PRESIDENT’S MESSAGE

During our Business Meeting in San Francisco, we heard a very gratifying report from Paul Centi, Division 36 Membership Chair about the ca. 25% increase in our membership during the past year. For a young division this was great news which indicated clearly that our division is alive and very much needed in the APA. Unfortunately, this good news could not offset the bad news concerning our financial status. The membership present at that meeting approved the recommendation of our Executive Committee to raise our divisional assessment to $5.00 per year. This was a painful request which we submitted to our membership, but it was a much needed request. We are a young division, but to be able to make a contribution in our area of endeavor we must be solvent financially. The officers of Division 36 have saved and sacrificed their own money last year in order to keep a balanced budget. However, saving alone cannot be a viable goal, because Division 36 was not created to keep a status quo, but to be a vital, progressive force in the APA. We need to expand our committees; we need to expand and enlarge our NEWSLETTER. All these activities, if they are to be meaningful, must be financed. Therefore, we asked for a larger assessment and we hope that you, the membership at large, will accept the decision costs. We are expanding our activities and you will begin to realize this soon. I have reminded the Chairperson of the Awards Committee that its search for distinguished contributors to psychology of religion need not be limited to the division itself. None of the current members of the Executive Committee of the division are eligible for consideration for the William James Award.

I have enlarged divisional task forces and created the following divisional ad hoc committees: Research and Planning, Regional Meetings, and Ethics and Social Responsibilities. These Committees will augment our standing Committees: Election, Program, Fellowship, Membership, and Awards and they will enhance the division’s participation in the APA.

We have been fortunate to secure very able chairpersons for all of these committees but we need additional members to serve on different committees and I would be most happy to select them from unsolicited volunteers. Please don’t hesitate to be a volunteer; you know we all are volunteers and we need your support. We all together should be able to make this a successful and significant year for Psychologists Interested in Religious Issues.

Vytautas J. Bieliauskas
REPORT ON APA COUNCIL MEETING

The Council meeting in San Francisco marked the first time that Division 36 was represented. The Council met in all for a day and a half. There were 29 agenda items to begin with (some with sub-divisions), which came to Council members in a mimeographed volume as fat as a telephone directory late in July. By the time we finished the number of agenda items had expanded to 39 (by my count).

During the first Council session the item which took the most time, provoked the most discussion, and quite evidently was the most controversial, was the question as to whether APA should proceed with the publication of the magazine PSYCHOLOGY as projected. Plans for the magazine, which was to be aimed at “the educated lay public”, had proceeded to the point at which only final approval by the Council remained for publication to begin in 1978. Publication was to be on a trial basis for three or four years and to be financed by an annual dues assessment of $3.00 for the period.

It was evident that Council members were much divided on this question. About the only consensus developed in the Council on the question was a general feeling of ambivalence toward it. It would be an expensive undertaking, and the outcome seemed highly problematic. When the vote finally came, the motion to proceed with publication was defeated.

The second topic which took up a major block of time at the Council meeting was concerned with the Equal Rights Amendment and the place of the annual APA convention.

By way of background, the Council had voted at the January, 1977, meeting not to hold APA conventions in States that had not ratified the Equal Rights Amendment (ERA). The Board of Convention Affairs interpreted the Council’s action as referring to convention sites beyond those where legally binding agreements had already been made, namely, Atlanta (1979), Las Vegas (1980), and New Orleans (1981).

It was pointed out, however, that the January action must be interpreted as referring at least to the Atlanta convention, if it is to have any meaning at all, because ERA will automatically die unless ratified by the required number of States by March 27, 1979. On the other hand, APA lawyers warn that the Association would face serious legal risks in withdrawing from the binding contract already made for the 1979 meeting in Atlanta. This was the dilemma facing the Council and the APA.

In the interval between the first and second session of the Council, a petition had been circulated among APA members at the convention asking the Council to withdraw from Atlanta as the 1979 convention site, and pledging in addition that the signers would not attend the convention if it is held there. At least one member of the Board of Directors signed the petition, and the new president-elect, Dr. Nicholas A. Cummings, who would be presiding at the 1979 meeting, rose in the course of the Council debate to say that he would not preside at the convention if it were held in Atlanta and would feel obligated to resign. The opinion was expressed that there would be so much adverse publicity that Atlanta would not be likely to bring suit against APA if it did not hold the convention there by reason of the non-adoption of the ERA.

