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## The Psychological Testing of Seminarians

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# The Psychological Testing of Seminarians

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WAYLAND S. MANDELL and GEORGE HILL HODEL

## PART I

(Dean Mandell)

### The Objectives and Rationale of a Testing Program

The psychological testing of theological students is a larger topic than one would choose to present without apprehension. Experience with testing programs of various kinds among college and university students, industrial and business personnel, government employees, and the armed forces in various countries is of wide range and has been gained over a considerable period of years. Certain forms of psychological tests growing out of the studies of Binet have been used since 1901, and advances in other forms of testing such as occupational tests, self-administered personal inventories and projective tests have since developed and been used increasingly. The use of established testing techniques for theological students is a more recent development. In a report entitled *The Advancement of Theological Education*, by Richard Niebuhr, Daniel Williams, and James Gustafson, it is stated that half of the theological seminaries recognized by the American Association of Theological Schools use no form of testing at all, and that half of them do use testing. Of those schools typical enough to war-

rant special study in this report, which numbered 36, 20 had adopted testing programs.<sup>1</sup> Although theological schools were latecomers, cautious and hesitant, in adopting testing programs of various kinds, the trend now is in the direction of testing.

Not much accurate and significant material is presently available regarding the types of tests used in the seminaries, with the exception of a study made by the Rev. Elmer G. Million of the National Council of Churches in the United States in 1954. In 1956, a study was undertaken by the Educational Testing Service, with funds provided by the Lilly Foundation, in an attempt to correlate impressions regarding the value and results of theological testing programs. It is of interest, too, that there is no clear definition as to what theological seminaries as a group are specifically testing for.

The program of testing at St. Andrew's Theological Seminary (Episcopalian) began with few preconceptions, or with as few as possible. The approach was essentially conservative for two reasons: (1) The dean and faculty were unfamiliar with testing programs, and they questioned the validity of testing in an area of such sensitivity as vocation to the priesthood. (2) The faculty were for the most part foreigners (Americans) and were hesitant to embark upon an unfamiliar course in a Philippine situation with programs which were essentially Western in origin.

The thought was expressed from time to time among the faculty that, since testing was all the rage, or was rapidly becoming so, some program should be adopted. There was the fear, seldom expressed, of risking the opprobrium of being considered old-fashioned, a poor reason. The view which carried the day was one of watchful waiting until the need for testing was more apparent and the purposes were more clearly defined.

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<sup>1</sup> H. Richard Niebuhr, Daniel Day Williams, James M. Gustafson: *The Advancement of Theological Education* (New York: Harper and Brothers, 1957), p. 15.

Increasingly, since 1946, the need for the assistance of methods of evaluation of personality became evident as familiarity with the situation increased. The movement in the direction of testing centered about the following observations:

(1) The correlation between a student's performance in high school, according to his transcript, and his performance in seminary was not as high as it was (perhaps naively) expected to be. This situation was accounted for in three ways:

a) A disparity of standards in many high schools evidently existed, sufficient to cast doubt on the dependability of high school grades as a basis for academic prediction in a theological seminary.

b) The evaluation of a student's scholastic performance in many high schools could not be depended upon at all as a basis for selection nor as a basis for prediction of performance in the seminary.

c) Other factors, it was realized, aside from intellectual ability, as judged from performance, either prior to entering the seminary or after admission, might have a bearing upon the student's performance in the seminary. It was noted that some students performed better scholastically than their high school or university records indicated, and a greater number performed more poorly than their previous academic record indicated.

(2) The reliability of recommendations for admission from the parish priest, the mayor or the chief of police of a municipality, the principal of a school or a teacher, or a prominent layman had to be discounted. It was not so much that they were erroneous, but that they said so little. Usually recommendations from the clergy are limited to an applicant's faithful attendance at mass, participation in parish activities, and avoidance of open sins. Secular authorities are frequently content to say that the applicant has committed no notorious crime. Little or nothing is said of an aspirant's intellectual abi-

lity, general maturity, social adjustment, or emotional stability.

(3) The aspirant's own informal presentation of himself and his expressed motives are of almost no value in assessing his qualifications. The aspirant soon learns what the seminary committee on admissions wants to hear.

(4) Experience has shown over a period of years that losses in vocation within the seminary raise serious questions. Again, one can only speak of a local situation in a particular ecclesiastical environment. The problem would perhaps be viewed differently and resolved differently in another religious denomination or communion.

Loss of vocation, over a period of nine years, was computed at 22% of the number of students admitted. It should not be assumed that losses should never occur, but the questions which arise are: Are these losses excessively high? Can they to some extent be overcome? What reasons lie behind them?

Roughly, loss of vocation or voluntary or involuntary dismissal from the seminary falls into several categories:

(1) A student's poor scholastic ability, springing from lack of native ability or faculty preparation.

(2) A student's indication of a sense of incompatibility with his vocation, which may show itself in numerous ways, such as being impelled (consciously or unconsciously) to fail his courses, or to be troublesome to the administration or fellow-students.

