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A STUDY OF THE FEASIBILITY AND UTILITY OF THE
MEASUREMENT OF THE INTERESTS OF THE CATHOLIC CLERGY

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INTRODUCTION

Mature minds are coming to see that just as there is no opposition between faith and reason, so there is no opposition between true philosophy and genuine science. The disdain of the philosopher for the findings of the scientist has worked to the philosopher's own detriment, for while his field is superior to and largely independent of that of the scientist, the scientist has much to teach him. The philosopher can and should make use of the sciences in his search for truth.

In like manner, all things natural can and should serve the supernatural for if there is anything good in nature, and there certainly is, it belongs pre-eminently to the supernatural to make use of these natural goods. So also with the Church and the church-men; far from despising the things of this world, the Church takes them unto herself and by so doing restores to them the dignity which is theirs as useful creatures of God.

For these reasons, it has seemed good to us to investigate the findings of modern psychology in the field of vocational guidance to see what might be found therein to aid the Church in securing for Herself good ministers. Vocational Guidance gives much consideration to two things,

abilities and interests. The former is largely concerned with one's efficiency; the latter with one's happiness. A machine can be efficient but it is the privilege of man to be happy. Yet man is truly happy only when he is working in accordance with his nature - a rational nature dignifying him with the capability of controlling his actions, of acting with responsibility. Interest in his work, makes responsible action a joy.

Since interests are of such fundamental importance in the happiness of man and because little or nothing has been done concerning them in relation to the clergy, it was decided to study them rather than abilities or aptitudes.

Yet the priesthood is a unique vocation in this world; moreover the priest himself, is a unique person. He is called to work for men and their salvation. Since he is so concerned with the supernatural, it may be that it is impossible to study, analyse, and measure his interests as we do with those of other professions. Moreover, it might be to no purpose were we able to do it, for perhaps the grace of Ordination dispenses a priest from all these human needs. Again, if God immediately calls those whom He wishes to be priests, such a study would be of no value in recruiting vocations.

Thus it is that our study concerns both the feasibility and the utility of interest measurement as applied to the Catholic clergy. The work is both theoretical and experimental, for until the nature of both "interest" and "priesthood" are exposed they cannot be predicated of one

another. Some theoretical justification for the validity of measuring interests is also necessary.

After stating the results of these theoretical considerations, the results of an investigation, in which the Strong Vocational Interest Blank was administered to 157 Catholic Seminarians, are given in conformation of the theoretical conclusions. The last chapter discusses the nature of a priestly vocation and what future studies of interests might contribute to the discovery and fostering of vocations.

CHAPTER I

INTERESTS AND INTEREST MEASUREMENT

Among the known inhabitants of the universe, man alone is a person, an individual substance of a rational nature. Like all other corporeal entities, a human being is an individual but this is a negative quality flowing from that which is material in him. His personality however, is rooted in his rational nature. Man is born a person capable of deliberate control of his own activity. From this ability flows his dignity and at the same time his greatest responsibility - we do not have a system of law courts for animals.

In other words, man alone can see the relation between end and means; man alone has been granted the privilege of determining for himself the ends for which he shall strive and the means he shall use to obtain those ends. Nature has provided man with abilities to permit him to make successful use of the chosen means in the acquisition of the desired ends. She has further equipped him with interests in the ends and in the means in order that he might enjoy the pursuit of happiness. This is not the sum total of man's equipment, but these two factors of abilities and interests form, in a general way, the basic or primary prerogatives of a free nature, of an individual rational substance whose dignity flows from its ability to produce personal, responsible actions.

1. The nature of interests

The etymology of the word "interest" gives us a good indication of its meaning and a slight insight as to the nature of the reality it signifies. This English word comes from the Latin, interest, meaning, it concerns, being the third person, singular, of inter-esse, i.e., "to be between". An interest then is something that is between the person concerned and the situation about which he is concerned. Now this "something" is the mental attitude of the person aroused by the relationship now existing between him and the particular situation. This is the foundation for the descriptive definition given in the Dictionary of Psychology¹ where interest is defined as, "a feeling which accompanies special attention to some content".

However, this definition is far from adequate because first of all the word feeling necessitates further qualification. Our feelings are the reactions of our sense appetites; they are the passions in action and therefore may move with more or less vehemence in either of two directions, either toward or away from the stimulant. Now when the movement of the appetite, or in other words, the feeling is one of pleasantness, it is interest; when the feeling is one of unpleasantness, it is aversion.

But interest is more than a pleasant feeling.

¹ Howard C. Warren, Editor, Dictionary of Psychology, New York: Houghton Mifflin Company, 1934, p.

The feeling is the dominant element in the interest in its static state but we would err greatly were we to consider either the feeling of the static state of interest to be the complete reality as we feel the structural approach is prone to do. The static exists only for the dynamic in any field and so the most important value of interest appears when it is considered in its dynamic aspect. Under this light we see interest in all its vitality as a complexus of mental activity, focusing the powers of attention and systematic striving, in order that this situation which has aroused these feelings within itself, may be brought into a more personal relationship with itself. Since good is the object of the will, it would seem that interest is largely composed of will activity and for this reason should be considered to reside primarily in the will - that faculty in man whereby he gives conscious direction and exerts deliberate control over his actions.

Interest then is a complex phenomena including activity of both the sensible and intellectual appetites. Neither should be stressed to the exclusion of the other and it should be well understood that it is the activity of the sensible appetite, the feelings, that is the dominant element in the static interest; but, it is the activity of the intellectual appetite, the drive, that is the dominant element in the dynamic interest. Then it should be further remembered that these are only two aspects of what is essentially the same experience; it is for this reason, as

we shall see at greater length later, that one is justified in transferring knowledge gained from the measurement of the static interest, which alone is capable of measurement, to considerations of the possible activity of the dynamic interests.

Before leaving this consideration of the nature of interest, we might question the causality existing between these two elements of the interest experience. Does the pleasant feeling cause the drive toward the object on the part of the will, or does the mere movement toward the desired good cause the pleasant feeling? Well, the causality is reciprocal. The static interest may be called dispositional in that it disposes one to action when the required circumstances are present. These are the prevailing and more permanent dispositions and since they are often the result of frequent function, they may be called the interests of custom, habit, or preference. They may be said to cause the action of the intellectual appetite in as much as they contain the seeds of action which will bud forth the moment the proper opportunity presents itself. Yet, from what has already been said, they may be considered as the result of the frequent functioning of a power or the interest, the pleasantness of feeling, may be aroused by the simple delight taken in the pursuit of an end. These latter cause intellectual activity and are referred to as exploring interest or interests of curiosity. Interests therefore, stand as both cause and effect of human activity -

be that activity intellectual, vocational, or recreational.

This notion can be further clarified if it is compared with that of attitude and also that of ability. An attitude is likewise a complex concept, signifying principally the mood or feeling of an individual in reference to a specific situation. While many attitudes seem to lack rational foundation, they are non-the-less, a state of mind due to the intellect more than the will. An interest, however, has all that a favorable attitude has plus the driving force of the will. In contrast to the passivity of an attitude, interest is inseparable from the striving activity of the individual possessing the interest, for as has been said, even in the static or dispositional interest this desire for the recognized good is ever present awaiting the opportunity to launch into the drive after that good. It is the amount of this striving power that one is willing to exert in the satisfaction of the interest, that is being referred to when one speaks of having a great or small interest in any particular activity or thing.

Attacking the question of interest and ability, one comes upon an old problem. Which causes which? Is one possible without the other? Do both come from nature or may both or either be developed with conscious effort? In answer to the first question, our persuasion is that proven ability plus attendant success does not cause interest except in the event that the success becomes the good desired. Then the

certainty of its attainment which arises from the consciousness of the possession of the required abilities may cause or at least augment the interest. The abilities, as such, may cause interest when the mere functioning of those abilities cause this feeling of pleasantness, or satisfaction, in the subject. But this causality is by no means necessary. One might have the abilities to do any number of things quite well but not enjoy the work at all.

On the other hand, interest can never be the direct cause of ability. Abilities come from nature; we are born with or without a specific ability and no amount of interest can replace or give birth to that ability. But the important factor or role of interests in this connection is the influence which they exert in the development of abilities. Very frequently interest will be seen to be the middle term between native ability and productive ability or success. It must be remembered that interest, being primarily a complexus of will activity, is concerned with the good desired, i.e., the end, whereas ability is occupied with the successful application of the necessary means to the acquisition of that end. It is precisely because interest is of the will that it is so important in the matter of achievement and success, but success and achievement should not be confounded with either ability or interest.

Interests and abilities do not necessarily go hand-in-hand. It is a matter of every day experience that we find persons devoid of either one or the other of these companions

such that their work is to them either drudgery, when the proper interest is lacking, or impossible, when the proper ability is missing.

After having considered in a positive manner what this notion of interest signifies, and after having further clarified our concept by considering what it is not, we shall proceed to a discussion of its division. But it shall be essential to keep in mind the point made above that both feeling and will activity or driving power are present in all of these types of interest.

So we might recall that interest is either dispositional or operative depending upon whether or not it is the feeling of pleasantness or the driving power that is predominant. These are two other tags conveying the same information as static and dynamic.

Interests may be called subjective or objective for two reasons. First, these words might refer to the objective veracity of the claimed interest and the object which is supposed to have aroused and maintained it. For instance, the objective interest may be located in the desire for social approval whereas the person concerned may claim a very great interest in bridge - the bridge party however, is only the occasion of acquiring social approval. So in this case the objective interest is found in the acquisition of social approval, whereas the subjective interest is said to be bridge. Interests may be called objective

or subjective for another quite different reason. The imminent action which alone is in reality the interest may be referred to as the subjective interest and the outward manifestation of this activity can be termed the objective interest. For instance, the liking for and the desire to work with things mechanical is the subjective interest and the actual taking apart of an engine would be the objective interests.

It is because these outward manifestations are so much easier to study that modern psychologists have been led to work almost exclusively with them. Upon this basis they have divided interests according to that object in which they are located and so have named individual interests accordingly. Thus studies have been made of esthetic, vocational, scientific, or remedial interests. These latter may be considered as generic interests and then further broken down into an indefinite number of specific interests for any person, place, or thing, or any complex of all three that can present itself to man as desirable may, in this sense be called a specific interest. So much for the definition and division of the concept of interest. With the nature of this reality somewhat clarified, let us now consider its importance.

2. The importance of interests

The totality of the importance of interests in the life of man flows directly from the nature of this reality. As

was indicated above man is an individual possessed of a rational nature in which his greatest privilege, his freedom, is rooted. This freedom is his ability to pursue the right regardless of the costs, and this necessitates the voluntary acceptance of responsibility. Since this flows from the nature of man, it is evident that he will be truly happy only when he is acting in accordance with his nature, when he is giving deliberate direction to his activities such that they bear the stamp of his own particular personality and reflect the dignity that is his. Then he is most truly a man; then he is most truly happy, then and then only, is he "expressing his personality". True happiness then, is the result of the voluntary acceptance of responsibility to the end that whatever one does is done well; this is where the factor of interests come in and the fundamental reason for their importance.

Strictly speaking, it is the abilities or aptitudes that permit us to do the job well - be that job the repairing of an auto, the appreciating of a work of art, or the care of one's family. But happiness will be the result of our interest in the very doing of that work. Interest is a vital thing anxious to do and to make; it gives rise to enthusiasm, willingness and cheerfulness in the great art of living this life. Interests stands to happiness in somewhat the same relation as abilities stand to efficiency. This we might term the philosophical importance

of interests that will re-appear and become clearer to us as we consider three of the more important chapters of man's life; we shall see what part interests have to play in the life of man at school, man at work, and man at play.

Education is concerned with the development of the whole man and has as one of its primary ends the oft neglected training of the will. Because the will is the dynamo of what is properly called "human action", no preparation for rational living can neglect it; hence the importance of the development of proper interests, for it will be remembered that interest is principally pertinent to the will. The difficult task of character formation might be rendered less difficult were one to labor most to present to the subject the good to be acquired by the constant following of correct principles, thus awakening in him a personal interest in his own conduct. The whole problem of the inculcation, fostering and development of interests takes on great importance and suggests great possibilities in this connection.

Man also comes to school for instruction but since the teacher cannot learn for the pupil, her task is largely one of interesting the pupil in the matter so that he will apply his own will to the mastery of it. It is important to realize that when speaking of the educational importance of interests, we do not mean only their vocational importance. The point to be understood here is the necessity of the factor of interest in the pursuit of those studies that do not bring an immediate

financial return. Educators are beginning to see the folly of a completely "practical" schooling for while it is necessary that the school instruct the student concerning the manner of earning his living, its function is by no means ended there; earning one's living is not all there is to living one's life. The teacher of any of what might be called the cultural and social subjects must realize the importance of interest, if she is to awaken in her student a lasting and efficacious desire for the good located therein.

We have spoken of the importance of interests as a factor in the acquisition of the means of happiness - a well formed character, vocational skills, and cultural values. Turning to the adult mind, more or less completely formed, it is immediately evident that it is the following of these established interests that will contribute much to happiness in this life. Yet one has to earn one's living; one must work if one would live. Work, however, is not a curse but a privilege and should be a great source of happiness. That this happy condition does not obtain is due to the fact that "Both education and industry began ignoring the feeling side of the individual ..."². Arnold Bennet would uphold the contention that quite

² Douglas Fryer, The Measurement of Interests, New York: Henry Holt and Company, 1931, p. 444.

the opposite is true today:

In the majority of instances he (the typical man) does not precisely feel a passion for his business; at best he does not dislike it. He begins his business functions with some reluctance, as late as he can, and ends them with joy, as early as he can. I remain convinced ... that their vocation bores rather than interests them³.

The employer looks for efficiency; the worker should look for happiness - for why should we accept mere money for our labor when we could be getting lasting happiness therefrom. Believing that these two, efficiency and happiness, are not necessarily opposed Vocational Guidance has come into being. Here the question of interests is maximally important.

With the complexity of modern living has come an almost incalculable number of specific vocations to which one might devote one's self. We have the diversity necessary to satisfy the need but we have a long way to go in bringing the two together. The right man in the right job necessitates a study of both factors involved - the men and the jobs. A sound knowledge of the value of interests is essential to the study of man. Again we stress the fact that interests do not replace or create abilities but since they are concerned with driving power, they will have a great influence on one's happiness at work.

3 Arnold Bennett, How To Live On 24 Hours a Day, New York: Hodder and Stoughton, 1908; Preface to the third edition, p. viii-.

It might well be pointed out here that when speaking of vocational interests, the term is meant to signify more than an interest in the mere mechanics of the vocation itself. It includes also the worker's recognition of desirable good in the environment surrounding the occupation. This is the fundamental reason why men engaged in any one occupation are found to have a great many interests in common with other men engaged in the same occupation. It is precisely because most occupations require co-operate effort and therefore frequent contact with others, that success and happiness in that occupation demand the possession of these common interests.

Man's wakeful hours, might be divided into those hours he spends earning his living and those not devoted to the earning of a livelihood. The latter division - the leisure time - becomes daily more important for^{with} the increased use of machines, man's laboring day has decreased. His actual energy output is also less. Now the profitable employment of this extra time and energy will be directly proportioned to the quality and variety of the worker's interest. It seems that it would not be a gross exaggeration to say that the whole standard of living, as it affects the cultural, social, and family life, of a people might be raised in proportion to the more profitable use of leisure time spent in the pursuit of consciously developed and purposive interests. General mental health and stability might also be improved by the focusing of attention

by the industrial and educational leaders upon the reality of interests and its relation to happiness. In fact this consciousness of the importance of interests has already lead many to do much in the field of interest measurement. We shall now turn to a consideration of the present state of this research.

3. The measurement of interests⁴

The scientific measurement of interests was begun about thirty years ago as educators and industrialists alike had come to realize the unreliability of general statements made by the subject concerning his own interests. Very frequently it is impossible for a subject to know whether or not he would be interested in a general interest field, as a specific vocation, for he is unfamiliar with all the varying elements that constitute such a general interest field. This condition seriously affects the reliability of the subject's general estimate of his interests as it is quite possible that his true interests will be found to be quite different were he to use the trial and error method of choosing an occupation. The validity of these subjective estimates is also very low as interests are subjective experiences which cannot be experienced by another thus destroying any method of checking upon their fidelity. Because of these closely connected defects, many tests of various natures have been constructed to aid the subject in discovering what his interests really are

4. For complete discussion of topic see Douglas Fryer, op. cit.

and along what general lines those interests might be expected to develop.

