A Study of the Problem of Religious Vocations in Catholic Secondary Schools For Girls

Mary J. Calasanctia Keinz
Loyola University Chicago

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A STUDY OF THE PROBLEM OF RELIGIOUS VOCATIONS
IN CATHOLIC SECONDARY SCHOOLS
FOR GIRLS

BY

SISTER MARY J. CALASANCTIA KEINZ, S. S. N. D.

A Thesis Submitted in Partial Fulfillment
of the Requirements for the Degree of
Master of Arts
in
Loyola University

1933
VITA

Sister Mary J. Calasanctia Keinz, S. S. N. D.


Entered Religion September 8, 1902. Taught grades 7, 8, and 9 in Ss. Peter and Paul's School, Mankato, Minnesota, from 1906 to 1909, and the first and second years of high school from 1909 to 1913. Organized and taught the commercial department in Good Counsel Academy, Mankato, 1913 to 1915. In charge of commercial class, two years' course, in St. Agnes School, St. Paul, Minnesota, from 1915 to 1928; returned to Good Counsel Academy, August, 1928, as teacher and supervisor of commercial work, and faculty adviser to school publications.
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INTRODUCTION

Though it is generally conceded today that all religious orders suffer from a want of members adequate to fill the demands made upon them, the question presents itself as to whether this shortage is due to lack of vocations, or whether its cause lies in other sources. The greatest hardship in this regard seems to have been wrought upon the teaching orders, the brotherhoods and the sisterhoods. The writer, a member of a religious order facing this same difficulty, is interested in this question, and, therefore, has undertaken this piece of research with the hope of securing some significant data relative to the subject of religious vocations. She is concerned with their number today as compared with those during the last thirty years, as well as with the psychological truths back of the phenomena of vocations, the age of their greatest frequency, and the influence from without upon their development.

For information on the subject, appeal was made to three classes of persons: (1) high-school seniors, (2) principals of high schools and academies founded before or about 1900, and (3) members of religious orders. The appeal was in the form of questionnaires, a special one for each class of respondents, floated with the consent of the Graduate School of Loyola University. The writer was well aware of the fact that the questionnaire is subject to certain well-recognized limitations, and fully realized its unpopular status with teachers and principals; but since no other means of approach was open to her she was compelled to use it, and though at least one of the forms -- that sent to high-school principals -- took considerable time and effort to fill out, only the kindest and most cordial co-operation
was accorded her. It was very encouraging to read the favorable comments which accompanied most of the returned questionnaires, and to learn from these that the problem is not only worth-while, but of real interest to those engaged in the work of education.

To get information from as diversified a group as possible, both as to location and influence, the schools and convents appealed to were selected at random from the Catholic Directory of 1931, regardless of community, location, and size, the guiding purpose being to have all sections of the country represented.

The following table is a record of this distribution of questionnaires, giving the total of forms sent in each class, the number returned in each class, and the number of schools and religious communities reached, together with the number of cities and states in which these are active.

TABLE I

DISTRIBUTION OF QUESTIONNAIRES

<table>
<thead>
<tr>
<th></th>
<th>High-school Seniors</th>
<th>High-school Principals</th>
<th>Religious</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Sent.</td>
<td>1210</td>
<td>67</td>
<td>675</td>
</tr>
<tr>
<td>Total Returned.</td>
<td>1092</td>
<td>34</td>
<td>596</td>
</tr>
<tr>
<td>Schools</td>
<td>52</td>
<td>34</td>
<td>---</td>
</tr>
<tr>
<td>Communities</td>
<td>33</td>
<td>26</td>
<td>35</td>
</tr>
<tr>
<td>Cities</td>
<td>47</td>
<td>27</td>
<td>23</td>
</tr>
<tr>
<td>States</td>
<td>25</td>
<td>19</td>
<td>10</td>
</tr>
</tbody>
</table>

The question may well be raised here: "Why confine the problem to the high schools? Why not include the young women in colleges or the girls in the grades?" An answer to this objection may be given by the suggestion that both these latter divisions present problems sufficient for a separate investigation, which would undoubtedly overload the discussion of this
problem, and open too large a field to be comfortably and profitably worked. Furthermore, it will be shown in Chapter II that the adolescent of high-school age is the most likely subject for the study of the question of vocations.

Again, while in the psychological study of the question there is no discrimination as to the sex of the candidates for the religious life, in the direct investigation of conditions only girls and religious women are concerned. The orders of teaching brothers, no doubt, are having the same struggle; theirs, however, is a problem different in many respects from that of the sisterhoods, and would probably offer a field for a separate study. For this reason this work has been limited to the problem of religious vocations in Catholic secondary schools for girls, with the emphasis on the vocation to teaching.

Encouraged by the attitude of the persons replying to the questionnaires and even more so by the study of these replies, the writer will attempt to put into usable form the results of the research, organizing the material under the following general heads:

A. The history of the Catholic schools in the United States in its relation to the history of the religious teaching orders in this country.

B. The psychological aspect of vocations.

C. The relation of exterior influences to vocations.

D. The results of a study of the numbers of vocations in high schools, and the attitude toward religious vocations of high-school seniors and of religious.
CHAPTER I
INTRODUCTION TO PROBLEM. GROWTH OF CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES

One of the proudest boasts of American Catholics today is assuredly the Catholic school system, which the Right Reverend John Lancaster Spalding, Bishop of Peoria, several decades ago called "the greatest religious fact in the United States, maintained without any aid except from the people who love it" (9:13). And the Holy Father, Pope Pius XI, in his memorable encyclical of December 31, 1929, on the "Christian Education of Youth," though speaking of Catholic education in general, points to the reason for this great success of the scholastic venture made possible by the heroic and loyal sacrifices of the Catholics in America, when he says:

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of the family and country (99:158).

Schools and teachers are, then, closely allied in their history of growth and development, and one need only to read the account of the religious communities teaching throughout the length and breadth of the land, to be convinced that upon the success or failure of their early ventures in the region where they made their first foundation depended much of the success or failure of the educational ventures of the priests and faithful in the pioneer days.
The Ursulines in the South (9:68), the Sisters of the Visitation in the East (9:203), the Sisters of Providence in Indiana (9:241), the Sisters of Charity of the Blessed Virgin Mary in and about Dubuque (10:26), the School Sisters of Notre Dame in Baltimore and Milwaukee (10:71), the Society of the Sacred Heart working up from the South (9:306), the Sisters of St. Joseph in the Mississippi Valley (9:310), the Franciscans and Benedictines in the East and West (10:81, 91), -- all have a similar record of hardships and struggles closely connected with the account of their foundations in America, and their advance into the field of Catholic education.

The parish school was for years the principal field for the teaching activities of the religious orders, and "the parish schools in the United States represent the effort to develop a system of elementary education based on these essential principles" (9:28), will-training, educative value of religious knowledge, and religious atmosphere (9:17-26).

In attempting to trace the history of the Catholic parochial school system of the United States, we are led back step by step to the earliest organized work of the Church on the North American continent. . . . Catholic schools sprang spontaneously from the development of Catholic life. The schoolteacher followed close after the missionary and explorer, and in many instances the first schoolteachers were the pioneer missionaries themselves (9:39).

The Franciscans are credited with the founding of the first schools in the country, for in 1629, four years earlier than the oldest school in the New England colonies, their schools were scattered all through New Mexico, and the degree of perfection with which they were being conducted points to a much earlier date of foundation (9:39). About the Franciscan schools in Florida, Burns (9:49) says that "the educational work of the Franciscans on
a systematic scale dates from about the year 1594 when a band of twelve friars arrived from Spain to reinforce the four who were already laboring there.

The Jesuits evangelizing in Lower California relied upon the building of schools as the chief means of success in their work. They set up two schools in each mission, one for boys and one for girls, the first foundation of the kind being made as early as 1705. The subjects taught in those early days were Christian Doctrine, reading, writing, music, and the simple trades (9:52). When in 1767, by order of Charles III, the Jesuits were expelled from all Spanish Dominions, the Franciscans replaced them in Lower California, continuing the work of the schools according to the Jesuit plan, under the leadership of Father Junipero Serra, who later extended the educational ventures also into Upper California (9:53).

As early as 1722 the Capuchins founded a parish school for boys in New Orleans, and in 1727 the Ursulines opened a boarding and day school for girls in the same city. The Ursulines came from France, and were the pioneers of a large number of female orders to follow their example, and their convent school was the forerunner of many to be founded in years to come in all parts of the country (9:70).

The French and Spanish colonies were far in advance of the English-speaking colonies as regards the establishment of schools, but to the Jesuits in Maryland belongs the credit for the educational undertakings in these latter settlements, and especially for the formulation of a successful school system, as is stated by Reverend James A. Burns (9:89).

It was a day full of significance for the future of education in America that brought to our shores the
Jesuits, the most successful teachers of youth, perhaps, that Europe had yet known. Tracing things to their commencement and their causes, we must attribute to the Jesuits, more than to any other single influence, the establishment of the Catholic school system such as it exists today. It was the Jesuits who opened the first schools, gave them their present form, and made them a function of organized parish work.

This work in the colonial schools did not, however, succeed without opposition and persecution, for in Maryland Catholics were subjected to hostile laws both here and abroad, even Lord Baltimore opposing the activities of the Jesuits. Then the English parliament by its penal code made it impossible to further the cause of Catholic education other than by stealth and secrecy, means that were employed at the risk of great sacrifices. In spite of these difficulties, the schools flourished in Maryland as well as in her tolerant neighbor colony, Pennsylvania, and laid the foundation for the parochial school system in the United States (9:164), and at the time of the Revolution these schools were already joined in a kind of system, all under control of the Jesuits, and were looked upon as "an indispensable adjunct of parochial organization" (9:165).

Conditions became more favorable to Catholics after the Revolution, especially in those states where religious freedom had been sorely hampered in colonial days, and one of the main results of this new liberty was the influx of immigrants and the consequent building of churches and schools. America's first bishop, John Carroll, was one of the most assiduous promoters of Catholic education among the people, convinced that "the success of the Church in the new Republic would be proportionate to the successful establishment of Catholic colleges, seminaries and schools" (9:167).

In 1808 the diocese of Baltimore, which until then had embraced the
entire union of that day, was divided into five parts, the new sees being Baltimore, New York, Philadelphia, Boston, and Bardstown. The bishops of the new dioceses were all, like Bishop Carroll, "champions of Catholic schools" (9:248), and actively interested in their establishment and support, as were also the ordinaries of the sees subsequently erected. The interest of these prelates and their clergy in the Catholic schools was especially manifested at the First Provincial Council of Baltimore, held in 1829, when several of the decrees adopted related to education. One of the canons (9:249) declared: "We judge it absolutely necessary that schools should be established, in which the young may be taught the principles of faith and morality, while being instructed in letters."

And so well did the faithful, and especially the Catholic immigrants understand this, as well as the recommendations of the subsequent Plenary Councils, "The school alongside of the church," that co-incident with the great number of new and rapidly forming parishes came the growth in the number of schools, there being at least two hundred in the country in the year 1840 (10:19).

The problem that presented itself now, was the teacher supply, especially a supply of persons trained for the work. Outside the Church the idea of teacher preparation developed slowly, the first real normal school being opened by Horace Mann at Lexington, Massachusetts, in 1839, while the first Catholic normal school antedated this by at least twenty years (9:200). One great reason for this was that Catholic educators were in closer touch with educational conditions and movements in Europe than non-Catholic educators, and another, that Catholics entrusted their schools to members of
religious communities, who had received specific training for the work of
 teaching during their postulancy and noviceship. By 1860 these communities
engaged in American schools numbered forty-five, many being colonies sent by
parent foundations in Europe, while others, such as Mother Seton's Sisters
of Charity, the Sisters of Loretto, and the Sisters of Charity of Nazareth
were American in origin.

With the opening of trouble between the North and the South, especially
with the declaration of Civil War, came a standstill in the progress of the
Catholic school movement, but the return of peace gave it a renewed and in-
creased impetus. A telling example of this rapid growth of schools and its
consequent demand for teachers we have in the following quotation from the
account of one of the early communities:

During the remainder of the decade, from the beginning
of 1873 to the close of 1879, the Sisters were offered
76 schools, only 48 of which could be accepted. There
were two reasons why the Sisters could not accept them
all. They were obliged every September to supply ad-
ditional teachers to rapidly growing schools, and during
the decade 1870-1880, death levied a heavy toll on the
community. The majority of those called to their reward
were teachers (46, vol.1:236).

This is but one of the many instances of the phenomenal growth of the work
entrusted to the communities of teaching religious, a work that today em-
braces nearly 7289 parish schools in charge of about 300 teaching orders.

Since data relating to the time within a man's own experience always
seem more convincing, it may be well to cite here figures of the remarkable
advance made by Catholic elementary schools within the current century. Be-
ginning with 1900, and considering every decade of years after that, we find
that the number of schools has climbed from approximately 3800 in 1900 to
4845 in 1910, to 5952 in 1920, and to 7225 in 1930, and that the pupil
population in these thirty years has been more than doubled, increasing from 845,523 to 2,248,571 (55:2).

Reverend James A. Burns in a study made in 1915, gives the following figures for this half-way point of the period considered in this study(8:2):

- Pupils in Catholic Elementary Schools--1,456,206
- Elementary Pupils in Academies, etc.-- 90,000
- Catholic Elementary Schools-- 5,488
- Teachers-- about 36,000
- Religious-- 32,000
- Orders Teaching-- 275

Another set of reliable and telling figures is contained in a report from the National Catholic Welfare Conference through its Department of Education, which credits the United States System of Catholic Education with 10,481 schools, caring for 2,640,000 pupils, taught by 69,452 teachers. Of the students 228,000 are in the high schools, 102,000 in colleges, and 2,283,000 in parish schools (71:313).

Noteworthy in this last report is the large number of high-school students, for the high-school movement in this country for a long time was confined to academies and colleges, parishes and dioceses finding many difficulties barring their entry into the field. When they did enter, however, this venture, as was that in the elementary field, was blessed with rapid progress and decided success. The foundation dates for most of the parochial and diocesan high schools are within the twentieth century or shortly before, their population receiving the greatest addition about 1915, when most states adopted 16 and 18 years as the age limit for school attendance.

Table II shows the progress made in the Catholic high schools and academies in the decade following this legislation. In 1915 the system comprised 1276 schools, and in 1926, 2242 were on record, showing an increase of 76
per cent, while the 74,538 students in 1915 increased 130,277 or 175 per cent, making the total 204,815 in 1925. These schools were directed by 2505 teachers in 1915, but by 1925 these had increased to 13,242 or 430 per cent (19:248).