(3) A student's inability to adjust to a new and radically different intellectual, social and cultural environment. A layman in the field of psychiatry should pause before concluding in haste or defining with precision the reasons lying behind this situation, although it is presumed that a gathering of this kind would be keenly interested in conclusions looking toward clearly delineated remedies. However, an attempt must be made to understand and to diagnose, insofar as possible. It

would seem that reasons for failure of this kind fall into three possible classifications:

a) Some few students might well be poor risks in any situation, due to intellectual or emotional handicaps.

b) Others might live useful lives in other situations and environments less strenuous intellectually and less exacting morally and spiritually.

c) Still others lacking in adjustment in one way or another, if the handicap were discovered, might be assisted psychologically and spiritually to make the adjustment.

In the course of one year alone, the number of students who were subjected to nervous tension of sufficient intensity to warrant treatment brought to the attention of the administration the seriousness of the situation, both from the point of view of the individual himself and the responsibility of the administration to the church in more careful selection of students. The financial strain on all concerned would have more than paid for a psychological testing program for all entering students.

The first steps taken to meet the difficulties outlined under the heading "Loss of Vocation" were conservative, and in effect turned out to be half-measures. An intelligence test and an aptitude test were given to all entering students. At the same time the academic requirements for entrance were raised. The net result of these steps was a slight lowering of academic failures and no more. The basic problem of inner personality conflict and stress, and possible adjustment, and the discovery and use of potential resources of students remained unresolved. Therefore, a program of psychological testing which would evaluate intellectual ability, aptitude, emotional stability and if possible sincerity of vocation was projected. That program can best be described by Dr. Hodel, whose paper follows this one.

Before summarizing its purpose, a word should be said as to what psychological testing of seminarians is *not* designed to do.

Psychological testing is not a testing of vocation in the theological sense as distinct from occupation. A great deal more research needs to be done in the area of psychological indications of what theology knows as vocation, its conditions, its hazards and its growth — an unexplored and most difficult area for research.

The adoption of a testing program does not necessarily suggest or indicate preoccupation with test results, to the exclusion of appreciation of the whole man or as much of him as we can know. An example of such preoccupation is illustrated by a story told by the Rev. Thomas J. Big-ham, Jr. professor at the General Theological Seminary in New York City. He related that a young woman at a party given by a psychoanalyst came up to him and said "Do you know what that man said to me?" When she was asked what man and what he said, she related that she had gone up to an outstanding psychologist present and made the remark that she had once seen him professionally. With a blank, but somewhat apologetic look, he said, "I am sorry, I don't remember your face," then adding somewhat brightly, "but I remember your Rorschach ever so well." This story whether apocryphal or not and for what it is worth illustrates that an approach which would give up the man for a set of test-results in a seminary or anywhere would be unworthy of a good psychologist and of any serious approach to man.

Richard Niebuhr comments that most seminaries with programs of testing emphasize the experimental nature of their use, and that they better serve the purposes of counseling than those of admissions.<sup>2</sup> That testing serves the purposes of counseling, few would deny, but our experience, although limited, bears the contention that testing serves well the purposes of admission. A one-sided view of the purposes of tests for admission is sometimes stressed, namely, that the purpose chiefly is to "screen out". Experience shows that the purpose is to "screen in" as well. In doubtful cases of admission, as many students are screened in as are screened out.

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<sup>2</sup> *Ibid.*, p. 179.

Testing as an aid to counseling serves several useful purposes. In the first place, it is generally agreed that administration of the tests themselves is often of therapeutic value. Discussion of the test results with the person tested often leads to new insights. If a competent counselor is available, a member of the staff of an institution, the test results provide a basis for assistance to the individual as need arises. In addition, if difficulties of a more serious nature arise in the life of a student, the difficulty, with testing results at hand, may be more easily detected, and, if professional advice is indicated, the student may be given help as early as possible.

Purposes of testing may be summarized in another way:

1) Testing assists the administration, the church and the student in evaluating the student more quickly, precisely and fully than scholastic records, letters of recommendation, and prophetic pronouncements of ecclesiastical authority, which are often highly subjective, are able to do. It would be admitted that a system of theological education which places an aspirant in a lower school or minor seminary might provide through day-to-day observation over a period of years as authentic a picture of a man as might be learned as a result of testing, but the process would be longer and more costly.

2) What information and insights into personality are to be looked for? An answer to this question is difficult, but an attempt should be made. (a) A man's intellectual ability, aside from performance, is of interest to authority and the church. (b) What a man thinks of himself as he is assisted in his thinking by a trained interviewer is of importance. (c) Projective tests of various kinds which probe deeply into the inner functioning of personality reveal strengths, weaknesses, reactions to stress, and resources.

The uses of the results of testing have already been mentioned briefly. Here it might be appropriate to indicate that in testing one is not looking for an *ideal* clerical type or a common denominator of all clerical personalities. No one really knows who that would be or what his definitive make-up

would be. There are perhaps as many varieties of personality patterns among the clergy as among men anywhere. It is also known that a wide variety of occupational patterns are needed among the clergy. The results of testing, therefore, should be interpreted broadly. One wonders how a St. Jerome or a Curé d'Ars would have fared in testing? Interestingly enough, the latter was nearly "screened out" of the priesthood by the traditional methods of selection in his day.

