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A STUDY OF SELECTED POPULAR BOOKS
FOR
PERSONAL RELIGIOUS LIVING

By

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A Thesis

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INTRODUCTION

INTRODUCTION

A. Statement and Significance of Problem

The trend toward a quickened interest in religious books may be observed in various ways. First of all, the prominence of religious books being published cannot be ignored. In the year 1949, the religious books ranked third in the volumes published.¹ This ranking did not include many books of a religious nature classified as fiction, juveniles, biography, philosophy, and ethics. Further, there is witnessed an increased sale and reading of such volumes. In writing of this "phenomenal interest," Frederic G. Melcher, editor of the Publishers' Weekly, states:

This year there is no need to stir fresh interest, for such interest is at one of its all-time peaks. Publishers, book-sellers, and librarians have recognized this in meeting the wide demand for all types of religious books.²

Likewise, the lists of best sellers reveal a large proportion of religious books. For example, the list of best-selling nonfiction books for January, 1950, as published by the New York Times and New York Herald Tribune, shows seven of the fifteen books were specifically religious books.³

The mere observation of this trend is of little significance

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1. Halford E. Luccock: Religion in the Bookstore: An Old Alliance Stouter Than Ever. Publishers' Weekly, February 18, 1950, p. 990.
2. Frederic G. Melcher: The Phenomenal Interest in Religious Books. Publishers' Weekly, February 18, 1950, p. 1018.
3. Halford E. Luccock, op. cit., p. 992.

without an awareness of the possible causes for such revived interest. Dr. Luccock believes that the twentieth century reveals a growing interest in the quest for enduring values. The Questing Spirit, an anthology of poetry and prose from every contemporary field, verifies his thesis: "the growing conviction that man must believe, that the only alternative to chaos is faith."¹

Of the many varieties of religious books published, one of the prominent groups is that of books dealing with religion and psychology. The writer's purpose is to study selected books within this field which have appeared as best sellers since 1943. Such an evident acceptance of this material by the general public makes the church leader pause to consider the implications of this trend.

B. The Problem Delimited

In the selection of the books only one book by a particular author is chosen. Where an author has had more than one book within the field of psychology and religion reach the best seller lists, the one with greatest popularity was selected.

While these books are written by men of the Protestant, Catholic, and Jewish faith, they are not necessarily representative of these three faiths. They will, therefore, be considered only as individual books and no attempt will be made to evaluate them by a common criteria.

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1. Halford E. Luccock: The Questing Spirit, p. 49.

C. Method of Procedure

In order to gain a greater understanding of these selected books, first, the authors' lives will be studied as to their religious background and their training and experience in psychology and counseling. With this will be added synopses of the books and a sampling of the reviews and evaluations from the secular and religious fields. In the next chapter, the selected publications will be compared on points of dominant emphases. Finally, in light of this study, there will be considered the pertinence of the popularity of these books in ministering to present day man.

D. Sources of Data

The books selected for study are those in the field of psychology and religion which have appeared on the best seller list of the year in Publishers' Weekly. This list is based upon their monthly national best seller lists, compiled from the reports of the leading bookstores of this country.¹ This compilation is irrespective of the book club sales.

On Being a Real Person by Harry Emerson Fosdick ranked fourth place on the 1943 nonfiction best seller list.² Harpers report that up to December 18, 1950, the sale is just under a quarter of a million copies.³ Since the book was not chosen by the book clubs and since it

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1. Best Sellers of 1943, Publishers' Weekly, January 22, 1944, 145: 292.
2. Loc. cit.
3. Personal letter from Eugene Exman, Harper and Brothers, December 18, 1950.

has not sold in cheap reprint editions, these figures reflect the normal sale of the original trade edition.

Peace of Mind by Joshua Loth Liebman, listed as third place on the 1946 nonfiction best seller list,¹ moved to first place in 1947.² Of interest is the fact that Peace of Mind outsold by 30,000 copies the book which was the highest on the fiction list.³ The report from Simon and Schuster reveals that 890,000 copies, exclusive of book club distribution, have been sold up to December 18, 1950.⁴

A Guide to Confident Living by Norman Vincent Peale appeared in tenth place on the nonfiction best seller list of 1949.⁵

Peace of Soul by Fulton J. Sheen was ninth on the 1949 nonfiction list.⁶

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1. Publishers' Weekly, February 22, 1947, 151:1266.
2. The Best Sellers of 1947 According to Sales in Bookstores. Publishers' Weekly, January 24, 1948, 153:304.
3. Ibid., p. 300.
4. Personal letter from Robert W. Rieman, Simon and Schuster, Inc., December 18, 1950.
5. Best Sellers of 1949, Publishers' Weekly, January 21, 1950, 157:238.
6. Loc cit.

CHAPTER I
A PRESENTATION OF SELECTED BOOKS

CHAPTER I
A PRESENTATION OF SELECTED BOOKS

A. Introduction

Just as the popularity of a book cannot be the criterion for appraisal, neither can the contribution made by a best seller be determined by the book itself. In order to have a basic understanding of the selected best sellers for study, this chapter will set forth brief biographical sketches of the authors to reveal their religious background and their training and experience in the field of psychology and counseling. The study is not intended to be an exhaustive one, but rather to point out those elements in their lives which have influenced their writings. The material has been gleaned primarily from the limited sources of brief pen sketches and current articles. In addition, a synopsis of each book will be given and a survey of the reception these best sellers have received by the secular and religious press.

B. On Being a Real Person

1. Biographical Sketch of the Author.

a. Religious Background

Harry Emerson Fosdick for two decades has been called "the most influential preacher in the Protestant pulpit"¹ and known as a

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1. Christian Century, November 20, 1935, 52:1480.

"sectless theological liberal."¹ He was born in the year 1878. While at Colgate University he became acquainted with the theory of evolution, which was contrary to the teachings of his earlier years. Upon his return to the University for his junior year he announced to his parents, "I'm throwing over my old idea of the universe. I'm building another - and leaving God out."² He did, but never completely succeeded in leaving God out. After attending Union Theological Seminary, he was ordained for the Baptist ministry in 1903.

After World War I, hopes for church union began to run high. Two churches in New York merged into the First Presbyterian Church and called Fosdick, a Baptist, to be their pastor.

Fosdick's primary concern was to reconcile religion with the modern world. To him fundamentalism was only a hindrance and was, therefore, discarded. He doggedly upheld these principles:

. . . the right of science to explore the world in terms of evolutionary process, . . . the right of scholars to trace the origins of the books of the Bible to concrete situations in history, and . . . the validity of a faith which does not rest upon the miraculous element of the Christian tradition.³

In May, 1922, the storm clouds which had been gathering finally broke following a sermon, "Shall the Fundamentalists Win?" Heresy charges were brought against him which "cast him into the role of champion of modernism, a role which he willingly accepted."⁴ When

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1. Time, July 3, 1939, 34:45.
2. Lurton Blassingame: Profiles - a Twentieth Century Puritan. New Yorker, June 18, 1927, 3:18.
3. Christian Century, loc. cit.
4. Loc. cit.

given the choice of either taking the Presbyterian vows or resigning, he resigned.

A call from the Park Avenue Baptist Church in 1925 included an agreement by John D. Rockefeller, Jr. to build a \$4,000,000 temple on Riverside Drive. He remained there until the time of his retirement in May, 1946.

Fosdick, "the religious outlaw",¹ became the spokesman for modernists throughout the entire world. His message went out weekly over the radio. With the increase of radios his following grew. He wrote books which were translated and sold all over the world. In the 1920's over a million copies of his books were sold.² During his entire ministry he taught classes in the Union Theological Seminary. These included a series on the Modern Use of the Bible.

In 1935, after an illness of nine months, Fosdick returned to his pulpit and began immediately to declare that modernism is not sufficient. His denouncing of the insufficiency of modernism was based on the over-emphasis of the intellectual aspect and the man-centered interest which has pushed God out into the fringes.³ The pendulum of spiritual emphasis which had swung to the extreme left in theological circles moved closer to the center.

With the announcement of his retirement from Riverside Church, an editorial appeared in the Christian Century with this

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1. Lurton Blassingame, loc. cit.
2. Fosdick, Harry Emerson, Rev., Current Biography, 1940, p. 310.
3. Christian Century, loc. cit.

statement of praise:

Until some new figure of comparable stature arises, the historian of the American pulpit will have to say that the three names which 'outshine myriads, though bright', are those of Henry Ward Beecher, Phillips Brooks and Henry Emerson Fosdick.¹

b. Psychological and Counseling Background

One of the important aspects of Dr. Fosdick's work has been in the field of personal consultation. During his pastorate at First Presbyterian Church he held office hours for those with spiritual problems. These problems were often found to be personal ones and frequently outside his jurisdiction. Through a psychiatrist friend and through much reading he learned some of the principles of psychiatric procedure in order to diagnose the problems. These "streamlined confessionals"² developed until he was working with seven or eight specialists in nervous diseases. As the need arose he then sent his "cases" to one of these men.³ In his "Introduction" to On Being a Real Person he acknowledged his debt in the cooperation received from neurologists, psychiatrists, and psychological counselors in New York City.

c. Contributions to the Field of Psychology and Religion

A number of Fosdick's twenty-two books are compilations of sermons unified under a single theme. Some of these, such as On Being Fit to Live With and Living Under Tension, contribute to the general

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1. Dr. Fosdick Will Retire Next May. June 20, 1945, 62:725.
2. Current Biography, 1940, loc. cit.
3. Helena Huntington Smith: Respectable Heretic. Outlook, October 19, 1929, p.210.

field of dealing with personal Christian problems. Fosdick indicates that On Being a Real Person is the result of his years of counseling.

2. Synopsis of On Being a Real Person

Every human being's chief responsibility, according to Fosdick, is to be a real person. By this is meant the organization of man's innate "factors out of which personality can be made . . . into effective personal life."¹ Those elements in building personality are heredity, environment, and personal response. The last of these is the one for which man is responsible primarily and is also the basis for all self-blame. Man seeks various ways, such as fatalism and the deterministic theory, to escape personal responsibility. But regardless of the situation or the endowments a person possesses, his primary purpose is to make the most out of that which he has.

The author makes clear in the beginning that successful personal living may manifest itself in different ways for different persons according to the factors involved. A common criterion, however, which can be used is the achieving of a high degree of unity within one's self. The importance of such integration is seen when one considers the abnormal and insane who have failed in this one thing, when one realizes that personal happiness is impossible without personal unity, and when one understands that a satisfactory moral character is an aspect of integration. Attaining a unified life does not necessarily mean the resolving of all conflicts but, at least, the toleration of

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1. Harry Emerson Fosdick: On Being a Real Person, p.1.

them. This inner and spiritual unity must take place around "a scale of values, with some supreme value, or complex of associated values, so organizing life that one gladly foregoes lesser aims . . . rather than sacrifice life's chief aim."¹

In considering the process of attaining integration the first step is that of self-acceptance. Tension often arises in an individual because of conflict between the actual and desired self. If this strain becomes pronounced the result is a sense of inferiority. This inferiority attitude manifests itself in these unhealthy ways: the smoke-screen method, calling sour all grapes they cannot reach, re-treating by means of fantasy, exaggerated acknowledging of inferiority.

In handling constructively the inner tension in order to bring about self-acceptance, Fosdick sets forth certain principles to be observed. The principle of compensation enables one to shift from a defensive to offensive attitude, such as the homely girl developing more wit and charm because she is homely. Limitations need not become humiliating unless permitted to do so; therefore, accept only the minimum of things which tend to make one feel inferior. The obtaining of a constructive attitude is not likely without an underlying philosophy of life to give meaning and purpose. At this point psychiatrists have been frequently thwarted for they cannot create the confidence and the firm decision of character needed by the individual. Fosdick does not deny that irreligious persons may find sufficient

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1. Ibid., p. 44.

motive to unify their personality. Within the religious faith, however, there are those factors which are a strong influence upon the individual "as he decides whether to accept himself as done for or to accept himself as potentially a worth-while person."¹

Another aspect in becoming an integrated personality is that of forgetting one's self in devotion to some worth-while interests outside of self. Egocentricity has many serious results. Because such a person does not receive the appreciation and love he desires he is habitually frustrated and unhappy, is usually "touchy," and in mature years is accompanied by fears and anxieties, self-pity, and often a sense of persecution. "At the very best a person wrapped up completely in himself makes a small package."² To pass "from a mirror-mind to a mind with windows" includes these essential considerations: the cause may be physical and if so should be treated as such; instead of suppressing the ego, extend it through love, friendship, and creative work; the desire to feel significant needs redirection into constructive avenues.