Ultimately, the Council voted overwhelmingly not to hold the 1979 meeting in Atlanta, unless in the interval the Georgia Legislature passes the ERA.
Of the many other items acted on by the Council, I mention only two, as being of rather general interest: (1) To change the designation "Students in Psychology" back to "Student Affiliates"; and (2) To change an ethical standards principle to allow for "an appropriate presentation of fee information" when announcing professional services. This change was approved on the principle of the public's right to know, and the psychologist's obligation to furnish the information. Similar action has recently been taken by lawyers and is being considered by doctors.

William C. Bier
Council Representative

WILLIAM JAMES AWARD

At the Business Meeting of Division 36 on Saturday, August 27, 1977 in San Francisco Virginia Staudt Sexton, President, presented the second annual William James Award for outstanding contributions to the Psychology of Religion to Orlo C. Strunk, Jr. Dr. Strunk is professor of psychology of religion in the Division of Theology and Religious Studies at Boston University and serves as staff psychologist at the Ecumenical Counseling Center in Melrose, Mass. His outstanding contributions to the psychology of religion run the gamut from pastoral counseling and university teaching to an extensive bibliography which includes numerous journal articles and several significant books. Among the latter are: Religion: A Psychological Interpretation (1962); Mature Religion: A Psychological Study (1965); The Choice Called Atheism (1968); The Psychology of Religion (1971); Dynamic Interpersonalism for Ministry (1973); and The Secret Self (1976).

EDITOR'S NOTE

The Newsletter will be published three times this year. In the bylaws of Division 36 we read: "The purpose of this organization shall be: a) to encourage and accelerate the development of research in the psychology of religion and related areas; and b) to facilitate the interchange of research findings on religious and closely allied issues and to facilitate the integration of these findings with current psychological theory and professional practice." The newsletter should further these purposes. In the News and Notes section I have included information about members and about coming conferences that may help our purpose. Members might try to arrange presentations at the various regional meetings of APA associations and send information to me.

The deadline for the winter issue is January 20, 1978 and for the convention issue May 10, 1978.

NEWS AND NOTES

News About Members. Recently several members have published books on topics related to the psychology of religion.


Thomas C. Hennessy (Ed.), Values and Moral Development. New


Craig W. Ellison has been appointed editor of a new series of scholarly works entitled "Christian Perspectives on Counseling and the Behavioral Sciences." The series is a joint venture of Harper & Row and the Christian Association for Psychological Studies. Interested potential authors should send a detailed outline of proposed books to Dr. Ellison at Westmont College, 955 LaPaz Road, Santa Barbara, CA 93108; no manuscripts initially, please.

Fellowship Status: Call for Nominations. The status of Fellow in APA is conferred by the Association on members who are judged to have made outstanding contributions to the science or profession of psychology, and also to meet certain other formal requirements established by the Association. The process of nominating persons to Fellow status operates exclusively through the Divisions of APA, while the actual election of Fellows is made by the APA Council.

Approximately 10% of the present membership of Division 36 have been accorded Fellow status. In order to insure that deserving colleagues will be considered for this honor all members are invited to suggest to the Committee on Fellows the names of other members whom they consider to be appropriate candidates. Members may obtain information concerning requirements for Fellowship status, and application and sponsor forms, from the Chairman, Div. 36, Committee on Fellows, Dr. Howard B. Lyman, Department of Psychology, University of Cincinnati, Cincinnati, Ohio 45221.

A member may not initiate his/her own application for Fellow status. However, one may suggest that a friend send a letter of nomination to the Fellowship Chairman. The nomination must also be endorsed by two Fellows of Division 36. Applications and supporting documents, including endorser statements, must be in the hands of the Chairman of the Fellowship Committee by April 1 of the year in which election to Fellow status is sought. Now is the time, therefore, to submit nominations or to begin the application process.