TABLE II
Growth of Catholic High Schools and Academies
1915 to 1926

<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>Teachers</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Number</td>
<td>Increase</td>
<td>Number</td>
</tr>
<tr>
<td>1915</td>
<td>1,276</td>
<td></td>
<td>2,505</td>
</tr>
<tr>
<td>1920</td>
<td>1,552</td>
<td>22%</td>
<td>7,915</td>
</tr>
<tr>
<td>1922</td>
<td>2,129</td>
<td>38%</td>
<td>9,970</td>
</tr>
<tr>
<td>1924</td>
<td>2,181</td>
<td>2.8%</td>
<td>11,910</td>
</tr>
<tr>
<td>1926</td>
<td>2,242</td>
<td>2.8%</td>
<td>13,242</td>
</tr>
</tbody>
</table>

A further study of the Catholic high school statistics recently completed by the National Catholic Welfare Council, reports a still greater advance in numbers of pupils and teachers. Owing to consolidations, the number of institutions has slightly decreased but not so the registration. In 1928 the pupils numbered 225,845, or 21,030 more than in 1926, an increase of 10.2 per cent, while in 1930 they reached 241,869, a gain of 16,024 or 7.1 per cent over 1928. They teaching force in 1928 was 13,489, or 247 more than in 1926, while in 1930 it reached a total of 14,307, a gain of 6.1 per cent. To recapitulate for this decade and one half, the schools increased from 1276 caring for 74,538 pupils in 1915 to 2123 with a pupil population of 241,869, or an increase of 67,331 in 1930, while the

This steady progress may be accepted as a promise of continued growth for the high school and every other branch of the Catholic educational system in the United States, for "the Catholic school lives with the very vitality of the Catholic Church" (62:71), and centers about a germ of expansion found only in the Catholic Church.

The powers behind this wonderful system, the spirits vitalizing it, are the more than 89,000 religious teachers, men and women, whose self-sacrificing lives and ceaseless labors are the "unregistered endowments" of America's Catholic schools (63:29). The orders to which our religious teachers belong are really the nuclei around which centers Catholic educational growth, because their own development and expansion is coincident with and causative of the advance and development of the movement (8:20). The histories of many of our prominent teaching orders bear out the truth of this statement, as has already been stated.

But while all this expansion and success is evidence of unparalleled co-operative action between those responsible for the success of the scholastic undertakings, it also tells of the urgent demand for a personnel large enough to cope with the ever-increasing amount of work, a force potent enough to carry it forward to coming generations. In spite of the overwhelming numbers of pupils in our schools, it has been found that nearly one-half of the Catholic children of America still attend the public schools, and that, therefore, there is need of more schools. But while we have accommodations in our already existing schools for the half that comes to us, we have even now only enough teachers for less than that half. All
this makes it evident that "the increase of the membership of the teaching orders is vitally connected with the interest of Catholic education in a quantitative as well as a qualitative way" (8:75). In many of the schools, even in those of elementary level, it has been found necessary to employ lay teachers. Especially is this the case with the religious orders of women, where this expedient had to be resorted to because the numbers of vocations did not keep pace with the insistent demand for more teachers, both for schools already existing as well as for new ones to be opened. That such an arrangement brings its own difficulties may easily be seen, for, while the lay assistants may do their work excellently, they have been differently trained than their religious co-workers, and so have different interests and different methods, and often find it a burdensome task to try to fit into the system in which they are working.

Table III will give an idea of how the number of lay teachers employed in the Catholic schools increased within six years, the survey covering 1920, 1922, 1924, and 1926. During this period the schools increased 1381 in number or 15.8 per cent; the religious teachers were stronger by an addition of 20,082 or by 41.7 per cent, while the lay teachers report an increase of 3257, 56 per cent. The comparison of data, then, favors the lay teachers by nearly 14 per cent, which corroborates the statement that religious teachers are not being reinforced as rapidly and fully as needed (19:249).
TABLE III
Comparison of Surveys of Schools and Religious and Lay Teachers
1920 to 1926


<table>
<thead>
<tr>
<th>Year</th>
<th>Schools</th>
<th>Religious</th>
<th>Lay</th>
<th>Total</th>
<th>Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1920</td>
<td>8,706</td>
<td>48,134</td>
<td>5,871</td>
<td>54,265</td>
<td>1,981,051</td>
</tr>
<tr>
<td>1922</td>
<td>9,411</td>
<td>56,731</td>
<td>6,407</td>
<td>63,138</td>
<td>2,174,204</td>
</tr>
<tr>
<td>1924</td>
<td>9,783</td>
<td>64,005</td>
<td>7,700</td>
<td>71,705</td>
<td>2,313,183</td>
</tr>
<tr>
<td>1926</td>
<td>10,087</td>
<td>68,216</td>
<td>9,128</td>
<td>77,344</td>
<td>2,423,019</td>
</tr>
</tbody>
</table>

Of the 68,216 religious teachers in 1926, 7254 were men and 60,962 women, and of these 2630 men and 8756 women taught in the high schools, together with 1856 lay teachers of both sexes.

Another report of the Department of Education of the National Catholic Welfare Council brings further information as to the employment of lay teachers in Catholic high schools. In a study of the years 1928 and 1930 it was found that religious teachers increased only 671 or 5.8 per cent, while the lay teachers increased 147 or 7.6 per cent.

In most cases pastors and people prefer religious teachers for their schools, both for the benefit of the children and because of the smaller expenditure of salaries. But often they are simply compelled to accept lay teachers on account of the inability to obtain members of religious orders. "The novitiates of teaching orders ought to contain twice as many candidates as they have at present" (8:75). Reverend Edward F. Garesche, S.J., in his book Training for Life has the following passage pertinent to this subject.
More and more, the need of a greater number of Catholic Teaching Sisters forces itself upon the attention of everyone interested in Catholic education. Never before, according to the testimony of Catholic educators everywhere, were so many Catholic children applying for entrance in our schools. Nearly two millions boys and girls are in the care of Catholic institutions of learning, primary and secondary, throughout the land. Nearly everywhere there comes as an echo of this statement the complaint that our teachers are being worn out with the burden of their task and need more and more recruits to share the work so fruitful and so arduous, of carrying on the Catholic schools (26:112).

If about twenty years ago it was said that we were facing a crisis in our educational problem, on account of the insufficient numbers of religious teachers, how much more will this be true today, when, owing both to the legislation as to age and the economic condition of unemployment, both boys and girls literally flock to the high schools for want of something else to do, and must there be taken care of physically, mentally, and morally.

How will Superiors meet the demand made upon the numbers of their subjects not only by the urgency of pupil power but also by the regulations as to the preparation of teachers? How can they supply all the needs of the Catholic schools spread all over the country? Somewhere there must be a source of reinforcement, a recruiting station for workers in the field of youthful training for God and country. The Catholic school promises a solution for the difficulty, for "the very fact that Sisters and Priests consecrated to the works of charity and education constitute an endowment beyond price, shows the importance of cultivating youthful vocations" (64:29).

It has been often said and as often denied, that vocations to the religious life are fewer in proportion to the number of college and high-school students than they were a quarter of a century ago. Be that as it
may, however, all who are interested agree that vocations today are far too few for the great amount of work that is to be done (64:29). Some one has said that God has a religious vocation for hundreds of American girls which never mature, because in many cases those in whose power it lay to guide and counsel were either too apothetic and too negligent or too inexperienced to direct aright these privileged souls (30:225).

A study, intensive and many-sided, of this important phase of human interest, may be of some aid in the promotion of competent and tactful guidance in behalf of young people evidencing signs of being called to this field of real love of God and neighbor.
CHAPTER II

PSYCHOLOGICAL ASPECT OF VOCATION

From the statistics cited in the foregoing chapter, it may be inferred that, regardless of what may cause a shortage, there is a decided need for an increase in vocations to the religious life if the demand for an ever-growing religious personnel in Catholic elementary and secondary schools is to be adequately met. The problems that now present themselves are where to seek for these vocations and when found how to secure them for the various fields of Catholic Action, especially that of Catholic education. A possible solution of the first may come with an understanding of the problem at its source, namely, the nature of such vocations, the age of their greatest frequency, and the signs by which they may be known.

Vocation, as a term, admits of various definitions, and vocational guidance today is far afield from what was understood by the term two or three decades ago, owing to its having taken on a much wider connotation, as is evidenced by the recent educational movements in the interest of aiding the young to find their place in life. Even in its broadest sense—the calling to some special work—vocation is a sacred thing, being considered the divine placement of the individual during life, while in its narrower meaning, limited by the qualifying word "religious", it is always the call of the soul by God to His special service, either in the clerical or the religious state (87:16). Reverend A. Vermeersch, S.J., writing in the Catholic Encyclopedia has a similar definition, though expressed in greater detail.

An ecclesiastical or religious vocation is the special gift of those who in the Church of God follow with a
pure intention the ecclesiastical profession or the evangelical counsels. The elements of this vocation are all the interior and exterior helps, the efficacious graces which have led to the taking of the resolution, and all the graces which produce meritorious perseverance (58:498).

From what has just been said, it may be inferred that all vocations, religious or otherwise, come from God. However, "in the case of most men no divine decree, logically anterior to their free actions, assigns to them this or that particular profession (58:500)." Again, while states of life remain open to the free choice of each individual, they are subject, nevertheless, to a special providence of God. In relation to religious vocations in particular, it is held that they are revealed as a result of deliberation guided by the principles of reason and faith, and in extraordinary cases, by such an abundance of light of grace shed upon the soul that groping and deliberating become unnecessary (58:498). Examples of such supernaturally guided vocations are found in the lives of many great men and women, such as St. Ignatius of Loyola (11, vol.3:236), St. Francis Xavier (11, vol.4:602), St. Francis Borgia (11, vol.4:112); St. Stanislaus Kostka (11, vol.4:459), St. Aloysius Gonzaga (11, vol.2:613), all of the Society of Jesus; the sainted Cure of Ars (39:18,19); St. Teresa of Avila (17:57); Mother Theodore Guérin of the Sisters of Providence (49:40); Mother Mary Teresa Gerhardinger of the School Sisters of Notre Dame (24:31); St. Teresa of Lisieux, the Little Flower of Jesus (53:71); and many others, as the histories of the various religious orders testify.

Numerous as those extraordinary vocations may be, they are, nevertheless, the exceptions. The rule seems to be the gradual unfolding of the religious vocation, the slow awakening and maturing of the inclination lying
dormant in the heart of the youth or maiden. Relative to what has just
been said, the Reverend J. I. d'Orsonnens, S.J., in a pamphlet entitled
"How to Choose, or Hints on the Deciding of One's Vocation," suggests that
in the matter of real vocations three "times" might be considered: "First
time" or miraculous vocation; "Second time" or vocation by attraction; and
"Third time" or vocation through reason. He further is of the opinion that
the first and second time vocations might wisely be confirmed by means of
the third (20:5).

Vocation, or rather, the following of one's vocation has been likened
to a conversion, in that the thoughts and habits of life of the person con-
cerned in either case, are subjected to a change, and often to an entire
reconstruction. A novice's first fervor has been styled "conversion" and
the entering upon a new life is often accompanied by psychological diffi-
culties very similar to those experienced in religious conversion (13:120).
The psychology of conversions seems to justify the comparison, for findings
in the one may often be applied to the other. In every vocation, as in
every conversion, there may be found at some time or other an element that
defies all analysis and all attempts at human explanation.

It may be viewed as the work of Divine grace and it may
be considered as a psychological process. In as far as
we regard it as a supernatural event, it appears as a
pure mystery and remains inaccessible to human under-
standing. It has its root and ultimate explanation in
the counsel of Divine Providence, whose ways are in-
scrutable (69:117).

Like conversion, vocation has also a natural phase, which man may study
without presumption, for the course of grace often follows that of nature,
and God uses natural causes to achieve His own purposes (69:117).

The choice of one's life-work is frequently a matter of chance or even
of whim, and in order that the young may not make serious errors in this important matter, they should be guided, counselled, and warned, so they may choose reasonably what they are to do in life, and especially true is this when a vocation to the religious life is at stake.

Again, returning to the similarity to conversion, or, as it is often called, religious awakening, the will must play an essential part in the choice of a vocation, acting upon motives that are presented by reason. Intellect and conviction should bear their full share of responsibility and operate favorably on the religious attitudes of him who is choosing. This religious attitude may well include all or several of the basic types enumerated by Bernard, for the meditated step into a life entirely new to an aspirant to membership in a religious order may come from "the desire for new experience, the desire for security, the desire for recognition, or the desire for response" (5:250). From this may be drawn the inference that there is a tendency to act according to the promptings of reason, and, to some extent, emotion, promptings which may be the result of environment, education, or both, governed by religious conviction and the dictates of faith.

Reverend William J. Doyle, S.J., in his treatise on "Vocations" in the Irish Messenger, has the following passage:

A person is known to have a true vocation to enter a particular career in life, if he feels sincerely convinced, as far as he can judge with God's grace, that such a career is the best for him to attain the end for which God places him on earth, and is found fit by his talents, habits and circumstances, to enter on that career with a fair prospect of succeeding in the same (21:5).

Much has, indeed, been written and said in recent years concerning the signs
by which a real vocation may be known, but all may be summarized in the
three points: an upright intention, mental and physical fitness for the du-
ties and the discipline of the religious life, and finally, the acceptance
by a lawful superior. St. Ignatius teaches that probable signs are suffi-
cient, together with a firm will to fulfill the obligations assumed, and
St. Alphonsus Liguori says that everyone who is free from impediments, ac-
tuated by a right intention, and received by a lawful superior, is called
to the religious life (94:438).

A fourth requisite might be added—that of age. When is a person
mature enough to decide for himself in so weighty a matter? What is the
most suitable age for entering upon so decidedly different a life from that
which one is accustomed to lead? Holy Church and the rules of the various
religious orders have made very definite provision for just this difficulty,
and both are unanimous in their ruling. Fifteen and thirty years of age are
the limits set by the Holy See in the regulations of 1901, and most orders
and congregations will not receive candidates younger than sixteen years of
age nor older than thirty, some even setting the farthest limit to twenty-
seven years, with a decided preference for the younger vocations. While be-
lated vocations are not entirely discouraged, the Catholic Church has al-
ways been cognizant of the fact that "the most fertile field for the propa-
gation of any doctrine, good, bad, or indifferent, or for the execution of
any plan, is the field called youth" (75:238), or as psychologists call it,
adolescence.

Adolescence, because of the physical phenomenon incidental
to it, is of all the periods of life the most favorable to
a healthy growth of piety and religiousness. If these do
not sprout and develop in youth, there is little hope of
them appearing later on. Here especially the words of the Bible apply: 'The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?' (37:24).

