end of man. This function of theology aims to give a vision of world order with God as its principle and its supernatural end and with all other things taking their proper place in this order of divine wisdom.

This second function of theology is also carried on at various levels corresponding to the intellectual and moral maturity of the student. At its highest level theology calls upon the philosophical sciences and many of the natural sciences to help in communicating this vision in its manifold detail. At a lower level it calls upon a more general knowledge of reality and more concrete analogies to communicate its vision. St. Thomas' treatise on the Trinity would be an example of the highly scientific pursuit of this vision. St. Augustine's treatise *De Trinitate* in which he makes abundant use of Scripture and its analogies and the analogy of human memory, knowledge, and love to give an understanding of the Trinity would exemplify this function at a lower level.

This second function of theology can be called science in so far as the operation proceeds from principles to conclusions, in so far as it aims to give the reasons for truths considered in theology, but the degree of scientific precision depends upon the intellectual background with which it must work.

The *third function* of theology is to create order. In its operation theology begins by imparting knowledge which is accepted on faith and leads on to understanding and wisdom. Precisely because theology is a wisdom, it has this third function: to create order. *Sapientis est ordinare*, as Aristotle, followed by St. Thomas, says.

In this regard it is important to point out that theology is the only wisdom or science man can teach which is both speculative and practical. The reason for this anomaly is that theology alone has for its subject God who is at once the supreme good as well as the supreme truth. As the science of world order in a supernatural universe, theology looks to the ultimate end not only as its ultimate principle of intelligibility but also as the ultimate principle of the order in which all things achieve their perfection. Not only all things to be known participate in this finality, but also all things to be done. Because theology alone of all humanly communicable knowledges gives the vision of world order, it alone is capable of ordering and integrating all human activity whether speculative or practical. It is the soul not only of Catholic thought but also of apostolic activity.

Thus theology has a salvific import in its very definition, and no truth is understood theologically unless seen in its reference to the economy of salvation. Hence in our teaching we should aim to make a truth intelligible in the light of Trinitarian life as the final end of the universe and therefore as endowed with its proportionate participation in the supremely good, the supremely attractive and beautiful.

It is this vision of world order with the Trinity (ultimately the Father) at its head that delights the will and commands that this order be achieved in oneself and the world about. Such vision is the fountainhead of Christian perfection and sound Catholic action.

Just as a man cannot be called perfectly wise, even though he knows all things, if his actions are stupid, so theological knowledge is lacking in its perfection as wisdom if it does not command and achieve the order of wisdom in personal life and social surroundings. With this principle of world order Ignatius begins the Spiritual Exercises. With this vision of order having power to generate love, the Exercises end. Through the contemplation of this order divinely epitomized in Christ we are led to the perfection of total dedication and further contemplation and love.

The *fourth function* of theology is polemic defense of itself. We need not enlarge on this point.

Whatever the operation of theology can accomplish can be reduced to these four basic functions. In the seminary course some are emphasized, perhaps over-emphasized, others somewhat neglected. For example, in the seminary great stress is put on the first function, that of communicating what God teaches and what we must believe. The system of notes is prominent in this function, as they indicate the degree of certitude with which we are bound to accept the truth in question. Also great emphasis is laid on the fourth function, that of polemical defense of the faith. The other functions of communicating an understanding of re-

vealed and non-revealed truth in a vision of world order and of highlighting the impact of the command of wisdom to achieve this order are perhaps slighted in some seminaries. Argumentation is designed to establish the precise point of doctrine that is to be proved, and may at times fail to promote a theological understanding of the truth and its relation to other truths in the order of divine wisdom. Owing to the pressure of preparing men to become confessors, our moral theology becomes more concerned with the negative aspect of world order (e.g., what a sin is, whether it is mortal or venial, etc.) than with the positive ordering of human action to man's ultimate end. There is perhaps also a lack of integration between courses (e.g., between Scripture and dogmatic-speculative theology), a defect which may stem from a lack of appreciation of the important sapiential functions of theology.

For these reasons alone, it would be unwise for the college religion departments to use the seminary course as their model.

Father J. C. Murray has done a great service, I believe, in analyzing and describing the different functions of the priest and the layman in the Church, in stressing the psychological approach, in insisting on totality of view having a central principle of intelligibility.

Moreover, in view of the nature of theology, theology for the layman and theology for the seminarian cannot be different disciplines. Lay theology, if it is theology, has all the functions of seminary theology, but in different degrees and with different emphasis.

The layman must know what God has taught, he must strive for an understanding of truth in a vision of world order according to his capacity, he must understand and accept the command of wisdom to achieve this order in himself and his surroundings in accordance with his ability, he should be able to put up some defense of his faith. And if we try to pin down the habit of mind which can accomplish these things, we can find no other than the habit of theology, of supernatural wisdom.

However, according to the particular areas in which the laymen will live his intellectual, social, and moral life, his theology will have to exercise some functions rather than others, and will have to operate in particular spheres of thought and action. For example, since his vision of world order commands the re-Christianization of the whole life of man and since this is to be achieved not only through strictly spiritual action, but, so far as the layman is concerned, through strictly social or temporal action for the reform of the institutional structure of society, much emphasis will have to be placed on the theological consideration of what the social sciences reveal in order to understand sufficiently and to fulfill adequately the command of wisdom.

CONCLUSIONS

Hence, first of all, it seems to me that whether we are teaching laymen or seminarians, we are aiming at the formation of the habit of supernatural wisdom, of a vision of world order which commands achievement. The difference between seminary and lay theology would not mean that we are trying to communicate a different habit of mind or mental outlook. This outlook and attitude must be the same for both, but there will be a difference of emphasis on the various functions and depth of this same wisdom with special consideration given to areas of knowledge and action in which it is expected to operate.

Secondly, a point in regard to the psychological approach in communicating this vision of world order. Father Murray has so distinguished this psychological approach from the so-called logical approach exemplified in the *Summa* of St. Thomas, that the two seem absolutely incompatible. It seems to me that in teaching any subject the method of presentation must always be adapted to the capacity of the student, whether truths are taught in their logical order or not. Father Eugene Gallagher of Georgetown has reduced all the principles of Father Murray, (the principles of differentiation, of historical approach, of the order of discovery, of totality), to the one principle of adaptation. But this principle of adaptation does not *necessarily* involve any change in the order of truths to be taught. I must use this principle whether I am teaching the Trinity or the Mystical Body.

To make the *Christus totus* the one central principle of intelligibility in theology really gives an inadequate vision of world order; for the Mystical Body itself cannot be appreciated except in view of the Trinity, which gives the Mystical Body its meaning. The Mystical Body is very important in that it integrates the whole order of redemption, but it is inadequate as the ultimate principle of reference; the Trinity is not referred to the Mystical Body, but the Mystical Body to the Trinity. Hence, from a theological-pedagogical point of view, I think the so-called logical order may be kept by applying the principle of adaptation within that order. What is more important still is that the point of view from which all things are considered be constantly kept in mind.

Thirdly, if the primary function of theology is to communicate a vision of world order, there must be a totality to the course, a series of courses designed to cover the whole. However, this does not mean that the entire content of theology is to be treated. This is obviously impossible at the college level. Rather, this totality would give particular topics their proper place in the whole picture of world order. For this reason, we shall find

less room for elective courses in undergraduate theology than in any other undergraduate field.

Fourthly, a point about the relationship between training the intellect and training the will in theological instruction. If properly given, all theological instruction will be motivating, because the point of view from which we consider all things in theology is the ultimate end which is the first principle in the practical as well as in the speculative order. If we give the Catholic vision, the vision itself will command achievement.

Last of all, I would like to emphasize the importance of the teacher in theological instruction. Even with a haphazard curriculum, a good teacher can do wonderful work in communicating the world vision, if knowing the functions of his discipline and always keeping in mind the viewpoint from which he is communicating knowledge, he labors enthusiastically to adapt his approach to the mental and cultural level of the student. He is not merely giving out facts, but is leading the student through a mental process which must terminate in a grasp of the truth in its proper order to his ultimate end, and therefore in its fullest attractiveness and desirability.

In inducing this operation in the student, the teacher must know what he is doing. Hence it seems that we should all study more carefully the nature and functions of theology. True, this study should be made in the seminary. In this way, your work in the colleges is forcing the teachers in the seminary to re-examine themselves from the point of view of theology itself and it is having a good effect. Perhaps with greater mutual cooperation we can do much more to improve seminary instruction as well as the college religion course.

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Jesuit Vocations In Our High Schools

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The following pages are biographical and factual. They are written for the Jesuits who teach in our high schools and who are interested in bringing young men into the Society. They are based on a twofold supposition: that we do not always actualize the Jesuit vocation potential in our schools; and that we can do something about it.

Subsequently are contained the results of a small and informal survey taken among a group of Jesuit scholastics in an effort to discover what factors in our high schools either helped or hindered their vocation to the Society. The results were rather informative and interesting, and we felt that it would be of some help to circulate the results among a small group of Jesuits in the high schools. It may stimulate some thought and discussion, and may lead to some more extensive and systematic inquiries into the question of fostering vocations in our schools. We trust that the reader will make all necessary allowances for the preliminary nature of the present survey.

It is obvious that this type of survey depends on at least three factors: 1) the correct construction and administration of the questionnaire; 2) the validity of the sample as representative; 3) the reliability of the answers given.

The questionnaire was carefully constructed. It was pretested three times and revised to improve its clarity and to eliminate what proved to be non-significant questions; although it has obvious limitations, it was considered adequate for our present purposes. It was personally delivered and explained to each person questioned; every means was taken to impress those interviewed with the serious purpose behind it; cooperation was excellent.

The sample consisted of sixty-three Jesuit scholastics who are now either regents or philosophers at Bellarmine College, Plattsburg, N.Y. An equal representation was chosen from the eleven schools of the New York and Maryland Provinces, covering the graduating classes of 1945-1950.

Reliability of answers was assured by the spirit of cooperation and the serious interest which was given by each of the respondents. They recognized the value which such a study could have for the future of the province and were obviously anxious to be as conscientious in their answers as possible. The answers were full, accurate, and detailed; and often reflected a great deal of thought and care.

It was taken for granted that a "common language" among Jesuits could be presumed. Thus, no attempt was made to clarify what was meant by such terms as "an exceptionally devout family," "seeds of a vocation," etc.

Since a well-founded report is much more important than speculation, all personal attempts at interpretation by the editors have been avoided. A careful study of the report will certainly suggest to the reader what practices should be continued in the high schools, and what could be improved.¹ If some of these suggestions help to bring more young men to the Society, our modest efforts will be well rewarded.

On this same subject two excellent articles appear in the *Jesuit Educational Quarterly* Vol. XVII, No. 1 (June 1954): Thomas A. Burke, S.J., "Fostering Vocations to the Religious Life" (p. 18), and James E. Coleran, S.J., "On Vocations" (p. 29).

Finally, we are grateful to Father Joseph P. Fitzpatrick, S.J., Professor of Sociology at Fordham University, for his advice and assistance in this work.

Here, then are the results of the replies to the questionnaire. Sections and numbers correspond to the sample given as an appendix to this article.

SECTION I: BACKGROUND

Section I (qq. 1-16) of the questionnaire required no interpretation or opinion on the part of the informant. Most of the questions could be answered by a simple "yes" or "no."

1. *Religion of parents*: all Catholic. *Nationality*: (Unfortunately, this question was not specific enough: national origins were desired, i.e., stock, but "American" turned up so frequently that the question was

¹ "We should by no means neglect to use any of those positive means and safeguards put in man's power which have as their principal aim to stir up persistently in the souls of the young desires which have been inspired by God. For this reason we here bestow merited praise upon and bless all these works and zealous undertakings which have as their purpose the conservation, promotion, and aid of sacerdotal vocations. We commend such works and declare with all our heart that they are most beneficial. They surely owe their origin to the inspiration of the Holy Spirit." Pius XI in A.A.S. 28 (1936) 46.

jettisoned in the interests of accuracy. Up to the time of that decision, however, "Irish" was dominant.)

2. *Is yours an exceptionally devout family?* Yes: 46%; No: 51%; Unanswered: 3%.

3. *Family Income Bracket:* Low: 11%; Middle: 79%; High: 10%.

4. *Was another vocation besides the priesthood encouraged at home before you expressed a desire for the priesthood?* Yes: 32%; No: 66%; Unanswered: 2%.

5. *Home attitude toward vocation to the priesthood:* Acceptance: 35%; Encouragement: 57%; Discouragement: 8%.

6. *Did your vocation arise mainly from the home?* Yes: 21%; No: 71%; Unanswered: 8%.

7. *Did you attend a Catholic grammar school?* Yes: 94%; No: 5%; Unanswered: 1%.

8. *Were you an altar boy?* Yes: 84%; No: 16%.

9. *Did you take a large part in parish life?* Yes: 35%; No: 65%.

10. *Was a parish priest a strong influence as an ideal?* Yes: 40%; No: 60%.

11. *Did you conceive of a vocation during the grammar school period?* Yes: 67%; No: 33%.

12. *If so, was it mainly influenced by grammar school teachers?* Yes: 16%; No: 73%; Unanswered: 11%.

13. *Were you influenced towards your vocation by the words or inspiration of a priest or religious other than those connected with your parish or school?* Yes: 35%; No: 65%.

14. *Did you have the seeds or idea of a vocation prior to entering high school?* Yes: 68%; No: 29%; Unanswered: 3%.

15. *Did you attend a Jesuit high school?* (All but two did.)

16. *Did you have a regular confessor during your high school period?* Yes: 42%; No: 58%.