Because fears and anxieties are the emotions which most frequently disrupt man's peace, the author deals with these in detail. In meeting these enemies the most important thing is the objective, frank facing of whatever may be the concern. Because fear involves the misuse of the imagination, the exercise of positive and constructive pictures is an effective aid in combatting the fear. Guilty fears

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1. Ibid., p. 77.
2. Ibid., pp. 83-84.

are those which come from an unhealthy conscience and when a specific cause there is need of confession, restitution where possible, and forgiveness. Another substitution needed is that of courage which comes from unselfishness and faith.

In analyzing the mischievous conscience, Fosdick discusses the difficulties which arise by both those who evade and those who accept their consciences. In attempting to evade self-blame conscience may be deluded by self-justification on the one hand, or guided by self-interest through the process of rationalization on the other. One of the essential functions of personality is the honest acceptance of self-blame. This in itself does not solve all problems for out of such acceptance is also the possibility of morbid conscientiousness. The moralistic approach is not the answer for it "deals with symptoms and condemns results; psychotherapy diagnoses causes and is concerned with cure."¹ Such maladjustment must have the cause exposed in order to eliminate it.

One area of personal life which cannot remain untended is that concerned with all of the emotional drives. If left uncontrolled or pushed into the unconscious, the result is certain to be disastrous. Each needs to be recognized, not despised, and redirected or sublimated. Those drives which are discussed are curiosity, pugnacity, sensitiveness, will-to-power, self-regard, submissiveness, and sexual desire.

Fosdick classes despondency as one of the commonest causes

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1. Ibid., p. 152.

of personal disorganization. For those cases which are not serious types of melancholia six practical suggestions are given, all of which involve one's attitudes toward the situation.

The closing chapters are devoted to the spiritual resources available and needed in developing personality. The strength for accomplishing personal integration must be found in the inner reserves of power which are assimilated from beyond one's self. The "will-technique," says Fosdick, is not usable in the spiritual realm. There may be an integration which has all the appearances of being real but is possible only because outward circumstances are favorable. The Christian, however, has a motive power which is inward and dynamic. Others may be unified around the basis of a mistaken pattern and thus need to be re-made. Conversion, which was once only a religious problem, is now a daily matter for the psychiatrists.

A life which has a central direction is always linked with faith in someone or something. "Faith is an inner act of confidence and self-committal that naturally draws one together around its object."¹ The attaining of faith is often a point of confusion for the unfocused person. According to Fosdick, faith is something we have, not something we get. Every person possesses a "faith-faculty" just as he has a "love-faculty." The problem is to learn how to make use of it. In the act of faith two elements are practiced: discrimination and renunciation. This involves the selection of all values which

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1. Ibid., p. 239.

shall be put first and the exclusion of others. Fosdick concludes his book with this comparison:

A constructive faith is thus the supreme organizer of life, and, lacking it, like Humpty Dumpty we fall and break to pieces, and the wonder is whether all the king's horses and all the king's men can ever put us together again.¹

3. Evaluation by the Press

a. Reception by the Secular Press

On Being a Real Person receives its greatest appraisal in its psychological approach to everyday problems. Collins in the New York Times says:

The rapprochement between science and religion is gratifying to witness. Throughout the book Dr. Fosdick aligns himself firmly and courageously with the most advanced psychological thought . . .²

Schroeder in Yale Review comments that the book "combines a comprehension of psychiatry and wealth of common sense, which totals wisdom of a great depth."³ In Survey Graphic Johnson reports in a similar vein, "He uses psychological concepts constantly, but with a deeper interpretation and application than is often given."⁴

Regarding literary style Schroeder says Fosdick "has an unequalled gift for writing lucid prose. He is a master in the use of illustration. His style is epigrammatic."⁵

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1. Ibid., p. 264.
2. Thomas Lyle Collins: The Integrated Personality. New York Times Book Review, March 14, 1943, p. 4.
3. John C. Schroeder: More Power to Face Life. Yale Review, Summer, 1943, 32:812.
4. E. H. Johnson, Survey Graphic, June, 1943, 32:263, quoted in Book Review Digest, 1943, p. 277.
5. Schroeder, loc. cit.

b. Reception by the Religious Press

Garrison, reviewing for the Christian Century, believes the best thing about the book is "that it encourages self-examination without morbidity . . . (It) quite definitely teaches the reader how to feel his own psychological pulse and take the temperature of his own personality."¹

Ruopp in his review for Religion in Life ranks On Being a Real Person as the most significant of Fosdick's books. In his appraisal of the book he says:

One of the most salient virtues of the book is that it brings together the best insights of modern psychology and great religion, without doing violence to either of them. Its treatment is scholarly throughout, but its language is nontechnical. It is singularly free from the psychological jargon so common to many contemporary books.²

In Lockhart's attempt in Christendom to make a theological evaluation of the book, he begins with Fosdick's purpose in not presenting an argument for religious faith and his avowed determination to deal with religion as little as possible. Lockhart believes the Christian reader is "inclined to wish that the author had not carried his plan so far."³ The reader, he says, is left with the impression that it is possible to become a "real" person outside of Christ. On the other hand, the reviewer acknowledges one of the chief merits is that "it deals with the question of the need for a religious approach

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1. W. E. Garrison: A Guide to Sanity for the Sane. Christian Century, March 24, 1943, 60:361.
2. Harold W. Ruopp, Religion in Life, Autumn, 1943, 12:620.
3. Wilfred C. Lockhart: Integrated Personality and the Average Man. Christendom, 1943, 8:400.

to the problems of personal maladjustment."¹

C. Peace of Mind

1. Biographical Sketch of Author

a. Religious Background

Liebman at the time of his death at the age of forty was considered one of the outstanding Jewish leaders of America.² A descendant of noted rabbis on both sides of the family, he was born in Hamilton, Ohio, April 7, 1907. At nineteen after graduation from Hebrew Union College, the chief center of American Reform Judaism, he began teaching philosophy while taking advanced courses. It is said that he had become impregnated with the Hebrew Union's philosophy set forth in the college catalogue thus:

Judaism is both in spirit and fact a continuously progressive religious discipline - that must be kept constantly liberal and spiritually alert - and if it is to live in America it must be open to every positive influence of modernism, must square itself with every advance of scientific thought, and must engender that type of religious devotion which will evoke the uncompromising loyalty of every Jew.³

In 1939 Liebman went to Temple Israel in Boston where he remained until his death. The small congregation of 550 grew to 1400. During this time he was also one of the leading radio preachers in America. His sermons were broadcast over NBC, ABC, and CBS coast-to-coast networks and heard by millions. Besides teaching Jewish philosophy at Boston University he held the unique position of Professor of

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1. Loc. cit.
2. Harry McNeill, *The Commonwealth*, April 16, 1946, 44:437.
3. *New York Times*, June 10, 1948, p. 25.

Jewish Philosophy and Literature at Andover-Newton Theological Seminary.¹

b. Psychological and Counseling Background

While Liebman was a rabbi in Chicago, he became aware of his inadequacy in counseling individuals. The challenge to understand the deeper levels of human behavior caused him to submit himself for a complete psychoanalysis.² He is said to have been "one of the first religionists to have made his peace with Freud."³ Although Liebman did not follow him completely, he considered Freud one of the geniuses of the twentieth century. To the rabbi the field of psychiatry and psychoanalysis held one of the necessary forces for man's redemption.⁴

c. Contributions to the Field of Psychology and Religion

Liebman's first publication, Peace of Mind, was the result of a series of lectures delivered to his congregation on "Dynamic Psychology and Living Religion." Simon and Schuster, a firm of New York publishers, urged Liebman to prepare his lectures for publication in book form.⁵

Following the Temple Israel Institute on Religion and Psychiatry held in Boston in October, 1947, Liebman compiled in permanent form the lectures and discussions in the book Psychiatry and Religion.

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1. Liebman, Joshua Loth, Rabbi. Current Biography, 1946, p. 345.
2. No Peace for Liebman. Newsweek, March 22, 1948, 31:84.
3. Albert A. Goldman, Introduction, Liebman: Psychiatry and Religion, p. v.
4. Ibid., p. vi.
5. He Revealed America's Hidden Tensions. Christian Century, July 7, 1948, 65:677.

2. Synopsis of Peace of Mind

In the introduction to the book, Liebman makes clear to the reader the purpose and scope of his book. For an age of great turmoil and insecurity, he writes with the confidence that peace in the world can come only through persons possessing peace of mind. Believing that the findings of modern psychology regarding the reasons why human beings act as they do might be of help to disturbed moderns, Liebman says:

This book attempts to distill the helpful insights about human nature that psychology has discovered and the encouraging news from the scientific clinic about man's infinite capacity to change and improve himself, as well as to correlate these latest scientific discoveries with the truest religious insights and goals of the ages.¹

Peace of mind, according to Liebman, is "the characteristic mark of God Himself . . . and has always been the true goal of the considered life."² "Where then shall we look, at what bar shall we sue, what posture shall we take, what principle invoke, in this endless, basic, and all-important quest for peace of mind?"³

From here the author proceeds to take the reader before the bar of psychology to show what added techniques and insights are available for looking within and again before the bar of religion which alone provides the "emotional dynamics and the moral imperatives" needed for inner peace. He does not profess that psychology alone is the answer nor does he claim that other disciplines in time past have not

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1. Joshua Loth Liebman: Peace of Mind, p.xiv.
2. Ibid., p. 4.
3. Ibid., p. 8.

been successful, but he does assert that by the combined use of both psychology and religion man is more likely to find peace of mind.

In the development of his thesis the primary emphasis is on that which psychology has to offer to supplement religion, or techniques and principles which supersede practices of religion. On the subject of conscience he denounces religion which has put a false emphasis on one's own unworthiness which he calls a "morbid guilt-ridden attitude" and also the failure of religion to distinguish between the immoral thought and the act which has resulted in a strategy of repression. According to the new insights of psychology, he believes that religion of the future should encourage "men to tolerate their unacceptable impulses, to sublimate them, and at the same time to discipline themselves to a finer and more generous program of action."¹ The confessional of the Catholic Church has been a device which is usually too much on the surface, while psychotherapy seeks to get at the root of the difficulty and is able to achieve permanent character change. ". . . self-understanding rather than self-condemnation is the way to inner peace and mature conscience."²

Another area in which religion has previously failed is that man has not been taught the way he should treat himself. Again Liebman presents the discoveries which psychology has made in understanding one's self and the various complicated transitions which must come about in growth to maturity. To attain proper self-regard includes

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1. Ibid., p. 35.
2. Ibid., p. 33.

two things: first, the art of renouncing many things, such as fantasies of childhood, in order to secure other things; second, the ability to accept one's self with failures and shortcomings, to trust one's self in mastering certain traits, and to attain "both relative inner decency and outer confidence."¹

From self-love the discussion moves to the wider relationships of human love. He presents the understanding which psychology gives to the subject and then reveals the ways such discoveries clarify the task of religion. Such new insights which religion may now teach include the recognition of counterfeit and real love, the guises of self-hate, the origin of distorted attitudes toward self, and the meaning of immature and mature love.

The primary emphasis of Liebman's treatment of fear is in the recognition of the innumerable masks which fear assumes and the awareness of their origin as growing out of the "soil of childhood."² The suggestions which he gives for the mastering of undue fear are: an understanding of the origin of fear; using available resources, physical, medical, religious, and psychiatric; accepting one's self; through work as a means of sublimation; finally, through faith "in the worthwhileness of life and the trustworthiness of God."³

In handling the subject of death, Liebman discusses the "emotional strategy" which man needs "to manage bereavement creatively rather than destructively" and man's own contemplation of his own

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1. Ibid., p. 3.
2. Ibid., p. 104.
3. Loc. cit.

inevitable death. The greater emphasis and more specific treatment is given to the first of these which includes the handling of both normal and abnormal grief.

The presentation of faith and unbelief is centered in the psychological causes of atheism and agnosticism, the author's personal answer to the problem of evil in relation to God, his concept of the revelation of God, and his felt need for a new "psychologically mature God idea"¹ for America and this age.