Any dynamic entity is extremely difficult to study when in motion so it is only logical that in the measurement of interests, it is the dispositional pleasantness of feeling and not its drive or intensity that is the primary object of measurement. As was stated above, interests may be considered as subjective or objective, i.e., as the appetative activity within the subject or as the manifestation of that activity outside of the subject. For instance, suppose that a subject declares that he has an interest in sports. This internal attraction in sports is the subjective interest; when he stops to gaze at the display in the window of a sports shop, then it is the objective interest that is before us. Some work, but with not too great success, has been done in the attempt to measure these objective interests but these again are too difficult to capture for study purposes. On the other hand, workers in the field have sought for an objective method of measuring the subjective interest; this has been done by measuring directly an allied aspect of behaviour such as information and then drawing conclusions as to the existence and nature of one's subjective interests. Fryer⁵ lists four objective procedures: (a) the information test, (b) the free association test, (c) the word association learning test, and (d) the distraction test.

5 Douglas Fryer, op. cit. p. 261

The information test is the most widely used and is based upon the assumption that one who is interested in a certain field will pick up more information about it than the average person. The items in this type of test must exclude those which can be picked up by casual observation and also those that would be secured only by systematic study. This type of test has been used most widely in the measurement of interests confined to fairly specialized fields such as mechanical, social, play, or intellectual interests. Notable work with an instrument of this nature has been done by Kathryn McHale who has experimented with it as a measure of the vocational interests of college women⁶.

Using the laws of association of ideas as a foundation, Wyman and Terman have developed another instrument of objective interest measurement known as the free association test of interests. Since information is required for the formation of ideas, this type of measurement is closely related to the previously discussed information tests; its purpose is to measure the amount of information within a certain defined field of human reactions such as a science or an occupation. This method is more objective in that it demands the spontaneous display of the subject's information without giving him the direct questions, the correct answers to which are strictly limited.

There are two forms of the free association method, the continuous and the discrete. A continuous free association

⁶ Kathryn McHale, A Vocational Interest Test for College Women. Washington, D.C., The American Association of University Women, 1930.

test requires the person being tested to react by any word that comes to mind, or to start with a key word and then to state or write as many associated words as possible within a given time. The rapidity of free association is the measurement of the subject's information, and indirectly of his interest, in connection with the content of the key word. The discrete method, on the other hand, permits a single word response. A stimulus word is given to the subject and he is requested to give the very first word that he associates with the given stimulus word. Some investigators have worked out average times for reactions to indicate delayed responses but the principal correctness of the response is derived from a comparison of it with experimentally established frequency tables of reactions showing commonness of response to the stimulus word. This latter method has been used by Jennie B. Wyman in her extensive studies of the intellectual, social, and activity interests of children.

H.E. Burtt is the originator of the remaining two objective methods of interest measurement. The first, the learning test, is based on the traditional theory that we learn better with pleasant feeling or interest than we do with unpleasant feeling or aversion. The test consists of a list of general words and another list of words related to specific fields of interest as, for instance, medicine. The word upon

the general list, together with another associated word from the specialized lists, are read to the subject. The assumption is made that the stimulus word, the one from the general list, will most quickly recall its corresponding word from the specialized lists, in those cases where the subject has most interest. Thus a person interested in medicine should recall quickest those special medical words when given the general word with which they were paired, when first read to him; or again, he should learn most quickly those combinations which consist of words relative to the field in which he has special interest.

Using a second common theory, that a person is less likely to be distracted, i.e., give more attention, when he is interested, Burt has constructed a distraction test of interests. This test consists of two selections of prose, one a normal stimulus, and the other an interest stimulus; the first concerns a general topic, the second, a specific topic such as would be of interest to a definite profession. Both of the selections contain distracting elements - irrelevant words inserted into the text. The principle can be illustrated by the first sentence of the test reproduced by Fryer⁷: "Nothing amounts bud to much in this but world can but achievement". The words we have underlined are the distracting elements. The person being tested is instructed

7 Fryer, op. cit. p.309

to cross out all of these irrelevant words as quickly as he can without making mistakes. The score, which is the inverse ratio of the number of irrelevant words crossed out in the interest stimulus to the number of words crossed out in the general topic is taken as indicative of the subject's interest in the field covered by the interest stimulus.

Such are the four objective methods being used and studied for their value as measurements of interest. All four of them present great problems for the basic theories upon which they have been built have not been experimentally proved; moreover much of the evidence seems to indicate that they are not really measuring interest but some aspect of intellectual behaviour. Thus the information test is really a test of information, the learning test, a test of ability or memory, and the distraction test is in reality a test of one's power of concentration and speed in reading. The free association test, like that of Wyman, seems to be the most valuable for another factor is measured here besides one's possession of knowledge for the response of the subject is so free that it may well be his interests that direct him in the making of associations. As Fryer states in his book on the subject, the objective measurement of interests is hardly out of the experimental stages but the free association test offers promising possibilities.

More progress has been made in the subjective measure-

ment of interests where the subject's personal estimate of his own interest is requested but under controlled conditions. Development in this field has also followed four main lines: (a) first choice, (b) rank-order or preference, (c) rating scales, and (d) inventories.

The first-choice method, being more empirical than scientific, has been widely used because of the ease with which a test of this nature can be constructed. Here the individual records the school subjects, the books, the occupations or the amusements he prefers. Much has been learned concerning the nature of interests and much concerning the subject is revealed by a test of this sort but its reliability is too low to employ it in serious scientific studies.

Closely allied to this method is the preference procedure wherein one ranks in the order of preference a definite number of school subjects, etc. Here again much may be learned concerning the interests of the person taking the test but the technique is too loose to be of much scientific value. This technique has been most widely used to find out what class of people like what as in the lists of sectional preferences for cereals, makes of cars or cigarettes.

Fryer and Kitson, working separately, have done much with the rating-scale in which the individual rates himself, or is rated by another, upon a numerical scale of values.

This method brings in the factor of intensity as well as existence of the interests into the measurement.

The most widely used and most successful instrument for the measuring of subjective interests, however, is the interest inventory. This method accepts the subject's statement but by giving to him a large number of standardized questions, a fairly valid and objective picture of his dispositional interests is obtained.

The interest inventory, presents to the individual a list of objects and activities, situations and preferences, which have been found to represent fairly completely but in a general way, those objects and activities, situations and preferences, which cause reactions of interest or aversion in the greater number regardless of occupation, social status, or education. The subject is asked to estimate his own feelings toward these objects just as if they were now actually stimulating him; most inventories allow a choice of three responses - like, indifferent, or dislike - as the intensity or duration of the feeling is not considered. These estimates are then summarized into a score which will be indicative of the generic nature of the subject's interests.

Since we shall return to this subject of the nature and value of the interest inventory in Chapter III of this work, when

we shall discuss the Vocational Interest Blank For Men (Revised) by Edward K. Strong, Jr., we shall consider these brief statements as to the manner in which interests are measured sufficient and turn to a brief consideration of the results found by these attempts at the measurement of interests.

Should one concede that the interest inventory is a fairly reliable measure of a subjects interests at the present moment, the next question to be asked would be, how stable or how permanent will this discovered interest trend be; or the same thing phrased differently, of what value is this information in the predicting of future interest?

Experimentation has amply proved that specific interests cluster into general families such that we can speak of educational or vocational interests. Much work has been done to find out just which or what might be called the generic interests. This problem presents many difficulties because it admits of much arbitrary division and the unity of human life makes clear cut distinctions within the field of human action difficult. This question is of great importance because, as one might expect, experimentation has proven that there is a great degree of permanence in these generic interests. The difficult factor appears when one attempts to judge from the presence of a specific interest to the permanence of the generic interest of which it is indicative. Again, it is highly possible that

one specific interest under a certain generic or general interest might cause aversion in one subject whereas another specific interest under the same genus might interest that same subject.

Another problem related to the validity of prediction of future interests in the question of their genetic development. Fryer⁸ concludes his chapter on the development of vocational interests with the following:

There is a genetic development of interests. But this development is not of a kind that will allow for the prediction of future interests for the practical purposes of vocational guidance. Interest development appear almost kaleidoscopic in form, it is ever changing its focus. ... When all this has been said, however, there is permanence or stability of interests, as indicated in every study, to a surprising degree.

As the same author states, interest measurement to date has changed the question of the existence of permanence in interest trends to the question of the degree of that permanence. In like manner, now that genetic development of interests is established, the question now seeking solution is what is average, inferior, and superior development in the various fields.

With the progress of technique in the measurement of interests we may expect to find out much concerning the birth, development, and permanence of interest as well as much concerning their vocational, educational and social influence.

8 Douglas Fryer, op. cit. p. 184.

In this first chapter, we have discussed the nature of interests; we have found them to be a privilege of man flowing from his personal freedom which is rooted in his rational nature. Interests have been defined as a complexus of appetitive activity and since the intellectual appetite is superior in the appetitive order, it is only logical that we found the will activity or drive to be the most important characteristic of an interest. In the division of interests, it was seen that operative and dispositional interests were not to be thought of as two different kinds of interest, but were rather to be thought of as the static and dynamic states of the same entity.

Since not only the amount and the direction of much of life's accomplishments but the happiness during this life as well, are largely dependent upon interests, the scientific study of them is of great importance. Realizing this we find that both educators and industrialists have devoted much time to the problem of interest measurement during the past twenty-five years.

CHAPTER II

INTERESTS IN THE LIFE OF THE CATHOLIC CLERGY

The Catholic priest is by definition a man "taken from among men (whō) is ordained for men in the things that appertain to God..."¹. He is a mediator between God and man and therefore must deal with both the divine and the human. His relations with the divine inspires his relations with the human. Therefore there is a divine element in a sacerdotal vocation not found in any other occupation. There will be, then, activities of priests that are not subject to scientific analysis.

1. The unmeasurable element in the priesthood

Right from the start we wish to assert that we are not proposing to tread upon something sacred; we are not attempting to measure divine grace. Since the priest is a legate of the God-man, his mission in this world is unique; for the successful completion of this mission, he has been given the graces of ordination which are absolutely indispensable to his success and happiness. We do not wish to minimize either the importance nor the efficacy of this grace.

Nor is it possible to slight the importance of prayer

1 Saint Paul, Epistle to the Hebrews, ch. V-, verse 1.

in the life of him to whom the virtue of religion is of prime importance. His Mass, his Breviary, his zeal, and his devotion are outside the realm of scientific measurement; they are supernatural works and supernatural means to the acquisition of supernatural ends. This we state and shall presuppose as completely understood and conceded throughout the remainder of this paper. Our point of inquiry takes its rise from the remaining two elements in the quoted definition of Saint Paul, i.e., a Priest is one taken from among men - then he is a man possessed of the same rational nature as are all other men - and ordained for men - therefore he must work with and for men having "compassion on them that are ignorant and that err" ². However much the priests's actions may be under divine influence they remain human actions - remember that we have abstracted from all those actions pertaining to divine cult and the administration of the sacraments. These human actions of the priests are the effects of grace but not the grace itself; it is these effects that we should like to consider.

2. The measurable interests of the clergy

The priest is ordained for men; he must be all things to all men. His interest life must be a full one or he shall find

2 Saint Paul, op. cit., chapter V-, verse 2

the parochial ministry a very difficult task, for the parish priest is called upon to fulfill the duties of many occupations.

Not infrequently a parochial school is committed to his care; he must needs be interested in both the theory and the practice of education. No educator hired by the state has the responsibility in the purely educational field which he has. The teachers, the students, and the subjects taught demand special attention from him simply because he is a priest-educator. Many of the problems of vocational guidance are brought to him seeking solution. The interests which the priest must have in the field of education are all measurable.

The priest is also familiar with all the tasks of the professional social worker. Home life and family problems, delinquent children, the relief of the poverty stricken, the care of the sick and the aged, solicitude for the mentally deficient - these and the whole range of problems, which have been so greatly increased by modern economic and social conditions, the priest must consider as his own. These interests of the priest are all measurable.

The recent papal encyclicals dealing with social and economic questions, labor relations and the fundamental rights of man, indicate another vast field of interests which the priest of today might well possess. It is in these three fields that we consider the actions of the priests to be measurable human actions, however much their inspiration may be divine grace, zeal for the glory of God and His Church, and love for mankind.

Turning now to the first element of the quoted definition of a priest, we find that it was stated that a priest is a "man". Therefore he is subject to the same laws of human activity as other men. Grace works on nature; it neither creates nor destroys it. All that has been said above concerning the importance of proper interest development can be applied to the priest. His success and happiness in the ministry is, under God, dependent upon himself. He may accomplish much, yet he can get by with accomplishing very little. He can be eminently happy in the ministry or he can be quite lonesome and miserable. If the beacon light of infallible truth is to shine forth and have its influence on the total life of the Christian, who, more than the priest, must be interested in diffusing that light. He is the custodian of morality and Christian living, but since it is the total person who is moral and Christian, the work of the priest in the parochial ministry is not restricted to leading his people in acts of Divine Cult. Again we hasten to assert that this is his prime purpose for being and the final end for which he labors in all other fields, yet labor in them he must if the people are to realize that Christianity is a way of life and not a Sunday morning nuisance. Canon James Keatinge³, in this connection, says:

There are two ways in which we can fulfil the obligations we have taken upon ourselves in seeking and

³ James Keatinge (Canon), The Priest, His Character and Work, London, Kegan Paul, Trench, Trubner & Co. Ltd., 1935, p. 123.

accepting priest's orders. We can undertake the work which lies before us as a profession or as a vocation. In each case we can fulfil our obligations. If we regard our priesthood as our profession, we shall carry out the duties laid upon us while at the same time our interests may be far away. If our priest's work is to us a vocation we shall refuse to put limits to our work or to distinguish what is of obligation on us and what is not, and our embrace will be as wide as the range of human misery.

Interests can bear a large influence on the performance of one's ministry; they can augment the amount accomplished and control the happiness enjoyed in their accomplishment. The priest also lives a private life - of a kind. While he is ever "on call", every priest has some time to himself. Every priest has need of recreation - a change of occupation.

Due to the law of celibacy, the priest is often alone yet he need not be lonesome if his mind to him a kingdom is. The trying problem with which much of his day is spent, bring a value to his personal interests that is found in no other vocation; if he has developed interests by which he can amuse himself, he will have closed the door on many dangers to all he holds dear. First among the interests which can contribute to what we might call a priest's private life, are those of an intellectual nature.

The custom of advising priests to take up a hobby began early and is still popular, especially with retreat masters and Bishops; in the main, it is good advice. If there is a visible defect, it is not in the advice but in the way it sometimes is accepted; so many buy hobbies with weak legs that soon let them down. The safest and strongest hobby is an intellectual interest.

This is the judgement of Bishop Francis C. Kelley⁴. Yes, the priest needs recreation just as much as he needs sleep but for many good reasons, it is not always prudent for the priest to take his recreations with lay-folk. An interest consciously fed and happily pursued, will be invaluable to the man of God.

Priests are alone and work alone quite frequently yet there is much in the ministry that demands co-operate effort by many priests; in work or in recreation, good-fellowship - if I may not call it plain fraternal charity - will be fostered by interests common to them all. Things, and not persons, would form the subjects of conversation; brother priests, and not layman, would be sought during free hours.

As shall be discussed at more length in the next chapter, the experimentation of Strong has amply proven that, "Men engaged in a particular occupation have been found to have a characteristic set of likes and dislikes which differentiate them from men following other professions"⁵. Granting that the Catholic Priesthood is a unique vocation, it is our a priori persuasion that Catholic priests have measurable interests that will distinguish them from those who follow any other occupation. We realize fully that the priesthood is not an occupation; it is

⁴ Francis C. Kelley, D.D., Foreword, p. iii; R.W. Grace, The Holy Eucharist, New York, Joseph F. Wagner Inc., 1936.

⁵ Edward K. Strong, Jr., Manual for Vocational Interest Blank For Men, Stanford University, Calif. Stanford University Press, 1938, p. 1.

far more than that but since it is men who are priests, we see no lack of reverence in applying to it these measures of its human element.

There is no churchman whose duties cover the wide range of human activities that a Catholic priest does. There is no churchman who goes about his ministry as Catholic priests do; therefore, it would seem that because the vocation itself is so different the interests of those engaged therein would be likewise different and distinctive.

A negative argument for the distinctiveness of priests interests lies in the fact that they may not do so many things that are open to other churchmen in the way of family life and social activities, that their interests must likewise be different. The recreations of a Protestant minister are often spent with his family; the priest has no family. So it would seem that because of the difference in the work itself and because of the difference in the manner of living, the interests of the Catholic clergy should be quite different from those of other churchmen. We have said that this is our a priori persuasion because no experimental work, to our knowledge, has yet been done to establish the fact scientifically.