Most significant in this section is the large percentage (67%) who mentioned that they conceived of a vocation to the priesthood during the grammar school period. If this sample is a valid cross-section (and there seems to be reason to believe that it is), then we have a large number of boys in our schools who from the very beginning are thinking of the priesthood.

The Holy Sacrifice of the Mass and the intimate connection that the altar boy has with it (84% were altar boys) seems to have a great deal to do with this early thought about the priesthood. This is confirmed in question C of Section II.

SECTION II: HIGH SCHOOL INFLUENCES

This section of the questionnaire required interpretation, opinion, and recall on the part of the informant. The questions were so worded as to give merely general direction to individual answers. Most informants answered at some length. Most answers fell into an indicative pattern. In this section are included questions *A* to *F*.

Question A: "What were the strongest influences in high school toward your vocation?"

Example of priests and scholastics—67%: Overwhelming influence toward vocation seems to have resided in this: personal influence of Jesuits themselves on the high school student, and that mainly by personal example: happiness in their vocation, devotion to the task assigned the, fraternal charity manifest in their dealings with fellow Jesuits, learning, ability to be supernatural without being unnatural. These are typical comments:

"I think the strongest influences in high school toward my vocation were a priest and a couple of scholastics. It was not anything they said to me about a vocation, but what they were."

"Apart from spiritual advantages (Confession, etc.), the strongest influence was exerted by the Jesuits themselves. I suppose you could call it 'example'—it was a combination of very evident peace and joy in their vocation plus the lengths to which they went to help us."

"Unquestionably, the generosity, affability, and the inspiring good example of the scholastics whom I knew (were the strongest influences.)"

"One Jesuit priest—talking with him, but more especially, just seeing his happiness and conviction in the religious state. He seemed perfectly sure of what he was doing, of his purpose in life . . . he made all the ideals taught from grammar school on live."

"Jesuit scholastics . . . brought home to me the possibility of living a happy, well-balanced religious life. I think the area of their strongest influence was not the chapel talks, or spiritual conversations, but what you might call the 'off-moments,' e.g., on a picnic where the schols were regular guys, could have a lot of fun and were still fully aware that they were religious."

"Their (scholastics') approachability and availability which allowed us to realize the humanity, happiness, and goodness the Jesuit life had produced."

"I think that the association with the scholastics and my own observation of their actions with other Jesuits and with the high school boys was a very strong help to my vocation."

Retreats—35%: While two or three persons mentioned that retreats, for one reason or another, had little effect on them as far as their vocation was concerned, a proportionately large number did mention retreats as a simple, strong, or finally deciding factor in their vocation choice. Typical comments:

"The strongest influence was the retreats, especially the one in senior year, spent in silent recollection."

"Probably the greatest influence was the closed retreat. For the first time I had an insight into what religious life was like."

"A long talk with the retreat master was the thing or one of the things that turned me toward the Society."

"The closed retreat at the end of senior year was a real 'clincher' for my vocation, though I had decided long before."

Interest on the part of Jesuits—32%: Personal influence of individual Jesuits also manifested itself in the personal interest they showed in their students. The personal concern of Jesuits in individual students is spotlighted as a strong factor in vocation determination.

"Unquestionably, the 'clincher' in choosing the Society was the great interest of two or three Jesuits in me."

"In high school itself I was attracted to the priesthood most forcefully by the personal lives of the teachers, and (their) extraordinary personal interest in me. . . ."

"I would say that the primary influence at _____ for my vocation was my class teacher and a priest who took a direct interest in me and my work. Both of them manifested a real, sincere interest in me and a desire to help me in finding my vocation in life."

"I was influenced by those men . . . to whom I could talk . . . and . . . who were interested enough to listen."

"I must also add here the terrific influence of the scholastics who taught me during high school. It was nothing they ever actually said to me, but the example of their lives of dedication, seen every day in class, and their interest in me as an individual that remained in my mind as an ideal to be ambitioned."

Sacraments—22%: Frequent reception of the Sacraments (daily attendance at Mass and daily reception of Holy Communion) was pointed out by 22% as an influencing factor in their vocation. (It may be a coincidence, but it is at least remarkable that from one school at one period at least three, maybe four, people who entered the Society were daily communicants.)

"Of course, daily Mass and Communion stand above any of the influences mentioned above and receive the most credit for my vocation."

"One of the strongest influences upon me in high school towards a vocation was . . . daily Mass and Communion during senior year."

"The encouragement to frequent Communion and visits to the chapel. . . ."

"The second most powerful influence, at least conscious influence, was the encouragement given in the reception of the Sacraments and the opportunity afforded for their reception."

Student Counsellor—15%: The student counsellor's influence was exerted in a number of ways.

"The strongest influences in high school toward my vocation: kindness, patience, and availability of the student counsellor."

"The student counsellor, especially in third and fourth years, was indispensable."

"The simple advice of the student counsellor was . . . helpful."

"The excellent spiritual guidance, enthusiasm, devotion and true holiness of the student counsellor."

"... Discussing vocations with the student counsellor."

It will be noted later that more people spoke first to the student counsellor about their vocation than to any other one individual. In some cases, too, it was the Student Counsellor who first broached the question of vocation or even introduced the concept into the student's mind for the first time.

Example and Devotion of Parents—10%: The exemplary personal lives of parents, their attitude toward religion, toward the priesthood, their association with and closeness to clergy and Church seem to have produced in a number of cases an atmosphere conducive to and occasions provocative of vocations.

"The example of my family . . . the spirit of generosity and trust in God which ever played a predominant influence in our home because of my parents."

"The strongest influences toward my vocation during high school were my father and mother who were exemplary Catholics."

"The large number of priests who were intimate friends of the family and frequent guests at our home. . . ."

"Parents had the greatest respect for nuns and clergy and always went out of their way to do things for them."

"The example of a devout mother and father. . . ."

Other Elements: There were other influential factors but since they were singular or rarely repeated they have been omitted as not indicative or characteristic. Talks (sermons, sermonettes, talks in class, etc.) were pointed out by some as significant. The Sodality was conspicuous by its general absence as an influence for good in vocations; as a matter of fact, it will turn up among factors deterrent to vocation. The effect of reading will be considered in its own place later (q.v. Question E). Here, however, it may be said that in the overall picture of this survey, its effect has been negligible. This may very well be due to this: that reading has not been utilized as a factor to influence vocations, and not due to this: that reading has been tried and found wanting as an influence for vocations.

Question B: "*What were the influences in the school which were discouraging or deterrent to your own and (in your opinion) to others' vocations?*"

Question F: "*What elements do you think were missing in the school which would have been helpful in deciding your vocation?*"

(These two questions have been combined because in answering them most of the informants combined them and because the area of replies was almost identical.)

Lack of information about vocation and the Society—82%: The majority wanted information about the Jesuit way of life but found it most difficult to inquire personally either because of personal embarrassment or because they did not want to commit themselves by asking, thus becoming "marked men."

"In four years I never heard a Jesuit speak of vocation, the Society, or the priesthood."

"(There was) too much reticence on the part of the faculty to discuss anything but the broadest outlines of the religious life."

"(I wanted) some means of becoming acquainted with the various vocations in the Church. I wanted to know the various possibilities so I could pray over them and then consult a priest."

"I never heard anything about the Society, its history and its nature."

"(They) seemed to be afraid to 'talk up' the Jesuits. They only did so when we were about to make our senior retreat and some students resented this, at that particular time, since it had never been mentioned before."

"There seemed to be a scarcity of good reading material on vocation

(and to the Society in particular), and also someone to suggest or encourage a particular book or pamphlet."

"In four years I never heard a talk on vocations either in assemblies or from the teacher's platform. Yet in every one of the four years I had Jesuit priests as my home room teachers."

"Surprise at the idea that some of my teachers said Mass every morning is an indication of my knowledge of Jesuit life at that time."

Need for more help from and association with the Student Counsellor—58%: More than half of the above percentage mentioned that they had difficulty in approaching the student counsellor, or that he could have given more positive direction. Most complained that they saw him only when called in for an interview which was strained and sometimes "entrapping." They thought that his informal mingling with the students (e.g., at activities, around the school) so that he would be better known as a person, would make it easier to talk to him and seek his assistance.

"I knew that the student counsellor was available for guidance, but he was a complete stranger to me, someone I saw only at a distance."

"Since we did not know him, almost everyone found it painful to speak to him even in the corridors and I know of no one who saw him without being called in."

"Guidance in the form of periodic, friendly talks (even outside of his office) would have been more advantageous than isolated availability."

"The only long talk we had was in senior year and the talk around the school was, 'look out or he will hook you.'"

"When I got up enough nerve to tell him, he only told me 'to think it over.'"

"The student counsellor never came to any of the games or contests or anything. Unless you were in a big jam, you never went to him, except when you had to go to him in fourth year."

"A closer contact with the student counsellor would have been helpful."

Lack of interest and of approachability on the part of Jesuits—37%: Many complained that they found no Jesuit who seemed really interested in them as individuals. This was especially true of a good number who mentioned that they were in no Jesuit-conducted activities and hence came into close contact with few Jesuits. (The first quotation is rather lengthy, but seems to sum up quite well the feeling of very many.)

"(I found) an entire lack of interest and encouragement on the part of Jesuits. I can say that during three years I was not on friendly terms with any Jesuit. During those years I had no idea of what a Jesuit really is. In

general, during those years the Jesuits I came into contact with didn't think I was worth the trouble or else they didn't have the time to be interested in me."

"(I wish there had been) more interest in the boys and in spiritual things on the part of the priests."

"(There was a lack of) some sort of interest and encouragement on the part of Jesuits I came into contact with."

". . . No one seemed to care who I was, what I wanted to do, etc."

"I think that the scholastics should have mixed more with the students."

"We needed more class parties with Jesuits present who would mingle with us instead of just the occasional relationship in organized formal activities."

"More informal gathering and friendly conversation for the benefit of many who would otherwise have little or no contact with Ours outside of the classroom."

Bad example on the part of Jesuits—36%: This was mentioned in various ways: rudeness and unfairness, worldliness and seeming lack of spirituality, cynicism, trying to become "one of the boys," partiality and favoritism, dissension among Ours, and an indifferent way of teaching class.

"The influences which turned me away (or almost did) were . . . the 'comfortableness of too many Jesuits whom I knew.'"

". . . The seeming indifference of some priests to their job—they taught a fair class, but did little else."

"It always struck me as strange that some Fathers and scholastics were never seen making a visit to the students' chapel, though they frequently passed right by it."

"Another thing which repelled me at the time, but which I did not recognize, was sophistication in some of the teachers."

"Something that upset me was a remark made at one time by one of the scholastics that indicated some bitter feeling toward one of the Fathers."

The Sodality and Spiritual Activities—33%: These were considered by most of the 33% that mentioned them as positive deterrents: the Sodality because of lack of depth, the spiritual activities because they seemed to come off second best to the other activities in the school.

"The Sodality as it was conducted in my school was an organization fostering 'goody-goodness' and an almost obnoxious piety."

"(In contrast to other activities) there seemed to be shabby and totally incompetent methods of putting across spirituality."

"There was a scarcity of strong devotional and formational spiritual

activities . . . hindering all who were not interested in being classed 'feminines.'"

"A little more of devotional exercises for the whole student body would have been helpful. Coming from the parish life it is a bit strange not to find (these) practices employed to a great extent."

"I think that there could have been a greater stress on devotions, e.g., Rosary, Blessed Sacrament, Sacred Heart, etc."

"A better Sodality, one that would present the spiritual life in a manly way rather than stress externals like collecting stamps and clothes."

"One of the main deterrents was the whole religious formation set-up from the student counsellor down to religion lecture periods."

Poorly conducted Religion Classes—11%: Those who mentioned this point gave criticisms which parallel those on the Sodality and spiritual activities, viz., that religion class seemed to be a secondary subject and uninspiring.

"It seemed that scholastics who had the question and answer period never did any more than just questions and answers; perhaps they were forbidden to do more."

"It was the impression in the school that the poorest teachers were teaching the religion lecture periods."

"I never had any inspiration in religion class; it was like an answer machine, never anything lofty."

"Religion certainly was the first subject only in the catalogue, never in the classroom."

Thought of Personal Unfitness—5%: Perhaps this could be related to the first category: "Lack of Information," since that certainly was the cause of this difficulty.

"I had vague and fearsome ideas about the length of the course of studies."

"My greatest difficulties were fear of hardships, fear of personal unfitness, and ignorance of what such a life was and who could hope to live it."

"I and many others thought you had to be a genius to enter."

Question C: "*What first occasioned the idea of a vocation to the priesthood and (or) to the Society in particular?*"

Because of the difficulty of remembering or of stating explicitly their experience, almost half did not answer this question. However, with those who did answer, there again appears a pattern. With regard to *the priesthood in general* we see the great influence of the Holy Sacrifice of the

Mass and the priesthood itself. In referring to *the Society in particular* we see that interest and example are not only influences (cf. Question A and comments there), but also the occasions of vocations.

