

A HISTORY OF CHANGING PATTERNS OF
OBJECTIVES IN CATHOLIC HIGHER
EDUCATION FOR WOMEN IN MICHIGAN

Thesis for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
SISTER GABRIELLE HENNING S. S. J.
1969

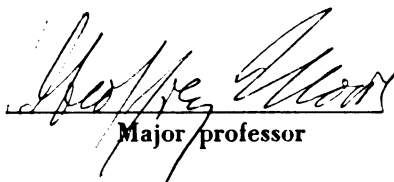


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thesis entitled
A HISTORY OF CHANGING PATTERNS OF OBJECTIVES
IN
CATHOLIC HIGHER EDUCATION FOR WOMEN IN MICHIGAN
presented by

Sister Gabrielle Henning, S.S.J.

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Major professor

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A HISTORY OF CATHOLIC COLLEGES IN THE UNITED STATES
IN CATHOLIC EDUCATION
FOR WOMEN

Stated in the Introduction

The general purpose of this study is to trace the history of changing objectives of Catholic colleges in higher education for women. This has been narrowed to include the study of the objectives of the six Catholic colleges in the United States founded for the education of women.

It was the specific purpose of this study to trace the history of the objectives of the six Catholic colleges beginning with the original statements in their charters, their first catalogues and other sources and to discover changes in emphases through the years. A number of hypotheses concerning the objectives were generated from a preliminary exploration of the problem. In order, therefore, to develop this historical study, the following eight hypotheses were used:

ABSTRACT

A HISTORY OF CHANGING PATTERNS OF OBJECTIVES
IN CATHOLIC HIGHER EDUCATION
FOR WOMEN IN MICHIGAN

By

Sister Gabrielle Henning, S.S.J.

PROBLEM

The general purpose of this research was to trace the history of changing patterns of objectives in Catholic higher education for women in Michigan. This has been narrowed to include the changing patterns of objectives of the six Catholic colleges in Michigan originally founded for the education of women.

It was the specific purpose of this study to trace the history of the objectives of the selected colleges beginning with the original statements in their charters, their first catalogues and other sources and to discover changes in emphases through the years. A number of hypotheses concerning the objectives were generated from a preliminary exploration of the problem. In order, therefore, to develop this historical study, the following eight hypotheses were used:

That the Catholic colleges for women in Michigan have

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- (1) That the Catholic colleges for women in Michigan have consistently maintained their commitment to the ultimate end of Catholic education which is the ultimate end of man.
- (2) That the Catholic colleges for women in Michigan have, from their foundations, emphasized intellectual development.
- (3) That the Catholic colleges for women in Michigan have, from their beginnings emphasized moral training.
- (4) That the Catholic colleges for women in Michigan have, from their foundations, included the objective of leadership.
- (5) That the Catholic colleges for women in Michigan have, from the beginning, included as an objective, service to church and country.
- (6) That the Catholic colleges for women in Michigan have attempted to meet the challenges of a changing society by providing expanded objectives to support the inclusion of pre-professional, professional and vocational courses in their curricula as these needs arose.
- (7) That the Catholic colleges for women in Michigan, since the close of the Second Vatican Council, tend to be more aware of their relationships and responsibilities to the community, the city, the nation and the world.
- (8) That the Catholic colleges originally established specifically for women in Michigan, have in essence similar objectives which can be cast into "patterns" or "configurations" as defined later.

CONCLUSIONS

After a careful study and application of the data to the proposed hypotheses, the following conclusions seem warranted: sufficient evidence has been obtained to demonstrate support for Hypotheses I, II, III, V, VI, VII, VIII. Hypothesis IV, "That the Catholic colleges for women in Michigan have,

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from their foundations, included the objective of training for leadership," cannot be completely supported by the available evidence. Training for leadership cannot be said to be a constant in the objectives of any of the colleges. Although this objective could be inferred from some of the early statements of objectives, it was not stated specifically by most of the institutions until the early 1950's.

It seems, therefore, that the six colleges whose objectives have been traced follow certain rather clearly observable "patterns" or "similarities of design" in their statements of objectives through the years. Tracing these institutional objectives historically from their first statements to the present, we saw similar patterns emerging in all of the colleges so that the following generalization could be made. The objectives below appeared in all statements of objectives rather consistently: commitment to a Catholic philosophy of education which is basic to all other objectives of the institution, an intellectual objective, a moral objective, a service objective, and from the early days of the institutions, a professional objective (teacher education being the first professional objective to be emphasized) in each college. Finally, since the Second Vatican Council, an objective was seen to emerge which has to do with the institutions' relationships and responsibilities to a larger community than that of the immediate college

Sister Gabrielle Henning, S.S.J.

community, namely, its relationships to the local community, the state, the nation, and even to the entire world of man.

A valuable next step would be an historical study of how the objectives traced in the present study were implemented in curricular offerings of these colleges.

Sister Gabrielle Henning, S.S.J.

A THESIS

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1969

A HISTORY OF CHANGING PATTERNS OF OBJECTIVES
IN CATHOLIC HIGHER EDUCATION

The writer of FOR WOMEN IN MICHIGAN

Dr. J. G. Moore, the Chairman of the Department of Education,
his continuing interest in the writer's work,
dissertation, Sister Gabrielle Henning S.S.J.

By

ability at each step, this study was completed.

Grateful appreciation is also due to
Dr. Carl Gross for his interest, advice and
assistance throughout the study. The
is also deeply grateful to the other members of the staff,
whose assistance was frequently given and always

They are: Dr. William V. A THESIS

Particular indebtedness is acknowledged to the
depts, deans and other Submitted to
Michigan State University
participate in partial fulfillment of the requirements
for the degree of
tion, this research could not have been undertaken.

Finally, the DOCTOR OF PHILOSOPHY
to Sister Veronica, S.S.J. and the Council of the Sisters of
College of Education
St. Joseph and to Sister Mary Baker, S.S.J., President of
Nazareth College, who made graduate work possible by

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The writer gratefully acknowledges her indebtedness to Dr. J. G. Moore, the Chairman of her Guidance Committee, for his continuing interest, patience and encouragement as this dissertation progressed. Without his assistance and availability at each step, this study could not have reached completion.

Grateful appreciation is also extended particularly to Dr. Carl Gross for his interest, encouragement, and valuable assistance throughout the progress of this study. The author is also deeply grateful to the other members of her committee whose assistance was frequently sought and always available. They are: Dr. William V. Hicks and Dr. William J. Callaghan.

Particular indebtedness is acknowledged to the presidents, deans and other administrative staff of the colleges participating in the study. Without their generous cooperation, this research could not have been undertaken.

Finally, the author wishes to express her deep gratitude to Sister Verenice, S.S.J. and the Council of the Sisters of St. Joseph and to Sister Mary Bader, S.S.J., President of Nazareth College, who made graduate work possible by releasing the writer for full-time study. To all the other Sisters

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of the Nazareth College Community who have shared this work through their encouragement and prayers during the past two years, goes a sincere thank you.

To Epsilon Chapter of Delta Kappa Gamma and to Alpha Iota State for the confidence they placed in the writer by awarding to her a summer scholarship and the State Scholarship respectively, to finance the work of the second year, deep and heartfelt appreciation is owed and herewith expressed.

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Sources of Data for the Study
Method of Procedure
Reporting the Study

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American society in the past half century has witnessed vast changes in every respect. The social, economic, and political conditions of two world wars, the economic depression, and the technological modifications in industry and agriculture have all contributed to the almost total migration from rural to urban areas. This has contributed to the formation of a new social order. The witness, too, the phenomenal growth of the scientific method to man in every field--scientific, social, economic, political, philosophical, and psychological--within a relatively short period.

As a function of American culture, education has been being rapidly transformed, particularly at the higher levels. Modifications in the purposes, policies and procedures of the institutions of higher education are reflections of the changes in purposes and policies of the social organization of which they are a product.

As one of the largest industrial states in the nation, Michigan has witnessed numerous and rapid changes in the last century. The factors which contributed to the transformation of the state from a rural to an industrial one are many and varied. The factors which contributed to the transformation of the state from a rural to an industrial one are many and varied.

of our national society have contributed to the transformation of the State of Michigan, and this is particularly true at the advanced levels. CHAPTER I

Michigan has had a long history of learning. Consequently,

INTRODUCTION

Interest in and research in the field of education

both public and private American society in the twentieth century has witnessed vast changes in every area of human endeavor. The effects of two world wars, an economic depression, unprecedented modifications in economic and industrial patterns, and an almost total migration from rural to urban living have all contributed to the transformation of our national society. Witness, too, the phenomenal advances in knowledge available to man in every field--scientific, religious, social, philosophical, and psychological--within American culture.

As a function of American culture, education, too, is being rapidly transformed, particularly at the higher levels. Modifications in the purposes, policies and programs of institutions of higher education are reflections of the changes in purposes and policies of the social environment of which they are a product.

As one of the largest industrial states in the Union, Michigan has witnessed numerous and rapid changes in this century. The factors which contributed to the transformation

William F. Dunbar, *The Michigan Record in Education* (Detroit: Wayne University Press, 1963), p. 1.

of our national society have contributed to an even greater degree to the transformation of the social order in the State of Michigan, and this includes education particularly at the advanced levels.

Michigan has had a long tradition of respect for higher learning. Consequently, it is not surprising that its interest in and responsibility for providing higher education, both public and private, have been evident in the chartering of numerous educational institutions in the twentieth century.¹ Among these have been the large group of church-related colleges. In that category, we find the six institutions established by Catholic religious communities of women specifically for the higher education of women. It is with this group of colleges, namely, the six Catholic colleges originally founded for women between 1910 and 1947 that the present study is concerned. These institutions in chronological order of their founding are: Marygrove College in Detroit, Siena Heights College in Adrian, Aquinas College in Grand Rapids, Nazareth College in Kalamazoo, Mercy College of Detroit, and Madonna College in Livonia.

Although one can discover accounts of the development of Catholic elementary and secondary education in Michigan and brief historical accounts of individual colleges, there is little evidence of any historical studies of Catholic higher

¹Willis F. Dunbar, The Michigan Record in Higher Education (Detroit: Wayne University Press, 1963), p. 5.

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education for women in Michigan. Voluminous source material is available, but it is quite fragmentary. A Datrix Corporation search from University Microfilms, Ann Arbor, of theses topics relative to Catholic higher education for women in Michigan failed to yield any results. In a conversation with Miss Geneva Kebler, archivist at the Michigan Historical Commission, the writer was urged to make an historical study of this nature, since it would fill a gap in the history of higher education in the State.

As a faculty member at Nazareth College, Kalamazoo, Michigan, for a number of years, and as a member of Delta Kappa Gamma,² the writer has had a particular interest in and commitment to the education of women and in the future of the Catholic college for women. With this background and the encouragement of her doctoral committee, the present topic was chosen.

PURPOSE AND SCOPE OF THE STUDY

GENERAL STATEMENT

The general purpose of this thesis is to make an historical study of Catholic higher education for women in Michigan. However, since it is not feasible in the limits of a doctoral dissertation to attempt to cover every aspect of such a broad

²Delta Kappa Gamma, An International Honorary Society of Women Educators to "Further the interests of women in all parts of the world." The writer was the 1967-1968 Michigan Scholarship recipient.

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field, this study will concentrate on one phase of the history of the Catholic institutions established to offer higher education for women in Michigan. The research will focus on "the changing patterns of objectives in the six Catholic colleges in Michigan originally founded specifically for the education of women."

SPECIFIC STATEMENT

It is the specific purpose of this thesis to trace the history of the objectives of the selected colleges beginning with the original statements in their charters, their first catalogues and other sources and to discover changes in emphases through the years. A number of hypotheses concerning the objectives have been generated from a preliminary exploration of the problem. In order, therefore, to develop this historical study, the following hypotheses will be used:

- (1) That the Catholic colleges for women in Michigan have consistently maintained their commitment to the ultimate end of Catholic education which is the ultimate end of man.
- (2) That the Catholic colleges for women in Michigan have, from their foundations, emphasized intellectual development.
- (3) That the Catholic colleges for women in Michigan have, from their beginnings, emphasized moral training.
- (4) That the Catholic colleges for women in Michigan have, from their foundations, included the objective of leadership.
- (5) That the Catholic colleges for women in Michigan have,

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(6) That the Catholic colleges for women in Michigan have attempted to meet the challenges of a changing society by providing expanded objectives to support the inclusion of pre-professional, professional and vocational courses in their curricula as these needs arose.

(7) That the Catholic colleges for women in Michigan, since the close of the Second Vatican Council, tend to be more aware of their relationships and responsibilities to the community, the city, the nation and the world.

(8) That the Catholic colleges originally established specifically for women have in essence similar objectives which can be cast into "patterns" or "configurations" as defined below.

(9) At this point in history, the Catholic colleges in Michigan are separate schools for women.

SIGNIFICANCE OF THE PROBLEM

The significance of this study rests on three major points.

(1) It appears that a study of this nature will fill a void in presently available research on the Catholic college for women in Michigan, particularly on the nature of change in its aims and objectives over a period of time.

Few educational questions are currently discussed with as much concern as is the question of how colleges and universities can best serve their constituencies and society

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generally in the next decades. Higher education in the United States today is by no means static. It is changing at a rapid pace, although its movement appears to be unplanned and even uncoordinated at times. In spite of a general and vague awareness of this change, there is little research which sheds much light on the characteristics of the changing process or on particular aspects of the changes themselves.

Basic to all phases of change in any institution are the aims and objectives of that institution. The present study is significant in that it seeks to examine historically the objectives of a segment of higher education in the State of Michigan, namely, those Catholic colleges which were established primarily and specifically for the education of women.

(2) At this point in history when the very existence of separate schools for women is being challenged, when a number of colleges for women are becoming co-educational, and when some are becoming corporate colleges of larger institutions for men or are affiliating with groups of institutions in the vicinity, such as Immaculate Heart College in Los Angeles which will formally affiliate with the Claremont Colleges in the near future,³ it appears that a study of this kind

³Robert Hassenger (Editor). The Shape of Catholic Higher Education (The University of Chicago Press, 1967), p. 100, footnote 42.

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will be of particular value if it can demonstrate that the hypotheses can be supported by historical evidence.

(3) If the eight hypotheses can be supported from the evidence obtained, this study will have made the following contribution, namely: it will have demonstrated from historical evidence that the Catholic colleges for women in Michigan have not been static through the years of their existence but have added, deleted, and revised objectives to meet the demands of expanding and varying needs of women in a dynamic society.

DEFINITION OF TERMS

"Higher Education" in this study will refer to that part of formal education which in the United States follows the work of the high school; in others words, it will include the work of the four-year liberal arts college which in several instances has been broadened to include a number of graduate programs (e.g., Aquinas, Marygrove, Siena Heights offer graduate programs at the master's level in English, Education, History, Art).

"Objectives" here will be interpreted as: (1) the statements of aims, purposes or commitments of the six colleges as given in charters, articles of incorporation, and early college catalogues by the founders or by those who were responsible for giving reasons for the founding of these institutions, and (2) later statements of aims and purposes in such

printed forms as catalogues, brochures, or recruitment materials as well as statements of administrative officers in reports or speeches.⁴

"Patterns" in this study will be taken to refer to "similarities of design" in objectives or "configurations" of objectives as these seem to appear when a comparison of stated objectives is made between the six colleges.

At the national level, the following studies are relevant to higher education for women: Sister Mariella Bowler's study, A History of Catholic Colleges for Women in the United States of America,¹ written in 1933, is an important effort in the history of Catholic colleges. Although in the United States, this dissertation does a valuable job of work in this much neglected area. Because of the broad scope, it necessarily is limited to a survey treatment of the subject.

A doctoral dissertation by Sister Margaret Marie Doyle in 1952 on "The Curriculum of the Catholic Women's Colleges" studied the aims and curricula of selected Catholic colleges for women in the United States in an effort to determine whether Catholic colleges for women are adjusting to present-day needs and to construct "... a plan whereby adjustment

¹Sister Mariella Bowler, A History of Catholic Colleges for Women in the United States of America (Washington, D. C.: The Catholic University of America Press, 1933).

⁴Edward V. Stanford, A Guide to Catholic College Administration (Westminster, Maryland: The Newman Press, 1965), p. 35.

CHAPTER II

PROCEDURE

REPORT OF RELATED RESEARCH

At the national level, the following studies on Catholic higher education for women have been made: Sister Mariella Bowler's study, A History of Catholic Colleges for Women in the United States of America,¹ written in 1933. A pioneer effort in the history of Catholic colleges for women in the United States, this dissertation made a notable contribution in this much neglected area. Because of its broad scope, it necessarily is limited to a survey treatment of the subject.

A doctoral dissertation by Sister Margaret Marie Doyle in 1932 on "The Curriculum of the Catholic Women's College"² studied the aims and curricula of selected Catholic colleges for women in the United States in an effort to determine whether Catholic colleges for women are adjusting to present-day needs and to construct "... a plan whereby adjustment

¹Sister Mariella Bowler, A History of Catholic Colleges for Women in the United States of America (Washington, D.C.: The Catholic University of America Press, 1933).

²Sister Margaret Marie Doyle, "The Curriculum of the Catholic Women's College" (Notre Dame, Indiana: Notre Dame Press, 1932).

to present-day needs can be accomplished without sacrificing the ultimate aim of Catholic education. . . ."³

"Patterns of Administration in Catholic Colleges for Women in the United States,"⁴ a doctoral study by Sister Mary Rosalia Flaherty, R.S.M., was completed in 1960. According to the author, this study answered the need for a complete study of the nature and process of administration in the Catholic colleges for women in the United States. The final conclusion of the work was that the "Patterns of the allocation of administrative functions in Catholic Colleges for Women are similar to those of American higher education in general."⁵

In 1954 Sister Mary Incarnata Smith, R.S.M. submitted a master's thesis to the Graduate School of Arts and Sciences, The Catholic University of America on "A Study of the Aims and Objectives of Catholic Colleges for Women in the United States."⁶ In this research the author is concerned with the aims and objectives of 114 Catholic colleges for women in the

³Ibid., p. 11.

⁴Sister Mary Rosalia Flaherty, R.S.M., "Patterns of Administration in Catholic Colleges for Women in the United States" (Washington, D.C.: The Catholic University of America Press, 1960).

⁵Ibid., p. 89.

⁶Sister M. Incarnata Smith, R.S.M., "A Study of the Aims and Objectives of Catholic Colleges for Women in the United States" (Washington, D.C.: The Catholic University of America Press, 1954).

⁷Ibid. "Preface," p. 2.

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United States as stated in their catalogues. After a detailed listing of all the objectives as found in the college catalogues, Sister Smith "presents a critical analysis of the statements of aims to determine their adequacy and fitness in expressing the Catholic philosophy of education."⁷

An unpublished master's thesis by Mary B. Syron in 1956 was written on "A History of Four Catholic Women's Colleges";⁸ these colleges were: The College of New Rochelle, New Rochelle, New York; the College of Notre Dame of Maryland in Baltimore; St. Joseph College, Emmittsburg, Maryland; and Trinity College, Washington, D.C. In the "Preface"⁹ the author states that these colleges were chosen not only because they were among the first Catholic colleges for women in the United States but because they have achieved deserved recognition among institutions of higher learning. The thesis traces the aims and historical development of these four colleges; comparisons and contrasts are noted among the institutions.

Except for brief accounts of the history of individual colleges in college catalogues and brochures, there is no evidence of any historical accounts of Catholic higher education for women in Michigan.

⁷Ibid., p. 1.

⁸Mary B. Syron, A History of Four Catholic Women's Colleges" (unpublished Master's Thesis, University of Detroit, 1956).

⁹Ibid., "Preface," p. 2.

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Sister M. Rosalita, I.H.M. describes the founding of Marygrove College in her larger work, No Greater Service: The History of the Congregation of the Sisters, Servants, of the Immaculate Heart of Mary, Monroe, Michigan, 1845-1945,¹⁰ which appeared in 1948.

A Covenant With Stones,¹¹ written by Sister Barbara McCarthy, S.S.J., in 1939, traces the history of the foundation of the Sisters of St. Joseph in Kalamazoo, Michigan in 1889. A short account of the emergence of Nazareth College from the earlier established Nazareth Academy is included in this work.

In her history of the foundation of the Sisters of St. Dominic in Adrian, Michigan, Sister Mary Philip Ryan, O.P.,¹² traces the foundation and development of St. Joseph Academy of which Siena Heights College was an outgrowth.

Originally a doctoral dissertation, The Educational Work of the Felician Sisters of the Province of Detroit in the

¹⁰Sister M. Rosalita, I.H.M., No Greater Service: The History of the Congregation of the Sisters, Servants, of the Immaculate Heart of Mary, Monroe, Michigan, 1845-1945 (Detroit, 1948).

¹¹Sister Barbara McCarthy, S.S.J., A Covenant With Stones, Historical Reminiscences on the Fiftieth Anniversary: 1889-1939 of The Foundation of the Congregation of the Sisters of St. Joseph in Michigan (Paterson, New Jersey: Saint Anthony Press, 1939).

¹²Sister Mary Philip Ryan, O.P., Amid the Alien Corn (St. Charles, Illinois: Jones Wood Press, 1967).

United States, 1874-1945,¹³ written by Sister Mary Jeremiah Studniewska, C.S.S.F., published in 1962, traces the growth and development of the educational activities of the Felician Sisters of the Province of Detroit where they have been actively engaged in the education of the young since 1874. In this larger work, Sister Mary Jeremiah describes the founding and development of Presentation Junior College in Plymouth, Michigan in 1937. This institution became Madonna College in 1947.

Although a doctoral dissertation by Sister Arthemise Dalton, O.P., on "The History and Development of the Catholic Secondary School System in the Archdiocese of Detroit, 1701-1961,"¹⁴ is concerned, as the title indicates, with the development of secondary education, Sister Arthemise has described the efforts of the various religious communities of women working in the Archdiocese to prepare teachers by establishing academies and teacher training programs. The colleges of four of these communities are included in this study.

¹³Sister Mary Jeremiah Studniewska, C.S.S.F., The Educational Work of the Felician Sisters of the Province of Detroit in the United States, 1874-1945 (Livonia, Michigan: The Felician Sisters, O.S.F., 1962).

¹⁴Sister Arthemise Dalton, O.P., The History and Development of the Catholic Secondary School System in the Archdiocese of Detroit, 1701-1961 (Detroit, Michigan: Wayne State University, 1961).

Willis F. Dunbar in The Michigan Record in Higher Education¹⁵ describes early foundations of Catholic higher education for women as they developed from the academies established by the various religious communities of women.

SOURCES OF DATA FOR THE STUDY

Careful examination of the following primary and secondary sources was made for this study. The author visited the six selected colleges involved in the study at two different periods of time to collect the data.

A. Printed Sources:

1. Primary Sources:

- a. College Charters
- b. Groundbreaking Ceremony and Dedication Accounts
- c. Catalogues of the Institutions Involved

d. Statements Relative to Historical Background of Each Institution Found in Brochures, Promotion Materials, etc.

e. Presidents' and Deans' Reports

f. Advisory Board Minutes

g. Faculty Meeting Minutes

h. Curriculum Committee Minutes

i. Speeches of Presidents, Deans, Advisory Board Members and/or Institutional Officials

2. Secondary Sources:

¹⁵Willis Dunbar, op. cit.

- a. Records of the Michigan Department of Education
- b. Reports of the Michigan Superintendent of Public Instruction--1897-1966
- c. Michigan Historical Commission Records
- d. Statements Concerning Higher Education for Women in Michigan from Newspapers, etc.
- e. Statements Concerning Higher Education for Women in Michigan in the Context of General Works on Education in Michigan

B. Interviews:

1. With Presidents, Deans, Advisory Board Members
2. With Selected Faculty Members
3. With Selected Retired Faculty Members
4. With Selected Alumnae
5. With Selected Students

METHOD OF PROCEDURE

The writer personally visited the colleges to gather data for the study. The administrators of each institution made available to the writer the primary sources listed. Historical background of Catholic higher education for women in Michigan was obtained from brief histories of the several religious communities for women in Michigan and from other documents and records found in the archives of these community motherhouses. Additional data were obtained from such sources as the Records of the Michigan Department of Education, the Reports of the Michigan Superintendent of Public Instruction, and The Official Guide to Catholic Educational

Institutions (9th Ed.), and general works on the development of higher education in the state of Michigan, such as, Dunbar's The Michigan Record in Higher Education already cited.

Presidents, Deans and selected staff members were interviewed. An advance notice of the purpose of the visit and an outline of the material to be covered were sent to the colleges at the time the appointment was made. All interviewing was done informally without any particular interview instrument other than that mentioned above.

REPORTING THE STUDY

Chapter I will be concerned with Introductory material; the statement of the problem, the purpose and scope of the study, the significance of the problem, and definition of terms.

Chapter II will describe the related research, list the sources used for the study, describe the method of procedure used to collect the data and to report the findings.

Chapter III will consist of two sections, namely:
Section A: Early history of the religious communities of women in Michigan; Section B: Establishment of academies for girls and the emergence of Catholic colleges for women from academies already established.

Chapter IV will report the actual findings relative to the basic problem of the study, namely, the history of

objectives of the colleges involved in the study. The procedure for presenting this material will be as follows: each hypothesis listed in Chapter I will be restated; following this restatement of each hypothesis, the data relative to that hypothesis will be presented separately for each college in chronological order of the founding of the college.

Chapter V will concern itself with summarizing the findings and drawing conclusions.

of this fact, Pope Pius XII spoke in the following words: "The Church is called upon to play such an important role in the life of our troubled times. . . ."

A religious community is a group of men or women who commit themselves voluntarily under vows to do the particular work of charity for God. In the case of religious communities, the work is the kind with which our people are familiar today: the care of the sick in hospitals, in nursing homes, various kinds of social services in institutions or in the homes of the people to be served, or the work of teaching at the elementary, secondary or college level.

¹Pope Pius XII, "Education and Modern Existence," Catholic Mind, XLVII (1949), p. 119.

CHAPTER III

HISTORICAL BACKGROUND OF THE SIX COLLEGES INVOLVED IN THE STUDY

Had it not been for the contributions of dedicated men and women in religious communities, there would not be a flourishing Catholic Church in the United States. Mindful of this fact, Pope Pius XII encouraged religious educators in the following words: "To whom the Church in America owes such an incalculable debt. . . . To you who are the educators of the future generations of a whole continent that is called upon to play such an important part in the history of our troubled times. . . ." ¹

A religious community is a group of men or women who commit themselves voluntarily under vows to do some particular work of charity for God. In the case of active communities, the work is the kind with which most people are familiar today: the care of the sick in hospitals or in nursing homes, various kinds of social services in institutions or in the homes of the people to be served, or the work of teaching at the elementary, secondary or college levels.

¹Pope Pius XII, "Education and Modern Environment," Catholic Mind, XLVII (1949), p. 119.

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Besides volunteering to do the work, the members of a religious community live together under the same roof, share the common food, shelter, clothing and companionship. Since the Church does not allow new communities to spring up at will, there must be a sound basis for establishing a new community: a work to be done or a goal to be reached that no other group has achieved or seeks to achieve at the time of the request for such a congregation.

Religious communities may be divided into two categories: papal or diocesan. A papal community is one that is directly under the jurisdiction of the Pope in Rome. A papal community may be sent to work in any part of the world. The diocesan community, on the other hand, is one that may have been founded by a particular bishop for a particular work in his diocese. If not actually founded by the bishop, the community may have been brought from another part of the country to work in his diocese.²

Although many religious communities are serving in various parts of Michigan today, the present research is concerned with those early foundations of religious communities of women in Michigan which established colleges for the higher education of women. The five communities of Sisters which very early built academies which eventually "grew" into colleges that have exerted wide influence on education

²Sister M. Arthemise Dalton, O.P., op. cit., p. 155.

Interview with Sister Mary Earl, S.N.D.,
Mercy College of Detroit, April 2, 1968.

in Michigan generally are: The Immaculate Heart of Mary Sisters, Monroe; The Felician Sisters, Livonia; the Sisters of St. Dominic, Adrian; The Sisters of St. Joseph, Kalamazoo; and The Sisters of St. Dominic, Grand Rapids.³ Although the Mercy Sisters of the Detroit Province established a college for women in 1941, this institution did not develop from Our Lady of Mercy High School.⁴

Before tracing the history of the religious communities themselves, it may be pertinent at this time to comment briefly on the place and contribution of the academy in the history of American education. The seminary or academy was the chief agency for the education of the American girl in the middle of the nineteenth century. Noble makes the following appraisal of this type of institution:

Looking back over the era of the academy from the vantage of the present, one may, on first thought, be tempted to make a disparaging appraisal of its contribution. The nature of the environment of that day, however, leads one to the conviction that the academy probably was the most effective solution of the secondary school problem that could have been worked out. In the first place, the taxable resources of even the wealthiest state would then have proved utterly inadequate for the support of secondary schools that were free to all. In the second place, considering the fact that over 80 per cent of the total population were living on scattered farms, the boarding school feature furnished the best practicable means of providing secondary schooling for children of the farming people. Finally, the lack of a standardized curriculum was itself a virtue, for without rigid restrictions as to content and method, the masters were free to introduce

³Sister M. Arthemise Dalton, O.P., op. cit., p. 156.

⁴Interview with Sister Mary Karl, R.S.M., President of Mercy College of Detroit, April 2, 1968.