For this reason seminaries are encouraged to accept boys "as soon as they are able to make the grade" and religious orders of women are advised to encourage girls to enter early, at about seventeen years of age, when it will be easier to teach them the nature and practice of the religious life than later on, when habits and notions have become fixed.

A girl who has completed her sixteenth year, all other conditions being favorable, is old enough to become a religious. Many of our best, happiest and most efficient nuns in our various communities left the world in their later teens (37:192).

What has been said so far relating to the proper age of the manifestation and maturing of religious vocations, fits in very well with what psychologists hold regarding the period of adolescence, or the age between twelve and twenty-five. This has often been called the most mysterious period of life, inviting educators seriously to undertake the study of its surprising depths, an invitation accepted and acted upon by many scientists, comparatively few of whom, however, are Catholics, and these mostly foreigners. Many psychologists not of the faith, among them eminently G. Stanley Hall, William James, and E. A. Starbuck, consider adolescence the period of religious crisis, or of religious awakening, ignoring the possibility that there is true religiousness in childhood. While this theory is rejected by Catholic scientists, they concede, however, that adolescence is the time when "young people are animated by high ambitions, and filled with generous resolves, and which furnished the most fertile soil for sowing the seed of vocations" (72:187).

Tracy voices the consensus of opinion of students of adolescence on the
religiousness of this period when he holds that in adolescence, especially about the middle of that period, more than at any other time in life, occur strong religious convictions, deep religious feelings, and pronounced religious decisions (57:200). "The birthday of religious emotions" it is called by Reverend F. D. Sullivan, S.J. in an article on "The Pitfalls of Adolescence," (95:287) in which he quotes Dean Fred E. Bolton as saying that with the onset of adolescence the germ of true religious life evidences an awakening, an opinion which a survey of thousands of cases by Starbuck seems to corroborate. This survey showed that the great majority of religious conversions occur between the ages of fourteen and twenty (51:212).

The first four or five years of this period are the so-called high-school age, the period of youth's greatest possible development, when the rationalization of habits formed in childhood takes place, when he begins to think for himself (70:221). During these years the strongest and most enduring ties of friendship are formed. It is the time of romance and sentiment, when the impressionable mind can easily be directed into the channels of religion, and consequently when efficacious influence can be brought to bear upon the choice of a religious vocation when indications warrant it.

The period of youth, then, seems to be the psychological juncture for the great serious decisions and delicate choices that shall determine the direction and the trend of all the remaining years. . . . The tendency is to spiritualize, to moralize, and to think in terms of personality, of duty, and of destiny. The meaning of life as a whole, and with that, the demands of duty, the claims of conscience, and the lure of ideals begin to stir the soul as they never could in childhood. Life's vocation, life's purpose, life's principles, and life's responsibilities begin to press upon the adolescent consciousness (57:204).

Pre-adolescents, it is admitted, have real religious conceptions, live
by faith in what they are taught about God and because of their faith in Him love Him in their childish thoroughness. They know and love because of the persuasive leadership of their instructors. Adolescents, however, are in the stage of proof-seeking, and, unless aided by firm yet kindly and tactful guides, often go astray. The normal adolescent boy or girl is given to analyzing all his experiences, everything makes a definite personal appeal, has a deeper personal meaning.

Under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl. . . . It gives him a sense of values, a sense of personal relationships and obligations. It facilitates the formation of high ideals of unselfish service. It gives him help in attaining that self-control and self-discipline which characterizes strong personality.

. . . Religion in reality involves personal devotion to a Supreme Being, and can provide a unifying force for all that is highest and best in the youth's nature (6:342-43).

All this seems to be built upon the adolescent tendency toward the truly great and beautiful, a tendency that may in itself be regarded as justification for favoring this period of life as suited for and prolific in the production of vocations to a life which calls for just such traits. Catholic adolescents are especially favored in their youthful search after the great and the beautiful, in that our Holy Faith possesses those characteristics and outstanding features that appeal to the aesthetic tendencies of its youthful followers. Youth is enamoured of beauty, and the religion which is to make its highest appeal to the adolescent must emphasize beauty in service, in nature, and in human life (98:777). One of the leading attractions found in the exemplars presented to the young in the Catholic Church has been singled out by G. Stanley Hall, who remarks that Catholic adolescents have a superior advantage in their religious life in the
devotion to Mary Immaculate (34:353)

In order to be adapted to the psychology of youth, however, and to influence more readily to the higher life, religion must do more than simply appeal to the sense of beauty. It must exalt strength and self-sacrifice, two ideals that coincide with the adolescent idea of superior personality, of hero-worship. Just as in time of war the example of military heroes, and the glamor of the martial life and glory appeal most to the young and ardent, so that the greater number of volunteers for service comes from the ranks of the middle and later adolescents, so "the youthful heart readily catches the fire of spiritual heroism and is ready to follow a spiritual hero to the world's end at any cost" (57:205).

Here again the Catholic Church is ready to supply the ardent young soul with an outlet for its spiritual courage, to point out a leader most worthy of its loyalty and highest imitation. Tracy seems to have caught this spirit of the Church, when he writes that "the passion for personality, which shows itself in many," [in the adolescent] "is seen in the highest form in the response to the call of Christ. His summons to service and sacrifice is often irresistible, for in Him the heroic appears in its supreme form, and in His sacrifices spiritual heroism finds its supreme example" (57:205). Christ as the Spouse of Virgins, is the divine attraction placed before the youth and maiden meditating the important step into convent life. There is much in the life that appeals to the idealistic and the romantic, yes, even the materialistic side of adolescent nature, but the final impetus to the decision is given by the religious conviction, that Christ expects it. In the last analysis, it may be ventured as an assertion that the motive that influences most, if not all, of those who embrace the
religious life, is to work for and with Christ. To the boy, Christ the King and Leader beckons, while to the maiden, Christ, the Spouse, the Divine Lover, is the attraction. That there are many lower incentives actuating those choosing the religious life, such as congenial occupation, educational advantages, security from want, can not be denied, neither can it be called the general state of things.

But unless a person who enters the convent is animated by personal love for Christ, and is prepared to do and to suffer for Him, the Religious Life will be well-nigh impossible. The principle and foundation of the Religious Life is, therefore, a personal love for our Lord and the manifestation of it by doing what He counsels but does not command (47:38).

All this well accords with adolescent nature, which is opposed to any but voluntary service, and that to a self-chosen leader.

While kind and tactful persuasion and noble example may prompt to high achievement and to fidelity, coercion, on the contrary, is repugnant to adolescence, and often has just the opposite influence from that intended. The opportunity to assert his own selfhood and self-sufficiency, and the sanction of one who has won the admiration and emulation of his young heart, often prove potent incentives to some exalted deed or worthwhile project. Our modern youth especially is said to be averse to dictation and detailed direction, being excessively fond of making his own choices and decisions, but possessing many redeeming features which constitute an excellent natural basis upon which to rear a lofty spiritual structure of supernatural goodness (29:22).

Thus the act of following a religious vocation, of leaving the world to devote oneself entirely to the service and imitation of Christ, should be represented as an act of generosity and love, helped by holy fear and inspired by right reason and faith and not by feeling
or sentiment, however holy. The primary purpose of
the religious life is personal sanctification and
whole-hearted consecration to God—not teaching. This
is the practical and true notion of a vocation and it
greatly simplifies the whole subject and clarifies
the decision (26:121).

From all this may be deduced that religious vocation as such should be
left to the individual choice, though its sublimity and superiority, might
be attractively placed before the young person leaning toward or manifesting
signs of such a calling. As has been shown, "first time" or miraculous voc-
cations are very rare, "second time" or vocations by attraction somewhat
less so, and "third time" or vocations by reason, the generality. However,
in all cases there occur times of doubt and uncertainty when the will fluc-
tuates, and when the impetuosity of youth and its emotional instability tend
to make all resolves of such serious nature as a vocational decision, of
questionable quality.

E. A. Starbuck calls the latter part of adolescence the "doubt period,"
when the intellectual life has greater worth in religious development and in
religious decisions (51:24). However, it is also then that the vagaries of
the developing character cause much vacillating between choices. The find-
ings of the Reverend Charles Bruehl on "The First Impetus towards Conversion"
may possibly be applied to the condition of the adolescent when he first be-
comes aware of the inclination toward the religious vocation. "Conversion
is a complex process. It implies a revision of one's judgment, a re-
orientation of one's thoughts, and a re-adjustment of one's mind"(67:919).
There are some vocations which seem to develop gradually and naturally with
the advance of age, causing little or no struggle, but these, like the mira-
culous ones, are the exceptions. It may be safe to suggest, that by far the
greater number of vocations are those which seem to take possession of the mind as if by force and are accepted only after much struggle and stress. To these may be applied what Bruehl says about the early sensations of a convert:

The first thought is not invited into the mind but it intrudes itself. It comes as the result of an association of ideas, of an internal disharmony, or of an external experience. This conviction is not only not invited, it is not even kindly received and hospitably welcomed when it does present itself and knocks at the door of the mind. This is quite natural since it is felt to be a disturber. Usually it is admitted only after urgent and repeated knocking. The first impulse is to dismiss it as irrelevant. All acquired mental habits resist its entrance. With all means the mind endeavors to defend itself against the nascent suspicion that it may be wrong (67:922).

This period of doubt and struggle, however, is the acid test of a genuine or at least promising vocation. There are many things to augment the difficulties that present themselves, things conditioned by temperament, environment, education, and social influences. "It takes no small amount of moral courage to face the prospect of a crumbling world, in which one so far has found a peaceful and comfortable home" (67:923). The beauty of the new home, the attractions of religious seclusion, the happiness of life in the convent, all this is so distant, only so faintly visible and so remotely probable, that often the immediate prospect is dull and obscure. "A choice which seemed heroic, loses its glamor in this siege of doubting, and it seems best to leave things as they are. If these temptations are conquered, the first battle is won, and while there will be others, this is the decisive one, that constitutes the turning point, the victory that brings moral strength for all other combats that are to follow" (67:923).

Many times these young people struggle alone, either from fear of being
ridiculed or from an over-sensitive attitude toward asking for help. E. S. Conklin has this to say about the age of adolescent struggle:

Youth is notoriously a time of inferiority feelings, often well concealed from the unpenetrating eye, because in youth there is not only the vision of desired goals but also the painful awareness of individual limitations (14:20).

Friendly aid, then, given unostentatiously and unsought, may prove salvation to many a doubting, wavering young boy or girl, standing at the parting of the ways. Again substituting vocation for conversion, we may say that in the measure that it "is a psychological process, it can be favorably or unfavorably influenced by others, it can be accelerated or retarded, it can be initiated or prevented. . . . Though vocation is chiefly the work of God, in His condescension He leaves ample margin for our cooperation" (69:118).

While, as has been seen, vocation primarily is a supernatural operation in the soul of man, God permits assistance in its awakening and development by prayer, spiritual direction, parental advice, and especially by the efforts of the teachers who appreciate and apply the principles of true vocational guidance to the religious life. Psychology is made the handmaid of many of our educative projects, especially that of directing the young in the proper choice of their life work, and so it may very well be suggested as a leading aid in the study of the nature and phenomena of religious vocations, and of the influence that may be exercised in their growth and development by the personality of those entrusted with the instruction and guidance of the adolescent in the important period of high school and early college. It is a study which may aid greatly in increasing the number of vocations now so urgently needed in the field of every grade of Catholic education, and of Catholic Action in general.
CHAPTER III

THE EFFECT OF EXTERIOR INFLUENCES ON Vocations

If, then, while vocation is primarily a divine operation in the soul, human assistance is not only permitted but required to aid its awakening and maturing, the second part of this study may concern the instruments used for this co-operation with God's work and the means employed in achieving its end. "God's designs can be hindered or helped by His creatures, and He has made use of secondary agents in their execution. The formation of character and the direction of the steps of the young toward the Sanctuary is largely in the hands of parents and teachers" (21:10).

With this as a fundamental thought, it may well be suggested that lament and complaint about the inadequacy of vocations to supply the ever-increasing demand for religious teachers is not only impotent to remedy the situation, but also falls far short of the correct attitude toward existing conditions. "The dearth of vocations and the resultant effect upon Catholic schools, is due, not to the absence of Divine Providence but to the lack of man's co-operation. Vocations may be encouraged and multiplied; they may be fostered by kindly interest and timely advice; they may be interpreted by proper direction" (80:226).

"The only way to increase the teaching force is to augment the number of candidates in the novitiates and the normal schools; and the only way to secure candidates is by a system of recruitment which comprehends the sowing, the cultivating and the harvesting of religious vocations" (92:353). Brother Mathew, a well-known educator of today, has this to say about the aid to be given young people in the choice of a higher vocation:
Most of the energy of the guidance is expended in the direction of the professions, arts, and trades, proper to those living in the lay state. If there is real good to be derived from a judicious program of vocational guidance in these callings--and few will deny it--then it seems that the principle of guidance might be advantageously applied to those who are destined for a higher calling (87:16).

Reverend Francis H. Drinkwater, in an article titled "Vocational Bias," (22:21) makes this statement regarding the awakening of a vocational consciousness: "All those who take education seriously recognize that somewhere about the beginning of the teens there is a rather definite change in the outlook of children. They begin to put away many of the things of a child and to look ahead to the future in a most practical way."

This coincides with the findings of the study of the psychology of vocations in Chapter II, which places the time for the awakening and development of religious vocations during the years of adolescence, the period when the question of the future becomes a problem of paramount importance, and its uncertainty a source of much secret anxiety. It is then that true guidance is most effective and the work of counselling rich in interest. "To one who appreciates it, adolescence is a great challenge. It is so plastic, so spiritual, so sacred, that it is the very stuff, the raw material out of which the Kingdom of Heaven is made" (42:3).

Reverend F. D. Sullivan, S.J., writing on the "Pitfalls of Adolescence," has this pertinent passage:

Adolescence brings not only development of the body but wonderful expansion of the soul and all its faculties. At no period in life is soil so fertile, so prepared to receive good seed of noble thoughts, high ideals, permanent convictions. And what is more remarkable, youth is anxious, hungry for the good seeds, if only the wise sower is there to cast them (95:287).
These conditions give rise to the suggestive promise that "the development of an extensive high school system, even though at present it increases the demand made by our schools on the religious orders, will in time bring an increase in the number of vocations" (48:373).

However, this increase of vocations needs a stimulus, an instrument of promotion, and it can hardly have a more efficacious source than the interest of those already successfully engaged in that very calling—priests and religious. Reverend A. Vermeersch, S.J. says on the duty of discovering and guiding vocations to the religious state: "If God leaves a free choice to the person called, He leaves none to those whose duty it is to advise. . . . It is their duty also to discover the germ of a vocation, and to develop it by forming the character and encouraging the generosity of the will" (58:498).