<i>Priesthood in General</i>		<i>Society in Particular</i>	
Serving Mass	19.5%	Example and interest of Jesuits	26 %
Admiration of parish priest	8.5%	Advice of Jesuit priest	8 %
Example of parents	8 %	Example of former graduates	
Example of other boys	4 %	who entered Society	6 %
Attending devotions	3 %	Talks on missions	4.5%
Attending Mass	5 %	Talks by Ours	4 %
Interest of parish priest	3 %	Example of other boys	3 %
Unanswered	49 %	Student counsellor talk	3 %
		Reading	1 %
		Unanswered	40 %

Question D: "*To whom did you first express the idea of a vocation?*"

Jesuit priest	30 %	Headmaster	5 %
(apparently other than the		Diocesan priest	5 %
student counsellor)		Retreat director	3 %
Student counsellor	24 %	Friend	3 %
Father	9.5%	Other priests	1.6%
Mother	8 %	Confessor (unspecified)	1.6%
Scholastics	6.3%	Unanswered	3 %

It might be noted here in conjunction with Question A (influences on vocation) that although the scholastics are, statistics-wise, noted as a far stronger influence on vocations than the priests, it was in the vast majority of cases to the *priest* that the aspirant first spoke of his vocation. Perhaps one of those questioned throws some light on this situation when he says: "This may be significant: I think that many boys will be most strongly influenced by scholastics and yet never mention the subject of vocation to a scholastic. They will prefer to 'talk business' with a priest, precisely because he is somewhat distant from them." This seems a reflection on a personal experience rather than just a mere opinion; hence of some objective value.

Question E: "*What book(s) or pamphlet(s), if any, influenced you towards a vocation?*"

35% mentioned reading that influenced them (cf. list below);

11% mentioned reading as a strengthening factor after they had already decided on the Jesuit vocation (cf. list below);

9% stated positively that no reading influenced them;

45% mentioned either that they had done no reading or that they could remember none, or that no one gave them any.

"No reading in particular, but I was ripe for suggestions. I was too shy to ask for any, but I would have gladly received it."

"No book or pamphlet, because nothing was put into my hands."

Readings Mentioned: Numbers refer to times-mentioned-more-than-once. Percentages here would be insignificantly small.

Books:

O'Rahilly, *The Life of Willie Doyle*

Farrow, *Damien the Leper*

Talbot, *Saint Among Savages* (two also said "Lives of North American Martyrs." Presumably they were referring to Fr. Talbot's books.)

Foley, *Regis: a Social Crusader*

Merton, *The Seven Storey Mountain* (2)

Edwards, *These Two Hands*

Werfel, *The Song of Bernadette*

The Gospels

Pamphlets:

"The Making of a Jesuit" (5)

"The Jesuits"

Doyle, "Vocations"

Doyle, "The Priesthood"

O'Brien, (Pamphlets on Heaven, God's Nature, the immortality of the soul)

"Shall I be a Priest?"

General Unspecified Readings:

Lives of Saints (2)

Brochures on the Society

Religious magazines

Sign magazines (2)

Father Lord's pamphlets (on Society)

Jesuit Missions magazine

Jesuit Seminary News article

Articles on the Church in general

Maryknoll magazine

Poems of G. M. Hopkins

It might be noted here that the readings fall into two general categories: 1) works that appealed to sacrifice and heroism for a noble ideal; 2) writings directly about the Society which pose the question, ultimately, explicitly or implicitly, "This is what the Society *is*; is it for *me*?"

CONCLUSION

The foregoing pages have told us much about the vocation-minded boy in our high schools. The following might be a composite picture from all that has gone before:

He comes from a middle class family, he attends a Catholic grammar school, he is an altar boy, and he has decided (at least implicitly) on the priesthood before he reaches high school.

He is influenced by the example of priests and scholastics, retreats, personal interest on the part of Jesuits, frequent reception of the Sacraments, the advice of the student counsellor, and the example and devotion of parents.

He is hindered by lack of information about the Society, a need for help from and association with the student counsellor, a lack of interest and approachability of some Jesuits, the bad example of some of Ours, debilitated Sodality and spiritual activities, poorly conducted religion classes, and finally, the thought of personal unfitness.

He tells his plans to the student counsellor or some other priest.

VOCATION QUESTIONNAIRE

[*Section I: Background*]

1. Mother: Religion Nationality
 Father: Religion Nationality
2. Is yours an exceptionally devout family? (yes-no)
3. Low income Middle income High income (check one)
4. Was another vocation besides the priesthood encouraged at home, at least before you expressed a desire for the priesthood? (yes-no)
5. With regard to a vocation to the priesthood, was the attitude at home one of:
 Acceptance Encouragement Discouragement (check one)
6. Did your vocation arise mainly from the home? (yes-no)
7. Did you attend a Catholic Grammar School? (yes-no)
8. Were you an altar boy? (yes-no)
9. Did you take a large part in parish life? (yes-no)
10. Was a parish priest a strong influence as an ideal? (yes-no)
11. Did you conceive of a vocation during the grammar school period?
 (yes-no)
12. If so, was it mainly influenced by grammar school teachers? (yes-no)
13. Were you influenced towards your vocation by the words or inspiration of a priest or religious other than those connected with your parish or schools?
 (yes-no)
14. Did you have the seeds or idea of a vocation *prior to* entering high school?
15. Did you attend a Jesuit High School? (yes-no) Number of years?
16. Did you have a regular confessor during our high school period? (yes-no)

[Section II: High School Influences]

You are asked to answer the following questions *on a separate sheet of paper*. To a great extent the usefulness of this study and the validity of its conclusions will be proportioned to the *care, explicitness, and fullness of reply* given to these questions.

- A. What were the strongest influences (e.g., persons, things, talks, retreats, etc.) in high school toward your vocation?
- B. What were the influences in the school which were discouraging or deterrent to your own and (in your opinion) to others' vocations?
- C. What first occasioned the idea of a vocation to the priesthood and (or) to the Society in particular?
- D. To whom did you first express the idea of a vocation? (e.g., a priest, a friend, a scholastic, student counsellor, etc.)
- E. What book(s) or pamphlet(s), if any, influenced you towards a vocation?
- F. What elements do you think were missing in the school which would have been helpful in deciding your vocation?

Jesuit Educational Association

College and University Enrollment 1954-1955

	Liberal Arts	Commerce		Dentistry	Divinity	Education Univ. College	Engineering	Graduate	Law		Medicine	Nursing	Pharmacy	Social Work, Service	Miscellaneous	Totals			Extension Low Tuition	Grand Total	Veterans	Summer	
		Day	Night						Day	Night						Full-Time	Part-Time	Full & Part				Graduate	Undergrad.
Alma College .....	..	..	..	..	99	..	..	..	..	..	..	..	..	..	..	99	..	99	..	99	..	..	..
Bellarmino College	137	..	..	..	..	..	..	..	..	..	..	..	..	..	..	137	..	137	..	137	..	118	95
Boston College	2,097	1,226	366	..	..	428	..	704	261	242	..	922	..	141	..	4,877	1,510	6,387	350	6,737	879	431	1,072
Canisius College	625	357	202	..	..	..	..	233	..	..	..	34	..	..	638	1,141	948	2,089	..	2,089	324	71	398
College of the Holy Cross ..	1,845	..	..	..	..	..	..	7	..	..	..	..	..	..	..	1,851	1	1,852	225	2,077	20	..	..
Creighton University	888	298	75	183	..	..	..	122	87	..	309	385	133	..	..	2,100	380	2,480	..	2,480	514	270	388
Fairfield University	633	..	..	..	..	..	..	284	..	..	..	..	..	..	..	645	272	917	22	939	73	129	134
Fordham University	1,655	962	362	..	..	2,747	..	976	412	274	..	..	470	214	1,126	6,385	2,813	9,198	22	9,220	1,211	739	1,768
Georgetown University	1,305	..	..	361	..	..	..	625	476	390	446	182	..	..	1,241	3,705	1,321	5,026	..	5,026	855	185	773
Gonzaga University	427	94	..	..	..	144	276	6	..	141	..	246	..	..	101	1,307	128	1,435	..	1,435	348	65F	317F
John Carroll University	2,022	136	331	..	..	..	..	162	..	..	..	..	..	..	..	1,680	971	2,651	..	2,651	246	125	421
Le Moyne College	1,012	..	..	..	..	..	..	..	..	..	..	..	..	..	..	990	22	1,012	761	1,773	121	..	108
Loyola College	1,230	..	..	..	..	..	..	107	..	..	..	..	..	..	..	629	708	1,337	..	1,337	232	100	278
Loyola Univ., Chicago	1,491	689	1,767	365	95	..	..	890	105	120	333	437	..	100	226	3,642	2,976	6,618	1,512	8,130	795	738	2,593
Loyola Univ., Los Angeles ..	520	254	..	..	..	..	182	65	138A	193A	..	..	..	..	235	1,073	514	1,587	341	1,928	176	109	281
Loyola Univ., New Orleans ..	546	289	281	213	..	222	..	93	57	84	..	102	83	..	575	1,460	1,085	2,545	239	2,784	486	113	715
Marquette University	2,338	1,207	616	439	..	..	975	558	208	..	394	475	..	..	1,171	6,423	1,958	8,381	474	8,855	1,074	602	1,014
Regis College	735	..	..	..	..	..	..	..	..	..	..	..	..	..	..	520	215	735	..	735	134	117	..
Rockhurst College	346	156	656	..	..	..	..	..	..	..	..	..	..	..	..	491	667	1,158	293B	1,451	569	..	204
St. Joseph's College	1,957	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1,199	758	1,957	300	2,257	378	4	409
St. Louis University	3,583	608	586	300	136	..	713	1,066	125	134	479	446C	..	67	..	6,360	1,883	8,243	2,244	10,487	1,796	1,253	2,032
St. Mary's College .....	..	..	..	..	(136)D	..	..	..	..	..	..	..	..	..	..	(136)D	..	(136)D	..	(136)D	(15)D	..	..
St. Peter's College	673	555	413	..	..	..	..	..	..	..	..	..	..	..	..	1,500	141	1,641	298	1,939	329	..	160
Seattle University	773	445	206	..	..	353	327	3	..	..	..	136	..	..	64	2,046	261	2,307	1,068	3,375	705	98	629
Spring Hill College	728	..	..	..	..	..	..	..	..	..	..	..	..	..	..	655	73	728	358	1,086	213	..	384
University of Detroit	1,751	1,006	1,282	289	..	..	1,395	575	164	157	..	..	..	..	1,889	4,984	3,524	8,508	..	8,508	1,305	610	1,365
University of San Francisco ..	1,114	362	582	..	..	107	..	73	65	115	..	57	..	..	..	1,216	1,259	2,475	274	2,749	549	89	1,304
University of Santa Clara ..	421	247	237	..	..	..	303	..	50	..	..	..	..	..	..	1,024	234	1,258	..	1,258	227	..	13
University of Scranton	882	323	490	..	..	..	131	119	..	..	..	..	..	..	..	1,074	871	1,945	175	2,120	865	68	374
West Baden College .....	..	..	..	..	94	..	..	..	..	..	..	..	..	..	..	94	..	94	..	94	6	..	..
Weston College	94	..	..	..	105	..	..	..	..	..	..	..	..	..	..	199	..	199	..	199	..	..	..
Woodstock College	98	..	..	..	232	..	..	..	..	..	..	..	..	..	..	280	50	330	..	330	2	..	150
Xavier University	742	493	500	..	..	..	..	528	..	..	..	..	..	..	635	1,312	1,586	2,898B	..	2,898E	581	335	412
Totals 1954-1955	32,668	9,707	8,952	2,150	761	4,001	4,302	7,196	2,148	1,850	1,961	3,422	686	522	7,901	61,098	27,129	88,227	8,956	97,183	15,013	6,369	17,791
Totals 1953-1954	31,915	9,464	6,697	2,157	668	5,493	4,025	6,615	2,045	1,901	1,990	3,023	749	557	6,494	58,633	25,160	83,793	8,313	92,106	12,317	6,183	16,252
Increase or Decrease	753	243	2,255	-7	93	-1,492	277	581	103	-51	-29	399	-63	-35	1,407	2,465	1,969	4,434	643	5,077	2,696	186	1,539

A) 1953-54 figure; B) 1953-54 figure; C) Includes Medical Technology; D) Included in St. Louis U. figures; E) Includes 85 duplications; F) Estimated, basis 1953-4.