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new subjects or to experiment with new teaching devices. Hence the academy should not be regarded as the emblem of private interest in a period before interest in public support of schools had reached a high point; rather it should be thought of as a practical solution of the knotty problem of securing secondary education by any means at all.⁵

Academies or seminaries sprang up in Michigan on the basis of private, community and denominational initiative. Two of the early schools granted charters by Michigan's Legislative Council were the progenitors of colleges according to Dunbar.⁶ These were the Michigan and Huron Institute which received its charter on April 22, 1833 and was established in Kalamazoo, later becoming Kalamazoo College.⁷ Spring Arbor Seminary, chartered on March 23, 1835, is the ancestor of Albion College.⁸

Since the religious communities of women concentrated on the education of girls and young women, it was only natural that their first efforts in education would be directed toward establishing institutions typical of the times, namely, academies or seminaries for the education of young girls. In time, therefore, as the need arose for the expansion of the opportunities offered by the academy, the next step was to develop a collegiate program.

⁵Stuart G. Noble, History of American Education (2nd ed.; New York: Holt, Rinehart and Winston, 1954), p. 120.

⁶Willis F. Dunbar, op. cit., p. 36.

⁷Ibid.

⁸Ibid.

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The present chapter of this research proposes to trace a brief historical account of the origins of each of the religious communities of women, a description of the academy established by each community, and finally, a history of the emergence in each case, with the exception of Mercy College of Detroit, of a college from the earlier established academy.

A. HISTORICAL BACKGROUND OF MARYGROVE COLLEGE

Representative of a native American community of Sisters is the community of Sisters, Servants of the Immaculate Heart of Mary, whose motherhouse is in Monroe, Michigan. The Redemptorist, Father Louis Florent Gillet⁹ founded the community in 1845 and settled the first three young women in a little log cabin which was their first convent.

As early as January 1846, the Immaculate Heart Sisters were ready to open a boarding and day school for girls. The prospectus of "The Young Ladies' Academy" was printed on the second page of the 1845 Christmas Day issue of the Monroe Advocate.¹⁰ The Young Ladies' Academy was scheduled to open on January 15, 1846. On January 27, 1846, in a letter to his Provincial, Father Gillet wrote: "The boarding school for young ladies has been opened since the fifteenth of

⁹Sister M. Rosalita, I.H.M., op. cit., p. 64.

¹⁰Ibid.

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January; it has 40 pupils and 4 boarders; everything promises the greatest success."¹¹

Although the pioneer years of this early secondary school were filled with difficulties, it grew rapidly. According to Sister Rosalita,¹² the normal school was opened in 1876. Work beyond the secondary level began about 1898. In 1899 the Academy was accredited by the University of Michigan and affiliated with the Michigan State Normal College.¹³ In 1906 when a modern and thoroughly equipped building was erected, a new corporation title, "St. Mary College and Academy" was obtained and a collegiate department was opened.¹⁴ By an amendment to the original charter, Saint Mary's was authorized by the State Legislature to confer degrees in 1910,¹⁵ thus making St. Mary's College the oldest Catholic institution for the education of women in Michigan.¹⁶

It was in 1921 in response to an urgent demand for a Catholic college for women in Detroit and to a request of the Most Reverend Michael J. Gallagher, D.D., Bishop of Detroit, that Saint Mary's College, already well-established as a

¹¹Ibid., p. 69.

¹²Ibid., p. 355.

¹³Ibid., p. 451.

¹⁴St. Mary's College and Academy Bulletin, 1920-1921, p. 5.

¹⁵Marygrove College Catalogue, July 1927, p. 17.

¹⁶St. Mary's College and Academy Bulletin, 1920-1921, op. cit.

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college, was transferred from its site in Monroe to an eighty acre campus in north Detroit. Here it assumed the name, "The College of the Immaculate Heart."¹⁷ In September 1925, the corner-stone of the liberal arts building was laid, and about a half year later the construction of the residence hall began. In keeping with a beautiful woodland setting, the college now adopted the name, Marygrove College.¹⁸

Since that day in September 1925, Marygrove College has added five more buildings to its physical facilities. Outstanding among these is the library building completed in 1962 and designed to house 250,000 volumes. Increased residence enrollments in 1964 made it necessary to expand facilities in 1964 and 1965.¹⁹ Still urgently needed is a science building and children's clinics.²⁰ In 1968 the Marygrove development program continues.

B. HISTORICAL BACKGROUND OF SIENA HEIGHTS COLLEGE

In 1879 a group of Dominican Sisters from Newburg, New York, made the first foundation of Dominican Sisters in Adrian, Michigan. Their primary purpose in coming to Michigan was to staff St. Mary School. In 1880 they staffed

¹⁸Sister Mary Paul McKeough, O.P., unpublished manuscript, Adrian Motherhouses Archives, Adrian, Michigan

¹⁷Marygrove College Catalogue, July 1927, op. cit.

¹⁸Ibid.

¹⁹"A Five Year Report--1962-1967," Marygrove College Bulletin, p. 17.

²⁰Ibid.

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St. Joseph School and several years later, they took over St. Joseph Hospital and a home for the aged.²¹ These sisters could trace their descent from faraway Ratisbon, Bavaria, and ultimately to St. Mary Convent, Prouille, France, where in 1206 St. Dominic had established the Prouille convent of women according to the Rule of St. Augustine and the Constitutions of the Second Order for women in the Order of Preachers.²²

In 1892 the Adrian Community became a provincial house and continued the educational work for which the Order of St. Dominic is renowned.²³ On June 27, 1923, St. Joseph Province of Dominicans became the Congregation of the Most Holy Rosary, Motherhouse of the Sisters of St. Dominic, Adrian, Michigan.²⁴

The establishment of a novitiate soon after the arrival of the first Sisters of St. Dominic from New York to Adrian in 1878 formed the nucleus of the institution of higher education now known as Siena Heights College.²⁵

²¹Sister Mary Philip Ryan, O.P., Amid the Alien Corn (St. Charles, Illinois: Jones Wood Press, 1967), p. 21.

²²Sister Mary Paul McKeough, O.P., unpublished manuscript, Adrian Motherhouse Archives, Adrian, Michigan.

²³Sister Mary Philip, O.P., op. cit., p. 321.

²⁴Ibid.

²⁵Sister M. Arthemise Dalton, O.P., op. cit., p. 93.

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In 1895 consent was given by Bishop Foley of Detroit for the establishment of St. Joseph's Academy on a "trial basis."²⁶ According to Sister Mary Philip Ryan, O.P., "Without the academy, the Adrian Dominican congregation could never have attained its present growth. . . . The academy was to become a channel of life, the fertile source of vocations, the incentive to learning. . . ."²⁷

Its "trial" did not last long as it received attention from The Michigan Catholic on August 15, 1897 in glowing terms:

The second Scholastic year of St. Joseph Academy is about to begin. The institution is conducted by the Sisters of St. Dominic and is delightfully situated on one of the most favorable sites in Adrian. . . . The thorough and systematic course of study embraced by this institution is divided into Primary, Intermediate and Academic departments. . . .²⁸

Again on November 4 of the same year, The Michigan Catholic carried an announcement of a building project which could hardly have been planned without Bishop Foley's permission:

The Sisters of St. Dominic in charge of St. Joseph's Academy are making arrangements for a large addition to their building in the Spring. Owing to the increased attendance, it has been found necessary to do so. The Sisters have made the tuition, etc. so reasonable that new pupils are being added monthly.²⁹

²⁶Sister Mary Philip Ryan, O.P., op. cit., p. 149.

²⁷Ibid., p. 150.

²⁸The Michigan Catholic, August 15, 1897.

²⁹Ibid., November 4, 1897.

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St. Joseph Academy continued to grow during those years both in numbers and in reputation. It has maintained a fine reputation and influence to the present day.³⁰

Although the Adrian provincial house had established its own normal school for the preparation of its own Sisters for teacher certification in 1896, the decision to establish a college of liberal arts for the conferring of bachelor degrees and the preparation of teachers was not made until some years later.³¹ Sensing a need for education for women beyond the secondary level in southern Michigan, the Adrian Community, under the leadership of Mother Camilla, began the erection of a building suitable for this purpose. St. Joseph's College was incorporated in 1919 under the laws of the State of Michigan and recognized as an institution for the higher education of women. The college conferred its first degree in 1924.³²

The Michigan Catholic carried the following item for September 14, 1922: "With students from virtually every state in the union, the attendance of St. Joseph's Academy is near the five hundred mark. The majority hail from Ohio, Michigan, and Illinois. Cleveland and Chicago have large delegations. The new building is being used for the first

³⁰The Michigan Catholic, September 14, 1922.

³⁰Sister Mary Philip Ryan, O.P., op. cit., p. 202.

³¹Ibid., p. 293.

³²Siena Heights College Catalogue, 1941-1942, p. 10.

time this year. . . ."33

Sister Mary Philip Ryan says that this account in The Michigan Catholic illustrates the confusion caused by the indiscriminate use of the word "academy." The item quoted above refers to the academy enrollment and to the college building but makes no distinction. She goes on to say that "the academy had struck root in Adrian. Everything was academy. Receptions, professions and other functions that should have been exclusively in the name or under the auspices of the provincial house were associated with the academy."³⁴ As time went on, this became a serious matter, especially when the college almost lost its identity under the image of the academy. So, to avoid confusion in having two institutions with the same name, the Board of Trustees obtained a new charter, and on April 20, 1939, the name of the college was officially changed to Siena Heights College.³⁵

Siena Heights College has continued to expand its facilities through the years. The completion in 1956 of the library and science hall nearly doubled the academic facilities of the College.³⁶ The most recent addition to the physical facilities is the new Siena Heights Union-Residence

³³The Michigan Catholic, September 14, 1922.

³⁴Sister Mary Philip Ryan, op. cit., p. 298.

³⁵Ibid.

³⁶Siena Heights College Catalogue, 1966-1968, p. 11.

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building and the Memorial Art Center opened in September 1967.³⁷

C. HISTORICAL FOUNDATIONS OF AQUINAS COLLEGE

Aquinas College is operated by the Dominican Sisters of Grand Rapids who have their origin in Holy Rosary Convent, East Second Street, New York City. Needing Sisters to teach in his new parish of St. Francis, Traverse City, the Reverend Charles Ziegler requested help and received a prompt response from Mother Mary Hyacinth, Prioress of Holy Rosary Convent, New York City. Five Sisters under the direction of Mother Mary Aquinata were selected to go to Michigan and they arrived on October 23, 1877.³⁸

Numerous pastors of Michigan parishes at this time requested Dominican Sisters to staff their schools. In Adrian a hospital was also staffed by these Sisters from the East in 1884.³⁹

In 1885⁴⁰ the Right Reverend Bishop Richter negotiated with the authorities in New York and obtained permission for all the Dominican houses in Michigan to be formed into the

³⁷Interview with Sister M. Petronilla Francoeur, April 10, 1968.

³⁸Sister Mary Philomena Kildee, O.P., Memoirs of Mother Aquinata Fiegler, O.P. (Grand Rapids, Michigan: The James Bayne Company, 1928), p. 38.

³⁹Ibid., p. 47.

⁴⁰Ibid., p. 53.

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new Province of St. Joseph's.⁴¹ So, Holy Angel's Convent, Traverse City, became the Provincialate and Novitiate of the Dominican Sisters of Michigan.

At the request of Bishop Richter, the Dominican Sisters assumed charge of the newly erected St. John Home for Orphans in Grand Rapids in August 1887.⁴² In September of this year, the Sisters began their educational work in the city of Grand Rapids with the opening of St. Alphonsus School.⁴³

Seeing the advisability of a centralized government of the Sisters of St. Dominic in the West, Bishop Richter received full authority to organize a diocesan community which he did on August 30, 1894.⁴⁴ After inhabiting a temporary motherhouse at St. John's Orphanage, then in a building in downtown Grand Rapids, the Sisters of St. Dominic finally purchased the present site and established their permanent motherhouse and academy at the beautifully wooded area and called it Marywood.⁴⁵

Aquinas College actually had its beginning in the novitiate normal school established in 1886 for the professional training of the candidates of the congregation of the

⁴¹Ibid.

⁴²Ibid., p. 58.

⁴³Ibid., p. 59.

⁴⁴Ibid., p. 72.

⁴⁵Ibid., p. 85.

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Dominican Sisters of Grand Rapids.⁴⁶ In 1892 five Sisters of St. Dominic signed the Articles of Incorporation under title of the Sisters of St. Dominic of the City of Grand Rapids.⁴⁷ Article 2 reads as follows: "The object and character of this Corporation is the establishment and maintenance of a Seminary and Academy at or near the city of Grand Rapids in the State of Michigan and the establishment and maintenance of Seminaries and Academies in other parts of the State of Michigan for the instruction of youth in such studies and branches of learning as may from time to time be prescribed by the Trustees hereinafter mentioned or their Successors."⁴⁸

In June 1922 the Dominican Sisters' normal school was merged with the college for lay women founded that year at Marywood in conjunction with the newly built motherhouse there.⁴⁹ The new institution, known as Sacred Heart College, was incorporated by the State Legislature in 1923 with full power to grant degrees.⁵⁰ The name of the college was later

⁴⁶Arthur F. Bukowski, President of Aquinas College, "Important Dates in the History of Aquinas College," p. 1.

⁴⁷Arthur F. Bukowski, "Some Data and Observations on the Charter of Aquinas," June 29, 1966, Files in the office of the President.

⁴⁸Ibid.

⁴⁹Arthur F. Bukowski, "Important Dates in the History of Aquinas College," loc. cit.

⁵⁰Aquinas College, "Self-Survey Report," February 1960, p. 3.

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changed to Marywood College; two years of college work, freshman and sophomore only, were offered at this time and the work was limited to women.⁵¹

At the request of the Most Reverend Joseph G. Pinten, D.D., Bishop of Grand Rapids, Marywood College altered its educational program, moved its location to downtown Grand Rapids and became co-educational in 1931.⁵² The new college was named Catholic Junior College and continued as a junior college until the summer of 1939 when junior-year courses were offered for the first time. Although Catholic Junior College had been established to meet the needs of both men and women, it seems that a definite policy regarding the co-educational status of the college had not been stated satisfactorily. In his second formal report to the Board of Trustees, President Arthur Bukowski stated: "It is also recommended that the trustees make a definite policy regarding the attendance of men students at the summer session."⁵³

In August of 1938, the Board of Trustees authorized the expansion of the offerings of the College to senior college work but recommended that the senior division of the college be for women only.⁵⁴ In 1940 President Bukowski recommended

⁵¹Arthur F. Bukowski, "Important Dates in the History of Aquinas College," loc. cit.

⁵²Catholic Junior College Catalogue, 1935-1936, p. 4.

⁵³Arthur F. Bukowski, Semi-Annual Report to the Board of Trustees, April 3, 1938.

⁵⁴Ibid.

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to the Board of Trustees that men students be accepted for senior college work. This recommendation was acted upon by the Board of Trustees in that same year.⁵⁵

The summer session of 1939 saw junior-year courses offered for the first time. In June of 1940 the summer school opened with a senior college program and the new name of Aquinas College.⁵⁶ No change in charter status was necessary since the 1923 charter stipulated that the institution was granted the power to confer degrees.⁵⁷

D. HISTORICAL BACKGROUND OF NAZARETH COLLEGE

As with most institutions and organizations, Nazareth College can trace its foundation to the dream of a great man who labored a lifetime to see that his dream was carried out. Assigned as Pastor of St. Augustine Parish, Kalamazoo, in 1883, the Reverend Francis A. O'Brien found himself in a "city where inertia and religious intolerance prevailed. Parishioners were indifferent to the material conditions of the Church and their own spiritual status. With courage, charity and humor, Father O'Brien straightened crooked paths and overcame

⁵⁵Arthur F. Bukowski, Semi-Annual Report to the Board of Trustees, April 1940.

⁵⁶"Self-Survey Report," Aquinas College, Grand Rapids, Michigan, February 1960, p. 1.

⁵⁷Arthur F. Bukowski, "Important Dates in the History of Aquinas College," loc. cit.

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While serving as a member of Michigan's State Board of Correction and Charities, Father O'Brien saw the need of Catholic institutions to care for the sick and the afflicted. He relayed this need to Bishop Borgess after attending a dying man in jail because of the lack of a hospital where he might have been taken. This incident motivated the Bishop to donate \$5,000 to buy land for a hospital later named Borgess Hospital. To staff it, Father O'Brien secured eleven Sisters of St. Joseph from Watertown, New York, in 1889.

It was Father O'Brien's dream to make of Kalamazoo a Catholic Center; he realized that if it were to become such, schools for higher education would have to be established. So, in 1896 he began negotiations for a site on a 200 acre farm on Gull Road, three miles east of Kalamazoo. Here he would establish a motherhouse, a novitiate and a school for the Sisters of St. Joseph. Losing no time, he procured a charter for the incorporation of Nazareth as an educational institution from the Michigan Department of State in 1897. "Though named Nazareth Academy, it carried the privilege of extension beyond the high school to the collegiate level. . . ."59

⁵⁸Anniversary Bulletin, Seventy-fifth Anniversary of the Founding of the Sisters of St. Joseph in Kalamazoo, Michigan--1889-1964, p. 9.

⁵⁹Ibid., p. 27.

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As early as 1901 Nazareth Academy was requested to offer courses beyond the high school level. The State Board of Education approval was granted to Nazareth in 1912 as a teacher preparation institution.⁶⁰ We hear nothing further concerning the offering of "post graduate" work until 1913 when Monsignor O'Brien announced the opening of Nazareth College.⁶¹ In June 1914 a Miss Packard was awarded the O'Brien Scholarship and she, with a number of Sister students, began a liberal arts program.⁶² Miss Packard received the bachelor of arts degree in 1918 and became the first graduate of Nazareth College.⁶³

Throughout the years 1914-1918, the college offered junior level courses except for Miss Packard and a small number of Sister students, and prepared students for the two-year teaching certificate. As a result of institutional self-study and careful deliberation, however, the decision was made to continue the four-year liberal arts curriculum and to request a distinct charter for Nazareth College. From 1924, therefore, the college was approved to grant bachelors of arts, science and music degrees. The Articles of Incorporation were amended in 1929 and the name of the institution

⁶⁰Nazareth College and Academy Bulletin, 1926-1927, p. 5.

⁶¹Anniversary Bulletin, loc. cit.

⁶²The Nazarene, Vol. 17, No. 2, October 1914, p. 4.

⁶³Anniversary Bulletin, loc. cit.

was changed to "Nazareth College."⁶⁴

Although the growth of Nazareth College was comparatively slow until it was possible in the middle 50's to begin a building program, the college's primary aim was never to emphasize numbers but rather to provide an excellent program of studies for a limited number of students in a limited number of fields. Because it was not feasible to provide a wide range of offerings, Nazareth College has tended to concentrate on its liberal arts program and to offer a limited number of pre-professional and professional programs to meet the needs of women.

Since 1959, a new college campus has appeared at Nazareth with six of the eleven buildings projected for the future now completed. By 1975, if present plans materialize, Nazareth College will have an entirely new campus and an enrollment of 1,500.

Although collaboration with the other two Kalamazoo institutions of higher education is not new to the present Nazareth College administration, plans are currently being formed for further sharing of experiences, facilities and services.

⁶⁴Certification of Amendment of the Articles of Incorporation of Nazareth College, Article I, "Name."

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E. HISTORICAL BACKGROUND OF MERCY COLLEGE OF DETROIT

Mother Mary McAuley, foundress of the Religious Sisters of Mercy, established the first Mercy Sisters in Dublin, Ireland in 1827.⁶⁵ Since that time, the spirit and work of the Sisters of Mercy have spread throughout the entire world. They excel in carrying out an educational apostolate with an awareness of the exigencies of the times and the needs of the students in their particular milieu.⁶⁶

In 1940 when the Sisters of Mercy, Province of Cincinnati, which embraced six states, was divided, a new Province of Sisters of Mercy was established in Detroit.⁶⁷ Since a novitiate and provincial house for the new Province were necessary, the Sisters decided to establish Mercy College at this time also. A forty-acre tract of land situated on the northwest corner of West Outer Drive and Southfield Road was selected. The excavation for the new provincial house of the Sisters of Mercy and for Mercy College began in December 1940 and was ready for occupancy in September 1941.⁶⁸

Chartered in June 1941⁶⁹ Mercy College began to operate

⁶⁵Mercy College of Detroit Catalogue, 1965-1966, p. 8.

⁶⁶Ibid.

⁶⁷Charles J. Sullivan, Architect, "Foresight and Progress of the Sisters of Mercy" (Detroit, Michigan, Statement in Office Files of the President of Mercy College).

⁶⁸Ibid.

⁶⁹Mercy College Charter, June 12, 1941.

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as a four-year liberal arts college on September 8, 1941.⁷⁰ In June 1942 the college was approved for the preparation of Medical Technologists. At this time also the teacher education program at Mercy College was approved by the Michigan Department of Education to prepare teachers for elementary and secondary schools and for home economics. The College received approval for the School for X-Ray Technicians and for the School of Medical Record Librarians in November 1944. It was accredited by the North Central Association of Colleges and Secondary Schools in 1951.⁷¹

Although founded as a college for women, Mercy College of Detroit became co-educational in the fall of 1963. At this time the institution's official title was changed from Mercy College to Mercy College of Detroit.⁷² The enrollment of the College tripled in the ten-year period 1955-1965.⁷³ To meet the needs of an expanded student body, a building program was begun in 1964 which is partially fulfilled in a new student center, a residence hall for women and a central power plant.⁷⁴

⁷⁰Charles J. Sullivan, loc. cit.

⁷¹"Tenth Anniversary of Mercy College--1941-1951," Files of the President of Mercy College, Detroit, Michigan, 1951.

⁷²Mercy College of Detroit Catalogue, 1965-1966, p. 9.

⁷³Ibid.

⁷⁴Mercy College of Detroit Catalogue, 1966-1968, p. 8.

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F. HISTORICAL BACKGROUND OF MADONNA COLLEGE

The Felician Community of Sisters is an example of a foreign community invited to America by a "young refugee priest, the Reverend Joseph J. Dabrowski,"⁷⁵ to assist him in his missionary and educational work among the Polish people. Five Sisters of St. Felix (better known as Felicians) answered his call and arrived in Polonia, Wisconsin, in November 1874. In 1882 the Felician Community transferred to Detroit, Michigan, where it continued to work and increase in numbers.

Madonna College began in 1937 as the Presentation Junior College founded by the Felician Sisters in Livonia Township, Schoolcraft and Newburg Roads, to provide higher academic and professional training for the members of the Community.⁷⁶ The first legal steps towards the authorization of Presentation Junior College consisted in incorporating the school under the laws of Michigan.⁷⁷ This was accomplished in April 1938,⁷⁸ by amending the Charter of 1882 under which the first

⁷⁵"Annals of the Felician Sisters," Archives of the Provincial Motherhouse, Plymouth, Michigan as cited in: The Felician Sisters, OSF, Seventy-five Years of Service in the United States (Detroit, Michigan: The Felician Sisters, 1949), p. xxxix.

⁷⁶Sister Mary Jeremiah Studniewska, C.S.S.F., op. cit., p. 191.

⁷⁷Presentation Junior College Bulletin, 1944-1946, p. 6.

⁷⁸Articles of Incorporation of Presentation Junior College, April, 1938, Plymouth, Michigan, Files of the Office of the President of Madonna College, Livonia, Michigan.

secondary school, known as the Seminary of the Felician Sisters, was incorporated "to provide instruction for the young in the several branches of learning which may qualify them for their future position in life."⁷⁹

According to the new charter, Presentation Junior College was incorporated

. . . To establish and operate a college and an institution of higher learning for women, where they may be taught such branches of Arts and Sciences as are conferred by institutions of similar type; to provide helpful vocational guidance; to confer diplomas, and other certificates of merit upon those who become proficient in one or more branches of instruction and who have satisfactorily completed the prescribed course of undergraduate study. . . . No degree shall be conferred upon students.⁸⁰

In 1938 Presentation Junior College was approved by the State Department of Education as a teacher-training institution.⁸¹

In 1947 the institution amended its articles of incorporation, changed its name to "Madonna College,"⁸² and began to

⁷⁹Articles of Incorporation of the Seminary of the Felician Sisters, 1882, Detroit, Michigan. Archives of the Provincial Motherhouse of the Felician Sisters, Plymouth, Michigan.

⁸⁰Articles of Incorporation of Presentation Junior College, loc. cit.

⁸¹Sister Mary Jeremiah Studniewska, C.S.S.F., op. cit., p. 211.

⁸²Certificate of Amendment to the Articles of Incorporation, Madonna College, Article I, "Name."

operate as a four-year liberal arts college, granting collegiate degrees.⁸³

Madonna College has expanded its physical facilities considerably in the past several years. A multi-purpose academic building, a student center and new residence hall were completed in 1965.⁸⁴

⁸³Madonna College Bulletin, 1965-1966, p. 7.

⁸⁴Madonna College Bulletin, 1967-1969, p. 8.

CHAPTER IV

HISTORY OF OBJECTIVES OF THE COLLEGES INVOLVED IN THE STUDY

This chapter will be concerned with the presentation of the data on objectives gathered from the six colleges involved in the study. The procedure for presenting this material will be as follows: each hypothesis listed in Chapter I, pages 4 and 5 will be restated; following the statement of each hypothesis, the data relative to that hypothesis will be presented separately for each college in chronological order of the founding of the college.

HYPOTHESIS I

That the Catholic colleges for women in Michigan have consistently maintained their commitment to the ultimate end of Catholic education which is the ultimate end of man, namely, the glory of God and the final happiness of His creature, man.

MARYGROVE COLLEGE

Since Marygrove College, the oldest of the four-year Catholic colleges for women in Michigan, had its origin in

St. Mary's Academy, it is necessary to state the objectives of the Academy if the objectives of the college are to be traced historically. Sister Rosalita sums up the objectives of St. Mary's Academy in the following words:

Its objective, clearcut and sure as the statue of its Queen atop her tower never changed, though the diction varied, from that announced in her first prospectus of Christmas Day, 1845. That objective was the education of the child, in mind, heart, will, and body to fit him for his place as a constructive member of society and a citizen of the Republic, to secure him in his title of child of God in time and for eternity. The workaday world measures the success of an institution only by the observable product. The old students of St. Mary's in their loyalty to their school in her needs, but far more in their fidelity to her teaching, furnish the unequivocal proof that their school achieved its objective. . . .¹

In the first formal bulletin of Marygrove College, then called the College of the Immaculate Heart, the primary emphasis is on ". . . the highest standards of Catholic and academic culture, . . ."² Religion and philosophy, it is taken for granted, will undergird the curriculum. Mention is made that these courses "will be taught by the Jesuit Fathers from the University of Detroit."³

The Marygrove College Catalogue for 1926-1927 states the following: "Enriched by the heritage of cherished traditions and lofty, Catholic ideals which have ever been associated with the name of St. Mary's, the College emphasizes, as the

¹Sister M. Rosalita, I.H.M., op. cit., p. 451.

²Bulletin of Saint Mary College and Academy, 1920-1921, p. 6.

³Ibid.

most essential element in the educational program, that development of a strong and sterling character without which no education can truly be called 'higher'. Religious and moral influences and Catholic principles permeate the Institution. . . ."⁴

George Hermann Derry, Ph.D., LL.D., first President of Marygrove College, expresses Marygrove's basic philosophy upon which all secondary objectives are built in the words that follow: ". . . the soul of Marygrove breathes a crusading spirit for the recovery and reassertion of our great Catholic cultural tradition, the educational system that has made the civilization of the modern world. . . ."⁵

A new expression of objectives is seen in the 1927-1928 Catalogue which begins with a description of the Marygrove girl who ". . . strives to acquire those capacities that constitute, for our day and generation, the Seven Liberal Arts, . . ."⁶ the first of which is: "The Art of Behavior Before God: Catholic character, the habit of self-control through responsiveness to motives developed by the knowledge and love and practice of our Holy Religion."⁷

⁴Marygrove College Catalogue, 1926-1927, p. 6.

⁵George Hermann Derry, Ph.D., LL.D., President of Marygrove College, Souvenir Volume, Dedication of Marygrove College, Eighty-second Anniversary, Detroit, Michigan, November 10, 1927, p. 23.

⁶Marygrove College Catalogue, Vol. 18, No. 2, July 1927, p. 14.

⁷Ibid.

In its 1930-1931 Catalogue, a section entitled "Religion and Life" appears. Quoted in part, it reads: ". . . Christianity means something more than a theory, a code of ethics, a mere school of thought. Christianity means a Person, Emmanuel, 'God with us,' still living, speaking, effecting wondrous works in the world. Christianity means the Mystical Body of Christ, whereof Christ Himself is the Head, whereof all baptized souls are the corporate members, and whereof the constituent and energizing soul is the Holy Spirit, the Lord and Giver of Life. . . ." ⁸

Specifically stated in the Catalogues for 1941-1948 is the fact that "The system of education at Marygrove College is the logical outcome of a Catholic philosophy of life. Man, body endowed with a spiritual, immortal soul, is the creation of God, infinite, omniscient, omnipotent. He has been redeemed by Jesus Christ and is vivified by the Holy Spirit. He is placed in a created universe to work out in the term of his temporal life, his eternal destiny-everlasting beatitude." ⁹

In the 1948-1949 Marygrove College Catalogue, we read that "The working philosophy of Marygrove is Catholic; faculty and students recognize the temporal order as a means to the eternal and try to live according to what they believe. . . ." ¹⁰

⁸Marygrove College Catalogue, 1930-1931, p. 16.