In order to discharge this duty with success there is needed great kindness and tact, for "youth is notoriously a time of inferiority feelings, often well concealed from the unpenetrating eye, because in youth there is not only the vision of desired goals, but also the painful awareness of individual limitations" (14:20). This may be the explanation of the fact that so many young people are unwilling and slow to manifest their inner emotions, their pious inclinations, or their feeling of being called to the higher life. To this sense of inferiority is often added the fear of ridicule. "This is a critical stage in the experience of youth. It is the period of shyness accompanying adolescence, in which the lad is tempted to frown down even his upward aspirations, and to think himself almost priggish in daring to entertain them" (1:19). Thus it may happen that if left to the individual many a true vocation will never be discovered, and, therefore,
never helped nor fostered.

Gallagher (25:117), writing for young people just about to make a choice of a vocation, advises that after the choice is made "another condition is to be met; namely, the very important matter of attaining the necessary qualifications." He calls this the problem of matching the qualifications with the requirements of the position, and suggests self-analysis and a proper estimate of ability, together with appropriate training, as the means to attain the required fitness. Youth, however, needs advice and guidance in this study of itself, and encouragement and support in times of indecision and fear, which for many an adolescent are the undoing of otherwise promising plans.

If this is sound advice for any ordinary vocation or profession, it may be much more so concerning the high calling to the religious state.

The choosing of a lifework is sometimes a matter of chance or of the whim of the moment, and the young need counsel both to strengthen them against temptation and to help them to choose reasonably what they are to do in life. Those who have a religious vocation need to be encouraged, befriended, fortified in their faith, earned against the influences and allurements which would throw them off the track (26:54).

When a young person has in some way manifested his inclination toward, or fitness for, a religious vocation, those favored with this confidence should make every effort to train his character toward the requirements of his new life. However, this preparation need not necessarily be postponed until there is a possible certainty of a religious calling, but thoughts favorable toward the awakening of such a vocation or to its development may be aroused by a formation of favorable character traits or the suggestion of high ideals conducive to a motivation of the adolescent to consider the life
of service in the religious state. Piety, which psychologists rate among the usual traits of the average adolescent, is one of the trustworthy signs of a probable call. Kupky (35:110), in his study of the diaries of adolescents, says that "he [the adolescent] is not religious because he has to be, but because he wants to be," and therefore, if other requisites are present, a pious boy or girl may safely be encouraged, and this encouragement, it may well be suggested, ought to take the form of character formation, a preparation for meeting the demands of conventual and scholastic life.

Diffidence on the part of the teacher to encourage pupils to think along the lines of religion may, in some measure, be the cause of lack of numbers of vocations, or it may be that "we do not begin early enough to impress upon the children the idea of a vocation. It is not a question of deciding a vocation as soon as reason begins to unfold; it is rather a question of impressing children with the truth that God has a vocation for each soul" (80:222). First impressions are generally the most lasting and the most effective, so it seems advisable that "the vital import of the choice of vocation, therefore, should be firmly impressed by the religious teacher upon the open minds of the children, before the passions have dimmed the clearness of their vision" (18:8).

But while diffidence and indifference on the part of those whose sacred duty it is to guide their youthful charges may cause many a promising call to be left unheeded, too great zeal and precipitate action often mar an already pronounced inclination. This ought to be remembered when aiming to influence boys or girls by the suggestion of ideals, for "ideals are delicate things which do not bear over-much direct handling. They must be, for the most part, inculcated indirectly, and in the concrete rather than in the
abstract" (61:15). According to Sharp (48:135), "ideals to be lastingly effective must be the product of the child's own thinking, worked out in the original and practiced in all possible situations. Real danger exists in ideals that are too grand or obscurely perceived, or regarded as objects beyond the present need." Kirkpatrick (33:195) gives this warning: "care must be taken not to interfere with freedom of choice by exhortation and urging; for in their very nature ideals must be freely chosen by the individual because they appeal to something within him, and not because somebody else finds them good."

Gillett (28:31) tells us that "the moral quality of a man depends in a large degree on the ideal that is his controlling incentive." So if the idea of the religious life is to make an impression upon young minds, corresponding inviting ideals ought to be suggested, and the character formed. And the means by which this double assignment may be fulfilled is the influence on the will, for "character is the totality of moral qualities intelligently grouped around the axis of the will" (28:150), and the crowning achievement in character education is "to get the children to realize the trait of principle in conduct through free exercise of the will,--and this necessitates will-power" (88:511). This can be built through exercise, and the repeated opportunities offered in the class-room, in assembly, in the games, in the give-and-take of everyday intercourse, are all conducive to the development of a strong will, if they are met in the right way. But "while the will is the mainspring of human conduct, psychology teaches us that it cannot direct action deliberately and consistently unless it be provided with a set of definite principles and ideals" (88:510).

Psychologists vary slightly in their definition of an ideal, but all
coincide in making the idea the fundamental thought. "An ideal is an idea with emotional accompaniments that make it seem a desirable and satisfying pattern of conduct" (40:257). "An ideal is defined as an idea, plus an impulse to action" (6:328). Sharp (48:133) defines ideals as "some type of excellence conceived as possible and desirable of realization." He calls them patterns or goals of thought, feeling or conduct; standards set up for guidance; inspirational pictures that beckon onward (48:134).

In Lindworsky's work on the "Training of the Will" (36:188) we find the following suggestions regarding the solution of this problem of influencing the will. He says that it "will consist in helping the child reach his life ideal, and to derive from this ideal the virtues and facilities which he needs for the realization of his ideal and of his life happiness." This author defines an ideal as "nothing less than a value, a complex motive in which all the motives required for the particular pupil are contained" (36:189).

If, then, ideals are necessary to empower the will to influence action, a definite step in educating and training the will is the presentation of a model or example, attractive for such exalted qualities as will fascinate and move the youthful will, and are within the reach of its emulation. "The rightfully comprehended ideal relieves the educator from the fear that he might overlook one or another vitally important mode of behavior in education" (36:189).

The only difficulty them remaining in the mind of the teacher may be the question of how to present ideals in the most efficacious way. The answer to this query may be sought in the very nature of the adolescent. Hero-worship and a craving for the attractive and the beautiful, both out-
standing adolescent traits, may be called auxiliaries in the task of will training and character building, and finally, in the awakening of the religious vocation, for they are the essence of idealism.

Tracy, in reference to the adolescent admiration of the heroic (57:205), says that "in this time in the life of a boy or girl, the character and work of Christ, His sacrifice, and His claims, make their most irresistible appeal, and meet with their most whole-hearted response." Religious life, as it is first conceived by the meditating youth, is composed largely of sacrifice, service, and the imitation of Christ. This last point is what often constitutes the first seed of a religious vocation, for "the appeal of the heroic in the life of Christ is irresistible to many young people. They are matured enough intellectually to see their selfish, self-centered selves in challenging contrast to His life of sympathy, service and sacrifice" (27:134).

But while the example of Christ may inspire to admiration and to a realization of the dignity of the religious life together with an aroused inclination to embrace it, modern youth need something more tangible to influence them to make the final step. They should be persuaded to live their faith, for "true religion begets character. Let pulsating, practical religion permeate the daily life of the students, and it will inspire them to serve others" (90:117).

The admiration accorded the life of service and charity is one of the leading steps toward a sincere appreciation of religious orders, and eventually this admiration and appreciation will blend into a willingness to participate in their program of activities,—the call to religion has been heard.

"If an individual has had a suitable experience with an activity, the
law of effect operates to produce a positive association of interest and ability" (87:284). While both the written and spoken word are often effectively employed to make known the nature of religious life, the seed of vocation is more frequently sown into the hearts of young people by their observing in religious living exemplars of the ideals they have chosen for themselves. Garesche (77:618) emphasizes the fact that "the efficiency of the work done by a community is in itself a means of drawing to that community the active type of energetic and capable young women, who are looking about for a field of true service to God and their fellowmen."

Even in other and more important ways than by combined effort, are the individual religious responsible for an increase in numbers of vocations to their life. The power of personal magnetism, more than any other factor, inspires to the highest standards of idealism, especially if that magnetism belongs to a teacher otherwise favored. "It requires a constant endeavor to develop a spirit which will open the hearts of the pupils to the great spiritual motive of unselfishness and service. It requires the exemplification of this virtue in the teacher's own conduct" (91:421).

The strongest influence seems to be exerted by those teachers who go about their work cheerfully and earnestly, but unconscious of the pressure their personality brings upon the character and aspirations of the pupils. An "unconscious model" is such a teacher, unconscious of his influence upon his charges, as these are unconscious of their being influenced, but their model in spite of this, and often for many years after their school life, their model he remains (102:136).

Mother Janet Erskine Stuart speaks in a similar strain when she writes: "If the character of those who teach them the girls has force enough not
only to inspire admiration but to call out effort, it may rouse the mind and will to a higher plain and make the things of which it disapproves seem worthless" (52:51). "By learning to recognize the full content of the superior personality of another we can integrate in ourselves similar behavior patterns," which recognition "starts us on a similar type of response and personality development" (74:334).

Imitation is pre-eminently a trait of early and middle adolescence, though to some extent it may be called a common trait, since it may be characteristic of any age. It is a strong aid to the successful leader, who may use it to advantage in influencing his followers, "but it is most truly ennobled when it gently compels to higher things" (87:17), as when it aids the youth to find for himself his place in life's plan. The teacher, especially the religious teacher, is most frequently associated with the leadership worth imitating, and his influence, it may be safely suggested, "will be effective in proportion to the spiritual idealism of his own life. The potency of good example is a truism. If the pupil sees in his teacher the embodiment of those qualities he would honestly like to possess, who will measure the attraction that draws him to a like state" (87:17).

"From admiration and reverence to imitation and emulation is but a short, easy step. We instinctively seek to imitate what we admire and to resemble those whom we esteem and honor" (3:51), for "a genuinely enthusiastic personality kindles its own fire in the hearts of others, and makes them appreciate as no mere formal analysis could, the vital and moving aspect of things" (66:489). Reverend Ernest R. Hull, S.J., a strong believer in the importance of an ideal personality in a teacher, makes the following telling statement: "If the adult company with which he the boy mixes,
consists of men and women of high ideals and noble character, everything they do will be an object lesson to him. For on perceiving the excellence of their character as manifested in conduct, he will first appreciate and admire it, and this will suggest that 'this is the kind of man I should like to be'" (31:148).

All that has so far been said, condensed into one salient thought, may be summarized thus: "Nothing really matters about a teacher when all is said and done, but her personality, and how it is likely to react upon the child" (33:25), for a most powerful factor in the development of a personality potent for noble influences, is the agency of another potent personality.

Day after day, by word and deed, he touches the emotions, influences the thoughts, guides and inspires the action of the pupils with whom he comes into intimate contact. The teacher stands before his class an open book read by them at all times. There is no more alert audience than a group of pupils. Therefore the teacher's ideals of life, his habits of action, his character, are making daily impress on the lives of his pupils, and are received by them as his real teaching (59:15).

That pupils are aware of outstanding personality traits in their teachers, and are, consequently, influenced by them, has repeatedly been found in the work of education. To quote Mother Stuart on this subject (52:58):

We should be astonished at the shrewdness of the small juries that deliberate, and the insight of the judges that pronounce sentence upon us, and we should be convinced that to obtain a favorable verdict we needed very little subtlety, and not too much theory, but as much as possible of the very things we look for as the result and crown of our work.

In an investigation of pupil opinion by means of a composition on "My Best Teacher," carried on in the Cleveland Public Schools, more than 6000 themes were secured. In these teaching ability was rated very high, being mentioned in some form or other by 56 per cent of the children, while kind-
ness and discipline were about equally prominent, 29 per cent. A remarkable fact is, however, that traits of character ranked much higher than any other quality, for 5008 themes or 79.9 per cent of the whole stressed these as belonging to the "best teacher." Hanthorn, under whose direction this activity was carried on, considers this a proof "that children are conscious of the kind of a person a teacher is" (16:56). She calls a person possessing the traits mentioned so often "the understanding teacher," who "continues her angling until the last member of the class catches her enthusiasm. Her kindliness must never fail even though her patience is sorely tried" (16:57).

Cylkowski distributed questionnaires to 900 high-school pupils, asking them to rate their teachers as to quality, and this they did so accurately that their judgment was very much like that of the superintendent and the principal. Again character traits received the highest attention, 226 returns listing good disposition, kindness, patience, cheerfulness, and control of temper, while 183 stressed impartiality and 122 discipline (16:60).

The same author made a further study with two groups of children, one containing 20 from 12 to 16 years of age, in a subnormal room of ungraded type, and the other 25, with a median age of 12 years 6 months, in a room for normal children. That children of this type will naturally list but a limited number of traits may readily be expected, yet they are definite, and kindness, taken to mean a sympathetic understanding of the child, in both groups heads the list of the qualities they like best in their teacher (16:54-55).

This same quality is also given a full accord by 76 college students, all of whom consider personal interest in pupils, friendliness, and
sympathy desirable traits for a teacher, while only 58 list teaching ability (16:71-72).

Outstanding in the studies cited is the prominence taken by the kindly, sympathetic, understanding teacher in the influence exerted on the pupils, and through this favorable effect upon their future lives, and very properly so, for "if we want them to grow into the fullness of charity, we must make charity the most lovable and most lovely thing in the world to them" (52:58).

Janet Erskine Stuart has another passage in The Education of Catholic Girls (52:38) which, along these same lines of thought emphasizes the importance of the teacher's role in fashioning youth to high ideals and thence to high vocation.

Those who have to educate them to be something higher must themselves have an idea of what they want; they must believe in the possibility of every mind and character to be lifted up to something better than it has already attained; they must themselves be striving for some higher excellence, and must believe and care deeply for the things they teach. For no one can be educated by maxim and precept; it is the life lived, and the things loved and the ideals believed in, by which we tell, one upon another. If we care for energy, we call it out; if we believe in the possibilities of development we almost seem to create them. If we want integrity of character, steadiness, reliability, courage, thoroughness, all the harder qualities that serve as a backbone, we, at least, make others want them also, and strive for them by the power of good example that is not set as deliberate good example, for that is as tame as a precept, but the example of a life that is lived, and the truths that are honestly believed in.

While all this may pertain directly to the influence of personality upon pupils in general, yet the same principles govern the influence of an adult personality upon the open mind of the boy or girl seeking trustworthy guidance toward a happy choice of vocation.
A statement by Richardson relative to adolescents may find application here. "Personal influence and example will succeed where autocracy and arbitrariness fail. The influences that are most effective in causing them to live religious lives arise in a social atmosphere created and maintained by religious persons who have a large capacity for human sympathy and kindness" (42:88).