In all matters of this nature it is necessary to remember that no one proposes that modern scientific findings and modern scientific tools be used to replace grace and the supernatural means given to us to obtain that grace. The point

rather is that whatever there is of good in the world belongs primarily and pre-eminently to us who can best use it for the greater glory of God. Far from despising these modern scientific developments, it is our duty to use them correctly, to put them to work for the greater good of the Mystical Body. More shall be said on this point in a latter chapter.

No mention has been made in the present chapter of the nature of the vocation to the priesthood as it exists in the aspirant or potential aspirant to the priesthood - this likewise will be treated later. In this second chapter we have shown the theoretical justification for the feasibility and utility of any attempts at studying and measuring of the interests of the Catholic clergy.

We have made clear that no attempt is being made to measure the grace nor the supernatural; we have made an abstraction of that part of the priests ministry which has to do with divine cult and the administration of the sacraments. But we have maintained that since the priest is ordained for men, he must work with and for them in many fields - particularly the fields of education, social problems, and economics. Because the priest himself is a man, interests will bear a large influence upon his own personal happiness and faithfulness to his ministry. The possession of interests in common with other priests will aid him in enjoying their company and in co-operating with them in various fields. In concluding the chapter, it was maintained that these common interests would also seem to be dis-

tinctive to the Catholic clergy and might be legitimately studied, measured, and compared with the interests of other vocational groups.

We feel that the Vocational Interest Blank for Men of Edward K. Strong, Jr., is a very apt instrument for this purpose; the burden of the next chapter shall be a discussion of the nature of this test.

CHAPTER III

STRONG'S VOCATIONAL INTEREST BLANK

In the year 1919 work was begun at the Carnegie Institute of Technology upon the measuring instrument known today as the interest inventory. Clarence S. Yoakum began by collecting items for inventory; Bruce Moore investigated the possibilities of measuring the mechanical and social interests of engineers. In 1921 this inventory was standardized by Ream, Freyd, and other members of Yoakum's group; this standardization was achieved by checking the inventory items against obtained results. Thus the Carnegie Interest Inventory¹ was the first standardized interest inventory and has formed the basis for practically all of the latter interest inventories.

Edward K. Strong Jr. of Stanford University, California, in 1923, interested Karl M. Cowdery "in investigating the possibilities of differentiating lawyers, engineers, and physicians in terms of interests". Cowdery revised the Carnegie Inventory in 1924 and used it in his research - the first of its kind separating occupational groups by their interests. Cowdery's inventory, entitled the Interest Report Blank², was used by

1 The Carnegie Interest Inventory is reproduced in full by Douglas Fryer, op. cit., pp. 66-69.

2 Karl M. Cowdery, Measurement of Professional Attitudes. Differences between Lawyers, Physicians and Engineers, J. of Pers. Res., 1926-1927, V, 131-141. (Reference quoted from Fryer, op.cit., p. 100).

Cowdery and Strong until 1928 when a revision and extension of it was published by Strong bearing the title, the Vocational Interest Blank. Experimentation had brought Strong to believe that a more valid measure could be obtained by increasing the number of items in the inventory; therefore he increased them from the 263 in the Interest Report Blank, to 420 in his own inventory.

Four forms of this blank were in use from 1927 until 1938 - two forms for men and two for women. There is a difference in content in the forms for men and those for women but the form A and form B (and the corresponding form WA and WB) differ only with respect to the first page as form A is best suited for men who have been out of school for some time whereas form B is applicable primarily to students.

In 1938 Strong published the Vocational Interest Blank for Men (Revised), and in 1943 a revision of the Vocational Interest Blank For Women appeared. The criterion groups were enlarged, the "men in general" group revised, and the test consisting of four hundred items, was printed in groups of five each instead of the previous four. It is this Vocational Interest Blank For Men which we have used in our investigation and which shall be discussed at more length in this present chapter. A description of the test, an exposition of the principles guiding its construction and scoring, and a discussion of its interpretation shall be presented.

1. The makup and usefulness of this blank

The Vocational Interest Blank For Men (Revised)³ is an eight page interest inventory by which "It is possible with a fair degree of accuracy to determine ... whether one would like certain occupations or not. The test is not one of intelligence or school work. It measures the extent to which one's interests agree or disagree with those of successful men in a given occupation"⁴. The blank contains four hundred questions which present to the subject stimulating situations; he is asked to indicate, by circling the appropriate letter, whether he likes, dislikes, or is indifferent to each situation, object, or activity. These four hundred questions are divided into eight parts of varying lengths.⁵

The first part lists one hundred occupations with which everyone is familiar, such as advertiser, carpenter, farmer, real estate salesman, wholesaler, etc. The subject is asked to indicate whether he would like these occupations or not; he is not asked if he would like to enter them but merely whether or not he would enjoy that kind of work.

Parts two, three, four, and five are similarly constructed. Part two lists thirty-six school subjects; part three

³ Published by Stanford University Press, Stanford University, California, U.S.A.

⁴ Edward K. Strong, Jr., Vocational Interests Blank For Men (Revised), p.1.

⁵ See Appendix A for sample.

forty-nine amusements. In part four, forty-eight activities are presented; these activities cover a wide range including "Repairing a clock", "Opening conversation with a stranger", and "Expressing judgments publicly regardless of criticism". Forty-seven "Peculiarities of People" are listed in part five; for example, "pessimists", "people who get rattled easily", "Men who use perfume". It is this part of the blank that has received the most severe criticism and consequently the greatest revision; it is the part to which the following sentence, quoted from page 2 of the blank, most principally applies: "Many of the seemingly trivial and irrelevant items are very useful in diagnosing your real attitude".

Parts six, seven, and eight depart from the "like, dislike, indifferent" response and request an order of preference, a comparison of interests, and a rating of present abilities and characteristics, respectively. These three parts together contain one hundred and twenty items.

Strong has constructed this interest blank as an aid to young men and women in making their occupational choice; the individual items checked may be studied for purposes of personal counseling and the total scores obtained on the several occupational scales may be compared in order to locate that occupation for which the individual would seem to be best suited as far as interest are concerned. It is suggested that the blank be used as an admission requirement to college for the

record of one's past scholastic achievements and his intelligence test records are measures of ability or capacity but not of intention to use those capacities. If the ability to pass examinations is the sole criterion for selection, many may be admitted and even graduated, who will not be successful in the actual occupation because of lack of interest in it. As this interest test correlates so low with measures of ability, it makes another valuable aid in the selection of employees especially in those situations where there is a large turnover because of lack of interest. Discontented employees are a constant source of trouble to the management and other employees; This blank will facilitate their rejection and moreover aid in placing them where they do belong.

Scales with which the blank may be scored are published for the following occupations and certain other non-occupational interests:

Occupational interests of men

1. Accountant
2. Advertising man
3. Architect
4. Artist
5. Author-Journalist
6. Aviator
7. Banker
8. Carpenter
9. Certified public accountant
10. Chemist
11. City school superintendent
12. Coast guard
13. Dentist
14. Engineer
15. Farmer
16. Forest service
17. Lawyer
18. Life insurance salesman
19. Mathematician
20. Math-science highschool teacher
21. Minister
22. Musician
23. Office worker
24. Osteopath
25. Personnel manager
26. Physician
27. Physicist
28. Policeman
29. President of a manufacturing concern
30. Printer
31. Production manager
32. Psychologist
33. Public utility salesman
34. Purchasing agent
35. Real estate salesman
36. Sales manager
37. Social science teacher
38. Y.M.C.A. physical director
39. Y.M.C.A. secretary

Occupational interests of women*

1. Artist
2. Author
3. Buyer of merchandise
4. Dentist
5. Dietitian
6. Housewife
7. Laboratory technician
8. Lawyer
9. Librarian
10. Life insurance saleswoman
11. Nurse
12. Occupational therapist
13. Office worker
14. Physician
15. Psychologist
16. Saleslady of ready-to-wear
17. Social worker
18. Stenographer-secretary
19. Teacher in elementary school
20. Teacher in high school of
 - a/English
 - b/home economics
 - c/mathematics-science
 - d/physical education
 - e/social sciences
21. Y.M.C.A. Secretary

* These scales are to be used only with form W, for women.

The four nonoccupational interest scales available are:

a) Interest maturity - a scale with which much experimentation has been carried on in the study of permanence and development of interests. The criterion group for this scale is twofold: men of 25 and men of 55. By it the degree of interests one has in common with one or the other may be determined.

b) Masculinity-femininity - a scale by which the difference in interests of the two sexes may be measured and compared. The data for this scale is drawn from three age levels, namely, high-school students, college students and adults.

c) Occupational level - this scale measures differences in interests of laboring men, on the one hand, and business or professional men earning \$2500 and over a year, on the other hand. This scale has been used in studying the possibility of establishing a hierarchy of occupations based on their interests as we now have them based on the intellectual ability required.

d) Studiousness - certain factors which contribute to scholastic achievement but which are not measured by intelligence tests, are measured by this scale; work on this scale is not too far advanced yet it may be of great value in the future.

Later on in this same chapter the method used by Strong in the construction of Group scales will be discussed. These group scales stand as generic scales to the specific occupational scales which they include. They are very valuable in high-school guidance where one's general interest trend is all that one need know at that time for the cost and labor of scoring the blank is very much reduced thereby.

Appendix B contains a copy of a specially devised form for the reporting of the results obtained on the Vocational Interest Blank. The occupations are grouped according to similarity of interests thus permitting one to see whether his interests are concentrated in one group or diversified among several

distinct groups. A space is provided for recording the standard scores obtained on the sundry scales. These standard scores should be plotted on the graph to the right in profile form so that they can be immediately translated into letter ratings. The shaded areas the standard score that is insignificant since it may be due to mere chance. The derivations and significance of these standard scores and letter ratings will be discussed later when the interpretation of the scores is considered.

It yet remains to treat the reliability and validity of this test for its proposed usage will be worth-while only in proportion to these two qualities. The reliability of a test refers to the consistency with which it measures what it purports to measure, i.e., if the same test is given to the same individual a number of times, is his score always about the same. The validity, while closely connected with the reliability, asked the question, is it really a measure of the trait it claims to measure; for this blank, the question is, is it interest of something else that is being measured.

Strong asserts that by use of the "odd versus evens" technique, the average reliability coefficient of 36 of the revised scales is .877; the coefficient falls below .80 only in the case of the certified public accountant, and there it is .727. The average correlation for permanence over a five-year period on 21 occupational scales is .75 and when this is corrected for attenuation the coefficient is .84. As Strong points out in his Manual for Vocational Interest Blank, this is an exceedingly

high coefficient for reliability by the retest procedure, with an interval of five years. The reliability of the individual scores must also be considered here. The formula for the standard error of measurement has been applied to each of the scales and the results show that the standard error of the scores vary from a $\pm$ 2.49 to $\pm$ 5.23. Using the Minister scale for illustration⁶, the coefficient of reliability for the scale is .899 and the standard error of the individual score is $\pm$ 3.18; this would mean that should one obtain a standard score of 45 there are 68 chances in 100 that his "true" score lies within 45 ± 3.18 or 41.82 and 48.18.

The validity of this interest blank demands the consideration of many angles; first one must consider to what extent it differentiates men successfully engaged in one occupation from men successfully engaged in other occupations. Since the intercorrelation of all the scales is very low there is no question of its differentiating value - a table of these correlations is given in the manual. A second measure of the validity has reference to the degree men successfully engaged in an occupation are differentiated from men not so successful in that same occupation. This presents more difficulty in its application but Strong reports it to have given highly satisfactory results when tried on 181 life insurance agents.

⁶ Edward K. Strong, Jr., Vocational Interests of Men and Women, Stanford University, California, Stanford University Press, 1943, p. 78.

The third and most important item concerning the validity of this interest test is a consideration of the degree of agreement between interest test scores and vocational choices. Fryer gives the following report of an investigation on this point:

Strong administered his Vocational Interest Blank to 280 Stanford University seniors in 1927, and nine months later, at graduation, a report was secured from two-thirds of those who had made an occupational decision. Comparing the occupational interest scores in the inventory with the occupational choices it was found that 71 per cent had selected the occupation in which they rated the highest or second highest. Twelve per cent selected an occupation in which they rated low. These men were not given their scores in the inventory. The results indicate high validity for the interest inventory, based upon the criterion of occupational choices⁷.

2. The principles which governed the construction and the scoring of this interest blank.

"Men engaged in a particular occupation have been found to have a characteristic set of likes and dislikes which differentiate them from men following other professions."⁸ This statement, which is fundamental to all of Strong's work and experimentally certain because of his work, contains the two ideas upon which interest measurement has developed.

This characteristic set of likes and dislikes is the generic or general interest of which mention was made earlier, and the individual likes and dislikes are the specific or special

⁷ Douglas Fryer, op. cit. p. 89

⁸ Edward K. Strong, Jr., Manual for V. I. B. F. M.

interests. Interest inventories might have been built to measure specific interests, i.e., one might take a separate test for each of the several occupations which he thinks he might care for, failing all but the one in which he has significant interest. In fact, however, they have developed the inventories on the opposite side by making them as general as possible and the scoring or correcting the same individual blank a number of times using scales which are particular to the occupation.

Therefore the four hundred items in Strong's test are supposed to represent the whole field of stimulation regardless of occupational environment. The inventory is general but the scoring or measurement is particular, permitting the continual addition of new scoring scales. It is well to point out that no systematic method was used to determine what the items of this general inventory would be. For this reason the inventory is open to criticism because of its possible sampling error. As the inventory now stands it is the result of the constant acceptance or rejection of items because these items did or did not distinguish the groups upon which the several investigators were working. Yet how truly representative of the distinguishing interests of different occupational groups, these four hundred items are, no one knows. It would seem that the representativeness is good since Strong reports that never have they attempted a new scoring scale but what one was found. However the possibility remains that their may be occupational or

social groups whose distinguishing interests are either not present, or not present in sufficient number, to permit the detection of the presence of that specific interest in a given subject.

Another question which might be raised concerning the make-up of the Strong inventory is the problem of the interrelation of the eight parts of the test. Part one lists one hundred occupations whereas part two lists thirty-six school subjects. What effect would the lengthening or shortening of the various sections have upon the validity of the blank? This problem must await experimental solution. The division of the items into various allied sections is of great value however, as it permits the study and comparison of the scores obtained on these individual parts as well as the total scores for the complete Blank.

Turning to a consideration of the manner of constructing an occupational scale, it will be noted that six steps are involved.

- 1) The blank must be filled out by a good sampling of the occupation; Strong's first criterion groups consisted of fifty, those now in use which were published in 1938 consisted of two hundred or over, but Strong now suggests that four hundred be used whenever possible. These blanks are to be sent to "successful" men engaged in the occupation for which the new scale is desired. This term "successful" admits of many

interpretations. Strong suggests that the following be used as indicators of the required success: length of experience in the occupation (at least ten years being desirable), annual income (\$2500 and over) level of education (which varies with the various groups), certification or professional society membership, and selection by competent authority. All of these points will not be applicable to all cases but definite care must be used in this regard or the results will not be comparable with work done by other investigators nor with Strong's data.

2) It is then necessary to compute the percentage of like, dislike, and indifferent responses for each of the four hundred items of the blank. Should this be the first scale that the investigator is constructing, he will have to have given the test to a much larger number of subjects to represent men-in-general. These responses will have to be computed in the same manner.

3) The differences in percentages for the occupational group and the men-in-general group is then listed. This difference is converted into a weight indicative of the degree of commonness or uncommonness existing between the two percentages being contrasted. This weight may be found by the formulas devised by Kelley and discussed at length by Strong⁹. Or one may procure from Strong a chart prepared by him on which the weights, calculated

9 Edward K. Strong, Jr., op. cit. page 611.

by the same formula, are given opposite the two percentages which are to be contrasted.

4) Because these weights may range from a ± 15 to a -15 , the scoring of the test can be simplified if they are reduced to range from 4 to a -4 . This is accomplished by assigning to those of 11 or above, the weight of 4; 8 to 10, 3; 5 to 7, 2; 2 to 4, 1; -1 to 1, 0; -2 to -4, -1 etc.

5) Next the blanks of the criterion group of successful men are scored with the weights now obtained.

6) The standard scores are then determined from the distribution of raw scores of the criterion group by calculation the mean and standard deviation and letting the mean equal 50 and the standard deviation equal 10.