The book is brought to a close by summarizing the points where psychology and religion differ, what psychiatry adds to religion, and finally how the two parallel each other. Liebman concludes with this statement:

It is through dynamic psychology that we can, for the first time, understand the emotional inhibitions and distortions which have always prevented men from translating religious ideals into actualities. We know enough now to begin to liberate man. Let us make the attempt upon ourselves; aided by religion, let us engrave upon our hearts the commandments of a new morality."²

3. Evaluation by the Press

a. Reception by the Secular Press

The reviews written of Peace of Mind are primarily concerned with the content of the book. Burger in the New York Times writes, "He adequately maintains his thesis that an intelligent use of psychology and psychiatry not only supports religious belief but confirms

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1. Ibid., p. 174.
2. Ibid., p. 202.

it."¹ Similarly, Eliot in a review in the Atlantic Monthly says,
 ". . . with sound wisdom he sets forth the religious values of modern
 psychiatry and the psychiatric values of timeless religion."²

While the reviews as indicated in the Book Review Digest are
 all favorable two of them express criticism on particular parts. Camp-
 bell in the Springfield Republican comments:

His book abounds . . . in scholarly and classical allusions, ably
 though one feels somewhat overused, as though they are brought in
 self-consciously to demonstrate knowledge rather than just to
 illustrate a point. The subject . . . would be more strongly and
 convincingly presented if made with greater simplicity and direct-
 ness.³

Holmes in the New York Herald Tribune believes that, although
 the book is "almost uniformly excellent," the chapter on Immortality
 is weak for "it deals too much with 'intimations,' and the fire of
 passionate conviction is lacking."⁴

b. Reception by the Religious Press

Heller, in his review for Christendom, indicates areas where
 Liebman either carried his line of thinking beyond sound premises or
 has failed in other sections to go the next step.

In much of the discussion this reviewer finds a good deal of un-
 critical rhapsody, a tendency to panegyric suggesting a convert
 to a new-found faith. Perhaps carried away by his extraordinary
 command of language and his lively and rich imagination, Rabbi
 Liebman goes far beyond the agreement of psychoanalysts themselves

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1. Nash K. Burger: Psychology and Religious Belief. New York Times
 Book Review, April 7, 1946, p. 5.
2. Frederick May Eliot, Atlantic Monthly, July, 1946, p. 5.
3. Dean Campbell, Springfield Republican, June 16, 1946, p. 4d,
 quoted in Book Review Digest, p. 494.
4. John Haynes Holmes: Toward Serenity. New York Herald Tribune
 Weekly Book Review, March 31, 1946, p. 16.

as to the potency of ideational and emotional factors in sickness or health.¹

He makes a further criticism in Liebman's failure to show that psychotherapy and religion not only may and do parallel each other, but also can "converge in a common outlook and philosophy."²

The Christian Century review is simply a brief summary of the book. Dawson does refer to the subjects treated as "an admirable discussion." He predicts that after reading these "pleasurable" chapters "if not convinced most readers will at least become respectful."³

McNeill in reviewing for the Catholic publication, The Commonweal, writes of the variations in agreement according to the reader's denominational preference but then adds, ". . . the general soundness of his thesis no one can deny . . . Rabbi Liebman is to be highly commended for his eloquent effort to indicate lines of fruitful cooperation between religion and psychiatry."⁴ The comments Knoff makes in his review for the International Journal of Religious Education are of a similar nature; he writes, "It is not often that such a wise blend of psychiatry and religion appear."⁵

D. A Guide to Confident Living

1. Biographical Sketch of Author

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1. Bernard Heller: Partnership of Religion and Psychiatry. Christendom, 1946, 11:543.
2. Loc. cit.
3. Joseph Martin Dawson, Christian Century, October 16, 1946, 63:1248.
4. Harry McNeill, loc. cit.
5. Gerald E. Knoff, International Journal of Religious Education, October 1, 1946, 23:27.

a. Religious Background

Norman Vincent Peale is "possibly the most highly publicized of metropolitan ministers."¹ The son of a pastor, he was born in Bowerville, Ohio, on May 31, 1898. He was ordained to the ministry of the Methodist Episcopal Church in 1922. During his first pastorate in Rhode Island he studied at Boston University where he received his S.T.B. and M.A. in 1924. Later he was awarded D.D. degrees from Syracuse University, Ohio Wesleyan, and Duke University.

In 1932 he accepted the pastorate of the dwindling congregation of New York's oldest chartered church, Marble Collegiate. Peale began preaching on subjects such as fear, worry, grief, and unhappiness and soon had capacity audiences morning and evening. One of the regular parts of almost every service is the practice of a moment of absolute quiet when each person is told to think of God as recreating himself. Newsweek states that men, who make up 60% of the parish, especially like the silent time.²

Copies of his sermons are sent weekly to a mailing list of more than four thousand. He has been heard regularly on the radio over a decade. His lectures, "The Art of Living," are broadcast on the NBC network.

b. Psychological and Counseling Background

Peale's early experiences in counseling presented problems to him outside of the field of religion. Realizing his own inadequacy

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1. Peale, Norman Vincent, Rev. Current Biography, 1946, pp. 472-473.
2. Clinic of the Soul. Newsweek, March 15, 1948, 31:74.

he sought the cooperation of a psychiatrist. Since 1937 Peale has held a psycho-religious clinic in his study. He now has a staff of six psychiatrists and psychologists headed by Dr. Smiley Blanton, a personal pupil of Freud. "Psychiatry performs the diagnosis," says Peale, "and Christianity supplies the cure."¹

c. Contributions to the Field of Psychology and Religion

All of the five books which Peale has published pertain to personal phases or problems of life. The selected best seller for this study together with Faith Is the Answer and The Art of Happiness all purport to use the principles of religion and modern psychiatry. The latter, written in cooperation with Blanton and published in 1950, has appeared on the New York Times best seller list. Faith Is the Answer, with Blanton again as co-author, is called by the reviewer for Churchman, "the very best of all recent books which attempt to bring psychiatry and religion together in meeting human problems."²

2. Synopsis of A Guide to Confident Living

The author clearly indicates in the beginning of his book that he is setting forth a specific technique which he has developed through his counseling service. Its purpose is to lead people to personal happiness and success, to tell how they can achieve their "cherished desires." His intent is not to cover all factors involved in successful and happy living but only enough to demonstrate his "formula"

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1. Loc. cit.

2. Peale, Norman Vincent, Rev. . op. cit., p. 473.

which may be applied to all situations.

The spiritual therapy which Peale found to be beneficial in personal interview has been transferred to his congregation. One technique which has had unusual result is that of directing a period of creative meditation in which one is to think of God for one minute and conceive of Him as recreating one's self. Spiritual power then passes into him. This recreating process may be sustained provided the contact with God is not broken. However, if that happens, fears and defeat enter until the contact is re-established again.

To have positive results the important thing is to believe and to begin to practice the principles which are set forth. Besides the private therapy of faith is the group therapy received by going to church. To develop this skill Peale gives ten rules as a guide "in mastering the art of church going."¹ The reader is urged to put these rules into practice and that "one of these days the great thing may happen to you."² What is meant by "the great thing" is not specifically stated until the last chapter when he speaks of "spiritual experience" and finally uses the word "conversion."

One of the necessities of each individual is that of inner release. When a person begins to be troubled or is disorganized Peale urges him to see his spiritual adviser who can probably help him. The process recommended as the only successful one includes mental catharsis and the supplanting of positive thoughts by means of Bible verses,

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1. Norman Vincent Peale: A Guide to Confident Living, pp. 17-19.
2. Ibid., p. 18.

sermon thoughts, and other similar ideas.

Basic problems most frequently recurring in counseling are fear and guilt. The cause for this rests in the fact that guilt, which is "an unclean wound," becomes a point of infection unless there is release for it. Together with the need of receiving the forgiveness of God is the need of self-forgiveness.

To solve the problem of an inferiority complex two steps are presented. First, know yourself - change yourself. The roots of inferiority complex may be discovered either in childhood or later experiences and are the result of lack of faith in one's self. Among the various types are those who are over-assertive, under-assertive, have an infantile attitude, or an extreme desire to dominate. The second step is possessing a simple faith in God which will cause one to have faith in himself and release forces to be of personal aid. Practice saying, "If God be for me who can be against me."¹ Refuse to accept thoughts of defeat. Such technique is intended to change the "thought slant."

In dealing with tension, suggestions are given to cultivate a relaxed mental attitude. These include a technique for receiving spiritual power in church, practicing Christ's attitudes, and relaxing body and mind.

The means of achieving success are likewise governed by one's thought pattern. Because all thoughts are controlled by one underlying thought, it is essential that the dominant one be strong. If a person

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1. Romans 8:31.

is controlled by fear, the only successful substitute is faith. Faith may begin as a "thin trickle across the mind" and deepen into a "channel of faith thought" by the process of affirming the positive thought. Then all ideas as they pass through the mind will be touched by this basic thought of faith. Instead of confusion, creative ideas, insights, and solutions will be the result. The way of getting what is wanted and needed is through work, thought, and prayer. To be efficient in prayer, which generates the most powerful energy, means primarily to learn to have faith. As an aid to developing a method of prayer Peale offers ten rules which have proven to be "an effective, workable discipline."¹

Every normal person desires both power and efficiency. Christianity should be thought of and approached as any science. By learning its laws and then practicing them, results are certain. Power and efficiency are available to all who put into practice the operation of the law of faith. By practicing faith one "can be healed of ill-will, inferiority, fear, guilt, or any other block which impedes the flow of recreative energy."²

Success and happiness must of necessity include the skill of forgetting. Merely excluding the thought is impossible and can be done only by replacing it with a more powerful thought.

For the curing of abnormal fear, Peale recommends the "taking" of these healing words: "For God hath not given us the spirit of

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1. Peale, A Guide to Confident Living, p. 17.
2. Ibid., p. 165.

fear; but of power, and of love, and of a sound mind."¹ This "spiritual medicine" is received through the eye and the ear. The healing properties are found in the words "power, love, and sound mind" which are treated individually.

The discussion of married happiness includes the attitudes of the husband and wife and those toward the children, the problem of separated homes, and finally the need and way to create a spiritual atmosphere in the home. One of the basic principles for establishing and maintaining a happy home is providing an atmosphere of religion. To do this ten rules are suggested.

The comfort which Peale offers to the sorrowing centers in the attitudes of the bereaved and the state of the dead. By the bereaved's refusing to release a loved one from their thoughts they are hampering the loved one in the joy and delight he has earned. According to the teachings of Christianity "what seems to be death is not death at all,"² but a condition of sleep. In this material and spiritual life it is reasonable to believe that the dead are not really very far away for many have experienced the sense of the nearness of a loved one at unexpected moments.

Over a period of time wrong thinking creates a pattern of habit which defies change. Christianity has a phenomenon called "spiritual experience," which is "a process by which God's power accomplishes

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1. II Timothy 1:7.
2. Peale, A Guide to Confident Living, p. 215.

in our minds, sometimes instantly, what laborious, tedious, correction would require months to achieve."¹ A number of suggestions are given for the purpose of conditioning the mind to an atmosphere in which such an experience takes place. "This thing called spiritual experience plus the practicing of the simple techniques of the Christian faith produces the thought changes which make for happiness and success."²

3. Evaluation by the Press

a. Reception by the Secular Press

The New York Times' review offers this comment as to the value of A Guide to Confident Living:

. . . a work of evangelism of this sort may mean little or nothing, or even be offensive to a composed mind, yet can have a clarion effect on a mind in agonized need of belief Nor is it of any consequence that the psychiatric fragments that Dr. Peale kneads into his text should serve little intellectual purpose. So long as they add to the sheer resonance of authority on which exhortation depends they are useful enough.³

Jenney says in the Chicago Sun, "The illustrations are honest, natural, vivid and apt. In this book is given more than a mere formula, here is portrayed a way of life."⁴

As to the tone of the book Aldrich in the Springfield Republican writes, "Dr. Peale's words are religious without being didactic, and full of soundly based hope, without being Pollyanna-like."⁵

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1. Ibid., p. 233
2. Ibid., p. 240.
3. E. B. Garside: Miracles of Faith. New York Times Book Review, April 25, 1948, p. 23.
4. R. F. Jenney, Chicago Sun, March 22, 1948, quoted in Book Review Digest, 1948, p. 651.
5. O. J. Aldrich, Springfield Republican, March 14, 1948, p. 10b, quoted in Book Review Digest, p. 651.

b. Reception by the Religious Press

Hayward, the editor of International Journal of Religious Education in his review calls Peale's method "directive suggestion" written for a neurotic generation who are particularly susceptible to it. He predicts a wide sale of the book because it touches the problems that many Americans are facing. He adds this warning, "Religious counselors should not be misled, however, into thinking that directive suggestion will resolve all their counseling problems."¹

Wise, professor of pastoral psychology and counseling at Garrett Biblical Institute, reviewed the book for Religious Education. While he concedes the view that at points the book expresses sound insights, the major emphasis of his review is that "the claim that it is grounded in and consistent with modern psychiatric understanding of personality is fallacious and misleading."² He severely criticizes Peale's major method as that of giving a "formula" that will cure the symptom which is "completely at variance with modern dynamic principles of personality and personality disorders."³

Burkhart in The Journal of Religion attacks both Peale's psychiatry and his religious philosophy. He believes Peale has practically no concern with the real causes behind the problems and fails in finding the real solution. The religious assumption, which Burkhart

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1. Percy R. Hayward, International Journal of Religious Education, July, August, 1948, 24:29.
2. Carroll A. Wise, Religious Education, November-December, 1948, 43:380.
3. Loc. cit.

sees in the book, is that faith is a guarantee of anything one desires - "even a Packard."¹

E. Peace of Soul

1. Biographical Sketch of the Author

a. Religious Background

Fulton Sheen has been long called the foremost apologist and orator of the Catholic Church.² He was born in the year 1895. His education has been described: ". . . a long and careful training in the rational principles enunciated by Aristotle at the peak of Greek thinking and reaffirmed by St. Thomas at the crest of Scholastic thinking."³ Besides his education received in this country he received his Ph.D. at Louvain University in Belgium and his D.D. at the University of Rome.