The teen-age is often a prey to the unstable, intense, vacillating, and highly emotional side of its nature, and it is them that it needs the support of a staid, tried, and sympathetic adult, who, when once he has conquered the adolescent reserve, has almost limitless power to sway it toward right or wrong.

There comes a time in the life of every individual when the question of the future looms up large, and becomes an all-absorbing problem. He drifts about, uncertain what to do, or what God wants him to do, and in this dilemma the strong, supporting character of one who to him is ideal, can be the pilot to a right choice. Edification and admiration, however, are not enough; they must be helped by "judicious suggestion and solicitation. There are three elements that enter as factors in vocation: a divine invitation, a personal acceptance, and the intervention by third parties" (89:295).

This chapter is concerned mainly with the third point, with the part played by religious, especially teachers, in the important task, for "the call to a religious vocation often comes best from a fellow man, and may sometimes be designed to make itself heard only through him" (89:296).

A kindly, pleasing, yet forceful personality is often a very efficacious means for awakening, encouraging, and fostering religious vocations, for if the personality of a religious connotes that charm, vitality, courage
and sweetness which make the pupil love and desire that which his teacher loves and desires, it is but natural that, all else being favorable, he will aspire to the life work of that teacher. Such a teacher is the "spiritual supply depot" (50:20) whence the young aspirant draws his inspiration and courage.

Children are often helpless, and will never conceive a love and admiration for the privileged vocation, nor will take the forward step toward it, unless their attention is drawn to it, and unless their hesitation and their fear of its sublimity be overcome by the kindly instruction and sympathetic advice of the brother or sister in parochial school or academy. Nothing "is so fruitful as the example and advice of a true friend. Hence the great influence of the religious teacher sowing and cultivating the germ of a vocation to the religious life and the priesthood. When that teacher is all that his garb implies, his every word and act exert a wonderful influence for good. He becomes the ideal of his pupils' aspirations" (7:7).

But should religious persuade others to embrace the religious vocation? Does this not savor of undue influence and coercion? No, not if done wisely and with tact. In the first place, they should not be indiscriminate in their choice of prospective vocations, but should follow the dictates of prudence, judging the object of their interest by the evidence of a call. Sharp (48:164) enumerates two leading signs--integrity of life and sufficiency of learning. He says: "there need be no interior emotions or attractions. There may at times be even strong disinclinations. Yet stability, initiative and submission, cheerfulness and sociability, spiritual-mindedness and freedom from family obligations are necessary."

Directing the attention of youth to the religious calling is not giving
the vocation; it is only aiding the pupil in his choice, which after all is his right alone to make. Each one is free to choose as he wishes, but God assists in the choice. Theologians, like St. Thomas, think "it is in itself a good work to persuade another by good and solid arguments to become a religious. One will easily avoid sad mistakes in this if he strives to arouse the will of the young and to persuade them to act courageously, decisively and generously, and above all, to convince them that they should by prayer and good works entrust their vocation to the Holy Spirit" (100:119). It is conceded that one need not be positive of the presence of a vocation, the point being made "that probable signs are sufficient and that our youth should be encouraged and started on the way to self-consecration to God much earlier than is the general custom" (48:164).

The means which may be employed to help the boy or girl to find the way into the direct service of God in religion are many and varied. The greatest and most efficacious means has already been discussed—the personality and example of the teacher. "Youth is quick to recognize genuine happiness and naturally longs to participate therein. . . . It behooves the religious teacher, therefore, to cultivate a genial and happy disposition. It is most important that he possess a sense of humor and a heart that can readily sympathize with the ways and doings of youth" (7:10).

Teachers of this character will also be able to use the other means of inspiration and encouragement suggested in the following passage, which though relating to girls is applicable also to boys:

I am sure that if only the right word, the right reading matter, or even a hint, to start the train of thought in the direction of a religious vocation, were given, many a girl would find that she has a vocation, instead of wandering aimlessly through life and not knowing just
what purpose she has been created for, and all for the lack of a hint (101:10).

Strong, influential teachers, interested in the increase of vocations to their sacred calling, will be ingenious in finding opportunities for dropping the hint that brings the inspiration to the interested boy or girl. Adolescents are generally fond of doing things, and this might suggest using the Catholic Action element in the work of religious as an incentive for giving the call to the life of a religious some earnest consideration. Reverend Edward F. Garesche, S.J., (77:353) says that "in proportion as our schools become more and more intensely Catholic and worthy of the Church from the standpoint both of education and religious fervor we shall see them fostering vocations to religion and at the same time developing a Catholic laity, excellent both in culture and in the religious spirit."

While all that has been said so far relates to the vocations of adolescents in school, there is still another group of young people who may be gained for the religious life. These are the graduates who have left school, either from choice or necessity, and are now pursuing either a social, professional, or business career, having, however, a real vocation, "the fitness in them to be religious, and with the divine grace of vocation working in their mind and heart" (78:614). These promising young men and women should be gained for their calling, should be brought in close contact with old teachers and advisers as frequently as possible.

Father Garesche says of these vocations (78:614) that they "are put in jeopardy by the worldliness of their surroundings and require more self-sacrifice, more faith, and a greater degree of decision than are needed in the case of those who leave school to enter the novitiate." Often such
vocations are very desirable, because the candidate by the varied experience of the years between his school days and his final decision, by "rubbing shoulders" as it were, with life in many phases, is sober-minded, less emotional, and possessed of fewer illusions.

Hence some of the most capable members of religious communities come from among those who had some experience in the world before entering the novitiate... This is no reason for advising children to go out and seek experience before they enter, but it is a reason for making special efforts to help and safeguard those alumnae who still show signs of a possible vocation (78:614).

Though this study thus far has emphasized the human share in the awakening and fostering of vocations, this human influence to be successful must employ a spiritual means—that is prayer. Young people should be instructed to take refuge in prayer, in order to choose rightly in this important matter. Count Joseph de Maistre wrote to his daughter: "It is only on their knees that that which is most excellent in this world is formed—an honest man and a modest woman," (3:7)—and we may add, "a good religious. Religion and devotion should be emphasized and practiced, if vocations are to flourish.

With this incontrovertible aid functioning, the teacher can confidently undertake to sow and plant for vocations to fill the ever-recurring vacancies in the ranks of religious workers or to supply the ever-increasing demand, by delivering the invitation to the service of God to the young people in his care, can undertake to recruit new members to swell the ranks. This may be done first of all by forming characters and elevating ideals, then by directly and indirectly appealing to the enthusiasm, the eagerness of youth, by suggestions and instructions, or by interesting, convincing literature, and by the persuadingly continued interest in those who have left
school, and lastly, but very effectively, by the impressive example and the contagious cheerfulness of the religious engaged in the training of youth.
CHAPTER IV

A STUDY OF VOCATION FACTS AND FACTORS AS REVEALED BY RESPONSES
to questionnaires

While in the general study of the psychology and development of vocations no distinction was made as to the sex of the person called, the study of actual vocations is confined to secondary schools for girls and to the religious teaching orders of women. A justification for selecting the secondary schools for girls as field for study may be found in the fact that of 634 religious approached as to their age of entrance into the convent, 453 or 71.4 per cent reported the ages between 16 and 18 years. Then, too, 270 of the 597 religious responding to the questionnaire sent them, were high-school graduates, and of the 327 who were not, 164 attended high school for some time, two being seniors, 49 juniors, 54 sophomores, and 59 freshmen.

Considering these suggestive figures, a leading problem presented itself at the very outset, springing from the mooted question of whether or not religious vocations are decreasing. It is a problem which concerns the actual experience of religious teachers in high school in obtaining recruits for their vocation.

Questionnaires were sent to the principals of girls' high schools and academies founded before 1900, asking for data on the enrollment for the period between 1900 and 1931, the number of graduates, and the number of vocations. Regarding the last point the respondents were requested to distinguish between vocations to their own order and to other orders, and between graduates and non-graduates accepting the call.

The chief difficulty experienced here was that many of the schools addressed had no records covering the points in question, or had only partial
and unsatisfactory ones. Of the 34 replies received, 17 gave complete information, ten did so only in part, six had no way of finding figures, owing to lack of records, and one found the doing so too burdensome. In the following table only the complete records have been considered.
TABLE IV

Report of 17 Principals of Girls' High Schools on the Religious Vocations Among Pupils from 1900-1931

<table>
<thead>
<tr>
<th>Report</th>
<th>Pupils</th>
<th>Graduates</th>
<th>Vocations</th>
<th>Total Vocations</th>
<th>Per Cent of Total Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td>(2)</td>
<td>(3)</td>
<td>(4) (5)</td>
<td>(6) (7) (8) (9)</td>
</tr>
<tr>
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<td>510</td>
<td>10 1</td>
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<td>411</td>
<td>14 1</td>
<td>4 6</td>
<td>25 1.11</td>
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<td>2 2</td>
<td>17 .37</td>
</tr>
<tr>
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<td>1949</td>
<td>313</td>
<td>19 23</td>
<td>4 13</td>
<td>59 3.02</td>
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<tr>
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<td>389</td>
<td>12 5</td>
<td>6 1</td>
<td>24 1.13</td>
</tr>
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<td>284</td>
<td>13 1</td>
<td>1 1</td>
<td>16 .99</td>
</tr>
<tr>
<td>7</td>
<td>1837</td>
<td>346</td>
<td>21 11</td>
<td>1 7</td>
<td>40 2.17</td>
</tr>
<tr>
<td>8</td>
<td>976</td>
<td>160</td>
<td>15 9</td>
<td>3 1</td>
<td>28 3.19</td>
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<tr>
<td>9</td>
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<td>6 --</td>
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<td>6 --</td>
<td>2 --</td>
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<td>4 --</td>
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<tr>
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<td>333</td>
<td>31 133</td>
<td>1 11</td>
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<td>253</td>
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<td>5 3</td>
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<td>546</td>
<td>18 3</td>
<td>5 --</td>
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</table>

|        | (1)    | (2)       | (3)       | (4) (5)         | (6) (7) (8) (9)        |

|               | 73735  | 5670      | 327 208   | 60 47 642      | .0036                   |
As shown in the foregoing table, the 17 schools report a total enrollment of 73,735 pupils, of whom 5670 or 7.68 per cent graduated. Of these graduates 387 or 6.82 per cent entered religion, 327 in the order of their teachers, and 60 in other communities. Adding to these figures the 255 vocations of non-graduates, who, however, spent a shorter or longer time in the Catholic high school, the result is 642 religious vocations in these schools in 30 years, or an average a little in excess of 21 a year.

However, it may here be suggested, as was noted by many of the principals replying, that time and place are strong influences in the development of vocations to the religious life. Three of the schools with an especially low vocation response are located in districts where Catholics are scarce, and intermarriage with non-Catholics a common occurrence, a seeming corroboration of the place element. The, too, from the following table it may be inferred that there is an upswing in numbers of pupils, graduates, and vocations, owing in some places to a growing population and in others to increased popularity of the school, and, again in others, as two reports remark, to economic conditions.
TABLE V
Study of Numbers of Pupils, Graduates, and Vocations in 17 High Schools in Each of Three Decades, 1900-10, 1911-20, and 1921-30

<table>
<thead>
<tr>
<th>Enrollment</th>
<th>Graduates</th>
<th>Vocations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1900-10</td>
<td>1911-20</td>
</tr>
<tr>
<td></td>
<td>(1)</td>
<td>(2)</td>
</tr>
<tr>
<td>990</td>
<td>1100</td>
<td>1210</td>
</tr>
<tr>
<td>604</td>
<td>678</td>
<td>955</td>
</tr>
<tr>
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<td>445</td>
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</tr>
<tr>
<td>258</td>
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<td>319</td>
</tr>
<tr>
<td>1870</td>
<td>1850</td>
<td>1980</td>
</tr>
<tr>
<td>751</td>
<td>875</td>
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<td>22272</td>
<td>29181</td>
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</table>

N.B. In column 7, 8, and 9, G stands for Graduates, and N for Non-graduates.
Taking the same 17 reports used in Table IV as basis, it is found from Table V that the number of graduates in every school increased from decade to decade, the total from 1900 to 1910 being 1,160, from 1911 to 1920, 1,569, and from 1921 to 1930, 2,941, and this in spite of the fact that in three schools the enrollment decreased during the last decade. Vocations among these graduates have also been on the increase, for, considering the percentage of graduates who enter religion, we find that in the first decade 5.17 per cent, in the second 6.8 per cent, and in the third 7.4 per cent embraced the religious life, showing a gain of 2.3 per cent in thirty years.

A noteworthy feature in the response to the questionnaires of the 270 religious who were high-school graduates is the fact that 49 of the number had finished in a public high school. Of the 168 religious who never attended high school, 43 were pupils in public grade schools, and the remaining 120 in parochial grade schools.

With but few exceptions, religious teaching orders today require that a postulant finish high school before being vested with the habit, and for this purpose various provisions are made in favor of non-graduate aspirants and postulants. In twenty communities answering the query on this matter, these young girls attend private classes in the convent; in thirteen others they are registered for regular courses in the high school or academy with the general student body; in nine private tutors are provided, and in five they are given opportunity for correspondence work.

Noting in Table V that graduate vocations seem on the increase within the last ten years, it may be interesting to find suggested means for continuing this increase, or warnings against retardation, in the variety of opinions expressed by the three classes of respondents to questionnaires.
Seniors in high school were asked to state their reaction should they realize that they were called to the religious life, and the following are the replies received from 1,092 in 52 schools, in charge of 33 communities of religious. They are tabulated according to the frequency of occurrence of each reaction.

**TABLE VI**

Reactions of 1092 Senior Girls in High School to a Probable Religious Vocation

<table>
<thead>
<tr>
<th>Rank</th>
<th>Reaction</th>
<th>Frequency</th>
<th>Rank</th>
<th>Reaction</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>Happy</td>
<td>344</td>
<td>(10)</td>
<td>Proud</td>
<td>76</td>
</tr>
<tr>
<td>2</td>
<td>Doubtful</td>
<td>305</td>
<td>11</td>
<td>Disappointed</td>
<td>54</td>
</tr>
<tr>
<td>3</td>
<td>Willing</td>
<td>224</td>
<td>12</td>
<td>Fearful</td>
<td>52</td>
</tr>
<tr>
<td>4</td>
<td>Unworthy</td>
<td>152</td>
<td>13</td>
<td>Unwilling</td>
<td>48</td>
</tr>
<tr>
<td>5</td>
<td>Unfitted</td>
<td>137</td>
<td>14</td>
<td>Just right</td>
<td>21</td>
</tr>
<tr>
<td>6</td>
<td>Satisfied</td>
<td>121</td>
<td>15</td>
<td>Too poor</td>
<td>12</td>
</tr>
<tr>
<td>7</td>
<td>Frightened</td>
<td>111</td>
<td>16</td>
<td>Thankful</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>Hopeful</td>
<td>101</td>
<td>17</td>
<td>Resigned</td>
<td>5</td>
</tr>
<tr>
<td>9</td>
<td>Eager</td>
<td>96</td>
<td>18</td>
<td>Angry</td>
<td>1</td>
</tr>
</tbody>
</table>

No identification being required on these papers which were sent to girls' high schools and academies in every section of the country, these sentiments may reasonably be accepted as typical of young people of today. There is also a suggestion of promise in the fact that none of the unfavorable reactions are among those most frequently mentioned, for while 344 would be happy to be called to religion, only one would be angry, and against 54 who would be disappointed and the 48 unwilling, there are 121 satisfied and 224 willing. Unworthy, unfitted, and frightened, though occurring frequently, are not hostile to the idea of a religious vocation.