This new scale should then be subjected to much study and application to discover its differentiating ability and its correlation with other existing scales.

It would seem to us that better scales would result were the percentages of the criterion occupational groups were all contrasted with the same men-in-general group used by Strong for his scales. This men-in-general group has been revised as it was first composed of all men who had filled out the blanks except those in the occupation for which the new scale was desired. This proved to be a too selected group so Strong constructed a group using the distribution according to age, education, and occupation as given by the United States Census.

The present "men-in-general" group is made up of a representative group of the upper socio-economic levels as distributed by the census. In other words this "men-in-general" group is a fair representation of business and professional men earning \$2500 and over per year. Strong justifies the revision as follows:

This is logically a sounder procedure than to compare occupations of interest to educated men with the interests of the average man in the United States, which is at the level of skilled men. An educated man is not interested in how he compares with semi-skilled or even skilled men, but only how he compares with men making at least \$2500.¹⁰

To provide for guidance into broad fields especially for high-school pupils and to reduce the cost and time required in scoring the blank according to the 39 occupations previously listed, Strong has developed group scales. These scales may be considered as generic scales with reference to the specific scales which they include. The same procedure as that outlined above for the construction of a single occupational scale is used here but with the difference that two or more occupations are averaged to constitute the group criterion. The occupations chosen to make up the group are determined by their high inter-correlation. The six group scales now available are the following:

- I. Artist, psychologist, architect, physician, and dentist.
- II. Engineer and chemist.
- V. Y.M.C.A. physical director, personnel manager, Y.M.C.A. secretary, social science high-school teacher, city school superintendent, and minister.

¹⁰ Edward K. Strong, Jr., Vocational Interest of Men and Women, Stanford University, California, Stanford University Press, 1943, p. 63.

VIII. Accountant, office worker, purchasing agent, and banker.

IX. Sales manager, realtor, and life insurance salesman

X. Advertising man, lawyer, and author-journalist

Groups III, VI, VII and XI contain only one occupational scale, that of production manager, musician, certified public accountant, and president of a manufacturing concern, respectively. These scales should be treated as group scales when the above listed scales are being used to score a subject's test if it is to be completely scored.

The occupations included within each of these groups correlate .70 to .95 with the group scale; the average reliability of the six group scales is .917 and their inter-correlations is for the most part negative.

3. The scores obtained and their interpretation

As the blank must be scored separately for each occupation, it is necessary to score the test forty-three times if one would have a complete report (see Appendix B for report sheet). Machines have now been developed by which the tests can be scored but because of their complexity it is not practical to attempt to purchase them; rather the blanks may be sent to Stanford University, California where they will be scored at minimum cost and reported on the Report Blank.

For ordinary use where the volume is not too great, hand scoring will be very satisfactory. Stencils are provided for each occupation for this purpose. The stencil includes

nine slips of cardboard, corresponding to the nine columns of items on the blank. Each slip contains three columns of weights so that it may be placed over the column of items for which it is intended thus giving the amount gained or lost by the subject for which ever manner he has responded to the item in question. For instance, on the scoring scale for lawyers the top weights of the first slip to be used with part one are 1 0 -1; these numerical values correspond to the L I D responses. The value that corresponds to the letter encircled is the one used; these values are ascertained for the four hundred items, and when algebraically added give the subject's raw score on the test, for that particular occupational scale.

The raw score obtained upon this inventory is a mathematical representation of the self-ratings and self estimates of the subjects interests in a particular occupational field. A positive raw score would indicate the existence of interests in common with the criterion group, whereas a negative raw score indicates that the subject has more different from rather than similar to those of the men engaged in the occupation for which he is being scored.

Experience has proven that one can increase one's score if he so desires by thinking over the questions and the interests which are at least suitable to the occupation desired. For this reason, Strong has introduced into the directions for taking the test the warning to work as rapidly as possible by

recording first impressions and most frequent attitudes. For one who is serious in his search for that vocation in which he will be the most happy, there will be no attempt at falsification. Granting that the subject was serious in taking the test, the positive value indicates the presence of interest in the occupation; the size of that value indicates the relative amount of agreement in interest between the subject and the average "successful" men in that occupation.

Because these raw scores may go into two or three hundred, in either direction, a table of standard scores, percentiles, and letter ratings is supplied with each scoring stencil; the standard scores are the best to use for statistical analysis and the letter ratings are most useful for guidance purposes. A sample of these norm tables will be found on the next page.

TABLE I

Norms for the Architect Scale, by Strong

Architects			Percentiles	
Raw Score	Standard Score	Rating	241 Architects	285 Stanford Seniors
220	69	A	99	..
210	67	A	98	..
200	65	A	97	..
190	63	A	92	..
180	61	A	87	..
170	59	A	80	..
160	57	A	75	99
150	55	A	65	99
140	53	A	60	99
130	51	A	51	98
120	49	A	41	98
110	47	A	34	96
100	45	A	30	93
90	43	B $\nearrow$	25	91
80	41	B $\nearrow$	20	87
70	39	B $\nearrow$	15	83
60	37	B	12	80
50	35	B	7	76
40	33	B -	6	70
30	31	B -	5	65
20	29	B -	3	59
10	27	C $\nearrow$	2	53
0	25	C $\nearrow$	1	46
--10	23	C	1	40
--20	21	C	1	35
-30	19	C	1	29
-40	17	C	..	23
-50	15	C	..	18
-60	13	C	..	13
-70	11	C	..	9
-80	9	C	..	7
-90	7	C	..	4
-100	5	C	..	2
-110	3	C	..	1
-120	1	C	..	1

The mean raw score for this group of 241 architects is 124.3 so it is assigned a standard score value of 50; the standard deviation, or sigma, of this distribution is 49.54 which is given a standard value of 10. Since this procedure is followed in all of the scales, a standard score of 50 on any of them equals the mean score of that criterion group. Moreover, a standard score of 60 equals a raw score one standard deviation above the mean of that group. For the group in table I, a standard score of 60 equals 124.3 plus 49.54 or 173.84; a standard score of 20 would be 3 sigmas below the mean or 124.3 minus 148.62 (3×49.54) or a -24.32. Thus a -25 raw score equals a standard score of 20. These values may be checked on table one. This method of converting raw scores into standard scores not only renders the statistical work with them much easier but the score itself is more meaning-full; a score of 210 means little to one who does not know the test whereas a score of 67 gives some indication of the results obtained. Caution must be exercised here however as a standard score that would be significant on one scale may not be significant on the other.

A significant score may be defined as one which is four standard scores above that obtainable by chance or as one which is two standard scores above the zero raw score on the scale. As the two different definitions give nearly the same results on most scales, Strong has employed the latter in the construction of his Report Blank. From the sample of this form

given in Appendix B, it can be seen that the first three squares in the second column to the right of the occupation, Architect, have been shaded. This signifies that the lowest significant standard score is 28. Reference to the Table I will confirm this fact for a zero raw score is equaled to a standard score of 25, and since the significant standard scores must be two complete scores above this, significance does not begin until after 27. The gray sections of the Report Blank have been worked out on this principle and show clearly the difference in significant standard scores among the various scales.

Since some of the standard scores may have statistical significance but not vocational significance, a system of letter ratings has been devised. Raw scores, standard scores, and percentiles are difficult to understand for a person inexperienced in psychological and statistical technique but the letter ratings admit of easy interpretation as far as the two extreme letters are concerned.

Six letter ratings are given but it is important to realize that these letters do not have the same signification as they do when applied to ordinary school grades. A B rating in a college course is considered as a superior mark but on this interest test, it signifies that the subject has very little interests in common with the men engaged in that field - a commonness of interest is present but it is very slight. The following table will show how these letter ratings have been assigned sigma values.

TABLE II

Sigma and Percentile values of letter ratings.

Ratings	Sigma Value	% of normal Distribution
A	-0.5 σ and above	69.2
B/	-0.5 σ to -1 σ	15.0
B	-1.0 σ to -1.5 σ	9.2
B-	-1.5 σ to -2.0 σ	4.4
C/	-2.0 σ to -2.5 σ	1.7
C	-2.5 σ and below	0.6

The rating of B therefore, means that the subject has obtained a score lower than ninety percent of the criterion group which means that he can expect to find little community of interest with the average man in that field. The A rating alone gives dependable positive evidence of community of interests between the subject and the criterion group; the C rating may be taken in almost the same definite significance for the other end of the scale. Since these ratings have been devised for counseling purposes, they cover a wide range since they amount to the substitution of a scale of six categories in place of a continuous scale. They do not represent equal steps on the scale, and they ignore most of the measurement which has taken place since they treat as alike, all the scores falling within their limits.

The most that Strong advises for individual guidance

is that one who has obtained an A rating in any occupation should not lightly pass over that occupation in making his vocational choice; on the other hand one who has received a C should not enter the given occupation unless there are other very weighty reasons in favor of it. All of the B ratings mean that the person has the interests of the criterion but one cannot be as sure of the fact as they can in the case of the A rating.

None of these letter ratings or scores obtained upon a test of this nature should be considered as an absolute for it will be remembered a small percentage of every criterion group fails to pass its own scale; the average percentage is about four percent. For the Architects, Table I page 52, the percentage is only 1%. But this one percent were among those 241 men considered successful in that occupation.

Chapter III has presented a brief discussion of the Vocational Interest Blank For Men (Revised) by Edward K. Strong, Jr., Professor of Psychology, Stanford University, California, U.S.A. This interest inventory consists of 400 items which give a fair sampling of the whole field of interest stimulation; the scoring of the test however is particular in that the same blank is administered to all but corrected differently for each occupation for which a scale exists. The score obtained by the subject represents the degree of similarity existing between his interests in a particular vocational field and those of the average successful man in that field. This obtained score should be equal to an A rating before the subject in question should consider it to indicate that such an occupation would definitely contribute to his success and happiness in this life.

CHAPTER IV

AN EXPERIMENT WITH CATHOLIC SEMINARIANS

During the preceding chapters of this work we have offered the theoretical argumentation showing the existence of measurable interests in the Catholic clergy and the feasibility and the utility of such measurement. A description of an apt instrument for this task has also been given. Now we would relate the findings of an experiment, thus giving both a theoretical and experimental justification to our thesis. This chapter then shall be concerned with a discussion of the problem, the materials used, the method followed, the results obtained, and the discussion of those results.

1. The problem

Because of the all important factor of divine grace, the priesthood is a unique vocation; yet the men who are priests are still men. Is it possible to measure their interests as experimentation has shown it is in relation to thirty-some other leading occupations and professions? Should this prove possible, do we now have the instruments which will do it in the best possible way. E.K. Strong has published a scale with which the interest of Ministers may be measured. Will that scale measure the Catholic Clergy - or the same problem phrased differently, is there any appreciable difference in

the interests of the Catholic Priest and the Protestant Minister or do all "churchmen" have the same interests. This same problem is also being studied by Mr. Joseph R. Lucas of Cleveland, Ohio, U.S.A. The results of his study will be presented to the faculty of Arts, University of Ottawa.

2. The materials used

The 1938 edition of the Vocational Interest Blank For Men (Revised) by Edward K. Strong, Jr., was the test used for this experiment. Both the Group V scale and the Minister scale were used for the correction.

The Group V scale, often referred to as the "moral uplift" or "welfare" scale is a generic scale made up of one hundred of each of the following occupations: Social Science Teacher, Minister, Personnel Director, Y.M.C.A. Secretary, Y.M.C.A. Physical Director, and City School Superintendent. These occupations rather than others have been included in this scale because of their high intercorrelation. The lowest significant standard score for this scale is 39; the mean standard score being 49.5. Table III presents the distribution of scores for this group on page 61.

The Minister scale was constructed upon a sample of two hundred and fifty ministers including one hundred and twelve Presbyterians and eighty-five Methodists; the remaining forty-eight cases are divided among the other denominations.

More than three-fifths are from the Pacific Coast area; the remaining two-fifths represent equally the rest of the country. The average age is forty-two and one-half years; the average education being about eighteen grades, i.e., up to and inclusive of two years of graduate study. The lowest significant standard score for this scale is twenty-eight; with a mean standard score of fifty and reliability of .899. Norms for the Minister Scale are given in Table IV, page 62.

The subjects to whom we presented this blank were seventy-five seminarians from the Seminary of Saint Paul, at the University of Ottawa, Ottawa, Canada and eighty-two seminarians from Saint Mary's Seminary, Baltimore, Maryland, U.S.A. Of the Saint Paul's group, fifty were American by birth and previous education. The remaining twenty-five comprised both English Canadians and French Canadians who could speak English fluently. Twenty-two of this group had received the Subdeaconate.¹

3. The method followed

In Saint Paul's Seminary, the blanks were distributed by us, asking that particular attention be paid to the directions with special emphasis upon the necessity of working rapidly. We

¹ The Subdeaconate in the Catholic Church is tantamount to an irrevocable acceptance of the responsibilities of the Priesthood and the celibate life.

TABLE III

Distribution of scores of Group V
(N. 600)

Score	Frequency	Percentile	Stan. Score	Rating
170	1	99	72	A
160	3	99	70	A
150	6	98	68	A
140	14	96	66	A
130	20	93	64	A
120	16	90	62	A
110	46	82	60	A
100	36	76	57	A
90	49	68	55	A
80	43	61	53	A
70	62	51	51	A
60	42	44	49	A
50	55	35	47	A
40	32	29	45	A
30	39	23	43	B+
20	24	19	41	B+
10	24	15	39	B
0	15	12	37	B
-10	19	9	35	B
-20	17	6	33	B-
-30	7	5	31	B-
-40	9	4	29	C+
-50	11	2	27	C+
-60	3	1	25	C+
-70	2	1	23	C
-80	2	1	21	C
-90	1	1	19	C
-100	1	1	17	C
-110	1	1	15	C
-120			13	C
-130			11	C
-140			9	C
-150			7	C
-160			5	C

TABLE IV

Norms for the Minister Scale

Ministers			Percentile		
Raw Score	Stan. Score	Rating	250 Ministers	306 Stanford Freshmen	285 Stanford Seniors
270...	70	A	99		
260...	68	A	97		
250...	67	A	96		
240...	65	A	94		
230...	63	A	91		
220...	61	A	87		
210...	60	A	81		
200	58	A	77		
190...	56	A	73		
180	55	A	67		
170	53	A	59		99
160	51	A	51		99
180	50	A	41		99
140	48	A	37	99	99
130	46	A	31	99	99
120	44	A	28	99	99
110	43	B+	24	99	98
100	41	B+	19	97	98
90	39	B+	16	97	96
80	38	B	13	96	95
70	36	B	11	95	93
60	34	B	9	93	93
50	33	B-	7	92	90
40	31	B-	5	90	88
30	29	C+	4	87	87
20	27	C+	2	85	83
10	26	C+	2	80	79
0	24	C	2	75	74
-10...	22	C	1	69	68
-20...	21	C	1	62	64
-30...	19	C	1	58	59
-40...	17	C	1	52	54
-50	16	C	1	46	48
-60	14	C	1	44	42
					cont'd.

TABLE IV
cont'd.

Norms for the Minister Scale

Ministers		Rating	Percentile		
Raw Score	Stan. Score		250 Ministers	306 Stanford Freshmen	285 Stanford Seniors
-70	12	C	1	40	37
-80	11	C		33	33
-90	9	C		27	29
-100	7	C		22	24
-110	5	C		19	20
-120	4	C		16	16
-130	2	C		12	12
-140	0	C		8	9
-150	-1	C		7	5
-160	-3	C		6	3
-170	-5	C		3	1
-180	-6	C		2	1
-190	-8	C		1	1
-200	-10	C		1	1
-210	-12	C		1	1

also asked that the subject complete the blank in one sitting, as the blanks were given to them to be filled in at their leisure within a week's time. In order that frankness might be encouraged, we asked that no names be put upon the copies. When returned to us, they were then numbered for identification and study purposes but the name of the individual completing the blank was not added.

One hundred copies of the blank were sent by mail to the Seminary at Baltimore, to a friend whose general seriousness of nature assured us that serious treatment would be given to the blanks. He distributed these blanks and after having collected same, forwarded them to us here. Conflicting semester vacations caused eighteen of these blanks to arrive too late to be considered in this experiment. These copies were given a special series of numbers but the results were grouped with those obtained from the seminarians of Saint Paul's Seminary.

These tests have been scored by and for both the group V and the Minister scale. The score for each section of the blank has been kept for each subject as well as the final score. All final raw scores have been transferred into the corresponding standard score, rating and percentile. While the blanks have not been completely re-checked for correctness of scoring, sample copies have been chosen at random and scored by another than the original corrector; the accuracy of the first scoring made it seem unnecessary to rescore the total number of

blanks on both scales.