Members of Division 36 who enjoy Fellow Status in some other division or divisions of APA may, at the discretion of the Division 36 Committee on Fellows, be accorded Division 36 Fellow status without resubmitting the original application form and documentation. Members already Fellows in another division wishing to become Fellows of Division 36 should ask for the special abbreviated application form.

Convention Program for 1978. The Division 36 Program Committee for 1978 encourages PIRI members to start now thinking about contributions to the APA meeting in Toronto in 1978. The APA call for papers
will be mailed in late November with details, but it is important to begin planning submissions now in order to meet the program deadline. This is particularly the case for organizing symposia. It appears that the Division will have more program hours available to it at Toronto than it had in the past. We can increase our program hour allotment even more by arranging to co-sponsor symposia with other divisions. The program committee will give preference to research papers which are empirical in nature and to symposia which are suitable for co-sponsorship. In order to minimize unnecessary overlap in proposed symposia, symposium organizers are invited to contact Program Committee Chairman with preliminary or tentative ideas for symposia at the earliest possible time. Since we hope to have more program time available in Toronto all members are encouraged to consider submitting proposals for the program. We hope to maintain the same high quality of program in Toronto as we have had in the past.

Sheridan P. McCabe, Counseling Center, 400 Administration Building, University of Notre Dame, Notre Dame, Indiana 46556.

Regional Meetings. Any members who plan to attend and/or to submit programs for their regional psychology meetings in 1977-78 are invited to correspond with Constance B. Nelson, Ph.D., Chair, Division 36 Committee on Regional Meetings (Denver Veterans Administration Hospital, 1055 Clermont, Denver CO 80220) about the possibility of organizing a panel on the psychology of religion at your meeting and of telling audiences at these meetings of the work of Division 36. New members of the Division can come from such efforts.

The APA Committee on Women in Psychology. This committee urges authors to follow guidelines for non-sexist language in their papers. Mary Jo Meadow, Division 36 liaison to the committee, requests that members write her (Psychology Dept., Mankato State University, Mankato, MN 56001) with any interests or concerns they would like the committee to consider.


Scientific Awards Program for 1978. The Committee on Scientific Awards is accepting nominations for its award program. The Committee will select up to three persons as recipients of the Distinguished Scientific Contribution Award who, in its opinion, have made the most distinguished theoretical or empirical contributions to scientific psychology in recent years.

The Distinguished Contribution for Applications in Psychology Award will be given for the sixth time this year. This award will be presented to an individual who, in the Committee's opinion, has engaged in a program of research that is systematic and applied in character.

A new award, the Early Career Award, has been established to
recognize the large number of excellent young psychologists.

Names and appropriate information that will guide the Committee on
Scientific Awards in conducting an intensive career review and evaluation
should be forwarded to the Office of Scientific Affairs, American
Psychological Association, 1200 Seventeenth Street, N.W., Washington,
D.C. 20036. The deadline for nominations is January 13, 1978.

APA DIVISION 36
Psychologists Interested in Religious Issues

Minutes of the Business Meeting
Aug. 27, 1977 San Francisco

The Chair, President Virginia Staudt Sexton, called the meeting to
order at 3:15 p.m.

I. Minutes of the 1976 Business Meeting, reported in the November 1976
Newsletter, were unanimously approved.

II. Communications and Announcements

A. The President presented the Division 36 1977 William James
Memorial Award to Dr. Orlo J. Strunk, Jr. for his outstanding con-
tributions to the psychology of religion.

B. Dr. Constance B. Nelson, Chair of the Awards Committee,
presented the two Special Awards of this year to Dr. Virginia
Staudt Sexton and to Dr. William C. Bier for their outstanding
contributions to the founding of Division 36.

III. Reports

A. Council of Representatives: Dr. William C. Bier gave a report of
the highlights of the Council meeting. Of general interest was the
decision not to begin publication of the magazine, Psychology.