To the question as to which form of religious life made the greatest appeal to each of these seniors, 360 answered teaching, 257 nursing, 245
missionary work, 127 social work, and 37 the contemplative life, while only 66 had no inclination whatsoever, and therefore no choice.

Somewhat akin to this question put to the high-school seniors about the nature of the work preferred, is the one given to religious regarding the influence bearing upon their choice of a particular order in preference to others. Table VII presents a tabulation of the replies to this question.

**TABLE VII**

Factors Checked by 597 Religious as Influencing Their Choice of Religious Community or Order

<table>
<thead>
<tr>
<th>Rank</th>
<th>Influence</th>
<th>Frequency of Mention</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Personal attraction</td>
<td>239</td>
</tr>
<tr>
<td>2</td>
<td>Attractive work</td>
<td>186</td>
</tr>
<tr>
<td>3</td>
<td>Advice of confessor</td>
<td>135</td>
</tr>
<tr>
<td>4</td>
<td>Relatives already members</td>
<td>102</td>
</tr>
<tr>
<td>5</td>
<td>Only Order I knew</td>
<td>95</td>
</tr>
<tr>
<td>6</td>
<td>Strict rules</td>
<td>95</td>
</tr>
<tr>
<td>7</td>
<td>Friends who joined</td>
<td>43</td>
</tr>
<tr>
<td>8</td>
<td>Opportunity for home visits</td>
<td>21</td>
</tr>
<tr>
<td>9</td>
<td>Choice of parents</td>
<td>14</td>
</tr>
<tr>
<td>10</td>
<td>Rules not so strict</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>Members renowned</td>
<td>9</td>
</tr>
<tr>
<td>12</td>
<td>Infrequent home visits</td>
<td>3</td>
</tr>
</tbody>
</table>

Attraction of some kind seems to have been the incentive motivating the choice of the greater number of those replying to this question, for personal attraction, attractive work, the attraction exerted by relatives already members and friends who joined, outnumber all other influences, though advice of the confessor ranks third, being cited 135 times as cause of decision. In 95 cases, the order joined was the only one the individual knew, and strictness of rule was the reason for choice of 95 others. Surprisingly low are the figures for such incentives as frequency of home visits (21), parents' choice
easy rules (10), and renowned members (9). That three should choose
an order that has infrequent home visits may seem unusual, considering that
separation from parents, as shall be mentioned later, caused difficulty for
the greatest number of maturing vocations.

Again referring to Table IV on page 51, it may be seen that of the 642
vocations reported, 535 entered the order of their teachers, and 107 joined
other sisterhoods. Replies to the query, "If members of your order were
your teachers at any time, state in what," seem to point to contact in grade
and high school as the most efficacious of all opportunities for acquaint-
ance and influence, the first being mentioned in 260, and the second in 252
cases. Music, sewing, and art follow in the order given, being occasions
for contact in 190, 142, and 78 reports respectively. In 105 cases there had
been no previous intercourse whatever with members of order of choice.

In connection with the question just discussed, may be considered the
reasons stated by religious for entering another than the order of their
teachers.

TABLE VIII

Reasons Given by Religious for Not Joining Order of Their Teachers

<table>
<thead>
<tr>
<th>Rank</th>
<th>Reason</th>
<th>Frequency of Mention</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No attraction</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>Rules not strict enough</td>
<td>18</td>
</tr>
<tr>
<td>3</td>
<td>Work uncongenial</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>Unfavorable experience with a member</td>
<td>10</td>
</tr>
<tr>
<td>5</td>
<td>Did not like habit</td>
<td>9</td>
</tr>
<tr>
<td>6</td>
<td>Too strict</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>No opportunity for home visits</td>
<td>6</td>
</tr>
<tr>
<td>8</td>
<td>Foreign novitiate</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>Lack of requirements</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Work too strenuous</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Life too public</td>
<td>1</td>
</tr>
</tbody>
</table>
Though the reasons in the foregoing table are limited in number and kind, they are, nevertheless, quite suggestive to religious regarding some of the causes of seeming disloyalty on the part of the pupils entering religion. Lack of attraction leads in this question as strength of attraction did in the consideration of the influences to joining certain congregations. Laxness of rules and uncongenial work follow closely upon unattractiveness, with 18 and 15 mentions respectively. Intercourse with religious may be the making or unmaking of vocations, and in the problem under discussion, in 10 cases unfavorable experiences with members of an order were the cause for turning a probable applicant away. Of the other reasons cited some may seem trivial and unimportant, but all are strong enough to influence some choice. Dislike for a type of habit, excessive strictness of life, opportunity for home visits, obligation to make a foreign novitiate, applicant's lack of requirements, too strenuous work, and a life too public are the incentives given more or less frequently for not following the lead of one's teachers.

The influences so far considered for the embracing a religious vocation were mainly of a material or exterior nature. There enter into every call also interior and intellectual incentives, which, while they all group about the special end of the religious life--the service of God--are varied in their expression. Some persons find all their aims centered in one great incentive, and others confess to several motivating elements. This accounts for the high figures recording the occurrence in the questionnaire of some reasons for preferring the life of a religious teacher or nurse to that of a lay person engaged in the same work. The following table contains a list of such incentives which approximately covers the experience of religious in general.
### TABLE IX

Reasons for Choosing Life of a Religious in Preference to that of a Lay Person Engaged in the Same Work

<table>
<thead>
<tr>
<th>Rank</th>
<th>Reasons for Choice</th>
<th>Frequency of Mention</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
</tr>
<tr>
<td>1</td>
<td>Wanted a more perfect way of serving God</td>
<td>389</td>
</tr>
<tr>
<td>2</td>
<td>Wanted to save my soul</td>
<td>307</td>
</tr>
<tr>
<td>3</td>
<td>Wanted to lead others to God</td>
<td>237</td>
</tr>
<tr>
<td>4</td>
<td>Wanted more time for prayer</td>
<td>88</td>
</tr>
<tr>
<td>5</td>
<td>Wanted to teach religion</td>
<td>58</td>
</tr>
<tr>
<td>6</td>
<td>Wanted to get away from social duties</td>
<td>28</td>
</tr>
<tr>
<td>7</td>
<td>Knew religious were more respected</td>
<td>19</td>
</tr>
<tr>
<td>8</td>
<td>Did not like the public school system</td>
<td>12</td>
</tr>
<tr>
<td>9</td>
<td>Felt that God called me to the convent</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>Wanted to do something worthwhile</td>
<td>1</td>
</tr>
</tbody>
</table>

Comparing the replies to this inquiry with those made to one put to high-school seniors, it is interesting to note the similarity of the spirit motivating both.

### TABLE X

Reasons for Embracing a Religious Vocation as Conceived by High-School Seniors

<table>
<thead>
<tr>
<th>Rank</th>
<th>Incentives</th>
<th>Frequency of Mention</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
</tr>
<tr>
<td>1</td>
<td>I would want to save my soul</td>
<td>472</td>
</tr>
<tr>
<td>2</td>
<td>I could save souls for God</td>
<td>391</td>
</tr>
<tr>
<td>3</td>
<td>I could do much for God</td>
<td>302</td>
</tr>
<tr>
<td>4</td>
<td>I could help others</td>
<td>200</td>
</tr>
<tr>
<td>5</td>
<td>My future would be safe</td>
<td>108</td>
</tr>
<tr>
<td>6</td>
<td>It would be harder to commit sin</td>
<td>101</td>
</tr>
<tr>
<td>7</td>
<td>My parents would be pleased</td>
<td>92</td>
</tr>
<tr>
<td>8</td>
<td>I could say more prayers</td>
<td>71</td>
</tr>
<tr>
<td>9</td>
<td>Religious are so carefree and happy</td>
<td>70</td>
</tr>
<tr>
<td>10</td>
<td>I could do the work I like</td>
<td>42</td>
</tr>
<tr>
<td>11</td>
<td>I would be well provided for</td>
<td>32</td>
</tr>
<tr>
<td>12</td>
<td>Everybody respects religious</td>
<td>12</td>
</tr>
</tbody>
</table>
The seniors answering the questionnaires seemingly recognized the importance of spiritual motives for following the call to religion, for such motives are well in the lead in the frequency of checking. Such temporal viewpoints as the pleasure of parents, the freedom from care and worry, congenial work, being well provided for, and general respect received comparatively little attention.

Among the replies from religious mentioned in Table IX, 389 or 65.16 per cent were in favor of a more perfect service of God, this incentive heading the list, the salvation of one's soul ranking second with 307 mentions or 51.59 per cent. Among the probable incentives recognized by the seniors addressed, this one, the salvation of one's soul, takes first place, being checked by 470 or 43.05 per cent of 1,092 respondents. The saving of other men's souls follows immediately after, being third in rank in the judgment of 237 religious or 39.7 per cent, and second in the opinion of 391 high-school girls or 35.8 per cent.

Adolescent tendency toward the ideal and heroic may account for the high motives suggested in Table X, coming from high-school seniors; however, the mature religious, looking back on their days of struggle and indecision, enumerating similar motives, may be significant of their genuineness. These ideals and elevated incentives, however, are not calculated to remove from the youthful, and even from the more mature, aspirant to religion all difficulty and stress. With this realization, religious were asked to check the difficulties experienced when preparing to follow their vocation, and only 24 or 4.16 per cent of the 597 claimed they had no difficulty whatever. The other 573 checked at least one, and some more than one, of the difficulties enumerated.
**TABLE XI**

Difficulties Experienced by 597 Religious When Preparing to Enter Religion

<table>
<thead>
<tr>
<th>Rank</th>
<th>Difficulty</th>
<th>Frequency of Mention</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Separation from family</td>
<td>315</td>
</tr>
<tr>
<td>2</td>
<td>Arguments from friends</td>
<td>181</td>
</tr>
<tr>
<td>3</td>
<td>Opposition of parents</td>
<td>165</td>
</tr>
<tr>
<td>4</td>
<td>Fear of not being fit</td>
<td>125</td>
</tr>
<tr>
<td>5</td>
<td>Doubts as to call</td>
<td>123</td>
</tr>
<tr>
<td>6</td>
<td>Love of pleasure and amusement</td>
<td>84</td>
</tr>
<tr>
<td>7</td>
<td>Discouragement</td>
<td>78</td>
</tr>
<tr>
<td>8</td>
<td>Poverty of parents</td>
<td>54</td>
</tr>
<tr>
<td>9</td>
<td>Leaving good position</td>
<td>47</td>
</tr>
<tr>
<td>10</td>
<td>Poor health</td>
<td>23</td>
</tr>
<tr>
<td>11</td>
<td>Lack of Education</td>
<td>23</td>
</tr>
<tr>
<td>12</td>
<td>Passion for dancing</td>
<td>18</td>
</tr>
<tr>
<td>13</td>
<td>Love for social distinction</td>
<td>14</td>
</tr>
</tbody>
</table>

In connection with the foregoing table it may be remarked that the 47 cases in which leaving a good position was cause for difficulty occurred since 1916, or during the years of high salaries. Passion for dancing received hardly any mention in the first 23 years of the period covered by this study, 15 of those checking this difficulty having entered religion between 1924 and 1930, though love of pleasure and amusement was conceded a difficulty by religious of all years of entrance. That separation from parents, mentioned in 315 papers, suggests that the breaking of hometies is one of the most serious hardships which confronts the prospective postulant, and the frequency of checking of two other sources of difficulty—arguments from friends and opposition from parents, 181 and 165 respectively—seems an indication of the pressure that affection brings to bear upon the resolution of the maiden pondering the breaking of such bonds for the sake of the service of God. The struggle caused by fear of not being fit, and by harassing doubts as to an actual call, is characteristic of the teen-age, of
middle and later adolescence, for then is the period of struggle and storm
for the person considering a step so decisive as joining a religious commu-
nity.

Judged by the experience of professed religious just discussed, the
opinions of girls in their last year at high school put a rather logical
interpretation on the seriousness of the sacrifices demanded of them in
event of their being called to the convent. "My family" and "my friends"
are listed as first and second among the things they think they would find
hard to give up, if they should be preparing to follow a religious vocation,
699 confessing to the first, and 328 to the second. "My own will" is
judged third in rank, and being closely akin to "my independence," these
two points, with 326 and 230 votes respectively, are typical of young Ameri-
cans of today. Another item characteristically American is "sports," which
promised to be difficult to relinquish for 244.