For almost twenty-four years he was professor of philosophy at the Catholic University in Washington, D. C. Since 1930, he has been the orator for the Catholic Hour radio program over the NBC network. An article in the Time states: "Lean, black-a-vised, hollow eyed, Monsignor Sheen is a persuasive, lucid speaker, with a well-cultivated voice, who can make religion sensible and attractive to great masses of people."⁴ Sheen has received much publicity for the number of prom-

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1. Roy A. Burkhardt, The Journal of Religion, October, 1948, 28:297.
2. Newsweek, February 26, 1940, 15:48.
3. Sheen, Fulton J(ohn), Mgr. Current Biography, 1941, p. 783.
4. Time, March 11, 1940, p. 61

inent Americans whom he has converted to the Catholic faith.¹ He is a prolific writer, having published over forty books. In September, 1950, the announcement was made that he was to discontinue his teaching and become the national director of the Society for the Propagation of the Faith.²

b. Psychological and Counseling Background

Prior to Sheen's appointment as national director of the Society for the Propagation of the Faith, he had an office with a staff of assistants to answer the large volume of mail he received. His counseling by mail seems to be the extent of his contribution to this field.³

c. Contributionsto the Field of Psychology and Religion

Among the forty-five books Sheen has published, Peace of Soul is the only one which deals with the subject of religion and psychology. His most recent book, Lift up Your Heart, is written as a guide for solving problems resulting from tensions and complexities of present day living. He approaches the subject, however, only out of his philosophical thought.

2. Synopsis of Peace of Soul

Unless souls are saved,^{soul} nothing is saved; there can be no world peace unless there is world peace. World wars are only projections of the conflicts waged inside the souls of modern men, for nothing happens in the external world that has not first happened within a soul.⁴

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1. William S. Lynch: Before Peace of Mind. Saturday Review of Literature, April 16, 1949, 32:41.
2. Newsweek, September 25, 1950, 36:85.
3. Newsweek, February 26, 1940, loc. cit.
4. Fulton J. Sheen: Peace of Soul, p. 1.

With this opening paragraph Sheen describes postwar, frustrated man, who has abandoned the search for God in nature or the order of the cosmos. Instead of this more rational way, modern man, after negating the eternal destinies, has retreated within his own personality; in place of a three-dimensional universe of earth, heaven, and hell, he has substituted three dimensions within his own mind, his ego, super-ego, and id. Since modern man thus desires to begin his quest for peace within himself, Sheen reluctantly sets aside his own metaphysics and promises to begin with psychology.

Modern man, Sheen says, is in reality no different than the frustrated individuals of the Gospels as is revealed by the youth in the land of the Gerasenes. He may be characterized by three alienations: divided from himself, from his fellow man, and from his God.¹ The problem remains: how to deal with the modern man. Freud thought that the solution rests within man himself, but the true answer is in God who alone can release man from his inner prison.

As Sheen proceeds, he begins with the problem of anxiety and the origin of conflicts. While he concedes that psychology has done "an admirable service in studying anxieties,"² he states that the cause, deeper than psychological, is metaphysical. To the extent a man departs from God his anxiety increases in a corresponding degree. "Every man in the world has an anxiety complex because he has the capacity to be either saint or sinner."³ This gives man the choice of either

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1. Ibid., p. 7.
2. Ibid., p. 17.
3. Ibid., p. 19.

making the soul subject to the body or the body subject to the soul. By choosing the latter the basic anxiety of life is exceeded in these three ways: by controlling desires, by transferring anxiety from body to soul, and by surrender to the will of God.¹

The discussion of conflicts and their redemption begins with the various ways which the psychiatrists describe them. The common element in all of these theories is that influences outside of the individual are brought to bear and cause the conflicts. The true origin, says Sheen, is not only in the individual himself but in human nature. Because of this, psychology touches only the symptoms, but God alone is able to remove the cause. The way of overcoming conflicts is not a simple remedy but requires also hard efforts in cooperation with God.

Before presenting what is involved in finding God, Sheen sets forth the false fears which keep us away from God and then what happens to the soul who does respond to God. The why of religion is displaced by the ought, a passing "from a state of speculation to submission."² Further, man is concerned less with the external or material things and more with the things of God.

That which has done more than anything else to keep man from finding God, Sheen believes, is the denial of personal guilt. The subject is approached by first considering the psychiatrist's view of guilt as morbidity and the Christian view as sorrow for sin which makes forgiveness available. The removing of guilt includes the process,

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1. Ibid., p. 26.
2. Ibid., p. 59.

first of all, of examination of conscience. This procedure which the "materialist threw out the front door some psychiatrists now sneak in through the back door under a new name - examination of the unconscious . . ."¹ While psychoanalysis may result in peace of mind, there must be examination of the conscience for peace of soul. "Another instance of how the world, which threw Christian truths into the wastebasket in the nineteenth century, is pulling them out in isolated, secularized form in the twentieth century"² is the practice of confession. Sheen here shows the superiority of the church's confessional in three respects: as a sacrament of penance or confession, in having the right listener, and in having an objective standard.

Because man's nature, though not intrinsically corrupt, is weak, "emotions often gain supremacy over the reason."³ In modern man this is seen in the way which sex has been deified. The principal reason for this overemphasis, which is attributed to some of Freud's followers, is that belief in God has been lost. Sheen says that God has given many the desire to extend self-love through three channels - love of wisdom, flesh, and property. Because these three urges may be perverted into pride, lust, and avarice, the church enjoins mortification through prayer, through fasting, and through alms. After presenting the Christian view of sex, Sheen turns to the subject of repression, which was condemned several hundred years ago, but has now been revived by new writers with a different twist. Instead of condemning

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1. Ibid., p. 88.
2. Ibid., p. 124.
3. Ibid., p. 158.

the repression of anxieties, guilt, sin, and worries, the new philosophy states that repression of passions and instincts is wrong. In contrast to repression is the Christian philosophy of self-expression, which rests upon the condition of self-discipline. The Christian means of liberation from his fallen nature is that of mortification or self-discipline, which will free him to live in God's love. "What is anti-God must be repressed; what is Godly must be expressed."¹

While the means of confession for obtaining pardon was discussed, Sheen returns to the subject to stress two elements in it, repentance and reparation, with particular emphasis placed on the latter. He says:

God's pardon in the Sacrament restores us to His Friendship, but the debt to Divine Justice remains, either in time or in eternity.

 Faith in Christ's merits alone is not adequate for the remission of sins; as a matter of fact, faith without penance is always insufficient.²

In discussing the fears of modern man the only one receiving careful consideration is that of fear of death. Sheen contrasts the modern pagan and the Christian view of death and the way to meet it. Two principles are given for conquering its fear: think about death and rehearse for it by mortification now.

Three chapters are devoted to the subject of conversion: the psychology, the theology, and the effects of conversion. While the specific act of regeneration takes place in baptism, Sheen also speaks of conversion as being an acceptance of God's grace which demands a

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1. Ibid., p. 196.
2. Ibid., pp. 206-207.

surrender. Conversion, which comes as a result of impending catastrophe, may come also to "those who already have the faith. Christians will become real Christians, with less facade and more foundation."¹ While presenting the effects of conversion, emphasis is given to the reason why the body of Christ cannot be many churches, but only one and the reasons why conversion and acceptance of the authority of the church as the authority of Christ does not destroy human freedom.

3. Evaluation by the Press

a. Reception by the Secular Press

Regarding the place of psychology and psychiatry in Peace of Soul Kelley writes:

Instead of avoiding teachings of Marx, Freud, and other modern 'ists' as apologists have done he used them to implement his argument to make religion 'up-to-date,' attractive, and necessary to the unhappy, God-repelling souls of the present.²

Lynch analyzes Sheen's position in a different light:

It is a point of view extremely skeptical of the value of psychoanalysis, particularly as practiced by disciples of Freud. While a limited usefulness is granted to psychiatry, the admission seems a grudging one - if anything a little too grudging.³

Shuster, the president of Hunter College, comments ironically concerning the misleading title:

There is no peace in this treatise, of any kind. Instead a number of vigorous raps are inflicted on the moral knuckles of mankind in a series of essays, or addresses, designed to prove that a man without a religious faith can thank his stars either if he avoids the psychiatric ward or gets out of it again.⁴

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1. Ibid., p. 249.
2. H. Gilbert Kelley, *Library Journal*, March 15, 1949, 74:493.
3. Lynch, loc. cit.
4. George N. Shuster: *Raps on Moral Knuckles*. *New York Herald Weekly Book Review*, May 29, 1949, p. 9.

Shuster writes of the literary style thus:

Here is eloquent prose - sometimes, indeed, so eloquent that it may well seem to old-fashioned Christians a trifle bizarre, as when they read concerning the Nativity that 'nine months later the Eternal established its beachhead in Bethlehem.'¹

Kelley points out that Sheen's treatise is not written in a popular style but directed to a more intelligent and educated group.²

b. Reception by the Religious Press

The reviews by the religious press are limited to two which appeared in Catholic publications. McSorley does little more than give a summary of the book, while Braceland gives a brief evaluation. Concerning the title which is "reminiscent of Rabbi Liebman's popular work, Peace of Mind, Braceland has this to say: "Actually the comparison does not go much beyond the titles, for the present author makes it clear that peace of soul and peace of mind are two quite different things."³ As to the quality of the book as a whole he comments: "It is well done, well thought-out. Some of it seems hurried, but it is always enlightening."⁴

Interesting light is thrown on the reason why Sheen puts so much stress on the place of psychiatry. The emphasis, McSorley says, is an outgrowth of a controversy⁵ which occurred in 1947 when he "charged that analysis was based on 'materialism, infantilism, hedonism,

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1. Loc. cit.
2. Kelley, loc. cit.
3. F. J. Braceland: Cure for the "modern mind." *America*, May 7, 1949, 81:192.
4. *Ibid.*, p. 193.
5. Joseph McSorley, *The Catholic World*, May, 1949, 169:155.

and eroticism."¹ Four Catholic psychiatrists later issued a denial of this charge. Braceland, who is a Catholic consulting psychiatrist at Mayo Clinic,² regrets the continuation of the quarrel, even though it is with less intensity, for it "apparently only added to the woes of the already harassed Catholic psychiatrist and made him even more suspect in the eyes of the public and his colleagues."³ Further he is not entirely sympathetic with Sheen's handling of the subject of which he says:

When it comes to discussions of psychiatry, however, we must give the author the same mark which he gives the eminent mathematician whom he mentions and who was rash enough to dissertate upon philosophy and theology. Both experts strayed out of their field. At times our author appears to fall into psychiatric errors which he descried . . .⁴

F. Summary

This chapter, in setting the stage for the comparative study of these four selected best sellers, has presented brief biographical sketches of each author, showing his religious, educational, and counseling training and experience. Following this, a synopsis of the book was given. Finally, the critics' evaluations were examined in secular and religious current periodicals.

Although all of the authors are representative of the clergy, the study of their lives revealed a varied background. Fosdick, who has been the spokesman for modernism throughout the world, and Peale

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1. Time, October 25, 1948, 52:70.
2. Braceland, Francis James, M.D. The American Catholic Who's Who, Vol. IX, p. 33.
3. Braceland, Cure for the "modern mind," op. cit., p. 192.
4. Ibid., p. 193.

are the two Protestant writers. Liebman was a rabbi of Reform Judaism, while Sheen is a Catholic priest. All of the authors have gained a wide understanding of the field of psychology and psychiatry through extensive reading. Liebman closely aligned himself with the leaders of the field and submitted himself for psychoanalysis; Fosdick and Peale have worked in close association with psychiatrists. Peale also conducts a psycho-religious clinic in his church. Fosdick, Peale, and Liebman have written out of a rich experience in the field of counseling, while Sheen's work in that area has been conducted primarily through correspondence.