⁹Marygrove College Catalogue, 1941-1942, pp. 13-14.

¹⁰Marygrove College Catalogue, 1948-1949, p. 11.

That Marygrove College is a Catholic college continues to be emphasized in every catalogue statement up to the present. In its current Catalogue, 1967-1969, Marygrove College expresses its original primary commitment to Catholic philosophy of education as follows: "Marygrove is a college alerted to time and eternity, inspiring its students to peaceful yet purposeful living. Theology courses¹¹ bring Christian realizations to maturity; liturgy and the spiritual activities program draw to personal holiness. In an atmosphere of strength and beauty, students find their focus for two worlds."¹²

SIENA HEIGHTS COLLEGE

Since Siena Heights College was the outgrowth of St. Joseph's Academy, the first statement of objectives was that of the earlier institution. In the 1926-1927 Catalogue of St. Joseph's College and Academy, there is no formal statement of objectives, but a brief historical account contains the following statement: ". . . She (the Reverend Mother)

¹¹Marygrove College Catalogue, 1967-1969, pp. 66-67.
 "Because of their irreplaceable contribution to a fully Christian education, these subjects naturally hold first place in the curriculum, and are included in some form in each of the four years," p. 67.

The Courses are listed in the Catalogue as follows:
 101 Scripture: Old and New Testament (Freshman Year)
 201 God and Christ the God-Man (Sophomore Year)
 301 The Church in the Modern World (Junior Year)
 401 Moral and Spiritual Theology (Senior Year)

¹²Marygrove College Catalogue, 1967-1969, p. 7.

left behind her, as a noble monument, this educational center where a high standard of scholarship is maintained--a fact to which the long list of successful alumnae scattered far and wide bear witness to parochial schools in various states and some five hundred and fifty Sisters whose only aim is to continue the great work for God and souls which she so happily inaugurated."¹³

From its inception, therefore, we see a concern for the basic Catholic principle of education as preparation for "saving one's soul."

The first formal statement of "Aims and Ideals" of Siena Heights College reads as follows:

The Catholic liberal college is an instrument for developing to the fullest extent the intellectual, religious, social, and physical life of the young people committed to its care. The primary function of any school, as such, must be the training of the intellect,¹⁴ but upon the Catholic college there devolves the duty of so permeating this intellectual training with Catholic principles that the product of its system of education may not only be fortified securely against the moral dangers sure to assail them in the course of life, but that they may be a regenerating force in the society in which they live.¹⁵

¹³St. Joseph's College and Academy Catalogue, 1926-1927,
p. 4.

¹⁴It is necessary at this point to note the emphasis on the development of the intellect since Catholic principles so permeate this intellectual training. However, we are anticipating Hypothesis II in doing so.

¹⁵St. Joseph's College and Academy Catalogue, 1935-1936,
p. 10.

The same concern is again expressed in the aims for 1941-1942, namely, that all phases of education be permeated with Catholic principles.¹⁶ This ideal is maintained up to the present. In the 1964-1966 Catalogue the aims relative to Hypothesis I are as follows:

To develop to the fullest extent the intellectual ability of young women through a curriculum of liberal arts and sciences with theology and philosophy as integrating courses. . . . To so permeate this intellectual education with Christian principles that the graduate may prove the truth of the saying "A good woman has an almost sacramental power," so great is her regenerating influence in society, . . . To awaken and develop in the individual student a realization of her dignity as a woman. The lowering of womanly standards in our day is a matter of concern to all thoughtful observers and notably to the late Pope Pius XII, who said: "Let us say at the outset that for us the problem regarding woman both in its entirety as a whole and in all its details, resolves itself into preserving and augmenting that dignity which woman has from God."¹⁷

In the current Catalogue for Siena Heights College, we read that the College is ". . . charged with the study of all things in relation to God. . . ."¹⁸ Quoting an address given by the late Right Reverend Monsignor Carroll F. Deady on the occasion of her inauguration as President of Siena Heights College in 1965, Sister Petronilla Francoeur stresses the following points relative to the College's commitment to Catholic principles of education. First of all, the modern challenge to Siena Heights College is to form godly daughters.¹⁹

¹⁶Siena Heights College Catalogue, 1941-1942, p. 11.

¹⁷Siena Heights College Catalogue, 1964-1966, p. 8.

¹⁸Siena Heights College Catalogue, 1966-1968, p. 8.

¹⁹Ibid., p. 3.

Continuing in this vein, the message reads: "I believe Siena Heights comes nearer fulfilling its God-given function in the forming of godly women than in any other collegiate activity. . . . Let us not fool ourselves under the guise of being broadminded--without Christianity, without Christian education, without the principles of Christ inculcated into young ladies, we are simply rearing pagans. . . ."20

AQUINAS COLLEGE

Since the present study is concerned with the changing patterns of objectives in those institutions established specifically for women and continuing as women's colleges, our concern with Aquinas College will be limited to the years 1923-1935 only.

At the time of the merging of the Dominican Sisters' normal school in June 1923 with the college for lay women founded at Marywood in conjunction with the newly built mother-house, there is no specific statement of objectives other than the following which appears in Article 2 of the Articles of Incorporation of the Sisters of the Order of St. Dominic of the city of Grand Rapids:

The Object and character of this Corporation is the Establishment and maintenance of a Seminary and Academy at or near the City of Grand Rapids in the State of Michigan and the Establishment and maintenance of Seminaries and Academies in other parts of the State of Michigan for the instruction of youth in such studies

²⁰Ibid.

and branches of learning as may from time to time be prescribed by the Trustees hereinafter mentioned or their Successors.²¹

It may be implied that the establishment of such an institution or institutions by a group of Catholic Sisters would have as its primary objective the permeation of all these studies with the Catholic philosophy of Education. In the life of the first Superior-General of the Dominican Sisters of Grand Rapids, we read that "She believed that true Christian teachers, as she willed and hoped her Sisters would be, must themselves be taught to follow the Divine Model. Her desire was to see organized a body of teachers according to the mind of the Divine Master, remembering that He is the Way, the Truth and the Life."²²

As stated in the history of Aquinas College, Marywood College which had been operating as a junior college since 1923, was transferred to a building in the downtown district of Grand Rapids in the fall of 1931. At that time the College was made co-educational, was confined to day students, and the name was changed to Catholic Junior College.

In the first Prospectus for Catholic Junior College the point is made that

²¹Articles of Incorporation of the Sisters of the Order of St. Dominic of the City of Grand Rapids, Archives, Marywood, Grand Rapids.

²²Sister Mary Philomena Kildee, O.P., op. cit., pp. 96-97.

Catholic Junior College is not just another college. It is an institution with a definite purpose, for here the course in Religion, which aims to build good character on which to base solidly supernatural virtue, is the very core of the whole curriculum. . . . The calendar and curriculum will be identical with that of the State University except that Catholic philosophy will inform all teaching, and that there will be a course of Catholic Action. . . . Everything that is advantageous in teaching methods and procedure will be used to give students correct ethical standards, and the right outlook on life, that is, a Catholic sense, and ability to see eye to eye with the Church in all matters of faith and morals.²³

The Grand Rapids Herald for August 15, 1931 carries the item below relative to the opening of Catholic Junior College: "Organization of a Catholic Junior College in Grand Rapids, co-educational, with a definite religious purpose, to be maintained under the auspices of the Dominican Sisters was announced yesterday at Marywood College. . . ."²⁴

In the 1935-1936 Catalogue for Catholic Junior College, the following statement under "Purposes and Aims" speaks of commitment to Catholic principles of education:

As a Catholic institution of learning, Catholic Junior College addresses itself to the important work of forming the youth under its charge into educated men and women of a deep, practical faith. It has, then, a two-fold purpose: first, the intellectual development, and secondly, the moral-religious training of future lay leaders in the Church. Since religion is a field of knowledge, as well as a life to be lived, the courses in religion constitute an integral, not merely an added part of the curriculum. They serve also to give the intellectual basis of moral and religious life.²⁵

²³First Prospectus for Catholic Junior College of Grand Rapids, August 1931, Archives, Marywood, Grand Rapids, Michigan.

²⁴The Grand Rapids Herald, August 15, 1931, p. 1.

²⁵Catholic Junior College Catalogue, 1935-1936, p. 4.

NAZARETH COLLEGE

Since Nazareth College developed from the earlier established Nazareth Academy, it is necessary to quote the primary aims of Nazareth Academy when tracing the history of objectives for the college.

Incorporated under the laws of the State of Michigan on February 19, 1897, Nazareth Academy had as its primary aim that of ". . . providing for young girls a thorough and practical education, based on Catholic principles."²⁶ The founder of the Nazareth Motherhouse, Academy, and College was the Right Reverend Frank A. O'Brien who dreamed of making Kalamazoo a Catholic center.²⁷ To further such a dream, he realized that schools for higher education would need to be established.

Although no formal statement of aims appears in the documents or records of Nazareth Academy during the early years other than the aim above, that statement seems to be the basis for the continuation of such an institution as Nazareth Academy and later Nazareth College. Religion as a subject always heads any list of courses in the Prospectus of the early years of the Academy beginning with the first

²⁶First Prospectus of Nazareth Academy, September 1897,
Archives of Nazareth Motherhouse, Nazareth, Michigan.

²⁷Ibid.

Prospectus in 1897.²⁸

In the Prospectus for 1905 mention is made of a spiritual retreat to be given by Monsignor O'Brien from September 18 to September 20 of that year.²⁹

Under "Purposes and Ideals," the 1932-1933 Nazareth College Bulletin states that ". . . No efforts are spared to develop a desire for things of the mind while retaining a love for principles of religion and honor."³⁰

Commitment to the ultimate end of Catholic education is again made evident in a statement in the 1935-1936 Bulletin

²⁸Ibid.

List of Secondary Level Courses--Nazareth Academy--1897-1905.

1st Year

Religion
Language
English
Latin
French
German
Algebra
Ancient History

2nd Year

Religion
Language
Geometry
Physiology
Hygiene and Anatomy
Medieval History
Business Typing
Shorthand
Commercial Arithmetic
Commercial Law

3rd Year

Religion
Language
Botany
Advanced Mathematics
Domestic Economy
Cooking
Plain Sewing
Fancy Work

4th Year

Religion
Language
Chemistry
American History
U. S. Church History

²⁹Nazareth Academy Bulletin, September 14, 1905.

³⁰Nazareth College Bulletin, 1932-1933, p. 9.

which reads: ". . . the fundamental purpose of the College is to train the student according to the Catholic tradition in the art of thinking and the art of living. . . . The College provides a program of studies permeated with Catholic religious principles. . . . Conscious of its obligation to the Church and to Society, the College aims to produce the educated Catholic woman, the supernatural woman 'who thinks, judges, and acts consistently in accordance with right reason illumined by the supernatural light of the example and teachings of Christ.'"³¹

Although a new emphasis on the development of the individual student in the arts and sciences, theoretical and practical is becoming more evident, the 1937-1938 Bulletin carries the following as Number Seven in its list of objectives: "Opportunities of acquiring an intellectual training permeated by Catholic ideals and principles directed to transmitting the Catholic heritage and traditions in an atmosphere well-calculated to assist in the attainment of these objectives."³²

The 1950-1951 College Bulletin carries the following statement relative to the primary objective of Catholic education:

³¹Nazareth College Catalogue, 1935-1936, p. 9.

³²Nazareth College Bulletin, 1937-1938, p. 9.

There does not seem to be a hierarchical order in this listing of objectives. Surely making the religious and intellectual objectives "Number Seven" in the list does not imply that these objectives are being relegated to a lower position.

The obligation of providing Catholic young women with an opportunity for as full and complete an education as they are individually capable of is vitally bound up with the aims and ends of the Congregation of the Sisters of St. Joseph first organized in LePuy, France, in 1650. As stated in the Constitution of 1729 and reaffirmed in the revised Constitutions of the Congregation (part III, chap. I), "The education of children and young women is the principal work of the Congregation" in which serious undertaking "the Sisters should exercise all their energy and zeal, because the future good of society depends on the education of women." This, therefore, is one of the great purposes of the Congregation of the Sisters of St. Joseph: to set before each young women the ideals and principles of Christian womanhood and Christian motherhood in thought and word and act, and to provide girls with an opportunity for higher education in accord with the objectives laid down in the Papal Encyclicals on Christian education and Christian marriage.

Realizing how supremely important it is for the young woman to form Christ and His spirit within her, the College places first emphasis upon the religious life of the student by giving her full opportunity for the intimate participation in the liturgy of the Church and by unfolding for her in the classroom and out of it the cultural, intellectual and spiritual heritage of the glorious Catholic tradition. . . ."33

A new expression of aims is seen in the 1953-1954 Catalogue. It reads as follows:

Nazareth College offers a program of studies pointed to the Christian woman; an alumna, gracious and Christ-like, whose culture is translated into self-giving and responsible citizenship. The College maintains this directive through the integration of theology and philosophy in the liberal arts curriculum.

Since the essential factor of education is the permeation and vitalization of the program with the doctrines of faith and morality, the student pursues a pattern that integrates spiritual, intellectual, cultural and physical values.³⁴

³³Nazareth College Bulletin, 1950-1951, pp. 10-11.

³⁴Nazareth College Bulletin, 1953-1954, p. 11.

The above continues until 1960-1962 when the only reference to the ultimate objective of Catholic education is a reference to the offering of ". . . a course of studies founded on and rooted in Christian principles. . . ." ³⁵

In the 1966-1968 and 1967-1969 wording of the "Goals" of Nazareth College, there is no specific mention of either "Christian" or "Catholic" principles. The first section of the statement is as follows: "The goals of Nazareth College center around stimulation: the stimulation of the intellect through a program of study in the humanities and sciences, and the stimulation of the spirit through the presentation and open discussion of philosophical and theological ideas in and out of the classroom. . . . The College exists to provide assistance to the student and to act as a source of intellectual and spiritual stimulation. . . ." ³⁶

However, it can be assumed that the College's reason for being is its Catholic philosophy. This is evident from the brief history of the College reproduced in the Catalogues from the first edition to the current edition. Quoting from the Constitutions of the Sisters of St. Joseph, the history includes the following: "The education of children and young women is the principal work of the Congregation in which serious undertaking the Sisters should exercise all their

³⁵ Nazareth College Catalogue, 1960-1962, p. 11.

³⁶ Nazareth College Catalogue, 1966-1968, p. 11 and 1967-1969, p. 13.

energy and zeal, because the future good of society depends upon the education of women."³⁷

MERCY COLLEGE OF DETROIT

In its first catalogue under "Aims and Objectives," we read that "Mercy College is a college of Liberal Arts whose purpose in general is the moral, intellectual, and physical development of its students according to the principles of a Catholic philosophy of education. . . ."³⁸ Later in this same edition of the catalogue, under "Student Organizations," the following statements seem to support Hypothesis I:

Foremost among the various units of Mercy College organizations is the Sodality of the Blessed Virgin Mary whose remote and proximate end--to make its members "Mary-like"--is sufficient cause for its flourishing existence. The League of the Sacred Heart embraces the entire registration and promises some degree of certainty and stability in an age of uncertainty and instability. Student council activities; journalistic, literary, and scientific clubs, choral and choir groups; dramatic circles; alumnae contacts; recreational pursuits--all tend to contribute to the aggregate qualities of the ideal Catholic young women; namely, sanctity, culture, leadership.³⁹

A new expression of aims appears in the Catalogue for 1947-1949, the first paragraph of which we quote below:

In accordance with the principles of a Catholic philosophy of education, Mercy College purposes in general to provide for the moral, intellectual, physical,

³⁷Nazareth College Catalogue, 1967-1969, p. 13.

³⁸Mercy College Catalogue, 1941-1942, p. 11.

³⁹Ibid., p. 12.

and social development of its students. It is motivated by the ideals of Mother Catherine McAuley, foundress of the Institute of the Religious Sisters of Mercy. These ideals of education and social service are designed to emanate from a firm supernatural faith in God and a fervent charity toward mankind.⁴⁰

In the catalogue for 1949-1951 a new format of aims is evident, but in essence the aims are unchanged. The reference to Mother Catherine McAuley is restated after which specific objectives are spelled out. The first of these is a "religious" aim and reads as follows: "Mercy College endeavors to aid the student in developing an enduring Catholic philosophy which will manifest itself in her conduct and in all human relationships. It would help each student to know herself and to discover her potentialities as a guide to self discipline and reflective thinking."⁴¹

There is no change of aims evident in the catalogues of Mercy College from 1949-1951 until the 1962-1964 edition which presents the aims of the College in an essay entitled, "A Community of Scholars." Lest there be any doubt about the underlying philosophy of the College, the following statement sets it forth in a clear-cut fashion:

A college may be many things, but it is above all a community of scholars, and community of persons bound intimately together in their efforts to penetrate reality and respond to its values. . . . The younger members, the students, realize that their education, their approach to scholarship, is guided by two principles: first, man is an embodied spirit capable of becoming all things by

⁴⁰Mercy College Catalogue, 1947-1949, p. 12.

⁴¹Mercy College Catalogue, 1949-1951, p. 19.

knowledge and love; secondly, his ultimate goal is a knowing and loving union with God, and his proximate ends are directly concerned with his temporal existence in a material universe, and are at the same time ordered to his ultimate goal. Education, then, opens to the student all branches of learning and ranks their importance and necessity according to the manner in which they aid man to fulfill himself and order his life so that he may come to know, love, and serve That for which he ultimately searches and desires, God.⁴²

In her Annual Report to the President for 1965-1966, Sister Mary Jeanne Salois, R.S.M., Academic Dean, makes it clear that she is conscious of the primary purpose of such a college as Mercy College of Detroit. She says: "We need to reappraise our institutional purposes by keeping in mind the clientele at our doors, the social changes which are affecting higher education and our apostolic orientation as a Catholic College."⁴³

In its current catalogue, 1966-1968, Mercy College of Detroit continues to clarify beyond a doubt its commitment to the fundamental aim for which it was founded. Mercy College aims to lift whatever light the student gains through a study of all the liberal arts ". . . to consummation in the light of revelation, engaging in the effort of man to see all things in their deepest reality, in Christ Jesus."⁴⁴

⁴²Mercy College Catalogue, 1962-1964, p. 7.

⁴³Annual Report of the Academic Dean to the President, Mercy College of Detroit, 1965-1966, p. 5.

⁴⁴Mercy College of Detroit Catalogue, 1966-1968, p. 13.

MADONNA COLLEGE

When Presentation Junior College was incorporated in 1938, its purposes were "to provide general education as a foundation for further study, and to offer professional courses to prospective elementary school teachers and members of the Order."⁴⁵ As far as the writer can determine, there is no specific mention of an ultimate end of Catholic education on which the objectives of Presentation Junior College are based during its ten-year history, 1937-1947.

There does not seem to be a specific statement to this effect in the four-year Madonna College Bulletin until the 1957-1959 edition. Here we read that Madonna's double objective is: "To provide a liberal education in the truest sense of the term, and to integrate that training with Catholic principles."⁴⁶ However, in her summary of the highlights of the history of Madonna College, Sister Mary Jeremiah stresses the point that ". . . Madonna College provides young women with opportunities for a liberal education under conditions which promote the cultivation of spiritual life according to Catholic principles."⁴⁷

The 1959-1961 Bulletin states that Madonna College is ". . . a Catholic College, in conformity with the teaching

⁴⁵The Presentation Junior College Bulletin, 1937-1938, p. 8.

⁴⁶Madonna College Bulletin, 1957-1959, p. 11.

⁴⁷Sister Mary Jeremiah, C.S.S.F., op. cit., p. 211.

of the Catholic Church, . . ."⁴⁸ According to the 1965-1967 Bulletin,

. . . the purpose of the program of studies is to open up to the student the reality of man, God, the universe, and to awaken to the student her responsibility to each of these. . . . As a Christian College, Madonna accepts the Judeo-Greco-Christian concept of the nature of man, and so impresses the student with the thought that supernatural religion provides the final purpose for cultural and vocational life. As the student moves through her four years of college, she will find her own unique interpretation of the motto of Madonna College, Sapientia de Sursum (Wisdom from Above).⁴⁹

In the current Madonna College Bulletin, 1967-1969, the following statement of Catholic philosophy of education is set forth:

. . . Openness and service are the finest innate qualities of woman. The Christian, too, is to be distinguished by these traits, as the follower of the Master who came to serve and who revealed himself as the Truth. Significantly, the post-conciliar Church has opened out onto the world in order to share "the joys and the hopes, the griefs and the anxieties of the men of this world." (Pastoral Constitution on the Church in the Modern World.)⁵⁰

As a Catholic institution, Madonna College is committed to truth and service on both the human and transcendent levels. The College, however, is open to non-Catholics, for it holds that truth is one, and that Christian humanistic values are valid for every man. . . .⁵¹

⁴⁸Madonna College Bulletin, 1959-1961, p. 11.

⁴⁹Madonna College Bulletin, 1965-1967, p. 7 and p. 9.

⁵⁰"post-conciliar"--the term as used here refers to the thinking of the Roman Catholic Church since the deliberations and recommendations of the Second Vatican Council which was called by Pope John XXIII on October 11, 1962 and concluded by Pope Paul VI on December 8, 1965.

⁵¹Madonna College Bulletin, 1967-1969, p. 4.

HYPOTHESIS II

That the Catholic colleges for women in Michigan have, from their foundations, emphasized intellectual development.

MARYGROVE COLLEGE

Beginning with the junior college course announced in the Academy Catalogue in 1905, we find intellectual development given a primary place among the objectives of Marygrove College. The course aimed at ". . . the thorough training and development of all the higher powers of the mind by analysis and generalization. . . ." ⁵²

From 1920-1921 when the first formal Bulletin of Saint Mary's College and Academy announced its objectives until the 1926-1927 announcement, intellectual training is one of the objectives. This is expressed in the words "academic culture" ⁵³ which the college claimed to maintain.

In a new statement in the 1926-1927 catalogue for the institution which is now Marygrove College, we find that "mental development" ⁵⁴ is one of the aims. Moral development added to mental development are to equip the students "in heart and mind for whatever particular work lies before them." ⁵⁵

⁵²Saint Mary Academy Catalogue, 1905-1906, p. 11.

⁵³Bulletin of Saint Mary's College and Academy, 1920-1921, p. 6.

⁵⁴Marygrove College Catalogue, 1926-1927, p. 6.

⁵⁵Ibid.

In the Marygrove Catalogue for July 1927 the objectives for the Marygrove girl are stated in the form of the Seven Liberal Arts, the fourth of which is "The Art of Reasoning,"⁵⁶ and the production of "brain power or the power of thought, . . ."⁵⁷

A new statement of aims appears in the College Catalogue for 1941-1942, and the catalogues through 1947-1948 retain this statement which "views the individual as an intellectual . . . person, . . ."⁵⁸ The college aims to enable each student to perfect an integrated personality.⁵⁹ The young woman who acquires intellectual habits of work, play, prayer during her college life is likely to maintain her mental balance when she leaves the campus.⁶⁰

In the 1953-1954 Catalogue, there seems to be a new and stronger emphasis on Marygrove College as a college for women. After saying that the curriculum is designed for women and that women, as women, have an appropriate function to perform in the world, the statement continues: "A woman's education, therefore, must strike the same intellectual level as a man's but should, over and above this, be distinctively

⁵⁶Marygrove College Catalogue, 1927-1928, p. 14.

⁵⁷Ibid., p. 15.

⁵⁸Marygrove College Catalogue, 1941-1942, p. 14.

⁵⁹Ibid.

⁶⁰Ibid., p. 11.

characteristic in aim and emphasis."⁶¹

In the college catalogues and other printed sources of aims since 1953-1954, the stress seems to be more and more on service and leadership. However, the development of a fully integrated woman by means of ". . . the liberal arts curriculum with theology as a key course, . . ."⁶² is still the primary dedication of Marygrove College. Rationality is man's supreme power; if he is fully rational, all else will follow, so the liberal artist contends. ". . . Personal responsibility, the chief ingredient of adult leadership, . . ."⁶³ will be the ultimate end of a stress on the liberal arts which develop the intellect.

SIENA HEIGHTS COLLEGE

In the earliest available catalogue, 1926-1927, for St. Joseph's College and Academy (now Siena Heights College), a brief historical account informs us that ". . . The Order of Saint Dominic is primarily a teaching order, and the Reverend Mother . . . left behind her, as a noble monument, this educational center where a high standard of scholarship is maintained. . . ."⁶⁴

⁶¹Marygrove College Catalogue, 1953-1954, p. 11.

⁶²Marygrove College Catalogue Supplement, 1965-1967, Vol. 55, No. 5, p. 10.

⁶³Marygrove College Catalogue, 1967-1969, p. 6.

⁶⁴St. Joseph's College and Academy Catalogue, 1926-1927, p. 4.

The intellectual life of the student is specifically mentioned in the first formal statement of aims for St. Joseph's College as found in the 1935-1936 catalogue. In part it reads as follows: ". . . The Catholic liberal college is an instrument for developing to the fullest extent the intellectual, . . . life of the young people committed to its care. . . ." ⁶⁵

In the 1941-1942 Catalogue of Siena Heights College, under the heading, "Aims and Ideals of the College," we find the first "General Aim--To develop to the fullest the intellectual powers of the young women committed to its care." ⁶⁶ This statement is carried in the college catalogue without change until 1963-1964.

In the 1964-1966 Catalogue, the aims of the college are listed under nine headings with the intellectual aim expressed in the following words: "To develop to the fullest extent the intellectual ability of young women through a curriculum of the liberal arts and sciences with theology and philosophy as integrating courses. To produce young women who are cultured as well as trained in some special field of activity." ⁶⁷

The 1966-1968 Catalogue statement reaffirms Siena Heights' claim to have maintained a commitment to ". . . the development of the intellect for the understanding,

⁶⁵St. Joseph's College Catalogue, 1935-1936, p. 10.

⁶⁶Siena Heights College Catalogue, 1941-1942, p. 11.

⁶⁷Siena Heights College Catalogue, 1964-1966, p. 8.

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preservation, and application of truth to a changing world.

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. . . The intellect understands truth by grasping its tenets, principles, laws, and dogmas. The intellect preserves truth by constantly subjecting conventional assumptions to critical analysis, discarding fallacies, and retaining as valid only the information that passes severe, impersonal, and professional testing. The intellect applies truth by moving from the matter of thought to the matter of action in the world in which one lives.⁶⁹

AQUINAS COLLEGE

As stated previously,⁷⁰ Aquinas College admitted women only during the brief period 1923-1931; during those eight years, the emphasis was on teacher training. The writer could discover no specific statement relative to intellectual development.

However, when Marywood College became co-educational in 1931 and was renamed "Catholic Junior College," the following announcement was made:

The chief course will be liberal arts. . . . Four objectives guide the training: knowledge of the principles in that particular portion of the field, knowledge of the literature, ability to do elementary research in that field, and ability to think in that field, to solve problems and to make applications. To help students develop those objectives classes will be conducted so as to give the maximum practice in discussion, criticism, and application.⁷¹

⁶⁸Siena Heights College Catalogue, 1966-1968, p. 8.

⁶⁹Ibid.

⁷⁰Cf., pp. 31-32.

⁷¹The Grand Rapids Herald, August 15, 1931, pp. 1-2.

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Although the eight years of its existence as a college for women stressed teacher preparation and seemed not to emphasize in any printed statements the objective of intellectual training, it may be assumed that this phase of development was not neglected. The very fact that the first announcement of Catholic Junior College made an issue of offering training in reasoning seems to indicate that this aspect of education was considered basic even though not explicitly enunciated.

NAZARETH COLLEGE

In its first formal statement of its aims, Nazareth College makes specific mention of maintaining a ". . . high standard of scholarship . . . and intellectual development of young women."⁷²

A new statement of purposes appears in the Nazareth College Bulletin for 1932-1933 in which "scholarship"⁷³ is emphasized. From the beginning years, Nazareth College has stressed the fact that it is a "liberal arts" institution in which certain professional training may be secured.⁷⁴ The assumption underlying this philosophy is that a liberally-educated individual will be able to engage in any kind of

⁷²Nazareth College and Academy Bulletin, 1926-1928, p. 5.

⁷³Nazareth College Bulletin, 1932-1933, p. 9.

⁷⁴Nazareth College Bulletin, 1935-1936, p. 9.

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activity, since he would have a disciplined intellect and the capacity to view all things in their totality.

Although not listed in any hierarchical order, the last in a list of seven objectives in the 1937-1938 Bulletin is to provide the "opportunity of acquiring an intellectual training. . . ." ⁷⁵ In its 1950-1951 Bulletin, Nazareth College mentions making available to the student ". . . the cultural, intellectual, and spiritual heritage of the glorious Catholic tradition." ⁷⁶

The liberal arts curriculum has been emphasized throughout the history of Nazareth College; it continues to be stressed in the 1953-1954 Catalogue and in subsequent catalogues in words such as the following: "Nazareth College offers a program of studies pointed to the formation of the Christian woman, . . . The College maintains this directive through the integration of theology and philosophy in the liberal arts curriculum. . . ." ⁷⁷

From 1960-1962 until 1966-1968, a new expression of objectives emphasizing the intellectual appears. In part we quote: "Nazareth College, . . . aims to assist the student in her intellectual development as a woman. . . . While its program as a whole is ordered to the intellectual life of

⁷⁵Nazareth College Bulletin, 1937-1938, p. 9.

⁷⁶Nazareth College Bulletin, 1950-1951, p. 11.