B. Secretary-Treasurer: Dr. Margaret E. Donnelly presented the
following financial report for September 1976-August 1977 and a

<table>
<thead>
<tr>
<th>DESCRIPTION</th>
<th>ACTUAL</th>
<th>PROPOSED</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. President</td>
<td>$ 91.29</td>
<td>$150.00</td>
</tr>
<tr>
<td>2. Secretary-Treasurer</td>
<td>175.71</td>
<td>200.00</td>
</tr>
<tr>
<td>3. Membership Committee</td>
<td>66.93</td>
<td>75.00</td>
</tr>
<tr>
<td>4. NEWSLETTER (Includes $40.00 Insurance)</td>
<td>817.99</td>
<td>900.00</td>
</tr>
<tr>
<td>5. Executive Board Meeting</td>
<td>189.85</td>
<td>1200.00</td>
</tr>
<tr>
<td>6. Election Committee</td>
<td>131.43</td>
<td>100.00</td>
</tr>
<tr>
<td>Apportionment Ballots</td>
<td>34.46</td>
<td></td>
</tr>
<tr>
<td>7. Program Committee</td>
<td>135.82</td>
<td>150.00</td>
</tr>
<tr>
<td>8. Wm. James Memorial Award (1976 Certificates)</td>
<td>100.00</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>21.84</td>
<td>15.00</td>
</tr>
<tr>
<td>9. Convention Expenses</td>
<td>75.00</td>
<td>75.00</td>
</tr>
<tr>
<td>(Social Hour)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Coalition Contributions</td>
<td>50.00</td>
<td>50.00</td>
</tr>
<tr>
<td>AAP Contribution</td>
<td>none</td>
<td>100.00</td>
</tr>
<tr>
<td>11. Student Participation</td>
<td>4.18</td>
<td>5.00</td>
</tr>
<tr>
<td>12. Council Representative Expenses</td>
<td>none</td>
<td>100.00</td>
</tr>
<tr>
<td>13. Allocation for Dues-exempt and PIRI, Inc. Affiliate Expenses</td>
<td>none</td>
<td>15.00</td>
</tr>
</tbody>
</table>

Total $1895.14

$3235.00
1976 - 1977 Total Receipts $3075.79
1976 - 1977 Total Expenses 1895.14
Balance $1180.65

OUTSTANDING DEBTS

1. Miscellaneous: ca $ 40.00
2. PIRI, Inc. 575.00

C. Newsletter: The Division Newsletter for the coming year will be published in three issues of eight pages each.

D. Elections Committee: The following slate was elected: President-Elect, Dr. Eileen A. Gavin and Member-at-Large (1977 - 1980), Dr. Constance B. Nelson.

IV. Actions Taken:

A. A motion to increase the assessment to five dollars for the coming year was made, seconded, and approved unanimously.

B. A motion to continue support of the Public Interest Coalition and Coalition of Research-Academic Psychologists by a contribution of $25.00 to each was made, seconded, and approved unanimously.

C. A motion to become a corporate Sponsor ($100.00) of the Association for the Advancement of Psychology (AAP) was made, seconded, and approved unanimously.

D. A motion to accept as members and associates, respectively, those who had applied for these categories, was made, seconded, and approved unanimously. By the end of the Convention, this year’s total was 161 new members and 40 new associates.

The President, Dr. Virginia Staudt Sexton, thanked the membership for their fine support during her term. She then introduced the incoming President, Dr. Vytautas Bieliauskas, who adjourned the meeting at 4:00 p.m.

Respectively submitted,
Margaret E. Donnelly
Secretary-Treasurer
Division 36

DIVISION 36
EXECUTIVE BOARD 1977 - 1978

President
Vytautas J. Bieliauskas, Ph.D.
Xavier University
Cincinnati, Ohio 45207

President-Elect
Eileen A. Gavin, Ph.D.
The College of St. Catherine
St. Paul, Minnesota, 55105

Past President
Virginia Staudt Sexton, Ph.D.
188 Ascan Avenue
Forest Hills, New York 11375

Secretary-Treasurer
Margaret E. Donnelly, Ph.D.
75 Henry Street
Brooklyn, New York 11201
COMMITTEE CHAIRPERSONS

Elections:
Virginia S. Sexton

Program:
Sheridan P. McCabe
University of Notre Dame
Counseling Center
Notre Dame, Indiana 46556

Fellowship:
Howard B. Lyman
Department of Psychology
University of Cincinnati
Cincinnati, Ohio 45221