While some of the other things checked more or less frequently might
be sources of struggle for young vocations anywhere, those already mentioned
(together with parties, auto-riding, a good position, boy friends, dancing
and smoking, are truly American in nature, and it might prove an interest-
ing experiment to find in how far they are troublesome to convent-minded
young girls in foreign lands. Though boy friends and smoking were mentioned
only six and three times, they may nevertheless be considered indicative of
the present-day tendencies of high-school girls. Marriage, too, enters into
the aspirations early, and four respondents acknowledged being engaged to be
married, so had no idea of what might be hard other than the possibility of
foregoing the wedding; six said they felt they were called to the married
state, so never gave convent life a serious thought.
TABLE XII

Things That 1092 High-School Seniors Would Find Hard to Give Up When Entering the Convent

<table>
<thead>
<tr>
<th>Rank</th>
<th>Cause of Struggle</th>
<th>Frequency</th>
<th>Rank</th>
<th>Cause of Struggle</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
<td>(6)</td>
</tr>
<tr>
<td>1</td>
<td>My family</td>
<td>669</td>
<td>12</td>
<td>Summer Outings</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>My friends</td>
<td>328</td>
<td>13</td>
<td>Traveling</td>
<td>95</td>
</tr>
<tr>
<td>3</td>
<td>My own will</td>
<td>326</td>
<td>14</td>
<td>Money</td>
<td>63</td>
</tr>
<tr>
<td>4</td>
<td>Sports</td>
<td>244</td>
<td>15</td>
<td>Auto-riding</td>
<td>59</td>
</tr>
<tr>
<td>5</td>
<td>My independence</td>
<td>230</td>
<td>16</td>
<td>Jewelry</td>
<td>22</td>
</tr>
<tr>
<td>6</td>
<td>A personal ambition</td>
<td>204</td>
<td>17</td>
<td>A good position</td>
<td>21</td>
</tr>
<tr>
<td>7</td>
<td>My own pleasure</td>
<td>204</td>
<td>18</td>
<td>Marriage</td>
<td>10</td>
</tr>
<tr>
<td>8</td>
<td>A comfortable home</td>
<td>155</td>
<td>19</td>
<td>Boy friends</td>
<td>6</td>
</tr>
<tr>
<td>9</td>
<td>Fashionable clothes</td>
<td>115</td>
<td>20</td>
<td>Dancing</td>
<td>4</td>
</tr>
<tr>
<td>10</td>
<td>Parties</td>
<td>105</td>
<td>21</td>
<td>General good times</td>
<td>3</td>
</tr>
<tr>
<td>11</td>
<td>The movies</td>
<td>102</td>
<td>22</td>
<td>Leisure</td>
<td>2</td>
</tr>
</tbody>
</table>

One of the fine qualities of adolescence is a characteristic generosity, which seems to be co-ordinate with love of the great and heroic, and with deep religiousness. This may account for the fact that so many young girls do give up the things mentioned by 1,092 as being difficult to relinquish in favor of a religious vocation.

On the other hand, there is the equally characteristic tendency to doubt, to vacillate, to be diffident in attack, to act along the line of least resistance—all this endangering the final decision to take the step into religion. The influences at work to frustrate the attraction toward a vocation to convent life are many and varied, and a pronouncement as to the most harmful of these was solicited from principals of high schools for girls as well as from religious engaged in teaching.
### TABLE XIII
Opinions of 34 High-School Principals as to the Influences Most Detrimental to Religious Vocations

<table>
<thead>
<tr>
<th>Rank</th>
<th>Harmful Influence</th>
<th>Frequency of Mention</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lack of spirit of sacrifice</td>
<td>21</td>
</tr>
<tr>
<td>2</td>
<td>Desire for pleasure and ease</td>
<td>15</td>
</tr>
<tr>
<td>3</td>
<td>Opportunities in business life</td>
<td>14</td>
</tr>
<tr>
<td>4</td>
<td>Spirit of independence</td>
<td>13</td>
</tr>
<tr>
<td>5</td>
<td>Gay disregard for responsibility</td>
<td>10</td>
</tr>
<tr>
<td>5</td>
<td>Restlessness of modern youth</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>Dangerous reading</td>
<td>6</td>
</tr>
<tr>
<td>6</td>
<td>The movies</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>Home training</td>
<td>5</td>
</tr>
<tr>
<td>8</td>
<td>Distaste for routine</td>
<td>4</td>
</tr>
<tr>
<td>8</td>
<td>Strictness of religious rules</td>
<td>4</td>
</tr>
<tr>
<td>9</td>
<td>Exhausting demands made upon religious</td>
<td>3</td>
</tr>
<tr>
<td>9</td>
<td>Vanity of dress</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>The attractions of the auto</td>
<td>2</td>
</tr>
</tbody>
</table>

To the foregoing table might be added other influences suggested by the replies, such as dances, human respect, influence of companions, mixed marriages, and need of the family.

The last-mentioned was designated by six principals listing it as belonging especially to the present day, though it is worthy of note that 9.0% per cent of the religious respondents cited "poverty of parents" as one of the difficulties encountered when planning to enter, several among these having joined early in the period covered.

To the religious a list of probable harmful influences was proposed, differing in terminology from that presented to the principals. They were asked to number them as they would rank them according to potency of effect. This proved a very interesting problem, and one that was quite enlightening, as remarks from the sisters undertaking the ranking testify. There were such notes as "This set me thinking;" "Just the things that operate against
us, and I am glad to give some time and thought to a problem like this;" "All of these things militate against vocations, but in my opinion the greatest danger is in the home."

### TABLE XIV

Influences Considered Harmful to Vocations Ranked by 520 Religious According to Potency of Effect

<table>
<thead>
<tr>
<th>Influences</th>
<th>Votes Given Each Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1 2 3 4 5 6 7 8 9 10 11 12</td>
</tr>
<tr>
<td>Dancing</td>
<td>16 19 42 58 38 41 59 51 40 41 46 24</td>
</tr>
<tr>
<td>Movies</td>
<td>20 36 35 42 50 50 58 49 44 43 28 12</td>
</tr>
<tr>
<td>Auto-riding</td>
<td>12 24 32 39 42 42 36 59 51 42 35 42</td>
</tr>
<tr>
<td>Indiscriminate reading</td>
<td>61 77 93 65 55 43 28 17 15 12 4 7</td>
</tr>
<tr>
<td>Late hours</td>
<td>6 21 39 40 38 67 50 53 48 31 31 16</td>
</tr>
<tr>
<td>Intercourse with Protestants.</td>
<td>9 25 28 30 32 25 30 31 42 42 52 84</td>
</tr>
<tr>
<td>Excessive popularity</td>
<td>41 42 39 51 53 28 42 44 30 34 37 21</td>
</tr>
<tr>
<td>Intimacy with opposite sex.</td>
<td>127 84 67 53 47 36 26 18 10 16 5 7</td>
</tr>
<tr>
<td>High salaries</td>
<td>30 33 18 25 26 29 25 26 48 60 61 20</td>
</tr>
<tr>
<td>Love of dress</td>
<td>3 27 30 30 33 44 39 52 59 60 46 45</td>
</tr>
<tr>
<td>Education in state schools.</td>
<td>41 66 39 33 34 32 30 39 25 45 55 45</td>
</tr>
<tr>
<td>Laxness of home training</td>
<td>145 54 46 24 24 16 33 20 30 30 24 38</td>
</tr>
</tbody>
</table>

The foregoing table shows the frequency of mention given each of the listed harmful influences in each rank. After weighting these frequencies by multiplying each by the number of the column in which it appears, reading in descending order from left to right, and finding the total of these weighted frequencies for each item in the table, the result places them in the following order of detrimental potency:

1. Intimacy with opposite sex
2. Indiscriminate reading
3. Laxness of home training
4. Excessive popularity
5. Education in state schools
6. Movies
7. Dancing
8. Late hours
9. Auto-riding
10. Love of dress
11. High salaries
12. Intercourse with Protestants
In contrast to the consideration of the dangers to the awakening and development of religious vocation, is the study of the means that may be used to counteract evil effects, to aid in rousing vocation consciousness, and in safeguarding the vocations already manifested. A query relating to these points was proposed to members of religious orders in the questionnaire sent them, to be answered from their own experience.

They were asked to indicate what contributed most to their own vocation, nine possible means being listed, with ample space for any additional ones they should care to state.

**TABLE XV**

Means Acknowledged by Religious as Contributive to Their Own Vocation

<table>
<thead>
<tr>
<th>Rank</th>
<th>Means</th>
<th>Frequency of Mention</th>
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</thead>
<tbody>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
</tr>
<tr>
<td>1</td>
<td>Example of religious</td>
<td>325</td>
</tr>
<tr>
<td>2</td>
<td>Intercourse with religious</td>
<td>218</td>
</tr>
<tr>
<td>3</td>
<td>Reading</td>
<td>150</td>
</tr>
<tr>
<td>4</td>
<td>A retreat</td>
<td>79</td>
</tr>
<tr>
<td>5</td>
<td>A sermon</td>
<td>55</td>
</tr>
<tr>
<td>6</td>
<td>Letters from religious</td>
<td>39</td>
</tr>
<tr>
<td>7</td>
<td>Presence at an investiture or a profession</td>
<td>33</td>
</tr>
<tr>
<td>8</td>
<td>A shock from death or accident</td>
<td>17</td>
</tr>
<tr>
<td>9</td>
<td>A serious illness</td>
<td>15</td>
</tr>
<tr>
<td>10</td>
<td>Influence of mother</td>
<td>7</td>
</tr>
<tr>
<td>11</td>
<td>Prayer for vocation</td>
<td>6</td>
</tr>
<tr>
<td>12</td>
<td>Frequent Communion</td>
<td>6</td>
</tr>
<tr>
<td>13</td>
<td>Words of a priest</td>
<td>6</td>
</tr>
</tbody>
</table>

From this table may be inferred how important a part members of religious orders play in the recruiting of new vocations, for 325 of the 597 attributed their vocation to a great extent to the example of religious, and 218 call probably the same experience "intercourse with religious." Then, too, 39 give credit for their choice to letters from religious, which may
also be understood as "intercourse." The presence at an investiture or a profession may likewise suggest contact with and example of religious, and go back to such an event for the beginning of their vocation.

The spiritual means contributing to vocations are duly credited in these same responses, reading being mentioned 150 times, while retreat received acknowledgment in 70, and sermons in 55 papers. Such causes as fear or fright occasioned by serious illness or shocks such as accidents or deaths, show low recognition, as does also "a mother's influence."

Prayer for vocation and frequent Holy Communion were not mentioned very often, and wherever the respondent did so, it was generally with the implication that this means would be self-evident. However, in a further inquiry made of these same respondents, asking them to name, judging from results, the means they found best adapted for fostering vocations, frequent Holy Communion and daily prayer for vocations lead all others, as may be seen from the following table.

TABLE XVI
Means Advocated by 507 Religious as Effective in the Promotion of Vocations

<table>
<thead>
<tr>
<th>Rank</th>
<th>Means Advocated</th>
<th>Frequency of Mention</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Frequent Holy Communion</td>
<td>477</td>
</tr>
<tr>
<td>2</td>
<td>Daily Prayer for Vocation</td>
<td>361</td>
</tr>
<tr>
<td>3</td>
<td>Intercourse with religious</td>
<td>263</td>
</tr>
<tr>
<td>4</td>
<td>Annual retreat</td>
<td>240</td>
</tr>
<tr>
<td>5</td>
<td>Attractive and instructive reading matter</td>
<td>194</td>
</tr>
<tr>
<td>6</td>
<td>Vocation talks</td>
<td>159</td>
</tr>
<tr>
<td>7</td>
<td>Pointing out benefits of religious life</td>
<td>157</td>
</tr>
<tr>
<td>8</td>
<td>Accounts of good achieved by religious</td>
<td>92</td>
</tr>
<tr>
<td>9</td>
<td>Hints about the need of religious in the Church</td>
<td>82</td>
</tr>
<tr>
<td>10</td>
<td>Special vocation programs</td>
<td>46</td>
</tr>
<tr>
<td>11</td>
<td>Example of religious</td>
<td>24</td>
</tr>
</tbody>
</table>
In addition to the means tabulated were mentioned "cheerful attitude toward prospective candidates," "Catholic schools," "good confessors," "informal talks with promising vocations," and "an all-around spiritual atmosphere where religious are in any way engaged."

Attention has already been called to the decided lead taken in these replies by frequent Holy Communion and prayer, and the two means taking third and fourth places—"intercourse with religious," and "annual retreats"—have also been found to be well adapted to the purpose of fostering vocation by the religious who gave to them credit for their own call. Attractive and instructive reading matter, advocated by educators as a means of inculcating high ideals, is given fifth place by the sisters interested in vocations, being suggested by 194 respondents.

The next five points in the table are all closely related in their final analysis, for vocation talks, advocated by 159, would in some way include remarks about the benefit of religious life, sanctioned by 155; accounts of the good achieved by religious, included in 92 reports; and hints about the need of religious in the Church, mentioned by 82.

Special vocation programs were not favored by a large number, only 46 recommending them; if, however, they are composed of activities such as have been suggested in the foregoing points, they may be expected to function efficaciously.

A similar problem was proposed to the principals of high schools and academies, and 34 replies gave the following results:
## TABLE XVII

Activities Found Effective by 34 High-School Principals for Promoting Religious Vocations

<table>
<thead>
<tr>
<th>Rank</th>
<th>Effective Activities</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Annual retreats</td>
<td>22</td>
</tr>
<tr>
<td>2</td>
<td>Intercourse with members of community</td>
<td>13</td>
</tr>
<tr>
<td>3</td>
<td>Conferences by a priest</td>
<td>12</td>
</tr>
<tr>
<td>4</td>
<td>Individual attention—private talks</td>
<td>11</td>
</tr>
<tr>
<td>5</td>
<td>Invitations to religious ceremonies</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>Good example of religious</td>
<td>9</td>
</tr>
<tr>
<td>7</td>
<td>Reading matter in the library</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>Visits to convent</td>
<td>6</td>
</tr>
<tr>
<td>9</td>
<td>Special talks by principal or religious superior</td>
<td>5</td>
</tr>
<tr>
<td>10</td>
<td>Special vocation programs</td>
<td>4</td>
</tr>
<tr>
<td>11</td>
<td>Class projects</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Missions</td>
<td>1</td>
</tr>
</tbody>
</table>

While annual retreats rank first in this response, being judged most efficacious by 22 principals or by 64.7 per cent, they ranked fourth in the foregoing consideration of responses by religious teachers, rating 40.2 per cent. Intercourse with religious again seems to be considered a potent factor for fostering vocations, for 38.24 per cent of the principals agree upon its efficacy, and, if the factors "good example of religious," "invitations to religious ceremonies," and "visits to convent" be added as related to this intercourse, this medium of awakening and promoting calls to religion will far surpass any of the others suggested, totalling 38 points in favor of the influence of religious.

However, conferences by a priest, private talks to promising individuals, suitable reading matter in library, and special talks by some religious superior, are all acknowledged as favorable to success in cultivating vocations.
In how far the means suggested by both classes of respondents addressed in this matter may influence young girls whom they are meant to incline toward the convent, may be gleaned from the replies received from 1,092 high-school senior girls, addressed in the spring before their graduation. The problem proposed to them read: "Kindly show which of the following at one time or other called forth thoughts of the religious life. Add any other you may wish."

Only four of all those replying had had no consciousness of ever being so influenced, except in a passing, hazy way, as they said in essence. Among the remaining 1,088 responses there was a great variety, yet a close kinship was in evidence with the causes of vocations listed by religious, as given in Table XV.