⁷⁷Nazareth College Catalogue, 1953-1954, p. 11.

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With the appearance of the 1966-1968 Catalogue, we have a revised statement of "Goals" for Nazareth College. That development in the intellectual life is one of the goals is made clear in the very first sentence of the statement: "The goals of Nazareth College center around stimulation: stimulation of the intellect through a program in the humanities and sciences,"79 Later in the same statement we read that ". . . While its program as a whole is ordered to the intellectual life of the student, the college seeks furthermore to motivate her to follow the dictates of reason guided by her acquired knowledge. . . . "80

MERCY COLLEGE OF DETROIT

In its first catalogue for 1941-1942, under "Aims and Objectives," we find that "Mercy College is a college of Liberal Arts whose purpose in general is the moral, intellectual, and physical development of its students, according to the principles of a Catholic philosophy of education."81 Specific aims are then spelled out, and included in these is the following: "To provide a liberal education for young women, with sufficient specialization in particular fields to

⁷⁸Nazareth College Catalogue, 1960-1962, p. 11.

⁷⁹Nazareth College Catalogue, 1966-1968, p. 11.

⁸⁰Ibid.

⁸¹Mercy College Catalogue, 1941-1942, p. 11.

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qualify those who wish to continue their studies in Graduate School."⁸² This statement continues unchanged until the 1947-1949 edition of the catalogue.

In the 1947-1949 catalogue the intellectual aim is presented in the following terms: "Specifically Mercy College aims: To provide a broad, general education as a cultural foundation for enriching the life of the student and enabling her to contribute to the intellectual and social life of the community in which she lives."⁸³

The revised phrasing of the intellectual objectives of Mercy College for 1949-1951 are as follows: "Mercy College endeavors to stimulate the interest of every student in the humanities and the natural and social sciences, to the end that perspectives might be broadened, appreciations enriched, and the heritage of the past evaluated and related to present day culture and reflective thinking."⁸⁴

Mercy College's commitment to an intellectual objective continues to be stated in the above form until the appearance of the 1965-1966 Catalogue. In this new statement, institutional purposes are perceived in two categories: "(1) as institutional duties; and, as (2) evidences of student growth and development in human ideals and competencies. . . ."⁸⁵

⁸²Ibid.

⁸³Mercy College Catalogue, 1947-1949, pp. 12-13.

⁸⁴Mercy College Catalogue, 1949-1951, p. 19.

⁸⁵Mercy College Catalogue, 1965-1966, p. 13.

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Under "Institutional Responsibilities" the intellectual aim reads as follows: "To assist students in developing a thirst for knowledge through scholarship (intellectual). . . ." ⁸⁶

This institutional aim should assist the student "To be at home with concepts, ideas, knowledges which are common currency among educated people. . . . To achieve a measure of understanding in major divisions of human studies. . . ." ⁸⁷

In the current Mercy College of Detroit Catalogue, dedication to intellectual development is presented in an essay entitled "A Community of Scholars" which reads in part as follows:

A college may be many things, but it is above all a community of scholars, a community of persons bound intimately together in their efforts to penetrate reality and respond to its values. To its members belong the joy of learning, the quiet delight of arduous search and research, . . . Each shares in the fruits of a scholarship which yields fulfilled personalities, minds developed to maximum perfectibility, . . . The Mercy College of Detroit student is a scholar indeed; he studies science, mathematics, the humanities and other areas of man's knowledge; . . . ⁸⁸

Having stated its basic philosophy relative to intellectual development, Mercy College proceeds to delineate its intellectual objectives in the following words:

. . . The objectives of the college are many, but they converge in her desire, as a space-age reality, to be a point of opening to the light of truth which will fructify in a union of love. . . . She concretizes her

⁸⁶Ibid., p. 12.

⁸⁷Ibid., p. 13.

⁸⁸Mercy College of Detroit Catalogue, 1966-1968, p. 5.

orientation to this goal by: a. seeking to understand more and more of reality from the complementary vantage points of all the liberal arts, allowing the fragmentation necessary for each department to achieve a separate translation of this goal into its own efforts of study in depth, yet challenging dimensional truth. b. providing a point of convergence for the light given from the past, present, and future, and a similar gathering-in of the knowledge which reaches to all directions of space. . . .⁸⁹

MADONNA COLLEGE

An intellectual objective seems to be implied in the first statement of objectives for Presentation Junior College in its 1937-1938 Bulletin, in the words: "The purpose of Presentation Junior College is to provide general education as a foundation for further study. . . ."⁹⁰

As far as the writer can determine, this objective is restated in the College Bulletin each year until the statement in the 1953-1955 Bulletin for Madonna College which reads as follows: ". . . To develop those mental and spiritual qualities which will prepare them to assume the growing responsibilities of our democracy,"⁹¹ expresses the intellectual aim of the college.

In its 1957-1959 Bulletin, Madonna College states its intellectual aim as follows: "Madonna Liberal Arts College has a double objective: to provide a liberal education in

⁸⁹Ibid., p. 13.

⁹⁰The Presentation Junior College Bulletin, 1937-1938, p. 4.

⁹¹Madonna College Bulletin, 1953-1955, p. 12.

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the true sense of the term, and to integrate that training with Catholic principles. . . ."92 In a later spelling out of the means by which its general objective may be realized, the Madonna College Bulletin carries the following: ". . . Through the medium of its curricula the college endeavors: . . . To awaken intellectual curiosity and to form habits of logical analysis and of critical reflection through the knowledge of language, science, and history. . . ."93

Although essentially unchanged in content, the objectives of Madonna College for 1959-1961 will be quoted in full, as a very particular emphasis seems to be placed on the intellectual objective:

Madonna College is a Liberal Arts College for Women. As a Liberal Arts College, its aim is to form intelligent, dynamic and cultured women who by the development of the intellectual virtues will be liberated from ignorance and error, will discern the true, contemplate the beautiful and pursue the ultimate good.

As a Catholic College, in conformity with the teaching of the Catholic Church, its aim is to nurture women of integrated personality who will think, judge, and act "constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ." (Encyclical, Divini Illius Magistri.)94

As a College for Women, its aim is to prepare women who, uniting in themselves the dignity and restraint of a virgin with the tenderness and devotedness of a mother, will be successful in the patterns of home-making and home preserving, will be willing to minister to the physical, intellectual and spiritual needs of their neighbor in the professions and occupations suited to their nature. . . .95

⁹²Madonna College Bulletin, 1957-1959, p. 11.

⁹³Ibid.

⁹⁴Encyclical on "The Christian Education of Youth."

⁹⁵Madonna College Bulletin, 1959-1961, pp. 10-11.

In the current Bulletin, 1967-1969, we find the intellectual aim stated as follows:

. . . Openness to truth is the primary purpose of Madonna College in its proper function as an institution of higher learning. The College guides its students through all areas of truth. It gives them a broad integrated vision of multi-leveled reality, which encompasses the physical universe, man and God. The truth will make them free.

Through a basic program of liberal arts courses, the College endeavors to liberate students from ignorance and prejudice and to help them develop inquiring and disciplined minds. Possessed of a sure sense of direction, they will be better equipped to respond intelligently to life's problems in today's changed and changing world. . . .⁹⁶

HYPOTHESIS III

That the Catholic colleges for women in Michigan have, from their beginnings, emphasized moral training.

MARYGROVE COLLEGE

St. Mary's Academy, the forerunner of Marygrove College emphasized moral training or the education of the will in its very first statement of objectives, according to Sister Rosalita. In addition to educating the child in mind, heart and body, he was to be educated in "will" also, "to fit him for his place as a constructive member of society and a citizen of the Republic. . . ."⁹⁷

⁹⁶Madonna College Bulletin, 1967-1969, p. 5.

⁹⁷Sister M. Rosalita, I.H.M., op. cit., p. 451.

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In the first formal Bulletin of Saint Mary's College and Academy, 1920-1921, we find that

Saint Mary's, while offering every advantage to aid the student in acquiring secular learning of a high order, practical and cultural, spares no pains to form them to habits of virtue and service.

As moral training constitutes an essential element in Christian education, the Faculty earnestly endeavor to secure the development of mind and heart considering themselves bound to act with true, motherly solicitude towards those intrusted to their care.⁹⁸

Moral training continues to be emphasized under "Aims and Scope of the Institution" in the 1926-1927 College Catalogue. To show the close integration of religious, intellectual and moral aims, we quote the following statement in full:

Mindful of the many and varied demands made upon our Catholic young women by the complex social conditions of the world about them, Marygrove has for its end a two-fold purpose, viz., the moral and mental development of its students in such a way that they may be fully equipped in heart and mind for whatever particular life-work lies before them.

Enriched by the heritage of cherished traditions and lofty Catholic ideals which have ever been associated with the name of Saint Mary's, the College emphasizes, as the most essential element in the educational program, that development of a strong and sterling character without which no education can truly be called "higher." Religious influences and Catholic principles permeate the Institution. Members of the Faculty spare no pains in forming their students by wisely tempered privileges and restraints, to habits of virtue and service in accordance with the motto inscribed on the seal of the College, "Fides et Fidelitas."⁹⁹

⁹⁸Bulletin of Saint Mary's College and Academy, 1920-1921, p. 7.

⁹⁹Marygrove College Catalogue, 1926-1927, p. 6.

The first of the Seven Liberal Arts which the Marygrove girl strives to acquire, according to the new statement of objectives in the July 1927 Catalogue is "The Art of Behavior Before God: Catholic character, the habit of self-control through responsiveness to motives developed by the knowledge and love and practice of our Holy Religion."¹⁰⁰ On the next page of this same catalogue is a summary of Marygrove's system of education which is expressed in terms of the production of power, the last of which is "will power."¹⁰¹

In the Catalogue for 1932-1933, Marygrove's primary objective of producing Personal Power is again enunciated. Aspects of personal power include "power of will, . . ."¹⁰²

From 1941-1942 to 1947-1948, the moral objective is expressed in the following words:

¹⁰⁰Marygrove College Catalogue, 1927-1928, p. 6.

¹⁰¹Ibid., p. 15.

System of Education: The Purpose

OUR PURPOSE, therefore, is the production of personal POWER: DRIVING POWER, or ambition, the indomitable desire to succeed, to excel, to rise above the ranks; all college activities lead the student to an early determination of a lofty aim in life, and to a career motivated by the ideals of Catholic Action and by the crusading spirit of the Lay Apostle; BRAIN-POWER, the power of THOUGHT, Scholastic Philosophy; the power of EXPRESSION, in Oxford English, the power of PERSONALITY, in Social Charm; the power of SELF-SUPPORT. In a scientific vocational technique; to insure such fourfold brain-power, specific courses are prescribed; and WILL-POWER, through the cultivation of the natural virtues inspired by the highest rational incentives, and of the supernatural virtues that are best developed by personal participation in the Sacrifice of the Mass, as Co-Priests and Co-Victims with Christ.

¹⁰²Marygrove College Catalogue, 1932-1933, p. 21.

The system of education at Marygrove College is the logical outcome of a Catholic philosophy of life. . . . A Catholic philosophy of education, therefore, views the individual as an intellectual, morally responsible person, living with other human beings in a material world and destined for eternal union with his Creator. It considers him as he is in himself, in his social relationships, and in his ultimate destiny, and sets up as its immediate goal his highest possible development here and now as the best guarantee of his future happiness. It is on this basis that St. Thomas defines a liberally educated man as a character architect who in his personality is a harmonious union of scientist, artist, philosopher, and saint.¹⁰³

In the catalogues from 1947-1948 to 1953-1954 the above statement is reiterated. Added to this is the following relative to the moral aim: "In brief, Marygrove College is dedicated to the education of women in whom a Christian hierarchy of values is the unifying factor of an integrated personality. Everything in the organization of the college is directed ultimately to this objective."¹⁰⁴

From 1953-1954 until the current Catalogue, 1967-1969, there is no change in the moral objective of Marygrove College. The college's continued dedication to ". . . the formation of women in whom a Christian hierarchy of values is the unifying factor of an integrated personality, . . ."¹⁰⁵ is made explicit as in previous issues of the catalogue.

¹⁰³Marygrove College Catalogue, 1941-1942, p. 14.

¹⁰⁴Marygrove College Catalogue, 1953-1955, p. 11.

¹⁰⁵Marygrove College Catalogue, 1967-1969, p. 6.

SIENA HEIGHTS COLLEGE

Although moral training is surely implied in the general objectives of St. Joseph's College and Academy from its foundation years, there is no specific mention made of this objective until the 1935-1936 Catalogue, when the following appears:

. . . Upon the Catholic College there devolves the duty of so permeating this intellectual training with Catholic principles that the products of its system of education may not only be fortified securely against the moral dangers sure to assail them in the course of life, but that they may be a regenerating force in the society in which they live.¹⁰⁶

"Moral development" is listed as one of the general aims of Siena Heights College in the 1940-1942 Catalogue.¹⁰⁷ In the 1953-1955 Catalogue, the statement is made that Siena Heights College aims to impress upon students their obligation to assist in solving social, economic and political problems of our times by an application of their ". . . knowledge of moral principles which the College fosters through its training."¹⁰⁸

The essential philosophy and basic aims of previous years are retained in the college catalogues from 1953-1955 until a new emphasis relative to the moral aim appears in the 1964-1966 edition of the catalogue. The stress is on the

¹⁰⁶St. Joseph's College Catalogue, 1935-1936, p. 10.

¹⁰⁷Siena Heights College Catalogue, 1953-1955, p. 15.

¹⁰⁸Ibid.

influence which a "good woman"¹⁰⁹ can wield. In part, this aim reads as follows: "A good woman has an almost sacramental power, so great is her regenerative influence in society."¹¹⁰ Moral training is emphasized indirectly.

In its 1966-1968 statement of objectives, Siena Heights College seems to see itself in a broader role than in previous years by attempting to meet the needs of a larger segment of society. However, "moral training," though not specifically mentioned, is inferred in such statements as (Siena Heights College) ". . . feels that the disciplined joy in learning should be acted out in one's daily life, in one's work, in one's citizenship, in one's compassion, in one's courage to remain firm in an unpopular principle, and in one's refusal to sanction man's inhumanity to man. . . ."¹¹¹

Although not listed under objectives, moral conduct and ideals are specifically mentioned under the section on "Student Life and Services" in the current catalogue, 1966-1968, in the words: "Standards of conduct maintained in a well-regulated home where high principles prevail are expected of the student of Siena Heights College. Such conduct must be based on right moral ideals, a fine consideration for the rights of others, and proper self-respect. . . ."¹¹²

¹⁰⁹Siena Heights College Catalogue, 1964-1966, p. 8.

¹¹⁰Ibid.

¹¹¹Siena Heights College Catalogue, 1966-1968, p. 8.

¹¹²Ibid., p. 15.

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AQUINAS COLLEGE

During its eight-year history, 1923-1931, as a college for women, Marywood College did not make a formal announcement of its objectives. As stated previously,¹¹³ its emphasis was on the preparation of teachers. Since the educational ideals of Mother Mary Aquinata Fiegler, O.P., first Mother General of the Dominican Sisters in Grand Rapids, Michigan, were the basic ideals which inspired this group of Sisters, it is safe to conclude that the aims of the forerunner of Aquinas College, namely, Sacred Heart College (later Marywood College), were based on Mother Aquinata's educational principles.

Mother Aquinata believed that ". . . the true aim of education is to combine the cultivation of the intellectual with the formation of the moral character. . . ." ¹¹⁴ Later she maintains that "Education can be termed 'true' or 'false' in the proportion in which the above aim is reached. An education that quickens the intellect, but fails to develop the will and direct it in the practice of virtue may produce scholars, but it cannot form good men." ¹¹⁵

The Grand Rapids Herald, in the following item announcing the opening of the Catholic Junior College, states that the new institution will promote ". . . ethical standards of the

¹¹³Cf., p. 29.

¹¹⁴Sister Mary Philomena Kildee, O.P., op. cit., p. 95.

¹¹⁵Ibid., p. 96.

right outlook on life, . . ."¹¹⁶ in its students. Later in the same item, Dr. Burton Confrey, Dean of the College, is quoted as saying that "Catholic Junior College . . . is an institution with a definite purpose, for here the course in religion which aims to build good character on which to base solidly supernatural virtue, is the very core of the whole curriculum."¹¹⁷

In its 1935-1936 Catalogue, Catholic Junior College makes mention of a two-fold objective, the second of which is ". . . the moral-religious training of future lay leaders in the Church."¹¹⁸

NAZARETH COLLEGE

In its first formal statement of aims, "moral development" is specifically mentioned along with the other religious, physical, and intellectual development aims in the following statement: "Nazareth College devotes its energies to the maintenance of a high standard of scholarship and offers such cultural advantages as promote the religious, moral, physical and intellectual development of young women. . . ."¹¹⁹

The above statement is continued until 1932-1933 when the "Purpose and Ideals" are expressed in the following terms:

¹¹⁶The Grand Rapids Herald, August 15, 1931, p. 2.

¹¹⁷Ibid.

¹¹⁸Catholic Junior College Catalogue, 1935-1936, p. 4.

¹¹⁹Nazareth College and Academy Bulletin, 1926-1928, p. 5.

The purpose and ideals of Nazareth College have grown out of the need of a Catholic woman's college in southwestern Michigan. It furnishes opportunities for the development of gracious and generous women in an atmosphere of religion, scholarship, and culture. . . . No efforts are spared to develop a desire for the things of the mind while retaining a love for principles of religion and honor.¹²⁰

In the Catalogue for 1935-1936, we find that Nazareth College

. . . conceives it a duty to permeate its intellectual training with Catholic religious principles so that the student shall co-ordinate, integrate, and unify her knowledge to the end that she, with a discriminative sense of values shall place first things first.

In the fulfillment of these objectives, the College will provide the student with opportunity for the continuous enrichment and enlargement of life through her conscious adjustment to life problems summarized under the headings of: "Health, desirable home membership, worthy use of leisure time and economic sufficiency." Such opportunity for self-direction will be found in the program of studies and in the allied curricular activities afforded by the College.¹²¹

A new statement of objectives appears in the 1950-1951 Catalogue and it seems that the religious, moral and intellectual aims are closely integrated as we read the following which is quoted in part:

The obligation of providing Catholic young women with an opportunity for as full and complete an education as they are individually capable of is vitally bound up with the aims and ends of the Congregation of the Sisters of St. Joseph first organized in LePuy, France, in 1650. As stated in the Constitution of 1729 and reaffirmed, in the revised Constitutions of the Congregation (part III, chap. I), "the education of children and young women is the principal work of the Congregation" in which serious undertaking "the sisters should exercise all their energy

¹²⁰Nazareth College Bulletin, 1932-1933, p. 9.

¹²¹Nazareth College Bulletin, 1935-1936, p. 9.

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and zeal, because the future good of society depends on the education of women." This, therefore, is one of the great purposes of the Congregation of the Sisters of St. Joseph: to set before each young woman the ideals and principles of Christian womanhood and Christian motherhood in thought and word and act, and to provide young girls an opportunity for higher education in accord with the objectives laid down in the Papal Encyclicals on Christian Education and Christian marriage.¹²²

In the 1953-1954 Bulletin, "Self-giving and responsible citizenship" are emphasized as being attained through the liberal arts program which is permeated and vitalized with the doctrines of faith and morality."¹²³

From 1960-1962 until 1964-1966, "moral development" is given a place in the aims of Nazareth College but only implicitly. To clarify this point, we quote the newly formulated aims for 1960-1962 in part:

Nazareth College, as a Catholic institution of higher learning, aims to assist the student in her intellectual development as a woman by a course of studies founded on and rooted in Christian principles. While its program as a whole is ordered to the intellectual life of the student, the College seeks furthermore to motivate her to follow the dictates of reason illumined and guided by her acquired knowledge and to promote an appreciation of the beautiful in the works of God and man.

To accomplish these aims the College: (1) offers the student a graduated program of studies in the humanities and sciences with theology and philosophy as the integrating disciplines; (2) emphasizes in the curriculum, in co-curricular activities and in social life, that which cultivates good habits and strengthens good character in the student, contributes to her dignity as a woman and fits her for her distinctive role of motherhood, spiritual and temporal, and her responsibility as a member of Christ's mystical Body; . . .¹²⁴

¹²²Nazareth College Bulletin, 1950-1951, pp. 10-11.

¹²³Nazareth College Bulletin, 1953-1954, p. 11.

¹²⁴Nazareth College Catalogue, 1960-1962, p. 11.

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A new expression of "Goals" appears in the 1966-1968 Catalogue, and it is reiterated in the current Catalogue, 1967-1969. "Moral development" is not mentioned as such, but ". . . It is the goal of the College to graduate women who are devoted to genuine personal integrity and authentic liberty, . . . while its program as a whole is ordered to the intellectual life of the student, the College seeks furthermore to motivate her to follow the dictates of reason guided by her acquired knowledge. . . ." ¹²⁵

MERCY COLLEGE OF DETROIT

The "moral development" ¹²⁶ of its students is one of the general aims of Mercy College according to the statement in the first college catalogue for 1941-1942. Later in this first edition of the catalogue, we find the following which contains another reference to the provision for moral development:

In order that its educational program may, in the words of Pope Pius XI, affect "the whole aggregate of human life," Mercy College provides, in addition to its cultural and professional courses, theoretical instruction in moral and dogmatic truths. Through its extra-curricular activities, it aims to assist the student in translating these instructions into the practice of an integrated moral, religious, and intellectual life. . . . Thus, the program of Mercy College aims to effect the harmonious development of soul, mind, and body. ¹²⁷

¹²⁵Nazareth College Catalogue, 1966-1968, p. 11 and 1967-1969, p. 13.

¹²⁶Mercy College Catalogue, 1941-1942, p. 11.

¹²⁷Ibid., pp. 11-12.

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Although new expressions of aims appear in subsequent catalogues, and specific objectives are spelled out in much more detail, the general aims remain essentially the same. "Moral development" continues to be mentioned in the catalogue statement of general objectives. In 1947-1949 and continuing through 1949-1951, the wording is as follows:

In accordance with the principles of a Catholic philosophy of education, Mercy College proposes in general to provide for the moral, intellectual and social development of its students. It is motivated by the ideals of Mother Catherine McAuley, foundress of the Institute of the Religious Sisters of Mercy. . . .¹²⁸

In 1949-1951, the statement referring to moral aims appears in the following form: "In accordance with the principles of a Catholic philosophy of education Mercy College aims to develop to the fullest extent the intellectual powers of its students, and purposes in general to provide for their physical, social, and moral development. . . ."¹²⁹

There is no change in the basic objectives of Mercy College in 1962-1964 although the form of expression is new. "Moral development" is not specifically mentioned, but reference to it is made in the following manner:

From its model par excellence, Our Lady of Mercy, the educational climate of Mercy College is derived. Under her tutelage the student learns what is speculative and what is practical; she learns about the things of this world--men and the universe which serves man; and she learns about God. She learns to teach what she has gained in truth, or uses it to heal; she learns to choose what is good; she sees all things in their

¹²⁸Mercy College Catalogue, 1947-1949, p. 12.

¹²⁹Mercy College Catalogue, 1949-1951, p. 19.

ultimate meaning, impregnated with her understanding of God. . . . Mercy College treasures these basic ideals and guiding principles in her heritage as a Catholic college, and in her history as a liberalizing institution. Within this framework she truly educates a community of scholars in the "truth which frees the mind of man" for all that is good and true and beautiful.¹³⁰

In the 1965-1966 catalogue, the claim is made that ". . . Mercy College of Detroit, . . . is dedicated to the whole student, and what this student may become."¹³¹ A further statement speaks of two categories of institutional purposes, the second of which is ". . . student growth and development in human ideals. . . ."¹³²

In the current issue of the Mercy College of Detroit Catalogue, "moral development" is not mentioned as such. The emphasis is on ". . . light, life, and love,"¹³³ on making the college relevant to the people by ". . . constituting a center of light, life, giving and receiving, desiring to help more and more persons to open in an understanding of reality which will deepen into love. . . ."¹³⁴ The impression is given that Mercy College of Detroit feels that if such an ideal were to become a reality, there would be no necessity for isolating "moral development" as a separate aim.

¹³⁰Mercy College Catalogue, 1962-1964, pp. 7-8.

¹³¹Mercy College Catalogue, 1965-1966, p. 13.

¹³²Ibid.

¹³³Mercy College of Detroit Catalogue, 1966-1968, pp. 13-14.

¹³⁴Ibid., p. 14.

MADONNA COLLEGE

Presentation Junior College, the forerunner of Madonna College, subscribes to the definition of Christian Education enunciated by Pope Pius XI in his Encyclical on The Christian Education of Youth.¹³⁵ One of the facets of human life is the "moral life" and this is definitely given a place in the Encyclical and also in the aims of Presentation Junior College in its first statement of "Purposes and Objectives" for 1937-1938.¹³⁶

When Madonna College opened in 1947, it retained the general objectives of the Junior College with slight modification. The "moral life"¹³⁷ of the individual is specifically mentioned.

From the 1953-1955 statement to the 1957-1959 statement, there is no change in basic objectives. The "moral life" of the person continues to be included in the list of objectives which encompass the totality of human life.

¹³⁵Pope Pius, XI, The Christian Education of Youth (Washington, D.C.: National Catholic Welfare Conference, 1936), pp. 35-36. Education is defined as follows: "The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, . . . Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view to reducing it in any way, but in order to elevate it, regulate and perfect it, in accordance with the example and teaching of Christ."

¹³⁶The Presentation Junior College Bulletin, 1937-1938, p. 6.

¹³⁷Madonna College Bulletin, 1947-1948, p. 11.

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Beginning with its 1959-1961 Bulletin and continuing to the present, Madonna College seems to place a major stress on the contributions which the educated woman can make to society.¹³⁸ Although "moral development" is not mentioned in these terms, it seems that it is implied in such statements as the following: ". . . the purpose of the program of studies is to open up to the student the reality of man, God, the universe, and to awaken in the student her responsibility to each of these. . . ." ¹³⁹

Although moral training is not expressly stated in the current college bulletin, 1967-1969, under "Aims," we find the statement below prefacing the Division of Theology and Philosophy, and we quote it in full:

"Each individual layman must stand before the world as a witness to the resurrection and life of the Lord Jesus and a symbol of the living God. In a word, Christians must be to the world what the soul is to the body." In this way the Vatican Council II invites every member of the priesthood of the faithful to be a witness and living instrument of the mission of the Church.

Pursuant to this, Madonna College offers to its students the attainment of full Christian womanhood. The primary means are the classes in philosophy and theology. With classroom theory, campus life with its variety of religious projects completes the moral and religious training of the student.¹⁴⁰

From another source, we gather that Madonna College does emphasize moral training even though not explicitly expressed

¹³⁸Madonna College Bulletin, 1959-1961, p. 11.

¹³⁹Madonna College Bulletin, 1965-1967, p. 7.

¹⁴⁰Madonna College Bulletin, 1967-1969, p. 27.

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in the catalogue statement under objectives each year. Listed as the second set of goals for Madonna College on a Questionnaire requested by the Bureau of Applied Social Research, Columbia University, 1967, was "morality and values."¹⁴¹

HYPOTHESIS IV

That the Catholic Colleges for Women in Michigan have, from their foundations, included the objective of training for leadership.

MARYGROVE COLLEGE

Marygrove's 1926-1927 Catalogue carries the first reference to "leadership" under the heading of "Student Organizations and Extra-curricular Activities." Although the term "leadership" is not employed, it seems that a training for leadership is implied in the words: "The development of initiative being an essential part of education, the students are encouraged to organize and maintain various student activities, . . ."¹⁴²

In the Catalogue for 1927-1928, the second of the Seven Liberal Arts listed is "The Art of Behavior Among Men" which

¹⁴¹"Questionnaire on College Goals As Reported by a Member of the Administration," Columbia University, Bureau of Applied Social Research, 605 W. 115th St., New York, N. Y. 10025, Reported by Sister M. Laurinana, Dean, Madonna College.

¹⁴²Marygrove College Catalogue, 1926-1927, p. 7.

is defined as "Social success through the power of personality and social charm."¹⁴³ This statement is retained in the Catalogue through 1937-1938. In the 1932-1933 Catalogue, a course entitled "Social Leadership"¹⁴⁴ is prescribed for the development of the power of personality which is designed to influence others.

Although the achievement or perfection of "an integrated personality"¹⁴⁵ is stated as the aim of Marygrove College in the 1941-1942 Catalogue, and later in the same issue, we read that St. Thomas demands that the process of liberal education result in ". . . a personality which is a harmonious union of scientist, philosopher, artist, and saint, . . ."¹⁴⁶ there is no direct reference to leadership during these years.

Not until the 1953-1954 Catalogue do we find specifically spelled out the objective of leadership. We read that ". . . Marygrove students have immediate opportunity during their college years to develop a degree of community consciousness and acquire a sense of personal responsibility--the chief ingredient of leadership. . . ."¹⁴⁷

The Catalogue from 1953-1954 including the current one, includes the above statement with the addition of the

¹⁴³Marygrove College Catalogue, 1927-1928, p. 14.

¹⁴⁴Marygrove College Catalogue, 1932-1933, p. 21.

¹⁴⁵Marygrove College Catalogue, 1941-1942, p. 14.

¹⁴⁶Ibid., p. 16.

¹⁴⁷Marygrove College Catalogue, 1953-1954, p. 12.