The reviewers of these books are primarily concerned with an evaluation of either the author's use of psychology or the place of religion in the books. A number of the reviews are predominately a summary of the content of the books with little critical evaluation of their treatment.

In the reviews examined of Fosdick's book the favorable evaluations are primarily agreed regarding his psychological approach to everyday problems. His treatment of religion is judged both positively and negatively. Of the reviews studied Liebman's critics, with possibly two exceptions, agree that his book soundly supports his thesis. The reviewers of Peale's book were less favorable in their evaluation. The appraisal of his use of psychiatry ranges from adding a tone of authority but with no intellectual purpose to that of severe criticism in its soundness. The one review which evaluated his theology questioned its validity. The reviews of Sheen's book are primarily concerned with his treatment of psychiatry. One of the reviewers was

favorable to Sheen's use of the teachings of psychiatry and psychology, while the others seemed to question his approach.

CHAPTER II

COMPARISON OF SELECTED BOOKS

CHAPTER II
COMPARISON OF SELECTED BOOKS

A. Introduction

Since the primary concern of the study is the popularity which these books have received and the contribution which they make to present day man, a comparison will be significant. Of necessity this concern will be limited to the over-all approach by which these authors seek to develop personal religious growth. Attention will be centered on their literary style, the basic approach used by the authors, and finally, some of the specific points of similarity and difference.

B. Comparison of Literary Style

Three of the writers, Fosdick, Liebman, and Peale, have used a style to appeal to nontechnical readers. The chatty, informal language, the catchy chapter titles, together with an abundance of illustrative material are particularly suited to the layman. Sheen, on the other hand, writes for the more educated reader. His discussion of psychiatry, psychology, and theology requires a greater background of knowledge. While Fosdick, Liebman, and Peale make a special effort to avoid the oft repeated pulpit phrases, Sheen uses theological language.

In the use of illustrative material Fosdick manifests a singular art. Of the two hundred and fifty-six illustrations the majority are those experiences and quotations of historical and literary personages. The others are taken from familiar but varied every-day

sources; the reader is aware of only ten of these being drawn from his personal counseling experiences.¹ Fosdick is adept in bringing flavor to his discussion through the use of terse and timely illustrations. The chapters themselves are divided into smaller units of only a few pages each which attract reading in the popular market.

Outstanding in Liebman's style is his profuse use of figures of speech and the abundance of allusions, both classical and scholarly. His illustrations are drawn from history, literature, hypothetical cases, and daily life events. Eight of the cases which he cites have the ear marks of coming from his personal experience.²

The predominate characteristics of Peale's book is the place given to his own personal experiences and the stories of persons whom he has counseled. Of the two hundred and forty-eight pages in the book, one hundred and fifty are used for this purpose. Peale writes in a down-to-earth, simple manner. The pages are filled with prescriptions, formulas, and techniques for making Christianity practical and usable to the reader. One of the cases, which illustrates the type of "prescription" he gives, is that of a highly nervous manufacturer who was constantly worrying about his business, his wife and children, and the possibility of his house burning down. This is the formula Peale gives him to practice:

"Just say to yourself, 'Let my house burn.' . . . Also say, 'I put my wife and children in God's hands, He will take care of

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1. Cf. Fosdick, *On Being a Real Person*, pp. 150, 152, 154, 162, 199, 211, 217, 237, 244, 253.
2. Cf. Liebman, *Peace of Mind*, pp. 127, 128, 129-130, 146, 148-149, 149, 150-151, 156.

them.' . . . Imagine that Jesus Christ is actually by your side. When you start worrying, stop and say, 'Lord, you are with me; everything is all right.' When you go into a restaurant even if you are with somebody, pull up a chair unostentatiously and imagine that Jesus Christ sits in that chair. When you walk down the street, imagine that you can hear His footfalls, feel His shoulders, see His face. When you retire at night, pull up a chair by the bed and imagine that Jesus Christ sits in that chair. Then before you turn out the light have a word with Him and say, 'Lord, I'll not worry, for I know that you are watching over me and will give me peace.'¹

Sheen writes as an apologist in defense of Christianity over against psychiatry and psychology. Most of the chapters follow a similar pattern: first, a discussion of psychological principles used in meeting a specific problem or of one particular branch in the field of psychiatry which is the point of his attack; then a personal defense in behalf of his own views concerning the whole field of psychology; finally, the approach of Christianity, which he specifically regards as the Catholic Church, to the same problem. In the first part of the book before he enters into the deeper theological discussions, his satire is refreshing² and his frequent figures of speech give life and interest to his writing. His illustrative material is primarily quotations; of the other limited number of examples, about one-fourth of them are incidents recorded in Scripture.

C. Comparison of Approach

The titles of these four best sellers all reveal that basically each one is concerned with the same subject, the development of one's spiritual well-being. The approach to the subject and the means

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1. Peale, A Guide to Confident Living, pp. 173-174.
2. Cf. Sheen, Peace of Soul, p. 70.

by which this may be done, however, are not the same and for varying reasons. To lay the books side by side and to proceed to analyze them on a common basis is not only impossible but also unfair. To say that these books are representative of the Protestant, Jewish, and Catholic approach to this subject is likewise unfair for only one of them could probably be accepted on such a premise. Liebman writes as a leader of American Reform Judaism¹ and nowhere claims that he is writing as a spokesman for such, but rather that these are his own personal views as to the relation of religion and psychology; similarly to accept this as the basic view of psychology cannot be done for within that science there are many schools of thought. As a follower of Freud here too Liebman is not completely representative.² Fosdick writes as one from the liberal camp of Protestantism and Peale primarily is attempting to set forth a technique which he has developed in his pastoral work.³ Sheen alone could be considered as presenting the Catholic viewpoint in theology though colored and adapted for reading by the non-Catholic as well as the Catholic.

In analyzing the authors' approaches the writer observed that Liebman and Sheen are concerned with the same aspect of the subject: the means by which man's highest goal may be achieved. Liebman writing as both a psychologist and religionist says peace of mind is attained by both psychology and religion;⁴ Sheen, as a theologian, believes man's

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1. Ante, p. 12.
2. Ante, p. 13.
3. Peale, A Guide to Confident Living, pp. vii-viii.
4. Liebman, Peace of Mind, chapters I, IX.

highest goal is peace of soul which supersedes peace of mind¹ and is received and achieved only by religion.² Sheen's consideration of psychology and psychiatry is primarily to indicate ways in which it has failed and how it is inferior to the Christian, particularly the Catholic method.

Fosdick and Peale likewise have a similar purpose in writing for each is attempting to reveal how an individual through the use of psychological principles and the teachings of Christianity may develop his spiritual well-being. While their emphasis is not the same, their approach to the subject may be compared and contrasted.

D. Comparison of Peace of Mind and Peace of Soul

1. Relation of Peace of Soul to Peace of Mind

In making a more thorough study of Peace of Mind and Peace of Soul the basic approach which the authors use is deserving of careful consideration. To understand Sheen's book one needs to be aware of the reason why he assumes a defensive attitude in writing against psychiatry.³ Since he capitalized on Liebman's title which had already been among the best sellers for many months, one cannot read the book without being aware of his taking aim and firing at most of the psychiatric and psychological principles as well as theological concepts which Liebman upholds. For instance, Liebman in discussing conscience

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1. While Sheen's concept of peace of soul is distinctly different from Liebman's idea of peace of mind, the two may rightly be compared because basically each is referring to that quality of inner peace which men through the ages have sought and found through religious faith.
2. Cf. Sheen, Peace of Soul, pp. 255 ff.
3. Ante, p. 35-36.

says that religion is responsible for developing a "morbid guilt-ridden attitude";¹ that religion's method of procedure against evil is the use of repression;² that psychology instead encourages sublimation of the energy in passionate impulses; and finally that the confessional is too much on the surface, while psychotherapy seeks to reach the cause of the trouble.³ Sheen, in turn, devotes one chapter to those who give a sense of guilt the tag "morbid"; another chapter against the new philosophy which believes that the repression of passions and instincts is wrong; and two chapters setting forth the greater worth of confession to that of psychoanalysis and examination of the conscience to that of the unconscious.

2. The Place of Psychology and Psychiatry

That Liebman and Sheen are both considering the approach whereby man may achieve the highest goal in life and that the various topics discussed are at least similar in title is the extent of any common meeting ground. Liebman is concerned only with those principles of psychiatry and psychology which he believes give greater insight for religion; Sheen's primary emphases are the points of view in psychiatry and psychology which are in opposition to Christianity. Several places, however, he asserts that psychiatry as a field of medicine is a perfectly valid method, but clearly confines its activity to mental disorders.⁴ The larger bulk of Liebman's book is given to the new insights

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1. Liebman, *A Guide to Confident Living*, p. 24.
2. *Ibid.*, p. 26.
3. *Ibid.*, pp. 24-30.
4. Sheen, *Peace of Soul*, pp. 69-70, 89, 124.

which psychology gives and only a portion of one chapter to his concept of religion. Sheen, in his opening chapter, reluctantly leaves the more objective approach which he would prefer because of his Scholastic training and promises to begin with psychology. His chapter titles contain those terms familiar in the field of psychology, such as anxiety, conflicts, morbidity, and guilt, psychoanalysis, repression. His own contribution, however, to these subjects is mainly his theological view of each.

To illustrate this, in the chapter dealing with anxiety Sheen distinguishes between the anxiety which is over the things of time and that which is over the values of eternity. Every psychological tension is basically metaphysical, because all the lesser anxieties which psychology discusses grow out of the anxiety which comes when the desires of the heart are centered on anything less than God. To rise above this basic anxiety involves subjecting the body to the spirit and thus directing the whole personality to God. Anxiety is not thus removed, but is rather replaced by the proper anxiety for one's soul. Sheen attempts to tie this into the theme of his book when he says:

Peace of soul comes to those who have the right kind of anxiety about attaining perfect happiness, which is God. A soul has anxiety because its final and eternal state is not yet decided; it is still and always at the crossroads of life. This fundamental anxiety cannot be cured by a surrender to passions and instincts; the basic cause of our anxiety is a restlessness within time which comes because we are made for eternity.¹

By dealing with the subject in this manner he indicates that

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1. Ibid., p. 33.

all lesser anxieties are automatically taken care of when the body is subjected to the spirit and consequently, no space is given to this.¹

At the other extreme, Liebman asserts that multitudinous anxieties and fears arise out of a false conscience which is built on self-hate and an emphasis on one's own unworthiness. Dynamic psychology, he believes, provides the way of release for these anxieties and fears by encouraging men and women to express in words their inner conflicts and thus triumph over them. Religion to Liebman is the development of "spiritual wisdom and ethical precepts"² which provide man's moral guidance, but dynamic psychology has the key which enables man to liberate himself and to attain that which religion teaches.³

3. Relation of Religion to Achievement of Goal

Liebman's underlying approach, as just pointed out, is that man's attitudes toward himself and others may be changed through the methods which dynamic psychology provides and thus he is able to follow the moral truths of religion. The philosophy, however, which permeates Peace of Soul is that conversion solves all problems. This is seen in the illustration given of his treatment of anxiety. The clearest indication of this approach is observed in the chapter dealing with the effects of conversion. Among the changes brought about by conversion are these: freedom from former habits and excess, such as alcohol or sleeping tablets; "no longer a tendency to find scapegoats

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1. Cf. *Ibid.*, chapter II.
2. Liebman, *Peace of Mind*, p. 12.
3. Cf. *Ibid.*, chapters I, II.

to blame for the faults of self";¹ now seeks to do God's will instead of his own; not merely does he give up sin, but he shrinks from it; "the conscience no longer accuses, . . . because there are no longer two wills in opposition";² what was once a duty is now "only the joy of living," such as rising for early mass; generosity is now easy; "all doubts and despair of the intellectual vanish."³

Attaining peace of mind, according to Liebman, is the cooperative effort of both religion and psychology. Neither can take the place of the other; each has its sphere of activity. The insights of psychiatry without religion are helpful in giving all persons a fuller understanding and emotional stability. The achieving of peace of soul, however, comes only through religion, writes Sheen. Not only is it through religion, but only through the Catholic church. This runs primarily as an undercurrent through the book and is not openly avowed as such until the final chapter. The building up of the philosophy of submission to the church as the mouthpiece of Christ is a repeated refrain in various forms. A sampling of this may be noted. The first result Sheen gives as to what happens to a soul when it responds to God is that he "passes from a state of speculation to submission."⁴ This submission he states as being to the will of God. One is aware that submitting to the will of God involves submission to the church through the discussion which immediately follows. At other times he