Jesuit Educational Association

High School Enrollment 1954-1955

	Freshman	Sophomore	Junior	Senior	Special	Total 1954-1955	Total 1953-1954	Increase or Decrease
Bellarmino College Preparatory, San Jose	235	200	177	150	..	762	726	36
Bellarmino High School, Tacoma	89	84	57	67	..	297	318	-21
Boston College High School, Boston	409	352	297	265	..	1,323	1,430	-107
Brooklyn Preparatory School, Brooklyn	155	278	242	211	140	1,026	1,034	-8
Brophy College Preparatory, Phoenix	74	41	38	..	..	153	85	68
Campion Jesuit High School, Prairie du Chien	162	142	112	116	..	532	530	2
Canisius High School, Buffalo	280	229	229	146	..	884	847	37
Cheverus High School, Portland, Me.	96	87	85	82	..	350	321	29
Cranwell Preparatory School, Lenox	43	36	46	44	17	186	183	3
Creighton University High School, Omaha	141	136	131	113	..	521	518	3
Fairfield College Preparatory School, Fairfield	280	245	225	172	7	929	886	43
Fordham Preparatory School, New York	206	195	168	178	..	747	697	50
Georgetown Preparatory School, Garrett Park	48	51	43	42	40	224	227	-3
Gonzaga High School, Washington, D. C.	190	150	135	83	..	558	548	10
Gonzaga Preparatory School, Spokane	174	188	144	140	..	646	631	15
Jesuit High School, Dallas	145	108	87	67	..	407	378	29
Jesuit High School, New Orleans	273	207	162	183	140	965	927	38
Jesuit High School, Tampa	63	57	54	38	..	212	189	23
Loyola Academy, Chicago	219	182	202	204	..	807	801	6
Loyola High School, Towson	170	166	140	125	..	601	624	-23
Loyola High School, Los Angeles	250	240	200	185	..	875	862	13
Loyola High School, Missoula	36	26	34	..	..	96	61	35
Loyola School, New York	26	19	13	16	31	105	92	13
Marquette High School, Yakima	61	58	45	35	9	208	214	-6
Marquette University High School, Milwaukee	254	241	217	206	1	919	891	28
McQuaid Jesuit High School, Rochester	198	..	..	..	..	198	..	198
Regis High School, Denver	134	112	110	81	..	437	406	31
Regis High School, New York	183	164	119	120	..	586	539	47
Rockhurst High School, Kansas City	142	116	115	104	..	477	426	51
St. Ignatius High School, Chicago	271	255	224	209	..	959	976	-17
St. Ignatius High School, Cleveland	315	238	177	144	..	874	752	122
St. Ignatius High School, San Francisco	270	227	219	210	..	926	900	26
St. John's High School, Shreveport	50	36	45	28	63	222	296	-74
St. Joseph's College High School, Philadelphia	295	193	150	174	..	812	722	90
St. Louis University High School, St. Louis	214	205	206	195	..	820	809	11
St. Peter's College High School, Jersey City	310	268	251	213	..	1,042	1,028	14
St. Xavier High School, Cincinnati	220	214	203	174	..	811	796	15
Scranton Preparatory School, Scranton	84	51	42	47	..	224	194	30
Seattle Preparatory School, Seattle	109	123	99	92	..	423	433	-10
University of Detroit High School, Detroit	284	244	252	240	..	1,020	1,042	-22
Xavier High School, New York	289	268	236	198	..	991	941	50
TOTAL 1954-1955	7,447	6,432	5,731	5,097	448	25,155	..	..
TOTAL 1953-1954	7,134	6,281	5,549	4,831	485	..	24,280	..
INCREASE OR DECREASE	313	151	182	266	-37	..	..	875

Jesuit Educational Association

Freshmen 1953-1954, 1954-1955

	Liberal Arts		Engineering		Commerce		Total		Increase or Decrease
	1953-1954	1954-1955	1953-1954	1954-1955	1953-1954	1954-1955	1953-1954	1954-1955	
Boston College	393	506	..	..	284	410	677	916	239
Canisius College	192	243	..	..	121	142	313	385	72
College of the Holy Cross	509	527	..	..	..	..	509	527	18
Creighton University, The	311	259	..	..	90	110	401	369	-32
Fairfield University	202	211	..	..	..	..	202	211	9
Fordham University	494	458	..	..	426	307	920	765	-155
Georgetown University	407	430	..	..	224	260	631	690	59
Gonzaga University	130	182	92	103	49	51	271	336	65
John Carroll University	552	532	..	..	..	..	552	532	-20
Le Moyne College	359	422	..	..	..	..	359	422	63
Loyola College	372	421	..	..	..	..	372	421	49
Loyola University, Chicago	454	439	..	..	178	204	632	643	11
Loyola University, Los Angeles	162	133	55	66	72	94	289	293	4
Loyola University, New Orleans	219	263	..	..	117	103	336	366	30
Marquette University	891	956	355	315	357	379	1,603	1,650	47
Regis College	204	214	..	..	..	..	204	214	10
Rockhurst College	110	137	..	..	58	52	168	189	21
St. Joseph's College	351	317	..	..	..	..	351	317	-34
St. Louis University	1,147	1,223	275	301	359	436	1,781	1,960	179
St. Peter's College	154	186	..	..	178	144	332	330	-2
Seattle University	417	392	96	143	109	142	622	677	55
Spring Hill College	213	231	..	..	..	..	213	231	18
University of Detroit	522	561	588	537	387	372	1,497	1,470	-27
University of San Francisco	99	99	39	72	103	58	241	229	-12
University of Santa Clara	124	125	90	109	64	70	278	304	26
University of Scranton	259	161	..	56	83	128	342	345	3
Xavier University	262	188A	..	..	232	192A	494	380A	-114
Totals	9,509	9,816	1,590	1,702	3,491	3,654	14,590	15,172	582
Increase or Decrease	307		112		163		582		

A) Students who did not attend previous to September 1954.

An Analysis of National Statistics

1954-1955

WILLIAM J. MEHOK, S.J.

The year of decision has arrived. Whether we want to face the issue or not, the fact remains that the wave of elementary school pupils is forcing its way to high school and college doors. What applies to the nation as a whole is *a fortiori* true of Catholic education. Since 1944 the rate of growth of the total United States population has been an increase of 15.1% whereas the rate of growth of Catholic population during the same period has been a 25.6% increase. (*Catholic Press Directory*, 1954-1955.) Obviously, then, what applies to the nation generally and total Catholic population will be reflected in Jesuit school enrollments.

This year the combined Jesuit high school and college and university enrollment in the United States comes to 122,338 or a numerical increase over last year of 5,952 which is 5.1% percentage-wise. High schools advanced by 3.6% to 25,155; and colleges expanded by 5.5% over last year to reach a grand total of 97,183. College freshman enrollment showed a slightly smaller increase than last year by expanding 4.0% to 15,172.

I. HIGH SCHOOLS

This year the total Jesuit high school enrollment was 25,155 students, which is 875 more than last year's 24,280. The percentage of increase over last year is 3.6% as against last year's 3.5%. A large portion of this increase is explained by McQuaid Jesuit High School's first freshman class housed in its temporary quarters until the new plant is completed.

As explained in last year's analysis, the comparative growth of Jesuit and all secondary education in the United States is depicted in the following table using the fall of 1939 enrollments as having an index of 100:

Fall	U.S.	Jesuit	Fall	U.S.	Jesuit
1939	100	100	1951	93	149
1943	84	128	1953	101 ¹	156
1947	88	152	1954	104 ¹	162

¹ Estimates based on *School Life*, October 1954, p. 7.

The distribution of students among the various grades in Jesuit high schools, prescinding from the 1.8% Specials, is as follows for the last five years:

<i>Year</i>	<i>Freshmen</i>	<i>Sophomores</i>	<i>Juniors</i>	<i>Seniors</i>
1950-51	28.6	25.9	24.0	20.8
1951-52	29.6	25.1	22.8	21.3
1952-53	29.7	26.0	22.2	20.6
1953-54	29.4	25.9	22.9	19.9
1954-55	29.6	25.6	22.8	20.2

Ten schools show a drop in enrollment this year with Boston College High School showing the greatest. Others, in descending order, are St. John's High School; Loyola High School, Towson; University of Detroit High School; and Bellarmine High School, Tacoma.

The remaining 31 schools show an increase with St. Ignatius High School, Cleveland, leading, having an increase of 122. Since McQuaid Jesuit High School was not listed last year, it has been disregarded. Other notable increases, ranging from high to low, are St. Joseph's College High School, Brophy College Preparatory, Rockhurst High School, Fordham Preparatory School, and Fairfield College Preparatory School.

The number of schools with an enrollment of 1,000 or over are Boston College High School, Brooklyn Preparatory School, St. Peter's College High School and the University of Detroit High School.

If we were to add to the 25,155 students in the 41 high schools of the United States 6,302 in the Philippines and an estimated 2,747 in the other mission schools, the total number of secondary students educated by American Jesuits comes to 34,204.

II. COLLEGES AND UNIVERSITIES

The grand total enrollment in Jesuit colleges and universities this year is 97,183 or an increase of 5,077 over last year's figure of 92,106. This represents an increase of 5.5% which is considerably higher than the 2.4% estimate of the U. S. Office of Education for the nation as a whole.

Departing from last year's practice of basing our index on 1939 figures, we shall conform our comparison to that found in *Circular No. 382, Fall Enrollment in Higher Educational Institutions, 1953* of the U. S. Office of Education. With 2,078,095 as the total United States college and university enrollment and 81,794 as the Jesuit grand total in 1946-47, and assigning an index of 100 to these figures, the comparative growth in the country as a whole and in Jesuit higher institutions runs as follows:

<i>Fall</i>	<i>U.S.</i>	<i>Jesuit</i>	<i>Fall</i>	<i>U.S.</i>	<i>Jesuit</i>
1946	100	100	1950	111	116
1947	113	119	1951	102	103
1948	116	127	1952	103	103
1949	118	126	1953	108	113
			1954	112 ²	119

Last year the increase in number of students attending college for the first time was 6.5% over 1952-53, whereas Jesuit freshman enrollment in the three most populous schools, Liberal Arts, Business and Engineering, was 5.6% during the same period. The following table shows 1) percentage of increase or decrease of first-time students in all schools and divisions of all higher institutions in the country, 2) percentage of increase or decrease of freshmen in the three above mentioned schools in Jesuit institutions, and 3) percentage of increase or decrease in all years of the three Jesuit schools or divisions.

<i>Fall</i>	<i>U.S. First-Time</i>	<i>Jesuit Freshmen</i>	<i>Jesuit All Years</i>
1950	— 7.4	— 11.8	— 7.9
1951	— 8.7	— 6.5	— 14.7
1952	13.7	11.1	— .7
1953	6.5	5.6	.03
1954 . . . . .	..	4.0	6.8

Jesuit schools and divisions showing the largest numerical decline this year are: Education-University College, Pharmacy, Law-Night, and Social Work-Service; whereas those showing the greatest increase are: Commerce-Night, Miscellaneous, Liberal Arts and Nursing.

The most significant trend this year in Jesuit institutions is the fact that full-time students, the backbone of enrollment, are definitely on the increase. Here is the picture for the last five years in terms both of yearly increase and with reference to the index year 1949 (100): 1950, —7.5% (93); 1951, —14.3% (79); 1952, —1.0% (79); 1953, 2.3% (80); 1954, 4.2% (84).

Another hopeful trend is that, after years of decline in Veteran enrollment, this year shows a 21.9% increase. It is revealing to compare fluctuation in Jesuit schools with that in the higher institutions of the country generally. For sake of brevity I shall give the year, percent of Jesuit increase or decrease, and percent of national change in parentheses:

² Estimated.

1950, —29.5% (—33.2%); 1951, —30.4% (—31.1%); 1952, —29.7% (—40.1%); 1953, —14.7% (7.7%); 1954, 21.9% (—).

As nearly as can be estimated, in addition to the 97,183 collegians being educated in Jesuit schools in the United States, the enrollment in colleges in the Philippines is 2,753 and in all other mission schools it is 1,197. The estimated total, therefore, of students in all higher institutions conducted by Jesuits of the American Assistancy is 101,133. If we add the world high school enrollment of 34,204, the over-all total is 135,337, an estimated numerical increase of 9,422 or 7.5% over last year.

III. INTERPRETIVE NOTES ON THE TABLES

In the table of college and university statistics, the *Nursing* column includes students in both the B.S. and R.N. curricula. The breakdown is as follows: Boston College, 922 B.S.; Canisius, 34 B.S.; Creighton, 311 R.N., 74 B.S.; Georgetown, 182 B.S.; Gonzaga, 230 R.N., 16 B.S.; Loyola, Chicago, 336 R.N., 101 B.S.; Loyola, New Orleans, 102 B.S.; Marquette, 173 R.N., 302 B.S.; St. Louis, 446 B.S.; Seattle, 136 B.S.; San Francisco, 57 B.S. Total 3,422.

The *Miscellaneous* column includes: Canisius College, pre-clinical nursing 127, liberal arts (evening) 511; Fordham, general studies 1,126; Georgetown, Foreign Service 961, Institute of Languages and Linguistics 280; Gonzaga, journalism 85, medical technology 16; Loyola, Chicago, Institute of Social and Industrial Relations 133, C.P.A. Review 93; Loyola, Los Angeles, evening division 235; Loyola, New Orleans, journalism 25, medical technology 86, music 52, out of course 412; Marquette, dental technology 83, journalism 333, medical technology 113, speech 71, physical therapy 55, part time 516; Seattle, medical technology 45, music 6, medical record librarian 13; Detroit, general studies 403, dental hygiene 60, dental assistant 16, evening division (liberal arts and engineering) 1,410; Xavier, liberal arts (night) 516, liberal arts (Milford) 119. Total 7,901.

The explanation of *Low-Tuition* or *Short courses* is: Boston College, cultural 350; Holy Cross, labor 225; Le Moyne, cultural 661; Loyola, Los Angeles, labor 203, adult opportunity 138; Loyola, New Orleans, cultural 30, labor 209; Marquette, adult education 474; Rockhurst, Institute of Social Order 293; St. Joseph's, labor 300; St. Louis, adult education 1,856, airframe power-plants 57, advertising institute 45; St. Peter's, cultural 298; Seattle, theology (evening division) 21, evening division 742; Spring Hill, cultural 67; San Francisco, cultural 150, adult education 111; Scranton, cultural 150, labor 25. Total, 6,405.

The *Extension* courses include: Fairfield University, extension 22;

Fordham, extension 22; Le Moyne, extension 100; Loyola, Chicago, home study 1,153, extension 359; St. Louis, extension 286; Seattle, extension 129, insurance 176; Spring Hill, extension 291; San Francisco, extension 13. Total 2,551.

Part-time students, as well as they can be separated, total as follows:

Boston College: liberal arts 200; commerce—night 147; education 2; graduate 498; law—day 1; law—night 3; nursing—B.S. 590; social work 69. Total 1,510.

Canisius College: liberal arts 5; commerce—day 3; commerce—night 196; graduate 201; nursing—B.S. 32; pre-clinical nursing 2; liberal arts—evening 509. Total 948.