In summary, the chief objective which is to be sought in this particular situation through psychological testing is knowledge of the aspirant which can be used for the purposes of (1) admission, which includes "screening out" or "screening in" with the hope of gaining predictive information on those who are "screened in", and (2) counseling, whether it be psychological, or spiritual, or both.

Underlying the whole approach to testing of theological students is not an emphasis on technique for its own sake, nor a passion for the new. The emphasis is spiritual from beginning to end. Dr. Bigham in the *Bulletin of the General Theological Seminary* concludes, "The psychologist is not God, nor is the Church God, but under God the Church with the help of psychology must make the choices and decisions."<sup>3</sup>

The techniques of testing which are being used in the particular situation described, and the corroborative value of testing will be discussed by Dr. Hodel.

## PART II

(Dr. Hodel)

### Test Techniques, Results, and Correlations

It has been some four years since Dean Mandell first took up with us, at The Psychological Center, this question as to

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<sup>3</sup> Thomas H. Bigham, Jr., "The Psychological Examination of Theological Students," *Bulletin of the General Theological Seminary*, May 1958.

testing of applicants for admission to St. Andrew's Theological seminary. We studied the problem, discussed it in our staff meetings, and submitted our recommendations for an evaluation program. The purpose of the program was to produce information which would be of value to the dean and faculty of the Seminary in assessing the qualifications of each applicant, and in defining his general personality structure, with its strengths and weaknesses, and its own unique character.

Actually, we were already familiar with certain aspects of the problem, through direct clinical experience. Over the years, a number of seminarians had been referred to The Psychological Center for study, or for treatment, because of mental and emotional difficulties. In some cases the disability was of quite severe degree.

In retrospect, as we reviewed these cases, the question arose: Would it have been possible to have detected these problems through an adequate program of testing? And might it have been possible, too, to have done some preventive work, so as to cope with the problems before they became acute and disabling, in the seminary situation?

We felt, as did the Seminary, that the answer to these questions was to be found in the affirmative. The applicant for admission whose personality was truly incompatible with the demands of seminary life, and of the priesthood, *could* be identified and screened out. The seminarian who is likely to have serious difficulties in adjustment, but whose inner resources are adequate, could be helped—psychologically as well as spiritually. There was a practical consideration, too, which Dean Mandell has mentioned. The financial strain—the cost of diagnosing and treating the serious problem cases— would have more than paid for a testing program for all entering students.

We, as psychiatrists and psychologists, have never ventured to deal with the issue of vocation in its theological sense. Our objective has been primarily a practical one—to uncover, through appropriate techniques, the true picture of the appli-

cant or the seminarian. It is then for the dean and the faculty to decide whether the picture fits their requirements.

Our evaluational program has consisted of five inter-related procedures, of which the administration of a battery of tests is only one, but perhaps the central one. The five parts of the program are these: (1) obtaining, by a professional worker, of a psychosocial personal and family history; (2) administration, by clinical psychologists, of a battery of psychological tests; (3) interview by one or two psychiatrists; (4) conference interview with a professional group, usually comprising six to eight staff members; and finally (5) integration of the results of all of the above procedures, with formulation of a predictive rating. The rating itself represents our best opinion as to the subject's chances for sustained success as a seminarian, and eventually as a priest. This rating results from the averaging and interaction of a number of variables, each weighted statistically according to what we consider its significance in the total picture.

The psychological tests are, as I have stated, the central and nuclear element in the evaluational program. The tests which we have employed for the testing of seminarians are: the Wechsler Adult Intelligence Scale; the Rorschach Psychodiagnostic Test; one or two sentence completion tests—one for adults, and, in appropriate cases, one for adolescents; the House-Tree-Person Drawing Test; and the Guilford Zimmerman Temperament Survey. Most of these are well-known and standard tests of personality appraisal, which have been in use for many years. The Guilford-Zimmerman is somewhat less known, at least in the Philippines, and may merit a word of comment.

The Guilford-Zimmerman Temperament Survey consists of 300 individual questions, which when scored and weighted lead to an evaluation of ten separate dimensions of personality. The elements which it measures are these:

- |                                       |                          |
|---------------------------------------|--------------------------|
| 1. General activity,<br>energy, drive | vs. Inactivity, slowness |
|---------------------------------------|--------------------------|

- |  |   |
|--|---|
| 2. Restraint, self-control                   | vs. Impulsiveness                               |
| 3. Ascendance, social<br>boldness            | vs. Submissiveness                              |
| 4. Sociability, social interest              | vs. Shyness, seclusiveness                      |
| 5. Emotional stability,<br>equanimity        | vs. Emotional instability,<br>depressive trends |
| 6. Objectivity, balanced<br>judgment         | vs. Subjectivity,<br>self-centeredness          |
| 7. Friendliness, agreeableness               | vs. Hostility, belligerence,<br>resentment      |
| 8. Thoughtfulness,<br>reflectiveness         | vs. Extraversion                                |
| 9. Personal relations,<br>cooperativeness    | vs. Criticalness, intolerance                   |
| 10. Masculinity (of emotions<br>& interests) | vs. Femininity (of emotions &<br>interests)     |

The ten traits listed above are quantitatively measurable, and have proved of key importance in industrial and vocational placement.