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following: "College membership in national, regional, and local student and adult associations and a broad program of activities on campus bring students in touch with every phase of normal living and responsibility: religious, intellectual, economic, social, recreational."¹⁴⁸

SIENA HEIGHTS COLLEGE

"Leadership training" is not emphasized specifically in St. Joseph College Catalogues until the 1935-1936 statement which places an emphasis on developing individuals who will be ". . . a regenerating force in the society in which they live. . . ."¹⁴⁹ This statement continues through the transition period when St. Joseph College became "Siena Heights College"¹⁵⁰ and on until 1953-1955.

In the 1953-1955 Catalogue statement, the following aim is added to the "Aims and Ideals" previously listed: ". . . To impress upon the students their obligation to assume responsible leadership in our democracy, . . ."¹⁵¹ Care is taken to assist students to prepare for this responsible leadership as is demonstrated by the statement: ". . . a course in Parliamentary Procedure is required of all

¹⁴⁸Marygrove College Catalogue, 1967-1969, p. 4.

¹⁴⁹St. Joseph College Catalogue, 1935-1936, p. 10.

¹⁵⁰Cf. Chap. III, p. 28, Change of name from St. Joseph College to Siena Heights College, April 20, 1939.

¹⁵¹Siena Heights College Catalogue, 1953-1955, p. 15.

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sophomores and courses in Contemporary Problems, meeting once a week, of all juniors and seniors."¹⁵²

To develop women who will influence society by their "regenerating power" and to prepare women specifically for "responsible leadership" continue to hold a place in the expressed aims of Siena Heights College through the 1964-1966 statement.¹⁵³

In the current Catalogue, 1966-1968, under the heading "Student Life and Services," we read that

Every effort is made to encourage each girl to think and act for herself. She is helped to become, in effect, a leader who will be able to determine what is to be done with her life, and why and how it is to be done. This training in leadership is developed through the student's participation in the life of the college; each girl has the opportunity to be active in the student organizations and in the religious and social activities on the campus whether she be a resident or day student.¹⁵⁴

AQUINAS COLLEGE

As far as the writer has been able to ascertain, there is no specific mention of training for leadership in the statements of objectives of Sacred Heart College (later Marywood College and still later Catholic Junior College). Not until the 1935-1936 Catalogue of Catholic Junior College do we find a specific reference to such an objective in the

¹⁵²Ibid.

¹⁵³Siena Heights College Catalogue, 1964-1966, p. 8.

¹⁵⁴Siena Heights College Catalogue, 1966-1968, p. 15.

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statement of a two-fold purpose, the second of which is
 ". . . the moral-religious training of future lay leaders
 in the Church."¹⁵⁵

It may be recalled at this point that we are dealing
 with the history of objectives of Aquinas College only dur-
 ing those years when it was dedicated specifically to the
 education of women and for five years after the transition
 to a co-educational junior college.

NAZARETH COLLEGE

Although Nazareth College makes no mention of training
 for leadership until its 1937-1938 Bulletin, this training
 can be implied from a brief statement of the history of
 Nazareth College quoted in the college bulletins from its
 beginning years. This statement, taken from the revised
 Constitutions of the Sisters of St. Joseph, reads in part:
 ". . . The education of children and young women is the
 principal work of the Congregation in which serious under-
 taking the Sisters should exercise all their energy and zeal,
 because the future good of society depends upon the education
 of women."¹⁵⁶ The implication it seems is that the educated
 woman is or can become, in some sense, a leader in the various
 circles in which she will move.

¹⁵⁵Catholic Junior College Catalogue, 1935-1936, p. 4.

¹⁵⁶Constitutions of the Sisters of St. Joseph, Nazareth,
 Michigan (Part III, Chapter 1).

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In the 1937-1938 Bulletin, we read that "Nazareth College provides: (1) A well-rounded program in the Humanities and Sciences to give to students that culture and general education necessary for becoming capable leaders in society."¹⁵⁷ This is the first direct reference to the preparation for leadership and it remains in the catalogue until 1950-1951.

Between 1950 and 1953, leadership is not stressed as an objective. However, in the 1953-1954 Catalogue, training for leadership as such is not given a place, but ". . . self-giving and responsible citizenship. . . ."¹⁵⁸ are aims to be attained through the liberal arts program which ". . . is permeated and vitalized with the doctrines of faith and morality."¹⁵⁹

A new expression of aims is evident in the 1960-1962 Catalogue and is retained until the 1966-1968 Catalogue. It includes a reference to the woman's "responsibility as a member of Christ's mystical Body, . . ."¹⁶⁰ This, in the writer's opinion, constitutes a kind of training for "moral leadership" even though the reference is indirect.

The revised set of "Goals" in the current catalogue, 1967-1969, does not contain a reference to leadership.

¹⁵⁷Nazareth College Bulletin, 1937-1938, p. 9.

¹⁵⁸Nazareth College Bulletin, 1953-1954, p. 11.

¹⁵⁹Ibid.

¹⁶⁰Nazareth College Bulletin, 1960-1962, p. 11.

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However, the brief historical statement quoted from the Constitutions of the Sisters of St. Joseph is still included in this catalogue with the implications relative to leadership suggested earlier.¹⁶¹

MERCY COLLEGE OF DETROIT

In its first catalogue under "Aims and Objectives," we find that Mercy College aims "By its Program of Nursing Education and Social Service, to provide for young women who have chosen, or who desire to enter the profession of Nursing or Social Service, an education embracing such a combination of cultural, scientific, and professional courses, as will enable them to assume positions of responsibility in a variety of fields. . . ."¹⁶² Leadership preparation seems to be implied in the preparation offered in the fields of Nursing Education and Social Service.

In addition to the religious, intellectual, professional and physical objectives expressed in earlier statements of objectives, the following social objective is included in the 1949-1951 Catalogue: "Mercy College encourages participation and leadership in both curricular and co-curricular activities. It believes that students live democratically in college, sharing responsibilities as well as privileges, if

¹⁶¹Cf., p. 93, footnote 156.

¹⁶²Mercy College Catalogue, 1941-1942, p. 11.

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they are to be worthy citizens in American democracy."¹⁶³

Mercy College retains the above leadership aim through 1962. After the 1960-1962 Catalogue statement, there appears to be no specific aim relative to leadership unless one interprets leadership in a broader context, as, for example, in the statement made by the Academic Dean of Mercy College in her Annual Report to the President for 1965-1966: "Herein lies the uniqueness of Mercy College of Detroit; that as teachers teach and students learn, as teachers learn and students manifest to others what it is they have received, a radiant mercy will go out from this college to all who come into contact with it."¹⁶⁴

MADONNA COLLEGE

In its first bulletin, 1947-1949, Madonna College makes a kind of claim to educate for leadership in the following terms: ". . . Madonna College strives to form young women according to a Catholic philosophy of life which is to permeate not only the individual but also through her must radiate upon the society of which she becomes a member or the group to which she will minister. . . ."¹⁶⁵

¹⁶³Mercy College Catalogue, 1949-1951, p. 19.

¹⁶⁴Sister Mary Jeanne Salois, R.S.M., Annual Report of the Academic Dean to the President, Mercy College of Detroit, 1965-1966, p. 5.

¹⁶⁵Madonna College Bulletin, 1947-1949, p. 11.

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The writer interprets the phrases "Through her must radiate upon the society, . . ." and ". . . to which she will minister, . . ." to imply a kind of influence or leadership, though the term "leadership" is not employed. The statement above appears in Madonna College Bulletins until the 1959-1961 issue when the same idea is expressed in different words. This objective speaks of the educated woman's contribution ". . . to the restoration and preservation of Christian culture. . . ." ¹⁶⁶ Again, leadership as such is not mentioned but it seems that the emphasis is on the influence that a woman can wield in the world and her contribution to that world. ¹⁶⁷ This expression of Madonna's aims is retained until the bulletin for 1965-1967.

In the current College Bulletin, 1967-1969, under "Student Life" we have a description of the student organizations which function on the campus. According to this description, ". . . These organizations contribute to the development of leadership qualities. . . ." ¹⁶⁸

In the "Questionnaire on College Goals as Reported by a Member of the Administration," previously referred to, Sister Lauriana, Dean of Madonna College, reports as Goal Number One

¹⁶⁶Madonna College Bulletin, 1959-1961, p. 11.

¹⁶⁷Ibid.

¹⁶⁸Madonna College Bulletin, 1967-1969, p. 9.

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for Madonna College: "To develop leadership to serve community, state and region."¹⁶⁹

HYPOTHESIS V

That the Catholic Colleges for women in Michigan have from the beginning, included as an objective, direct service to Church and state, as well as preparation of student for service roles.

MARYGROVE COLLEGE

"Service" has distinguished Marygrove College from its inception as an institution of higher education. Saint Mary's (College Department) was already well-established in Monroe when a demand for a Catholic college for women in Detroit caused it to be moved to that city. The opening of the new school, known as "The College of the Immaculate Heart,"¹⁷⁰ marked a chapter of expansion in the history of St. Mary's. The point at issue here is that St. Mary's extended its services to a larger segment of people by accepting the request to move from Monroe to Detroit. The Bulletin states that this move ". . . will extend the usefulness of the school by enabling it to offer Catholic higher education to

¹⁶⁹Sister M. Lauriana, "Questionnaire on College Goals," op. cit.

¹⁷⁰Bulletin of St. Mary's College and Academy, 1920-1921, p. 5.

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many young women who would prefer their home environment to that of boarding school."¹⁷¹

In its listing of professional courses, the College of the Immaculate Heart makes clear its willingness to serve its clientele. As early as 1920-1921, the College offers ". . . those professional courses by which the students may fit themselves for efficient work in the business or professional world. There will be courses in normal training, commerce, journalism, social service, and secretarial work, as well as courses in art, music, household science and physical training. . . ."¹⁷²

Under "Aims and Scope of the Institution," in the 1926-1927 Catalogue, we read that Marygrove still has as one of its purposes that of preparing its students for the business and professional world:

Every advantage is likewise offered the students of Marygrove for acquiring secular learning. Fully empowered by the State Legislature and Board of Education to confer degrees and College State Certificates (see Status on cover), the Institution provides a curriculum equal to that of any college of the first rank. In addition to the ordinary academic and cultural courses offered in the Literary Department of our universities, professional courses are offered by which students may fit themselves for efficient work in the business and professional world. These include teacher training, journalism, social service and secretarial work, art, music, and household science.¹⁷³

¹⁷¹Ibid.

¹⁷²Ibid., p. 6.

¹⁷³Marygrove College Catalogue, 1926-1927, p. 7.

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Specific reference does not seem to be made to an objective of service to Church or state in Marygrove's official statements until the 1953-1954 Catalogue. Here we read that

. . . The social agencies of Detroit open a wide variety of services to members of the social action groups organized on campus. A system of contacts with adults through attendance at civic, professional, and cultural meetings, acquaints juniors and seniors with the interests and activities of groups of men and women with whom they will later be associated in business, professional, and community life. College membership in national, regional, and local student and adult associations and a broad program of activities on campus bring students in touch with every phase of normal living and responsibility: religious, intellectual, economic, social, recreational.¹⁷⁴

Finally, the catalogue statement stresses the importance of developing a degree of ". . . community consciousness, . . ."¹⁷⁵ in students. It would seem as though these statements were concerned with developing in students an awareness of kinds of services available to them but also developing in them a need to be conscious of the services they can render to others.

A direct service of Marygrove College to the people of the local community is evident in its launching of a graduate program in 1962 leading to the Master of Education degree. Its two-fold purpose is: "To relieve Detroit's acute teacher shortage by tapping a new source of teacher supply among mature liberal arts graduates ready for a 'second' career and to provide a capstone to Marygrove's five-year plan of

¹⁷⁴Marygrove College Catalogue, 1953-1954, p. 12.

¹⁷⁵Ibid.

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teacher education."¹⁷⁶ A significant feature of the graduate program is that it has been co-educational from its inception.¹⁷⁷ That fact further confirms Marygrove College in its service role.

Again, in the current Marygrove College Catalogue, 1967-1969, the objective of developing ". . . a high degree of community consciousness, . . ."¹⁷⁸ is emphasized. It seems that Marygrove College is seeing her role more and more as one of preparation for service and training for leadership.

SIENA HEIGHTS COLLEGE

Since the primary aim of St. Joseph's College, predecessor of Siena Heights College, was the training of teachers for the parochial schools,¹⁷⁹ it seems safe to say that from its very early days, Siena Heights College was concerned with service to Church and state.

Although "service" as a specific objective is not listed in catalogue statements before 1953-1954, the following general aim is found in the 1941-1942 Catalogue:

. . . To so develop the social nature of the students that they may live happily, graciously, and

¹⁷⁶"A Five-Year Report, 1962-1967," Marygrove College Bulletin, p. 10.

¹⁷⁷Ibid.

¹⁷⁸Marygrove College Catalogue, 1967-1969, p. 4.

¹⁷⁹Cf., p. 26.

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unselfishly, and thus contribute to the happiness and well-being of all with whom they come in contact. . . .¹⁸⁰

This seems to indicate a consciousness of a responsibility to educate for service to mankind.

In addition to the above statement, the following aim is added in the 1953-1955 Catalogue: ". . . To impress upon the students their obligation to assume responsible leadership in our democracy and to assist in solving the social, economic, and political problems of our day. . . ."¹⁸¹ This expression of aims is retained in the catalogue until 1964-1966 when the following is added: ". . . To teach a young woman to live happily, graciously, and unselfishly so that she may contribute to the joy and well-being of her associates."¹⁸²

Siena Heights College seems to see itself in a broader role of service at the present time. Although committed particularly to the education of women in the undergraduate program, the College now admits men students in evening, part-time, and summer session on both graduate and undergraduate levels.¹⁸³ A new development took place this year. As of May 18, 1968, Siena Heights College admits undergraduate men to as many as 18 semester hours of work during the

¹⁸⁰Siena Heights College Catalogue, 1941-1942, p. 11.

¹⁸¹Siena Heights College Catalogue, 1953-1955, p. 15.

¹⁸²Siena Heights College Catalogue, 1964-1966, p. 8.

¹⁸³Interview with Sister Rose Ellen, O.P., Dean of Siena Heights College, April, 1968.

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regular session, for academic work only, not for social life.¹⁸⁴

Direct service of the College to the citizens of Adrian and the surrounding towns and communities is seen in the interesting and challenging programs in adult education offered by Siena Heights College. One significant example of such a program is the "College Town and Gown Series for Adult Education,"¹⁸⁵ endorsed by superintendents of Lenawee County Schools who, in turn, solicited the interest of their principals, counselors, and possible curriculum directors, who, in turn, urged their high school faculties to participate in the program. During one semester this series featured a program of book reviews; during another semester the "Town and Gown Series" featured programs directed particularly to the parents of the area. Examples of such programs were those dealing with materials and approaches to reading problems.¹⁸⁶

Also available to the residents in the Adrian area are lectures and programs in the performing arts.¹⁸⁷

¹⁸⁴Interview with Sister M. Petronilla, O.P., President of Siena Heights College, April, 1968.

¹⁸⁵President's Report 1968, Siena Heights College, Adrian, Michigan, p. 11.

¹⁸⁶President's Report 1967, Siena Heights College, Adrian, Michigan, pp. 11-12.

¹⁸⁷Siena Heights College Catalogue, 1966-1968, p. 8.

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AQUINAS COLLEGE

"Service" as a separate and specific objective of Marywood College, the predecessor of Aquinas College, is not evident in the listing of objectives for the years during which the institution existed solely for women. However, an indirect objective of service can be seen in the purposes for which the Sisters of St. Dominic founded their novitiate normal school in 1886 out of which developed Marywood Academy and later Marywood College. As stated in "Article II" of the Articles of Incorporation, "The Object and character of this corporation is the establishment and maintenance of a Seminary and Academy . . . for the instruction of youth in such studies and branches of learning as may from time to time be prescribed by the Trustees hereinafter mentioned or their Successors."¹⁸⁸ This purpose seems to indicate a desire on the part of the Sisters of St. Dominic to serve the people by educating their children. It is, in this sense, service to Church and state.

Service to the diocese of Grand Rapids caused the authorities of Marywood College to establish itself as a co-education institution in 1931 under the name of Catholic Junior College. We read in the 1935-1935 Catalogue for Catholic Junior College the following under "History":

¹⁸⁸Articles of Incorporation of the Sisters of the Order of St. Dominic of the City of Grand Rapids, "Article II."

Realizing that a diocese must try to provide every possible facility for the Catholic education of its youth even on the college level, the Most Rev. Joseph G. Pinten, D.D., bishop of Grand Rapids, established a diocesan junior college for both young men and women. The new college with the name of Catholic Junior College opened its doors in September 1931. . . .¹⁸⁹

NAZARETH COLLEGE

Founded in France in 1650,¹⁹⁰ the Congregation of the Sisters of St. Joseph began and continued to develop as an institute dedicated to the service of humanity. We read in the Constitutions of the Congregation quoted earlier that

. . . The special purposes of the Congregation are the Christian education of youth and the performance of charitable works for the poor, aged, and infirm, not only in orphanages and hospitals, but also in private homes . . . the works which the members undertake are exclusively those of charity to their neighbor performed with humility.¹⁹¹

Inbued with the directive of their Constitutions relative to education, namely that ". . . The education of children and young women is the principal work of the Congregation in which serious undertaking the Sisters should exercise all their energy and zeal, because the future good of society depends upon the education of women, . . ."¹⁹² the Sisters of St. Joseph in Michigan established Nazareth Academy for girls

¹⁸⁹Catholic Junior College Catalogue, 1935-1936, p. 4.

¹⁹⁰Sister Barbara McCarthy, S.S.J., A Covenant With Stones (Historical Reminiscences on the Fiftieth Anniversary Of the Founding of the Sisters of St. Joseph in Kalamazoo, Michigan, 1889-1939). Paterson, New Jersey: Saint Anthony Guild Press, 1939, p. 16.

¹⁹¹Constitutions of the Sisters of St. Joseph, Mazareth, Michigan, Part I, Chapter 1, p. 3.

¹⁹²Ibid., p. 89.

out of which developed Nazareth College.¹⁹³

Implicit in the purposes quoted above for the establishment of the Congregation of the Sisters of St. Joseph is the ideal of service to the Church and, I believe, we could say, service, ultimately to the state.

In its first formal bulletin for 1926-1928, Nazareth College states that "The policy of the institution, therefore, is to give adequate preparation to enter the manifold avenues of activity which today are open to them. . . ."¹⁹⁴ "Social service"¹⁹⁵ is listed in the 1932-1933 Bulletin as a practical field which students may enter to prepare themselves for future service.

The objectives of ". . . self-giving and responsible citizenship . . ."¹⁹⁶ are mentioned in the 1953-1954 Bulletin, to be attained through the liberal arts program which is permeated and vitalized with the doctrines of faith and morality.¹⁹⁷

In preparing a young women for her ". . . distinctive role of motherhood, spiritual and temporal, and her responsibility as a member of Christ's mystical Body, . . ."¹⁹⁸

¹⁹³Cf., Chapter III, pp. 35-36.

¹⁹⁴Nazareth College and Academy Bulletin, 1926-1928,
p. 5.

¹⁹⁵Nazareth College Bulletin, 1932-1933, p. 9.

¹⁹⁶Nazareth College Bulletin, 1953-1954, p. 11.

¹⁹⁷Nazareth College Catalogue, 1960-1962, p. 11.

¹⁹⁸Ibid.

Nazareth College is serving the Church and the state directly and indirectly.

A trend toward service at Nazareth College has culminated in several unusual offerings for the 1968 summer session. For the first time in its forty-four year history as a four-year liberal arts college, Nazareth College has made available to men as well as women, a number of "Institutes for Citizens Interested in Major Issues and Rapidly Changing Conditions in Contemporary Society."¹⁹⁹ Examples of these are: "The Black Revolution" and "The New Morality."

Available also for the summer of 1968 are courses to acquaint teachers, counselors, and students with the problems of the disadvantaged. Also offered for the first time in the summer of 1968 is an "Academic Opportunities Program designed to assist the young woman who has not achieved at a satisfactory level in high school due to adverse economic, social, cultural and/or personal circumstances. . . ."²⁰⁰ This program proposes to introduce the student to the demands of college life ". . . under optimum conditions and furnishes her with tools essential to success in a regular collegiate program. . . ."²⁰¹

¹⁹⁹Nazareth College Special Programs and Regular Summer Session Schedule of Classes, 1968.

²⁰⁰Ibid.

²⁰¹Ibid.

MERCY COLLEGE OF DETROIT

The specific aims of Mercy College spelled out in its first catalogue, 1941-1942, include service aims. We read that

. . . the College aims specifically:

1. To provide a broad general education and also the requisite technical training for Sisters engaged in the parochial schools, both grade and high schools, and in the hospitals; and to prepare the Sisters for advanced study in higher institutions. . . .

3. By its program of Nursing Education and Social Service, to provide for young women who have chosen, or who desire to enter the profession of Nursing or Social Service, an education embracing such a combination of cultural, scientific and professional courses, as will enable them to assume positions of responsibility in a variety of fields offered today by the professions of Nursing Education and Social Service. . . .²⁰²

The above statement remains in the college catalogue until 1947-1949 when the following appears: Mercy College

. . . is motivated by the ideals of Mother Catherine McAuley, foundress of the Institute of the Religious Sisters of Mercy. These ideals of education and social service are designed to emanate from a firm, supernatural faith in God and a fervent charity toward mankind.

Specifically Mercy College aims:

To provide a broad, general education as a cultural foundation for enriching the life of the student and enabling her to contribute to the intellectual and social life of the community in which she lives.

To provide general education as a preparation for future professional and technical training in such fields as nursing, social work, etc.

To provide professional course for pre-service and in-service teachers.

To provide:

Basic professional courses for nurses.

²⁰²Mercy College Catalogue, 1941-1942, p. 11.

Advanced professional courses for those who wish to prepare for executive and teaching positions in hospitals and schools of nursing.

To provide a foundation for various phases of social service and for graduate study.

To provide professional and technical courses for medical technologists, X-ray technologists, medical record librarians, and anesthetists. . . .²⁰³

Preparation of women to enter the professional service fields named above remains an objective of Mercy College from its first year of existence until the present. It is the secondary objectives of Mercy College listed in the current issue of the catalogue, however, which portray the effort of Mercy College to make itself an institution relevant to contemporary society. It may be pertinent to quote part of this new statement verbatim:

Mercy College of Detroit cannot be understood apart from her relation to her city, her nation, her Church, the whole world. Her objectives reach as far as her relationships. A college of mercy, she receives the mercy of light, a college of mercy, she must give that same mercy of light in all the ways that a merciful love directs. This goal, too, belongs to each student and each member of the faculty and the college in totality. Affirmation of it is concretized by:

- a. allowing the college and her concerns to be sensitively marked by her metropolitan and her Christian milieu.
- b. constituting a center of light and life, giving and receiving, desiring to help more and more persons to open in an understanding of reality which will deepen into love.
- c. rendering possible a present and future response to the needs of mankind through professional departments of study and training, providing for the whole

²⁰³Mercy College Catalogue, 1947-1949, pp. 12-13.

college a point of insertion into society where light and life must be shared.

- d. serving the community and the Church in the city and the world, individually and communally, by going forth or by receiving within, anchored yet open to all, in small ways or great, letting life flow forth and grow even while it is still being discovered and born.²⁰⁴

A life of service in love seems to be the primary aim of Mercy College of Detroit at this time of her history.

MADONNA COLLEGE

Like her sister institutions in Michigan, Madonna College began as a college whose primary concern was the preparation of teachers. From the 1937-1938 Bulletin of Presentation Junior College, the forerunner of Madonna College, we read that "The purpose of Presentation Junior College is to provide general education as a foundation for further study, to offer professional courses to prospective elementary school teachers and members of the Order. . . ." ²⁰⁵ This is a kind of service to Church and state. Preparation for teaching continues to be one of the objectives of Madonna College.

No direct reference to the service role of Madonna College is evident until the statement in the 1947-1949 Bulletin which claims that ". . . through its curricula the College endeavors to foster, in particular, the virtues of simplicity, joy, peace, and love of neighbor, which virtues

²⁰⁴Mercy College of Detroit Catalogue, 1966-1968, pp. 13-14.

²⁰⁵The Presentation Junior College Bulletin, 1937-1938, p. 6.

are strong factors in the formation of young women with a Mary-like awareness of, and a willingness to minister to, the physical and spiritual needs of neighbor."²⁰⁶

In this same Bulletin, we read that the Madonna College Program ". . . strives to form young women according to a Catholic philosophy of life which is to permeate not only the individual, but also through her must radiate upon the society of which she becomes a member or the group to which she will minister."²⁰⁷

Madonna College continues to include this objective of preparing women who are aware of and willing to serve the needs of their neighbor to the present time. In the 1965-1967 Bulletin, the statement is made that the ". . . the college is committed in a special way to fields that make a vital contribution to society, that is, teacher education, nursing, and medical technology."²⁰⁸

The latest statement of objectives for Madonna College includes a particular emphasis on serving the needs of the community. In a Report submitted to the North Central Association in March 1968, we read that, in the spirit of the post-conciliar²⁰⁹ Church, ". . . the college is

²⁰⁶Madonna College Bulletin, 1947-1949, p. 12.

²⁰⁷Ibid., p. 11.

²⁰⁸Madonna College Bulletin, 1965-1967, p. 7.

²⁰⁹Cf., Chap. IV, p. 61, footnote 50.

broadening its aims through a growing awareness of the needs of the immediate community and the community at large and a willingness to share 'the joys and hopes, the griefs and anxieties of the men of this age.'"²¹⁰

Significantly, in recent years the educational resources of Madonna College are being utilized ever more effectively to meet the needs of contemporary society. Under the College Work-Study Program, tutoring and remedial reading services have been extended to the neighboring elementary and secondary schools, both public and non-public.²¹¹

To establish itself in the mainstream of higher education, the college is strengthening its present working relations with other universities, colleges, and agencies, both public and private, on urban problems and questions of poverty. With joint effort, the college will undertake research concentrating on matters of educational and instructional urgency and will offer manpower facilities, and assistance in kind.²¹²

As further evidence of Madonna's expanded view of its service role we quote from the "Definition of the Institution's Educational Task," prepared for the North Central

²¹⁰Report on Basic Institutional Data of Madonna College, op. cit., pp. I-1-2.

²¹¹Ibid., p. I-2.

²¹²"Proposal for the Establishment of an Institutional Goal Development Project," Title III, 89-329, Madonna College, November 1967.

Association Review Visit:

Late afternoon and evening classes are planned for adults of the community interested either in commencing a college career, in fulfilling the requirements for teacher certification, or in updating their major fields. The education department offers a post-baccalaureate twelve-credit-hour program toward a reading specialist certificate. Non-credit courses in the continuing education program present additional opportunities for adults.

With the expansion of Madonna's physical plant, college facilities and faculty services have been made available to several community groups, such as the local human relations committee, the newly organized Wayne County group of parents of youngsters with learning disabilities, adult and high school choral groups, as well as educators, school teachers, principals, and supervisors from neighboring elementary and secondary school systems.

Curricular changes and theological offerings also take into consideration the growing number of students of other religious orientations. Their presence on the Madonna campus helps to make the college community a more faithful reproduction of the actual pluralistic society of America, which the college students are preparing to serve.²¹³

HYPOTHESIS VI

That the Catholic colleges for women in Michigan have attempted to meet the challenges of a changing society by providing expanded objectives to support the inclusion of pre-professional, professional and vocational courses in their curricula as these needs arose.

MARYGROVE COLLEGE

Although professional objectives are not specifically stated in the early catalogues of St. Mary's College and

²¹³Report on Basic Institutional Data of Madonna College, op. cit., pp. I-2-3.

Academy, the objective of teacher preparation is implied in the statement by Sister Rosalita that ". . . After 1907, the course of study leading to a bachelor of arts degree extended over four full years, with a specially planned program whereby any student of proper ability could obtain a teacher's certificate at the time of taking her degree. . . ."214

A little further on she continues to say that

. . . Besides the degree, each graduate who complied with state requirements received a Michigan college life certificate. The inspection of the practice school which was the final preliminary to the granting of this certificate was made in March, 1914, by the State superintendent of education, Fred Keeler, accompanied by W. J. McKone, president of the State Board of Education, Frank Cody, Vice-president, and Thomas Nodal, treasurer. The motherhouse chronicles recorded the outcome of their visit:

'On May 19, 1914, Mr. Frank Cody came to St. Mary's to announce the official report of the State Board of Education. The privilege similar to that of the State Normal, Detroit University, Albion College, Olivet, etc., was conferred on the Institute, permitting it to give its College graduates a Teacher's Life Certificate.'215

In its 1920-1921 Bulletin, St. Mary's College claimed to ". . . offer those professional courses by which the students may fit themselves for efficient work in the business and professional world. There will be courses in normal training, commerce, journalism, social service, and

²¹⁴Sister Rosalita, I.H.M., No Greater Service, op. cit., p. 575.

²¹⁵Ibid., pp. 575-576.

secretarial work, as well as art, music, household science and physical training."²¹⁶

The 1926-1927 Catalogue statement of objectives speaks of its concern for equipping women ". . . for whatever particular life-work lies before them,"²¹⁷ and the demands made upon them ". . . by the complex social conditions of the world about them, . . ."²¹⁸

From 1932-1933 until 1937-1938 the college catalogue speaks of the student's gaining ". . . of such mastery of a science vocational technique as shall insure the power of self-support."²¹⁹

The catalogues from 1937-1938 to 1953-1954 refer to offering opportunities for the student to acquire ". . . intelligent habits of work."²²⁰ Listed among the areas of the curriculum are "Vocational Arts."