Holy Cross: liberal arts 1. Total 1.

Creighton: liberal arts 151; commerce—day 20; commerce—night 75; graduate 75; law—day 5; nursing—R.N. 17; nursing—B.S. 31; pharmacy 6. Total 380.

Fairfield: liberal arts 5; graduate 267. Total 272.

Fordham: commerce—day 7; commerce—night 32; education 804; graduate 734; law—day 3; social service 107; general studies 1,126. Total 2,813.

Georgetown: liberal arts 20; graduate 508; law—night 390; foreign service 275; institute of language and linguistics 128. Total 1,321.

Gonzaga: liberal arts 31; commerce—day 6; education 12; engineering 2; graduate 4; law—night 20; nursing—R.N. 50; journalism 3. Total 128.

John Carroll: liberal arts 498; commerce—night 331; graduate 142. Total 971.

Le Moyne: liberal arts 22. Total 22.

Loyola College: liberal arts 603; graduate 105. Total 708.

Loyola, Chicago: liberal arts 27; commerce—day 11; university college—night 1,702; graduate 685; nursing 297; social work 45; institute of social and industrial relations 116; C.P.A. review 93. Total 2,976.

Loyola, Los Angeles: liberal arts 22; commerce—day 13; engineering 5; graduate 46; law—night 193; evening division 235. Total 514.

Loyola, New Orleans: liberal arts 100; commerce—night 281; education 99; graduate 90; law—night 84; nursing—B.S. 9; pharmacy 2; music 8; out-of-course 412. Total 1,085.

Marquette: liberal arts 58; commerce—day 22; commerce—night 616; dentistry 1; engineering 14; graduate 481; law—day 3; nursing—R.N.—night 173; nursing—B.S. 60; dental technology 1; journalism 6; medical technology 1; speech 5; physical therapy 1; liberal arts—night 44; engineering—night 354; journalism—night 11; teachers' program 107. Total 516.

Regis: liberal arts 215. Total 215.

Rockhurst: liberal arts 15; commerce—day 11; commerce—night 641. Total 667.

St. Joseph's: liberal arts 758. Total 758.

St. Louis: liberal arts 958; commerce—day 16; commerce—night 105; dentistry 1; engineering 16; graduate 659; law—night 38; medicine 2; nursing—B.S. 73; social work 15. Total 1,883.

St. Peter's: liberal arts 6; commerce—night 135. Total 141.

Seattle: liberal arts 52; commerce—day 23; commerce—night 85; education 39; engineering 33; graduate 2; nursing—B.S. 22; medical technology 4; medical record librarian 1. Total 261.

Spring Hill: liberal arts 73. Total 73.

Detroit: liberal arts 242; commerce—day 43; commerce—night 1,231; engineering 62; graduate 444; law—day 11; law—night 98; general studies 1; dental assist. 16; evening division 1,376. Total 3,524.

San Francisco: liberal arts 558; commerce—night 522; education 64; law—night 115. Total 1,259.

Santa Clara: commerce—night 234. Total 234.

Scranton: liberal arts 257; commerce—night 474; engineering 33; graduate 107. Total 871.

Woodstock: liberal arts 50. Total 50.

Xavier: liberal arts 23; commerce—day 6; commerce—night 497; graduate 484; liberal arts—night 511; liberal arts, Milford 65. Total 1,586.

IV. SPECIAL PROBLEM

This year, owing to the national concern over the rapid expansion of education in the United States, a slight departure is made from previous analyses to pursue the question of expansion in Jesuit schools. Does our past show that we are following the national pattern? If so, where will we get the teachers to staff our schools? I shall not go into the decisions of policy stemming from these questions but merely present factual data which might prove useful to those who now must make the decisions which will influence us in the coming years.

The background to the problem at hand is presented very clearly and ably in the June 1954 issue of the *Jesuit Educational Quarterly* in a symposium entitled "Jesuit College Enrollment and Increasing Population." Therein Father Darrell Finnegan argues that if Jesuit colleges attempt to hold the line and to educate the same proportion of the youth of college age as they have in the past, enrollment in our schools will be more than doubled in 1970.

The present inquiry views the question from a different standpoint

which we might phrase as follows: "Is there reason to believe from our past history of expansion that Jesuit schools have *de facto* expanded at proportionately the same rate as education in the United States generally?" A study of Table 1 would seem to indicate a strongly affirmative answer. Whereas enrollment in the high schools and colleges of the United States has increased on an average of 33.7% every ten years, that

TABLE 1. Total United States public and non-public secondary and higher school enrollment and percentage of increase; total Jesuit secondary and higher school enrollment in the United States and percentage of increase 1890-1950.

	United States		Jesuit	
	Number	Percent Increase	Number	Percent Increase
1890	516,705 A	..	6,791 D	..
1900	936,995	81.5	6,920	1.9
1910	1,470,611	56.9	10,847	56.7
1920	3,098,056	110.7	32,080	195.7
1930	5,904,992	90.6	59,505	85.5
1940	8,617,212	45.9	60,749	2.1
1950	9,086,063	5.4	117,682	93.7
Average	4,232,948	33.7	42,082	43.9
Percent increase 1950 over 1890				
High Schools Only ..		1,685.5 B	..	.. E
Higher Only		1,596.3 C	..	.. E
Total		1,658.5	..	1,632.9

A) U. S. Office of Education, *Statistical Summary of Education 1949-1950* (Biennial Survey of Education in the United States, 1948-50, Chapter 1), pp. 19, 38.

B) *Op. cit.*, p. 19.

C) *Op. cit.*, p. 38. Correction made.

D) Cf. Table 2, *infra*.

E) Owing to the fact that the *Woodstock Letters* did not break down enrollment figures into secondary and higher, this comparison cannot be made without great difficulty.

of Jesuit high schools and colleges has expanded at a rate of 43.9% during the same period. Using 1890 as our base figure, enrollment in the United States generally had increased by 1,658.5% by 1950 and Jesuit enrollment between these two dates has been an increase of 1,632.9%. Nor can it be argued that these figures are biased by the fact that we do not have a separate breakdown for Jesuit schools into secondary and higher since total U. S. enrollment for these levels is about the same.

Presuming that the normal course of expansion operates in our schools

and that no positive steps toward limitation be inaugurated, two further questions arise. First, will the type of education that we shall be giving our students a generation hence be different? Based solely on the number of Jesuits available, as indicated in Table 2, the indication is that our

TABLE 2. Enrollment Jesuit high schools, colleges and universities in United States and percent of increase 1880-1954; number of Jesuit priests, scholastics and brothers in American provinces; percent of increase, and ratio of Jesuits to students 1890-1954.

	<i>Enrollment</i>		<i>U. S. - Jesuits</i>		<i>Ratio: Jesuit to Students</i>
	<i>Number</i>	<i>Percent Increase</i>	<i>Number</i>	<i>Percent Increase</i>	
1880	4,330 A	..	..	..	..
1885	5,831	34.7	..	..	..
1890	6,791	16.5	1,746 C	..	3.9
1895	7,158	5.4	2,003	14.7	3.6
1900	6,920	-3.3	2,124	6.0	3.3
1905	8,225	18.9	2,297	8.1	3.6
1910	10,847	31.9	2,491 D	8.4	4.4
1915	14,398	32.7	2,955	18.6	4.9
1920	32,080	122.8	2,928 E	-0.9	11.0
1925	46,663	45.5	3,317	13.3	14.1
1930	59,505	27.5	4,017	21.1	14.8
1935	58,197	-2.2	5,039	25.4	11.5
1940	60,749 B	4.4	5,552	10.2	10.9
1945	61,490	1.2	6,072	9.4	10.1
1950	117,682	91.4	6,897	13.6	17.1
1954	122,338	4.0	7,630	10.6	16.0
Average	38,950	20.2	3,933	11.5	9.9

A) *Woodstock Letters* excluding Canada, Jamaica, Manila.

B) *Jesuit Educational Quarterly*, January or December issue.

C) Maryland-New York, Missouri Provinces; New Orleans, Turin, German, and Neopolitan Missions. Catalogues S. J.

D) California, Maryland-New York, Missouri Provinces; New Orleans Mission or Province. Catalogues S. J.

E) "Prospectus Societatis Jesu Universal." Catalogues S. J.

student body has been expanding at the average rate of 20.2% every five years and that the number of Jesuits available to teach and administer our schools has been increasing at the average rate of 11.5% for the same period. Therefore, of necessity something of the individual attention to students must be sacrificed unless some substitute can be found. Secondly, the answer to the obvious question of who will teach seems to indicate the increasingly important role that the lay teacher will play in our schools.

Let me hasten to add a few words of explanation. Since the tables referred to are based on a random sample of five or ten years, they must be used to indicate a trend rather than be pressed too closely. Likewise, factors operating fifty or seventy-five years ago may no longer exist. A parallel study, year by year, of the last ten or twenty years would have to be made to see whether or not a plateau has been reached. Likewise, expansion of Jesuit professional education can conceivably offset the need of a large Jesuit faculty.

We can, therefore, conclude with the greatest of caution that a generation hence and other things being equal we shall, with God's help and presuming no change in admissions policy, be educating twice as many students, possibly sacrificing some of the personal interest in the students which is an essential of the *Ratio* but, relying on a capable lay faculty, we shall attempt to make up in some measure for this possible deficiency.

V. COMPARISON WITH NATIONAL STATISTICS

In the past we have attempted to compare the change in Jesuit enrollment with that of the most recent national figures. This is becoming more and more difficult to do. Secondary student figures are not available until a year or more has elapsed and enrollment figures for higher institutions are coming out later each year. Thus, for example, the U. S. Office of Education closed tabulations for 1953-54 on November 27, 1953. *School and Society*, which carried Dr. Raymond Walters' study, appeared December 12, 1953. In view of this we shall base our comparisons on estimates made by competent authorities. The assumptions on which these authorities work are best expressed in the slogan: "The youth who will attend college through 1970 are already born! We can count them now!" Barring unforeseeable drastic changes in American life, we can safely agree with them. Here then are the predictions of various persons and agencies. They will vary slightly among themselves depending on what factors enter into their computations.

Briefly, the U. S. Office of Education estimates that enrollments for 1954-55 as compared with those of 1953-54 will show the following increases: total secondary increase of 3.1%; total higher education increase of 3.6%. (*School Life*, October 1954)

According to a study made in October 1954 and published by the Association of Collegiate Registrars and Admissions Officers under the title, *The Impending Tidal Wave of Students*, the estimated percentage of increase in high school enrollment in the country this year will be 3.0%. Next year it should be almost 4% and thereafter the rise should be increasingly greater.

According to the U. S. Office of Education, *Spotlight*, No. 13, September–October 1954, the percentage increase this year over last in total secondary enrollment will be 3.04% and that in private and parochial schools will be 3.14%.

In a comparative study of 404 independent secondary schools, a gain of 2.8% was indicated in 1953–54 over the previous year. (National Council of Independent Schools, Report No. 28, December 1953.)

A survey of all previous studies in college predictions is made in Roland B. Thompson's, *Estimating College Population Trends 1940–1970*, August 1953.

"Estimates of the increase in college and university enrollment by 1970 range from 50 to 100 percent, depending on the factors included in the computations on the basis of population alone, the increase in young people of college age will be 70 percent, as demonstrated by Roland B. Thompson. . . ." (A.C.E., *A Call for Action*, May 1954, p. 1)

The following items of miscellaneous information shed light on the job yet to be accomplished by Catholic education and on the resources available to achieve it.

Figures contained in a 41-page booklet, *Exploring Our Resources*, presented to the 39th national convention of the Newman Club Federation indicate that 198,930 students (including some non-Catholics) attend Catholic colleges and about 320,000 Catholics attend secular institutions. (*The Register*, August 13, 1953)

In a survey conducted by N.C.W.C. of membership in men's religious communities, an over-all increase of 14.0% was shown between the years 1945 and 1954. The Jesuits, most numerous among over 50 orders and congregations, showed an 18.5% increase in that period. (*The Register*, September 5, 1954)

The task confronting American bishops in their duty of providing for the Catholic education of youth is formidable and in human terms impossible. Jesuits, who have assumed a portion of this burden, are similarly harassed. In view of the facts available, we cannot expect to pursue the even tenor of our ways. Further information must be gathered to appraise the situation intelligently, but until it is forthcoming we must decide and act on what is available. Whether to consolidate or expand is the first basic decision to be made. Should expansion be indicated, then the problem of reinforcements must be appraised by the Ignatian principle of *Ad Majorem Dei Gloriam* and decided with wisdom and vigor. Should consolidation be determined, then the area of strategic retreat must similarly be planned.

Comprehensive Guidance Program Actually in Operation

ROBERT A. TYNAN, S.J.¹

The efficiency of any organization is the fruit of the cooperation of many hands; it is a load carried upon many backs. Our guidance program in Dallas follows this same pattern. The practical interest of two successive principals, Fathers D. R. Druham, S.J. and E. P. Curry, S.J., and the zealous work of several generations of scholastics, and the continued assistance of an intelligent and efficient secretary have gone into the organization of our guidance program.

While there is some divergence in defining the work of a counsellor, there seems to be universal accord that *service* is his function. Some would limit his work to that done formerly by the spiritual father; others would include educational and vocational guidance and, in addition, make of him a specialist in testing and remedial reading.

The scope of this paper is not to decide which of these ideas accurately describes the duties of the counsellor. Our purpose is to describe a situation in which the dispute over a definition yields to the hard realities of having to do some of all of these functions.