Membership:
Paul Centi

Awards:
John Dondero
LaSalle College
Philadelphia, Pennsylvania 19141

Research & Planning:
Eugene C. Kennedy
Department of Psychology
Loyola University
6525 No. Sheridan Road
Chicago, Illinois 60626

Regional Meetings:
Constance B. Nelson

Student Membership:
Barbara A. Becher

Liaison to APA Committee on Equality of Opportunity in Psychology:
Alejandro Ramirez
C 2, Rivercrest Road
Riverdale, New York 10471

Liaison with Division 35:
Mary Jo Meadow
Mankato State University
Mankato, Minnesota 56001

Historian:
Virginia S. Sexton

Ethics and Social Responsibilities:
John T. Dulin
5001 Mayfield Road
Lyndhurst, Ohio 44124

BOOK REVIEWS

Books for review and suggestions of books for possible review should be sent to the Book Review Editor: Dr. Orlo Strunk, Jr., Area of Religion, Culture, and Personality, Boston University School of Theology, 745 Commonwealth Avenue, Boston MA 02215.

Group for the Advancement of Psychiatry, Mysticism: Spiritual Quest or Psychic Disorder. Pp. 125. $4.00

The publication of this monograph by the Group for the Advancement of Psychiatry is another significant sign of renewal of serious interest in religious phenomena among psychiatrists and psychologists. GAP's Committee on Psychiatry and Religion undertook the preparation of this report in recognition of the increasing social impact of religious movements which manifest mystical ideation and behavior. Taking as their goal the illumination of some of the most fundamental psychological infrastructures of mysticism, the authors first offer an orientation to the marks of the mystical path — including the techniques of contemplation and meditation and the goal of experiential "union" with the supernatural object or reality. To provide an historical and comparative context for the reader the report surveys some of the most notable mystical movements and leaders of the Jewish, Christian, and Hindu religions. The cases of Jacob Frank, Ignatius Loyola, and Ramakrishna are emphasized in order to lend specificity and depth to the characterization of the basic patterns of behavior under scrutiny.

On the basis of their analysis of historical and contemporary mystical movements the authors suggest that the following conclusions may be made with regard to the character of a mystic. The mystic is an individual who reacts to stress by rejecting the ordinary plausibility...
structures of his society. Retreating from the dominant life-world, the individual turns instead to impressions and images which arise from his own intrapsychic depths — in effect a regression to "primary narcissism." In conjunction with this turn to archaic and infantile ideation the mystic avoids loneliness and gains reinforcement by joining with others in the formation of a sect-like group which offers both exclusiveness and community. Authority for the rebellion and protest against the establishment is based on the appeal to direct experience of the divine reality.

After discussing the mystical way and its dynamics as a form of adaptive response to stress, the authors offer some hypotheses regarding the current popularity of mystical movements among adolescents and young adults. They suggest that young people are under severe stress because of the widespread cultural changes which our society is undergoing at this time. Insufficient external challenges to youth, they believe, inhibit the maturation process particularly for those whose mental health is marginal at the outset. The constant threat of nuclear holocaust, the eclipse of traditional social and ethical norms, and the decline of traditional religious authority each exacerbate the experience of stress. For some, even material success with its attendant physical comforts ceases to be attractive and perhaps even favors the search for nonmaterial satisfactions. Finally, the search of modern physical scientists for "fundamental unifying concepts" may be encouraging at the quest for unifying transcendent experiences on the personal level.

In the epilogue to the report the authors explicitly state the already obvious psychoanalytic bias of the bulk of the report. That a minority of the committees was uncomfortable with the pathological reading of mysticism typical of the more "orthodox" representatives of the Freudian orientation is perhaps most evident in the inclusion of more positive images of the mystic in a chapter on mysticism and creativity and in a case report of a contemporary mystical experience which occurred during psychotherapy. Here the progressive potential of mystical experience for the facilitation of creative activity is emphasized.

In the last few pages of the epilogue the very different perspectives of Jung's analytical psychology are introduced. The effect is, as the authors admit, to risk turning "confusion into bedlam." In fairness to the report, however, the authors conclude that both the magnitude of the topic and fundamental theoretical problems in psychiatry make it impossible to offer adequate conclusions at this time.