In the calculating of statistical measures, the standard scores have been used rather than the raw scores because of the greater ease in handling them. They have been grouped in classes with an interval of five units as extremely precise statistical work is not necessary here.

4. The results and a discussion thereof

Of the 157 men tested 73% obtained an A rating on the Group V or "Moral Uplift" scale whereas only 29% obtained an A rating on the Minister Scale. Of the same 157 subjects, 3% rated C plus or C on the Group V scale and yet 24% rated C plus or C on the Minister scale. Right away we have important indications here, for it is immediately evident that the first distribution is fairly normal when we remember that A is that rating given to the highest 70% of the criterion group and C + or C is that rating given to the lowest 2%. The group V scale, then, seems to be measuring something definite in this group of Seminarians but the Minister scale shows a small percentage of A, a large percentage of C pluses and C, and leaves the other 47% in a very indefinite position.

The number of subjects obtaining each letter rating, should add more information about the group.

TABLE V

Distribution of Roman Catholic seminarians on two scales of the Strong Vocational Interest Blank For Men.

SCALES	A	B+	B	B -	C	C	TOTAL
GROUP V	115	11	21	5	3	2	157
MINISTER	46	25	27	21	20	18	157

Here we are given a yet more emphatic picture of the fact that these two scales are measuring different things, since it is evident that little or no correlation exists between them. The subjects are the same and the test is the same in both cases but the scales by which it is corrected are different; furthermore, the Group V scale should stand as the genus of which the Minister scale is a species.

Considering the results obtained by the scoring with the Group V scale, the mean standard score is 47.05 with a standard deviation of 7.45. The middle 68.26% of the distribution, i.e., 107 of the Seminarians tested, have obtained a standard score between 39.60 and 54.50; and of the remaining 50 subjects, 25 received scores lower than 39.60 and the other 25 received scores higher than 54.50. Now the lowest significant standard score for this scale is 39; therefore it is evident that 84% of this group obtained a significant score on this test, while only 16% failed to display significant interest in this occupational field that is generically termed the "Moral Uplift" group.

It should be remembered that in Strong's criterion group for the construction of this scale 15% failed to obtain this lowest significant score of 39, see Table III, page 61. Therefore it seems valid to conclude that this sample of seminarians have interest of high significance in this field called "Moral Uplift".

A short digression now by way of justification of the sample group of Seminarians. Strong has used the seniors of Stanford University as the subjects for many of his experiments because, as has been indicated, investigation has shown him that generic interest are considerably stable at the average high school senior age, and specific interests, i.e., specific occupational interests, have considerable stability and therefore justify prediction and merit definite consideration and faith, at the average age of the college sophomore - when the subject is about 20 years old. However, men in a Catholic seminary, following courses in Theology must have completed college training before entrance so that the youngest are at least nearing their 22nd birthday. Our sample however was drawn from the oldest men in the two institutions such that the mean age has been found to be 25 years and 4 months. The factor of age alone then is very important in the justification of the sample and permits that logical conclusions be drawn concerning all Seminarians.

Furthermore it is not rash to conclude facts concerning the clergy in general, from those discovered regarding the semin-

arians used in this sample, for as will be remembered that 100 of the 157, or about 66% of them had received the Subdeaconate. Since some of the most serious thinking of one's life precedes the reception of this Order, these men may be considered on the same level as priests as far as the stability in their vocation is concerned. Therefore while students have been used in this sample, the factors of age and irrevocable choice to remain in the vocation, give to the sample a justification that practically no other student sample can claim and consequently permits of predictions and conclusions regarding the vocation itself which would perhaps be invalid in the consideration of other samples.

The results indicate that our sample has significant interest in this "Moral Uplift". Now what is moral uplift? Moral Uplift is that generic name given to all of these occupations, which have a high coefficient of correlation, among themselves, and which are distinguished from other vocations by their common interest in the welfare of mankind.

Statistically, the "Moral Uplift" scale is composed of those six occupations which correlate on the average of .60 with one another yet having a minimum correlation with all other groups. Six hundred blanks, one hundred from each of the six occupations involved, were pooled in the construction of this scale. Table V lists these occupations and their mutual correlation.

TABLE VI^{*}

Inter-correlation of occupational scales included in Group V scale

	Y.M.C.A. Secretary	Y.M.C.A. Phys. Dir.	Personnel	City School Supt.	Minister	Social Sc. Teacher	Total	Average
Y.M.C.A. Secretary		.74	.70	.78	.72	.87	3.81	.76
Y.M.C.A. Phys. Dir.	.86		.57	.51	.63	.63	3.08	.61
Personnel	.81	.68		.55	.41	.61	2.84	.57
City School Supt.	.89	.60	.66		.75	.82	3.41	.68
Minister	.81	.73	.48	.86		.63	3.14	.63
Social Sci. Teacher	.97	.73	.72	.94	.71		3.56	.71
Total	4.34	3.60	3.35	3.95	3.59	4.07		
Average	.87	.72	.67	.79	.72	.81		.66 .76

* Raw correlations given in upper right hand of table; correlations corrected for attenuation given in lower left hand of table. Correlations taken from Strong, Manual For Vocational Interest Blank for Men, p. 13.

The criterion groups for each of these six occupations, out of which one hundred blanks were taken as the raw data for the Group V scale, consisted of the following:

Y.M.C.A. Secretary: number 113; average age, 42.0 years; education, 14.4 grade.

Y.M.C.A. Physical Director: number, 220; selected by the Y.M.C.A. College of Chicago; average age, 31.4 years; education, 14.0 grade.

Personnel Manager: number, 147; carefully selected by competent authorities; average age, 41.0 years; education, 14.7 grade.

City School Superintendent: number, 190; from cities of 10,000 population or over in all sections of the United States; average age, 46.5 years; education 16.9 grade.

Minister: (given on page 59)

Social Science Teacher: number, 224; includes high school teachers of the social sciences - these blanks are from the State of Minnesota and were obtained through T.J. Berning of the Department of Education of Minnesota; average age, 33.7 years; education, 16.4 grade.²

A person engaged in any one of these occupations is bound to fail if he has not a sincere love for his work and the people with whom he works; if his work is a job, a pay-check, and no more, he cannot hope to be truly successful. No one of these people "punch" a clock. Their work is truly their life's work. Not only is the remuneration a secondary thing in these fields, but personal advantage and satisfaction is likewise put in second place in order that the best of the people with whom and for whome they work may not be hindered.

2. Edward J. Strong, Jr., Manual for Vocational Interest Blank for Men Stanford University, California, Stanford University Press, 1938, pp. 5-7.

In the case of the first mentioned - the Social Science Teacher, and this holds good for any teacher - can a person long succeed in this field if he conceives his task to consist solely in giving eight or ten lectures a week? If the progress of the individual students means nothing to this teacher, is he really a teacher. He may be a good text-book reader and even a teacher of social science but he is not a teacher of men; he is teaching the subject but not the student.

The real educator is not satisfied with teaching the academic studies prescribed by the school schedule. She assists her pupils in solving their small problems and in building up sane attitudes toward their difficulties. In their eyes she is not a dictator but a counsellor and a friend. When their school days are over they think of her with affection, and whether they recognize it or not, they owe much of their mental integrity to her wise guidance. And the teacher who strives to mold the characters of her pupils is doing herself a service. To her teaching is not merely a means of livelihood, it is a vocation, it is an opportunity for fitting boys and girls for a happy, efficient adulthood.³

These same general qualities of devotedness and personal selflessness characterize the sincere Minister, Y.M.C.A. Secretary or Social Worker. We said the "sincere" Minister, etc. because it is only these sincere members of these vocations that are the successful members of them and it is only the successful ones that Strong used in the criterion group. "Moral Uplift", then, is a distinctive quality setting aside those occupations to which it applies and those persons engaged therein as being

3. Raphael C. McCarthy, S.J., Safeguarding Mental Health, New York, The Bruce Publishing Company, 1937, p. 111.

primarily desirous of aiding mankind, of helping people, or working with and for other people. Without making any statements about the validity of the term, the idea might be impressed if we referred to these occupations as extrovert vocations.

It will be recalled that the definition which was quoted from Saint Paul contained three elements, i.e., a priest is a/ a man, b/ ordained for men, c/ in the things that pertain to God. Considering these three elements in reverse order, it was stated that the things that pertain to God were totally excluded from any attempt at scientific measurement. Yet it was also stated, that however much a priest's work for men is inspired by divine grace and directed to a supernatural end, those works, including his educational, and social endeavors on their behalf, are measurable because they are human actions centered about human needs.

To the members of those vocations included in this Group V scale or "Moral Uplift" genus, these activities which are concerned with the human, with the natural welfare of man may be an end in itself. To the priest they can only be a means to activities which will enable man to seek more whole heartedly after his final end - his supernatural end. But because these activities are only means does not mean that they are insignificant. They are an integral part of the secular priest's burden and responsibility. Without a deep and sincere

interest in these matters he cannot be a true pastor of his flock. The social encyclicals of the recent Popes are crowded with exhortations to the clergy to study these social problems and bring to light the Christian principles which must be invoked if lasting solutions are to be given to them. In his Encyclical letter written to the Catholic clergy Pope Pius XI has this to say on the necessity of priests working in these fields: "Let our parish priests, therefore, while providing for the normal needs of the Faithful dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church"⁴.

How can this be done if these social vocations are despised as unworthy of the clergy? We who are privileged to know the mystery of the Mystical Body are the only ones who fully realize the meaning of the word society; we alone can direct the counter-revolution against the raging individualism. It is interesting to note that man even by himself, gets disgusted with sin, with the off-balance of self-centered thinking which is the essence of individualism, when left to experience it for any length of time. For is the great effort on all social frontiers anything but a reaction of thinking men against "Man's inhumanity to man"? All of the occupations included in this Group V scale are born, in varying degrees, of man's recognition

⁴ Pope Pius XI, Ad Catholici Sacerdotii, 1935. English Translation published by the America Press, New York, p. 40

of his own need for this "moral uplift". So the vocation of the Catholic priest is, among other things, the vocation interested in moral uplift. It is this vocation which unites in itself all the several species found under this general genus and, giving to them a proper motive and a worthy end, it takes its place of pre-eminence over them all.

We feel that an experimental confirmation of this fact is found in the replies given to question 12 on the first page of the Vocational Interest Blank used in our investigation. The question reads: "Occupations I have formerly considered entering" This statement was completed by 48 subjects - the other presumably not having considered anything but the priesthood. Of these 48, 21 have considered entering some one of the occupations listed under the Moral Uplift designation; and six of this 21 have been so occupied for over three years. One had been a Protestant Minister for three years and another had been a high school teacher for fifteen years. The other 27 subjects who answered this question have considered entering all kinds of occupations from policeman to seaman.

Since the number for the moral uplift group is larger than any other single group and almost as large as all other groups together, it seems to point to the conclusion that these men found in the priesthood all that which they were seeking outside plus a great deal more. The matter of a divine

vocation will be treated later; here the point that should be stressed is that, granting all that should be granted and making all the proper reservations, the priesthood belongs to that group of vocations characterized as the moral uplift group. Moreover this activity directed toward the moral uplifting of the people forms a big part of the ministry of the secular priest.

In the present discussion we are primarily concerned with the secular clergy who is engaged in ordinary parish work. It is for this life that the seminarians whom we have tested, were preparing themselves. However, we feel that much the same thing could be applied to all of the regulars who are engaged in various forms of the active apostolate.

The discussion concerning the sample used and the nature of this quality called moral uplift permit the conclusion that secular priests in general are characterized by this highly significant interest in moral uplift. These seminarians have obtained ratings equal to those obtained by the criterion group itself which they could in no way be expected to surpass.

And of more importance still is the experimental proof here given that these qualities or interests of the priests can be measured. Such uniform performance by these 157 seminarians would have been impossible did they not in reality possess these uniform interests. Again we hasten to grant that these interests

may be the effect of Divine grace but since grace works on nature by causing that nature to act, these actions are measurable. Here it has been done without any irreverence in regard to things divine. This experiment with Group V scale then, permits - nay forces - us to conclude that there is a homogeneity of interests in the Catholic clergy which can be experimentally measured by the Vocational Interest Blank For Men of E.K. Strong.

However, all of the preceding discussion has been concerned with a generic scale. Now it seems logical, in some ways, to think that all churchmen would have more or less the same interests. For this reason it might seem that the Minister scale should also be capable of measuring the Catholic clergy. Yet from the table given on page 40 of this report, it is evident that Catholic Seminarians would not make good ministers as far as their interests are concerned.

The mean standard score for the same sample group when scored by the Minister's scale is 37 with a standard deviation of 11 units. The mean standard score for the criterion group of Ministers is 50 with a standard deviation of 10 units. Practically 25% of the group failed to display significant interest at all and only 30% demonstrated sufficient interest to permit certitude. This investigation certainly justifies the conclusion that Catholic Seminarians, and therefore the Catholic clergy in general, cannot be measured by this existing Minister scale.

The sum total of the results of this experiment with Catholic Seminarians constitutes a confirmation and an approbation of the two main topics discussed in the first part of this thesis, i.e., the interest of the Catholic clergy can be measured but the Minister scale is not the instrument with which to do it. On these grounds then, it is not a waste of time to go to the trouble of constructing a new scale using 250 Catholic Priests as the criterion group. The Moral Uplift or Group V scale seems to be a very just and quite precise measure of the interest of seminarians and therefore of priests yet this scale can never have the validity which a special scale would provide.

The fourth chapter has given a description of an experiment carried out with 157 Catholic Seminarians using the Strong Vocational Interest Blank For Men (Revised) and correcting the same with the scale for the "Moral Uplift" group and the Minister Scale. Seventy-three percent of the subjects scored A on the "Moral Uplift" scale whereas only 29% scored A on the Minister scale. Thus it has been concluded that the priesthood is a vocation within the "Moral Uplift" group, that the interest of the priesthood can be measured, that the Minister scale cannot do it, and therefore a new scale made especially for the Catholic Secular Clergy is feasible.

It may be feasible but is it useful? Of what value would such a scale be when constructed. This, the most controversial point of our thesis, will constitute the burden of the next chapter of this work.

CHAPTER V

THE UTILITY OF A CATHOLIC CLERGY SCALE

In chapters one and two of this work, special attention was given to the nature and utility of interests in general and the bearing which it has upon the activity of men in general both more particularly, of priests. Chapters three and four have dealt with the feasibility of interest measurement by exposing the nature of the tool by which it may be done and the results found by an attempt at such measurement. In the first part, our concern was interests; in the second, it was interest measurement; now the discussion turns to the utility of both but most particularly, ~~(the utility of both but~~ most particularly,) the utility of measuring priests' interests. After exposing the case for the utility of a Catholic clergy scale in connection with the discovery and fostering of vocations to this life and its utility in spiritual direction and post-ordination appointments, a few suggestions will be given as to some interesting studies which could be made with this proposed scale.

1. As an aid in the discovery of vocations

Throughout the remainder of this paper, the word, "vocation" will be used in its restricted sense as a calling to the priesthood. The nature of a vocation will be explained

as well as the obligation which rests upon the Pastor to foster the same. Next it will be necessary to explain the nature of a psychological test so that we may come to an understanding of what it can and cannot do in this regard.

Due to historical circumstances in the late fifteenth century and early sixteenth century a false notion of the precise nature of a vocation to the priesthood or religious life has gained wide-spread popularity and has caused an immense amount of damage. Before the decrees of the Council of Trent there were no such ecclesiastical institutions known and conducted as are the modern seminaries. But because of the lax state of the clergy, the Fathers of the Council wish to begin at the beginning in their reform and so they asked for the establishment of institutions where young men could be prepared for the reception of Orders. These institutions were quickly set up in many countries but especially in France due to the great zeal of St. Vincent de Paul and the Bishop of Beauvais. Yet it is important to realize that in the beginning a candidate remained in these "seminaries" for about ten days previous to his Ordination; later the required time was extended to three months. During this time no academic lectures were given; the time was wholly taken with reflection and meditation upon the Priestly Life.