The Wechsler Adult Intelligence Scale is a standard and well validated test of general intelligence. This instrument measures vocabulary, general information and knowledge of the world, common sense and comprehension, arithmetical reasoning, memory span and concentration, and ability to size up social situations. In addition, it provides information as to logical thinking, judgment, and creative ability, as well as other fundamental components of intellectual function. It furthermore provides a numerical Intelligence Quotient (verbal I. Q., performance I. Q., and full-scale I. Q.).

The House-Tree-Person Drawing Test, the Sentence Completion Test, and the Rorschach Psychodiagnostic Test are projective instruments. There are no right answers, and no wrong answers — the subject is given an opportunity to pro-

ject the image of his own personality. These tests probe deeply, and yield important information as to personality strengths and weaknesses, probable reactions to stress and temptation and frustration, and the resources available to cope with such stress.

It was four years ago, as I have said, that we were asked to submit our recommendations for a program of evaluation. We did so. For two years the matter was held in abeyance. This was to have been expected, for we knew that seminaries, along with other institutions, move with deliberation. Two years ago we received a request to go ahead and activate the program. Thus far, we have evaluated all of the applicants in two entering classes, along with some other seminarians.

We have recently carried out a follow-up study on the first of these classes — that of June 1959. We obtained from the seminary a comparative listing of our testees, as they were rated subjectively by the faculty, as well as their academic standing, at the end of the first year following evaluation.

We then proceeded to analyze the correlation between our predictions and the faculty's observations. The purpose of this was to test the hypothesis: *Does psychological testing and evaluation provide a basis for reliably predicting the performance of seminarians?* We were as much interested in learning the limitations of the program as in establishing its areas of strength.

Of course, it must be borne in mind that one year provides an insufficient period for observing or judging human behavior. Valid conclusions can be reached only after five years, or ten or twenty years, or more. But since we do not have so liberal an allotment of time at our disposal, let us examine the matter as it stands now, remembering always that time may change and correct our judgments.

Our ratings represent in terms of percentages what we estimate to be *a subject's chances for sustained success as seminarian and priest.* These numerical estimates must not be confused with academic marks or ratings. We are estimating

*probabilities.* Thus a rating of 50% means that we consider the probabilities to be about even that the subject may succeed; or that he may fall by the wayside, in one manner or another. A rating of 75% is high, and means that we have confidence in the success of the subject to judged. A percentile score of 25% is low, and signifies that we consider him highly unlikely to fulfill his vocation. Nevertheless, according to the laws of chance, he may happily surprise us, and succeed.

What correlation exists between our evaluation, and the results of the Seminary's first year of experience with those who were tested?

Out of the 32 subjects who were examined, three were not admitted, for one reason or another. (Of these three, we had rated two as being at the 40% level, or below.)

Taking the 29 who were admitted, let us divide these into four groups. The first we shall designate as Group A, comprising 7 seminarians whose ratings ranged from 77% to 67%. Group B consists of 9 seminarians whose ratings ranged from 65% to 52%. Group C consists of 8 seminarians rated from 50% to 40%. Group D comprises 5 seminarians who were rated below 40%.

#### FIRST-YEAR SEMINARIANS, 1959, BY GROUP, ACCORDING TO PSYCHOLOGICAL EVALUATION RATINGS

##### Group A (77% to 67%):

No. 1	77%
No. 2	75%
No. 3	74%
No. 4	72%
No. 5	70%
No. 6	68%
No. 7	67%

*PHILIPPINE STUDIES***Group B (65% to 52%):**

No. 8	65%
No. 9	63%
No. 10	60%
No. 11	60%
No. 12	58%
No. 13	57%
No. 14	55%
No. 15	52%
No. 16	52%

**Group C (50% to 40%):**

No. 17	50%
No. 18	47%
No. 19	45%
No. 20	45%
No. 21	40%
No. 22	40%
No. 23	40%
No. 24	40%

**Group D (Below 40%):**

No. 25	38%
No. 26	37%
No. 27	35%
No. 28	30%
No. 29	28%

**SEMINARIANS TESTED BUT NOT ADMITTED**

No. 1	70%
No. 2	40%
No. 3	25%

In addition to the three students who were not admitted, out of our original group of 32 testees, there are five who had to be dropped during the school year for academic reasons; one who withdrew after the third day, and two who had to be

dropped from the 5-year course and transferred to the 2-year course. Of these eight who had to be dropped, or withdrew, or had to be transferred to the shorter course, all were below the 60% level by our evaluation. Six were at the 50% level or below.

Now, let us take the 21 students who were admitted and who survived the first year. On the basis of this year's observations and experience, the Dean provided us with two types of scoring. The first is a *general subjective evaluation of performance* by the faculty; the second is *academic rating* within the class. Subjective evaluation we consider more important than academic rank, since the former is based on the considered judgment of faculty members who, by experience and vocation, are able to judge human character and performance in its broad sense.

Let us enumerate our seminarians on the basis of general evaluation by the faculty. We were given by Dean Mandell a list of 21 students who survived the first year, with a convenient division into four quartiles.

What correlations exist between the two schedules of ratings—one based on interviews and psychological tests, and the other based on performance as subjectively evaluated by the faculty?