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1. Sheen, Peace of Soul, p. 278.
2. Ibid., p. 279.
3. Ibid., pp. 277-280.
4. Ibid., p. 59.

supports the reasons for the church's commands regarding mortification,¹ penance, and indulgences.² Finally, he clearly states the church, Christ's body, cannot be many churches nor could it be founded now or even a hundred years ago which would be too far removed from Pentecost.³ Further, because Christ teaches through His body, the church's teaching is infallible and because He governs through His body, the church's authority is divine.⁴ When Liebman speaks of religion he embraces theistic religion, but not the Christian concept. In his discussion of tolerance as the best way of showing our love for our neighbor, he gives this definition: "tolerance is the positive and cordial effort to understand another's beliefs, practices, and habits without necessarily sharing or accepting them."⁵ Sheen calls this a new ideal of tolerance as lately replacing the love of God and man as an ideal. "One of the cruelest things that can happen to a human being," he writes in reply, "is to be tolerated."⁶

E. A Comparison of On Being a Real Person
and A Guide to Confident Living

1. The Purpose

Fosdick and Peale alike are writing on the subject of personal well-being. The dominant note of each, however, has a distinctly

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1. Ibid., p. 164.
2. Ibid., p. 208 ff.
3. Ibid., p. 273.
4. Ibid., p. 274.
5. Liebman, *Peace of Mind*, pp. 75-76.
6. Sheen, *Peace of Soul*, pp. 194.

different tone. Fosdick's primary concern is setting forth those principles which will assist an individual in accepting and using his abilities and circumstances and in organizing his "'multiple selves' into the poise, balance, and cohesion of a unified personality."¹ This to Fosdick constitutes successful personal living. This does not mean the overcoming of all conflicts, a guarantee of material success, nor the exclusion of toil and suffering.² He does not suggest that handicaps may be removed, but that by constructive handling they can be sublimated.³ His illustrations of individuals are of those who achieved "success" in a number of ways, such as in service to others⁴, through the acceptance of physical pain⁵ and ill health⁶, and by a dogged determinism to reach a goal despite a physical handicap.⁷ Happiness is not completely ignored, but neither is it the ultimate goal. He does point out, however, that happiness is impossible without personal wholeness.⁸

Peale writes a book on how to be successful and happy with a number of situations to indicate that success means also material success. Twenty-one of his forty-six cases are specifically identified as prominent business men or persons who had become a "success" in the world.⁹ After relating an experience with a taxi driver, Peale writes:

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1. Fosdick, *On Being a Real Person*, p. 30.
2. *Ibid.*, pp. 42-47.
3. *Ibid.*, pp. 68-73.
4. *Ibid.*, p. 72.
5. *Ibid.*, p. 66.
6. *Ibid.*, p. 58.
7. *Ibid.*, p. 53.
8. *Ibid.*, pp. 32-34.
9. Cf. Peale, *A Guide to Confident Living*, pp. 13-14, 15-16, 19-22, 25-28, 32-36, 40, 51-53, 84-86, 92, 105, 109-113, 142-144, 155-164.

I say without qualification that here was a man who combined good business practices with his religion, and was a success in life. I haven't the slightest doubt that this man has by now gone on to greater things, because he has the philosophy that works. .¹

When discussing the idea that changed thoughts will change everything, he says:

The pity is that a lot of people go through life blundering, failing, struggling along, never quite obtaining or achieving, when all can be different if they will learn and practice the simple principles of Christianity. Then things instead of being subtracted from them will be added unto them.²

One chapter is devoted to the technique of thinking one's way to success. By affirming faith and gradually letting it become the basic thought of one's mind, all other thoughts will become "bright, resplendent, optimistic and positive."³ Through such a process one becomes a different person: has faith in one's self, country, and the future of mankind and one's thoughts give power and lead to success.⁴

2. Basic Approach

The underlying basic approach which Fosdick and Peale employ has specific points of difference. Both direct their writing to the counselee. While Peale sets out to develop a technique and gears his entire book to the "know-how" of the process, Fosdick deals, first of all, with the over-all view of personality and then proceeds to specific problems. Within this second area two aspects are prominent: fore-

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1. Ibid., p. 96.
2. Ibid., p. 237
3. Ibid., p. 83.
4. Ibid., p. 84.

most is the element of understanding the factors and causes involved and finally, constructive ways of dealing with the problem. To organize the factors of life which each individual possesses into an effective personality cannot be done, according to Fosdick, without first having a proper understanding of one's psychological make-up. Peale, on the other hand, is not primarily concerned with the counselee's diagnostic understanding of himself. Rather his basic assumption for the handling of each problem is: change your pattern of thought and you change your condition of life.¹

3. Spiritual Resources

The spiritual resources available and necessary to become a "real person" are not an integral part of the treatment of specific problems which Fosdick discusses. In dealing with fear and anxiety the place of faith, confession, and forgiveness is one aspect of the discussion.² Aside from this, the place of faith and the source of spiritual power are presented in the closing chapters.³ In the spiritual realm, Fosdick believes that power cannot be self-generated through a technique of the will but is instead appropriated. True integration which is able to withstand chaotic circumstances must have the motive power from within. A life so lived requires "hours of intake and inspiration."⁴ For those who have unified their lives on a low scale there is the necessity of conversion. Psychiatry, says Fosdick, af-

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1. Cf. *Ibid.*, p. 230 ff.
2. Fosdick, *On Being a Real Person*, p. 126 ff.
3. *Ibid.*, chapters X, XI.
4. *Ibid.*, p. 229.

firms this and also describes the process as including sublimation, re-adjustment, or re-motivation. For the unfocused person the problem is bringing into play the dormant faith-faculty. How this is to be done is not clarified. That it is of utmost importance becomes clear from the psychological effects of positive faith: ". . . awakens listless minds, expels negative moods, releases dormant energy, breaks through the isolating walls of lonely selves, and creates in insecure souls a basis for steadiness and poise. ."¹

Where Fosdick has purposely aimed "to confront religion only when following the trail of their problems and needs, (he) ran head-long into it,"² Peale meets every problem with the expressed thought that religion is an unequalled power "to touch and satisfy basic needs."³ Spiritual resources may be attained and laid hold of by conditioning the mind through one's attitudes, the reading and re-reading of Bible verses, and other techniques outlined to change one's "thought slant." Conversion is not set forth as a necessity for every individual but rather as the power of God which breaks certain habits in some cases instantly which would ordinarily require a long period of time to achieve.⁴ While a person cannot determine when such a spiritual experience will take place he can produce an atmosphere which will be conducive for conversion. Usually conversion is a progressive development and is more effective and certain of being permanent than psycho-

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1. Ibid., p. 252.
2. Ibid., pp. xii-xiii.
3. Peale, A Guide to Confident Living, p. 5.
4. Ibid., pp. 15, 240.

logical discipline.¹

F. Summary

In this chapter attention was given, first of all, to the literary style of the books. The study revealed that Fosdick, Liebman, and Peale write particularly to the layman as the nontechnical language would indicate, while Sheen's terminology requires a greater background of understanding. Fosdick's use of varied, to-the-point illustrations out of current and historic life situations makes his book unique among the four. Liebman capitalizes on the use of figures of speech as does Sheen. Three-fifths of Peale's book is devoted to illustrations which are predominately experiences out of his personal life and counseling situations. His manner of writing is informal and chatty.

The study indicated that the books could not be compared on a common basis but that the approach is such that they group themselves in pairs. Peace of Mind was written specifically to indicate how psychology and psychiatry supplement religion; Peace of Soul appeared shortly on its heels as the Catholic answer to Peace of Mind. Sheen refutes practically every basic principle and main point of discussion which Liebman makes and reveals the superiority of the Catholic faith to the same problem. On Being a Real Person approaches the problem of spiritual well being through the understanding of the entire personality in all its aspects and suggestions for handling each problem. A Guide to Confident Living, however, does not discuss the per-

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1. Ibid. p. 234.

sonality as a whole but attempts primarily to set forth a formula whereby man through religion may gain success and happiness.

CHAPTER III

THE PERTINENCE OF THE POPULARITY OF THE
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A. Introduction

The widespread popularity which these selected best sellers have received, stirs up a number of questions. The first question which the writer will seek to answer is: What is the spiritual pulse of present day man? In view of this picture, the second question which must be met is: What is the basic religious need? The task of meeting this need rests primarily upon the Christian church. Because the problem is a complex one, all possible elements which play a part in this tremendous task are worthy of careful consideration. The concern of this study is to determine what these selected best sellers may have to contribute. The fact that there is not unanimity among the authors indicates there are vital issues which the church must attempt to answer. The fact of their widespread popularity demands a consideration of those elements which have contributed to their large sale and an evaluation of the need for those same elements in the church. The chapter cannot be an exhaustive study in this field, but at least, an attempt to point out some of the issues which the previous study has revealed.

B. Present Day Religious Need

Writers are constantly attempting to interpret the meaning

of the trends in religious literature. Publishers recognize the fact that the kind of books and periodicals read are a reflection of the major interests of the people.¹ Many express the opinion of Melcher as to the reason for the increased demand for "books of religious tenor." "People have been dreaming of something permanent in a world shaken to its core, and many of them have sought to learn through books the way to a feeling of greater security and stability."²

A more significant and challenging interpretation is made by Kenneth D. Miller as he analyzed the books published in 1948. The very titles of all the devotional books³ indicate "a recognition of the lamentable insufficiency of a superficial, formal, and conventional religious faith to meet the problems of today's world."⁴ That an appeal for a deeper faith is widespread is revealed by the popularity of the best sellers of this study. Further, because of the increasing amount of literature aimed at those outside of the church by such writers as Sheen, as well as Protestant clergymen and theologians, there seems to be a greater awareness of the many not reached by the church "who are searching for a philosophy of life and a power for living more adequate and more satisfying than that provided by the all-pervading secularism of our modern culture."⁵ Finally, Miller sees a

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1. Guy Emery Sipler: *New Social Consciousness in Wartime England*. Publishers' Weekly, February 19, 1944, 145:867.
2. Melcher, Frederic G.: *The Phenomenal Interest in Religious Books*. Publishers' Weekly, (February 18, 1950), 31:1918.
3. Cf. Rufus Jones: *A Call to What is Vital*; Elton Trueblood: *Alternative to Futility*; Samuel M. Shoemaker: *Revive Thy Church Beginning with Me*; Marguerite Bro: *More Than We Are*.
4. Kenneth D. Miller: *For This No-Church's Land*. *Saturday Review of Literature*, February 19, 1949, 32:19.
5. Loc. cit.

lack of confidence in the ability of the religionists of today to meet the needs of the age. The many attempts to reinterpret the great souls of the past¹ is the reason for this conclusion.

The picture which Miller paints of religious faith today is one for serious consideration. When he writes of a "superficial, formal, and conventional faith," he voices the opinion of many persons. Among those who share his convictions is Elton Trueblood who says:

The signs of the decay of the Christian faith are so great on every side that only wishful thinking can deny it. Convenient illustrations are the contemporary ignorance of the Bible, the decline of the observance of a day of worship and the loosening of the marriage tie. It is possible that Christianity is now lingering very much as paganism lingered on into the Christian era.²

In one of the weekly news magazines present-day Christianity is described in this way:

Modern man knows a great deal about the nature of the atom. But he knows almost nothing about the nature of God, almost never thinks about it, and is complacently unaware that there may be any reason to. Theology, the intellectual system whereby man sorts out his thoughts about faith and grace, enjoys much less popular appeal than astrology . . . This is scarcely strange, since among millions of Christians religion itself is little more than a mental worthy habit, socially manifested in church attendance often more sporadic and much less disturbing than regular visits to the dentist. To the mass of untheological Christians, God has become, at best, a rather unfairly furtive presence, a cozy thought. At worst, He is conversationally embarrassing.³

Against this dark and sobering portrayal of man today are rays of hope. One of these is the fact that men are at least searching for a philosophy of life. But for those who are concerned about

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1. Cf. Thomas a Kempis, Francis de Sales, Luther, Calvin, Thomas Aquinas.
2. Elton Trueblood: *The Predicament of Modern Man*, 3rd ed., p. 21.
3. *Faith for a Lenten Age*. *Time*, March 8, 1948, 51:70.

men's fate in this world is the question "how a really saving faith can be encouraged and promoted."¹ A faith which undergirds society requires more than a mere assent that God exists. Trueblood envisions the solution in these words:

What is needed is something that can set men's souls on fire. What is required is a vision of man's life under God's Providence which so thrills us to the center of our beings that we are willing to commit ourselves, soul and body, to the incarnation of that vision.²

C. Areas for Consideration by the Church

In face of this situation, it is appropriate to ask, "What do these best sellers contribute in providing the answer?" As was indicated earlier, an evaluation is impossible through such a study as this. There are, however, significant issues rising out of the comparison of these books which every thinking church layman and pastor should seriously consider. Too often the church stands on the side lines and only criticizes. Instead, if the religious faith of many is lacking the vitality needed for the demands of the age, the church may well re-examine her emphases, methods, and approach to see wherein weakness may come from within. The popularity which these books have received demands that they be not ignored. Why are they popular? What are they attempting to do, and how are they attempting to do it? To brush them aside and say, "I don't agree," is not sufficient. Wherein is their appeal? Can the church learn anything from them?