The concept that the function of the counsellor is to serve is not new but there has been a growing tendency to enlarge the scope of the service that he is to perform. The student has been one focus. "Student-centered" counselling is the topic of many chapters in the manuals. More recent writings in the periodicals have stressed the service function for teachers, parents, colleges, and future employers.

Our guidance program in Dallas has anticipated this trend. Since the inauguration of our program in September, 1947, there have been growth and development but the fundamental concept of serving several groups, and not the student alone, has been the basic philosophy.

Probably the easiest way of telling you what we do is to start at the end rather than the beginning. It is part of our policy and procedure to see the family, father and mother together, of each of our seniors during the second semester. By telephone they are informed that a definite hour,

¹ Presented at the Annual Meeting of the Jesuit Educational Association, Meeting of Secondary School Delegates, Saturday April 17, 1954, Loyola University, Chicago, under the title "A Comprehensive Guidance Program Actually in Operation."

mutually agreeable to themselves and the counsellor, is reserved for them. If they are forced to cancel the appointment, they go to the end of the waiting list until they are called again. The procedure is generally known by the parents before the boy reaches senior year. One interesting sidelight is to watch the families maneuver for a high priority on the telephone list. During the interview, the high school career of the boy is described and illustrated for them according to a definite routine.

"What has been the police record of your son during high school?" is always our opening question with the parents. It is abrupt; it does produce tension and a defensive attitude in the parents; it does focus their emotions into one channel and to one only point. After telling them that we have a complete record of every offense that he has committed, of every brush that he has had with the law, we show them the record of the prefect of discipline. It is a wonderful relief to them to see each item carefully noted, together with the disciplinary measures taken to see that it is not repeated. They are much pleased and even a little surprised to see that he has been such a good boy in school.

Much is made of these records to show the citizenship of the boy; how he gets along with those in authority, how he responds to discipline, and how he reacts in a social situation. The parents learn the difference in his conduct when he is abroad as compared to his actions at home. This cold-blooded evidence frequently removes old grudges against individual teachers because they can see at a glance that the difficulties are not confined to one teacher as the boy may have led them to believe. It is also interesting to observe how many of the fathers see a lack of initiative and ambition in a boy who has no disciplinary record. The mother, on the other hand, sees in this same bit of evidence a warrant for her feeling that she has a very fine boy.

Next on the list comes the library record of all the books read, together with the grades made on the MOE tests.² This gives them an insight into the literary interest of their son and a general knowledge of the type book and type of thing that interests him. There is some correlation between books and large areas of interest for vocational guidance. Frederick Kuder is conscious of the relation between interests and reading and has prepared *The Kuder Book List* which parallels the ten categories of the *Preference Record*.

The diffidence of parents in guiding and directing a boy's vocational choice is due, perhaps, basically to their intense fear that they will influence him to choose an area of work or a job that he will dislike. This fear,

² Moe, M. W., Bernice Porterfield, Sister Mary Alician, *Catalog of Moe Tests*, Wauwatosa, Wis.: Kenyon Press Publishing Co.

frequently without intelligent foundation, may spring from unhappy job adjustment on the part of parent or other sibling.

The most difficult single task of the counsellor is to produce a confidence in parents that will move them to intelligent cooperation with the plans of the son. Their attitude commonly is, "Whatever he wants is all right with us." The boy ordinarily does not know what he wants, or is vague about it, until he is helped. The counsellor can supply much helpful material for them to discuss, to approve or disapprove, in preparation for a choice of college courses and/or job possibilities. Without some information, the boy is uncertain and the parents are puzzled about his future plans.

The areas of likes and dislikes are large in most boys and familiar enough to parents in some parts through domestic and work experience. The food, clothes, games, and hobbies that appeal to the boy are fairly well-known to them. They have come to be suspicious of the expressed likes of their offspring through experience with toys, trips, clothes, and other family items upon which money has been spent followed by rejection by the boy. Even in the work-a-day world, they can remember how their son soured on a job for which, at first, he had great enthusiasm. Their experience with their son and their thinking in terms of *a* job rather than *an area* have blinded them, in many instances, to the valid possibility of discovering an area of interest, without committing one's self to designating one job or one profession to the exclusion of all other related jobs or professions. They find it difficult to see any relationship between strong likes for definite types of activities and job or career planning. Job analysis and job description are regions of knowledge that are unexplored by many parents.

Whatever reluctance the parents may have, and no matter what the uncertainty of the son, the fact remains that, come September, the boy will enroll in one of the college curricula or, when school is out, go looking for a job. With no claim to infallibility or assurance of an absolute elimination of all error, we use the *Kuder Preference Record* to show them how some of the boy's current preferences are translatable into the names of jobs that fall within large vocational areas. We may be wrong but we try to show them how to proceed upon their choice as reasonably as is possible.

Most of us are aware that a large percentage of our boys would be professional athletes if they had the ability. Since they do not have it, they generally make their living doing something that is less enjoyable but more realistic, better adapted to their actual abilities. What a boy likes is important in a vocational choice but the level of his ambition must be tempered by the realities of the abilities that he has received from God on

the intellectual level. An instrument like the *Preference Record* tells us nothing about mental capacity. The possibilities for actuating a boy's likes or preferences are given on all levels in the Manual of this test but the need is imperative to measure them by the fibre of which his mind is made.

Because it is a factor, and an important one, in determining the limitations of a boy's ambition, we must determine his mental ability. We do this through a variety of tests. We use the Terman-McNemar *Test of Mental Ability*, *The California Test of Mental Maturity*, Short Form '50, and *The Primary Mental Abilities*. Each gives an intelligence quotient and the last two give a percentile rank together with different mental factors. These different factors are useful in educational guidance for they help to explain, in many cases, the differences in levels of achievement in school subjects. The percentile rank and IQ are not always understood by parents but, when we tell them that their boy ranks second in his class in mental ability and twenty-third in achievement, they get the idea.

The ambitions of a boy, or a parent, his college plans, his hopes for the future, and the difference between intellectual capacity and academic achievement are brought into focus by his percentile ranking on certain "content" tests which we give the students. Where a student ranks at the eightieth percentile in mental ability and the eighth in achievement, we are more likely, in the face of this disparity, to see that ambition must be made of stern stuff, more likely to see that something new must be added. These Cooperative tests are used: Mechanics of Expression, Algebra, Chemistry, and Engineering and Physical Science Aptitude Test. Individual tests are available to pin-point individual interests or talents. The parents are greatly interested in seeing how their son ranks in comparison with others of his own age level in school subjects. These tests serve to increase their esteem and respect for the school.

Finally, the parents are shown the permanent record of grades for each of the four years, the average grade for the four years, the rank in a section by graded averages, and the rank by graded average in the whole class. These grades and ranks are compared with rank in mental ability.

The whole process of going over the history of a boy's high school career is to evaluate with the parents the prospects, either good or bad, that he has for the future in the light of the past. They learn as well, that there are some areas of weakness; suggestions are made with a view to strengthening these. We feel that our evaluation should be checked again in about two years.

Repeatedly, the parents remark upon the fact, and are most agreeably surprised, that our interest in their boy does not cease with his graduation. They have come to know and to value our interest in their son while

in our school but an interest that extends beyond that time is something that is flattering to them, something for which they are actively grateful. These interviews with parents are one of our finest channels for good public relations.

The service character of the counsellor's work surely extends to the spiritual and moral side of school life. In addition to the Sodality, which has been a single and undivided organization in our school, we felt the need of some means of communicating with the student-body as a whole. The First Friday sermon is handled by our Father Rector, since the counsellor hears confessions during this Mass.

We found a two-fold solution. One of these is a column "Spiritual Space" which we write for the school paper, *The Round-up*. The other is a simple device of standing in the chapel aisle at morning visit until all have filled their places in the pews and then, in one to three minutes, give them what spiritual counsel they need at this moment. It may be exhortatory, explanatory, confirmatory, deprecatory, inflammatory, or just nothing more than remind them that there is an eight o'clock Mass in the chapel each morning. Speaking from ten years' experience with them and a wide variety of other audiences, we find that they are the most attentive and responsive audience that we have ever addressed, and we do it every day. This daily "visit" to the minds of the students by the Counsellor gives him an opportunity to do such things as give this kind of advice: "Let all of us say a *Memorare* together and out loud right now that God will give the boy grace to return to the Athletic Director the basketball he stole yesterday." They say the prayer. The boy returns the basketball, or whatever other object it might be. The results that come from their prayers are amazing.

The only compulsory Mass at Jesuit High is the First Friday Mass scheduled for nine o'clock, the beginning of the school day. There is a Mass daily at eight o'clock in the students' chapel. We have a program whereby freshmen are urged to attend Mass and go to Holy Communion on Tuesday. In like manner, Wednesday is for the sophomores, Thursday for the juniors, and Friday for the seniors. In order, the classes are reminded over the public address system, during the last period, that the next day is the special day for them at Mass. Some classes collect special intention slips which are placed on the altar the next morning. A note in their assignment books is an easy way to recall the fact to their minds at night, when they can set their alarms or ask their mothers to awaken them in time to be present for the Mass. It is impossible to tell exactly the number who attend Masses on these days but we know absolutely that it is higher than the sixty-nine percent (69%) of the student body who go weekly to Holy Communion in our chapel during Lent.

The classroom, or home-room, teachers are very cooperative here. Our conviction is that two of the most effective means to secure attendance at Mass during the week is the presence of the teacher at the Mass in the boys' chapel and the motivation that they give in their classrooms.

Copies of *My Sunday Missal* are provided for each boy at the daily Mass. By using these missals in their own chapel, they become familiar with the book that is commonly provided by their parish church. One boy distributes the missals to those attending the Mass; another is assigned to read from the missal the changeable parts of the Mass; and a third collects and stores the missals after Mass.

At Postcommunion, a leader is assigned to start the five decades of the Rosary. This is an experiment in trying to keep the boys in chapel for a thanksgiving after Holy Communion. It has not been completely successful except for Sodalists who are required to remain for it as a part of an annual project.

The confessions are so heavy at the eight o'clock Mass that the counsellor, who hears every morning, solicits the help of other members of the Faculty. We have three hundred and seventy students (370). There are five other priests who assist in hearing confessions at different times during the month.

While the progress has been slow, the Sodality has, through the years, established certain customs that are a part of the religious life of the school. The probationary period has become increasingly difficult and the requirements more exacting. Our concentration has been on the personal life of the sodalists because they live in a predominantly Protestant city where Catholics are five percent of the population and where most Catholics, who have been to college, have gone to non-Catholic ones. In the early days, our projects came largely from the *Semester Outline*. More recently, they flow out of the local needs in the school.

We mentioned earlier in this paper the talk which the counsellor gives each morning in chapel. This is possible because all students go to chapel for morning prayers at the beginning of the school day. We have a perpetual novena for vocations. The prayer that is used for the novena is fairly long. We placed copies of the prayer in the chapel pews. After the novena had run for about three weeks, the man who cleans the chapel destroyed all the copies. We started the prayer next morning without any copies of the prayer and were greatly pleased to see that every boy had learned the prayer from memory in that short time. They say this prayer with earnestness.

Another feature of the morning prayer is the practice of praying for special intentions. Dead parents or relatives, accident victims, successful debates, plays, band-concerts, accident-free games, and "special inten-

tions" all come in for their share of the prayers. At this visit, we check periodically to see how many are carrying rosaries.

This year we started the practice of having separate retreats for each grade in the school. These retreats start on Friday morning and end on Sunday afternoon, except the senior closed retreat which begins Thursday evening. Formerly, we had three separate retreats at the mid-year followed by the mid-year holiday. The present arrangement seems better suited to a larger enrollment. The counsellor always gives the freshmen retreat, a visiting retreat-master gives the senior retreat. We try to have the same man each year for the senior retreat, thinking that the experience will add to his efficiency. The evidence seems to support this theory because, since we opened in 1942, we have thirty-one boys who are now in seminaries. Others have gone and returned but we feel that this number (7%) of our graduates who have followed a vocation, justifies a "vocation centered" senior retreat and the same retreat master.

During the retreats we enroll all of those who desire it in the League of the Sacred Heart and the Scapulars.

"Exceptional children" is the subject of many learned papers in educational circles. A "Johnny come lately" is the interest and public attention that is being given to the student of exceptional ability, in the sense of talent on a high level. The two groups are poles apart.

The Aloysius Chapter of the National Honor Society is made up of slightly less than five percent (5%) of the Jesuit High School students. The members are a carefully selected group of boys chosen on the basis of scholarship, leadership, character, and service.

Three years ago we initiated at Jesuit, a program to help the moderately slow and/or moderately lazy boy by means of the select group of the National Honor Society.

The members of this organization have proven over the years of their high school a competence clearly above the average in certain areas of the educational picture. Other boys in the school proved through their grades that they are incompetent in these same areas. To us, it seemed a natural answer to a problem, that we wed these two groups into one and discover thereby what would be the character of the offspring.

Statistically, it is difficult to prove very much from the union, but psychologically a very beneficial result flows from it. The members of the National Honor Society have a sense of helping and serving those in need, and those who benefit from their service derive most in a new focus and attention upon their school work. At the termination of the program, there are generally as many new border-line cases in attendance, who were not initially included in the program, as there were in the original group. These border-line cases have heard of the program from those

who are in it and have come to the Sponsor asking to be allowed to attend the classes, which are held one-half hour before school or during study hall.