In the two top quartiles, according to faculty rating, are eleven seminarians. Of these eleven "successful" seminarians, we had rated ten, by psychological evaluation, as having a 60% chance or better, of succeeding. Thus, the general correlation between success, as judged by the faculty at the end of one year of seminary training, and prediction of success by psychological techniques, in this upper group, is 90.9%.

In the two lowest quartiles, according to faculty rating, are ten seminarians. By psychological evaluation, one of these ten had been given a 60% chance of succeeding; the other nine were rated from 57% down to 35%. If we classify the seminarian with a 60% rating as a failure of prediction, then the general correlation between relative lack of success as judged by the faculty at the end of one year of seminary training,

and prediction of chances for success by psychological techniques, in this lower group, is 90.0%.

Another method of judging the correlation between predictive and actual performance is by the *averaging of predictive ratings* for upper and lower groups, and a *comparison with performance*.

Our average predictive rating, based on psychological studies, for those seminarians who ended up in the top half of the performance evaluation scale (according to the faculty) was 66.2%. Our average predictive rating, based on psychological studies, for those seminarians who ended up in the lower half of the performance evaluation scale (according to the faculty) was 46.3%. One can further break down the analysis in a correlation of quartiles, as follows:

QUARTILE RANKING BASED ON GENERAL EVALUATION BY FA- CULTY OF SEMINARY:	AVERAGE OF PREDIC- TIVE RATINGS, by PSYCHOLOGICAL TECHNIQUES:
Five seminarians in Faculty Quartile One	69.8% chances of success
Six seminarians in Faculty Quartile Two	63.3% chances of success
Five seminarians in Faculty Quartile Three	47.2% chances of success
Five seminarians in Faculty Quartile Four	45.4% chances of success

Let us now consider two additional groups — those students who had to be dropped for academic or other reasons, and those who had to be transferred to the shorter two-year course. Five students were dropped.

The average predictive rating for these five, who failed, was 45.8% — approximately the same as the average of 45.4% for those who ended up in the lowest quartile, as judged by the faculty. The two seminarians who had to be transferred

to the two-year course were both rated by us at 45%, and both were stated to be in need of psychological help.

There is, therefore, a high degree of correlation between predictive evaluation by psychological studies and performance judgment by faculty at the end of the first year. This correlation is at the level of 90 to 91%.

Individual disparities exist, of course. One man, for example, had been rated by us in the second quartile (Group B); he turns up near the top of the faculty's first quartile. This seminarian, incidentally, had the highest I.Q. (112) of any whom we tested last year. His intelligence has apparently served him well, both scholastically and in the regard of the faculty. We still feel he has unresolved emotional problems, centering about familial and other interpersonal relations, which may eventually require clarification. We were concerned by this student's strong indications of hypersensitiveness and criticalness, and therefore refrained from giving him a rating of more than 60%. We did state, however, that with psychological support, his chances could be upgraded to 75%, a very high rating by our standards.

An outstanding discrepancy is that of our testee No. 26. We classified this boy in our fourth quartile, with a rating of only 37%. When his case was presented in conference, the Sub-Dean promptly and vigorously objected to our low rating. Time has proved the Sub-Dean right, and has proved us wrong, at least as of this date. No. 26 is in the faculty's second quartile, is doing acceptable scholastic work, and seems well adjusted. In the light of this information, we have carefully reviewed the seminarian's records and test protocols, and now believe that we did probably under-rate him. We were influenced, in our judgment of him, by his relatively low I.Q. (80); his self-evaluation indicating slowness, inactivity, lack of confidence; and other personality factors. It now seems that these factors are not as important nor as limiting, in the seminary situation, as we had thought. Our staff has learned from this case example, and our thanks are due to the Sub-Dean, and to No. 26. We have now made certain revisions as to the

statistical weight given to I.Q. in the 75 to 85 range, with respect to seminary applicants, in the formulation of our overall ratings.

Conversely, we find that we seem to have somewhat over-rated No. 11. We gave him a rating of 60%, stating at the same time that he needed psychological help. We now note that he stands only at the middle of the lower half of his class, in the faculty's judgment. This case does not represent a major discrepancy, however, as does that of No. 26. Nevertheless, for the purposes of this statistical study, we have classified this as a failure of prediction, along with No. 26.

No single test, in our battery, was found to have any significant correlation with performance as judged either by general faculty estimation, or by academic rank at the end of the year. Academic rating within the class had only limited correlation with psychological ratings, general intelligence, or faculty evaluation. This is as might be expected.

The only consistently high correlation which has been found, statistically, is that between *predictive ratings*, by psychological evaluation, and *faculty evaluation*, at the end of the first academic year. Our predictive ratings are based, as I have already indicated, on an integration and interpretation of *all* of our test and interview data.

Based on the past year's experience, the following specific correlations are observed:

(1) Seminarians given a rating of 60% or above, by psychological evaluation, had a 91% chance of being found in the *upper half* of their class, at the end of the first academic year, by faculty estimation.

(2) Seminarians given a rating below 60%, by psychological evaluation, had a 90% chance of being found in the *lower half* of their class, by faculty estimation, if they survived the academic year.