These questions cannot be fully answered here, nor can there

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1. Trueblood, op. cit., p. 70.
2. Ibid., p. 88.

be a simple, pat answer by any one single person. Only out of plowed up, fertile minds can new strength come.

1. Awareness of the Needs of Man

Without a doubt one of the basic appeals of these books is that they begin with the needs of man. The titles themselves are the sort which quickly attract the attention of the casual observer. Beyond the titles, however, the books deal with those basic problems and needs which are common to the ordinary individual. The psychological principle used by these authors is "that little or no impression can be made upon one who has no interest in or knowledge of the subject to be presented."¹

A significant study was made by Harold Roupp concerning his congregation's idea of its needs. The response of nearly four thousand tells an interesting story:

. . . about half of the persons felt the major problems of their lives were such personal matters as futility, insecurity, loneliness, marriage problems, sex, alcoholism, false ideas of religion and morals, inferiority, suffering, illness, frustrations and guilt feelings. Nearly a quarter of the persons were concerned about family problems, child training, infidelity, separation, divorce, poor adjustment to marriage, religious differences in the home, and other problems that are symptoms of personal problems as they touch the lives of others. The remaining fraction were concerned with social, community, and national problems or the more traditional religious concerns.²

A hurried observation reveals immediately that the areas of life handled by the authors of these best sellers include those problems

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1. D. M. Pratt: *The Master's Method of Winning Men*, p. 40, quoted in Alice Hesselink: *A Study of Visitation Evangelism as a Method of Meeting the Spiritual Needs of Contemporary Life*, p. 71.
2. Edgar N. Jackson: *The Therapeutic Function in Preaching*. *Pastoral Psychology*, June, 1950, 1:37.

which were of the greatest concern in the above congregation.

When the layworker and pastor become aware of ministering to persons "injured, scarred or frightened by the experience of life"¹ their attitudes and preaching reflect that tone. The pastor then becomes secondary, for he realizes the people are desirous of that which will fortify their lives. When he is able to visualize his congregation in this way, his first question will shift from "What am I going to say?" to "To whom will I be speaking?" "What is his greatest need?"²

2. Methods for Meeting the Needs

An awareness of the need leads immediately to the next question: "How can I best meet that need?" This study has been centered around four books with four different approaches. Sheen says the answer rests in theology alone. Liebman stresses the principle that "genuine insight somehow is healing therapy. If we know who we are and what we need psychologically and religiously, then we shall be able to manage ourselves far more artistically."³ To him psychology and psychiatry are the key which opens the way for attaining "relative" achievement in the moral standards of religion. Fosdick, in his utilizing of insights of modern psychology, believes the only true integration can come through a Christian faith. Diagnostic understanding of basic causes goes arm in arm with constructive remedy. Peale, in turn,

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1. Ibid., p. 39.
2. Loc. cit.
3. Joshua Loth Liebman: Thoughts on Religious Literature in Our Time. Publishers' Weekly, February 14, 1948, 153:961.

comes with a simple technique which, if practiced carefully, will assure happiness and success. Out of these approaches arise some of the significant issues of our day. No one approach can be accepted as the only answer, for the strength of the Gospel rests in the fact that it is adaptable to all people, in all situations, and in every intellectual and emotional level.

One of the important challenges of this modern age has been to place the Christian thinking on a level comparable to other fields of intellectual endeavor. The result has been a theological leadership with "a galaxy of great names, such as it would be hard to match in other generations."¹ While the answers to doubts and perplexities have been brought with clarity, Trueblood sees cause for discouragement because "the convincing and persuasive material has not been brought sufficiently to the attention of the average man,² who is accordingly out of date in his thinking or lack of thinking."³ He sees the problem in this way:

. . . far more preachers should have the courage to preach on the central themes of theology, presenting their evidence fearlessly and unapologetically in the language which the modern man understands. We must begin at the center. What the bereaved man needs is not the comfort of some platitudes about death; what he needs is living faith in the Living God, and then he can comfort himself.⁴

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1. Elton Trueblood: *The Common Ventures of Life*, p. 114.
2. An encouraging note has been observed in recent weeks. Current periodicals, which are among the popular newsstand magazines for the average reader, have been carrying articles of a religious nature and with a theological theme. Cf. Gunther, John: *Are We Strong Enough to Live without God?* *McCall's*, April, 1951, 78:30-31, 76, 80. Whitman, Howard: *A Reporter in Search of God.* *Collier's*, March 31, 1951, 127:11-13, 82-83.
3. Trueblood, *The Common Ventures of Life*, p. 114.
4. *Loc. cit.*

Methods of approach center also in the particular aspects of techniques. What should be the relationship between diagnosis and remedy? Wherein is the middle road? Where does the need for insight by the counselee end and the need for presenting the religious resources by the counselor begin? Effective pastoral ministry requires a satisfactory answer to these questions.

In an age of insecurity and confusion, Peale very definitely is reaching out to appeal to man's desire to live securely. In this day of pressure, the normal mind grasps quickly for a short way out. The response to this appeal has been unusually large. From the press and pulpit have come severe criticism of this method. The ultimate evaluation rests in the results of such procedures. There is no way through this study of determining its value. The question does arise, however, whether or not the church has failed to fortify persons sufficiently to meet the attacks of life. Has the layman learned the means of appropriating the spiritual resources through the use of the Bible? Peale uses almost exclusively the method of repeating particular Bible verses to meet certain needs. The way in which many have responded to this procedure indicates the belief that somehow there is a power within Scripture which is available to man. The ministry must conscientiously seek to answer this question: Has the church used effectively every means available to lead the laymen into a first-hand discovery of the resources in the Bible?

3. The Need for Practicality

One of the characteristics of the present day is the desire for that which is practical. Houses are designed to meet the requirements of convenience. Curriculums are revised to satisfy the demands of a work-a-day world. Living for most people is built around the term - practicality. In realms of religious faith, these best sellers indicate people are desirous of a faith which is practical and work-able among the mundane tasks of everyday living.

Wise writes concerning this need:

Inherent in the Christian faith there is an expectancy. If salvation means anything it certainly implies salvation from something as well as to something. The people to whom the pastor ministers expect to be saved from something. They are not concerned solely with verbal concepts of salvation. They seek a real experience. Their bereavement, their bed of pain, their seemingly unanswerable questions - does salvation have any real meaning here?¹

The popularity of A Guide to Confident Living, together with many other books dealing with "the know-how" of religious living, is no mere accident as Joseph Fort Newton points out. "Such books meet a deeply felt need, as when a man said to me years ago, 'Take off your coat and show us how to do it!'"² The laxness of the church in meeting this need is evidenced by the type of many of our religious books. Something of this desire for concreteness is felt by the writer when Fosdick refers to a constructive faith as the "supreme organizer of life."³

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1. Carroll A. Wise: The Pastor as Counselor. Pastoral Psychology, February, 1951, 2:9-10.
2. Joseph Fort Newton: Books for Lenten Reading, 1949. Publishers' Weekly, February 26, 1949, 155:1051.
3. Cf. Fosdick, op. cit., chapter X.

4. The Need for Nontechnical Language

The simple, practical suggestions of Peale's approach are made understandable for the average man on the street by his up-to-date language freed of pulpit phrases. Some will, no doubt, question whether he has gone to the extreme in this respect, as when he speaks of "spiritual experience" and almost apologetically uses the word "conversion" one or two times. Luccock, however, sees the danger of phraseology which is meaningful only to the few. He writes,

A useful, satirical article could be written on "How to Write like a Theologian, or a Biblical Scholar." This year's crop, or any year's, would furnish horrible examples. So much of the writing is in generalities and abstractions, with little gritty concreteness, and offers no traction for the mind. It is not exactly a "gobbledegook" like Federal Government style; but it is sort of jargon, understood by scholars, but offering unnecessary and preventable difficulty to the general reader.¹

5. Appeal to the Imagination

When Burley Benton Estridge made a study of the propaganda methods of super-belief cults with the purpose of evaluating them for practical use, he found only one point which the churches ought to emulate.² All super-belief cults are aimed at the imagination rather than the will. The most frequent appeal of the historic Protestant churches has been to the will. The need for appealing to the imagination is made clear by Weatherhead when he writes:

It is not that the will is to be descried as useless. Without it we should do nothing. It is that other energies of the mind,

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1. Halford E. Luccock: Religion in the Bookstore: An Old Alliance Stouter Than Ever. Publishers' Weekly, February 18, 1950, 157:993.
2. Burley Benton Estridge: Propaganda Methods of Super-Belief Cults Evaluated for Practical Use, p. 81.

if they are working in an opposite direction, nullify its force. They need to work in the same direction and empower the will. It is not much good trying to push the mill-wheel of the will round with one's hands when the stream of feeling or imagination is flowing the opposite way. The wheel of the will is of tremendous importance and value. The miller can't grind his corn with the stream alone. But will and imagination must go the same way. If not, the imagination is likely to win in the conflict.¹

Estridge further indicates that Jesus used this appeal, for example, when He said to His disciples: "Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."²

A demonstration of this appeal to the imagination is set forth in the literary form of the selected books and in some of the methods which are suggested. At points some may feel that this appeal is stressed to the exclusion of the appeal to the will. The place of it, however, in the Christian approach is a point for the church to study carefully.

6. The Relation of Psychology and Psychiatry to Religion

From these four books may be found the two extremes of the pole in considering the relation of psychology and psychiatry to religion. In a century when the type of thinking is distinctively characterized as psychological,³ the question cannot be entirely put aside. To win men to Christ, the church over the years has used a variety of methods "from mass conversion, at the point of the sword, to the modern

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1. L. D. Weatherhead: Psychology and Life, p. 84.
2. Mark 11:24, American Revised Version.
3. Seward Hiltner: The Chaplain's Contribution to Theology. Pastoral Psychology, March, 1951, 2:37.

psychological ones."¹ Conformity to the Gospel and suitability to man's needs are the two requirements which every pastor must consider.

Some of the problems which the church must face realistically are: should the church establish clinics employing the aid of psychiatrists; what methods of the psychologists ought the pastor adopt; what training in the field would be beneficial or should possibly be required of the pastor. No common agreement can be expected, but a careful understanding of the insights of psychology may be seriously needed in some areas of the church, while in other places there has been a "going over-board" in the opposite direction.

One pastor expresses this latter idea this way:

. . . many ministers in their enthusiasm for the newer techniques have completely dropped the old, and have often broken away from their theological moorings. I believe this is the most dangerous trend in the field of pastoral counseling today. The minister serves best as a therapist when he applies the theology of his faith to the needs of his parishioners.²

Hiltner writes of the need for a greater unity of psychology and religion:

If we can use every bit of sound psychological knowledge we can get and view it within a theological context, we have a chance to become major apologists for the Christian faith in our century. But if we by-pass this task on the ground that we are merely psychological specialists, thereby effecting an artificial divorce of psychology and theology, we shall be only technical operators denying the broader implications of our actual work. Or if we retreat to some grooved orthodoxy, regardless of its content, we shall also be evading the implications of our opportunity.³

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1. Charles F. Brooks: Some Limiting Factors in Pastoral Counseling. *Pastoral Psychology*, March, 1951, 2:27.
2. Hugo R. Pruter: Is Pastoral Psychology New? *Pastoral Psychology*, September, 1950, 1:52.
3. Hiltner, loc. cit.

As yet, the cooperation between psychiatry and the ministry has been limited. While psychiatry up to this time has been primarily concerned with its own research and establishment and has given little concern to the church, if psychiatry is "to get out of the mental hospital and make its legitimate contribution in the open areas of culture, it must have the support of the church and the cooperation of the clergy."¹ Just as surely as the church needs psychiatry, psychiatry needs the church. In what ways and to what extent shall the church work to build this needed bridge? This is the question which needs thoughtful consideration.