Our "D" classes are a select group, the top thirty-five of the total group of entering freshmen. In many schools, the principal selects this group. At Jesuit, the counsellor administers and scores the examinations that are given to the prospective students on the last Saturday in April. The examinations, which take about four hours, are selected by the counsellor to cover the fields of arithmetic, English, reading, and the Terman-McNemar Test of Mental Ability.

The scores made on the individual tests are weighted according to rank and a total is made of the separate weighted scores to determine the position of each boy from highest to lowest in standing. With this information at hand, the counsellor constructs the class lists which he submits to the principal for his final approval.

After the scores are tabulated, reports are mailed to the eighth grade teacher in every school from which the boys came to take the test. These reports give the rank by subject and total for each boy. At mid-term of freshman year, copies of the same report are again sent to the individual schools along with the mid-term report card. This makes a comparison possible between his rank in the pre-freshman tests and his rank in first semester grades.

These tests, at times, show a reading deficiency in a boy. When this is discovered, letters are sent to the parents or interviews are arranged with them to explain the importance of having remedial work done during the summer so that the boy will not be handicapped during his freshman year. This follow-up is one important by-product of the examination because the parents hope that he will do better when he gets to high school.

The cooperation of parents is not always as complete as we hoped it would be. It is sometimes necessary to provide remedial work in reading because the parents failed to provide for this need although they had been informed of it.

This part of our program we have entrusted to our secretary because her experience with this type of work makes her especially well-suited for it. She has done tutorial work with great success in all phases of grammar school subjects and in some areas of high school matter. With faculty cooperation, she has been able to work out a program whereby she takes the boys who need special work, during school hours. Because of limitations in time, we have confined this program to those who were most likely to benefit from it.

Many of the conduct problems, as well as achievement problems, of our students would be better understood and better handled by our teachers

if they knew more about the family and educational background of the students that they teach. A questionnaire designed to instruct parents on some acceptable procedures in handling their son during high school is sent to the home of each freshman. After the parents fill out the questionnaire, the freshmen teachers receive them and have opportunity to study the background of each student. If they want additional information, or more particular information, the counsellor will try to secure it for them.

At the end of the school year, each teacher in the school is given a student rating form to fill out on each pupil that he has taught during the year. These rating forms are given to the technical teachers of each boy at the beginning of the following year. Moreover, on the class list from the student counsellor, which every technical teacher receives, the intelligence rank within his group is given for each boy—thus rank in ability may be checked against rank in achievement.

All new teachers are introduced to the guidance program in much the same way that the students are. A meeting for new teachers is held with the student counsellor prior to the opening of school. Since some standardized test is given to each class every year, copies of these tests are given to the teachers who are urged to take them as a way of understanding what they cover and what uses may be made of the information which they secure. We show them our test library containing more than one hundred and fifty (150) separate tests covering the whole range of high school subjects. Books and pamphlets designed to increase their professional competence are displayed and they are urged to use any of them at any time to increase their efficiency or to check their work.

The counsellor has found that this initial introduction bears increasing fruit as the years of regency continue. More appeals for help and advice come from second-year men than from first-year men and more appeals from third-year men than from second. The questions on techniques, classroom procedures, discipline and moral problems, and the interpretation of data from classroom and standardized tests are more numerous and intelligent as the years of regency continue.

The boy who "ought not to be in our school," but is always there has stimulated the curiosity of this counsellor. We have come to have an increasingly high regard for the opinions of experienced teachers as we watch the accumulation of evidence from objective tests over the years. However, the advice which is sometimes given that "he ought to go to a trade school," is not always well-advised. On the basis of intelligence tests, eighty-two per cent (82%) of those who are failing completely or doing poorly in an academic course, have a higher rank on the verbal than they do on non-verbal mental factors of the test indicating that they would do poorer still in a non-academic situation. It may be true that some boys

should not be in our school because of poor mental equipment, but the opinion cannot be held without reservation that his destination must be a trade school when he leaves us.

All junior students take their science course in chemistry. Previously, this subject has been a kind of probation. In addition to fulfilling the requirement for one science for graduation, those who made eighty-five (85) or above in chemistry have been given the choice of taking physics.

Beginning with the school year, 1952-1953, the teacher of science and the counsellor have been working out a program whereby Cooperative tests in algebra and chemistry and the teacher's grades in chemistry would determine who should be allowed to take physics. The correlation of these grades and performance in physics is not sufficiently advanced to be of very great utility.

Sometimes in religion class and at others in social science, we give a course in "jobs" to some of our seniors. It is extremely elementary but we hope it is useful. Our textbook, *Christian Principles and National Problems*, has a chapter on the senior's personal future which we use as a point of departure. Additionally, we use the pamphlets and books that we have accumulated over the years. Each student is required to give detailed information about any two jobs of his own choosing though both may not be on the same occupational level. The course extends over about two weeks.

With unemployment in our area at an all-time low, with a booming industrial development going on around us in Texas, we do not have frequent opportunity for job placement of our alumni. We have gotten very fine jobs for some of our graduates but most of our activity in this area is confined to getting part-time jobs for students. Some jobs are provided within the school for boys who are unable to meet tuition and other school expenses. The contacts that we have made with various business firms in town, through screening prospective employes for them, have made it possible to get jobs for some of our boys. Others of our boys we can place in part-time jobs through contacts that grow out of permanence of tenure since there is someone at Jesuit who is known personally by the one seeking an employe. We actually have more requests than qualified persons to fill the jobs.

Like most Catholic schools, we are unable to bear the expense of a school nurse or physician. Conscious of the importance of health in the educational picture, we send a printed letter to all parents at the beginning of the school year urging them to have physical, dental, and eye examinations every year. Two Community Chest agencies visit our school each year. The Dallas Tubercular Society takes X-Rays and the Dallas Hearing Society checks each boy in the school. A local optometrist

screens the entire school for visual efficiency. If attention is needed in any of these areas, the fact is brought to our attention by the reports which we receive. Upon receipt of the information, we contact the parents either by telephone or through the mails and request that they send us written testimony of their doctor that attention has been given to the matter. If this follow-up is not made, we lose the services of these community agencies.

Since we are a young school, Our Alumni Association is not highly developed. However, we call every graduate of the school once annually to learn of his success in school or work, the number of children, if he is married, and to gather any other information about him. We run an "Alumni Round-up" column in the school paper giving this information the publicity that it deserves. For more detailed information, we send out an occasional questionnaire. The last one was sent out two years ago. We were pleased with a thirty-three per cent (33%) response, although we did not include self-addressed and stamped envelopes.

In addition to his other functions, the counsellor took over the management of the cafeteria this year. Some of the faculty asked the reason for this. During the time since we were appointed to the job of student counsellor, the student body has grown from one hundred and twenty-nine to three hundred and sixty-nine. Just as there is more gossip in a small town so is there more of it in a small school. It is harder to get information in a large school. The counsellor must have information. He needs some vantage point from which he can see all the students at frequent intervals; some place to watch, to observe, to learn more and more about each student. Most people are more talkative after dinner than before; more talkative immediately after dinner than later. Therefore, he took the job.

There is not any source of information about the students that the counsellor can afford to ignore. It may not fulfill all of the norms for historicity but it may supply some clue that has been missing for the proper understanding of a person or a problem. The counsellor comes to be a great listener. He is constantly seeking to round out the picture of each boy, constantly trying to learn good things about him, not just the bad.

In a small school it is possible to study each boy and to see him at frequent intervals. Counsellors in large schools come to depend very much upon autobiographies, anecdotal reports of the teachers, tests, and personal information given voluntarily by some intramural or extramural source. Group guidance and its techniques are important to the counselor in a large school though his endeavor is to see the individual as frequently as is possible.

The individual boy is always our chief concern. The services that we render to all others, whether they are teachers, parents, colleges, or future

employers, are all designed to make the student's lot a more successful one; to make him happier and holier.

We have been asked to give some indication of what personnel is required to staff a guidance program. The question should be answered in the light of three postulates.

Postulate 1: The knowledge of the counselor must be comparable to that which the teacher has of each boy if he is to function effectively with the referrals that come to him from the classroom teachers. Acquiring this knowledge takes time, work, and study.

Postulate 2: The counsellor should have some time for research into the effectiveness of his procedures and predictions. This research takes time and work and study.

Postulate 3: The counselor should have time to plan and carry out a program to improve himself, his guidance program, and the cooperation that he receives from the faculty. This program of improvement takes time and work and study.

Since the abundance of detail that falls under the jurisdiction of a principal demands that he have a secretary, the same reason warrants a secretary for a counsellor, especially when he is starting a program or where there are more than two hundred students in the school.

We feel that, whenever a counsellor is given a group that has more than two hundred (200) students in it as his charge, some one or all of the above postulates have been violated. We feel that he has too many people to know, too many facts to remember about too many people, and too many people to see. We feel that there should be a counsellor for every two hundred (200) students.

The Place of Testing In a Guidance Program

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To define adequately the place of testing in a guidance program requires the discussion of many separate factors. We shall begin, "ex abrupto," with the assumption that tests are of some value in a testing program. Until but recently, many of Ours looked with suspicion upon the objective or new-type tests. Oddly enough, however, at the present time some are inclined to place entirely too much credence, it would seem, in tests, and to derive much more "data" from a test than is the test's purpose to give. Some, too, tend to lose sight of the fact that, as in physical measurement there is always a margin of error, so also and with greater reason in psychological measurement is there an even greater need of the constant consciousness of the possibility and probable existence of some error in measurement.

What, precisely, are tests meant to do? Why are they given? What may one expect of a test?

In order to aid an individual student, it is obvious that the counselor must have at his disposal many facts regarding that individual. He must have some clear idea of the abilities, interests and aspirations of the student. He should, further, have some insight into the personality of the individual, some knowledge of his family and social background, and a knowledge of his past educational achievement. There are many ways of getting such information. The best way, perhaps, is the direct observation of the individual by the counselor for an extended period of time. Clearly, such a procedure would be time consuming to an extreme. Multiply the number of students to be counselled and the task becomes all but impossible.

As an aid to the guidance officer, standardized tests present themselves as a supplemental instrument in the securing of data concerning the individual to be offered guidance. The purpose of these tests, then, is to provide in an economical way information concerning the student which can then be used in the direction of the individual.

* Presented at the Annual Meeting of the Jesuit Educational Association, Meeting of Secondary School Delegates, Loyola University, Chicago, Ill. April 17, 1954.

A test is, according to Dresher, "an objective, organized and statistically refined, instrument or method to measure some specific skill, behavior or set of characteristics, under standardized conditions."¹ Undoubtedly, such instruments can offer invaluable aid in understanding an individual.

Tests will be of use, however, only in so far as they are used intelligently in the light of the tests' basic limitations. The score of a single test, considered by itself, is almost meaningless. It can be meaningful only in the light of many other facts; namely in the light of the individual's personality with his particular educational, social and family background. Further, when there is question of using group tests, because of the impossibility of direct observation of each individual during the test's progress, the counselor should remember well that one single test score is not of great diagnostic or prognostic value. Particularly in the case of general aptitude (intelligence) tests it is most important that more than one test result be obtained. Further, to wring the greatest measure of assurance from such measurement, these tests should be repeated periodically, or other similar tests administered, before scores are accepted as contributing facts concerning an individual.

Another important factor related to the useful application of standardized tests is this: to be a valid source of reliable information, the tests must be expertly and exactly administered. It is my belief that in the administration of tests to a large group by a number of proctors taken at random from a faculty, scores are invalid in a large percentage of the cases because of deviations in greater or less degree from the standard conditions of the test. The proper administration of standardized tests is a most important matter. Practically anyone of average intelligence can administer a test after a careful study of the manual of instructions. No one can administer any standardized test without such careful study. It would be interesting and perhaps appalling to know how many test scores we so carefully record are inaccurate, not for any fault of the test, but because of careless administration.

Finally, if a test is to provide valid information concerning the individual student, the results must be skillfully interpreted. This presumes some technical training on the part of the counselor. It would seem, also, to demand some experience for the counselor must relate the test scores with other facts already known about the student. He must keep clearly in mind that tests often underestimate the ability of the individual and but rarely overestimate his ability. He must recall the many reasons which could cause a low score: poor motivation, nervousness, slowness in grasping directions, etc. Again, he must consult the results of other similar tests in the interpretation of the present test. Generalization from a single test score is fatal.

In presenting such limitations of tests and cautions regarding their use, one might, perhaps, infer that objective, standardized tests are to be minimized. Far from it. Undoubtedly there are many tests of extreme value to the counselor. They can be of real value, however, only if they are used as they are intended to be used. Surely, they will give no more information than they purport to give and, it is to be hoped, with careful administration and interpretation, they will give no less information.

What kinds of tests are of especial help to the counsellor? Four types of tests have particular value: (1) aptitude tests, (2) achievement tests, (3) interest inventories, and (4) personality tests. Let us examine these briefly.

1. *Aptitude tests.* Aptitude is defined by Traxler as "a condition, a quality, or a set of qualities in an individual which is indicative of the probable extent to which he will be able to acquire, under suitable training, some knowledge, skill or composite of knowledge and skill, such as ability to contribute to art or music, mechanical ability, mathematical ability, or ability to read and speak a foreign language. Aptitude is a *present condition* which is indicative of an individual's *potentialities* for the future."² Aptitude tests, then, are concerned with predicting the future achievement of an individual.

General aptitude tests, or scholastic aptitude tests (terms which seem now to be preferred to "intelligence" tests), strive to indicate whether or not a pupil can successfully pursue a given curriculum or do a designated kind of work. They also seek to show, at least in a general way, the probable level of achievement in each case.