It is in this milieu that the false doctrine concerning the nature of a "vacation" was born; and it is easy to understand now these good men fell into this exaggeration. The young

men who were presenting themselves at these "seminaries" had spent the years of adolescence where they pleased, in whatever company and amusements that met the exigencies of the moment. Frequent moral lapses or even habits which were far from what the ecclesiastical state demanded were to be expected, and the priests in charge of the "seminaries" were obliged to attempt to give in a few months a formation, often a transformation, for which the Council of Trent had assigned ten or twelve years. The superiors were driven by this fact to concentrate all their energies on the investigation of the nature of a vocation. Thus a novel and incorrect interpretation was given to many of the scriptural text similar to the fourth verse of the fifth chapter of Saint Paul's Epistle to the Hebrews: "Neither doth any man take the honor to himself, but he that is called by God as Aron was".

Thus it will be found that a great percentage of the people and even many of the older members of the clergy conceive a vocation to the priesthood to mean a divine call addressed directly to a man's soul. God, Himself, immediately and secretly extends a personal invitation, by way of a Divine whisper to the young man in question. This divine whisper is considered so essential that it would be extremely presumptuous, if not down-right sinful, for a young man to even consider the possibility of being a priest, to say nothing about actually entering that state, were he not first to have experienced ^{of} special and immediate

calls from Almighty God. Further, the duty of a Bishop, and in his stead the directors of modern seminaries, is said to consist in the ascertaining of the real presence of this divine call as presently possessed by the candidate.

According to this view, a vocation is a mystical and untouchable thing of a divine and supernatural nature which must be treated with extreme caution, reserve, and fear lest man mis-interpret the divine decrees. The vocation then became nothing short of a private revelation to the candidate which he is constrained to obey under pain of running great risk in the matter of his eternal salvation. Since the matter is of such great import, and since imagination might deceive one, certain marks or signs have been elaborated whereby the young man and those who direct him may know whether the voice which they think they perceive is real or illusory.

Foremost among these signs is a supernatural attraction for the priesthood. This attraction is in no way comparable with the general interest which another young man may have in that occupation to which he aspires but is a quasi-mystical, strong and permanent inclination, often difficult to put out of one's mind, which draws one almost irresistable toward the priesthood. Or it may take the form of a sweet impulse implanted in the soul wherein the soul delights in all things priestly, and is inclined to pronounced piety.

Along with this all-important divine attraction the other signs include the possession of the right intention in seeking the clerical state and also the possession of those natural and supernatural gifts which would enable a man to discharge properly the sacred duties of the ministry.

It is important to notice that this theory (which in some books is called ancient, because it was formulated some three hundred years ago, and in other books more aptly named "modern" in distinction from the "traditional" or true doctrine which was formulated over nineteen hundred years ago) makes a great mystery of the entire vocation. Consider the words used: secret, mysterious, private, call by God; a sweet impulse, a secret instinct, etc. All of this has served to show a vocation in a supernatural atmosphere that repels the common man and in an effort to be reverential in this matter so strictly divine, so beyond the concerns of man, much actual harm has been done.

Among the first of the objectionable consequences that would follow were this theory true would be the denial of the distinction between the counsels and the precepts for all the arguments which have been used to prove the necessity of a divine interior call prove equally well that men are bound to follow that call. It becomes a matter of eternal salvation yet Saint Thomas tells us that a counsel is placed in the option of him to whom it is given. It is this error that has caused many

a sleepless night for individual seminarians, for their parents, and even for their directors. Am I or am I not called? What evil consequences will dog me throughout the rest of my life, if I, through a lack of generosity, fail to obey the Lord in this matter. Many considerations, bordering upon a superstition, have resulted from this mis-conception of the nature of a vocation.

This theory makes practical guidance ~~an~~ the choice of a state of life practically impossible for if the vocation consists in an eternal decree, it can never be known for certain by any human being without a special revelation. Yet it is commonly admitted that special revelations are very few, are very difficult to recognize with certainty, and are quite outside God's ordinary Providence. We can know the Will of God in a general way and may rest assured that we are acting in conformity therewith in any particular circumstance if we are sure that the proposed action is good in itself and in these circumstances and if we desire to perform it out of a right intention.¹

The most serious evils consequent to this theory however are most apt to plague the young man, who, in all innocence of "sweet impulses" and "secret whisperings" manifest at an early age, his desire to become a priest. Not unfrequently

¹ This point clearly explained by Saint Thomas, Summa Theol. I-II, q. 19, a. 10.

one of the two approaches is followed. Either the boy is taken in hand by his mother, some good nun, or even the parish priest and treated as something "not of this world". The ordinary amusements of good healthy Christian boys are denied him; a false sentimental piety is fostered - albeit unknowingly perhaps -; and effeminate traits the natural result. On the other hand, since this matter of a vocation is such a serious matter, the boy may be treated as an outcast in the mistaken notion that he must be tried by all manner of coldness, and often down-right unkindness and cruelty, so that should his claimed vocation be mere illusion, he will fall by the way side before it is too late. This most mischievous idea is fairly prevalent because it is thought that if God calls the young man, the young man has no freedom in the matter and come what may, he'll go through with it.

Yet another serious misconception resulting from this theory is that which prevents many many suitable candidates from even considering the priesthood is a state of life for themselves. Since they have never felt any interior voices, it never occurs to them that it might be possible that they could make good priests. The priesthood is too high, too holy a thing for me; and they never think of it again! No consideration of their talents, dispositions, or desires is permitted for then they would be seeking to enter where they had not been called!

The last and even possibly the most important objectionable consequence of the false theory concerning the nature of a priestly vocation of which we have been speaking is the fact that forbids the fostering of vocations by the parish priests - a duty placed upon him by the Church which we shall presently discuss.

Pour le meme motif, cette theorie porte a eliminer, a priori, tous les jeunes gens qui, demandant conseil sur l'etat de vie a embrasser, declarent n'avoir jamais pense au sacerdoce. Ils y auraient pense, se dit-on, si Dieu les y appelait.²

This theory prevents priest or parents, if followed to its logical conclusion, from suggesting the priesthood to boys who have not thought about it themselves; it prevents them still more from urging or exhorting boys who are otherwise suitable to enter the clerical state.

The modern theory is based on the assumption that God provides directly and immediately for the supply of priests in His Church. The forgiveness of sin, the celebration of sacrifice, the administration of baptism and other sacraments, the preaching of the Gospel -- all these things are committed to the Church and her ministers, but the matter of leading men to the priesthood is reserved to God Himself, who intervenes by a special Providence in the case of every priest. If this be so, then there is nothing less than presumption for any man to direct a boy's thoughts towards the priesthood if that boy has not received a divine invitation.³

It is manifestly evident that such is far from the mind or the practice and legislation of the Church. And some of these

² Joseph Lahitton, La Vocation Sacerdotale, Paris: Gabriel Beauchesne, Editeur, 1914. quatrieme edition, p. 241.

³ John Blowick, Priestly Vocation, Dublin: M.H. Gill and Son, 1932. p. 113.

conclusions are far from the mind of those who hold the theory but it is not because the conclusions are invalid, rather they have not thought through the theory which they have espoused and have not seen the inconsistencies involved.

However, these inconsistencies did appear to the minds of some of the theologians; Vermeersch questioned it critically and rejected it in his work De Religiosis Institutis Et Personis, but it was Canon Lahitton, a professor of theology in the seminary of Poyanne, France, who published, in 1909, a book entitled La Vocation Sacerdotale, in which he submitted this theory to a very exhaustive and likewise destructive criticism. As could be expected, the book caused quite a bit of discussion; so much in fact, that the matter was referred to Rome whereupon Pius X appointed a special commission of Cardinals to examine the book. This commission, in plenary session on June 20th, 1912, approved the doctrine contained in the book and thereby condemned the opposite modern theory. In fact, the commission went further and singled out three basic propositions for very special praise. Because of the importance of this question, the text of this approbation, as found in the Acta Apostolicae Sedis, vol. IV, page 485, is given here in full:

Opus praestantis Viri, Josephi Canonici LAHITTON,
cui titulus "LA VOCATION SACERDOTALE", nullo modo
reprobandum esse;

imo, qua parte adstruit:

1^o) Neminem habere unquam jus ullum ad ordinationem
antecedenter ad liberam electionem Episcopi.

2^o) Conditionem, quae ex parte Ordinandi debet attendi,
quaeque Vocatio sacerdotis appellatur, nequaquam consistere,

saltem necessario et de lege ordinaria, in interna quadam aspiratione subjecti seu invitamentis Spiritus Sancti, ad sacerdotium ineundum.

3^o) Sed contra, nihil plus in Ordinando, ut rite vocetur ab Episcopo, requiri quam rectam intentionem simul cum idoneitate in iis gratiae et naturae dotibus reposita, et per eam vitae probitatem ac doctrinae sufficientiam comprobata, quae spem fundatam faciant fore ut sacerdotii munera recte obire ejusdemque obligationes sancte servare queat:

esse egregie laudandum.

Lest it be considered that the principles upon which the traditional doctrine of the Church concerning priestly vocations are presented on our own authority, we shall give them in the exact words of Father Blowick whose book bears a Nihil Obstat and an Imprimi potest.

1. Priestly vocation falls under God's ordinary Providence. It is not dealt with by a special or extraordinary Providence which applies to it alone. The ordinary theology of divine Providence applies to vocation to a state of life, including the married state, the religious state, the priesthood, the episcopate and even the papacy. The principle lay down the general rule; we must always allow that God can, and sometimes does, intimate His will in an extraordinary manner to certain chosen individuals, for example, Samuel, Our Lady and St. Paul. These exceptional cases are instances of a special and extraordinary Providence.

2. There is, therefore, no obligation binding a candidate for the priesthood or his advisers to explore the divine will with a view to discovering an antecedent divine decree destining him for the priesthood. In fact, without a special divine revelation we cannot know of the existence of such decrees.

3. Hence there is no meaning in seeking signs of the existence of such antecedent divine decrees.

4. The only divine decree of which we can be certain is a consequent decree, that is to say, a decree by which God selected the present order after He had foreseen that certain men suitable for the priesthood would make use of the ordinary means of selecting a state of life, would correspond with actual grace, would be legitimately called to the priesthood by the Bishop, and would accept ordination.

5. There are certain qualifications which a man must possess in order to receive Orders lawfully. These qualifications must not be regarded formally as signs of

a divine decree; they are rather qualities which the Church considers to be necessary in order that a man may be able to discharge the duties of the priestly state. These qualifications are referred to as canonical suitability and they consist in sufficient knowledge and virtue.

6. The psychological process of selecting the priesthood as a state of life is the same as that employed in making any other election in life. The act of electing the priesthood is an act of free election elicited under the influence of actual graces as a result of deliberation and reflection. The ordinary theology on exciting graces applies to the question of vocation.

7. Prior to this free election neither revelation nor inspiration, nor supernatural attraction nor natural attraction, nor interior invitations of the Holy Spirit are necessary in the soul. All that is necessary for the lawful election of the priesthood is canonical suitability and right intention ¹.

These principles indicate to us that a vocation is a complex reality which may be said to consist of two elements - one external and one internal. The Bishop is the primary person concerned with the external element and the subject himself is concerned with the internal element but it is important to realize that the principal factor in both of these elements was totally neglected in the modern theory. According to the modern theory the Bishop's business was to ascertain whether or not the candidate displayed the signs of having been called by God; but in the traditional theory there is no question of calls in the past as the Bishop will do the calling when it is done and it is his call that constitutes the external and formal vocation. His duty is to ascertain whether or not the student is here and now fit for Orders; the idoneity of the candidate and ^{not} the decrees of the Divine Will is the object of his scrutiny.

1 John Blowick, op. cit., p. 117.

This call of the Bishop is the unconditional, definitive and final call given in the act of ordination. This call, which constitutes the essential part of the vocation is preceded by an act whereby he selects a certain candidate for ordination, and this act of selection in turn is preceded by an act of judgment that the candidate is canonically suitable. It is to this call that all the Scripture texts refer for it was through constituted authority, that of Moses, that Aron was called to the priesthood and in like manner we must be "called". The judgment of the Bishop is fallible and it may happen that unworthy men are called, yet the call is valid if the candidate is a baptised male; on the other hand no one can demand this call from the Bishop - no amount of sanctity constitutes a right to it.

What about the young man who is the subject of this vocation; he cannot wait for this call of the bishop; he must rather consider the other element of the one vocation - the interior or internal element. But here again this internal element is not the "sweet impulse" or divine attraction as the modern theory suggests. The selection of the priesthood, or more properly still, the determination to set about the task of fitting one's self for that state of life, is an act of free election made after due deliberation with the aid of divine grace. While it is impossible to perform any act in the process which leads to the priesthood without the aid of divine

grace, here as in the case of the Bishop, the candidate is concerned with his own suitability to the task and not God's antecedent eternal decrees.

This canonical suitability that is required comprises the possession of the right intention (a supernatural one), the possession of the required science and virtues sufficient to give moral assurance that the candidate will be equal to the work of the ministry, and lastly the absence of canonical impediments such as illegitimate birth. It is important that these qualities must be present in the candidate when he presents himself to the bishop for possible ordination but they are not integrally required for the entrance in a seminary. This may seem obvious but it is of importance because of the first requisite - the right intention. This frequently does not come until after some time in the seminary but it does not in any way mean that the boy is to be rejected for having failed to make the more mature balance of values when he is only ten, twelve, or even eighteen years old.

In the discussion of the part of the Bishop and the part of the subject in the matter of a vocation, it should be clear that God is in no way left out for it is God, who by a consequent decree, elects certain men for the priesthood and He alone who endows these certain men with the gifts which make them suitable for the clerical life. Again it is God who provides the external graces and second causes which prompt men

to think of the priesthood as a state of life; He alone gives the exciting graces which are at the beginning of the whole process of election and preparation and all the graces which enable men to prepare for the priesthood thus making themselves suitable for it. He provides, in his Providence for the call given by the bishop, for the candidate's free acceptance of it, and for his free reception of Orders. God is certainly not left out of this matter then but the fallacy of the modern theory is that they have taken many of the facts concerning the ordinary Providence of God as It applies to all vocations and free actions in this world, and have enveloped It in even greater mystery, and then applied It exclusively to the Priestly Vocation, implying at least, that God has no special care for any other walk of life.

After this discussion the correct definition of a vocation to the priesthood may be given as it was understood prior to the reformation and consequent to Lahitton's book on the subject: The divine call to the priesthood in the scriptural and canonical sense is essentially the invitation to receive the priesthood, addressed to a subject in God's name and in virtue of divine authority by the legitimate ministers of the Church.

The fundamental importance of the traditional theory is seen in the fact that it places the Divine Call to the Priesthood in its proper light; not as coming immediately from God but mediately from the power of the Sacrament of Orders in which it is consummated and from the power of jurisdiction or

or ruling power which is vested in the ministers of the Church. Thus it is evident that not only all the subjective, sentimental, and even unjust consequences which flowed from the modern theory are removed but the way is opened for the performance of the obligation of recruiting priests.

We must not labor under the illusion that the question of securing a sufficiency of priests is to be left to the zeal and good will of Catholic school boys. The Supreme Pontiff is charged with the duty of providing ministers for the whole church; each Bishop is obliged to provide his diocese with a sufficient number of priests. But our principle concern centers about the fact that all priest, particularly Parish Priests, are under an obligation arising out of the ecclesiastical law to assist actively in the recruiting of priests for the general needs of the Church, particularly the missions. Let us briefly inspect canon 1353⁴:

Dent operam sacerdotes, praesertim parochi, ut pueros, qui indicia praebeant ecclesiasticas vocationis, peculiaribus curis a saeculi contagiis arceant, ad pietatem informant, primis litterarum studis imbuant divinaeque in eis vocationis germen foveant.

It is by no means sufficient for priests to wait till they are consulted by the boys and to take no action unless they are consulted.

This canon calls for positive action for it appoints the priests as the official recruiters of the Church. The

⁴ Codex Iuris Canonici, Pars Quarta, De magisterio ecclesiastico.

Pontiff, bishops and missionary superiors are bound to employ moral diligence in procuring priests for their various departments but since the parish priests come in more immediate contact with the potential candidates the bulk of the actual burden rests upon them. It is very necessary to stress the point because of the harm done by the modern theory for as long as it was thought that God called the priest directly and immediately by speaking to his soul secretly, and that He provided for the supply of ministers in the Church immediately, it was quite intelligible that priests should not interfere in what was God's immediate concern. But once it is realized that God requires the co-operation of men in the providing of ministers for the Church the matter assumes an entirely new aspect. God acts as the universal provider by means of his ordinary providence; the priests act as the particular providers. Therefore:

Vocations (to the priesthood) must be sought out with loving care. This is one of the principal duties of parish priests, and upon its fulfilment depend to a large extent the development and spread of the Catholic religion in the United States ⁵.