In terms of critical comment regarding the report there are a number of points which must be made. Of course we cannot omit noting the poor organization and lack of coherence common to practically any report written by a committee. Secondly, some serious scholars in the phenomenology and psychology of religion will undoubtedly dismiss the report as grandiose in design and pretentious in tone, arguing that the report offers nothing that has not been done previously and with higher standards of scholarship. I would suggest, however, that such a reaction would be premature and would miss the real significance of the committee's work. Instead, the GAP Committee on Psychiatry and Religion should be congratulated for its boldness in initiating inquiry into this important topic from the perspective of contemporary psychiatry. This report should be viewed as a preliminary one which hopefully will stimulate interest in a series of monographs sponsored by the committee and focusing on carefully delineated issues which this report has raised. Such a wider endeavor would meet with enthusiasm from the phenomenologists and psychologists of religion who are already collaborating in inquiry in this important field of study. I can, therefore, recommend this report for those who desire an introduction to current psychiatric reflection on contemporary religious movements. We can hope that it augurs significant further inquiry by the committee.

Robert L. Moore, Ph.D.
Chicago Theological Seminary


This is Margaret Kohl's English translation of Faber's Cirkelen om een geheim (1972). The English title is a bit misleading. The book is not a compendium of psychological studies on religious phenomena nor is it an attempt at an eclectic social science perspective. The book is neatly divided into two sections. The first should have been titled "A Review of the Development of Depth Psychology's Perspective on Religion." The second should have been called "An Attempt at a Psychoanalytic Typology of Religion." Faber defines the purpose of the book as that of furthering the dialogue between depth psychology and theology. It appears that the book was written primarily for those schooled in the theology and having minimal previous contact with depth psychology.
The first section has been designed to trace the development of the perspectives on religion held by psychoanalysis and its offshoots. After an introduction, the first chapter is on Freud. Faber objectively and accurately reviews Freud’s opinions on religion, and those of his most faithful followers (e.g., Reik, Jones) together with some of Pfister’s responses. Throughout this and subsequent chapters, Faber demonstrates his awareness of the limitations of psychoanalysis, the challenges to its validity, and critiques of its relevance. He concludes, “For therapeutic use this view of man seems to be well suited, with certain limitations. For a wider context it is probably too one sided.” (p. 35)

Later chapters review the contributions of Jung, Fromm, and Erikson. He demonstrates familiarity with the basic works of the first two and a clear understanding of their central concepts, but, unfortunately, shows little inclination to use some of their relevant concepts later on. Of Erikson’s works Young Man Luther is outlined and evaluated while Gandhi’s Truth receives little attention. Erikson is lauded because he investigates religion “empirically in life of a particular patient.” On the other hand, Freud and Jung are chided for their generalizations based upon armchair anthropology. Nevertheless, Faber’s view of Erikson is not one of uncritical acceptance. Faber voices doubts as to whether Young Man Luther does justice to the religious problem confronted by Luther.

The last chapter is a brief consideration of Linn and Schwartz’s Psychiatry and Religious Experience. Faber also mentions the work of Puyser, Vergote, Sunden, and Fortmann, but seems to consider Linn and Schwartz as the colleagues with whom he is most obliged to compare himself. The first section closes with failure to mention the contributions of Hartmann, Kris, and White to the development of depth psychology.

The second section is Faber’s attempt to use psychoanalytic insights in the construction of a typology of religion. He acknowledges his debt to such thinkers as Rummel (The Psychology of Unbelief) and Hidding (The Development of the Religious Sense). The typology more closely follows the developmental sequences of classical psychoanalysis than those of Erikson. Other depth psychologists do not make contributions to this typology. Faber contends that the oral, anal, oedipal, and adolescent phases have corresponding personality traits and religious types. With this typology he is not arguing (as do Kohberg and Fowler) that the child’s present religion is determined by its current developmental stage. Neither does Faber attempt to outline a phylogenetic recapitulation theory of historical religions. He is offering four different psychoanalytic explanations for divers religious phenomena. It is not consistently clear to what degree Faber wishes to rely on psycho-sexual determinism. “For it can be established that the child’s relationship to God.” (p. 191) On the other, Faber does not view this as excluding cultural patterns. Indeed, these influence human development and hence religion.