There are two kinds of general aptitude or intelligence tests: group tests, used when a group of students is tested simultaneously with a "paper and pencil" test, and individual tests, when one individual is tested at a time.

It is important here to note that, of all the research devoted to psychological tests, most has been concerned with general aptitude or intelligence tests. For this reason there are many more good tests in this field of testing than in any other. As a result of this research, however, modifications of the concept of measuring intelligence have emerged. Perhaps two reasons why the term "intelligence" tests has fallen into disuse are because such a term might seem to imply a direct measurement of a spiritual faculty (the possibility of which scholastic philosophers would deny, whereas many modern psychologists would deny the existence of such a faculty), and, secondly, the use of the term "intelligence" would seem to place too great stress upon native or inborn ability.

General aptitude tests are rather aimed at measuring an individual's ability to learn. In many such tests, the test materials concern subject matter that all may be presumed to have learned. It is thus assumed that those

who have so learned to the greatest degree are the most intelligent or have the greatest aptitude.

Individual intelligence scales have until recently been, for the most part, revisions of the original Binet scales. Perhaps the most widely used of these revisions is that of Terman, *The New Revised Stanford-Binet Tests of Intelligence*.³ The administration of this test requires an experienced examiner with some training in psychometrics. This scale has great merit in giving a more accurate insight into the ability of an individual than that afforded by a group test.

Another and more recent important individual intelligence test is that of Wechsler's, popularly called the Bellevue-Wechsler.⁴ This scale is of much greater value than the Binet for older children. The administration of this test requires also the direction of a trained psychometrician.

Individual intelligence tests are of value especially in cases where an individual's score on a group test is confusing because it seems widely at variance with the student's achievement. Such tests can often give important clues not only to the individual's mental ability but also to his personality.

Tests of aptitude in special fields. The purpose of the general aptitude tests just discussed is to indicate in a broad general way the relative brightness of an individual. A second type of aptitude test strives to differentiate general ability into several separate fields of ability. Obviously such tests can open up a wide area of information to the vocational counselor. Two students, for example, may have an identical I.Q., but a differential aptitude test may disclose that the first has extraordinary ability in language but below average ability in science and conversely, the second student may be a scientific wonder but poor in language skills. Such specific information would surely aid a student in the difficult and often confusing task of selecting a college course.

Much time has been devoted here to aptitude tests because these are by far the most reliable and valid of the tests now available. The other three types of tests will be described briefly and a practical application of such tests to a guidance program will be attempted.

2. *Achievement Tests.* As the name implies, achievement tests are concerned with measuring how much of a given subject matter a student has mastered and how well he has mastered it. The present writer feels that if half the existing standardized achievement tests were destroyed, there would be no considerable loss. Such tests exist by the score on most conceivable subjects. Many of these tests are inapplicable to our schools. They presume often a syllabus different from ours and are standardized frequently on an insufficient number of cases and upon populations differing from that of our schools.

It is not intended, however, to condemn all standardized achievement tests. There are some of great merit, particularly the Cooperative achievement tests. Still achievement tests must be selected with the greatest care with an alert eye always upon our syllabi and upon the population used for the norms derived for the test. It is regrettable that we have not produced some standardized achievement tests of our own, based on our own syllabi and standardized on our own students.

3. *Interest Inventories.* Dresher gives the following description: "Vocational interest inventories and vocational-preference tests are based on the theory that a given occupational group has a special pattern of interests, and that these differ from the interests of the general population. They are based on the theory that the interest of one occupational group differs from the interest pattern of other occupational groups. The vocational interest test differs from school aptitude, achievement or aptitude test in that there are no right or wrong answers. The purpose is to find the 'likes' and preferred activities of the student. These instruments are used in locating the fields of occupations he is most likely to enjoy."⁵

The use of interest inventories is useful in vocational guidance. Such inventories, however, have definite limitations when given to high school students since experience in the activities he is asked to comment on may be, and often is, lacking. A student, too, may often mark the interests he thinks his teachers or parents would want him to mark.

It is not unusual to find great divergence in the results of interest tests when they are administered a second or third time to a high school pupil. This should not be taken as indicating a defect in the test so much as an indication of the changing and perhaps maturing interests of the student based on new experience. It would seem that interest inventories should be administered periodically if any true picture of the interests of the student is to be obtained. In any event, interest must not be confused with ability. The results of such tests afford, at most, an indication of some interests the student has, here and now. If on repeated testing the interest remains constant or even increases it can be presumed significant. Even changing scores can be of use if they indicate growing and maturing interests. Such inventories, nevertheless, are probably of greater value when administered to college students than to high school students, and more significant when administered to high school seniors than to sophomores or juniors.

4. *Personality Tests.* Any adequate discussion of the testing of personality can not be brief. Much work has been done in this field and much surely remains to be done. Most psychologists feel that existing group personality tests are not reliable enough to be of great use in the diagnosis of an individual. The administration of individual personality tests requires

an experienced psychologist and consumes so much time that the whole sale use of these tests in schools would seem impractical.

The only two uses of personality tests advised by Traxler are: "to stimulate the pupils to evaluate critically their own personality characteristics," and "to serve as a point of departure in conferences between counselors and individual pupils."⁶

For the purpose of guidance in the matter of personality, personal interviews, anecdotal records, descriptions of behavior by parents and teachers, etc., would seem to be of greater value than present personality tests.

To come now to the question posed in this paper—what place do such tests as we have described have in our guidance program?

The high school guidance program will be helped by the information furnished by tests in three areas particularly: admission to high school, diagnosis and correction of deficiencies and selection of course of college studies.

The chief question a high school asks of candidates is whether or not they are capable of successfully completing the course of studies offered by the school. An entrance examination battery, therefore, should contain a general scholastic aptitude test. Since other tests also are to be administered and frequently a large number of tests must be scored in a short period of time, the briefest intelligence test with high reliability is desired. Several fill the bill nicely. *The Henmon-Nelson Tests of Mental Ability* are widely used as part of an entrance examination battery. *The Otis Quick-Scoring Mental Ability Tests* are also useful. Both are one period tests giving an I.Q. score. The Otis is only slightly more difficult to administer than the Henmon-Nelson.

Achievement tests in arithmetic and English are also "musts" in an entrance battery. The practice in most of our schools is not to use standardized tests but those of private construction. This is no doubt as it should be. It would not seem to be a difficult thing to compose a test in arithmetic and English fundamentals. Where school achievement tests, however, are concerned, there would seem to be a great field for development. Achievement tests used as entrance examinations as well as those used as course examinations in our schools show the greatest possible variety in construction. Many are, without doubt, poorly constructed. The provinces which have discontinued province-wide examinations have no doubt realized this problem. Great care should be exercised in the construction of tests to be used for entrance and final examinations that they be objective and that their scores be comparable. Perhaps the greatest contribution guidance workers can make to our schools is an improvement of the caliber of our achievement tests.

Where at all possible, a diagnostic reading test should be administered before a student enters our schools. Where other indices show that a student has the ability to do the work of the school, but that his reading is shown to be below average, achievement less than desirable will result unless the deficiency in reading be corrected. Ideally, remedial work should be done before the pupil's entrance into the freshman class.

After an applicant's entrance, an additional general aptitude test should be administered. *The California Test of Mental Maturity* is one frequently so used. Additional intelligence tests should be administered before the completion of the high school course, or tests administered previously should be repeated. A single test score in this area is meaningless.

A reading test should next be administered whether or not remedial work has been done and further remedial exercises should be planned.

Finally, since the achievement tests administered before entrance were of necessity brief and general, an achievement battery might be given to indicate the present level of achievement and the areas in which remedial work may be necessary. A number of such batteries are available. Two in particular are outstanding: *The Stanford Achievement Test* and the *Metropolitan Achievement Tests*.

Perhaps the most striking use to which tests are put in a high school guidance program is their use in vocational guidance. Presumably the student is college material if he has been successful in a college preparatory course. The big question for the high school graduate is: where shall I go to college, what course shall I take? It has been my experience in counselling seniors that they do not know exactly what they want to do, what course they would like to take after high school. The vocational guidance program must help them make a wise decision.

The vocational guidance program actually began with the entrance examinations. All the data gathered since that time should be in the possession of the vocational counsellor, everything that would have a bearing on the student's ability, personality, interests and achievement.

Differential or specific aptitude tests should be administered as well as an interest inventory. These tests should be given at the end of junior year so that scoring can be finished before the start of senior year.

Among several aptitude batteries of merit, *The Differential Aptitude Tests*, published by the Psychological Corporation, are outstanding. Percentile scores are given on verbal, numerical and abstract reasoning, spatial relations, mechanical reasoning, clerical speed and accuracy and language usage.

An interest inventory highly recommended for high school students

and widely used is the *Kuder Preference Record* which indicates the interest of a student in many areas: mathematics, science, mechanics, arts, language, social service and clerical work.

After all this testing, what have we? We have certainly no "crystal ball." We do have many facts useful in counselling the student on his selection of a college course.

Strangely enough, the tests may prove to be of value in a negative way. A boy says that he would like to be a doctor, let us say. His aptitudes are low in mathematics and science; his general aptitude just about average; his greatest interests lie in the field of business and clerical work. Surely it does not take great acumen to predict that this student will never be an M.D. A rather striking example of the use of such negative prediction is the following: In one of our schools a large number of boys in the senior class applied annually to a local engineering institution. Before the introduction of aptitude and interest tests into the high school guidance program, by the end of the first semester in engineering school more than half the applicants had either been dropped or had voluntarily withdrawn. After the introduction of such tests into the guidance program, the number of those entering engineering school dropped, as did also the number of failures. Moreover, every student who entered engineering school in spite of negative aptitude in engineering, has to date either failed or withdrawn.

Tests, then, are of value in the educational and vocational guidance of our students in that they provide important and relevant information to be used by the counselor. There are other uses of tests in a guidance program, particularly in individual guidance, which time does not permit us to discuss here. An intelligent use of tests can add considerably to the effectiveness of a guidance program. A program that does not include testing in basic areas is surely inadequate.

May I conclude by presenting briefly a testing program which may be considered essential and basic to a high school guidance program.

Before Entrance

General Aptitude Test (Henmon-Nelson)

Achievement: Arithmetic, English

Diagnostic Reading Test (Iowa)

Freshman Year

General Aptitude (California Test of Mental Maturity)

General Achievement Battery (Stanford or Metropolitan)

Diagnostic Reading Test (Iowa)

Sophomore Year

General Aptitude Test: (Kuhlman-Anderson)

Junior Year

Differential Aptitude Tests (Psychological Corporation)

Interest Inventory (Kuder Preference Record)

Senior Year

General Aptitude Test (A.C.E. Psychological Exam. or Ohio State University Psychological Test)

Achievement Test: (Cooperative English Tests)

Interest Inventory (Kuder)

¹ *A Basic Text for Guidance Workers*, Clifford E. Erickson (ed). New York: Prentice Hall, 1947, p. 48.

² Traxler, Arthur E., *Techniques of Guidance*. New York: Harper and Brothers, 1945, p. 42.

³ Cf. Terman, Lewis M. and Merrill, Maud A., *Measuring Intelligence*. Boston: Houghton Mifflin Co., 1937.

⁴ Cf. Wechsler, David, *The Measurement of Adult Intelligence*. Baltimore: The Williams and Wilkins Co., 1944.

⁵ Erickson, *op. cit.*, p. 58.

⁶ Traxler, *op. cit.*, p. 108.

News From the Field

CENTRAL OFFICE

DIRECTORY CHANGES AND ADDITIONS: The following changes came to our attention after the printing of *Directory: Jesuit Educational Association 1954-1955*: *Page 4*: New Orleans, Telephone Galvez 3112; correction Michel B. Majoli, S.J. *Page 8*: United States . . . 102; Universities and colleges . . . 28; Total Schools in the United States . . . 102; Total United States and Foreign Schools . . . 147. *Page 10*: Creighton University, School of Dentistry, no Acting Dean, add Dr. Benjamin L. Lynch, Dean. *Page 12*: Fordham University, School of Pharmacy, change to College of Pharmacy. *Page 16*: Loyola College, Entire Institution, Rev. George Zorn, S.J., Treasurer. *Page 21*: St. Joseph's College, Graduate School of Chemistry, correction Rev. Matthew G. Sullivan, S.J., Dean. *Page 26*: add Wheeling College, 127 Edgington Lane, Wheeling, W. Va., Telephone Woodside 978, Rev. Lawrence R. McHugh, S.J., President; Rev. Joseph K. Drane, S.J., Dean. *Page 28*: Jesuit High School, Dallas, Texas, add Mr. Edward T. Coles, S.J., Assistant Principal. *Page 35*: St. John's College, Landivar, Belize, British Honduras, C. A. *Page 37*: Ateneo de San Pablo, Rev. Eusebio G. Salvador, S.J., Rector and Prefect of Studies. *Page 44*: add West Virginia . . . 26; Wheeling College . . . 26.

SPEECH BOOK: *Speaking: A Teachers Handbook for Secondary Schools* by a Sub Committee of the Jesuit Speech Committee came off the presses this September and was distributed to Jesuit high schools for the current term. Begun as a revision of *A Four Year Speech Syllabus for Jesuit High Schools*, it turned out to be a complete rewriting. Thanks particularly to Father John Amberg and the contributed services of the Loyola University Press staff and the editorial efforts of Father Robert Pollauf, the book was rushed to completion. Copies of the 213 page book are available at Jesuit Educational Association, 49 East 84th Street, New York 28, N.Y., for \$1.50.