(3) The five seminarians who had to be dropped, for academic reasons, during the first year, had an average predictive rating, by psychological evaluation, of 46%.

(4) The two seminarians who had to be transferred to the two-year course, during the first year, both had an average predictive rating, by psychological evaluation, of 45%.

(5) There is a consistent correlation between quartile ranking by faculty judgment and predictive rating by psychological evaluation. Seminarians in Faculty Quartile One had an average predictive rating of 70%. Those in Faculty Quartile Two had an average rating of 63%. Those in Faculty Quartile Three had an average rating of 47%. Those in Faculty Quartile Four had an average rating of 45%.

It will be of interest to re-examine this subject, and to make further analyses, after additional years of observation and experience.

### PART III

#### “WHAT ARE THE PERSONALITY VARIABLES WHICH GO TO MAKE A GOOD SEMINARIAN AND A GOOD MINISTER OR PRIEST?”

(A footnote, by Dr. Hodel, to the foregoing paper):

The question spelled out above is an important one to ask, in relation to our testing work. The question is certainly a difficult one to answer. Perhaps it is impossible to answer.

Nevertheless, we continue to seek information which may give insights into the matter. One way is by comparing the predictive ratings of our evaluation studies with actual performance, as described in the foregoing paper. This will be a continuing investigation over the years, leading—it is hoped—to increasing sensitivity and specificity of the test procedures.

Another approach to the question is by inviting the opinion of experts—bishops, priests, ministers, missionaries, seminary deans and faculty members. What do they seek in their seminarians, in term of human peronality structure? What are their hopes and expectations?

As an exercise in this direction, all participants at the 4th Baguio Religious Acculturation Conference were asked to

define, on the Guilford-Zimmerman Temperament profile chart, their views as to which personality variables were desirable, or undesirable, in priests and ministers (and, by implication, in seminarians).

We are now reporting back on what was found. Forms were filled in by 45 participants. Respondents were told that they could either sign their names, or not, as they chose. If they preferred to remain anonymous, it was requested that at least their religious affiliation be stated, for purposes of statistical cross-tabulation.

Of the 45 forms which were received and processed, 33 were signed, either by name or affiliation or both, and 12 were unsigned. Thus, approximately 27% of respondents preferred anonymity. There is certainly no objection to this on our part, particularly since it may serve to encourage candid comment.

Respondents were asked to mark, for each personality trait on the Guilford-Zimmerman temperament profile chart, *the extremes or limits beyond which they felt a priest or minister might be handicapped* in the performance of his duties or in his relationships with his parishioners.

We then determined the mid-point between these two extremes, with respect to each individual trait measured by the Guilford-Zimmerman. From this was derived, in graphic form, the view of *each* of the individual respondents as to a generally acceptable personality profile for priests and ministers.

These 45 separate profiles were then processed statistically and combined, so that a composite image emerged. This appears on the attached graphic chart.

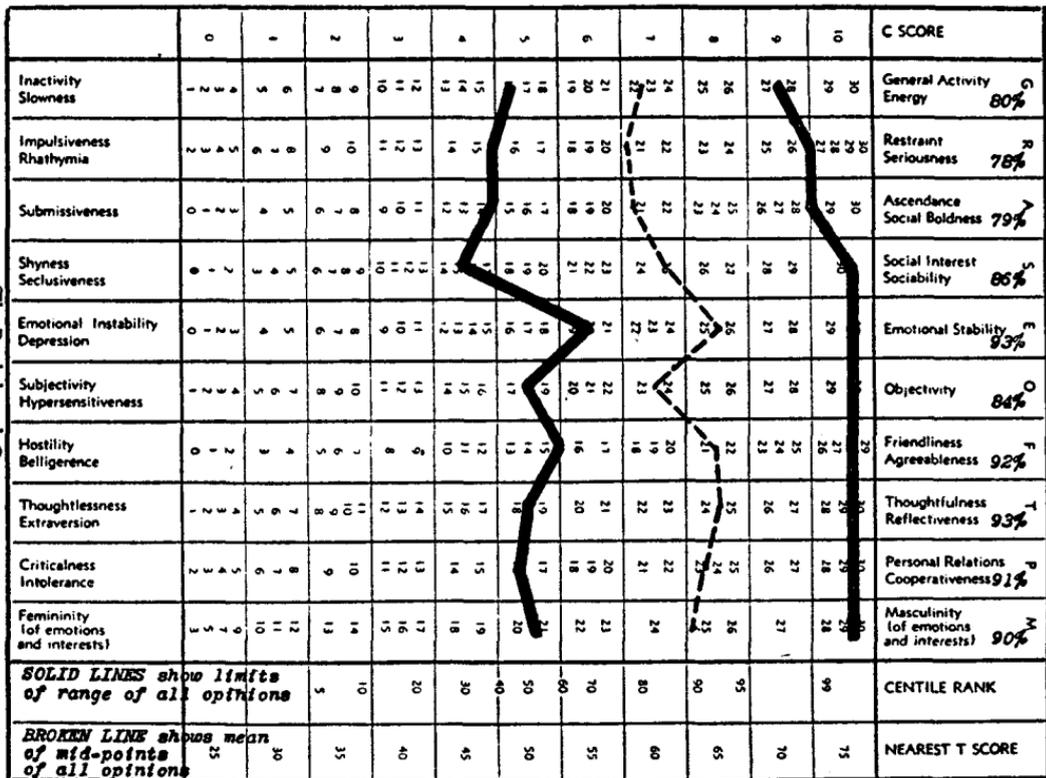
The order of importance given by the respondent group to each of the Guilford-Zimmerman's ten traits appears below. When "desirable percentile rating" is specified—for example, friendliness at 92%—this signifies the joint opinion of the group that a priest or minister should, if possible, possess this trait to a degree as great or greater than 92% of people in general.