**TABLE XVIII**

**Things Acknowledged by 1092 Seniors as Calling Forth Vocation Thoughts**

<table>
<thead>
<tr>
<th>Rank</th>
<th>Occasion for Vocation Thoughts</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
</tr>
<tr>
<td>1</td>
<td>Retreat . . . . . . . . . . . . . . . . . . . . . . . . .</td>
<td>502</td>
</tr>
<tr>
<td>2</td>
<td>Words of a teacher . . . . . . . . . . . . . . . . . .</td>
<td>330</td>
</tr>
<tr>
<td>3</td>
<td>Example of religious . . . . . . . . . . . . . . . . . .</td>
<td>306</td>
</tr>
<tr>
<td>4</td>
<td>Reading . . . . . . . . . . . . . . . . . . . . . . . .</td>
<td>200</td>
</tr>
<tr>
<td>5</td>
<td>Sermons . . . . . . . . . . . . . . . . . . . . . . . .</td>
<td>199</td>
</tr>
<tr>
<td>6</td>
<td>Entrance of a friend into the convent . . . . . . . . .</td>
<td>81</td>
</tr>
<tr>
<td>7</td>
<td>A death . . . . . . . . . . . . . . . . . . . . . . . .</td>
<td>64</td>
</tr>
<tr>
<td>8</td>
<td>A serious illness . . . . . . . . . . . . . . . . . .</td>
<td>32</td>
</tr>
<tr>
<td>9</td>
<td>A dangerous accident . . . . . . . . . . . . . . . . . .</td>
<td>23</td>
</tr>
<tr>
<td>10</td>
<td>When receiving Holy Communion . . . . . . . . . . . . .</td>
<td>20</td>
</tr>
<tr>
<td>11</td>
<td>During Visits to the Blessed Sacrament . . . . . . . . .</td>
<td>13</td>
</tr>
<tr>
<td>12</td>
<td>Talks with priests . . . . . . . . . . . . . . . . . .</td>
<td>5</td>
</tr>
<tr>
<td>13</td>
<td>Prayer . . . . . . . . . . . . . . . . . . . . . . . .</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>Talks on Vocations . . . . . . . . . . . . . . . . . .</td>
<td>3</td>
</tr>
</tbody>
</table>

In this problem, as in others of similar purpose already discussed, retreat is first in number of acknowledgments, but intercourse with religious
taking this intercourse to be represented by "words of a teacher," and "example of religious," together totalling 636 mentions, again seems to be considered most potent. Reading and sermons, given as provocative of vocation thoughts 200 and 199 times respectively, may be considered similar in their operations and effects, and with them can be classed "talks with priests" and "talks on vocation." Such calamitous sources of vocation ideas as death, mentioned 64 times, serious illness, mentioned 32 times, and dangerous accidents, mentioned 23 times, while not ordinary means of awakening thoughts of religious vocation, nevertheless are cited often enough to warrant consideration.

Among the occasions not listed but added by the students are found some of spiritual value, such as the time of Holy Communion, during visits to the Blessed Sacrament, talks with priests, prayer, and talks on vocation, indicating that the adolescent is religiously inclined, and does not disregard the spiritual aids for finding and following his appointed way in life.

That the subject of vocations in secondary schools is by no means exhausted, on the contrary just fairly begun, is evident from the responses to the questionnaires sent out in connection with this study. The question admits of so many phases of investigation that there is ample room for further study.

For instance, in the discussion of the probable harmful influences on religious vocations it was found that of twelve possible dangers, intercourse with the opposite sex was given first place. The question that might be suggested here is, whether the harm coming from such intercourse is done during or after school days, in social or professional or business interests. It might also be interesting to learn how the number of vocations to the
sisterhoods coming from strictly girls' schools compared with the number in Catholic co-educational schools; or in academies, what relation there is between the vocations found among resident students and those obtained among the day students.

Another interesting question is suggested in the responses received from the principals, religious teachers, and students, to queries relating to the means favorable for awakening vocation thoughts, and fostering vocation development. All give a very high rating to retreats as possessing efficacy for this purpose, but there is no definite information given, as to the kind of retreat meant, other than the limitation "annual." The problem here might be to learn just what the nature of the retreat is in the schools advocating this means, or in any school favoring this practice. Are the retreats so-called closed ones, given at the school and under supervision, or are they open retreats, leaving the retreatants free to speak or not, to attend to their usual occupations or not; are the exercises for sodality members only, for the entire student body, or are they open to all the young people of the parish?

Suggestions for further study of this problem might be multiplied, and those mentioned are but a few of many which might prompt further investigation in the interest of finding ways and means for arousing and directing the attention of young people properly qualified to the life and work of a religious teacher.
SUMMARY

I. The history of the Catholic schools in the United States is closely related to the history of the religious orders in this country, and the growth and success of both are inter-dependent. While the schools owe their progress to the work of the religious teachers, these in turn look to the schools for recruits to their ranks. But religious teachers are too few to satisfy the demands made upon them by the ever-increasing grade and high schools, and the ever-grown enrollment of pupils.

II. The only remedy for this situation is an increase in religious vocations in the schools, and these should be encouraged and fostered by teachers and parents.

A. The means suggested for the accomplishment of this duty are
   1. Prayer;
   2. Kindly and helpful advice and tactful direction;
   3. The application of the principles of vocational guidance to the religious life.

B. The period of adolescence is best adapted for the awakening and developing of a religious vocation, because
   1. the adolescent is religiously inclined;
   2. he loves greatness and nobility as shown him in the life and example of Christ;
   3. he admires the spirit of sacrifice and service as associated with the life and work of a religious teacher.

III. Vocation, though a divine call, is dependent upon the agency of man for its development; in the adolescent primarily upon the teacher.
A. The teacher discharges this office by the guidance of the adolescent in his choice of a life-work, and by training him for its demands,

1. by general and specific instruction;
2. by the inculcation of high ideals and aspirations;
3. by the formation of character and training of the will.

B. In order to be successful in this direction and training, however, the teacher should

1. have a potent personality, attractive as leader and guide;
2. be an exemplar of all he expects his pupils to be;
3. by his cheerfulness and his efficiency win the pupils' admiration and respect for his garb and the work of his order;
4. be a true and sympathetic friend to the doubting, wavering, and struggling youth.

C. This interest and solicitude should extend even after graduation, evidenced by a continued friendly attitude to former pupils, especially if they manifest a leaning toward the religious life.

IV. In a study of actual conditions in Catholic high schools for girls, the responses received from 34 high-school principals, 597 religious, and 1,092 high-school seniors, suggest the following interesting points:

1. Vocations seem to be on the increase among high-school girls.
2. Adolescents incline favorably toward a religious vocation.
3. Personal attraction to work and persons is most frequently the factor for choosing a certain order in preference to another.
4. Religious themselves, in their life and work, are acknowledged the most effective influence for awakening and developing vocations to the convent in their pupils.

5. Annual retreats seem to be considered the most potent means for arousing vocation thoughts and stimulating vocation action. Frequent Holy Communion and prayer for vocations as spiritual means are close seconds to retreat.

6. Intercourse with the opposite sex is judged most detrimental to the origin and growth of religious vocations, while indiscriminate reading and laxness in hometraining follow as second and third in rank among the harmful influences.

7. Young people are not averse to spiritual aids to finding their place in life.

V. The study of the problem of religious vocations in secondary schools for girls is not complete, but this attempt at investigation is but a step on the way which leads to wider and better fields open to the efforts of other interested workers.
APPENDIX

QUESTIONNAIRES FLOATED IN THIS STUDY

I. The Questionnaire Sent to High-School Principals with a letter of Explanation

1. If you have registration figures for the period from 1900 to 1930 inclusive, or any part thereof, will you kindly fill out the following:

<table>
<thead>
<tr>
<th>Year</th>
<th>Enrollment</th>
<th>Graduates</th>
<th>Number of Vocations</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>To Your Order</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Graduates Non-Graduates</td>
</tr>
<tr>
<td>1900</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1901</td>
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<td></td>
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<td>1910</td>
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<td>1911</td>
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<td>1917</td>
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<td>1918</td>
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<td>1919</td>
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<td>1920</td>
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<td>1921</td>
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<td>1928</td>
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<td></td>
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<tr>
<td>1929</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1930</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. Kindly check the provision made by your order to permit non-graduates to finish high-school work.

( ) Attendance at classes in academy or high school
( ) Private classes in convent
( ) Private tutoring
( ) Correspondence courses
Other ways: ____________________________

3. In the following list kindly check those things which you have found most harmful to the development of religious vocations.

( ) A spirit of independence
( ) Lack of spirit of sacrifice
( ) Distaste for routine
( ) Home training
( ) Desire for pleasure and ease
( ) Gay disregard of responsibility
( ) The movies
( ) Dances
( ) ____________________________

4. Kindly check such activities as you have found most effective for the purpose of fostering religious vocations in general and to your order in particular.

( ) Special talks by principal or some religious superior
( ) Conferences by a priest
( ) Annual retreat
( ) Special vocation program
( ) Class projects
( ) Reading matter in library
( ) Invitations to religious ceremonies
( ) Individual attention--private talks
( ) Visits to convent
( ) Intercourse with members of the community
( ) ____________________________
II. The Questionnaire Sent to Religious Who Entered the Convent Since 1900

Dear Sister,

Will you kindly assist me in the study of religious vocations in Catholic secondary schools for girls by answering the following questions as fully as possible, thus giving an idea of the attitude of young people of your time toward religious life. We are studying the period between 1900 and 1931. No name need be signed.

1. Kindly give date of your entrance into religion

2. Were you a high-school graduate? Yes No From what school? When?

3. If you were not a high-school graduate, were you a junior? sophomore? freshman?

4. If you never attended high school, were you a pupil of a parochial or a public grade school?

5. If members of your order were your teachers at any time, kindly check in what.

   ( ) Grade school     ( ) Art
   ( ) High school      ( ) Sewing
   ( ) Music            ( ) Never

6. In the following list kindly check the influence which affected your choice of this particular order.

   ( ) Personal attraction    ( ) Rules not so strict
   ( ) Relatives already members ( ) Opportunity for home visits
   ( ) Friends who joined      ( ) Members renowned
   ( ) Attractive work         ( ) Choice of parents
   ( ) Only order I knew       ( ) Advice of confessor
   ( ) Rules strict           ( )

7. If you did not join the order of your teachers, kindly check the reason.

   ( ) Too strict
   ( ) No opportunity for visiting parents
   ( ) Work too strenuous
   ( ) Work uncongenial
   ( ) Lack of requirements
   ( ) Rules not strict enough
   ( ) Did not like habit
   ( ) Unfavorable experience with a member
   ( ) Foreign novitiate
   ( ) Order too poor
   ( ) Personal poverty
8. Designate by check mark the reason for your choosing the religious life instead of the vocation of a lay teacher or nurse.

( ) Wanted to save my soul  ( ) Did not like public school system
( ) Wanted to teach religion  ( ) Knew religious were more respected
( ) Wanted to lead others to God  ( ) Wanted to serve God more perfectly
( ) Wanted to get away from social duties  ( ) Wanted more time for prayer

9. By check mark kindly indicate what contributed most to your vocation.

( ) Example of religious  ( ) A serious illness
( ) Reading  ( ) A shock--from death or accident
( ) A retreat  ( ) Letters from a religious
( ) A sermon  ( ) Intercourse with religious
( ) Presence at an investiture or a profession

10. In the following list kindly check those difficulties which you experienced when preparing to follow your vocation.

( ) Discouragement  ( ) Poor health
( ) Opposition from parents  ( ) Lack of education
( ) Arguments from friends  ( ) Love of pleasure and amusements
( ) Leaving good position  ( ) Doubts as to call
( ) Separation from family  ( ) Passion for dancing
( ) Poverty of parents  ( ) Fear of not being fit
( ) Love of social distinction

11. Judging from results, which of the following would you advocate as being well adapted for fostering vocations? Kindly check.

( ) Vocation talks  ( ) Accounts about good achieved by religious in various fields
( ) Intercourse with religious  ( ) Occasional hints about the need of religious in the Church
( ) Special vocation programs  ( ) Pointing out benefits of being a religious
( ) Annual retreats
( ) Frequent Holy Communion
( ) Attractive and instructive reading matter
( ) Daily prayer for vocations
12. From your experience, kindly number the following as you would rank them as harmful to the development of religious vocations.

| ( ) Dancing                        | ( ) Intimacy with opposite sex |
| ( ) The movies                    | ( ) High salaries              |
| ( ) Auto-riding                   | ( ) Love of dress              |
| ( ) Indiscriminate reading       | ( ) Education in state schools |
| ( ) Late hours                    | ( ) Laxness of home training   |
| ( ) Intercourse with non-Catholics |                              |
| ( ) Excessive popularity          |                              |
III. The Questionnaire Sent to High-School Seniors

Do not sign any name to this questionnaire, but kindly answer all questions as fully as possible. By so doing you will assist in a very worthy undertaking.

1. Please check which of the following would describe your feelings should you realize that you were called to the religious life.

( ) Happy ( ) Doubtful ( ) Hopeful
( ) Frightened ( ) Willing ( ) Unworthy
( ) Disappointed ( ) Fearful ( ) Too poor
( ) Proud ( ) Unwilling ( ) Unfitted
( ) Satisfied ( ) Eager ( ) Just right

2. Should the call be yours, check the incentive for following it.

( ) I want to save my soul ( ) I would be well provided for
( ) I can do much for God ( ) I could do the work I like
( ) I can help others ( ) I could say more prayers
( ) I can save souls for God ( ) It would be harder to commit sin
( ) My parents would be pleased ( ) Everybody respects religious
( ) My future would be safe ( ) Religious are so carefree and

3. Please mark with a check mark the things you would find hard to give up.

( ) My own will ( ) Traveling ( ) My independence
( ) The movies ( ) A good position ( ) Fashionable clothes
( ) Auto-riding ( ) My friends ( ) Jewelry
( ) Sports ( ) My family ( )
( ) Summer outings ( ) A comfortable home ( )
( ) Money ( ) A personal ambition ( )
( ) Parties ( ) My own pleasure ( )

4. Show by a check which form of religious life appeals most to you.

Teaching ____ Nursing ____ Social Work ____ Missionary Work ____ The Contemplative Life ____

5. By a check mark kindly show which of the following things at one time or other called forth thoughts of the religious life. Add any other you wish.

( ) Retreat ( ) Entrance of a friend ( ) Dangerous accident
( ) Sermon ( ) Words of a teacher ( ) Serious illness
( ) Reading ( ) Example of religious ( ) A death
( ) __________________ ( ) __________________ ( ) __________________
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The thesis "A Study of the Problem of Religious Vocations in Catholic Secondary Schools for Girls," written by Sister Mary J. Calasanctia Keinz, S.S.N.D., has been accepted by the Graduate School of Loyola University, with reference to form, and by the readers whose names appear below, with reference to content. It is, therefore, accepted as a partial fulfillment of the requirements of the degree conferred.

Austin G. Schmidt, S.J. 
July 27, 1933

William H. Johnson, Ph.D. 
July 28, 1933