Faber’s description of the oral religion is somewhat confusing. At times he speaks in Eriksonian terms of basic trust while at others he is strictly Freudian. “In the first phase, the unconscious fantasies of the child can have only an oral character.” (p. 163) The confusion is only perpetuated when Faber moves into the socio-historical realm to give examples. Hinduism and Egyptian religion are selected because of their goddesses and concern with death (i.e., return to the womb). Modern cults and movements such as humanism and mysticism are listed because of their quest for unity. Faber sees Western culture as resting on basic trust as a foundation. (Oriental culture presumes a basic mistrust.) The current crisis in Western culture is at least partially due to the fact that urban, technological society has caused us to lose the symbols through which we have traditionally preserved basic trust. (Jung and Fromm could have contributed something to this point.)

For the anal phase, a thoroughly psychoanalytic picture is painted of the compulsive-retentive personality, obsessed with production, status via achievement, certainty, punctuality, cleanliness, order, and conscience. Erikson’s insights on autonomy and those such as the importance of motility play no significant role here. The Pharisees and Puritans are selected as examples, but Faber sees an anal pattern in Protestantism, Capitalism, and mechanized culture in general. Faber then goes off on a tangent, an analysis of the alienation of modern urban, technological society similar to that which he gave after explaining the oral stage.
While the oral and anal stages involve the child's relationship with the mother, the oedipal phase pivots around the child's encounter with the father. This gives the child a pattern for the I-thou relationship. God is the Mighty One who stands above humans and the world. The religious type here is that of the prophetic religion found in Judaism, Christianity, and Islam. Faber sees Judaism as a patriarchal religion patterned after the father-son relationship developing out of the oedipal phase. The themes are sin, guilt, punishment, forgiveness, reconciliation, and obedience. The prohibition of the graven image reflects the father's denying the son knowledge of the maternal mysteries. (Roman Catholicism is classified as a more oral and maternal religion.)

When we recall that the book was written more than five years ago (1972), we will not be surprised that Faber's adolescent phase focuses on the hippies. He sees drugs and love-ins as a retreat from the responsibilities of the present. Nevertheless, the counter-culture points the way toward renewal. Today's youth is a group which somehow has avoided contracting the anal personality pattern. Indeed they constitute a rebellion against anal culture: work, cleanliness, and order. Additionally, Faber says that today's generation is "fatherless" in the sense that subordination to authority is now rejected. This change is also attributed to our urban technological society which has diminished the paternal role in the family and social controls in general. Faber consciously rejects Erikson's theory that the identity crisis is the major factor determining the religion of this phase. Faber says it is the relationship, i.e., interpersonal and group experiences, which are used to recapture basic trust. Faber expresses hope that the figure of Christ (as rebel against the anal establishment of the Pharisees, as founder of a commune), will prove relevant in rethinking our current cultural and religious crisis.

Faber's typology may be critized from several vantage points. First, not all of Erikson's stages are covered. Faber does not give any religion to correspond with ages six to twelve (Freud's latency and Erikson's competence). Furthermore, contemporary developmental psychology has become increasingly aware that personality growth takes place throughout life and does not stop with adolescence. Second, not all religions can be readily classified. Where would we put Confucianism? a cargo cult? Teutonic religion? Third, even in the examples of cultures that Faber presents, he does not seek to correlate anything in the adult personality or religion with the childrearing practices of that culture. In other words, he fails to prove that Hinduism is influenced by something in the unique way the Hindus go through the first year of life. This last objection should weigh heavily, as Faber himself admits "the essential condition for genuine conservation between the two disciplines is concrete material drawn from the lives of contemporary people." (p. 70) Faber's praise of Erikson focused on the latter's empirical approach to the study of religion.

Faber has failed to provide a causal explanation for religious phenomena. Rather, he has given us some stimulating speculations about the similarities between stereotypical phase character-types and religion. With that he has contributed to the dialogue between depth psychology and religion. He has achieved his purpose.

T. L. Brink, Ph.D.
Campbell, CA.