DESIRABLE PERSONALITY FACTORS FOR PRIESTS AND MINISTERS:

Name A Digest of a Consensus of Views -- 45 Respondents

Date Dec. 31, 1960 (Baguio)

The Psychological Center



PROFILE CHART FOR THE GUILFORD-ZIMMERMAN TEMPERAMENT SURVEY  
SCALED SCORES FOR MEN

MANDELL & HODEL: TESTING

The consensus of the respondent group is as follows:

Rank	Personality Factor	Desirable Percentile Rating
1.	Emotional stability, equanimity	93%
2.	Thoughtfulness, reflectiveness	93%
3.	Friendliness, agreeableness	92%
4.	Personal relations, cooperativeness	91%
5.	Masculinity (of emotions & interests)	90%
6.	Sociability, social interest	86%
7.	Objectivity, balanced judgment	84%
8.	General activity, energy, drive	80%
9.	Ascendance, social boldness	79%
10.	Restraint, self-control	78%

This, then, is the composite view of 45 conferees as to relative importance of the ten traits under study in the personality structure of priests and ministers. These opinions will be combined and contrasted with those of other groups who are also well-informed, and will become the subject of further study and analysis.

We are grateful to the 45 conferees who shared their views with us.

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#### COMMENTS ON

#### PSYCHOLOGICAL TESTING OF SEMINARIANS

My experience in psychological testing extended from 1943 to 1955 but it dealt primarily with students who wanted to become missionaries overseas. Although the board of missions I served required every candidate to take one year in a seminary, only one out of about fifteen testees prepared for the ministry or priesthood abroad. The other fourteen were to become doctors, nurses, midwives, hospital administrators; teachers from kindergarten up, school administrators, professors in theological seminaries; agronomists, agriculturalists, rural workers; mission administrators, office secretary-treasurers, legal representatives; builders and others required by the modern missionary movement.

I described the methods used and summarized the results obtained during that twelve-year period in a book published in 1956 and en-

titled *New Missionaries for New Days*.<sup>1</sup> I shall refer to it for some of my comments.

But first I refer to two statements in Dean Mandell's paper. Elmer G. Million convened a meeting in April 1955 at the headquarters in Princeton, N. J. of the Educational Testing Service to discuss the possibility of conducting research to determine the characteristics that make successful ministers and priests. That information had been available for many years for nearly all professions except the ministry. Because I had had the testing experience referred to above, I was invited to the Princeton meeting and can supplement Dean Mandell's statement by reporting that the main decision reached was to try to define what theological seminaries should look for in prospective ministers. When I was in the United States recently, I learned that conferences were being held in seminary centers by the Educational Testing Service. I trust that soon the same type of information regarding the ministry will be available as it has been for years for medicine, law, education, administration, nursing and many other professions.

Dean Mandell's story from the Rev. Bigham illustrates a principle that my colleagues and I would strongly endorse. We must never identify a testee by a Rorschach (ink blot) test only.

Juliet Lowell in her little book, *Dear Justice*, quotes a letter received by J. Edgar Hoover, Chief of the F. B. I., that illustrates this point:

Dr. Mr. Hoover:

I ask for a Federal Injunction to insure the safety of my Mental Health from the State of Illinois, the Veterans Administration, the Police Force and the A. M. A.

They keep on making blots and asking me what they mean. I use a ball point pen, how should I know what blots mean?

Homer M. \_\_\_\_\_

In another respect our purpose was similar to that of St. Andrew's Theological Seminary. We screened applicants "in" as well as "out" but we called the "out" screening, redirecting. Some years we had as many for redirecting as we accepted for candidates.

During the twelve-year period, we received an average of about 225 applicants annually. From this total of 2700, we sent 436, an average of 36 a year, to take the Health Survey (physical, psychological tests and psychiatric interviews). One hundred and twenty were rejected or redirected or placed on a "pending" list subject to improvement under guidance—a total of nearly 30%. Sixty others

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<sup>1</sup>E. K. Higdon, *New Missionaries for New Days* (St. Louis: Christian Board of Publications, 1956).

withdrew from candidacy as they faced the demands of the missionary task and re-examined their motivations. That left 157 who completed their preparation and became missionaries.

We gradually came to the conclusion of Dr. M. Searle Bates, Union Theological Seminary, who states in the foreword to *New Missionaries for New Days*:

Some churches and missionary societies lack effectiveness and persistence in seeking to lay hands upon young people of splendid potentialities, rather than depending almost entirely upon volunteers who have to be drastically winnowed by time and by administrative art.