7. The Place of a Confessional

When a Catholic book is read side by side with other religious books on the same general subject, certain questions present themselves to the Protestant reader. One of these is the place given to the confessional. While the Protestant church cannot accept the confessional on its sacramental basis, yet there is a need met which may not find comparable satisfaction within other churches.

Basically the Catholic confessional is a tangible means of meeting the desire in every human being for a mediator. Wyckoff says,

The human spirit possesses an insatiable desire for some kind of a concrete mediator between the finite and the infinite, the human and the divine, man and God. And every non-theistic philosophy and science, and every super-belief cult unconsciously seeks to supply this mediator.²

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1. Russell L. Dicks, Pastoral Psychology, December, 1950, 1:60.
2. A. C. Wyckoff: Acute and Chronic Unbelief, pp. 207-208.

That need for a Mediator is met in Jesus Christ and is not dependent upon any human power. However, there are times when a troubled soul is burdened with the weight of sin or a sense of guilt to such an extent that he is unable to receive the release needed through his own personal prayers of confession. Is there some way in which the churches could meet this need by making accessible a confessional for such individuals?

Fosdick was aware of this need in the church when he established his "streamlined confessionals." Peale recognized this same necessity as seen in one of his cases. A woman had long lived with a sense of guilt because of a sin in her youth. She was unable to find the release through the Word and prayer. After Peale had used various means, but without success, he finally had her kneel at the altar of the church. These are the questions which he asked her: Do you recognize me as a minister of the church? Do I then stand as a human representative to you of God? Do you believe that God will forgive you and take the burden of guilt? Do you now confess your wrongdoing and trust in Jesus Christ as your Saviour?¹ After she had answered each question in the affirmative, he placed his hand on her head and said, "In the name of Jesus Christ, who alone can forgive sins, I declare that by His power you are forgiven for any wrong. Go and sin no more."² The complete release which she received is indicated by the many times during the four remaining years of her life that she said,

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1. Peale, op. cit., p. 45.
2. Loc. cit.

"Why didn't I go to somebody long years ago and have that thing taken away?"¹

8. The Place of Discipline

The underlying philosophy of authority which pervades Peace of Soul brings to the front another issue. Probably as a reflection of the spirit of the age, the Protestant church in many quarters has swung to the other extreme in its philosophy of freedom. Trueblood has boldly attacked this attitude when he discusses the need for a revival of discipline. He writes, "It is time to use plain language and to admit that our popular cult of freedom is a silly cult."² During the last war, when many were uprooted in civil and military life alike, a discovery was made by those who were concerned with the care of the spiritual life. In most instances, those with a strict or even narrow faith³ were the ones who best kept a grip on themselves.⁴ Trueblood analyzed the groups and noted that the one common element in all was the acceptance of discipline. As he studied further other groups which have stressed a revival of discipline, certain points of agreement were found. One of these is thus stated:

. . . the importance of absolute faithfulness in both public and private worship, not as substitutes for reality, but as means by

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1. Loc. cit.
2. Elton Trueblood: Alternative to Futility, p. 87.
3. "The Orthodox Jews held to their convictions more firmly and more efficaciously than did the Reformed Jews; those of fundamentalist tendencies were more likely to keep up the practice of their religion in camp than were the modernists and liberals. Among those who held to their faith most courageously and firmly were the Seventh-Day Adventists and the Mormons, though both were looked upon by the general public as eccentric." Ibid., pp. 82-83.
4. Ibid., p. 82.

which reality is more likely to be reached on the part of weak and finite creatures such as we are. It is agreed by all that popular Protestantism has been in grievous error in minimizing church attendance in the supposition that it was thereby stressing 'the religion of the spirit.' It is the religion of the spirit that we seek, but there are some ways by which this is more likely to be reached than others.¹

Recovery in spiritual life and, in turn, our entire culture requires a return to the principle "that concerned people do some things whether they feel like doing them or not."² Athletes' training is dependent upon that philosophy. The validity of asceticism in religion is beginning to be accepted once more.³

This brings to the forefront the issue ignored in many quarters of the church: the entire gamut of discipline ranging from the organized church as a whole to the individual. Which are the items of discipline "more productive of insight and which are less productive?"⁴ What means shall the church employ to encourage the "spiritual gymnastics" needed in daily living for a vital, dynamic faith? An attempt to answer these questions fairly is essential for those concerned with the renewal of spiritual life in this day.

9. The Use of Silence

While not a primary point of emphasis, another aspect of group worship, which has been neglected in the Protestant church and which Peale has highlighted as he tells in his book, is the use of silence. Hayward, writing of Peale's interesting suggestions," says

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1. Ibid., p. 97.
2. Loc. cit.
3. Loc. cit.
4. Loc. cit.

in his review, "Ministers will be much interested in the use of silence in worship as proposed. . . . Protestant leaders have much to learn about the use of silence and its value."¹

In the study made by Trueblood and referred to earlier,² another point of agreement by the groups stressing a return to discipline is that of silence, especially group silence. "What many discover is that a near miracle occurs in their lives when they experience this for the first time. They wonder how they could have missed it for so long."³

D. Summary

A brief view of the religious life of the present period indicates, not only a desire for security of those both outside and inside the church, but a conventional religious faith and a lack of confidence by many in the religionist of the day. The great need of the hour is a dynamic, vital faith to undergird society.

In light of the study which has been made of these selected best sellers, an attempt was made to cull out some of the predominate issues which these books suggest and which the church needs to consider thoughtfully. Some of them are questions which ought to be answered if the church is to meet the challenge of the hour. Others are observations as to the possible cause for the popularity of these books; these are points where the church may need to re-examine her

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1. Hayward, loc. cit.
2. Ante, pp. 69-70
3. Trueblood, *Alternative to Futility*, p. 98.

approach or emphases. The issues discussed are these: the importance of the church's touching the needs of man; a study of the methods for meeting these needs; the necessity of presenting a practical and workable faith; the need of a language free from theological jargon; a challenge which appeals to the imagination in addition to the will; the relation of psychology and psychiatry to religion; the place of a confessional in the Protestant church; a study of a return to discipline as opposed to the philosophy of freedom; and finally, the incorporation of silence as an effective part of group worship.

SUMMARY AND CONCLUSION

CHAPTER IV
SUMMARY AND CONCLUSION

A. Summary

The purpose of this study was to make a comparative study of selected best sellers in the field of psychology and religion to determine areas of thought for reconsideration in the ministry of the church. First, the lives of the authors were studied, brief synopses of the books given, and the reception accorded by the press examined. Second, a comparative study of the selected books was made. Finally, on the basis of the study various issues which need to receive thought by the church today were set forth.

In the first chapter, it was noted the authors come from a varied background, although all are members of the clergy. Fosdick has been recognized as the champion for Protestant liberalism throughout the world. Peale has received wide publicity as a metropolitan minister in New York's oldest chartered congregation, Marble Collegiate Church. Liebman was considered one of the outstanding rabbis of Reform Judaism. In the Catholic church, Sheen has received high acclaim as an orator and for the many whom he has converted to the Catholic faith. While all of the authors have read widely in the field of psychology and psychiatry, Liebman studied his own experiences and personality as he submitted himself for psychoanalysis. He is said to have been "the first religionist to make his peace with Freud." Fosdick, Peale, and Liebman have carried on an extensive ministry in the field of counseling and have worked in close association with psychiatrists. Sheen's

experience in counseling, however, has been predominately through correspondence, which received the assistance of a large office staff. The reception of these books by the secular and religious press was based primarily upon the place given either to psychology or to religion. Fostick's psychological approach was favorably received, but his treatment of religion was given both positive and negative comment. The critics of Liebman's book presented a variety of opinions: most of them agreed that he fulfilled the purpose of the book; two of them questioned his fluent use of language; two others were less favorable, with one of them definitely indicating areas of disagreement or question. The reception accorded Peale's book was varied. Two reviews by the secular press gave positive evaluations; two other critics stated that the book is written to "a neurotic generation" and for minds "in agonized need of belief." The two reviewers of the religious press who analyzed his approach with the most detail severely criticized both his psychiatry and religious philosophy. Only one of the reviews of Sheen's book was favorable to his views of psychiatry and psychology; the other critics questioned his negative approach to the subject. The Catholic psychiatrist who reviewed for the Catholic press regretted that Sheen has continued his quarrel with psychiatry and also indicated that his treatment is not with psychiatric errors.

In the second chapter the study was centered in a comparison of the books. Several points of similarity and difference were noted. Regarding the literary style of the authors, Fostick, Liebman, and Peale addressed their books to the layman, while Sheen's book, because of its terminology, would require an understanding of greater depth. Fostick

manifests a unique skill in his use of illustrations, while Liebman and Sheen are particularly adept in using figures of speech. Peale, in turn, is characterized by his simple, homey language and abundance of illustrative material taken almost exclusively from his own experience.

Because Peace of Soul was written as the Catholic answer to Peace of Mind and, therefore, had a similarity in approach, the two were compared. The purpose of Peace of Mind is to show the supplementary relation of psychology and psychiatry to religion in achieving a common goal. Sheen's answer is intended to reveal the fallacy of such a belief, for psychiatry, he says, is a science limited only to the treatment of mental disorders. The primary emphasis of On Being a Real Person is the understanding of those factors contributing to a healthy personality with a seeming secondary concern given to the foundation of faith needed for sound integration. With no attempt to discuss the entire personality, a single purpose runs through A Guide to Confident Living, namely: ways and means to master a simple technique which will assure happiness and success to all.

At the beginning of the third chapter, the study was focused on present day man and his religious need. The trends of the day indicate a searching for security both within and without the church. The only antidote for an age characterized by a "superficial, formal, and conventional faith" is a revitalizing which will yield a needed dynamic faith. The church is called upon to re-examine its approach and emphases to see wherein it has failed or wherein it may improve its methods to meet the need of the hour.

This study of selected popular books has suggested some of the

areas which should be given thoughtful consideration by the ministers and lay workers. The issues presented may be briefly summarized:

1. The basic point of attack for the ministry of the church is in meeting the personal needs and problems of the layman. The popularity of these books demands an awareness of man's needs.

2. Methods for meeting these needs are legion and must be adapted to the people. The basic approach, however, finds no common meeting ground for there is a divergence of opinion. Among the issues arising out of these various approaches are these: making theology meaningful for modern man; the point where need for insight by the counselee ends and the need for presenting the religious resources by the counselor begins; ways of fortifying persons to meet the attacks of life; effective methods needed to lead the laymen into a first-hand discovery and appropriation of the spiritual resources available in the Bible.

3. In an age of practicality people are desirous of a faith which is workable in the midst of ordinary, everyday living. Whether or not persons are being led into a practical faith which has meaning in times of bereavement or in all days of stress is the question which demands an answer.

4. One of the reasons probably for the popularity of these best sellers is that most of them exchanged the usual theological jargon for a simple, up-to-date language understandable to the average man on the street. From the indication of most religious books appearing on the market, the ministry should give serious thought to this need.

5. The appeal to the will, which has been the emphasis of the historic Protestant churches, must be supplemented by the appeal to the

imagination. Determining areas weak in this respect may lead to a more effective ministry.

6. The relation of psychology and psychiatry to religion is an issue which has arisen in a century when psychological thinking has come to the front. Some of the problems which demand careful thought are: the place of psychiatric and religious clinics in the church; methods of the psychologist which may be adapted for the pastor; training in the field which should be encouraged or required in pastoral preparation; ways of bringing about closer cooperation between the field of psychiatry and the church.

7. The confessional of the Catholic church supplies a need which does not find a comparable satisfaction in the Protestant church. In omitting the sacramental basis of the confessional, is there some means whereby the church could make a confessional available for souls burdened with the sense of guilt but unable to receive release through personal prayers of confession?

8. Some quarters of the Protestant church are calling for a revival of discipline as opposed to the extreme philosophy of freedom which has been the predominant trend. The areas for reconsideration center in the field of discipline of thought, standards of discipleship, and the personal "spiritual gymnastics" needed for a productive faith.

9. One of the aspects of group worship which the church, on the whole, has set aside is that of the use of silence. Protestant leaders are called upon to re-think its place in group experience and its value.

B. Conclusion

As this study is brought to a close, no definite conclusions or evaluations can be given. If it has served to awaken a new awareness of the task facing the church in assisting individuals in personal religious living, its purpose will have been accomplished. The pertinence of these best sellers can be measured only to the degree in which the ministry of the church attempts to lay hold of the basic factors which have contributed to the popularity of these books and attempts to find satisfactory answers for some of the issues arising out of the study. In a time when books dealing with personal religious living reach an all time high in the publishing market, the church is challenged to re-evaluate the place of the individual and his need in its total program and ministry.

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