The student who is not going to continue her formal education beyond the undergraduate level--and even the student who is--should leave a four-year college course fitted to take her place in the normal work-life of the world. In addition to a broad, general training, which is actually the best foundation for successful living in the home, in the professions,

²¹⁶St. Mary's College and Academy Bulletin, 1920-1921,
p. 6.

²¹⁷Marygrove College Catalogue, 1926-1927, p. 6.

²¹⁸Ibid.

²¹⁹Marygrove College Catalogue, 1932-1933--1937-1928,
p. 21.

²²⁰Marygrove College Catalogue, 1941-1942, p. 11.

or in business, she should be equipped with an immediately usable vocational technique. Marygrove College provides this for all the major fields open to women, and with no detriment to cultural and pre-professional training.²²¹

After emphasizing the aim of developing the fully integrated women, the catalogue statement for 1953-1954 continues to say that ". . . Marygrove is also essentially a practical college."²²² It is the responsibility of every major department to prepare its graduates for some kind of after-college occupation.²²³

Although the aims of Marygrove College are substantially the same from the statement in the 1953-1954 Catalogue to the present, in the current catalogue, we find an added emphasis on the importance of having all students obtain work experience during their college years ". . . for the sake of first-hand acquaintance with the intellectual, moral, social and financial aspects of making a living."²²⁴

In her "Five-Year Report--1962-1967," Sister Mary Emil, President of Marygrove College, describes the challenges of this period and how Marygrove College has attempted to meet them. In an effort to meet the demands of a growing student body, Marygrove effected a complete revision of curriculum and calendar, increased its library holdings, and expanded

²²¹Ibid., p. 16.

²²²Marygrove College Catalogue, 1953-1954, p. 12.

²²³Ibid.

²²⁴Marygrove College Catalogue, 1967-1969, p. 4.

its resident facilities. Finally to meet the need for advanced degrees for teachers, Marygrove inaugurated a graduate program leading to a Master of Education degree in 1962.²²⁵

Sister Honora summarizes the ideal of Marygrove College relative to meeting the challenges of a changing American society throughout its 50-year history by preparing young women for the work of the world in the following words: "For the past 50 years, Marygrove's objective has been to educate young women to meet the challenge of America today and prepare them to work for the better America of the future. . . ." ²²⁶

SIENA HEIGHTS COLLEGE

"The order of St. Dominic is primarily a teacher Order, . . ." ²²⁷ and following the traditions of the Order, therefore, preparation for teaching became one of the first objectives of St. Joseph's College, the predecessor of Siena Heights College. This was in response to the need for parochial school teachers at this time. In the earliest available catalogue for St. Joseph's College, 1926-1927, we

²²⁵"A Five-Year Report, 1962-1967," Marygrove College Bulletin, p. 2.

²²⁶Sister M. Honora, President of Marygrove College, "Preface" to Golden Jubilee 1910-1960.

²²⁷St. Joseph's College and Academy Catalogue, 1926-1927, p. 4.

find the "Normal Department" curriculum which specifies the required courses for the first, second, third certificates as well as for the state life certificates.²²⁸

Although emphasizing liberal arts education as the basis for full personality development, St. Joseph's College Catalogue for 1935-1936 states that ". . . one of the secondary objectives of Catholic college education must be to provide the students with the ability to gain a livelihood should the exigencies of life demand it."²²⁹ The statement continues: "This aim is carried out at St. Joseph's by means of teacher-training courses and training for secretarial positions. . . . The Department of Public Instruction of the State of Michigan issues teachers' certificates upon the basis of work done here."²³⁰

In addition to providing the student with the ability to gain a livelihood by means of teacher-training or secretarial science, the college adds the following in 1941-1942: ". . . music, art, . . . dietetics, clothing, radio, speech, laboratory technique, and other special lines now open to women. . . ."²³¹

The aim of providing ". . . the student with the ability to gain a livelihood should the exigencies of life demand it,"

²²⁸Ibid., p. 22.

²²⁹St. Joseph's College Catalogue, 1935-1936, p. 11.

²³⁰Ibid.

²³¹Siena Heights College Catalogue, 1941-1942, p. 11.

continues to be stated in Siena Heights College catalogues until 1964-1966 when the practical aim is stated as follows:

". . . To produce young women who are cultured as well as trained in some special field of activity. . . . To offer courses in teacher-training, secretarial science, social work, dietetics, radio, speech, medical technology, clothing, music, art, and other special lines open to women thereby making it possible for every graduate of the College to be self-sustaining."²³²

In the current Catalogue, 1966-1968, "Siena Heights recognizes the need of future professional readiness which the exigencies of life will demand. . . ."²³³ The College strives ". . . to make it possible for every graduate of the College to be self-sustaining."²³⁴

Described as a service which Siena Heights began to offer in 1957-1958, the Graduate Division of Siena Heights College can also be classified as an attempt to meet the challenge of a changing rapidly moving society. Siena Heights ". . . cognizant of the shortage of properly qualified elementary, secondary and college teachers and administrative personnel, acceded to numerous requests to extend the facilities of their graduate program."²³⁵ Located forty

²³²Siena Heights College Catalogue, 1964-1966, p. 9.

²³³Siena Heights College Catalogue, 1966-1968, p. 8.

²³⁴Ibid.

²³⁵Ibid., p. 40.

miles from the nearest graduate school, Siena Heights is in a responsible position to offer graduate courses and thereby motivate professional people of the area to seek a higher level of education.²³⁶

In her Report for 1968, the President of Siena Heights College, Sister Petronilla Francoeur, O.P., sums up the attempts of the College to meet the challenges of a rapidly changing society. She says first that "The aims and roles and goals of all constituencies change, expand, and assume new dimensions with the mounting progression of today's societal needs."²³⁷

To meet this mounting progression of needs, therefore, the Report continues to say, ". . . curriculum and instruction at the College are constantly reviewed and upgraded. An everchanging grouping of current and new courses, within a framework of theology and sound philosophic principles, makes it possible for graduates to leave the campus informed on their professions. . . ."²³⁸

Since space does not permit an exhaustive listing of the pre-professional, professional and vocational courses which have been added in response to expanded objectives, only a few pertinent examples will be cited here: In the

²³⁶Ibid.

²³⁷Sister Petronilla Francoeur, O.P., "President's Report 1968," Siena Heights College, Adrian, Michigan, p. 1.

²³⁸Ibid., p. 9.

speech and drama department, the courses added in the 1966-1968 catalogue are "Stagecraft," "Interpretative Dance," "Contemporary Drama," "Film Study"; courses under consideration for the 1968-1970 Catalogue are: "Forensic Laboratory" and "Program Building."²³⁹

Under consideration in the English Department for 1968-1970 are: "Contemporary British Fiction," "Continental Fiction," "African Fiction," and "Asiatic Fiction."²⁴⁰

Specialized courses for teachers in-service are offered as a result of attempting to meet the needs of people here and now. Examples of these courses are: "Computer Programming," "Clinical Workshop in Reading," "Language Arts," "In-Service Instruction in Reading."²⁴¹

AQUINAS COLLEGE

Since Aquinas College had its origin in the novitiate normal school established in 1886 for the professional training of the candidates of the Dominican Sisters of Grand Rapids,²⁴² a professional objective is already evident at this time. We read in the early history of the Sisters of St. Dominic that in June 1922 the Dominican Sisters' normal

²³⁹Ibid.

²⁴⁰Ibid.

²⁴¹Ibid., p. 10.

²⁴²Arthur F. Bukowski, "Some Data and Observations on the Charter of Aquinas," op. cit.

school was merged with the college for lay women founded that year at Marywood in conjunction with the newly built motherhouse there. The new institution known as Sacred Heart College, was incorporated by the State Legislature in 1923 with full power to grant degrees.²⁴³ The very merging of the normal school with the college was a challenge to the Sisters to broaden their objectives to include lay women in the teacher preparation program. The name of the college was changed to Marywood College in 1924;²⁴⁴ it continued to offer two years of junior college level work only.

Another challenge was met in 1931 when, at the request of the Most Reverend Joseph G. Pinten, D.D., Bishop of Grand Rapids, Marywood College altered its objectives to provide an expanded program and became co-educational under the title of Catholic Junior College.²⁴⁵ The announcement in The Grand Rapids Herald on August 15, 1931, relative to the organization of Catholic Junior College carries the following account of the aims of the institution which will be quoted in part: In addition to its ". . . definite religious purpose, . . ."²⁴⁶ the college ". . . will prepare

²⁴³The Sisters of St. Dominic: The Story of Their Origin, Establishment in Michigan, and Labors in Northern and Western Wisconsin and New Mexico (Manuscript, Chapter VI), p. 129.

²⁴⁴Arthur F. Bukowski, "Important Dates in the History of Aquinas College," op. cit.

²⁴⁵The Grand Rapids Herald, op. cit., p. 1.

²⁴⁶Ibid.

students for success in business and professional life. By evoking personality, which is a mirror of God, the college will train young men and women for purposeful life in society in a general way and for a career in a particular way."²⁴⁷

In this same announcement the areas of the curriculum for the junior college are spelled out as follows: "The chief course will be liberal arts. With arts and letters are to be included prelegal and secretarial training, and courses for pupils intending to go into journalism or teaching."²⁴⁸

NAZARETH COLLEGE

Although the writer could find no formal statement relative to a professional or vocational objective of Nazareth College from 1914-1924, that is, from the opening of the college until it received its charter,²⁴⁹ there is evidence of a teacher objective as early as 1914. In an official transcript of credits on file in the Office of the Registrar we find "Teacher's Art" and "Psychology" among the courses taken by Sister Scholastica Hankerd in 1914.²⁵⁰

Between 1918-1924 the following courses are listed in another official transcript of credits earned by Sister

²⁴⁷Ibid.

²⁴⁸Ibid.

²⁴⁹Cf. Chapter III, pp. 34-35.

²⁵⁰Official Transcript of Credits Earned by Sister Scholastica Hankerd, 1914-1922, Nazareth College, Office of the Registrar.

Christina Fury for a "Special Certificate": Education (Principles of Teaching); Education (Teaching of Art); Education (Teaching of Music); Education (Observation and Practice Teaching); Education (Class Management); Education (Special Methods).²⁵¹

The first formal bulletin for 1926-1928 states that "The policy of the institution, . . . is to give adequate preparation to enter the manifold avenues of activity which today are open to them."²⁵² This is a broad objective and refers to the liberal education program. The assumption here is that a liberally-educated individual will be able to engage in any kind of activity, since liberal education trains the intellect and gives one the capacity to view things in their totality. According to this philosophy, the liberally-educated person needs only a minimum amount of time to grasp practical principles.

Teaching seems to be the only specific professional offering at this time. We find that "On the satisfactory completion of 2 years of professional training the State Department of Education through Nazareth College (Education Department) will grant a Life Certificate. Candidates for the Life Certificate will follow the program for Freshmen

²⁵¹Official Transcript of Credits Earned by Sister Christina Fury, 1918-1924, Nazareth College, Office of the Registrar.

²⁵²Nazareth College and Academy Bulletin, 1926-1928,
p. 6.

and Sophomores outlined in the program for the Bachelor of Science in Education, . . ."²⁵³ It is possible that the offerings in music would be adequate for a career in voice or instrumental music.²⁵⁴

Three professional fields are emphasized in the 1932-1933 Bulletin. These are: education, music and social service. The statement reads: "The curriculum is so organized that the theoretical values of life will be supplemented by actual practice in the fields of education, music, and social service."²⁵⁵

In the 1935-1936 Bulletin, we find that "Nazareth College is a Catholic College of Liberal Arts in which certain professional training may be secured by young women. The fundamental purpose of the College is to train the student according to the Catholic tradition in the art of thinking and the art of living. . . . In the fulfillment of these objectives, the College will provide the student with opportunity for the continuous enrichment and enlargement of life through her conscious adjustment to life problems summarized under the headings of: 'health, desirable home membership, worthy use of leisure time and economic sufficiency.' Such opportunity for self-direction will be found in the program of studies and in the allied curricular

²⁵³Ibid., p. 15.

²⁵⁴Ibid., p. 6.

²⁵⁵Nazareth College Bulletin, 1932-1933, p. 9.

activities afforded by the College. . . ."256

The 1937-1938 Bulletin details an expanded list of secondary objectives which include the following:

2. A sufficiently specialized course of studies in certain fields of knowledge to enable students who so desire to qualify for professional services or to continue their studies in a Graduate School.

3. Vocational education in the fields of home-making, nursing, secretaryship, and pre-professional training in social service.²⁵⁷

The above statement continues through the 1950-1951 catalogue statements. From 1951 until 1966, direct reference to professional or vocational objectives is omitted from the catalogue statement of objectives. Vocational, pre-professional and professional courses are offered, but there is no mention in the aims to support their inclusion. The Department of Education offers a complete program for the certification of elementary and secondary teachers.²⁵⁸

To meet the growing need for a four-year degree program in nursing in southwestern Michigan, Nazareth College inaugurated such a program in 1966. In addition to receiving the degree, the student is eligible at the end of the fourth academic year for admission to the licensing examination to qualify for the R.N.²⁵⁹

²⁵⁶Nazareth College Bulletin, 1935-1936, p. 9.

²⁵⁷Nazareth College Bulletin, 1937-1938, p. 9.

²⁵⁸Nazareth College Catalogue, 1952-1953, pp. 35-36.

²⁵⁹Nazareth College Catalogue, 1966-1968, p. 19.

The current catalogue for 1967-1969 stresses Nazareth College's professional and pre-professional programs:

Today's student must be ready to use her talents in an ever-expanding and mobile world. With this in mind Nazareth College is convinced that a liberal arts background is the most flexible and therefore the best academic preparation for professional and pre-professional study. The college offers specific professional sequences in the areas of education and nursing, and a pre-professional program in medical technology.

Students interested in preparing for a career in special education, guidance and counseling, journalism, law, library science, medicine, occupational or physical therapy, or social work should consult with the graduate or professional school of their choice prior to the completion of their sophomore year of college. The academic counselor and the student's adviser will then work closely with her to assure her that her undergraduate program at Nazareth College meets the entrance requirements for the specific professional program she plans to follow.²⁶⁰

MERCY COLLEGE OF DETROIT

Specific objectives for Mercy College are spelled out in its very first catalogue as follows:

. . . the College aims specifically:

1. To provide a broad general education and also the requisite technical training for Sisters engaged in the parochial schools, both grade and high schools, and in the hospitals; and to prepare the Sisters for advanced study in higher institutions.

2. To provide liberal education for young women, with sufficient specialization in particular fields to qualify those who wish to continue their studies in a Graduate School.

3. By its program of Nursing Education and of Social Service, to provide for young women who have chosen, or who desire to enter the profession of Nursing or Social Service, an education embracing such a combination of cultural, scientific, professional courses, as

²⁶⁰Nazareth College Catalogue, 1967-1969, pp. 17-18.

will enable them to assume positions of responsibility in a variety of fields offered today by the professions of Nursing and of Social Service. . . .²⁶¹

In the 1947-1949 Catalogue, we read the following relative to professional objectives:

Specifically Mercy College aims: . . . To provide general education as a preparation for future professional and technical training in such fields as nursing, social work, etc.

To provide professional courses for pre-service and in-service teachers.

To provide:

Basic professional courses for nurses.

Advanced professional courses for those who wish to prepare for executive and teaching positions in hospitals and schools of nursing.

To provide a foundation for various phases of social service and for graduate study.

To provide professional and technical courses for medical technologists, X-ray technologists, medical record librarians, and anesthetists.

To provide technical and artistic training for those interested in speech, theatre arts, and radio broadcasting.²⁶²

There is no change in basic objectives from 1947-1949 until 1965-1966. Even here, the essential intent does not vary from earlier statements, but a new form for the presentation of the objectives is used. Under the heading "The Purpose," we find two categories: (1) institutional duties, and (2) evidences of student growth and development in human ideals and competencies. The objective relative to professional or vocational preparation offered by the college is expressed in the following manner: Under "institutional

²⁶¹Mercy College Catalogue, 1941-1942, p. 11.

²⁶²Mercy College Catalogue, 1947-1949, pp. 12-13.

responsibilities" we find that "The curriculum is organized to provide . . . opportunities to prepare for vocational or avocational pursuits, . . ." and ". . . To lay foundations for advanced professional preparation. . . ." ²⁶³

Under "Evidences of Student Growth," as a result of the offerings provided, we find the statement that ". . . An ideal Mercy graduate would have become able: . . . To become qualified by choice, to assume a professional role or personal enrichment . . ." ~~and~~ ". . . To acquire bases for possible graduate work." ²⁶⁴

Although founded as a college for women only, Mercy College of Detroit became co-educational in 1963. ²⁶⁵ To demonstrate the great concern of at least one administrative official of the College for providing pre-professional and/or professional programs for male students, we quote the paragraph below:

. . . To date we have not introduced any additional programs or courses for men on campus. Unless these men wish to follow a pre-law, pre-med, or a program of teacher education, there is limited professional training available. Judging from the requests which we are receiving from men for information regarding available professional programs, we believe this to be a serious limitation to our male population at present. . . . Realizing that a college should not attempt to educate if it cannot educate well, Mercy College of Detroit has maintained those conditions considered essential for quality education in the programs which it now offers at great financial loss to the Sisters of Mercy who conduct the institution. . . . Unless students can work toward

²⁶³Mercy College Catalogue, 1965-1966, p. 12.

²⁶⁴Ibid., p. 13.

²⁶⁵"Report of a Visit to Mercy College of Detroit"--North Central Association of Colleges and Secondary Schools, May 3-4, 1965, p. 1.

the professional life they wish to follow, they will not choose to attend Mercy College of Detroit.²⁶⁶

Since the printing of the latest Mercy College Catalogue, the college has added to its professional and pre-professional offerings that of business education to meet the demands of male students in particular.²⁶⁷

Also to meet the needs of its male students, Mercy College of Detroit has taken out membership in the "South-eastern Michigan Athletic Conference and currently participates in Football, Basketball, and Softball on the inter-collegiate level and also conducts an active co-educational inter-mural program of athletic activities."²⁶⁸

In the current Mercy College Catalogue, 1966-1968, we see an emphasis on assisting the graduate to be concerned with the life of mankind and its needs in the milieu in which he finds himself. We quote the general objective relative to professional preparation which states that the college will render ". . . possible a present and future response to the needs of mankind through professional departments of study and training, providing for the whole college a point of insertion into society where light and life must be shared. . . ."²⁶⁹

²⁶⁶Annual Report of the Academic Dean to the President, Mercy College of Detroit, 1966-1967, Exhibit B, IV, "Institutional Information," p. 6.

²⁶⁷Interview with Sister Mary Karl, R.S.M., President of Mercy College of Detroit, May 1968.

²⁶⁸Ibid.

²⁶⁹Mercy College of Detroit Catalogue, 1966-1968, p. 14.

In addition to this general objective, the following specific statements preface selected professional departmental offerings:

Aims of the Home Economics Department are twofold:
(1) to provide cultural background which places emphasis upon the stability of the Christian family; and
(2) to provide basic professional instruction for teachers, dietitians, business women, and homemakers.

Students who complete the curriculum for home economics education are eligible to receive a vocational teaching certificate valid for instruction in junior and senior high schools. Upon satisfactory completion of the dietetics program, students enter internships approved by the American Dietetic Association. The clothing and merchandising curriculum offers preparation in fashion and merchandising, cooperative extension service, home service advisory capacities, or specialization in fashion, textiles, home decoration, and other commercial phases of home economics.²⁷⁰

The Department of Medical Technology aims to prepare professionally competent medical technologists by providing theoretical and practical experience in the necessary biological and biochemical areas. The department aims further to instill in each medical technologist a sense of dedication to others and a responsibility that leads to excellence in the paramedical professions.

The broad training obtained in this field enables the graduate to qualify for positions in hospital laboratories, clinics, physicians' offices, and medical research laboratories.²⁷¹

The aim of the Department of Nursing is to prepare qualified high school graduates to enter any area of professional nursing as beginning practitioners and to undertake advanced study in nursing.²⁷²

²⁷⁰Ibid., p. 63.

²⁷¹Ibid., p. 79.

²⁷²Ibid., p. 86.

MADONNA COLLEGE

A professional objective was already evident in the first statement of the objectives of Presentation Junior College when it was incorporated in 1938. This was ". . . to offer professional courses to prospective elementary school teachers, and members of the Order."²⁷³

In its first Bulletin as a four-year institution, Madonna College proposes as one of its aims "To give such proficiency in certain fields of knowledge as to enable the students to engage in a lifework in which they can make the most of their particular endowments."²⁷⁴ This statement continues through the 1957-1959 Bulletin.

In the 1959-1961 Bulletin, a statement is made to the effect that Madonna College has as one of its aims to prepare women ". . . who will be willing to minister to the physical, intellectual, spiritual needs of their neighbor in the professions and in this way will contribute to the restoration and preservation of Christian culture."²⁷⁵

A still broader concept of its role seems to characterize Madonna's statement of objectives in the 1965-1967 issue of the Bulletin. Here we read that the College, ". . . is

²⁷³The Presentation Junior College Bulletin, 1937-1938,
p. 6.

²⁷⁴Madonna College Bulletin, 1947-1949, p. 12.

²⁷⁵Madonna College Bulletin, 1959-1961, p. 11.

committed in a special way to fields that make a vital contribution to society, that is, teacher education, nursing, medical technology."²⁷⁶

Professional curricula receive the greatest stress yet observable in Madonna's Bulletin for 1967-1969 in which we read that the college aims ". . . to prepare women for their roles of service as homemakers, teachers, nurses, medical technologists, social workers, or researchers. . . ."²⁷⁷

Most revealing in this effort to trace the history of objectives of Madonna College is the "Definition of the Institution's Educational Task" from a Report on Basic Institutional Data submitted to the North Central Association. After noting that fundamentally, the educational task of Madonna College has remained the same, the following lengthy statement of "Changes in Educational Task and Contemplated Changes" appears. Although this post-conciliar²⁷⁸ statement has been quoted in part apropos previously developed hypotheses, it seems many of the contemplated changes may be classified under the present hypothesis.

Imbued with the spirit of the post-conciliar Church, however, the college is broadening its aims through a growing awareness of the needs of the immediate community and the community at large and a willingness to share "the joys and hopes, the griefs

²⁷⁶Madonna College Bulletin, 1965-1967, p. 7.

²⁷⁷Madonna College Bulletin, 1967-1969, p. 5.

²⁷⁸Cf., Chap. IV, p. 61, footnote 50.

and anxieties of the men of this age." (Pastoral Constitution of the Church in the Modern World)
Significantly, in recent years the educational resources of Madonna College are being utilized ever more effectively to meet the needs of contemporary society.²⁷⁹

Several examples of how Madonna has attempted to implement its new objectives are cited below:

(1) Late afternoon and evening classes are offered for adults of the community interested in beginning a college career, in fulfilling the requirements for teacher certification, or in updating their major fields.

(2) A post-baccalaureate twelve-credit-hour program toward a reading specialist certificate is offered.

(3) Non-credit courses in the continuing educational program present additional opportunities for adults.²⁸⁰

In this self-study of the curriculum and its relevancy to the changing needs of society, possibilities were discussed ". . . for experiential and experimental opportunities in professional and pre-professional programs to register concern for pressing societal problems as an expression of Christian commitment."²⁸¹ Among the proposals for consideration were the planning of an inter-term in January for student-faculty explorations and involvement in civil rights movements, inner city and suburban projects, and various

²⁷⁹Report on Basic Institutional Data of Madonna College, op. cit., pp. I-1-2.

²⁸⁰Ibid., p. I-2.

²⁸¹Ibid., pp. I-1-2.

programs for the promotion of peace and aid to underdeveloped areas.²⁸²

HYPOTHESIS VII

That the Catholic colleges for women in Michigan, since the close of Vatican Council II, tend to be more aware of their relationships and responsibilities to the community, the city, the nation and the world.

After nearly four years of exhaustive preparation, Vatican Council II was formally opened on October 11, 1962. From that date until December 8, 1965, the closing day of the final session, there were four periods of this ecumenical council called by the well-beloved Pope John XXIII.

Basic to his thinking in convoking an ecumenical council was ". . . the hope that the Council would be a new Pentecost and a means of spiritual renewal; would restore the Church's energies for the apostolate and search for the forms best adapted to its present-day needs; would present the Church in its perennial vigor of life and truth so that it might be more capable of fulfilling its divine mission and prepared for the demands of today and tomorrow; would open the way toward reunion of the separated brethren of East and West in the one fold of Christ; and would render the Church's

²⁸²Ibid., p. I-3.

doctrine more understandable, its constitution more simple, and its directives for safeguarding and developing morality more clear. . . ."283

The following phrases excerpted from some of the Council documents form the bases for the greater emphasis in Catholic institutions of higher education on "relationships and responsibilities" as well as "service" to all men. We quote from Vatican II's Pastoral Constitution on the Church in the Modern World:

Vatican II affirms that in the quest for international justice and world community 'those Christians are to be praised and supported, therefore, who volunteer their services to help other men and nations'. In the spirit of the conciliar Decree on Ecumenism, this Constitution recommends that wherever it seems convenient, this activity of Catholics should be carried on in unison with other Christian brothers.²⁸⁴

In the Preface to the Pastoral Constitution on the Church in the Modern World, we find the statements below:

The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly intimately linked with mankind and its history. . . .

²⁸³J. J. Hennesey, "Vatican Council II," The New Catholic Encyclopedia, Vol. 14 (New York: McGraw Hill Co., 1966), p. 563.

²⁸⁴Donald R. Campion, S.J., "The Church Today," in The Documents of Vatican II, edited by Walter M. Abbott, S.J. (New York: Guild Press, 1966), pp. 196-197.

Though mankind today is struck with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of his individual and collective strivings, and about the ultimate destiny of reality and of humanity. Hence, giving witness and voice to the faith of the whole People of God gathered together by Christ, this Council can provide no more eloquent proof of its solidarity with the entire human family with which it is bound up, as well as its respect and love for that family, than by engaging with it in conversation about these various problems.

Therefore, this sacred Synod proclaims the highest destiny of man and . . . offers to mankind the honest assistance of the Church in fostering that brotherhood of all men which corresponds to this destiny of theirs. Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served.²⁸⁵

So, the writer hypothesizes that the Vatican Council has had its effects on the aims and objectives of the Catholic colleges for women in Michigan by making them more aware of their relationships and responsibilities to a broader segment of people. This is not to deny that these Catholic colleges were unaware of such relationships before or that they lacked any community consciousness; it is to say that with this impetus to renewal of faith and good works given by the Second Vatican Council that they are more open to the world than formerly.

²⁸⁵Abbott, op. cit., Pastoral Constitution on the Church in the Modern World, pp. 199-201.

MARYGROVE COLLEGE

As early as 1953-1954, we read in the Marygrove College Catalogue that "Marygrove students have immediate constant opportunity during their college years to develop a high degree of personal responsibility. . . ." ²⁸⁶ At this time, too, Marygrove College Catalogue speaks of providing professional contacts for junior and senior students to acquaint them with the interests and activities of men and women with whom they will be later associated in business and community life. ²⁸⁷

". . . a high degree of community consciousness . . ." ²⁸⁸ continues to be stressed in the college catalogue from its 1953-1954 issue until the present edition, 1967-1969.

Not until recently, however, has there been so great an emphasis on the place of the college in the community. When asked about its place in this regard recently, Sister Jane Mary, Acting President of Marygrove College, replied: "The first job of the college is as an institution of higher education, not a glorified social agency. However, in its capacity as an educational institute, it is an instrument of total human development and that means it has to consider the social environmental reality. The place of involvement

²⁸⁶ Marygrove College Catalogue, 1953-1954, p. 12.

²⁸⁷ Ibid.

²⁸⁸ Marygrove College Catalogue, 1967-1969, p. 4.

of the college student is as an 'informed' student."²⁸⁹

One example of Marygrove's renewed awareness of its relationships and responsibilities to the larger community is its sponsoring of a summer arts workshop (dancing, music, drama, art) for the community children during the summer of 1968. It will be held at Fitzgerald school. Directed by the Immaculate Heart Sisters, much of the work will be done by Marygrove students and will be an example of the specific type of contribution a college student can make to the community.²⁹⁰

SIENA HEIGHTS COLLEGE

Although still ". . . committed to the development of the intellect for the understanding, preservation, and application of truth to a changing world, . . ." and ". . . charged with the study of all things in relation to God, . . ."²⁹¹ Siena Heights College at this time of history seems to see itself in a broader role than in former times.

The College hopes to produce women who are capable ". . . of finding joy in personal involvement."²⁹² Because

²⁸⁹"Acting President to Foster Change," The Campus Reporter, Marygrove College, Vol. 46, No. 7, February 15, 1968, p. 1.

²⁹⁰Ibid.

²⁹¹Siena Heights College Catalogue, 1966-1968, p. 8.

²⁹²Ibid.

Siena Heights College sees the need to extend its facilities and offerings to a larger community, it now ". . . admits men students in evening, part-time, and summer sessions on both graduate and undergraduate levels."²⁹³

Reference has already been made to the decision to extend the work of the undergraduate school to the graduate level. Although the graduate division was organized before Vatican Council II, several new graduate programs have been initiated since the Council. We find the following in the graduate division catalogue for 1966-1968:

To better meet the great issues of the times and to more effectively serve the needs of American public and private education, the undergraduate programs of study were extended to include graduate work in the areas of fine arts, school administration and supervision, curriculum and instruction, and guidance, as well as the areas of English, history, science, philosophy, and modern mathematics. On March 19, 1963, the Commission of Colleges and Universities of the North Central Association of Colleges and Secondary Schools voted to grant full accreditation to Siena Heights College for its Master's degree programs. A graduate program for the preparation of reading specialists was initiated in 1966; a Master's program in Religious Education is being formulated to begin in 1967. . . .