This statement implies that we should *recruit* candidates for our seminaries rather than depend entirely on volunteers. The qualifications we sought for foreign missionaries were that they should be:

1. Physically sound
2. Emotionally stable
3. Intellectually alert
4. Socially sensitive
5. Religiously literate
6. Spiritually compelled

Dean Mandell states that "the need for the assistance of methods of evaluation of personality become evident as familiarity with the situation increased." My own experience matched this almost to the point of frustration. The job was new to me and methods used by our board and others failed to answer my questions:

Prior to August, 1943, we tried to secure detailed information from and about each volunteer. Usually each was interviewed by a member of the Foreign Division staff at some time while taking the steps toward candidacy. Furthermore, we studied his high school and college transcripts. But we came to the conclusion that even after considering all such information, we still did not know *enough* about him. We still lacked many essential facts. For example, we wanted to know:

What is his I.Q.? Can he do acceptable graduate work, or must he be content to specialize after he gets his college degree in something on the college level? Is it likely that he can learn to speak a foreign language fluently and correctly?

What are his vocational interests?

What type of person is he? Does he have serious personality problems? Does he have high creative ability or is he largely an imitator? Is he emotionally mature for his age?\*

\* Higdon, *New Missionaries for New Days*, pp. 56-57.

We had to discount recommendations. We scrutinized motives. In the Philippines it is necessary to ask whether the motivation is the student's or his parents'.

My comments on Dr. Hodel's part of the report are, first, that we used all the tests that he lists, except the Guilford-Zimmerman, and several others, but we were warned that we could not depend on some of the results when the candidate was a foreigner (an Argentinian in our case); second, only a battery of tests and one or more interviews with a psychiatrist give dependable results; third, the accuracy of tests and interview predictions was high; fourth, ability to acquire a foreign language should be considered in selecting Filipino students as well as in choosing Americans for overseas service; and fifth, the test of time.

As to the accuracy of predictions, I quote again from *New Missionaries for New Days*:

The accuracy of the predictions of the psychologists and psychiatrists may be observed in dramatic form in the experience of missionaries who cannot adjust to life and work in a foreign land. The letters and other field reports on the behavior of those missionaries seem again and again to fulfill what the tests and interviews had forecast. When the executive secretaries of the Foreign Division restudy the psychologic and psychiatric reports, they see warnings that should have caused them to redirect the persons involved, when they were volunteers. But during those first years, we were inexperienced in evaluating such reports and the doctors did not know enough about the stresses and strains that a missionary must encounter to make their warnings as strong as they might have made them.

The Filipino works in a second language that may be and often is in effect a foreign language even when he has finished school. Therefore, testing for language ability is important.

The report we have heard recognizes that results can be evaluated only by the tests of time. While we had no control group in our mission board, four other boards kindly gave us their records and, as they had not used a battery of tests and psychiatric interviews, their statistics afford a means of comparison.

One of the conditions laid down by Dr. Jules H. Masserman, who with his colleagues worked out details of the procedure, was "that follow-up studies be done at 5-year intervals to check on the fairness and validity of the entire procedure." Our first studies included three five-year periods when neither we nor the "control group" boards had used tests and interviews and a fourth period (1945-49) when we, but none of the other boards, had a group of missionaries who had "gone through the mill."

Table I  
A Follow-up Study of Missionary Losses of Vocation  
in Five Mission Boards in Selected  
Five-Year Periods, 1909-1949<sup>3</sup>

Dates	Number Sent	Number Who Withdrew	Years In Field	Per Cent Of Loss
<b>BOARD A</b>				
1909-1913	119	32	1-5 1/2	26.9
1919-1923	90	42	1-5 1/2	46.7
1925-1929	28	18	1-5 1/2	64.3
1945-1949	30	10	1-5 1/2	33.3
<b>BOARD B</b>				
1909-1913	201	49	1-8	24.4
1919-1923	182	59	1-6	32.4
1925-1929	142	58	1-8	40.8
1945-1949	145	43	1-7	29.7
<b>BOARD C</b>				
1909-1913	53	16	2-5	30.19
1919-1923	62	11	2-6	17.74
1925-1929	33	10	1-4	30.3
1945-1949	46	7	3-5	15.21
<b>BOARD D</b>				
1909-1913	133	31	1-8	23.3
1919-1923	169	52	1-9	30.8
1925-1929	84	24	1-9	28.6
1945-1949	173	39	5/12-6	22.5
<b>THE UNITED CHRISTIAN MISSIONARY SOCIETY</b>				
1909-1913	74	34	1-3	49.9
1919-1923	153	69	1-6	45.1
1925-1929	58	20	1-5	34.5
1945-49	67	12	1 1/2-5	17.9

<sup>3</sup> *Ibid.*, p. 114.

It may be that the United Society did less careful screening than did the other four boards in the first two periods. At any rate, its percentage of loss is higher than theirs. But in the 1945-49 term, it has a better record than either A, B, or D and a larger percentage of decrease than C.

I do not have the results of studies for the next two five-year periods but the reason for the highest percentage of withdrawals between 1945 and 1949 was emotional instability.

E. K. HIGDON\*

\*Died in Manila, April 15, 1961.