The good of the young men concerned also obliges the parish priest to exercise this duty which is twofold - the seeking of fit candidate and the guidance of those when found. This calls for justice both to the boy who needs help in order that he may go on and to the boy who is not fit but due to

5 Bauscaren, Canon Law Digest I, p.648

illusions or mis-placed parental zeal, thinks he should continue striving for the morally impossible.

To aid him in this work the priest is supplied with many means. Foremost among these is prayer and the good example of his own life; sermons and instructions on the true nature of a vocation and on the real beauty of the priesthood will also do great things for the parents and the possible candidates. When it comes to individual cases, as is the ultimate objective, the priest must rely upon his own prudence and his grace of state. But as in the case of the Bishop, the priest can be mistaken; he may go to either extreme of being afraid to mention the subject to an individual boy or he may violate the boy's personal freedom by too much pressure which is out-right injustice. But granting the best of conditions the priest must rely upon totally subjective methods. Yet, due to the progress of experimental and applied psychology, there does exist a number of objective tools which the priest could use in this instance - and we hope that the foregoing exposition of the true nature and traditional conception of a vocation remove all suggestions of amazement at our audacity in suggesting the application of scientific tools to this question of priestly vocations.

Before discussing the aid which these scientific tests can give to the priests in carrying out this duty, it will be necessary to delineate briefly the nature of them for the objections to their use arise from a misconception

of either the nature of a vocation or the nature of a test. Beyond this, the interpretation of any psychological test is extremely important and unless it be correctly done, these tests can be very dangerous.

A psychological test is a scientific tool devised for the practical purpose of securing an objective measurement of a vital phenomena. The measurements are rendered comparable with one another by the standardization of the tests and the norms by which it is/corrected. Its reliability and validity are furthered or increased by the control of the conditions under which it is given and the other factors that might influence the responses given. Since man is a compound of matter and spirit, many of his activities and powers cannot be directly measured. Discontent with the extremely unreliable subjective estimates, modern psychologists have constructed various types of tests which approach these elusive powers and activities in an indirect manner but give, none-the-less, a much more reliable estimate of the existence and strength of that power.

Two reactions have development in view of these tests - both of which are completely wrong. One opinion is that it is all a waste of time for man has gotten along quite well by the use of his common sense for some three thousand years at least. All this paraphernalia is useless for half the time it tells you what you already know. The other view runs to the opposite extreme and considers the test ^{as} ~~and~~ the "solve-all" for every vocational, educational, social, or personality problem. They immediately attribute to them infallibility and consider

the raw score as an absolute needing no further consideration or interpretation.

The first is irrational because it fails to consider the great number of cases where common sense has failed due to insufficiency of knowledge. Further, conditions today are not what they were in the middle ages; with the complexity of modern living innumerable problems have posed themselves which were unknown to the middle ages. The other extreme opinion is often the cause of the first opinion for when exaggerated claims are made for the tests, the revolting party commits the same fault but in the opposite direction. The tests are not a substitute for common sense; they are an aid to it. They will not do the whole job; they merely facilitate its performance. They are but one contributing factor not the sole basis for the judgment to be taken.

With these matters understood we can come to the point pertinent to our topic. It has been stated that according to the traditional doctrine of the Church the formal element of a priestly vocation consists in the call given by the Bishop and that the internal element of the vocation concerns the fitness of the subject and not the divine decrees of God. The Bishop's part in this matter is of no further concern to us but since the main problem that presents itself to the young man, his parents and the priest who directs him, is a question of his own fitness for the clerical state, why should not these various tests of modern psychology be brought in to aid in solving

the problem? And among these tests, why not Strong's Vocational Interest Blank for Men? If a new scale were to be constructed especially for the Catholic Clergy it might be of great service in this field.

This test, as any other, will not settle once and for all the question of the vocation but it will aid the parish priests in his duty of finding suitable candidate precisely because it measures the interest of the subject and not of the vocation. For instance, were this test to be administered to the total population of a Catholic high school and then corrected according to all of the various scales to the end that each boy be given guidance in the choice of a vocation or occupation, would it not be useful to have a standardized scale by which to correct the test to see which ones among the crowd would possible be suited for the clerical life.

Again it must be recalled that this blank is a measure of one's interests; it does not cover the whole field of the candidate's canonical suitability. Other tests might well be given to ascertain his intellectual capacity, his linguistic aptitudes and ~~his~~ the general nature of his personality. But it is because interests are concerned with the end, whereas these other items are concerned with the means, that a test which would give some indication of their direction has an added importance. Other tests might tell one how efficiently the young man could do the job of preparing

himself for the formal vocation to the Priesthood but this test will give us some indication of how he would like such a life. Is not this the bigger of the two problems and often the deciding factor?

It is precisely because the priesthood and direct illusions to its various phrases are lacking that the particular value of this test supercedes a special interest test developed for this particular vocation. Much profitable work might be done with a test of this nature but it seems that the results obtained on this general interest inventory would be more valuable particularly in this instance precisely because it is indirect. By this means the young man's illusions or possibly any prejudices, are ruled out from the start. Because all the boys are taking the test he will not be under the impression that he is being lead into something as he might fear were he to be given a special test constructed with all kinds of direct reference to the priesthood. In this connection it might be well to explain what the word "vocational" in the title of the blank means lest it be mis-interpreted by a young mind.

Because this matter of interest is so important in the life of man, because it is so definitely related to his happiness in this life, and because upon it depends so greatly the amount and the direction of this life's accomplishments, because of all these consideration a standardized interest test would be of great value in discovering fit candidates for

this vocation which once entered upon by reception of Holy Orders, can never be departed from.

It has not been suggested that this test be used to discover the unfit who present themselves; it is suggested that it be used primarily to bring suitable men to light in order that the priest may begin more personal work upon them. The rejection of a young man however is an individual matter and each case must be judged as such. The blank might be serviceable in this regard but its primary importance is derived from its positive value as a means to locating the men fit for the priesthood as least as far as this matter of interests is concerned.

A serious objection seems to present itself in fact that Strong's investigations have found that the interest inventory is not very reliable before the subject is at least twenty years of age and should be used with great caution if the subject is only seventeen or eighteen. Yet the Church is desirous of having the young aspirants to the priesthood already in minor seminaries by this time so what does the test amount to? It is true that the test will justify very little prediction and indicate very little stability or permanence of interests during the adolescent age but in the United States the great majority of boys do not enter the Seminary until after the completion of their second year of college. And in our modern school system very few boys have determined the occupation upon which they will enter at the end of their

high school course so it is by no means too late to begin to speak to one who scores high on this proposed scale. He may never^{have} thought of the priesthood as a vocation for himself but the mere fact that he has scored high upon the scale is an indication that the thought of it cannot be repugnant to him. His failure to have considered it ~~thus~~ far may be entirely due to some of the false notions concerning a vocation; because he has never received the internal and immediate call from God, he may have dispensed with the idea earlier in life. There is then, plenty of use for such a test with such a scale for men in the last years of Catholic high school and throughout the four years of college.

Moreover, granted that the scale has not the validity and reliability for a subject of eight that it has for one of twenty years, is it any less reliable than his own subjective statement concerning his desire to prepare himself for the priesthood? When a boy finishes grammar school, the Church, for very good reasons, advises that he be sent to a minor seminary; but what does the boy, his parents, or the priests depend upon to encourage the young man in question - his own free election. Metaphysical certitude is not necessary nor possible but until it is experimentally proven, it cannot be claimed that such a test would be of no value even at this young age. Its value might be very relative but still positive.

2. Other practical uses of the proposed scale.

While we have not proposed that this interest test be used as an instrument of elimination nor as an entrance requirement, it does have practical uses within the seminary. The foremost among these would be its use as an instrument to aid the director of the individual young seminarian. After administration and correction, the director and his charge could go over the test together but here the main concern with the final score would be shifted to a consideration of each item listed.

The response of the subject could be compared with the weight given to the question by the criterion group of priests and its importance judged by the magnitude of the weight. Many of the items would be of little value in this work but much of the last three parts and especially the last part which concerns the "rating of present abilities and characteristics" could be very serviceable for the objective questions of the blank would give both the director and the student an easy introduction to what might be an embarrassing subject.

Over and above one's personal development, the subject could be urged to consider these interests to further his own happiness in a life associated with men who have been found to have these general interests. Again since much of his future work may be of a cooperative nature with these priests, the advantage of knowing what is of interest to them and the striving toward the acquisition of the same interests, may facilitate

much of his work. This is another field where psychological tests will not solve all problems, but where they might be a very great aid in their solution.

Because the ministry is so large, it admits of much specialization, i.e., within the vocation of the priesthood there is great need for priest educators, priest administrators, and priests interested in social work. Yet all priests are not capable of doing all these various tasks. The Vocational Interest Blank for Men might be of great service in this regard for the secondary interests of each candidate might be studied and used to great advantage by the Rector of Seminaries in advising the Bishop on his post-ordination assignments. The blank might be used to even greater advantage in the religious orders where there is also a great number of assignments to be made. Seemingly, a priest should be most effective doing that for which he is best suited and that in which he is most happy. Because the young cleric or the young scholastic is often far removed from him who will make his assignment, this blank might be of great service in giving that superior something more than subjective estimates upon which to base his decision.

This fifth chapter has seen a consideration of the false and true theory of a vocation to the priesthood by explaining the fact that it is the call of the Bishop that formally constitutes a vocation whereas the experience of an internal direct call from God is in no wise necessary. It was pointed out that this doctrine advanced by Canon Lahitton has been given Papal approbation. This being the case, it has been suggested that the interest inventory of Strong be used in the discovery of suitable candidates as well as for the candidates private direction in the seminary and as a basis for his appointment after ordination.

By the exercise of his free will, man may exert deliberate control over his actions; herein lies his dignity, his privilege, and his greatest responsibility. This power to control his actions, is a power to strive, to se-k, to acquire. In scholastic language this power is termed appetative and is said to reside principally in the rational part of man's nature and secondarily in the senses. The rational or intellectual appetite is called the will and the sense appetites are the passions. As the intellect works with the senses in the acquisition of knowledge so the will and the passions work together in the acquisition of desired goods. This working together, however, is not always harmonious because of the disorder and exaggerated demands which the passions frequently make.

Within the total complexus of this appetative activity is the phenomena of interest whereby the agent enjoys the experience and strives for its repetition. Thus the sense appetites contribute the pleasantness of feeling which is the dominate element in the interest during its static state while the will gives to it that formality which makes it more than a pleasant feeling. The notion of interest, even in the static state, must include a vital but dormant driving power, which, given the required circumstances, will immediately awaken into dynamic striving for the good desired. The one nature of interest then, comprises both a static and a dynamic state; these states may be referred to as the dispositional and actual

interests as they stand to human activity as both cause and effect.

It is in this static state that interests lend themselves most readily to measurement but it is because of dynamic possibilities that they are such an important factor in human activity. Unlike ability which points to efficiency, interest points to satisfaction, to happiness.

Therefore educators and industrialists have given much time and thought to the problem of interest measurement and have developed and standardized the interest inventory. By means of this inventory, a large sample of those objects and circumstances which have been found to cause a pro or con reaction is presented to the subject in order that he may indicate his reaction. Three responses are generally admitted - like, dislike, or indifferent. These responses are translated into quantitative values so that when totaled, a more valid notion of the subject's interest in the field for which he is being tested may be obtained. By such procedure it has been found that occupations may be distinguished on the basis of the common interests of those engaged in them.

The Catholic priesthood, however, is not an occupation for the priest gives up much of his independence and denies himself certain personal rights in order that he might do whatever is expected of him for the eternal welfare of others. He is one taken from among men and ordained for men in the things that appertain to God. Yet it is precisely because he is ordained

for men that his vocation includes such a wide variety of activities. It is these activities in the educational, social and human sphere that we would measure and not his activities in those things that apertain directly to God, i.e., his Mass, Divine Office, the administration of the Sacraments, etc.

Moreover, it is because the priest remains a man that the phenomena of interests play the same important role in the amount and direction of his accomplishments in the ministry that they do in the success of those engaged in other vocations or occupations. For these reasons, it is both feasible and useful to study the interests of the Catholic clergy.

The most apt instrument for this purpose would seem to be the Vocational Interest Blank for Men constructed by Edward K. Strong Jr., of Stanford University of California, U.S.A. This interest inventory presents the subject with four hundred objects or situations which have been found to have a vocationally discriminative value. The inventory is general but the scoring is particular in that the responses for criterion groups of several occupations have been tabulated and weighed against the responses for men in general. Thus it is possible to administer the test once to a subject and then score it according to thirty-some different occupations. Scoring keys or scales have also been constructed for very groups of occupations which have a high correlation of interests. Thus we have the Group V or "Moral Uplift" scale which includes the following occupations: social science teacher, minister, personnel manager, Y.M.C.A. secretary, Y.M.C.A. physical director, and city school superintendent.

As no scale exists for the Catholic clergy, it was desired to try both the "Moral Uplift" scale - the genus of occupations to which it would seem that they theoretically belonged - and the Minister scale the species which seemed the closes to them, being both churchmen. For this experiment 157 Seminararians, the greater percentage of whom were sub-deacons, were asked to take the test. The results showed that 73% rated an A upon the group V scale, whereas only 29% obtained an A rating on the Minister scale. Thus it is evident that the interest of the Catholic clergy can be measured but the Minister scale is not the specific scale with which to do it. In other words, the difference in the interests of the Catholic and Protestant clergy is such that their scale cannot be used interchangeably. Furthermore, since these seminararians passed the Group V scale in such a high percentage, we may conclude that not only is the priestly vocation within the "Moral Uplift" group **but** also that a specific scale for the priesthood is feasible. If it were impossible to measure the interests of this group, their results would not have been anywhere nearly so normally distributed.

The utility of a new scale exclusively for the Catholic clergy is immediately evident provided one understands the true nature of a priestly vocation on the one hand, and the true value of a psychological test on the other. A vocation, according to the exposition of the traditional doctrine of the Church by Canon Lahitton which bears Papal approval, is

not an interior direct call from Almighty God but rather, it is the mediate call of God through the Bishop. Rather than scrutinizing the divine Will, it is the mental, moral, and physical aptitudes of the candidate that is of concern to the Bishop, the spiritual director, the directors of seminaries and the young man himself. Therefore, then, there is nothing to prevent an interest test's being used to discover potential candidates if one understands well that an interest test, like any other psychological test is not an absolute yielding metaphysical certitude.

It was pointed out that this interest inventory could be rendered very serviceable in the private direction of the young man in the seminary pointing out to him the interests which he might well strive to acquire in order that he might find the companionship of other priests more congenial. The task of post-ordination assignments might also be facilitated and perfected by the use of this blank with a study of the subject's secondary interest so that he might be more effectively placed.

In conclusion it might be suggested that when the proposed scale becomes a fact, many interesting and profitable studies would be possible. For instance, the interests of secular and religious could be compared to see if there is any appreciable difference. The findings might have valuable information to offer to vocational guidance. The study of the secondary interests of the clergy would also be interesting, i.e., suppose two priests, one engaged in

educational work, another in administration. Will their common interests as priests be greater than their distinctive interests in their separate fields? In other words, would a priest educator have more interests in common with a lay educator or another priest regardless of the type of ministry he is doing? Yet another investigation might be made studying the effect of the interests of the father of the young priest upon the secondary trend of the priest for the father of a priest might be most anything but what his son is. These and numerous other investigations might be made were we to have a scale for the Catholic clergy with which to correct the Vocational Interest Blank of E.K. Strong.

F I N I S

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An extremely practical guide-book for the young priest.

Lahitton, Joseph, La Vocation Sacerdotale. Traite Theorique et Pratique, Paris, Gabriel Beauchesne, 1914 XVI-527 pages.

The classic and authorized book on the nature of a priestly vocation. The foundation of our chapter on the nature of a vocation.

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A discussion of the natural and supernatural mission of priests.

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Strong, Edward K. Jr., Vocational Interests of Men and Women, Stanford University, California, Stanford University Press, 1943, XXIX-746 pages.

A complete survey of the investigations and their results made by Strong and his collaborators with particular stress upon that done in the last twelve years - the period not covered by Fryer. The principle source book for our information concerning Strong and his blank.

-----, Manual for Vocation Interest Blank for Men, Stanford University, California, Stanford University Press, 1938, 16 pages.

Concise direction for the administration and interpretation of the interest inventory.