In conducting the Graduate Division, the College desires to preserve these basic objectives within this framework of general and professional education. The specific objectives of the Graduate Division are derived from the needs of the graduate students enrolled in the programs leading to the master's degree in art, science, and education.

The graduate program in art has a two-fold purpose: to provide the teacher of art with skills in several of the fine arts and a knowledge of theory and practice in

²⁹³Ibid.

art education; and to provide the practicing artist with high-level creative experiences in the fine arts in preparation for art careers in industry, education, government, and free-lance practice.

The objective of the graduate program in the Division of Natural Science is to prepare master teachers qualified to teach in the general areas of biology, chemistry, physics, and mathematics, and to stimulate in students a basic appreciation of the contributions and limitations of science and its impact on modern society.

The graduate program in education is organized to provide postgraduate professional courses for teachers and other school personnel who wish to attain the Master's degree, to meet requirements for certification, or to further professional development. Specifically, the programs include advanced work for elementary teachers, secondary teachers, principals, superintendents, guidance counselors, and others in the public and private elementary and secondary schools, principally in Michigan and Ohio.²⁹⁴

A still further extension of its services is seen in its offering of interesting and challenging programs to the adults of the city of Adrian and the surrounding communities and towns. Available to local residents are Siena lecture series and programs in the performing arts.²⁹⁵

In her Annual Report for 1967, the President of Siena Heights College details some of the Civic Inter-action and College Involvement programs for the year 1966-1967. These include the inauguration of a local unit of the Anti-Poverty Program, sometimes called the Community Action Program, by a combined effort of representatives of the Michigan State

²⁹⁴Siena Heights College Catalogue, Graduate Division, 1966-1968, pp. 6-7.

²⁹⁵Siena Heights College Catalogue, 1966-1968, p. 8.

Office and a member of Siena Heights' College faculty.²⁹⁶

Still another example of Siena Heights' greater awareness of her responsibility to the community and a desire to extend herself wherever a need exists was the offering in cooperation with nearby Adrian College a "Municipal Public Relations Course" to the officials of Adrian. This included the City Manager and eighteen department supervisors and assistants. Aimed at promoting top communications between the officials and the citizens regarding city services and the long-range objectives of city funds, the course ran for sixteen weeks.²⁹⁷

In this 1967 Report of the President, Sister Petronilla details still another activity sponsored by Siena Heights College as a result of Vatican Council II:

Ecumenical Studies is a movement in response to the plea of Pope John XXIII and Pope Paul VI to probe into the theological dimensions of Vatican Council II. The College accepted the invitation of Archbishop Dearden, Detroit, to answer this plea. A course entitled, Ecumenism provided an opportunity for the students and for the people of the area to explore and deepen the insights and meanings of the Bible, the liturgy, Catholic thought and activity. Such studies have released to the Church the function of assimilating the most diverse ways of human life to a way of divine love--INTERACTION.²⁹⁸

²⁹⁶"President's Report 1967," Siena Heights College, Adrian, Michigan, p. 10.

²⁹⁷Ibid., p. 11.

²⁹⁸Ibid., p. 12.

AQUINAS COLLEGE

Since Aquinas College in post-conciliar days is no longer a college dedicated specifically to the education of women, its objectives will not be treated relative to Hypothesis VII.

NAZARETH COLLEGE

Although not denying that Nazareth College was in some measure aware of its relationships to the local community and to the community of men generally throughout the years of its existence, it seems that a fuller awareness is evident in statements of its aims following the impact of Vatican II.

In its Goals for 1966-1968, Nazareth College proposes ". . . to graduate women who are devoted to genuine personal integrity and authentic liberty, who are respectful of the divergent opinions of our pluralistic society, and who are actively aware of the world in which they live. . . ." ²⁹⁹ This is the first time in its history that a recognition of divergent views is made a part of the college's official statement of philosophy. The above statement is repeated in the current catalogue for 1967-1969. ³⁰⁰

At this writing, a North Central Association Self-Study is in progress at Nazareth College. A committee on aims

²⁹⁹ Nazareth College Catalogue, 1966-1968, p. 11.

³⁰⁰ Nazareth College Catalogue, 1967-1969, p. 13.

composed of faculty and students with the Academic Dean as Chairman, presented the following proposed aims to the faculty for approval on November 13, 1968, and we quote in part:

Nazareth College offers a liberal education that
 . . . promotes an awareness of the need for meaningful service to the world community.

It aims to provide an educational experience that
 . . . develops a social conscience and the ability to explore creatively the complexities of the contemporary world.

The College seeks to build a Christian community whose members are dedicated to scholarship, free inquiry, and open dialogue
 welcome and embrace divergent ideas
 are eager to incorporate persons of all races, creeds, economic backgrounds. . .
 recognize the components of freedom and responsibility in decision-making.

The total college program aims to educate persons who will be
 . . . respectful of the divergent opinions of a pluralistic society
 creatively aware of the world in which they live
 realistic about personal talents and opportunities for service.³⁰¹

The above statement of the aims of Nazareth College was accepted by the faculty on November 13, 1968.³⁰² As the Self-Study continues, each department will use this statement as a basis for working out departmental objectives. Ultimately, each course in the college will be reviewed by respective

³⁰¹Nazareth College Self-Study, Committee on Aims, "Proposed Aims of Nazareth College," November 5, 1968, Presented to the Faculty, November 13, 1968.

³⁰²"Minutes of Faculty Meeting, Nazareth College," November 13, 1968.

faculty members in terms of the basic objectives of the institution as a whole.

Although Nazareth College has consistently offered credit and non-credit courses for the adult community, particularly for teachers living in the Kalamazoo area, the most dramatic attempt to make itself relevant to the local community is the summer session offerings for the current year, 1968. These "Summer Institutes for Citizens Interested in Major Issues and Rapidly Changing Conditions of Contemporary Society"³⁰³ are listed under the following titles: "The Black Revolution," "Dissent and Revolution," "The New Morality," and others. These Institutes are all credit-yielding for those who wish credit.

Another new venture is the summer program of "Working With the Culturally Disadvantaged."³⁰⁴ The aims of this program are:

- (1) To acquaint teachers, counselors, and students with the problems of the disadvantaged, through course work and field experience.
- (2) To increase the awareness and understanding of the white community of Kalamazoo regarding poverty and racial tension.

³⁰³Nazareth College Special Program and Regular Summer Session Schedule of Classes, 1968.

³⁰⁴Ibid.

(3) To assist existing poverty programs in the Kalamazoo area during the summer.

Unique features of this program are that in addition to working half days with the disadvantaged, enrollees spend time working toward greater awareness and attitude change in the white community.

Still another program offered for the first time in the summer of 1968 is the "Academic Opportunities Program,"³⁰⁵ designed to assist the young woman who has not achieved at a satisfactory level in high school due to adverse economic, social, cultural and/or personal circumstances. This program introduces her to the demands of college life under optimum conditions and furnishes her with tools essential to success in a regular collegiate program.

MERCY COLLEGE OF DETROIT

The objectives of Mercy College of Detroit for 1966-1968 reflect the spirit of Vatican Council II in that they bespeak the desire of an institution to make itself relevant to contemporary society. The first statement reads as follows: "In an age of growth and crisis on all fronts, Mercy College of Detroit understands her life in terms of active collaboration in the effort of mankind toward greater consciousness and greater union."³⁰⁶

³⁰⁵Ibid.

³⁰⁶Mercy College of Detroit Catalogue, 1966-1968, p. 13.

The secondary objectives, under the heading "The College-in-Relation" are still more revealing of this new spirit.

Quoted in full they are:

Mercy College of Detroit cannot be understood apart from her relation to her city, her nation, her Church, the whole world. Her objectives reach as far as her relationships. A college of mercy, she receives the mercy of light; a college of mercy, she must give that same mercy of light in all the ways that a merciful love directs. This goal, too, belongs to each student and each member of the faculty, and the college in totality. Affirmation of it is concretized by:

- a. allowing the college and her concerns to be sensitively marked by her metropolitan and her Christian milieu.
- b. constituting a center of light and life, giving and receiving, desiring to help more and more persons to open in an understanding of reality which will deepen into love.
- c. rendering possible a present and future response to the needs of mankind through professional departments of study and training, providing for the whole college a point of insertion into society, where light and life must be shared.
- d. serving the community and the Church in the city and the world, individually and communally, by going forth or by receiving within, anchored yet open to all, in small ways or great, letting life flow forth and grow even while it is still being discovered and born.³⁰⁷

Two examples of the new awareness of her relationships and responsibilities to the larger community will be cited. The first is Mercy's participation in such activities as "Detroit Adventure,"³⁰⁸ which publishes a Calendar of

³⁰⁷Ibid., pp. 13-14.

³⁰⁸Ibid., pp. 35-36.

Cultural Events, features an annual Conversations in the Arts, and sponsors the Annual Arts Festival. Attractions of national and international reputation are presented in Mercy College of Detroit's Annual Artists Series. Meetings with scholars and students from Detroit's fine universities and nearby colleges encourage discussions and debate on vital issues.

The second example of the growing awareness of her responsibilities to the community at large is the "Continuing Education Program," which ". . . promotes the concept of a college education for every person capable of achieving this goal. . . ." ³⁰⁹

It is the policy of Mercy College of Detroit to welcome the adult who desires to begin or complete a program leading to a degree on a part-time or full-time basis. ³¹⁰

MADONNA COLLEGE

Madonna's current catalogue statement of objectives begins with the caption, "Education for Truth and Service." ³¹¹ The statement continues to say that the post-conciliar Church has opened out onto the world in order to share ". . . the joys and the hopes, the griefs and the anxieties of the men

³⁰⁹Ibid., p. 36.

³¹⁰Ibid.

³¹¹Madonna College Bulletin, 1967-1969, p. 4.

of this age."³¹² (Pastoral Constitution on the Church in the Modern Age). The final paragraph of the current statement of objectives reads: "To be women of truth and service--that is what Madonna College envisions for its students. To this end, the College has designed its program to form women who are aware and relevant, articulate and responsible, in the hope that one day they will share their vision with the world that awaits them."³¹³

A further expression of this new emphasis on awareness and relevance is the section below from the recent North Central Association Report referred to earlier on "Definition of the Institution's Educational Task," and we quote in part:

. . . To establish itself in the mainstream of higher education, the college is strengthening its present working relations with other universities, colleges, and agencies, both public and private, on urban problems and questions of poverty. With joint effort, the college will undertake research concentrating on matters of educational and instructional urgency and will offer manpower, facilities, and assistance in kind.³¹⁴

As a result of its broadening of vision and awareness of the needs of the community at large, Madonna College has, in recent years, extended its services and facilities ever more effectively to meet the needs of the contemporary world. Two examples of the kind of services recently

³¹²Ibid.

³¹³Ibid., p. 5.

³¹⁴Report on Basic Institutional Data of Madonna College, "Changes in Definition of Educational Task and Contemplated Changes," op. cit., p. I-2.

rendered by Madonna College will be described. The first is the College Work-Study Program by which tutoring and remedial reading services have been extended to the neighboring elementary and secondary schools, both public and non-public.³¹⁵

A second example selected from numerous others that are worthy of mention, is the "In-service Program for Beginning Teachers,"³¹⁶ introduced at Madonna College in the fall of 1967. A planned program of in-service education aims at assisting new elementary and secondary teachers who graduated from Madonna College in their period of adjustment and thus to foster professional growth and improved quality of teaching in these teachers.³¹⁷

HYPOTHESIS VIII

That the Catholic colleges originally established for women in Michigan have in essence similar objectives which can be cast into "patterns" or "configurations" as herein defined.

In this study, "patterns" have been defined as "similarities of design" or "configurations" of objectives as

³¹⁵Report of Basic Institutional Data of Madonna College, "Recent Innovations or Significant Changes in the Instructional Program," op. cit., p. V-13.

³¹⁶Ibid.

³¹⁷Ibid.

these seem to appear when a comparison of stated objectives is made between the individual colleges included in the study.³¹⁸

It seems that the six colleges whose objectives have been traced follow certain rather clearly observable "patterns" or "similarities of design" in their statements of objectives through the years. Tracing these institutional objectives historically from their first statements to the present, we see similar patterns emerging in all of the colleges so that the following generalization seems to be in order: commitment to a Catholic philosophy of education which is basic to all other objectives of the institution, an intellectual objective, a moral objective, a leadership objective, a service objective, and from the early days of the institutions, a professional objective (teacher education being the first professional objective to be emphasized) in each college. These objectives appear in all statements of objectives rather consistently.

Finally, a definite pattern is seen in the emergence, since Vatican Council II, of an objective which has to do with the institutions' relationships and responsibilities to a larger community than that of the immediate college community; namely, its relationships to the local community, the state, the nation, and even to the entire world of man.

³¹⁸Cf., p. 8.

This was developed under Hypothesis VII.³¹⁹ The point we make here is that a definite pattern is seen when we compare the gradual emergence of this objective in each of the colleges.

MARYGROVE COLLEGE

Beginning with Marygrove College, therefore, we note that its primary objective, first stated as the objective of Saint Mary's Academy from which the college developed was ". . . the education of the child, in mind, heart, will, and body to fit him for his place as a constructive member of society and a citizen of the Republic, to secure him in his title of child of God in time and for eternity. . . ." ³²⁰

This commitment to the Catholic philosophy of education is consistently maintained in Marygrove's statement of objectives from that first expression until the present. In its current catalogue, 1967-1969, Marygrove College states its primary commitment to Catholic philosophy of education as follows:

Marygrove is a college alerted to time and eternity, inspiring its students to peaceful yet purposeful living. Theology courses bring Christian realization to maturity, liturgy and the spiritual activities program draw to personal holiness. In an atmosphere of strength and beauty, students find their focus for two worlds.³²¹

³¹⁹Cf., pp. 138-150.

³²⁰Sister Rosalita, op. cit., p. 451.

³²¹Marygrove College Catalogue, 1967-1969, p. 7.

Beginning with the junior college course announced in the Academy Catalogue in 1905, we find intellectual development listed as one of the primary objectives of Marygrove College. We see emphasized ". . . the thorough training and development of all the higher powers of the mind by analysis and generalization. . . ." ³²²

Intellectual development continues to be included as one of the objectives of Marygrove College in every catalogue statement from the first formal Bulletin of Saint Mary's College and Academy in 1920-1921 until the statement in the current catalogue which states that "Marygrove is a college committed to top level mental maturity, guiding its students in their pursuit of truth toward the love of wisdom. . . ." ³²³

Included in the first formal Bulletin of Saint Mary's College and Academy, 1920-1921 is a moral objective. We quote in part:

. . . As moral training constitutes an essential element in Christian education, the Faculty earnestly endeavor to secure the development of mind and heart considering themselves bound to act with true, motherly solicitude towards those intrusted to their care. ³²⁴

As reported in hypothesis III, ³²⁵ we found that a

³²²Saint Mary's Academy, 1905-1906, p. 11.

³²³Marygrove College Catalogue, 1967-1969, p. 13.

³²⁴Bulletin of Saint Mary's College and Academy, 1920-1921, p. 7.

³²⁵Cf., pp. 74-77.

moral objective is consistently stated in the Marygrove College list of aims from this first statement to the current statement in the catalogue for 1967-1969. The college continues to dedicate itself to ". . . the formation of women in whom a Christian hierarchy of values is the unifying factor of an integrated personality. . . ." ³²⁶

The objective of leadership is implied in Marygrove's 1926-1927 Catalogue in the words: ". . . The development of initiative being an essential part of education, the students are encouraged to organize and maintain various student activities, . . ." ³²⁷

During the period 1941-1942 to 1953-1954, the objective of leadership is not spelled out specifically. However, from the 1953-1954 catalogue until the present, leadership as an objective is listed among Marygrove's objectives. We read that ". . . Marygrove students have immediate opportunity during their college years to develop a degree of community consciousness and acquire a sense of personal responsibility--the chief ingredient of leadership. . . ." ³²⁸

As noted in the development of Hypothesis V, ³²⁹ "service" has distinguished Marygrove College from its

³²⁶Marygrove College Catalogue, 1967-1969, p. 6.

³²⁷Marygrove College Catalogue, 1926-1927, p. 7.

³²⁸Marygrove College Catalogue, 1953-1954, p. 12.

³²⁹Cf., pp. 98-101.

inception as an institution of higher education. A demand for a Catholic College for women in Detroit caused Marygrove to be moved to that city. The Bulletin for 1920-1921 states that this move ". . . will extend the usefulness of the school by enabling it to offer Catholic higher education to many young women who would prefer their home environment to that of boarding school."³³⁰

Preparing its graduates for service roles was one of Marygrove's objectives in its foundation years and continues to be an objective today. In the 1967-1969 Catalogue, this objective is expressed as developing ". . . a high degree of community consciousness, . . ."³³¹

A direct service of Marygrove to the people of the local community is evident in its launching of a graduate program in 1962 leading to a Master of Education degree. Its two-fold purpose is: "To relieve Detroit's acute teacher shortage by tapping a new source of teacher supply among mature liberal arts graduates ready for a 'second' career and to provide a capstone to Marygrove's five-year plan of teacher education."³³²

Although professional objectives are not specifically

³³⁰Saint Mary's College and Academy Bulletin, 1920-1921, p. 5.

³³¹Marygrove College Catalogue, 1967-1969, p. 4.

³³²"A Five-Year Report, 1962-1967," Marygrove College Bulletin, p. 10.

spelled out in the early catalogues of Saint Mary's College and Academy, the objective of teacher preparation is implied in the statement of Sister Rosalita that ". . . After 1907, the course of study leading to a bachelor of arts degree extended over four full years, with a specially planned program whereby any student of proper ability could obtain a teacher's certificate at the time of taking her degree.

. . ."³³³

In its 1920-1921 Bulletin, Saint Mary's College claimed to ". . . offer those professional courses by which the students may fit themselves for efficient work in the business and professional world. There will be courses in normal training, commerce, journalism, social service, and secretarial work, as well as art, music, household science and physical training."³³⁴

Professional objectives are listed among Marygrove's objectives rather consistently through the years to the present when in the 1967-1969 Catalogue, we note that an emphasis is placed on the importance of having all students obtain work experience during their college years ". . . for the sake of first-hand acquaintance with the intellectual, moral, social and financial aspects of making a living."³³⁵

³³³Sister Rosalita, I.H.M., No Greater Service, op. cit., p. 575.

³³⁴Saint Mary's College and Academy Bulletin, 1920-1921, p. 6.

³³⁵Marygrove College Catalogue, 1967-1969, p. 4.

It seems that the Vatican Council II has had its effects on the aims and objectives of the Catholic colleges for women in Michigan by making them more aware of their relationships and responsibilities to a broader segment of society. Marygrove College has placed an emphasis on developing in its students ". . . a high degree of community consciousness . . ." ³³⁶ for many years. It seems, however, that it is only recently that there has been a greater emphasis on the place of the college in the larger community. As noted in our development of this point in Hypothesis VII, ³³⁷ Marygrove sees itself as ". . . an instrument of total human development and that means it has to consider the social environmental reality. . . ." ³³⁸ An example of Marygrove's contribution to the larger community was cited in its sponsoring of a summer arts workshop for the community children in the summer of 1968. Directed by the Immaculate Heart Sisters, much of the work was done by Marygrove College Students. ³³⁹

It seems as though the pattern of objectives which has emerged in our study of the six Catholic Colleges for women in Michigan holds true for Marygrove College. Our next step

³³⁶Marygrove College Catalogue, 1953-1954, p. 12.

³³⁷Cf., pp. 138-139.

³³⁸"Acting President to Foster Change," The Campus Reporter, op. cit.

³³⁹Ibid.

is to review our data to discover how well the other colleges consistently hold to this pattern.

SIENA HEIGHTS COLLEGE

Siena Heights College from its inception appears to follow the pattern unwittingly set forth by Marygrove, the oldest of the Catholic colleges for women in Michigan. Of primary concern is the fundamental aim of Catholic education, namely, that true education is interested in "saving souls."³⁴⁰

Quoting from the first formal statement of "Aims and Ideals" of Siena Heights College, we read that

. . . The primary function of any school, as such, must be the training of the intellect, but upon the Catholic college there devolves the duty of so permeating this intellectual training with Catholic principles that the product of its system of education may not only be fortified securely against the moral dangers sure to assail them in the course of life, but that they may be a regenerating force in the society in which they live.³⁴¹

The same concern that all phases of education be permeated with Catholic principles continues to be expressed up to the present time. In the current catalogue for Siena Heights College, we read that the college is ". . . charged with the study of all things in relation to God. . . ."³⁴²

³⁴⁰St. Joseph's College and Academy Catalogue, 1926-1927, p. 4.

³⁴¹St. Joseph's College and Academy Catalogue, 1935-1936, p. 10.

³⁴²Siena Heights College Catalogue, 1966-1968, p. 8.

It seems that Siena Heights follows the pattern of presenting an intellectual objective from its first statements in early catalogues³⁴³ to its current statement in the 1966-1968 catalogue.³⁴⁴

Although moral training seems to be implied in the objectives of St. Joseph's College and Academy, as was noted in our development of Hypothesis III,³⁴⁵ there is no specific mention made of this objective until the 1935-1936 catalogue, when the following appears:

. . . Upon the Catholic College there devolves the duty of so permeating this intellectual training with Catholic principles that the products of its system of education may not only be fortified securely against the moral dangers sure to assail them in the course of life, but that they may be a regenerating force in the society in which they live.³⁴⁶

Moral development continues to be included in the statements of objectives of Siena Heights College until 1966-1968 when the only reference to a moral ideal appears in the section on "Student Life and Services" in the words:

"Standards of conduct maintained in a well-regulated home where high principles prevail are expected of the student of Siena Heights College. Such conduct must be based on right moral ideals, a fine consideration for the rights of others,

³⁴³St. Joseph's College and Academy Catalogue, 1926-1927, p. 4.

³⁴⁴Siena Heights College Catalogue, 1966-1968, p. 8.

³⁴⁵Cf., pp. 78-79.

³⁴⁶St. Joseph's College Catalogue, 1935-1936, p. 10.

and proper self-respect. . . ."347

Although Siena Heights College does not emphasize leadership training until its 1935-1936 statement of objectives, it seems that we may consider Siena Heights as an institution which does include this objective in the pattern of its objectives from 1935-1936 until the present. From that first statement which emphasizes developing individuals who will be ". . . a regenerating force in the society in which they live, . . ."348 until the statement in the current catalogue, mention is made of the college's leadership function. In the 1966-1968 Catalogue, under the heading, "Student Life and Services," we read that

Every effort is made to encourage each girl to think and act for herself. She is helped to become, in effect, a leader who will be able to determine what is to be done with her life, and why and how it is to be done. This training in leadership is developed through the student's participation in the life of the college; each girl has the opportunity to be active in the student organizations and in the religious and social activities on the campus whether she be a resident or day student.³⁴⁹

As reported in our development of Hypothesis V,³⁵⁰ Siena Heights College does not list "Service" as an objective in catalogue statements until 1941-1942 when the following aim is included: ". . . To so develop the social nature

³⁴⁷Siena Heights College Catalogue, 1966-1968, p. 15.

³⁴⁸Siena Heights College, 1935-1936, p. 10.

³⁴⁹Siena Heights College Catalogue, 1966-1968, p. 15.

³⁵⁰Cf., pp. 101-103.

of the students that they may live happily, graciously, and unselfishly, and thus contribute to the happiness and well-being of all with whom they come in contact. . . ." ³⁵¹

The above aim is retained as a general college aim until the present when, in addition to training students who will assume leadership roles in Church and state, the college sees itself in a broader role of direct service to the surrounding community. This latter is evident in the interesting and challenging programs in adult education offered by Siena Heights College, one significant example of which is the "College Town and Gown Series for Adult Education" for 1967. ³⁵²

Following the pattern of objectives which seemed to emerge as this study progressed, Siena Heights College included the professional objective of teacher preparation in its earliest available catalogue for 1926-1927. ³⁵³ Additional objectives pertaining to means of gaining a livelihood were provided by Siena Heights College as the years went on. In 1964-1966 this aim reads as follows: ". . . To produce young women who are cultured as well as trained in some special field of activity. . . . To offer courses in teacher training, secretarial science, social work, dietetics, radio, speech,

³⁵¹Siena Heights College Catalogue, 1941-1942, p. 11.

³⁵²President's Report 1967, Siena Heights College, Adrian, Michigan, p. 12.

³⁵³St. Joseph's College and Academy, 1926-1927, p. 4.

medical technology, clothing, music, art, and other special lines open to women thereby making it possible for every graduate of the College to be self-sustaining."³⁵⁴

In the current catalogue for 1966-1968, "Siena Heights recognizes the need of future professional readiness which the exigencies of life will demand. . . ."³⁵⁵ The College strives ". . . to make it possible for every graduate of the College to be self-sustaining."³⁵⁶

Although still ". . . committed to the development of the intellect for the understanding, preservation, and application of truth to a changing world, . . ." and ". . . charged with the study of all things in relation to God, . . ."³⁵⁷ Siena Heights College at this time of history seems to see itself in a broader role than in former times. The College hopes to produce women who are capable ". . . of finding joy in personal involvement."³⁵⁸ Because Siena Heights College sees the need to extend its facilities and offerings to a larger community, it now ". . . admits men students in evening, part-time, and summer sessions on both graduate and undergraduate levels."³⁵⁹

³⁵⁴Siena Heights College Catalogue, 1964-1966, p. 9.

³⁵⁵Siena Heights College Catalogue, 1966-1968, p. 8.

³⁵⁶Ibid.

³⁵⁷Siena Heights College, 1966-1968, p. 8.

³⁵⁸Ibid.

³⁵⁹Ibid.

In the development of Hypothesis VII,³⁶⁰ numerous examples were given of Siena Heights' greater awareness of her responsibility to the community and a desire to extend herself wherever a need exists. It seems that Siena Heights follows the pattern of objectives in this respect also, namely, that of being more aware of its relationships and responsibilities to the larger community since Vatican Council II.

AQUINAS COLLEGE

Aquinas College seems to follow the pattern of objectives which has emerged during the course of this study. In the first Prospectus for Catholic Junior College, later Aquinas College, we read the following:

. . . Everything that is advantageous in teaching methods and procedure will be used to give students correct ethical standards, and the right outlook on life, that is, a Catholic sense, and ability to see eye to eye with the Church in all matters of faith and morals.³⁶¹

The Grand Rapids Herald for August 15, 1931, carries the item below relative to the opening of Catholic Junior College: "Organization of a Catholic Junior College in Grand Rapids, co-educational, with a definite religious purpose, to be maintained under the auspices of the Dominican

³⁶⁰Cf., pp. 139-142.

³⁶¹First Prospectus for Catholic Junior College of Grand Rapids, August 1931, Archives, Marywood, Grand Rapids, Michigan.

Sisters was announced yesterday at Marywood College. . . ."³⁶²

With its inception in 1931 as a co-educational institution, Marywood College, now renamed "Catholic Junior College," follows the pattern which the writer has seen emerging in the colleges included in this study. Intellectual development is stated as an objective in the following terms:

The chief course will be liberal arts. . . . Four objectives guide the training: knowledge of the principles in that particular portion of the field, knowledge of the literature, ability to do elementary research in that field, and ability to think in that field, to solve problems and to make applications. To help students develop those objectives classes will be conducted so as to give the maximum practice in discussion, criticism, and application.³⁶³

During its eight-year history, 1923-1931, as a college for women only, Marywood College did not make a formal announcement of its objectives. Therefore, moral training is not stated as a specific objective. However, since the educational ideals of Mother Mary Aquinata Fiegler, O.P., first Mother General of the Dominican Sisters in Grand Rapids, Michigan, were the basic ideals which inspired this group of Sisters, we conclude that the aims of Marywood College were based on Mother Aquinata's educational principles. Mother Aquinata believed that ". . . the true aim of education is to combine the cultivation of the intellectual with the

³⁶²The Grand Rapids Herald, August 15, 1931, p. 1.

³⁶³Ibid., pp. 1-2.

formation of moral character. . . ."364

Quoting Dr. Burton Confrey, Dean of the new Catholic Junior College, The Grand Rapids Herald states that ". . . Catholic Junior College . . . is an institution with a definite purpose, for here the course in religion which aims to build good character on which to base solidly supernatural virtue, is the very core of the whole curriculum."365

It seems that Marywood College does not follow the pattern set and maintained by the other colleges studied with respect to the objective of leadership. As far as the writer was able to ascertain, no particular mention of leadership training was made during those years when Sacred Heart College (later Marywood College and still later Catholic Junior College) was dedicated exclusively to the education of women. Not until the 1935-1936 Catalogue of Catholic Junior College, when the institution was already co-educational, do we find a specific reference to ". . . the moral-religious training of future lay leaders in the Church."366

"Service" as a separate and specific objective of Marywood College, is not evident in the listing of objectives for the eight years during which the institution existed solely for the education of women. In this respect again, it seems that Aquinas does not hold to the pattern which the

364Sister Mary Philomena Kildee, O.P., op. cit., p. 95.

365The Grand Rapids Herald, August 15, 1931, p. 2.

366Catholic Junior College Catalogue, 1935-1936, p. 4.

writer hypothesizes has emerged as this study progressed.

However, as noted in the development of Hypothesis VI,³⁶⁷ one of the purposes for which the Sisters of St. Dominic founded their novitiate normal school in 1886 was to prepare teachers.³⁶⁸ An objective of service can be inferred from this desire on the part of the Sisters of St. Dominic to serve the people by educating their children.

The pattern of objectives which has seemed to be consistently held by the colleges included in this study is followed by Aquinas with respect to the objective of professional and/or pre-professional offerings. Since Aquinas had its origin in the novitiate normal school, previously referred to,³⁶⁹ for the professional training of the candidates of the Dominican Sisters of Grand Rapids, a professional objective is already evident at this early date. However, we find no specific statements relative to professional or pre-professional objectives other than teacher training during the eight years of its existence as a college for women. Additional professional objectives are included only after Marywood College has become co-educational and renamed "Catholic Junior College."³⁷⁰

³⁶⁷Cf., pp. 121-122.

³⁶⁸Articles of Incorporation of the Sisters of the Order of St. Dominic of the City of Grand Rapids, "Article II."

³⁶⁹Ibid.

³⁷⁰The Grand Rapids Herald, op. cit., p. 1.

Since Aquinas College in post-conciliar days is no longer a college dedicated specifically to the education of women, it does not fit the pattern relative to Hypothesis VII which sees the colleges tending to be more aware of their relationships and responsibilities to the community, the city, the nation and the world.

NAZARETH COLLEGE

In the very first Prospectus of Nazareth Academy, the forerunner of Nazareth College, we find that the institution had as its primary aim that of ". . . providing for young girls a thorough and practical education, based on Catholic principles."³⁷¹ Like the three colleges previously studied, Nazareth College continues its commitment to the ultimate aim of Catholic education, namely, that of providing ". . . opportunities of acquiring an intellectual training permeated by Catholic ideals and principles directed to transmitting the Catholic heritage and traditions in an atmosphere well-calculated to assist in the attainment of these objectives."³⁷² Although there is no specific mention of either "Catholic" or "Christian" principles in the revised statement of Nazareth College aims for 1966-1968 and 1967-1969, we read

³⁷¹First Prospectus of Nazareth Academy, September 1897, Archives of Nazareth Motherhouse, Nazareth, Michigan.

³⁷²Nazareth College Bulletin, 1937-1938, p. 9.

that "The goals of Nazareth College center around stimulation: the stimulation of the intellect through a program of study in the humanities and sciences, and the stimulation of the spirit through the presentation and open discussion of philosophical and theological ideas in and out of the classroom. . . . The College exists to provide assistance to the student and to act as a source of intellectual and spiritual stimulation. . . ." ³⁷³

Nazareth College seems to follow the pattern which has evolved in this study relative to an intellectual objective. In its first formal statement of aims, specific mention is made of maintaining a ". . . high standard of scholarship . . . and intellectual development of young women." ³⁷⁴

Although the expression of the intellectual aim varies through the years, this aim is emphasized in every catalogue statement of objectives up to and including the current catalogue statement which reads as follows: "The goals of Nazareth College center around stimulation: stimulation of the intellect through a program in the humanities and sciences, . . ." ³⁷⁵ Later in the same statement we read that ". . . While its program as a whole is ordered to the intellectual life of the student, the college seeks furthermore to

³⁷³ Nazareth College Catalogue, 1966-1968, p. 11 and 1967-1969, p. 13.

³⁷⁴ Nazareth College and Academy Bulletin, 1926-1928, p. 5.

³⁷⁵ Nazareth College Catalogue, 1967-1969, p. 13.

motivate her to follow the dictates of reason guided by her acquired knowledge. . . ."376

The pattern of objectives which we have seen developing seems to hold with respect to moral development in Nazareth College's statements of objectives from its first formal statement to the present. The first catalogue statement makes explicit mention of "moral development."³⁷⁷ Although moral development is not mentioned specifically in the current catalogue, ". . . It is the goal of the College to graduate women who are devoted to genuine personal integrity and authentic liberty, . . . while its program as a whole is ordered to the intellectual life of the student, the College seeks furthermore to motivate her to follow the dictates of reason guided by her acquired knowledge. . . ."378

Nazareth College apparently does not follow the pattern of objectives relative to the objective of training for leadership in its early years. Although this training may be implied, since the College feels that ". . . the future good of society depends on the education of women."³⁷⁹

The first direct reference to leadership occurs in the

³⁷⁶Ibid.

³⁷⁷Nazareth College and Academy Bulletin, 1926-1928,
p. 5.

³⁷⁸Nazareth College Catalogue, 1967-1969, p. 13.

³⁷⁹Constitutions of the Sisters of St. Joseph, Nazareth, Michigan, Part III, Chapter 1, p. 89.

1937-1938 Bulletin³⁸⁰ and it remains in the catalogue until 1950-1951. Between 1950 and 1953, leadership is not stressed as an objective; however, in the 1953-1954 Catalogue, training for leadership as such is not given a place, but ". . . self-giving and responsible citizenship . . ." ³⁸¹ are aims to be attained through the liberal arts program.

Specific reference to a leadership aim is not evident in Nazareth College's statements of aims from 1960-1962 to the present. As reported under Hypothesis IV, between 1960-1962 and 1966-1968, Nazareth College includes a reference to the woman's ". . . responsibility as a member of Christ's Mystical Body, . . ." ³⁸² This, in the writer's opinion, constitutes a kind of training for "moral leadership" even though the reference is indirect.

The revised set of "Goals" in the current catalogue, 1967-1969, does not contain a reference to leadership. However, the brief historical statement quoted from the Constitutions of the Sisters of St. Joseph is still included in this issue of the catalogue with the implications relative to leadership suggested earlier.³⁸³

Although Nazareth College makes no specific reference to a service objective until its 1932-1933 Bulletin,³⁸⁴

³⁸⁰Nazareth College Bulletin, 1937-1938, p. 9.

³⁸¹Nazareth College Bulletin, 1953-1954, p. 11.

³⁸²Nazareth College Bulletin, 1960-1962, p. 11.

³⁸³Cf., footnote 156, p. 93.

³⁸⁴Nazareth College Bulletin, 1932-1933, p. 9.

"service" seems to be implicit in the purposes for the establishment of the Congregation of the Sisters of St. Joseph, founders of Nazareth College.³⁸⁵ "Social service"³⁸⁶ continues to be listed in the College Bulletin from 1932-1933 until 1954 when the objectives of ". . . self-giving and responsible citizenship . . ."³⁸⁷ are mentioned.

In the 1960-1962 Catalogue, the statement that the College prepares a young woman for her ". . . distinctive role of motherhood, spiritual and temporal, and her responsibility as a member of Christ's Mystical Body, . . ."³⁸⁸ seems to imply a service objective both directly and indirectly.

Direct service to the local community has been evident in the last few years, particularly in the unusual offerings made available in the 1968 summer session. These were described under Hypothesis V.³⁸⁹

Although not stated as an objective, there is evidence of a professional objective of teacher preparation at Nazareth College as early as 1914, the opening date of the College. As reported under Hypothesis VI,³⁹⁰ courses taken

³⁸⁵Cf., pp. 105-107.

³⁸⁶Nazareth College Bulletin, 1932-1933, p. 9.

³⁸⁷Nazareth College Bulletin, 1953-1954, p. 11.

³⁸⁸Nazareth College Catalogue, 1960-1962, p. 11.

³⁸⁹Cf., p. 107.

³⁹⁰Cf., p. 123.

by Sister Scholastica Hankerd between 1914-1922 are listed in an official transcript available in the Office of the Registrar.³⁹¹ It seems that teacher preparation is the only professional objective from the inception of the college to 1932-1933 when "music and social service" are added.³⁹² Vocational and professional objectives are specifically outlined in the 1935-1936 Bulletin,³⁹³ and from then until the current catalogue 1967-1969.³⁹⁴

Relative to Hypothesis VII,³⁹⁵ "That the Catholic colleges for women in Michigan, since the close of Vatical Council II, tend to be more aware of their relationships and responsibilities to the community, the city, the nation and the world," it is apparent that Nazareth College is definitely following the pattern which we have seen emerging in this study. Quoting in part its revised set of proposed aims which were approved by the faculty on November 13, 1968, we find that "Nazareth College . . . promotes an awareness of the need for meaningful service to the world community. . . ." and ". . . seeks to build a Christian community whose members are eager to incorporate persons of all races, creeds,

³⁹¹Cf., footnote 250, p. 123.

³⁹²Nazareth College Bulletin, 1932-1933, p. 9.

³⁹³Nazareth College Bulletin, 1935-1936, p. 9.

³⁹⁴Nazareth College Catalogue, 1967-1969, pp. 17-18.

³⁹⁵Cf., p. 135.

economic backgrounds. . . ."396 Nazareth College has made a genuine attempt in the past year as evidenced particularly in its revised aims quoted in the development of Hypothesis VII³⁹⁷ to become relevant to the people of the world today.

MERCY COLLEGE OF DETROIT

From its first statement of objectives in 1941-1942, until the current statement for 1966-1968, Mercy College of Detroit makes the Catholic philosophy of education the primary aim of the College and basic to all other objectives. In the first catalogue statement we read that ". . . Mercy College is a college of Liberal Arts whose purpose in general is the moral, intellectual, and physical development of its students according to the principles of a Catholic philosophy of education. . . ."398 That statement or one of similar intent is basic to all of the other objectives of Mercy College up to the current catalogue statement, 1966-1968, where we read that Mercy College aims to lift whatever light the student gains through a study of all the liberal arts ". . . to consummation in the light of revelation, engaging in the effort of man to see all things in their deepest reality, in Christ Jesus."399

³⁹⁶Cf., p. 144.

³⁹⁷Ibid.

³⁹⁸Mercy College Catalogue, 1941-1942, p. 11.

³⁹⁹Mercy College of Detroit Catalogue, 1966-1968, p. 13.

From a review of the data presented in the development of Hypothesis II,⁴⁰⁰ it seems that Mercy College specifically includes an intellectual objective in its listing of aims from its first catalogue statement in 1941-1942,⁴⁰¹ until the statement in the current catalogue for 1966-1968. In this latest expression of aims, dedication to intellectual development is presented in an essay entitled "A Community of Scholars" which reads in part as follows:

A college may be many things, but it is above all a community of scholars, a community of persons bound intimately together in their efforts to penetrate reality and respond to its values. To its members belong the joy of learning, the quiet delight of arduous search and research, . . .⁴⁰²

The pattern of objectives which we continue to see evolving in the six Catholic colleges for women in Michigan holds true for Mercy College with respect to a moral objective from its first statement in the 1941-1942 Catalogue until the present.⁴⁰³ "Moral development" is specifically mentioned in each catalogue statement until 1962-1964 when a new form of expression is made. Reference to moral development is made in the words ". . . she learns to choose what is good; . . ."⁴⁰⁴

⁴⁰⁰Cf., p. 69.

⁴⁰¹Mercy College Catalogue, 1941-1942, p. 11.

⁴⁰²Mercy College of Detroit Catalogue, 1966-1968, p. 5.

⁴⁰³Mercy College Catalogue, 1941-1942, p. 11.

⁴⁰⁴Mercy College Catalogue, 1962-1964, p. 8.

In the current issue of the Mercy College Catalogue, "moral development" is not mentioned as such. It is implied, however, in a larger context where the emphasis is on ". . . light, life, and love, . . ." ⁴⁰⁵ on making the college relevant to the people by ". . . constituting a center of light, life, giving, receiving, desiring to help more and more persons to an understanding of reality which will deepen into love. . . ." ⁴⁰⁶

Although "leadership" is only implied in the statements of aims from 1941-1942 until 1949-1951, we find that a specific "leadership" aim is included in the expressions of aims from 1949-1951 until 1960-1962. ⁴⁰⁷ Thereafter leadership appears to be interpreted in a broader context, in statements such as the following, made by the Academic Dean of Mercy College in her Annual Report to the President for 1965-1966: "Herein lies the uniqueness of Mercy College of Detroit: that as teachers teach and students learn, as teachers learn and students manifest to others what it is they have received, a radiant mercy will go out from this college to all who come into contact with it. . . ." ⁴⁰⁸

"Social service" is an aim in the first catalogue of

⁴⁰⁵ Mercy College of Detroit, 1966-1968, p. 13.

⁴⁰⁶ Ibid., p. 14.

⁴⁰⁷ Mercy College Catalogue, 1949-1951, p. 19.

⁴⁰⁸ Sister Mary Jeanne Salois, R.S.M., op. cit.

Mercy College, 1941-1942,⁴⁰⁹ and it continues to be included as one of the aims of the college up to and including the current catalogue where we read that the college concretizes its goals by ". . . serving the community and the Church in the city and the world, individually and communally, by going forth or by receiving within, anchored yet open to all, in small ways or great, letting life flow forth and grow even while it is still being discovered and born."⁴¹⁰

Pre-professional and professional objectives are spelled out in the first catalogue of Mercy College, 1941-1942.⁴¹¹ It seems that Mercy College has followed the pattern of objectives relative to professional objectives by including such objectives in its catalogue through the years, up to and including its current catalogue statement which states that the college will render ". . . possible a present and future response to the needs of mankind through professional departments of study and training, . . ."⁴¹²

As the data for Mercy College were applied to Hypothesis VII,⁴¹³ it was noted that the college has attempted to make itself relevant to contemporary society, particularly since

⁴⁰⁹Mercy College Catalogue, 1941-1942, p. 11.

⁴¹⁰Mercy College of Detroit Catalogue, 1966-1968, p. 14.

⁴¹¹Mercy College Catalogue, 1941-1942, p. 11.

⁴¹²Mercy College of Detroit Catalogue, 1966-1968, p. 14.

⁴¹³Cf., p. 146.

the Second Vatican Council. In this respect, Mercy College of Detroit follows the pattern which Hypothesis VIII purports to see emerging as the present study progressed. In its current catalogue, 1966-1968, we read: "In an age of growth and crisis on all fronts, Mercy College of Detroit understands her life in terms of active collaboration in the effort of mankind toward great consciousness and greater union."⁴¹⁴ The secondary objectives quoted earlier under the heading "The College in-Relation" are still more revealing of this new spirit.⁴¹⁵

MADONNA COLLEGE

Although Presentation Junior College at first glance, seems not to follow the pattern of objectives relative to its commitment to a basic Catholic philosophy, Sister Mary Jeremiah in her summary of the highlights of the history of Madonna College stresses the point that ". . . Madonna College provides young women with opportunities for a liberal education under conditions which promote the cultivation of spiritual life according to Catholic principles."⁴¹⁶ So, we assume that Catholic philosophy is the basic philosophy underlying all other objectives of Madonna College. Not until its

⁴¹⁴Mercy College of Detroit Catalogue, 1966-1968, p. 13.

⁴¹⁵Cf., p. 147.

⁴¹⁶Sister Mary Jeremiah, C.S.S.F., op. cit., p. 211.

1957-1959 catalogue do we see specifically spelled out the objective ". . . To provide a liberal education in the truest sense of the term, and to integrate that training with Catholic principles."⁴¹⁷ From 1957-1959 on, there is a specific reference in the catalogue statement of objectives to this basic Catholic commitment.

As noted in the development of Hypothesis II,⁴¹⁸ relative to an intellectual objective, Madonna College seems to follow the pattern of objectives which we hypothesize has emerged in each of the colleges in the present study. Whether expressed as "general education,"⁴¹⁹ "mental qualities,"⁴²⁰ "liberal education,"⁴²¹ "intellectual curiosity,"⁴²² "intellectual virtues,"⁴²³ or "inquiring minds,"⁴²⁴ there is a definite commitment to an intellectual objective.

Under "Purposes and Objectives for 1937-1938, Presentation Junior College makes explicit an inclusion of a moral objective.⁴²⁵ When Presentation Junior College becomes

⁴¹⁷Madonna College Bulletin, 1957-1959, p. 11.

⁴¹⁸Cf., p. 72.

⁴¹⁹The Presentation Junior College Bulletin, 1937-1938,
p. 4.

⁴²⁰Madonna College Bulletin, 1953-1955, p. 12.

⁴²¹Madonna College Bulletin, 1957-1959, p. 11.

⁴²²Ibid.

⁴²³Madonna College Bulletin, 1959-1961, p. 10.

⁴²⁴Madonna College Bulletin, 1967-1969, p. 5.

⁴²⁵The Presentation Junior College Bulletin, 1937-1938,
p. 6.

Madonna College, it specifically lists the "moral life" of the individual as one of its objectives.⁴²⁶ Although "moral development" is not mentioned in these terms from 1959 to the present, it seems to be implied in such statements as the following: ". . . the purpose of the program of studies is to open up to the student the reality of man, God, the universe, and to awaken in the student her responsibility to each of these. . . ." ⁴²⁷

As reported under Hypothesis VII,⁴²⁸ "morality and values" were listed as goals for Madonna College on a Questionnaire requested by the Bureau of Applied Social Research, Columbia University, 1967.⁴²⁹

No express statement relative to "leadership" is made by Madonna College until its current catalogue statement. However, when reporting the data relative to Hypothesis IV, for Madonna College, the writer interprets some phrases in the aims to imply a kind of leadership. An objective in the 1959-1961 Bulletin speaks of the educated women's contribution ". . . to the restoration and preservation of Christian culture. . . ." ⁴³⁰ In the current bulletin, 1967-1969, under "Student Life" we have a description of the student

⁴²⁶Madonna College Bulletin, 1947-1948, p. 11.

⁴²⁷Madonna College Bulletin, 1965-1967, p. 7.

⁴²⁸Cf., p. 89, footnote 141.

⁴²⁹Ibid.

⁴³⁰Madonna College Bulletin, 1959-1961, p. 11.

organizations which function on the campus. According to this description, ". . . These organizations contribute to the development of leadership qualities. . . ." ⁴³¹

If the objective of teacher preparation can be interpreted as a kind of service to Church and state, it seems that Madonna College holds to the pattern which the writer hypothesizes has been emerging in the six colleges included in this study. ⁴³² No direct reference to the service role of Presentation Junior College is evident until it becomes a senior college renamed Madonna College in 1947. In its Bulletin for 1947-1949 the claim is made that ". . . through its curricula the college endeavors to foster, in particular, the virtues of simplicity, joy, peace, and love of neighbor, which virtues are strong factors in the formation of young women with a Mary-like awareness of, and a willingness to minister to, the physical and spiritual needs of neighbor." ⁴³³

Serving the needs of neighbor and of the larger community seem to be emphasized particularly since the Vatican Council as reported earlier in our development of Hypothesis V. ⁴³⁴ Madonna College follows the pattern of objectives relative to its inclusion of a professional objective at the

⁴³¹Madonna College Bulletin, 1967-1969, p. 9.

⁴³²Cf., p. 110.

⁴³³Madonna College Bulletin, 1947-1949, p. 12.

⁴³⁴Cf. p. 112

time of its incorporation as a junior college in 1938.⁴³⁵ Professional objectives continue to be included in the objectives of Madonna College through the years. In recent times professional objectives are closely related to service. In the 1965-1967 issue of the Bulletin we read that the college ". . . is committed in a very special way to the fields that make a vital contribution to society, that is, teacher education, nursing, medical technology."⁴³⁶

The 1967-1969 statement reiterates the above and further adds to the list of available professional curricula.⁴³⁷

It seems that Madonna College follows the pattern of objectives which the writer hypothesizes has been emerging relative to its sharpened awareness since Vatican Council II of its relationships and responsibilities to the community, the city, the nation and the world.

As reported in the development of Hypothesis VII,⁴³⁸ Madonna's current catalogue statement of objectives begins with the caption, "Education for Truth and Service."⁴³⁹ The statement continues to say that the post-conciliar Church

⁴³⁵The Presentation Junior College Bulletin, 1937-1938, p. 6.

⁴³⁶Madonna College Bulletin, 1965-1967, p. 7.

⁴³⁷Madonna College Bulletin, 1967-1969, p. 5.

⁴³⁸Cf., p. 148.

⁴³⁹Madonna College Bulletin, 1967-1969, p. 4.

has opened out onto the world in order to share ". . . the joys and the hopes, the griefs and the anxieties of the men of this age."⁴⁴⁰

A further expression of this new emphasis on awareness and relevance is the section quoted from the recent North Central Association Report in the development of Hypothesis VII.⁴⁴¹ It seems that Madonna College very fully exemplifies the forward-looking institution aware of its increased responsibilities since the Second Vatican Council.

⁴⁴⁰Ibid.

⁴⁴¹Cf., pp. 111-112.

CHAPTER V

SUMMARY AND CONCLUSIONS

The general purpose of this study has been to trace the objectives of the six Catholic colleges established primarily for the education of women in Michigan from original statements in charters and early bulletins to the current catalogue statements.

The specific purpose of this research has been to test eight hypotheses concerning these objectives. After a careful application of the research data to the eight hypotheses, the following conclusions seem warranted.

HYPOTHESIS I: That the Catholic colleges for women in Michigan have consistently maintained their commitment to the ultimate end of Catholic education which is the ultimate end of man.

From the data applied to Hypothesis I, it is apparent that, from their early beginnings until the present time, all of the colleges included in this study consistently maintained their original commitment to the ultimate aim of Catholic education as defined above. Although changes in the manner of expressing this basic objective have occurred, and the means for reaching the objective have varied through

the years, it seems that each institution has maintained this basic commitment to a Catholic philosophy of education. Even though, under the impetus of the reforms of Pope John and the Second Vatican Council, the Catholic Church is attempting to become more thoroughly contemporary and the American Church is becoming more thoroughly American, Catholic education is still distinguished by its religious dimension. Were this not so, Catholic educational institutions would have no reason for existing.

HYPOTHESIS II: That the Catholic colleges for women in Michigan have, from their foundations, emphasized intellectual development.

From the historical information obtained, it is apparent that each institution consistently included intellectual development as one of its objectives. Five of the colleges specifically mention this objective from their first formal statement to the current catalogue statement. In the early period of its history, Aquinas College made no specific statement relative to intellectual development. It seems, however, that such an objective was implied although not explicitly enunciated in the first eight years of its existence at Marywood College.

HYPOTHESIS III: That the Catholic colleges for women in Michigan have, from their beginnings, emphasized moral training.

The available evidence relative to a moral objective among the objectives of the Catholic colleges for women in

Michigan supports this hypothesis. Tracing this objective in the six Catholic colleges established for women in Michigan, we find it included in their literature either specifically or implied. Two of the colleges, namely, Siena Heights College and Aquinas College seem to imply this objective of moral training in their early statements of objectives as reported in the development of Hypothesis III.¹

Nazareth College, Mercy College of Detroit, and Madonna College do not mention "moral development" as such in their current catalogues, but it appears that moral development is implied by each of these colleges. In these three institutions, terminology which is expressive of a broader perspective is used to encompass this specific aim.²

HYPOTHESIS IV: That the Catholic colleges for women in Michigan have, from their foundations, included the objective of leadership.

Although the historical evidence obtained seems to support Hypothesis IV in general, the objective of training for leadership cannot be said to be a constant in the pattern of objectives. Leadership training is merely implied in early college statements of objectives in all six of the colleges. Direct reference to this objective is first made

¹Cf., p. 78 and p. 80 (Chap. IV).

²Cf., p. 84; pp. 85-86; p. 88 (Chap. IV).

by Nazareth College in 1937-1938.³ The next direct reference to a leadership objective is made by Mercy College in its 1949-1951 statement.⁴ From 1953-1954 until the present, however, leadership training becomes a constant in the pattern of objectives of all the colleges.

HYPOTHESIS V. That the Catholic colleges for women in Michigan have, from the beginning, included service to Church and country.

In tracing the objectives of the colleges in our study, we discover that all six of the colleges have distinguished themselves by their service to Church and state from their foundation days. Preparation of students for service roles has been a constant in the objectives of the colleges as well as direct service of the institutions to the milieu in which they found themselves. Two of the colleges modified their original plans, moved to new locations, and changed their names in order to serve a wider clientele. Saint Mary's College, first established in Monroe, acceded to the demand for a Catholic college for women in Detroit and made the move in 1921.⁵ In September 1925 the college adopted the name of Marygrove College.⁶ The second example of a

³Nazareth College Bulletin, 1937-1938, p. 9.

⁴Mercy College Catalogue, 1949-1951, p. 19.

⁵Marygrove College Catalogue, July 1927, loc. cit.

⁶Ibid.

college which met the demand for expanded service was Marywood College. Service to the diocese of Grand Rapids caused the authorities of the college to move its location to downtown Grand Rapids in 1931 and establish itself as Catholic Junior College, a co-educational institution.⁷

It was noted that direct services are being rendered by the colleges, particularly since the close of the Second Vatican Council. Thus, it seems that the Catholic colleges for women in Michigan are demonstrating in the post-conciliar life of the Church and of the world that they have as a predominant objective, that of making themselves relevant to the milieu in which they find themselves in order to render a greater meaningful service.⁸

HYPOTHESIS VI: That the Catholic colleges for women in Michigan have attempted to meet the challenges of a changing society by providing expanded objectives to support the inclusion of pre-professional, professional and vocational courses in their curricula as these needs arose.

Shortly after the turn of the century when teaching was one of the few professions open to women, the Catholic colleges for women in Michigan provided programs to meet this objective. As women were gradually admitted to the growing professional and vocational fields, the colleges attempted

⁷Catholic Junior College Catalogue, 1935-1936, p. 4.

⁸Cf., pp. 98-113 (Chap. IV.).

to meet the challenges of the times and began to expand their objectives to include pre-professional, professional, and vocational courses in their curricula.

Tracing the history of objectives of the six Catholic colleges originally established for women in Michigan, it becomes apparent, therefore, that pre-professional, professional and vocational objectives were gradually added as the need arose. From the evidence gathered and applied to Hypothesis VI, it is apparent that this hypothesis is valid.

HYPOTHESIS VII: That the Catholic colleges for women in Michigan, since the close of the Second Vatican Council, tend to be more aware of their relationships and responsibilities to the community, the city, the nation and the world.

Since the close of the Second Vatican Council on December 8, 1965,⁹ there is a new emphasis on an objective which was present in all of the colleges from their inception as higher education institutions. The Second Vatican Council, however, with its impetus to renewal of faith and good works, stimulated the institutions to greater awareness of their relationships and responsibilities to the larger community. Hypothesis VII is supported by the evidence presented.

HYPOTHESIS VIII: That the Catholic colleges originally established specifically for women in Michigan have in essence similar objectives which can be cast into "patterns" or "configurations" as defined in this study.¹⁰

⁹Cf., pp. 135-137 (Chap. IV).

¹⁰Cf., pp. 7-8 (Chap. I).

A basic commitment to a religious objective was observable in every college; thus there is a consistent pattern relative to this objective. A second constant which appeared in all of the colleges and forms a definite pattern was an intellectual objective. A moral objective, although not always definitely stated, was implied in all six of the institutions. The objective of training for leadership is not a constant in the statements of objectives of the six colleges. A kind of pattern, however, has emerged even here, in that none of the colleges make any direct reference to leadership training in their early statements. It is only in the early 1950's that leadership training becomes a stated objective of all of the colleges. A consistent pattern was observable with reference to a service objective which consistently appeared in all of the colleges. There is a definite pattern relative to a professional objective. Each college makes provision for this objective and consistently expands offerings in this area as the demands for such courses arise. All of the colleges have responded to the new emphases of the Second Vatican Council by becoming aware of their relationships and responsibilities to the larger community of men. A definite and consistent pattern is seen in this regard.

FINAL CONCLUDING STATEMENT

In this study, we have traced historically the changing patterns of objectives of the six Michigan Catholic colleges originally established specifically for the education of

women. After a preliminary exploration of the problem, eight hypotheses concerning the objectives were developed. The data collected from the sources listed in Chapter II was used to test the eight hypotheses. After applying the data for each college to each hypothesis, we come to this final concluding statement: the evidence seems to support Hypotheses I, II, III, V, VI, VII, and VIII. Hypothesis IV, "That the Catholic colleges for women in Michigan have, from their foundations, included the objective of training for leadership," cannot be completely supported by the evidence available. Training for leadership cannot be said to be a constant in the objectives of any of the colleges. Although this objective was implied in some of the early statements of objectives, it was not stated specifically by most of the institutions until the early 1950's.

A valuable next step would be an historical study of how the objectives traced in the present study were implemented in curricular offerings of these colleges.

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The Right Reverend Monsignor Arthur F. Bukowski, President.

Sister M. Aline, O.P., Dean

MADONNA COLLEGE:

Sister M. Danatha, C.S.S.F., President

Sister M. Lauriana, C.S.S.F., Dean

MARYGROVE COLLEGE:

Sister M. Emil Penet, I.H.M., President (Has subsequently resigned)

Sister M. Amadeus, I.H.M., Dean

Sister M. Claudia, I.H.M., Librarian

MERCY COLLEGE OF DETROIT:

Sister Mary Karl, R.S.M., President

Sister Mary Jeanne Salois, R.S.M., Dean

NAZARETH COLLEGE:

Sister Mary Bader, S.S.J., President

Sister Irene Waldmann, S.S.J., Dean

Sister Alice Trese, S.S.J., Academic Councilor

SIENA HEIGHTS COLLEGE:

Sister M. Petronilla, O.P., President

Sister Rose Ellen, O.P., Dean

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