APPENDIX A

VOCATIONAL INTEREST BLANK FOR MEN (Revised)

VOCATIONAL INTEREST BLANK FOR MEN (Revised)By **EDWARD K. STRONG, JR.***Professor of Psychology, Stanford University*Published by **STANFORD UNIVERSITY PRESS**, Stanford University, California

It is possible with a fair degree of accuracy to determine by this test whether one would like certain occupations or not. The test is not one of intelligence or school work. It measures the extent to which one's interests agree or disagree with those of successful men in a given occupation.

Your responses will, of course, be held strictly confidential.

Date.....

Name..... 2. Age..... 3. Sex.....

Address to which correspondence should be sent.....

If you are still attending school or expect to return to school, answer items 5-12; if you have left school, answer items 13-20.

Any additional remarks may be entered at 21.

Grade I am now in: Grammar School 1 2 3 4 5 6 7 8 High School 1 2 3 4 College 1 2 3 4 5 6 7
(PUT A CIRCLE AROUND APPROPRIATE GRADE)

School grade I expect to complete.....

School subjects I am now most interested in.....

School subjects I expect to specialize in later on.....

Occupation I am planning to enter..... 10. Sure of this..... Not sure.....

Jobs I have been employed at (e.g., clerical, retail selling, farming, giving number of months employed at each).....

Occupations I have formerly considered entering.....

To be Answered by Those Who Have Left School

Last grade you finished in school (e.g., Grammar 6th, High School 2nd, College 4th).....

What technical or business courses have you taken? (Underline those you finished).....

Occupation (e.g., Carpenter)..... 16. Years of experience in it.....

Just what do you do?.....

Why did you select the above occupation?.....

What occupations, other than your present one, have you at one time or another engaged in?.....

What occupations, if any, have you in mind entering? Why?

Remarks

Part I. Occupations. Indicate after each occupation listed below whether you would like that kind of work or Disregard considerations of salary, social standing, future advancement, etc. Consider only whether or not you would do what is involved in the occupation. You are not asked if you would take up the occupation permanently, but merely whether or not you would enjoy that kind of work, regardless of any necessary skills, abilities, or training which you may not possess.

Draw a circle around L if you like that kind of work

Draw a circle around I if you are indifferent to that kind of work

Draw a circle around D if you dislike that kind of work

Work rapidly. Your first impressions are desired here. Answer all the items. Many of the seemingly trivial and irrelevant items are very useful in diagnosing your real attitude.

1 Actor (not movie)	L	I	D	46 Jeweler	L	I
2 Advertiser	L	I	D	47 Judge	L	I
3 Architect	L	I	D	48 Labor Arbitrator	L	I
4 Army Officer	L	I	D	49 Laboratory Technician	L	I
5 Artist	L	I	D	50 Landscape Gardener	L	I
6 Astronomer	L	I	D	51 Lawyer, Criminal	L	I
7 Athletic Director	L	I	D	52 Lawyer, Corporation	L	I
8 Auctioneer	L	I	D	53 Librarian	L	I
9 Author of novel	L	I	D	54 Life Insurance Salesman	L	I
10 Author of technical book	L	I	D	55 Locomotive Engineer	L	I
11 Auto Salesman	L	I	D	56 Machinist	L	I
12 Auto Racer	L	I	D	57 Magazine Writer	L	I
13 Auto Repairman	L	I	D	58 Manufacturer	L	I
14 Aviator	L	I	D	59 Marine Engineer	L	I
15 Bank Teller	L	I	D	60 Mechanical Engineer	L	I
16 Bookkeeper	L	I	D	61 Mining Superintendent	L	I
17 Building Contractor	L	I	D	62 Musician	L	I
18 Buyer of merchandise	L	I	D	63 Music Teacher	L	I
19 Carpenter	L	I	D	64 Office Clerk	L	I
20 Cartoonist	L	I	D	65 Office Manager	L	I
21 Cashier in bank	L	I	D	66 Orchestra Conductor	L	I
22 Certified Public Accountant	L	I	D	67 Pharmacist	L	I
23 Chemist	L	I	D	68 Photo Engraver	L	I
24 Civil Engineer	L	I	D	69 Physician	L	I
25 Civil Service Employee	L	I	D	70 Playground Director	L	I
26 Clergyman	L	I	D	71 Poet	L	I
27 College Professor	L	I	D	72 Politician	L	I
28 Consul	L	I	D	73 Printer	L	I
29 Dentist	L	I	D	74 Private Secretary	L	I
30 Draftsman	L	I	D	75 Railway Conductor	L	I
31 Editor	L	I	D	76 Rancher	L	I
32 Electrical Engineer	L	I	D	77 Real Estate Salesman	L	I
33 Employment Manager	L	I	D	78 Reporter, general	L	I
34 Explorer	L	I	D	79 Reporter, sporting page	L	I
35 Factory Manager	L	I	D	80 Retailer	L	I
36 Factory Worker	L	I	D	81 Sales Manager	L	I
37 Farmer	L	I	D	82 School Teacher	L	I
38 Floorwalker	L	I	D	83 Scientific Research Worker	L	I
39 Florist	L	I	D	84 Sculptor	L	I
40 Foreign Correspondent	L	I	D	85 Secretary, Chamber of Commerce ..	L	I
41 Governor of a State	L	I	D	86 Secret Service Man	L	I
42 Hotel Keeper or Manager	L	I	D	87 Ship Officer	L	I
43 Interior Decorator	L	I	D	88 Shop Foreman	L	I
44 Interpreter	L	I	D	89 Social Worker	L	I
45 Inventor	L	I	D	90 Specialty Salesman	L	I

Part I. Occupations, continued.

1 Statistician	L	I	D
2 Stock Broker	L	I	D
3 Surgeon	L	I	D
4 Toolmaker	L	I	D
5 Traveling Salesman	L	I	D
6 Typist	L	I	D
7 Undertaker	L	I	D
8 Watchmaker	L	I	D
9 Wholesaler	L	I	D
10 Worker in Y.M.C.A., K. of C., etc...	L	I	D

Part II. School Subjects. Indicate as in Part I your interest when in school.

1 Algebra	L	I	D
2 Agriculture	L	I	D
3 Arithmetic	L	I	D
4 Art	L	I	D
5 Bookkeeping	L	I	D
6 Botany	L	I	D
7 Calculus	L	I	D
8 Chemistry	L	I	D
9 Civics	L	I	D
10 Dramatics	L	I	D
11 Economics	L	I	D
12 English Composition	L	I	D
13 Geography	L	I	D
14 Geology	L	I	D
15 Geometry	L	I	D
16 History	L	I	D
17 Languages, ancient	L	I	D
18 Languages, modern	L	I	D
19 Literature	L	I	D
20 Mathematics	L	I	D
21 Manual Training	L	I	D
22 Mechanical Drawing	L	I	D
23 Military Drill	L	I	D
24 Music	L	I	D
25 Nature Study	L	I	D
26 Philosophy	L	I	D
27 Physical Training	L	I	D
28 Physics	L	I	D
29 Psychology	L	I	D
30 Physiology	L	I	D
31 Public Speaking	L	I	D
32 Shop work	L	I	D
33 Sociology	L	I	D
34 Spelling	L	I	D
35 Typewriting	L	I	D
36 Zoölogy	L	I	D

Part III. Amusements. Indicate in the same manner as in Part I whether you like the following or not. If in doubt, consider your most frequent attitude. *Work rapidly.* Do not think over various possibilities. Record your first impression.

137 Golf	L	I	D
138 Fishing	L	I	D
139 Hunting	L	I	D
140 Tennis	L	I	D
141 Driving an automobile.....	L	I	D
142 Taking long walks.....	L	I	D
143 Boxing	L	I	D
144 Chess	L	I	D
145 Poker	L	I	D
146 Bridge	L	I	D
147 Observing birds (nature study)....	L	I	D
148 Solving mechanical puzzles.....	L	I	D
149 Performing sleight-of-hand tricks...	L	I	D
150 Collecting postage stamps.....	L	I	D
151 Drilling in a company.....	L	I	D
152 Chopping wood	L	I	D
153 Amusement parks	L	I	D
154 Picnics	L	I	D
155 Excursions	L	I	D
156 Smokers	L	I	D
157 "Rough house" initiations	L	I	D
158 Conventions	L	I	D
159 Full-dress affairs	L	I	D
160 Auctions	L	I	D
161 Fortune tellers	L	I	D
162 Animal zoos	L	I	D
163 Art galleries	L	I	D
164 Museums	L	I	D
165 Vaudeville	L	I	D
166 Musical comedy	L	I	D
167 Symphony concerts	L	I	D
168 Pet canaries	L	I	D
169 Pet monkeys	L	I	D
170 Snakes	L	I	D
171 Sporting pages	L	I	D
172 Poetry	L	I	D
173 Detective stories	L	I	D
174 "Time"	L	I	D
175 "Judge"	L	I	D
176 "New Republic"	L	I	D
177 "System"	L	I	D
178 "National Geographic Magazine"...	L	I	D
179 "American Magazine"	L	I	D
180 "Popular Mechanics"	L	I	D
181 "Atlantic Monthly"	L	I	D
182 Educational movies	L	I	D
183 Travel movies	L	I	D
184 Social problem movies.....	L	I	D
185 Making a radio set.....	L	I	D

Part IV. Activities. Indicate your interests as in Part I.

186	Repairing a clock.....	L	I	D
187	Adjusting a carburetor.....	L	I	D
188	Repairing electrical wiring.....	L	I	D
189	Cabinetmaking	L	I	D
190	Operating machinery	L	I	D
191	Handling horses	L	I	D
192	Giving "first aid" assistance.....	L	I	D
193	Raising flowers and vegetables.....	L	I	D
194	Decorating a room with flowers.....	L	I	D
195	Arguments	L	I	D
196	Interviewing men for a job.....	L	I	D
197	Interviewing prospects in selling...	L	I	D
198	Interviewing clients	L	I	D
199	Making a speech.....	L	I	D
200	Organizing a play	L	I	D
201	Opening conversation with a stranger	L	I	D
202	Teaching children	L	I	D
203	Teaching adults	L	I	D
204	Calling friends by nicknames.....	L	I	D
205	Being called by a nickname.....	L	I	D
206	Meeting and directing people.....	L	I	D
207	Taking responsibility	L	I	D
208	Meeting new situations.....	L	I	D
209	Adjusting difficulties of others.....	L	I	D
210	Drilling soldiers	L	I	D
211	Pursuing bandits in sheriff's posse..	L	I	D
212	Doing research work.....	L	I	D
213	Acting as yell-leader.....	L	I	D
214	Writing personal letters.....	L	I	D
215	Writing reports	L	I	D
216	Entertaining others	L	I	D
217	Bargaining ("swapping")	L	I	D
218	Looking at shop windows.....	L	I	D
219	Buying merchandise for a store.....	L	I	D
220	Displaying merchandise in a store..	L	I	D
221	Expressing judgments publicly regardless of criticism.....	L	I	D
222	Being pitted against another as in a political or athletic race.....	L	I	D
223	Methodical work	L	I	D
224	Regular hours for work.....	L	I	D
225	Continually changing activities.....	L	I	D
226	Developing business systems.....	L	I	D
227	Saving money	L	I	D
228	Contributing to charities.....	L	I	D
229	Raising money for a charity.....	L	I	D
230	Living in the city.....	L	I	D
231	Climbing along edge of precipice...	L	I	D
232	Looking at a collection of rare laces.	L	I	D
233	Looking at a collection of antique furniture	L	I	D

Part V. Peculiarities of People. Record your first impression. Do not think of various possibilities or of exceptional cases. "Let yourself go" and record the feeling that comes to mind as you read the item.

234	Progressive people	L	I
235	Conservative people	L	I
236	Energetic people	L	I
237	Absent-minded people	L	I
238	People who borrow things.....	L	I
239	Quick-tempered people	L	I
240	Optimists	L	I
241	Pessimists	L	I
242	People who are natural leaders.....	L	I
243	People who assume leadership.....	L	I
244	People easily led.....	L	I
245	People who have made fortunes in business	L	I
246	Emotional people	L	I
247	Thrifty people	L	I
248	Spendthrifts	L	I
249	Talkative people	L	I
250	Religious people	L	I
251	Irreligious people	L	I
252	People who have done you favors...	L	I
253	People who get rattled easily.....	L	I
254	Gruff men	L	I
255	Foreigners	L	I
256	Sick people	L	I
257	Nervous people	L	I
258	Very old people.....	L	I
259	Cripples	L	I
260	Side-show freaks	L	I
261	People with gold teeth.....	L	I
262	People with protruding jaws.....	L	I
263	People with hooked noses.....	L	I
264	Blind people	L	I
265	Deaf mutes	L	I
266	Self-conscious people	L	I
267	People who always agree with you..	L	I
268	People who talk very loudly.....	L	I
269	People who talk very slowly.....	L	I
270	People who talk about themselves...	L	I
271	Fashionably dressed people.....	L	I
272	Carelessly dressed people.....	L	I
273	People who don't believe in evolution	L	I
274	Socialists	L	I
275	Bolshevists	L	I
276	Independents in politics.....	L	I
277	Men who chew tobacco.....	L	I
278	Men who use perfume.....	L	I
279	People who chew gum.....	L	I
280	Athletic men.	L	I

VI. Order of Preference of Activities. Indicate which three of the following ten activities you would enjoy most by checking (✓) opposite them in column 1; also indicate which three you would enjoy least by checking opposite them in column 3. Check the remaining four activities in column 2.

- | | 1 | 2 | 3 | |
|----|-----|-----|-----|--|
| 1 | () | () | () | Develop the theory of operation of a new machine, e.g., auto |
| 2 | () | () | () | Operate (manipulate) the new machine |
| 3 | () | () | () | Discover an improvement in the design of the machine |
| 4 | () | () | () | Determine the cost of operation of the machine |
| 5 | () | () | () | Supervise the manufacture of the machine |
| 6 | () | () | () | Create a new artistic effect, i.e., improve the beauty of the auto |
| 7 | () | () | () | Sell the machine |
| 8 | () | () | () | Prepare the advertising for the machine |
| 9 | () | () | () | Teach others the use of the machine |
| 10 | () | () | () | Interest the public in the machine through public addresses |

Indicate in the same way what you consider are the three most important factors affecting your work; also the three least important factors. Check the remaining four items in column 2. Be sure you have marked three items under 1, three items under 3, and four items under 2.

- | | 1 | 2 | 3 | |
|----|-----|-----|-----|---|
| 1 | () | () | () | Salary received for work |
| 2 | () | () | () | Steadiness and permanence of work |
| 3 | () | () | () | Opportunity for promotion |
| 4 | () | () | () | Courteous treatment from superiors |
| 5 | () | () | () | Opportunity to make use of all one's knowledge and experience |
| 6 | () | () | () | Opportunity to ask questions and to consult about difficulties |
| 7 | () | () | () | Opportunity to understand just how one's superior expects work to be done |
| 8 | () | () | () | Certainty one's work will be judged by fair standards |
| 9 | () | () | () | Freedom in working out one's own methods of doing the work |
| 10 | () | () | () | Co-workers—congenial, competent, and adequate in number |

Indicate in the same way the three men you would most like to have been; also the three you would least like to have been. Check the remaining four men in column 2.

- | | 1 | 2 | 3 | |
|----|-----|-----|-----|--------------------------------|
| 1 | () | () | () | Luther Burbank, "plant wizard" |
| 2 | () | () | () | Enrico Caruso, singer |
| 3 | () | () | () | Thomas A. Edison, inventor |
| 4 | () | () | () | Henry Ford, manufacturer |
| 5 | () | () | () | Charles Dana Gibson, artist |
| 6 | () | () | () | J. P. Morgan, financier |
| 7 | () | () | () | J. J. Pershing, soldier |
| 8 | () | () | () | William H. Taft, jurist |
| 9 | () | () | () | Booth Tarkington, author |
| 10 | () | () | () | John Wanamaker, merchant |

Indicate in the same way the three positions you would most prefer to hold in club or society; also the three you least prefer to hold. Check the remaining four in column 2.

- | | 1 | 2 | 3 | |
|----|-----|-----|-----|-----------------------------------|
| 1 | () | () | () | President of a Society or Club |
| 2 | () | () | () | Secretary of a Society or Club |
| 3 | () | () | () | Treasurer of a Society or Club |
| 4 | () | () | () | Member of a Society or Club |
| 5 | () | () | () | Chairman, Arrangement Committee |
| 6 | () | () | () | Chairman, Educational Committee |
| 7 | () | () | () | Chairman, Entertainment Committee |
| 8 | () | () | () | Chairman, Membership Committee |
| 9 | () | () | () | Chairman, Program Committee |
| 10 | () | () | () | Chairman, Publicity Committee |